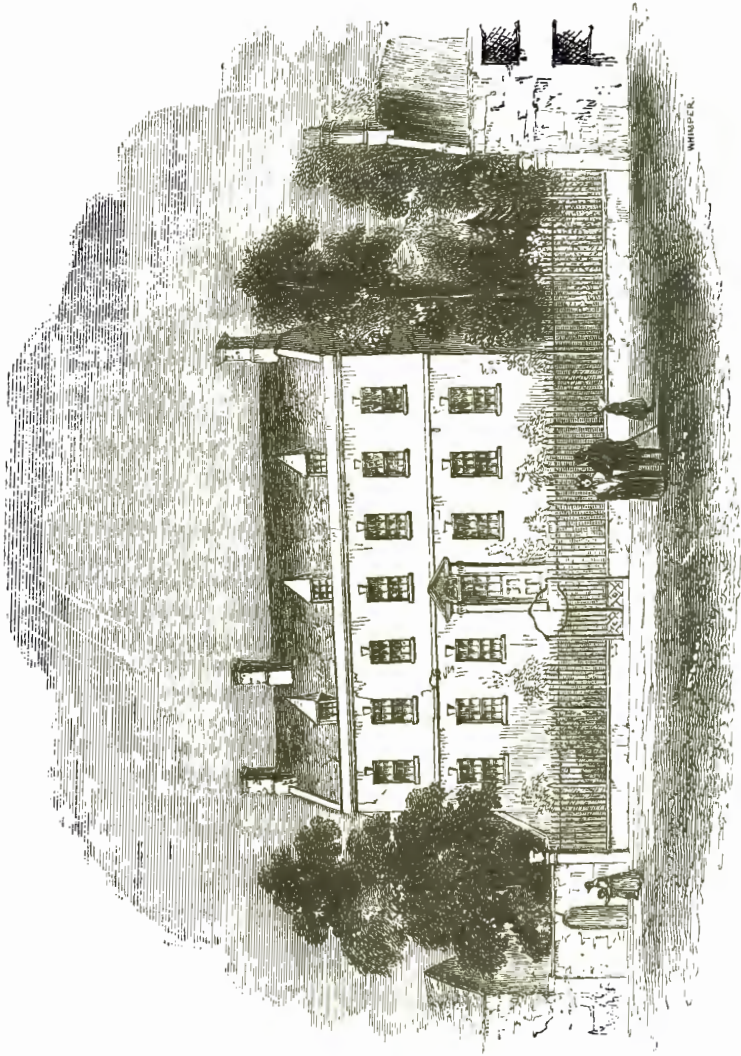


THE

MISSIONARY HERALD.



THE HOUSE AT KETTERING, IN WHICH THE BAPTIST MISSIONARY SOCIETY WAS FORMED.

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The annexed view of a house in which a few baptist ministers laid the foundation of a society for whose existence thousands in each hemisphere have had reason to bless "the Father of lights," may with propriety be accompanied by the following sentences from the pen of Dr. Ryland, who was present on the occasion, and who had taken an active part in the preliminary proceedings.

"As to the immediate origin of a baptist mission, I believe God himself infused into the mind of Carey that solicitude for the salvation of the heathen, which cannot fairly be traced to any other source. When he went to Birmingham to collect for the meeting-house he had built at Moulton, he had mentioned the proposal there. A friend urged him to write and print upon it, and offered to give ten pounds towards paying the printer. On his return he met brother Fuller and brother Sutcliff in my study at Northampton, and then pressed one of us to publish on the subject. We approved much of what he urged, yet made some objections, on the ground of so much needing to be done at home, &c. However, when he could not prevail on either of us to promise to undertake the work, he said he must tell the whole truth; that in the warmth of conversation at Birmingham, he had said, that he was resolved to do all in his power to set on foot a baptist mission. 'Well,' said his friend, 'print upon the subject, I will help bear the expense.' That, he replied, he could not do. 'If you cannot do it as you wish, yet do it as well as you *can*,' said his friend; 'you have just now bound yourself to do all you can for this purpose, and I must keep you to your word.' Being thus caught through his own zeal, he could get off no other way than by promising that he would write if he could not prevail on any one more competent to undertake it. We then all united in saying, 'Do by all means write your thoughts down as soon as you can; but be not in a hurry to print them; let us look over them, and see if any thing need be omitted, altered, or added.' Thus encouraged, he soon applied himself to the work, and showed us the substance of the pamphlet afterwards printed, which we found needed very little correction. So much had this young man attained of the knowledge of geography and history, and several languages, in the midst of the pressures of poverty, and while obliged to support himself and his family at first as a journeyman shoemaker, and afterwards as a village schoolmaster; since his people could raise him but ten or eleven pounds a year, besides five pounds from the London fund.

"Between Carey and Fuller there never was a moment's rivalry, and I have no bias on my mind to take a grain of praise from one to give to the other: but wishing to regard both with impartial esteem, and truth beyond both, I must consider the mission as originating absolutely with Carey; and Mr. Fuller's acknowledgment that he had at first some feelings like the desponding nobleman, in 2 Kings vii. 2, is a confirmation of my opinion. This, however, is of small consequence. Some time after the conversation in my study occurred the ministers' meeting at Clipstone, in April, 1791. An uncommon degree of attention seemed to me to be excited by both sermons: I know not under which I felt the most, whether brother Sutcliff's, on being very jealous for the Lord God of Hosts, or brother Fuller's, on the pernicious influence of delay. Both were very impressive; and the mind of every one with whom I conversed, seemed to feel a solemn conviction of our need of greater zeal, and of the evil of negligence and procrastination.

nation. I suppose that scarcely an idle word was spoken while I stayed, and immediately after dinner Carey introduced the subject of beginning a mission. I had to preach at home that night, fourteen miles off, and was obliged to leave the company before the conversation ended. At the ensuing Association, held at Oakham, it was announced that these sermons would be immediately sent to the press. The next Association was at Nottingham, May 30, 1792, when brother Carey delivered a most impressive discourse, from Isa. liv. 2, 3, chiefly endeavouring to enforce our obligations to *expect great things from God*, and to *attempt great things for God*. If all the people had lifted up their voice and wept, as the children of Israel did at Bochim, (Judges ii.) I should not have wondered at the effect, it would have only seemed proportionate to the cause; so clearly did he prove the criminality of our supineness in the cause of God. A resolution was printed in this year's Letter, 'That a plan be prepared against the next ministers' meeting at Kettering, for forming a *Baptist Society for propagating the Gospel among the Heathens*.' Brother Carey generously engaged to devote all the profits that might arise from his late publication on this interesting subject, to the use of such a society. This society was actually formed in Mrs. Beeby Wallis's back parlour, on Oct. 2, 1792."

The first number of the Periodical Accounts contained the following particulars respecting the formation of the Society:—

"At the ministers' meeting at Kettering, October 2, 1792, after the public services of the day were ended, the ministers retired to consult farther on the matter, and to lay a foundation at least for a society, when the following resolutions were proposed, and unanimously agreed to.

"1. Desirous of making an effort for the propagation of the gospel among the heathen, agreeably to what is recommended in brother Carey's late publication on that subject, we, whose names appear in the subsequent subscription, do solemnly agree to act in society together for that purpose.

"2. As in the present divided state of christendom, it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a mission, it is agreed that this society be called, *The Particular Baptist Society for Propagating the Gospel amongst the Heathen*.

"3. As such an undertaking must needs be attended with expense, we agree immediately to open a subscription for the above purpose, and to recommend it to others.

"4. Every person who shall subscribe ten pounds at once, or ten shillings and sixpence annually, shall be considered a member of the society.

"5. That the Rev. John Ryland, Reynold Hogg, William Carey, John Sutcliff, and Andrew Fuller, be appointed a committee, three of whom shall be empowered to act in carrying into effect the purposes of the society.

"6. That the Rev. Reynold Hogg be appointed treasurer, and Rev. Andrew Fuller secretary.

"7. That the subscriptions be paid in at the Northampton ministers' meeting, October 31, 1792, at which time the subject shall be considered more particularly by the committee and other subscribers who may be present.

"Signed, John Ryland, Reynold Hogg, John Sutcliff, Andrew Fuller, Abraham Greenwood, Edward Sharman, Joshua Burton, Samuel Pearce, Thomas Blundel, William Heighton, John Eayres, Joseph Timms; whose subscriptions in all amounted to 13*l.* 2*s.* 6*d.*"

THE JUBILEE YEAR OF THE MISSION.

"Take ye from among you an offering unto the Lord; whosoever is of a willing heart, let him bring it, an offering of the Lord, gold, and silver, and brass," Ex. xxxv. 5.

"For all things come of thee, and of thine own have we given thee," 1 Chron. xxix. 14.

DEAR BRETHREN,—The rise and progress of the Baptist Mission rank among the most remarkable events in the modern history of the church. From its commencement it has presented such a series of providential interpositions, and has been so signally marked by the divine blessing, that we are compelled to acknowledge, "It is the Lord's doing, and marvellous in our eyes." It is difficult to consider the conjuncture of circumstances in which our mission originated, the men who were raised up, the qualities with which they were endowed, and the result of their labours up to the present time, without feelings of admiration and thankfulness. During nearly half a century the sacred cause has gone on, ever struggling with difficulties, yet never sinking under them, till, by the blessing of God resting on it through all its labours, trials, and vicissitudes, it has risen from a small beginning to its present magnitude.

When we turn to the East, and remember that up to the time when Thomas and Carey embarked for India, not a Christian missionary had ever set foot in Bengal,—when we look at the many churches now planted, not only in that province, but in various parts of Hindostan and the adjacent islands,—when we consider the number of individuals who have been "turned from dumb idols to serve the living God," some of whom have become preachers of the gospel to their fellow countrymen,—the myriads of tracts which have been distributed, all containing the precious seeds of divine truth,—the many languages and dialects into which the whole or part of the sacred scriptures has been translated by our missionaries, together with what has been done to undermine the whole system of Hindoo idolatry by the diffusion of general knowledge and the promotion of education: and when from these scenes we turn to the West,—see the thousands of pious negroes rejoicing in "the liberty with which Christ has made them free," and recollect the part which this mission has been permitted to take in breaking the bonds of slavery, and emancipating 800,000 of our fellow creatures, who can help exclaiming, "What hath God wrought!"

And may we not add, dear brethren, that the churches at home have received important benefits from the Baptist Mission? Has it not been the means, under the divine blessing, of giving to the denomination at large a more correct tone of evangelical sentiment, of calling forth a spirit of Christian liberality, of stimulating to new efforts in spreading the gospel at our own doors, of bringing the whole body into closer union, and of giving to it, in the eye both of the church and of the world, an elevation and influence it had never previously enjoyed.

The Baptist Missionary Society has now, through the kind providence of God, reached the fiftieth year of its labours. It seems a proper time for a grateful review, and a generous effort. By the God of Israel the fiftieth year was made to his ancient people a sacred period; it was to be a season of joy and thanksgiving, the commencement of a new era to all the tribes. It has been suggested (and the suggestion has met with a most cordial response from many brethren in all parts of the country) that this year be made a MISSIONARY JUBILEE, a season of grateful retrospect, and especial liberality and devotedness. It has also been suggested that "a Jubilee Fund might be raised as a practical expression of gratitude for

past mercies, and as a tribute of affection to that Saviour 'who loved us and gave himself for us.'"

Should the anticipations of our friends be realized, it is proposed that the fund thus raised—the Jubilee fund—besides relieving the embarrassments of the Society, shall be applied to the direct objects of it in such a manner as shall not augment its annual expenditure; that is to say, in the purchase or erection of chapels or other premises, requisite for the preaching of the gospel, the conducting of schools, the preparation of native converts for evangelical labour, the residence of missionaries, the printing of the scriptures, or other appropriate purposes; in the extraordinary and temporary expenses attending the exploring and occupying of new fields of labour, and otherwise consistently with the principle laid down; and to the erection of plain but convenient premises in London to be held in trust for the baptist mission, and to be adapted for the use of our other denominational societies. Objects of the former class now pressing, or in near prospect, would employ, in methods of the utmost value to the mission, both in the East and the West Indies, and on the continent of Africa, any sum which the liberality of the country may supply. The distribution of the fund must, of course, be greatly affected by its amount, and will be made by the Committee.

In following out the suggestions which have been made, it is proposed to have a series of meetings during the course of 1842. Preparations may be made in various ways, and at as early a period as local circumstances may render advisable. It is affectionately recommended that special public religious services be held, and collections for the Jubilee fund made by all our churches and congregations, and in all our missionary stations in both hemispheres. It is further intended that, as the Society was formed in the month of October, 1792, a general meeting be held in London during that month, to supplicate an enlarged measure of the Holy Spirit to rest on all the directors, agents, converts, contributors, and operations of the mission, and to stimulate the churches to still more vigorous efforts to extend the kingdom of the Son of God throughout the whole world. It is also recommended that all the churches should have Jubilee sermons, on Lord's-day, October 2nd, the date of the formation of the Society. Thus every church will have its Jubilee meeting and its Jubilee sermons. As the ordinary expenses of the mission will need to be met, it is earnestly hoped that the Jubilee contributions will be altogether an extra effort which will not be allowed to interfere with the ordinary receipts.

In carrying out this scheme the Committee would earnestly entreat the co-operation of the Secretaries and Committees of all the Auxiliaries throughout the kingdom. County and congregational meetings cannot be arranged without their help. Thus it is hoped that in every church and congregation means may be adopted to obtain donations from families and from individuals, so that there may be no one, however poor, who may not contribute something, though it be but in some cases the widow's mite.

There are many places where members of our denomination reside in which there is no baptist church—these we trust will not be inactive; and there are many friends of missions united with other sections of the Christian church who, in consideration of what has been done by the Baptist mission to further the great and common cause of Christianity, may be disposed on this occasion to express their sympathy in a kind and liberal manner.

Young people, the children of our families and of our Sunday schools, may render themselves useful; collecting cards for their especial use will be forwarded to any place where they may be required. And let not any do nothing

because they cannot do much; small as rivulets may appear when considered separately, they may by uniting with many others, flow in large streams of bounty into the jubilee treasury.

Permit us to say, brethren, that we hope for much from individuals whom God has prospered in the world, to a degree which in commencing life their highest anticipations scarcely reached. Are there not many to whom Providence has in various ways given largely of the silver and the gold, which Jehovah claims as his own? May we not on such an occasion expect from these a willing offering proportioned to their means, a tribute of acknowledgment to him "who giveth them power to get wealth?" Are there not many who have experienced some signal mercy, some interposition of divine goodness in relation to their health and happiness, who, by a liberal thank-offering, might erect a memorial expressive of their grateful acknowledgments.

And permit us to hope that families, as families, will identify themselves with the Jubilee contributions, that by every child, or for every child, an offering may be presented, however small. Are there not also some special favours of a domestic nature which God has graciously given, that may in this way be appropriately acknowledged?

Finally, let it be remembered how few, how very few of us can expect to see this period return. Before another fifty years shall have passed we shall all, with few exceptions, have to "give an account of our stewardship," and when the second Jubilee, or the centenary of our mission, shall be celebrated by another generation, we shall have been admitted as "good and faithful servants" into the joy of our Lord," or, as "unprofitable servants," shall have been cast into outer darkness. And if this movement realize our anticipations, who can estimate its beneficial influence on our descendants. Let us then by our liberal offerings give such a demonstration as will prove that in Christian zeal we are not behind any of the Saviour's followers. Let us make such an effort as shall show what union and energy can effect in a holy cause by spontaneous liberality, as shall show that there is a living power in our principles, which, amidst all the conflicts and all the difficulties of the present times, is under God a guarantee, that the interests of truth and righteousness shall never be deserted, but shall progressively advance till the whole earth shall be filled with the divine glory.

EAST INDIES.

CALCUTTA.

It affords us pleasure to announce that our friends Mr. and Mrs. George Pearce and Mr. Beeby have arrived safely at Calcutta; and that Mr. Pearce was able to give so favourable an account of his health, as appears in the following passage of a letter from him, dated Oct. 15th, 1841.

<p>We arrived here, with our health much recruited by the voyage, on the 24th of Sept., and received a most cordial welcome from the brethren of the mission. At their unanimous request we have succeeded to the charge of the Entally Christian Institution, the Hindoo school remaining under the care of brother</p>	<p>Small. In addition to this I have also been put in charge of the village stations formerly under my care; so that you will perceive we have quite enough to do. I am happy to say that we are both now in good health and spirits, and rejoice much in being permitted to return to India once more.</p>
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The Calcutta Missionary Herald announcing Mr. Pearce's arrival says, "His return was looked forward to with delight by the native Christians among whom he had formerly been labouring with so much perseverance and success." Mr. Thomas writes as follows :—

Yours of the 30th July found us in a state of painful anxiety. Accounts had appeared in several of the public prints respecting the death of a Rev. John Dyer, and excited, in a very high degree, our fears; we however hoped, or at least endeavoured to hope, that it was another Mr. Dyer, and not the beloved man with whom we had so often and through so long a period corresponded. We eagerly caught at every thing in the accounts of the sad event which, in our ignorance, seemed to afford the slightest ground to hope it was another person. Your letter, however, came to hand and changed our fears into a dread certainty. The intelligence overwhelmed us with sorrow, and we could only find relief by reposing on unerring wisdom.

Myself and esteemed fellow missionaries in Calcutta have considered it a duty we owe to the memory of our deceased friend, to meet and pass a resolution expressive of our sense of his worth, and of sympathy with his bereaved family in the painful event which has removed him from their head. The following is an extract from our minutes on the subject :—

Extract from the minutes of a meeting of the Calcutta baptist missionaries, convened at the residence of the Rev. Dr. Yates, October 12th, 1841.

Resolved—"That we deeply deplore the painful and mysterious event which has deprived the mission of a long-trying, faithful, and laborious secretary, and ourselves of a cordial friend and brother, whilst we earnestly desire that almighty God may afford consolation to the hereaved and afflicted family, and that the committee may be directed in their choice of a successor whose talents and influence may be greatly honoured in furthering the important objects of the society."

We are truly gratified with the pleasing intelligence that Mr. Gibson had been engaged for the Circular Road church; and the thought

that, at the present moment, he has probably voyaged half way to India is truly animating. We have been so much accustomed to lose our friends, that to gain one is something like life from the dead. May our heavenly Father bring him firm in health, devoted in heart, and filled with the fulness of gospel blessings.

Our highly esteemed sister, Mrs. G. Parsons, has suffered so much in her health, that a longer residence in India would, in all probability, soon be productive of consequences of the most serious character. A return to Europe is pronounced necessary, and she feels it her duty to return forthwith. Her passage has just been secured on the "Owen Glendower." Dr. Yates proposes to send his youngest son under her charge. She is an invaluable woman, and we are sorry to lose her.

Severe personal or relative affliction has been experienced by several of our missionary brethren at other stations. Brother Thompson, at Delhi, has lost his eldest son, an excellent young man recently married, and himself and most of his family have been seriously ill, but at the date of his last letter, received a few days ago, all were recovering. Mrs. Parry, of Jessore, brother Robinson, of Dháká, Smylie, of Dinagepore, and Fink, of Chittagong, have all been suffering more or less severely.

In Calcutta we have been encouraged by the return of brother Pearce in improved health. We have arranged for him and Mrs. Pearce to take charge of the Native Christian Institution in Entally. Brother Small will retain charge of the Native Boys' School, and devote his attention to the acquisition of the Bengali language, which he could not possibly attempt while overwhelmed with the cares of both institutions. He is very unwell, and proposes to take a trip on the river for a few days; I hope it will do him good. The rest of our number are all in a tolerably good state of health. My own family has suffered much, especially the four youngest, but thus far all are preserved.

JESSORE.

Mr. Parry writes as follows, July 7th, 1841.

We had three opportunities of making known the way of salvation to large numbers of the subjects of the king of darkness, viz. at the two Rath-jatras, and on the occasion of the return of the Ganga-jatris from Chakda. Our auditors consisted of rich and poor, men and women, who were in general well disposed to

listen to the divine truth, and seemed in some measure eager to know of the new and easy way of salvation. Many seemed at the same time to be impressed with the importance of our doctrines and precepts, and to feel a conviction of their state of sin and error; but it is to be feared that such effects have only a tem-

porary existence in their minds. Oh, if we could give them line upon line and precept upon precept, then might we expect to see more beneficial results.

On the above occasions two or three of our elderly Christian sisters instructed a great many of their own countrywomen, who listened with great earnestness, and lamented their ignorance; many confessed that idolatry was sinful.

A brahman who had been listening to me with great attention, after I had finished my address, observed that I had spoken very correctly, but he did not approve of my severe censures of the Linga puja, as it was commanded in the Hindu shastras. I said, If your books speak contrary to common sense, they ought not to be respected. An elderly and respectable Sudra immediately after this asked the brahman, who wrote the shastras?

The brahman replied Mahadeb. Well, then said the Sudra, did the Dehta write them with judgment? This sensible question annoyed the poor brahman, who finding himself foiled by a Sudra, felt ashamed, and left the place.

During the past month our labours have been chiefly confined near and within the station; we visited the bazar, or market, jail and kacheris. In all these places great numbers of Hindus and Muhammadans have heard the word of life, to which many attended seriously for the time: some felt the force of truth and acknowledged Jesus Christ to be the Saviour, and the Debtas unworthy of confidence, being but dumb idols. Others disputed and despised the truths we advocated, but these were very few in comparison to the rest of our sober auditors.

CHITTAGONG.

Mr. Johannes writes thus, June 5th:—

My daily employment during the whole of May was preaching at home to the people who called for books, to the heathens abroad as usual, visiting individuals for religious conversation, and going from shop to shop distributing books. Hundreds have thus been made acquainted with the truth as it is in Jesus; with what effect it is not altogether impossible to glean from their conversations. Convinced of sin by the word of God, some have candidly stated their impressions. Their incessant applications for books have proved their regard for them and their anxiety to learn their contents. I have given away books to hundreds who have come from distant villages, and who on receiving these gifts for themselves were not satisfied, but must needs apply for their neighbours. How many have told me of the regard paid to these books generally, and the pure and forcible truths contained therein.

My house is daily crowded with natives, and a sight more interesting a missionary would not desire to witness, than that of Hindus and Muhammadans sitting with Christian books and reading of Jesus Christ, of the love of God in sending him to save a guilty fallen world, of life and immortality brought to light through the gospel. How cheering also to hear their admiration of Christ and his precepts! When I see and hear these things, I feel and know that these are the doings of a superior power. I adore his goodness and faithfulness, and know that "he doeth all things as pleaseth him in the armies of heaven and among the inhabitants of the earth."

Brother Fink is again laid up with illness. This is the third attack this year. Cholera is raging; death is doing its fell work, and loudly calls upon us to set our house in order. May the Lord have mercy upon us.

DINAJPUR.

Mr. Smylic writes thus, April 1st, 1841:—

You will rejoice to hear that the people of Dinajpur continue to receive the word of God. I can perceive no abatement whatever in them towards it, whether it be preached or given them to read: there are instances of opposition, but not from the people of this place.

During the past month I have met with two of those who oppose themselves, who both said they came from Calcutta. One of them told me he had left Calcutta for the express purpose of opposing Christianity. I

believe, however, that he little expected to encounter the ridicule and opposition of his own countrymen.

Another man came professedly intending to make serious inquiries about his eternal welfare, and I answered all the questions he thought fit to ask. When he thought he had enough, he became very violent, telling me and the people who stood about us, that I was acting a very wicked part, that I was come to destroy their caste and the worship of the gods, to forbid their worshipping the river,

&c. No one could say a word to him, he made such a noise. At length some one told him that what he was saying was not at all acceptable, and that no one had called upon him to speak. Several other people now requested him to withdraw, but this only served to make him the more violent.

At last a brahman came up and asked him what he was about. I was at this time standing quietly by, well knowing that there was no use whatever in arguing with men of this kind; for they know nothing about reason. He told the brahman I had come to give the people books which would destroy their caste, and to forbid their worshipping the river. The brahman asked if he had read our books. He said he never had. 'How then can you speak against them? Take one and read it; you will find nothing bad in them; no man can refute what is written in these books. Our pandits cannot do it: why speak against a thing you have never examined? You say he forbids us to offer worship to Ganga; pray who is Ganga? you know that there is no such person as Ganga: if there ever was, there is no such being now. All know that there must be a great change of religion, and this is it. All must embrace this.' A Musalman who had read our books and knew they were good, now said he intended to read them always, because they were the word of God. 'O then you intend to forsake the religion of your fathers? this is very wrong,' said the opponent. The Musalman answered, 'If my father was a thief, that is no reason why

I should be one too. Another brahman now also told him, that he was speaking to no purpose, and that he would do better to withdraw. Several others spoke to the same purpose; he however continued to haunt me for several evenings, but with no better success.

A few evenings after this another spirit of the same stamp came, but with him I was more watchful, and at once told him that I had been some years in this good work, and had learnt to distinguish between those who came for instruction and those who did not. He answered, Oh, your Jesus Christ was hanged. I said, Not in the way you call hanging; but allowing he was hanged, it was not for any thing evil he had done; for all know he was holy and without sin; he died for your sins, and your sins put him to death. 'I am no sinner,' was his answer. 'What is sin? there is no such thing,' I replied, 'What then are courts of justice for, if there is no such thing? What are lying, backbiting, coveting, but sins? All these and many more sins are in your heart.' The people began to attack him, and he moved off; but before he did so, he asked for a book.

An evening or two after this another came, but he was instantly silenced by those who stood by me.

These instances will in some measure show the state in which some of the people's minds are; and although I see few, very few, of the higher order moving towards the truth, many of the middling and poorer classes are.

DACCA.

After a month's indisposition, occasioned by the excessive heat, Mr. Robinson, at the end of May, made an excursion up the river Lukia of which he gives an interesting account:—

I left home on Friday the 28th, taking Chand with me, and a few books and tracts, hoping that something might be done on the way; and I have not been disappointed. Our way was at first through a creek, that communicates with the Dacca river at one end, and the Lukia at the other. I soon began to feel better; but a creek, with high banks covered with long grass and trees, is not the best place for fresh air. As I passed along, I was glad to see many little villages on both sides, which can be visited by our native brethren in a small boat in the rains. I began to indulge a hope which has been fully realized, that this trip, by making me acquainted with the neighbouring country, would point out new fields for missionary exertion. In the evening we reached a village called Dimru, which lies near the junction of the creek with the Lukia. It being market day, and the people not all dispersed, we went

ashore with gospels and tracts for distribution. The people were eager to receive them, and we soon disposed of about twenty gospels and two hundred tracts. Chand had a long dispute with a brahman. The people were very noisy, and, being weak, I could not address them. Few of them, though living so near Dacca, appeared to have heard any thing of the Gospel.

We left Dimru early the next morning, and about ten reached a village called Murapara. Finding a little market here for fish and fruit we had an opportunity for preaching and the distribution of books. Some refused them, but many were anxious to obtain them. The people were very willing to hear. I spoke a little, perhaps half an hour or more, but feared to remain out longer in the heat of the day. Chand was engaged on one spot more than an hour, and the people treated him in a very friendly manner. On leaving

Murapara we crossed the river to Raj-ganj, a very small village. Chand went on shore, and sat in a shop about an hour, when he was well received and heard with great attention. Here we were informed that there would be a market the next day, at a place called Sumbadarti, a few miles up the river. We therefore determined to proceed towards that place, in hopes of reaching it early the next morning, and spending the sabbath there.

About seven on sabbath morning, May 30th, we reached Sumbadarti. It lies on a small creek, about half a mile from the Lukia. On our arrival we were informed that the place was in the Pargana of Bhawal, and that we should see many Catholics in the market. A great part of this large Pargana forms an endowment of the Romish church. There are in Bhawal two churches and usually two priests, who are allowed the rents of the land for their support, so that they are jamidars as well as priests. In the village where we spent the sabbath, there is a petty jamidar, of Portuguese extraction, whose name I have not heard, for in this part of the country persons of Portuguese extraction have commonly two names, their real name, which is Portuguese, and a Bengali name, by which they are chiefly denominated. Thus our brother Nonez is better known to many by the Bengali name Panchu, than by his real name.

As soon as we arrived, Chand went on shore, and found the house of the above jamidar. He had been to Chand's house at Dacca. Chand, however, did not see him; for, alas! he was gone a shooting; so much regard does he pay to the sabbath. But can we wonder? The priests of the Romish church have no objection to violate the sabbath in the same manner. It is well known that a priest, who was at Bandel a few years ago, used very commonly to go a shooting on the sabbath. A Catholic lady, well known to me, met him one sabbath day at the ghat, just as he had landed from the other side of the river, with his gun in his hand, and very sharply reproved him. She had been educated at Serampore, and felt some respect for the sabbath.

After breakfast, I went and sat under a banyan tree, where I conversed with a few people, and gave away two gospels and a few tracts. I then went to a shop, and a few people collecting round the door, told them of Jesus Christ and the way of salvation. I addressed them as Muhammadans and Hindus, for such I thought they were; but when Chand came up, he, to my surprise, addressed them as Christians. I then began to look at them a little more carefully, and observed in their necklaces of beads, a small crucifix, composed of six or eight beads. This is the sign, as they afterwards told us, by which they are known as Christians; the proof, and the only one I fear, of their Christianity. We told them that a Christian should be known

by his holy conduct. They seemed well pleased with us, and invited us to go and sit in the jamidar's kaeheri. To this we readily consented; and here we had a long and interesting conversation with them on some of the most important truths of the bible. But I had now been out nearly three hours, and my little strength was all expended; therefore, leaving Chand with them, I soon returned to my boat, to recruit, as I thought, for the evening.

About four in the afternoon, thinking the market was about to commence, I went out again, but as only a few people had collected, I walked over to the jamidar's house; it is a small thatched dwelling, very neatly built; he had returned, and received me in a very friendly manner. "Who," I said, "established this market on the sabbath?" "My grandfather," was the reply. "But why did he establish it on the sabbath?" "Because on that day the people, after they leave church, have time to come and do their business in the market." While I was sitting there he received money, his rent I suppose, from one of his agents. I said to him, "It is very wrong to do business on the sabbath." "Such is our custom." "But have you not read the ten commandments?" He then produced a book, a sort of biblical catechism, printed at our press, which he began to read. I now left him for the market, where I soon collected a little congregation; and, making a heap of rubbish my pulpit, I began to address them from Paul's words, "This a faithful saying," &c. I had not spoken more than a quarter of an hour when my strength failed. As Chand had come up, I made over the work to him, and took a seat under a banyan tree in the rear, where I could observe all that passed. The attention which the poor people gave to Chand's address was truly gratifying. Many people, Hindus, Muhammadans, and Christians, had now collected, and after a little while I went to another part of the market and made a second attempt. Again I failed, and in a few minutes was obliged to desist for want of strength. I went and sat under another banyan tree, and the people coming round me I gave them gospels and tracts. Being a little recovered, I hawked my wares through the market, and found many customers, until, being quite exhausted, I was obliged to retire to my boat. Several people came to the boat for tracts, which were given them by my son, for I could do no more.

Chand continued preaching till dark, and then returned with a very pleasing account of the attention of the people and their desire for books. He had in the morning been to the houses of some of the Christians, where he had preached to them and their families. Indeed he had been engaged all day, with a brief interval for taking a meal. I wish we had a person to station here, for I am persuaded he would meet with some encourage-

ment. There are between two and three thousand Christian families in this Pargana.

On Monday the 31st we proceeded up the river, and in the evening reached a place called Kapashiya-ganj. We had heard that there would be a market at this place on the following day, and we came with an intention of remaining to preach and distribute books. We went on shore as soon as we arrived, and found a few people, among whom were several brahmans, who made a strong opposition and and reasoned very perversely. Chand went out again after dark, and had a long conversation with a shop-keeper, who seemed pleased with what he heard.

On Tuesday the 1st of June, I went out between eight and nine, and got a few people round me. An old man paid great attention, and received two or three tracts, but, influenced by a brahman, he returned them. Chand came, we sang a hymn, and many people collected; but the brahmans began their opposition. One said, "God is in every thing; he is in me, and I myself am God." "What proof can you give of your divinity?" "I can take a knife and cut this man's throat, and so take away his life." "Any other person could do that, as well as you. Such an action would not show that you are God, but only prove you a murderer." The people soon dispersed; and it being very hot, I returned to my boat. Chand was called into a shop, where a little group soon collected round him.

We went out when the market commenced in the afternoon, but did not find any great number of people; there were perhaps two or three hundred peasants, few of whom could read. They heard us with great attention,

but were too ignorant, we fear, to understand much of what was said to them, especially as very few of them had heard any thing of the gospel before. Some, who owned that they could not read, begged tracts to take to their respective villages, that they might request their neighbours to read to them. With the wishes of these people we most readily complied. We were anxious to distribute as many tracts as possible, for it may be long before the gospel is again preached and tracts again distributed in this place. A poor man in the market, who lives in another village, showed me a copy of the Psalms, which he had received at Dacca. I gave him a gospel and a tract. Several people recognized Chand, saying they had seen him at Dacca.

Our Bengali books and tracts being gone, we determined to turn the head of our boat homewards on the morrow. We suppose that we have had the pleasure of preaching the gospel, for the first time, in all the places where we have been, if we except a visit made to Bhawal by Nunez and Ramjiban, during the last cold season. Brother Leonard once visited Bhawal for the purpose of establishing a school there; but he did not, we believe, go to the part to which we have been. I have now a pretty clear idea of the nature of the country for nearly thirty miles to the north-east; and Chand having been with me, it will become an easy matter for our native brethren to itinerate through the whole district.

June 4th.—Yesterday I arrived at home, and, through mercy, found all well. I am not strong, but much better than when I left home.

DELHI.

Mr. Thompson writes thus :

June 23th.—We have been delighted with the unexpected visit of Budh Sen, the aged baniya of Hauper, whose well used and worn out Hindi testament I brought away with me from Gurhmukteshwar in 1839, and replaced it by a new one. This poor man, full of the knowledge of the word of Christ, is now quite infirm, his sight almost gone, his hearing affected, and his whole frame seeming to totter on the brink of the grave. I did not expect to find him so very feeble. He appears, however, often to be absorbed in thought, and, as he says meditating on what he had read. His desire is, I believe, to unite with us by the observance of the ordinances of the New Testament and the precepts of the word of God generally; and I hope he may have life, health, and grace given him for that purpose. At present I can say nothing decided as to his intentions or the course it may be neces-

sary to pursue with him: only that his visit was unexpected, though he had some sixteen months since promised to call. His coming has afforded us pleasure, and his conversation leads us to believe he is in a most interesting state of mind as it respects the Saviour and his blessed word. Day after day and month after month for twenty months had we prayed for him in an especial manner since my conversation with him at Hauper, and when we began to despair of ever seeing him, he most unexpectedly comes in, to our great joy and to his own comfort! Blessed be the Lord Jesus for thus conducting this poor weary soul to us; and may it ultimately appear to be for his glory. How great will be the joy of that day, when not one convert, but multitudes of them, shall "fly as a cloud, and as the doves to their windows!" But great as will be the joy of that day, a small measure of it may

even now be felt by us, when a single soul thus 'flies as a cloud, and hastens as a dove to his window.'

July 12th.—I have great pleasure in informing you that Budh Sen, the aged baniya of Hauper has been baptized. I intended to have waited a month longer for some native friends to witness the baptism, but could not with propriety do so; his anxiety to submit to the ordinance, and other circumstances, preventing it. When therefore our minds had been made up to admit him, early yesterday morning eleven of us met as a church (one having been added to our number by restoration), and after I had detailed the chief circumstances of his case, he himself in a very energetic manner both confirmed my statement, and added that whatever changes he had seen take place in the religious opinions of the people of the country in renouncing one guru and adopting another, in quitting the samprada for a panth, or one panth for another, he had never known them to renounce Ganga and Vishnu; they had invariably continued in their adherence to these, and when the last also was given up, Gangaji was never renounced; but, said he, since I have known the gospel and believed in the Lord Jesus Christ the Son of God and the Saviour of the world, I have not had a vestige of faith in these or in the Ganges; I trust in the sacrifice of Christ alone and in the virtue

of his name, by which I hope to be saved. When this aged confessor had ended, we unanimously and cordially received him, by extending to him the right hand of fellowship in the name of the 'whole family' of believers in Christ; and he was delighted. We then sung with rapturous feelings, "There's joy in heaven and joy on earth," and concluded in prayer.

At public worship I was induced to dwell with pleasure on the first eight verses of the 60th chapter of Isaiah, and at the water-side I addressed in an earnest manner the natives that had assembled on the occasion, set before them the simple gospel way of salvation, and urged their embracing it. They heard in silence, excepting one man, who deridingly said I had little cause to boast of a convert so aged and infirm. I told him he ought to know better than to deride the aged man's devotion of himself to God and the consideration of his approaching salvation, since his own shastras approved of, if they did not command, such an act after fifty, when a man was expected almost wholly to withdraw from secular affairs. The man was silent. We then sung a Hindui hymn, and at the end I walked into the Junna with the aged Budh Sen and baptized him. The European attendance was about forty, and the crowd of natives at the ghat, although the hour was not a convenient one for them, was about 200 persons.

WEST INDIES.

JAMAICA.

RESOLUTION OF THE BAPTIST WESTERN UNION.

At a Meeting of the "Baptist Western Union," held at Falmouth on the 6th of October, 1841,

It was unanimously resolved—

"That we have heard with feelings of the most poignant grief of the distressing death of our beloved friend, the Rev. John Dyer, late senior secretary of the society with which we have the happiness to be connected. That we feel it a duty we owe to the memory of one whom we so highly loved, thus to express to

the committee of the society our deep sympathy in the loss they have sustained, while we bow to that unerring wisdom by which the most inscrutable providences are controlled.

"Signed on behalf of the Union,

"Thos. F. Abbott, Secretary."

SPANISH TOWN.

It cannot surprise any of our readers who are aware of the amount of labour devolving habitually on our esteemed missionary, Mr. Phillippo, to learn that his health imperatively requires some relaxation. That this is the fact appears from a letter recently received from him, in which also, in order to assist the Committee in forming their estimate of the number of agents which it is desirable to allot to Spanish Town, he gives an outline of the duties to which, with the aid of Mr. Huine, he has to attend.

I have eight stations, some of them full twenty miles distant from the central one, each of which requires the services of a regular minister at least once a month on the sabbath, as well as occasional visitings on a week day. Eight schools are under my superintendence, and are solely dependent on me for support. I have three new chapels in building, and one being enlarged, the cost of which, full 3000*l.* sterling, I in some way or other have to meet. I have services to maintain three times on the sabbath invariably at Spanish Town, and a church-meeting and sabbath-schools to attend, besides two week-day services regularly, services all of which probably involve as much mental labour as in a respectable town in England, with marriages and funerals, visiting the sick, and a thousand other pastoral duties to discharge, arising from a church of between two and three thousand persons in town and country.

My health and spirits, too, have given way beneath the pressure of these engagements and

anxieties sustained for so many years. I am, indeed, now laid almost totally aside from labour by the failure of my voice, occasioned by its almost incessant and too violent exercise for years past in and out of doors, and am positively told by my medical adviser, Dr. Fairbank, that unless I cease from public altogether for two or three months, I shall most probably altogether lose its use in public. My dear wife also having shared my anxieties and labours, and borne a large family of nine children, five of whom have been torn from her by death, three others separated from her, and, after sicknesses which many times have brought herself to the very gates of the grave, is now in such extremely delicate health and bad spirits as to be obliged to reside almost entirely at Sligoville, where I shall now again (for I must visit my stations whether I can preach or not) be obliged to leave her, as it were in solitude, the greater part of each week.

HOME PROCEEDINGS.

A special meeting was held at Fen Court on the 15th ultimo, of a similar character to that whose proceedings were recorded in our number for November last.

The Central Committee had summoned the General Committee on this occasion in consequence of a letter which they had received from Mr. Brock, expressing his cordial attachment to the Society, but assigning reasons why he felt it to be his duty to decline the office of secretary, to which he had been invited. As in the former case, the Tuesday evening was spent in prayer for divine guidance; and the brethren Gray, Brawn, G. H. Davis, Hoby, Green, Upton, Russell, and Steane, took part in the services.

The committee re-assembled for the transaction of business on Wednesday morning at ten o'clock. The treasurer was called to the chair; Mr. Brock's letter was read; and, after some discussion, a sub-committee was appointed, consisting of Messrs. Birt, Godwin, Gotch, Gray, Hinton, Steane, Drs. Hoby and Murch, with the treasurer and secretary, to suggest a name or names with a view to the choice of a co-secretary. They retired; and after a short interval, the chairman brought up the following report:—"The sub-committee having met and considered the question referred to them by the general committee, as the result of their deliberation, unanimously recommend that the Rev. J. E. Giles, of Leeds, be respectfully invited to fill the office." It was then resolved unanimously—"That this committee adopt the recommendation now placed before them, and in accordance with it, earnestly and with great respect invite the Rev. John Eustace Giles to the office of co-secretary." Mr. Giles not being present, a deputation was appointed to present to him the resolution, and urge the claims of the mission.

Arrangements relating to the approaching jubilee engaged the attention of the committee in the evening and on the following day. The general features of the plan being fully developed in an address which appears in the early part of this number, it is only necessary to add that the following resolutions relating to the subject were adopted:—

1. That a sub-committee be appointed to arrange for a series of meetings of ministers and other gentlemen in such towns as may appear to them desirable, for engaging their co-operation in the jubilee movement.
2. That the sub-committee consist of Drs. Cox and Murch, Messrs. Steane, Hinton, and Russell, with the treasurer and secretary, with power to request the assistance of such brethren as they may deem desirable.
3. That a respectful application be made to the Rev. Joshua Russell to undertake the honorary secretaryship of the jubilee sub-committee, residing in London during the time which may be requisite for that purpose.
4. That in consideration of the fact that Kettering was the birth-place of the mission where its venerable founders Carey, Fuller, Sutcliff, Ryland, and their associates, pledged themselves in the terms of their first resolution, "to make an effort for the propagation of the gospel among the heathen;" and "solemnly agreed to act in society together for that purpose;"—a special general meeting of the committee, subscribers, and friends of the society be assembled in that town in the course of the summer or autumn of next year, when one of the jubilee sermons shall be preached, and such other religious exercises held as may be deemed expedient.

It will afford pleasure to all the friends of the society to learn that it is impossible that business should be transacted in a more harmonious spirit than that which pervaded these meetings, not only in reference to the two principal subjects for which they were convened, the secretaryship and the jubilee, but in all that came before them incidentally, the routine business of the quarterly committee meeting being attended to also on this occasion. As it respects concord and unanimity, a more auspicious preparative for the year of jubilee could not have been desired.

DEPARTURE OF MR. STURGEON.

Mr. and Mrs. Sturgeon embarked for Fernando Po, in the Palmyra, on the 16th of December. A meeting was held on the 2nd of December at Waltham Abbey, of which town he was a native, his father being a deacon of the baptist church there, and where both Mr. and Mrs. Sturgeon were baptized, to commend him to God and give him an opportunity to bid his relatives and neighbours farewell. After prayer by Mr. Stanger, Mr. Brawn of Loughton addressed the audience, received Mr. Sturgeon's account of the steps by which he was led to his present undertaking, and the motives by which he was induced to engage in it, and then commended him and his dear companion to the care of the Almighty. Mr. Hargreaves gave him a charge, founded on Heb. xi. 8, "And he went out not knowing whither he went;" and Mr. Tinson, from Jamaica, delivered an address on missions in general, with special reference to Jamaica and Western Africa.

On the following Lord's day evening, Mr. Sturgeon delivered a parting sermon. The chapel was again filled, and great interest was excited; and on the next evening, a special prayer meeting being held, the vestries were crowded, and Mr. Saffery delivered an address on the operations and success of the baptist missions, which appeared to make a deep impression.

ARRIVAL OF MR. ELLIS.

Mr. Ellis arrived from Calcutta on the 2nd of December. His health had improved on the voyage, and we are happy to add that since his return it has made an encouraging progress towards recovery.

LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Calcutta, J. Thomas, 15 and 16 Sept., October, 1841.—J. Wenger, 14 Oct.—G. Pearce, 15 Oct.—Serampore, J. Marshman, 16 Oct.—Patna, H. Beddy, 14 Sept.

SAMARANG.—G. Bruckner, 28 July.

WEST INDIES.

JAMAICA.—Kingston, S. Oughton, 30 Sept.—Port Maria, D. Day, 13 Oct.—Jericó, J. Merrick, 15 Oct.—Spanish Town, J. M. Filippo, 29 Oct.—Mandeville, J. Williams, 30 Sept.—Old Harbour, H. C.

Taylor, 5 Oct.—Falmouth, United Missionaries, 6 Oct.; W. Knibb, 9 Oct.—Manchioneel, J. Kingdon, 28 Oct.—Lucea, E. J. Francies, 21 Oct.—Mount Charles, W. Whitehorne, 19 Oct.—St. Ann's Bay, T. F. Abbott, 6 Oct.; B. Millard, 14 Oct.—Bethany, H. J. Dutton, 11 Oct.

WESTERN AFRICA.—Fernando Po, J. Clarke, 7 June, 7 and 28 Aug.; Dr. Prince, 24 Aug.

SOUTH AFRICA.—Graham's Town, G. Aveline, 19 June.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to Rev. D. Douglas, of Hamsterley, for 15 copies of his Work on the Office of an Evangelist; to Friends at Norwich, for a trunk of useful articles for India; to Rev. J. George and friends at Harlington, for a box of useful and fancy articles for Rev. W. Knibb.

Mr. Dendy wishes thankfully to acknowledge a donation of 10*l.* for schools, from the Negro's Friend Society, by Miss Stacey.

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 November, 1841.

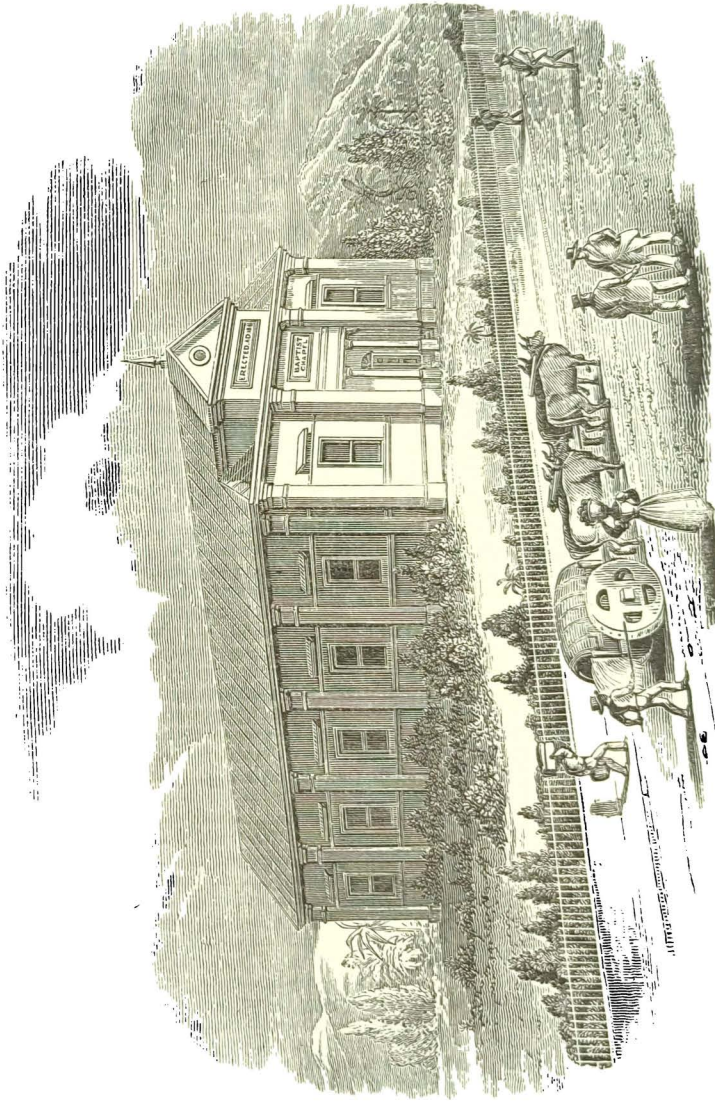
Subscriptions.			HERTFORDSHIRE.			STAFFORDSHIRE.			
£	s.	d.	£	s.	d.	£	s.	d.	
Bailey, G. Esq. (addl.)	1	1	0	0	0	Barton on Trent	12	12	5
Kemp, G. T. Esq.	3	3	0	0	0	Hanley	7	7	0
						Burslem	8	5	7
Donations.			KENT.			SUFFOLK.			
A Friend, by Rev. J. Angus	50	0	0			Wickham Brook—			
Collins, W. Esq.	50	0	0			Bazaar, by Mrs. Browne	10	0	0
Collected by the Rev. P. J. Saffery, for Jamaica Schools	35	0	0			WARWICKSHIRE.			
Gurney, J. Esq.	5	5	0			Birmingham—			
Kitson, G. Esq.	5	0	0			Public meeting	44	0	2
M. E.	5	0	0			Cannon-street	110	18	3
Sellar, Mr. A., weekly subs. for Africa	1	16	0			Do. Sunday School	4	11	11
Wilson, Mrs. Broadley	30	0	0			Do. for Africa	22	3	0
X. Y. Z., after reading						Bond-street	78	19	7
J. J. Gurney's Book	15	0	0			Do. for Africa	6	1	0
Young Gentlemen at Mr. Player's Academy, for Africa	0	8	0			Do. Sunday School	9	0	2
						Do.	0	15	0
LONDON AUXILIARY.			NORTHAMPTONSHIRE.			SOUTH WALES.			
Maze Pond collection	6	6	0			Mr. J. Smith, Horton, near Hackleton, for Africa	1	0	0
New Park-street, Tea-meeting	6	0	7			NORTHUMBERLAND.			
						Alnwick	15	10	0
BUCKINGHAMSHIRE.			NOTTINGHAM.			Hexham	3	5	8
Amersham	1	1	0			Newcastle—			
						J. C. Lamb, Esq.	1	1	0
CUMBERLAND.						Subscriptions and donations by Rev. P. J. Saffery	31	15	0
Maryport	16	18	6			Tutill Stairs	8	8	6
Whitehaven	13	0	0			Hexham Court Chapel	53	19	2
						Rowley, Broomeley, &c.	27	18	0
DURHAM.						Shields, North	11	17	0
Bishops' Auckland	2	12	1			Shotly Field	6	2	6
Darlington	4	8	0						
Durham	4	13	0						
Hamsterley	6	14	6						
Monkwearmouth	3	6	1						
Stockton-on-Tees	3	18	6						
Sunderland	26	6	6						
HAMPSHIRE.									
Fosbury and Luggers-hall	2	0	0						
Romsey—									
A. M. for Jamaica Schools	1	1	0						
HEREFORDSHIRE.									
Ross	22	16	11						
Do. Africa	1	10	0						

ERRATUM.

In list of contributions for debt from Eagle Street, in the last annual report, instead of "Mr. Merrett 5l." read "Mr. Merrett 15l."; and instead of sundry sums "20l. 18s. 7d.," read "10l. 18s. 7d."

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 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.



BAPTIST CHAPEL, GRAHAM'S TOWN, SOUTH AFRICA.

SOUTH AFRICA.

GRAHAM'S TOWN.

THE annexed engraving presents a view of the Baptist chapel now in the course of erection at Graham's Town. The foundations were laid on the 14th of October, 1840, in the presence of ministers of the Wesleyan, Congregational, and Episcopalian denominations, who kindly assembled to sanction the undertaking, and take part in the devotional and social pleasures of the congregation for whose use it is designed. By this time we hope that it is nearly or quite completed. The dimensions of the building are seventy-five feet by forty. About fifteen feet at the back are separated from the part appropriated to worship, having a ground floor with vestries, and above, a school-room, the whole width of the chapel. Our esteemed friend, Mr. Aveline, the minister, gives the following encouraging account of his position and prospects:—

I wish a better opinion were entertained at home of this colony, and that steady, especially pious, mechanics and labourers, would resort hither, as certain employment and ample remuneration would be obtained. This town is daily increasing in wealth, extent, and I hope I may add in intelligence too. We are now engaged in establishing a permanent library, and have raised in 5*l.* shares a sum for that purpose, which will render about 800*l.* immediately available for the purchase of books. The colonial chaplain, one of the Wesleyan missionaries, and myself, are on the committee.

Both Mrs. Aveline and myself are not only satisfied, but thankful for those leadings of Providence which conducted us to this distant land. I am constantly and laboriously, and I hope usefully occupied, and my health is mercifully good, as, with the exception of an accident in treading on an iron hoop which by its rebound cut my leg, and produced serious inflammation and illness, I have had no occasion for medical attendance since leaving England, in September next three years ago.

Our congregations are still good, with every prospect of a large increase on removing to our new chapel. Our Sunday school, both European and native, contains about a hundred children, and as an instance how well such objects are supported here, nearly 40*l.*, both this year and last, were raised for its furtherance.

Last summer Mrs. Aveline and myself visited in a pretty extensive tour, in the customary South African mode of transit, a bullock-waggon, with saddle horses to ride occasionally, the Kat River Hottentot settle-

ment, and various missionary stations in Kafirland connected with the Scotch missions and the London society, and we were not a little gratified with what we saw and heard. We were absent about three weeks, and on every occasion that presented itself I was happy to speak to groups of my own countrymen, assembled at the solitary farm house from the surrounding, but not near habitations; and to the Hottentots and Kafirs on the missionary stations, through an interpreter. One of the farms was that occupied by Mrs. Albutt, and amidst surrounding solitudes of the wastes, it was delightful to see the goodly number that had come to listen to the word of life:—what Dr. Johnson said of family worship in one of the Hebrides, was true here, "Paradise was opened in the wild." It was often necessary to bivouac for the night with no covering but our waggon tent, and we slept as securely by the hut of the Hottentot, or in the howling wilderness, as in any spot of our native land.

We have been expecting to hear something of another missionary, in whose coming out Mrs. Albutt has taken much interest, and about which Mr. Collett, a wealthy farmer, and myself, wrote some time ago. We could have no difficulty in obtaining for him a sphere of labour either amongst the Dutch colonists, or the native population, within or beyond the boundary; but at first, at least, it is indispensable that the Society should ensure his support, and I much fear that this is the great obstacle to the realization of our wishes. It would to me be a high gratification to welcome to these shores a brother beloved.

WESTERN AFRICA.

A letter from Dr. Prince to Dr. Cox, dated Fernando Po, August 29th, 1841, contains the following interesting facts:—

We are accustomed to meet our classes on the evenings of Wednesday at half-past seven, and as our house can hardly accommodate the two at the same time, the numbers being twenty-four and twenty-three, I repair to the house of John William Christian, and there meet him and the remaining twenty-two. Last Wednesday, the 25th, I was about to quit at the termination of the meeting, when he requested me to be seated, as he had something to say for himself and fellow-members. He began by saying how greatly they all rejoiced in the coming of the missionaries, and as we had read to them from the magazines, &c. lately received, accounts of what their countrymen and fellow-Christians were doing for their good in Africa, they also desired and considered it their duty to do something for the mission to help to support us, and to erect a place of worship. Thereupon he handed me a list of names with sums annexed, of parties belonging to my class, who had engaged to contribute quarterly the amount specified, and he and the members, after our prayer-meeting last night (Saturday), paid over three guineas sterling, and unanimously expressed the satisfaction they experienced by doing so; indeed their countenances told that fact; any one looking on, but not hearing their remarks, would have conjectured that they were the receivers, rather than the payers, unless as I conceive with a tutored eye the observer would detect an expression of superior delight to that which a receiver of coveted gold betrays, for this was the joy of them who were more blessed in giving than they could be by receiving.

When Christian intimated their united intention at the class-meeting, I was surprised into a fulness of pleasure which we afterwards attempted to utter in praises to the Most High, and upon our bended knees. How elevated were the emotions which seemed to be then

prevailing the hearts of the worshippers; and the emphasis upon the concluding *Amen*, and the affectionate grasp which all in turn made upon my extended hand, assured me that the Lord is the God of this people also, and that we, his unworthy messengers, have not run before being sent. What pleased me the more is that their act has anticipated the purpose which brother Clarke and I had formed a few days previously, of calling their attention to the performance of the duty, and that very night, at one time of the meeting it occurred to me to do this, but I was secretly overruled, for the better manifestation of His grace by whom the hearts of this people are affected.

This morning I delivered an occasional address to the congregation, descending upon, illustrating, and applying practically the bounty of king David, his chiefs, and people, towards the building of the Temple, as narrated in the first twenty verses of the last chapter of 1st of Chronicles. And though I committed what is often termed a fault with inexperienced preachers, and discoursed to them an hour and twenty minutes, after having engaged them for one other hour in the earlier parts of the service, the Lord secured to me a lively attention throughout; tears flowed from some eyes apace, I believe, from thoughts of the loving kindness of God in bringing them to the knowledge of his name, and disposing them to the privilege of making sacrifices to the glory of it. Then, when I finished by a call upon them in the language of the Israelitish king, verses 13 and 20, to bow once again in reverential praise, the breathing of their hearts, the solemnity that pervaded the assembly, and the good-will that afterwards seemed to knit them one to another and all together, convinced me that the unseen One had indeed been in our midst, and that God in very truth delights in the habitation of men.

On the 6th of October, Dr. Prince wrote to the Secretary as follows:

On the 25th ult. the Soudan entered our port, in a very disabled state as to her crew. The first rumour from her was truly appalling.—"Bird Allen and most of the men were dead." Relieved we were when this rumour was corrected; he had stayed behind up the river with the other two commanders, and had entrusted his vessel to Lieut. Fishbourne, of the Albert, to bring down the sick: thirty-five in that state were transhipped into H. M. Sch. Dolphin, to go to Ascension; twenty others were on board the Wilberforce when they parted, and a few on board the Albert. Fif-

teen had died since they entered the river, and much greater mortality was expected. Many of the scientific gentlemen and sappers were invalided to Ascension. Two doctors, two pursers, and one master, are amongst the dead, and a surgeon is now in *articulo mortis*. The Soudan was but two days and a half coming down the course that took the fleet three weeks to ascend. Only the lieut. (now very ill) and the doctor were able to move about; the engine was superintended by the former. The pestilential fever did not break forth till they had reached Adda cliffs.

Mr. William Kingdon wrote me, by B. Allen's request, that Obu of Eboe had stipulated to put down slave traffic, to find a place for white missionaries, whom he wished to come forthwith, though he feared there was too much water in his country for white man, but he would try get place where he might do. The king of Atta consented to suppress the inhuman trade, had sold a run of land just abreast of the confluence of the Niger and Tchadda (whence my informant was writing), upon which they were erecting tents preparatory to the establishment of the model farm. There Mr. K. has consented to stay. "Every where scenes for usefulness are opening, but Allen advises no one unseasoned to venture up." Atta is very desirous of white teachers, and has given ground for one; in fact, these two chiefs are described as being impatient for white man's custom. The Soudan brought word that Capt. Trotter intended to have the rocks at Boussa, so fatal to Park, blasted, and then to persevere, in sailing or rowing boats, up to Timbuctoo; but down here the expectation is that he will be completely disabled by the sickliness of the crews, as they are affrighted; the panic seems very general, and all exclaim against a second trial this year. Not twelve of the whites had escaped more or less. Not one coloured person had died of fever. The doctor reports, as the combined opinion of his brethren and of Dr. McWilliam, that no one having organic affections, either of the stomach, bowels, liver, or bladder, should venture up, for those organs, as well as the head, are very apt to be implicated, and when previously diseased, the aggravation to the general disease is almost sure to be fatal. They can give no explication of the nature of the disease, nor does there seem to be any one mode of treatment promising of cure. Mercury is, of course, resorted to and praised as the best. On the 30th, the Pluto came in last from Gaboon, thither from Bonny, at which latter an arrangement had been made to pay King Pepper 10,000 dollars annually, for five years, for his discontinuance of the slave traffic and interest to suppress its practice by others;—a vast sum, with very little guarantee for the fulfilment of the stipulations by Pepper, whose fidelity is to be attested by the British traders resorting to him for freight! King Denis, at Gaboon, frankly said that if man-of-war did not prevent the ingress of Portuguese and Spanish ships, he would sell them human cargoes, and he declined the bribe for an abstinence. The Pluto did not bring a reply from Commodore Tucker to a note written by Mr. Clarke, inquiring whether it would consist with his pleasure, &c. to give us an occasional passage from one part to another of the coast in H. M. vessels. On Friday the 1st inst., the Wilberforce hove in sight, and came in burthened with sick; two have died since (and one on board the Soudan). She left the Albert two or three

days after the Soudan. Dr. Vogel has been brought ashore in a very critical state. Commissioner (alias Captain) Cook is on board. We accompanied him and Capt W. Allen to the agent's residence. On the way, Capt. Cook said he would not advise us to attempt to go up this year; the waters would quickly be subsiding and leave uncovered the banks, when the air would be still more pestiferous. He said it was unfit for Europeans; so has the Rev. Mr. Muller, the chaplain, since expressed: in fact every one seems dismayed. The Ethiopie is now taking in coals, and is chartered to carry them up to the Albert: there is a belief that the latter will be met returning between this and the Nun. The report is that the Soudan is going back to the mouth of that river; the Wilberforce is about to carry her sick to Ascension. Mr. M. said, "It will be most prudent for you to stay and see whether government will prosecute this dangerous enterprise; for unless she keeps open the communication, how will you, and how will any missionary carry on correspondence with his brethren?" He thought it a climate too deadly for Europeans.

We have felt willing to be disposed of according to divine purpose; and our safest course has been to sit still and observe the leadings. Most probably the end will be an actual seclusion of us from the Niger's course; the indications, as you may gather from what I have already related, point to that, and I shall add a few thoughts which tend to that conclusion. Did the Lord intend our going, might he not have induced Jamieson (who has had my letter but not answered it) to retract his interdict, seeing his vessel is under sailing orders for the river. Then, could we go just now, we should not be able to ascend above the site occupied by the religious teachers attached to the Expedition; nor could we penetrate inwards during the short while the steamer will remain up, so there would be the difficulty of getting back, if we stayed. We already know that there is an earnest desire for missionaries; we could not stay as such, nor have we any teachers to leave with the people. We are of opinion that the explorators should be accompanied by men prepared to remain, as is done in the South Seas. We have found an eligible locality upon the coast, and plenty of work in it, with a hearty welcome; and here we see more claimants for labourers than we believe the Society is prepared to furnish,—to say nothing of Cameroons. Had we not found a resting place for our soles, we must have journeyed till we could pitch a tabernacle. Let the demand already made upon us, and, through us, upon the Christian brethren of Great Britain be responded to. Presently I will give you additional reasons in support of the suit for an immediate supply. And lastly, had every thing else been straight, and our way for the Niger clearly patent, we must have declined going at pre-

sent on account of brother Clarke's sickly state. He was very recently convalescent from a three weeks' illness, of a nature more hazardous and uncertain than at any former time, and now he is again very much indisposed and disabled from public engagements; of course I would not leave him under these circumstances. We think you should dispatch, as quickly as possible, successors to us, because the reasons against leaving this people unprovided are accumulating. The spleen of "certain lewd fellows of the baser sort," though of British origin and fair colour, has been ejected, and attempts are being made by the seductive drum and fife, and by invitation to festivity and dancing, to re-engage our followers in those follies they have so lately abandoned. Ridicule, and measures more tangibly offensive, are being resorted to, and we ourselves have been menaced in our lodgings by some of the worthies, who openly aver that if we leave, a desertion to them will be general; no doubt they will try to effect it.

On Sunday last the whole community was put into commotion by a notice from ship-board, that the Rev. Mr. Muller would attend at ten o'clock to christen as many big and little ones as might be presented. He sent us a message, desiring to see us before that hour. We met him cordially and avowedly as a dear Christian brother, and gave him such good reasons for the impropriety of his meddling with the people, ignorant as he was of them in every respect, that he abandoned his purpose, and disappointed an assemblage of about 300. However, he promised to represent the encouraging scene in England, and obtain a church missionary, if possible, and satisfied them by telling them of the coming, per Albert, of a church minister who will remain here some months, examine, and satisfy them by the desired performance. That dear man amused us not a little by gravely advising us not to be in haste to impress upon our auditories our peculiar views of baptism, but to teach them rather first principles, and lay foundations. We said it had been thus we had unremittingly done for nine months, and had not yet pressed one into the water; it was irresistible not to show him the contrast between his precept and practice, and between his incautious haste and our regulated leisure; it compelled him to surrender at discretion, and admit that he

was foiled by his own weapon. The balk to the people has been ascribed to one of us by the *pious* whites, and our favour in their eyes waxes still lower: here, then, is a reason to keep our ground till another can occupy it, but that will operate to confine us here unless you send successors quickly, and we may miss opportunities for visiting the coast about Accra, Whydah, or Badagry, and the tribes round about, or be by the consideration induced to forego a hoped-for opportunity to Sierra Leone and homewards in about six months.

To-night we shall meet our classes, and shall propose to those who have any disposition to offer for baptism to be ready to give in their names for examination in the course of the week following, for we are satisfied that out of the fifty-five followers, a few are prepared for the privilege, though most likely some will keep back to *follow* the first initiated ones.

8th, Friday. Yesterday brother C. and I invited ourselves to the Wilberforce. We saw enough in her lumbered and sickly condition to account for the little notice taken by her commander and officials of any persons not connected with themselves, and therefore acquit them of a faulty and uncivil disregard of us. Of course nothing positive can be said now of their next year's proceedings, but the supposition is that the Soudan will rejoin the Albert up the river, and after the two have returned to the coast, they will join the Wilberforce at Ascension, and remain there till the end of December, then revisit our island, and reascend the Quorra in April or May, and do their utmost, and as high up as they can possibly reach. Can you find approvable men to come hither speedily, that they may have a short seasoning here, and be in readiness to accompany the expedition next year, with or without us, and to take up their position in the interior; if they shall not be able for that, or should it not be advisable, they will at all events find ample employment in Fernando Po; they might come by either a Bonny, Calebar, or Cameroon trader, *stipulation being made for their landing from the ship at this port, provided there is no vessel presenting for Fernando Po.* Liverpool will afford opportunities for passage almost at all times.

Mr. Clarke writes thus, from Fernando Po, October 21, 1841:—

When I commenced my letter to Mr. Dyer, I seemed to have little to say respecting our prospects of being able to visit the interior of Africa by means of the Niger expedition. Since that time the Albert has arrived; and the Soudan and the Ethiopie have returned. The Soudan did not enter the river at all, but met the Albert and turned back with her, outside of the bar. The Ethiopie got up

to within a few hours' sail of Eboe, when she met the Albert. Captain Becroft found both Captain Trotter and Captain B. Allen sick; Dr. McWilliam in charge of the vessel; Dr. Stanger assisting with working the engines; a black man steering; and scarcely any but black men able to walk the deck; he nobly offered to give up his voyage, and turn with them to assist them down the river; and they

wisely accepted of his valuable services. He brought an engineer out of the Ethiope, and himself piloted the vessel, and got here on sabbath the 17th inst.; his own vessel and the Soudan reached on the Monday in safety.

On the 18th, Captain B. Allen was carried on shore in a very low state; he took ill on the day the vessel left the Confluence for Egga, and has often been at the point to expire; still he lives, thanks be to God; and we have not given up *all* hope of his recovery. Dr. Prince sat up with him the night before last, and we join in fervent prayer to God from time to time for him and for his fellow-sufferers. He and several others are devoted servants of God. Captain Trotter was also carried up the hill in his cot; he is recovering slowly; all the rest of the sick were brought on shore, and all spare buildings were occupied with them. Many are still very ill, one has died, and a few are creeping about when the weather is dry, glad to leave the hammock in which so much suffering has been endured.

Captain Trotter has been very kind to us; almost daily we have visited him, and think him a most excellent Christian. He wishes to assist us all in his power; not only in getting up the Niger in March, if a vessel is sent, and we are determined to go; but in little matters of convenience here: we expect some Sunday-school books and some writing-paper from him, both of which we greatly need.

It is not for us to conjecture what effect the disastrous result of the present expedition will have upon the minds of the people of England. If the Model Farm be given up, and the Niger communication again becomes closed, it would be folly in us to recommend a missionary establishment at the Confluence, or in that part of Africa, to the attention of the committee. It is quite plain to us that a communication with England must be kept up; and for this the work must be begun near the coast, if the Niger refuse to admit us through her mouth of death.

Our good brother Mr. Kingdon died near Eboe, on the 13th of October, and was buried at a little village on the bank of the river. He became ill at the Confluence, and was in

a dying state when they left for the sea. We had two pious letters from him; his heart was in his work, and his spirit was with God. I take it for granted you knew he went with the expedition as a schoolmaster, intending to remain up the Niger.

I know and am assured that if the African mission be taken up in faith and with zeal, God will bless it and those engaged in the work. If with a faint heart and a feeble hand, the Baptist Missionary Society will, so far as doing any thing for Africa is concerned, lose another forty years, the work will be given by God into the hands of others. But the hearts of most in the committee are too warm with love to Africa to allow the work to stand still because Africa requires the missionaries sent to her shores to possess the spirit of martyrs: you have such spirits in England in abundance; and when Africa takes these men to her burning bosom, and even supplies many of them with a quick passage to glory, the spirit will not be destroyed, nor the numbers in England who possess it decreased. No, my brethren; one such spirit will be used by the Holy Spirit to produce many more; and Africa, with all her wild wastes, and sterile plains, and burning fevers, and savage beasts, and men more wild, will not affright the servants of Jesus, who count not their lives dear unto themselves, from coming to rescue her from the dominion of darkness. The time is at hand when Jesus will take possession, in his appointed way, of the purchase of his blood.

It hath pleased God to favour me again with good health. I seem fully restored from my sixth fever in Africa, and after sixty-four days of sickness in Fernando Po, my constitution seems to me as good, at least, as it was when I left England; but who can tell what a day may bring forth? Soon my work may be done, and my course fulfilled. My mind is still towards the interior of Africa, if God shall be pleased to open the way. Pray for Africa daily, and for a world in wickedness.

Oct. 25th. Captain Bird Allen expired this morning: we have just returned from following his remains to the grave. Capt. Trotter kindly offers us a passage to Bonny.

It is desirable to recall the attention of our readers to the statements of our brethren in Fernando Po, respecting the importance of connecting with the mission to Africa a skilful physician. The committee have not yet heard of any medical gentleman, with requisite qualifications, who is willing to engage in the arduous but honourable work: they trust, however, that there are men whose zeal for the extension of the Redeemer's kingdom, and pity for perishing myriads, would render them willing, if they were aware of the opening for usefulness which is presented, to consecrate talent of this kind to the service of Christ in Africa.

EAST INDIES.

CALCUTTA.

A letter from Mr. Thomas, dated Nov. 13, 1841, contains the following intelligence :—

You will be pleased to hear that the mission circle is in tolerable health. The brethren Wenger and Pearce are gone to the villages to the south ; the former will be back on Monday, Mr. Pearce will remain a few days longer. Brother Evans baptized three persons on the last sabbath in October, and I believe there are several more candidates for admission. Brother Morgan, at Haurah, speaks of two or

three who appear under a concern of mind, and wish for baptism. He is in very good health, but his partner is very sickly, nor is she ever likely to be in good health. He appears very happy in his work, though he has had a good deal to try him. The intelligence from the country stations is on the whole favourable ; at several, additions by baptism have been recently reported.

Seven days afterwards, Mr. Thomas writes,

Mrs. G. Parsons has just arrived in Calcutta, preparatory to her embarking in the Owen Glendower, which is to sail, D. V., on the 11th December. I have not yet seen her, but believe she has somewhat improved by her trip down the river. Mr and Mrs. Moore have accompanied her from Monghyr. Mrs. Moore's ill health has obliged them to try the effect of a change ; what their intended movements may be I have not heard. A letter received a few days ago from Mr. John Parsons, mentions the return of himself and Mrs. Parsons to Monghyr, and states

that Mrs. P's health has greatly improved, and that she is able to resume her wonted domestic duties. Mrs. Lawrence, he says, is still a great sufferer ; Mr. Lawrence is in pretty good health. Our mission circle in Calcutta is on the whole at present in the enjoyment of a good state of health, though much sickness prevails around, and many deaths are occurring. Oh that we may all be spared, and that a season of refreshing from the presence of the Lord may now be afforded!

Mr. Pearce writes from Luckyantipoor, Nov. 15, 1841 :

I came down to this place the day before yesterday, where, after an absence of four years, you may imagine the visits of the people and their numerous affairs have left me little leisure time. I think I mentioned in my note last month that the brethren in Calcutta had requested us to take charge of the Christian Institution in Entally, to which, after much deliberation, we consented. We found, on entering on this department of labour, forty-two boys on its foundation, and five young men students for the ministry or the education of youth. Within the first year ten of the scholars have left, in consequence of the inroads made on our village stations in the south by missionaries of the Propagation Society ; their parents or guardians having left us, the boys refused to remain any longer. We have now only two boys whose friends are not in our connexion ; as these have stood so long they may perhaps remain. The duties of the institution we have found very arduous, especially my dear wife, who has the whole burden of the domestic part of the school upon her. Her strength, I am most thankful to say, has greatly increased since

she left England, and hence she has had strength equal to her day. My duties in the institution will be chiefly with the students, and the religious instruction of the lads of the school, superintending of course their general studies. I am sorry to say that I find the religious character of the school-boys low. Already I have had the painful necessity of excluding two of them from church fellowship for immorality of conduct. The students are, however, a pleasing exception ; their deportment is, for the most part, very gratifying, and in respect to some of them highly so. At present there are but three boys of the institution in the church. We need, indeed, the outpouring of the Spirit to awaken a better state of things in the seminary. Pray that our labours may be blessed to these young people. Sad has been the havoc made at our village stations by the missionaries of the Propagation Society. Invited by some disaffected persons who had been excluded from the church for evil conduct, they have plied teachers in our villages, and by bribes and promises they have drawn off not less than sixty families ; and in order to secure this

attachment, they are scattering money with a most liberal hand. In one village they make allowances to almost every house, amounting to more than 100 rupees monthly. To a poor Bengalee, who is proverbially attached to money, their conduct is a great temptation, and it is truly wonderful that so many of our people have withstood it : but I shall have the more confidence in them and labour among them with greater pleasure. My return has already been attended with a good effect : ten of our straying members have returned to us

with much desire and contrition. Much of the evil that has arisen was owing to the people being left, at my illness, without a superintendent. They were as sheep without a shepherd ; and the like will happen again unless we are better supplied with labourers for the future.

My health, I am thankful to say, is very good ; and I feel that I have done right in returning to India. God has not disappointed my hopes.

AGRA.

Mr. T. Phillips writes, Oct. 17th :

I am happy to inform you that for some few months since I have commenced regularly preaching to the natives. Soon after my last letter I went to Muttra, where in company with Brij Lal, I distributed several Sanskrit books, and talked as well as I was able to the many pilgrims who had come to celebrate the birth of Krishna. The brahmans behaved very civilly, and were delighted with the Psalms in Sanskrit. About a month ago we moved into a house much nearer the city than our former one, in order that I might be near the scene of my labours. Since then, every morning and evening almost, we have visited the banks of the river, the city gates, the large town of Taj-ganj, or the opposite bank of the river. The best preaching place has been the river side, where almost all the temples are situated, and to which every morning crowds of bathers resort. There we can always secure an attentive congregation of fifty or sixty Hindus, who seldom oppose, unless amongst them there be a priest from an adjoining temple, who thinking his craft in danger will step forward as a champion to defend their ancient religion. A well directed sloke from Brij Lal, however, generally silences if not convinces the gainsayer. This is not invariably the case, for such is their strong and determined opposition, that I heard a man not acquainted with Sanskrit, stoutly deny the existence of a sloke which Ganpat had quoted, and by the admission of which he would have lost his argument. The better informed are never so rude as this, but will sometimes quote without end, either to show the extent of their knowledge, to overwhelm the preacher with a torrent of words, or to ward off the force of his arguments. To induce any, however, to listen, and much more to think and discuss, is a great point gained. We have twice lately experienced the reverse of this. Last evening we went into the heart of the city for the first time. We had previously heard from native and European preachers that the citizens were the very worst hearers, and we proved it so. When

we began, several rakish young men pushed through the crowd and began to assail and insult Brij Lal, for having become a Christian. He, notwithstanding much noise was purposely made, went on preaching at the pitch of his voice, until the crowd became so dense that I proposed going to some elevated spot. Upon moving, the whole multitude began to hoot and laugh at us in our progress. We reached however a rising ground, and to give my assistant some breathing time, I began to address the crowd, who heard very attentively till I had closed. Others then made other objections, and when Brij Lal began again, they almost drowned his voice by clamour. When we retired, they gave another yell, exulting as though they had driven us from the field. In this case there was the want of the hearing ear, and this morning we saw the want of the understanding heart. Having endeavoured to draw the attention of some shop-keepers from earthly to heavenly things, we could perceive by their answers that they were as ignorant as the passing cattle, for they knew not that they had a soul, and the only reason why they called Ram, Ram, and wrote his name on their walls, was because their neighbours did so. Surely this is darkness and the shadow of death, in which these people are sitting without care or desire to be enlightened. It is only the Being who moved on the stagnant waters of the abyss, giving impulse, light, and life, that can agitate and vivify this moral chaos.

We have however met with some encouragement. After preaching, several have walked a part of the way home with us, talking with great seriousness of eternal things. One man said that he would give up caste and become a Christian, and we had made arrangements for his living with us as an inquirer, when his heathen neighbours so violently opposed and jeered at the poor man, that his courage failed and he did not come. He, however, and some few others, are regular and attentive hearers.

Extract of a letter from Mr. Williams, August 12th :

I am happy to say that the cause of our blessed Redeemer is progressing among us, as usual. One young man has been added to the church by baptism last month, and others I know are under serious religious impressions, and may shortly be expected to come forward and declare themselves on the Lord's side.

On the 2nd instant I went to a village called Rampur, accompanied by the missionaries of the local Society; the people seemed very glad to see us, gave us a place to sit down, and many heard the gospel attentively; some portions of the word of God and a few tracts were distributed, and the whole of the interesting service was concluded with prayer, in which many of the poor people appeared to join. On our leaving the place, we observed a group of females near a pool of water; on my asking what it meant, I was informed that they were making the necessary preparations for worshipping Mahadev at the mela next day. I said such proceedings were directly opposed to the word and command of the Most High; that idolaters could not inherit the kingdom of God; and that therefore they ought to abandon such wicked and unworthy practices, and adhere to the worship and service of the one living and true God, in the manner we had directed them. The reply was, We know that what

you say is true, and that your religion will increase, and all this false religion among us will be blotted out of existence, but you cannot expect this to take place immediately, but by degrees.

On the 3rd, I went to the mela at Goborka chauki. I took my stand under a large mango tree; a great crowd soon gathering round, I preached to them first, and was followed by three of the missionaries, after which an extensive distribution of scriptures and tracts took place; and lastly, a long controversy with some Muhammadans on the divinity and atonement of Christ. It ended well; our chief antagonist admitted the force of our arguments, and took a New Testament from me, promising to read it carefully. I attended three other melas last month in the vicinity of Agra. I cannot go any great distance on account of my other duties. I had a great desire to go to the grand mela at Muttra a few days ago, but circumstances would not permit; however I sent a good quantity of scriptures and tracts by brother Ganpat, to be distributed there. I regularly attend the Hat as usual, twice a week, and go out to some of the villages, but alas! it is but little that I can do among the heathen, my time being spent in English preaching and other pastoral duties in town.

PATNA.

Extract of a letter from Mr. Beddy, dated Patna, Nov. 15th, 1841 :—

My last letter stated that I was in some hopes that the Lord was about to give us two or three additions. I am now, I hope, thankful to be able to inform you of the full realization of my hopes. On last Sunday week, the 7th instant, I baptized the following persons :—my own daughter, twenty years of age, Mrs. Verboon, Mrs. D'Moy, and Mr. D'Moy; the former person about sixty years of age, and mother to Mrs. D'Moy; these three persons are what we call country-born, the mother is of Italian extraction; her son-in-law, Mr. D'Moy, is of French; they were all Roman Catholics, but some time ago their minds became impressed with some ceremonies in that corrupt church which induced them to think all was not right. This, with opportunities of hearing us expound the scriptures, and conversation with some of our brethren, together with reading the Testament, led, under the blessing of the Lord, to the happy result of turning them entirely away from popery; and searching the scriptures

led them also to believe in adult baptism, and reject the other. We are much pleased with the three. I have also the pleasure of stating that we have had a very cheering revival in our congregation on sabbath evenings to English service, and this circumstance has induced me to open a Thursday evening service in English, which has, all things being considered, been tolerably well attended. Our English congregation now generally exceeds sixty persons; formerly we had only twenty or twenty-five.

Mrs. G. Parsons, who will be on her passage homewards ere you receive this, will be able to mention some particulars relative to mystation, which may be interesting, and which, coming from one who has been among us, and consequently possesses information from personal observance, will be the more gratifying. She spent some time with us, and comforted us much; and she has left us followed by the regrets of all.

DACCA.

Extract of a letter from Mr. Robinson, dated August 5th:—

On the 10th ult. brother Leonard and I went to the chawk once more to distribute a few books. I looked at my old place, and wanted to preach, but the heat was so oppressive, and I felt so weak, that I durst not attempt it. Our native brethren however preached, and many books were put into circulation. There was a great cry for Bengali books; but we had only a few with us, as we are obliged to be economical. The Musalmans were remarkably civil. What this civility portends, I cannot tell; but the fact is undoubted.

One of them said, "The Armenian priest here wears a beard, and we suppose Jesus Christ wore a beard! why do not you wear one?" "It is," said I, "the custom in some countries to wear beards, in others they are not worn; neither a beard nor any particular kind of dress can recommend us to God; he looks at the heart, not at the outward appearance. As to the Armenian priest, he is not a guide to us; the Armenians believe and practise many things which we disapprove; the bible is our rule."

On Monday, Chand and I went to Fari-dabad, a village separated from Dacca by a small creek. The walk exhausted me; but a poor man kindly offered me a seat, and being a little rested, I was able to address the people when Chand had done. They heard as usual, and took books; but there was no appearance of any good impression.

On the following Friday, Chand and I went to the Iron Bridge, hoping to see the old man whom I have several times mentioned; but he had removed to a village several miles distant. He has a Testament and some other parts of scripture; but will he read them? I am sorry he is gone; we can now do no more for him. We got a good congregation, and after Chand had done speaking, I was able to speak at some length. The Lord had renewed my strength, nor has my former distressing weakness since returned. While Chand was speaking, a man endeavoured to interrupt him by making some foolish objections. I told him he talked like a child; that silenced him, and he walked off. Some objections must be answered, as a reply may be useful; but others must be considered unworthy of notice.

On sabbath morning, the 18th, we had a good congregation at the native chapel. Nothing is so pleasant to me as preaching in this place when the people are attentive. I had, on this day, more than usual liberty, and the native brethren were much interested in the subject, but I cannot say that any good was done among the heathen.

On Monday brother Leonard and I went to Urdu Bazar, where we gave away many

Hindustani books, and talked a little; but I was too weak to attempt a long address.

As we felt a great wish to see the large market mentioned in my last letter, we determined to visit it on Thursday, the 29th. We all went but Nonez, who remained at home in charge of the school. The distance by water, at this time of the year, is, I suppose, about eight miles. We were favoured with a fine day, a thing rather uncommon of late; had it been a stormy day, we should have been much endangered, for we had to cross a jhil, or lake, several miles in extent. We spent about four hours in the market, during three of which I was engaged in preaching and conversing. I occupied three different stations, two in company with Ramjiban, and one alone. The weather was hot; crowds gathered round, and we could not always command a little shade, so that I foresaw that I should suffer in consequence of the effort then made; but the opportunity was too good to be lost.

The attention of the poor people was quite animating; they were very eager for books, and we gratified them as far as we were able. There was a little cavilling, but not so much as to cause any serious disturbance. "How can I," said one, "worship a God whom I cannot see?" "You do not then regard things which are not the objects of sight!" "No! how can I, since I cannot see them?" "You cannot see your own mind, yet you know that you have a mind. How do you return home to-day?" "By water." "May not the wind then assist you, or may it not be strong enough to upset your boat?" "That is possible." "Then I see you regard a thing which is invisible; for though you cannot see the wind, you acknowledge that it is very powerful." The very same objection was urged in another place, when I was speaking against idolatry. It was argued that men cannot worship an invisible being. "That which they worship," it was said, "must be an object of sight." "But are not many invisible things realities, and worthy of as much regard as things that are seen? What now, if we take a cup of cold water, and put into it a quantity of clean salt. That salt, you know, will dissolve, become invisible, and the water will be as clear as before. Would you like to drink that water?" "No!" "Why not? It is clear and looks good." "True, but it will not taste well." "Then I see that you pay some regard to invisible things; and if so, why say that you cannot worship an invisible God?" This silenced the objectors on that point; but, said one—"If idolatry is sinful, why do the Company offer goats to Kali?" "I do not know that the Company offer goats to Kali; but if they do, they commit sin. What is the

Company but a number of men? And that which is sin in one man, is sin in another; what is wrong in you, is wrong in the Company." "Well, this is the Kali jug, and it may be, that all men will embrace your religion." No rancorous feelings were exhibited by any one; and many important truths were received with strong expressions of approbation. It was a most gratifying time; one of the most pleasant days that I have seen for months past. By preaching in this market, hundreds will hear the word, whose villages we may never be able to visit.

On Saturday, the 31st, being a fine evening, we all went to the chauk; and I once more ventured to ascend the cannon platform, and address the people. There was no want of hearers, nor were they inattentive. When I had done, Ramjiban addressed them, and made so long a speech that no time remained for Moses. Chand was in another part of the chauk, addressing the Musalmans in Hindustani. When we began to distribute books, a man said—"Sir, give me that book from which you have been reading." It was the gospel of John. I had read the passage, "God so loved the world," &c., and made it my text. I hope the poor man paid some attention to this important truth. The pressure of the people to obtain books was so great, that we were almost thrown down. The chauk, which was once thought the most unfavourable spot in Dacca for preaching, on account of the numbers of Musalmans who resort thither, has now become the best place in the city. We have a good pulpit, no small advantage in a crowd, and we can always get a congregation. So far things look well; but the great desideratum, conversions, are still wanting.

Bhawal was visited last month by Nonez and Ramjiban. They preached in the sabbath-day market, in which Chand and I

preached on the last sabbath of May. The people, they report, were very attentive, and many requested books. When our brethren left the market in the evening, many followed them to their boat to hear and obtain books. Not fewer than 200 of the poor catholics attend this market on the sabbath. Such is their regard for the sacred day of rest. This market is, as far as we know at present, the only place in which we can address these poor men in any numbers.

May not some of our good friends in England think it almost a profanation of the sabbath, to preach in a market on that day? Such a practice is, no doubt, very foreign to their ideas of keeping the sabbath. But as our Saviour associated with publicans and sinners, not because he approved their conduct, but that he might do them good; so we may appear in a market on the sabbath, not to purchase goods, but to make known the way of salvation to the multitudes there convened. I think I could feel pleasure in preaching in that market every sabbath of my life; but I would rather see the market on another day, and the people assembled on the sabbath for the express purpose of hearing the word of God. As matters now stand, markets are first-rate places for preaching, often better than chapels, for we are sure of a congregation. Paul seems to have been of our opinion, for he disputed in the market daily; and who can say he was not there on the sabbath?

Tears have for once been seen to flow. While Nonez was preaching one day in the native chapel, an old man was observed to weep. On being asked, by one of his brethren, why he wept; he replied, "What that young man said affected me very much." He inquired at what times the chapel was opened, but he has not been there since.

CEYLON.

A letter has been received from Mr. Daniel, dated Colombo, Aug. 14, 1841. Being written on the anniversary of the day on which he first trod the shores of Ceylon, he naturally reverts to the trials which he has been called to endure in the eleven years of his residence, and then refers gratefully to the improvement which he has witnessed in the scene of his labours.

Though I have had frequent debility and occasional affliction, I can say, what I never could in my own land, that during the whole of the eleven years I have never been a single sabbath laid by from the important work of preaching the gospel; and though exposed to vertical sun and tropical rain, to dangers by night and by day, yet having obtained help from God I continue to this moment. While sensible of my many deficiencies before God, he has enabled me to preach his word stately or occasionally in hundreds of places, and to thousands of souls. Nor has he suffered it to fall to the ground without effect. When I

arrived here we had only Hanwella and Colombo as our stations, and they were in the most deplorable state. We have now ten distinct stations with the villages around, in which its missionary preaches the gospel of the eternal Saviour; viz. 1, Colombo; 2, Hanwella; 3, Weilgana; 4, Byanville; 5, Kottigaha Watta; 6, Matelle; 7, Hadela; 8, Calany; 9, Kandy, with several stations around it; 10, Matura, just formed. I expect in a few weeks to commence another station near Mooroottoo, about fifteen miles from this place, on or near the road leading to Galle. When it is considered that around some of these station-

there are seven, ten, or twenty villages in which the word of life is preached by the resident missionary and the aid he can obtain from the members of his church, and that there are in these places about thirty-five schools containing 1,500 male or female children receiving the elements of a Christian education, you must be aware of the amount of labour expended, and the quantity of supervision which is requisite in order that the work may be successfully carried on. Beside having to watch over and visit the different stations in the southern division of our labours, there are about sixteen places where I have to preach the truth of the gospel.

I leave brother Harris to detail his labours and those of his assistants in the Kandyan provinces, and shall now review the state of things in the maritime district since I returned to Colombo. I have met with several things to try me during the six months I have been located here, particularly in the little regard some of the members have paid to religious ordinances, of whom we have been obliged to exclude several for their non-attendance. But on the whole things wear an encouraging aspect. I have divided the Hanwella station into two, leaving Hanwella and its neighbouring villages to Carlis, and allotting Weilgana, where we have twenty-two members, to one of our members who has preached there in times past, and will enter more steadily on his labours to-morrow. At Hanwella, since I left it, great opposition has been made to our proceedings, and insidious writings in favour of Buddhism and adverse to Christianity have been circulated. This for a time wore a frowning aspect, and shook the minds of some who were inquiring about religion; but by the steps taken to oppose these artful proceedings, a spirit of inquiry has begun to be

awakened, which will, I hope, issue in the divine glory. I expect at the Weilgana station ten or twelve natives will be baptized and added to the church in a few weeks. At Kottigaha Watta six persons have been baptized, and others I expect will soon follow them. They are proceeding with a place of worship. I have succeeded in obtaining, either as promised or paid, about £98 for it. I may want £10 more. I do not think we can raise that additional sum here.

At Hadela station six persons have been baptized since my return here. There are now about thirty members. During the same period twenty-six have been baptized and added to the church at Byanville; and twenty-one persons, viz. seventeen natives and four burghers have, after receiving baptism, been added to the church at Colombo. Kalany is a station which wears a discouraging aspect; though it is regularly supplied on Lord's days and other occasions, no good seems to be producing. We have only five members there. Oh that the Lord may appear and pour out his Spirit on the members and the people around! To meet the demands for active exertion in the forming of the two new stations at Weilgana and Moorootoo, I have agreed to take two of the members of the church at Kottigaha Watta into the service of the mission. They have for some time been engaged occasionally in preaching the word, and appear to have gifts adapted to benefit their countrymen. Our native missionary at that station, who is a very gifted man, will for a time be able to aid them in their studies for the work. I am aware it will in some measure increase the expenditure, but I cannot resist the openings which appear to call for aid in those places. The additional charge to the mission will not be very great.

A letter from Mr. Harris, dated Kandy, Ceylon, Nov. 11, 1841, contains the following passage:—

My time is greatly taken up in studious occupations and in preparing different works in English and Singalese, for the press. I preach regularly twice on the Lord's day, and on an average three times a week, besides visiting out-stations; the difficulty of forming which on new ground has been felt, and their spiritual demands daily becoming more urgent, render restraint, in reference to money matters, almost intolerable. Mr. Dawson is so engaged with the press that he preaches only on Sundays; generally he does this twice, once in Kandy, once in a neighbouring village. Our success cannot be accurately conveyed to you, inasmuch as it consists now greatly in giving the population at large correct ideas of what Christianity really is, a primary work for enlightened missionaries in the East, and impossible of attainment without zealous and able controversy. Continually we receive fresh evidences of the

success of this mode of operation. One after another is expressing verbally and by letter the revolution of their sentiments concerning the established religion and infant baptism, a sure presage of the ultimate triumphs of truth in this island. The formalism of Christianity is the monster of terror to the benevolent Christian. Here it has luxuriated and become wanton, and mainly because of the unnatural and unholy connexion between "church and state." If you wish to be more certainly convinced of the anti-scriptural, anti-benevolent nature of church establishments, you must take up your abode in some of the colonies of England. The sphere of observation is more contracted, and therefore minute examination easy, although heart-rending. I have baptized about sixteen since I reported the visit to Matura. Others I have waiting to receive this rite at the opening of the new chapel.

WEST INDIES.

JAMAICA.

WALDENSIA.

In a letter dated Nov. 2, 1841, Mr. I. E. Henderson says:—

My dear partner as well as myself has suffered severely, and been brought to the very border of the eternal world, but through the	mercy of our God we are now fast recovering, and I trust both will soon be able to attend as usual to our arduous, but delightful duties.
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OLD HARBOUR.

In a letter dated Old Harbour, Nov. 15, 1841, Mr. Taylor says:—

I am sorry to say that both Mrs. Taylor and myself have had fever attacks. Through	mercy we are better, but change of air is requisite.
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LUCEA.

From Gurney's Mount, Mr. Woolley writes as follows, Nov. 16, 1841:

My dear brother Francies is, I am grieved to say, very ill at Montego Bay; I believe he is now out of danger. I attribute his illness to anxiety in building the chapel, especially as it respects the monetary part of the business, and to his exertions in preaching at	his stations, though exposed to the dreadful weather which the leeward parts of the island have experienced for nearly five or six months. I am going to Lucea, if God suffer it, to preach for him, and to meet his various classes of inquirers, candidates for baptism, &c.
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MANDEVILLE.

Mr. Williams, in a letter dated Dec. 1841, says:—

I am at present very busily employed in examining a number of persons whom I expect to baptize at Vale Lionel, on Christmas-day. I also expect to have a baptism at Victoria township, on New Year's-day. I am not yet in good health: I am better. I trust	the Lord will perfectly restore me and establish my health for my arduous work. It is God's work, and I am willing to spend and be spent in its advancement in this delightful country. I am happy to say Mrs. W. has been quite well for some time.
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PORT MARIA.

Mr. Day writes from Port Maria, Dec. 7th, 1841, as follows:

I beg to forward to you the annexed resolutions, which were unanimously passed at a public meeting held in Oracabessa Chapel on Saturday the 4th inst. If you think the publication of them may have a good effect in silencing the tongues of gainsayers, by exhibiting the sentiments of our people towards the society at home, and their agents who labour amongst them here, you are not only at liberty to make such a use of them, but we shall feel obliged by your doing so.	the present world. That they desire also to record their thanks to the managers and officers of the Baptist Missionary Society for the deep and benevolent interest which for many years they have taken in their welfare, and for the appropriation of the funds of the society to supply them with the means and ordinances of religion.
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1. That this church and congregation are thankful to God for having sent to this neighbourhood the gospel of Jesus Christ, by which they have been taught the way of salvation, and to live soberly, righteously, and godly in	2. That while this meeting rejoices in the extended operations of the parent society, and in the success which has attended them, it heartily sympathizes with the society in its present pecuniary difficulties; and deeply deplores the fact, that Christian liberality is not proportionate to the wants of the society.
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	3. That while the members of this church
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desire to maintain the same friendly relations to the Baptist Missionary Society which they have hitherto enjoyed, it is their determination to be no longer burdensome to its funds, but to enjoy the privilege, and perform the pleasing duty, of voluntarily supporting the religion in which they have been instructed, and to which they owe their present happiness and their future hopes.

4. That this meeting contemplates with deep interest the efforts now making by the Baptist Missionary Society to spread the knowledge of salvation through all the earth, especially in Africa, and pledges itself, both by its prayers and contributions, to co-operate with them in their work of faith and labour of love.

The above resolutions were severally moved and seconded by the members of the church, and the speeches they made were characterized by a deep feeling of gratitude to God, love to the society, and a desire to see pure and undefiled religion universally known.

Immediately after the meeting we proceeded to an elevated spot on the mission premises, which I had previously chosen as the site of a dwelling-house, when I laid the foundation-stone of a new house to be erected by the voluntary contributions of the people, and to be the residence of the minister of the station; a liberal collection in aid of building the house was then made, and the services of this interesting day concluded.

It will afford you pleasure to be informed that after waiting more than three years, and suffering much inconvenience and disappointment in endeavouring to obtain a few acres of land in the neighbourhood of Bagnals' Vale, I have succeeded in obtaining the promise of as much as I require for this purpose, in a very convenient situation. I hope soon to get possession of it, and the people are only waiting to know what they are to do in order to get a temporary place of worship erected, and then they will immediately begin.

BAHAMAS.

After experiencing many difficulties, and passing through many dangers, Mr. and Mrs. Littlewood have at length reached their destination. Mr. Littlewood gives the following account of their voyage from New Providence to Turk's Island :—

We left Nassau on the 16th of October, with a prospect of a short and comfortable passage, but it is very certain that we are ignorant as to the future; the path marked out for us to tread in is wisely hid from our sight. I am increasingly satisfied that every thing or trial which I have been called to experience has been an act of mercy, and God has done it in love.

Our voyage from Nassau to Turk's Island was very trying. We were nearly five weeks sailing about four hundred miles; several times the wind blew a heavy gale, and the sea presented a formidable appearance, too dreadful for any to make light of it; twice we carried away the greater part of our rigging, and each time had to put back twenty or thirty miles for shelter.

We put in at Great Harbour, Long Island, but did not expect to stay long. After we arrived the weather became exceedingly boisterous, and so it continued for more than a week, which rendered it quite impossible for us to put to sea; besides this, the captain and three of the men caught the fever, and were very bad. At one time the captain thought he should never leave his bed again, and there not being a man able to take the vessel on to Grand Kay, we expected that he would have sent her back to Nassau again. Our detention here for fifteen days was exceedingly

trying to our patience. During my stay I did what I could in preaching and visiting the people, who were highly delighted, and entertained me to visit them frequently.

Could a missionary be stationed at Rum Kay, this island and many others might be visited, whilst at present they must be much neglected. On our way we fell in with many vessels in the greatest distress, some wrecked, others sprung a leak, many carried their anchors away, and some that were destined to the same port we were, have not been heard of since, so that, although we have been placed in the greatest dangers, yet we were not alone; others had to endure the same trials. Oh how many mercies have we had granted us, for which we desire to be thankful.

The Lord hath apparently dealt severely with us; the dangers and fatigue of a missionary's life have already been realized to some extent; the beginning of my course has been rough; what the remaining part will be is unknown, neither am I anxious about it. I desire to submit myself to God, and learn to be patient in the hour of tribulation.

There is a reason for every action performed by our gracious Parent. May every event be sanctified, that I may be better prepared for the work before me.

HOME PROCEEDINGS.

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 Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the list of subscribers, &c., in alphabetical order.

LETTERS RECEIVED FROM MISSIONARIES, &c.

EAST INDIES.—Calcutta, J. Thomas, 13 and 20 October.

CEYLON.—Colombo, E. Daniel, 15 December.—Kandy, J. Harris, 11 Nov.; C. C. Dawson, 11 Nov.

WEST INDIES.

JAMAICA.—Port Maria, D. Day, 7

Dec. 1841.—Spanish Town, J. M. Phillippo, 18 Nov.—Mandeville, J. Williams, — Nov.—Old Harbour, H. J. Taylor, 16 Nov.—Falmouth, W. Knibb, 13 Nov., 10 Dec.—Stewart Town, B. B. Dexter, — Nov.—St. Ann's Bay, T. F. Abbott, 12 Nov.—Ocho Rios, B. Millard, 10 Dec.—Bethsalem, J. May, 28 Oct.

WESTERN AFRICA.—Fernando Po, Dr. Prince, 6 Oct. 1841.

ACKNOWLEDGMENTS.

The thanks of the committee are presented to Rev. Mr. Rust and friends, of Colchester, for two boxes of useful articles and magazines for Jamaica schools; to Mrs. Jones, of Clifton, for a box of useful and fancy articles for Rev. J. Williams, of Mandeville, Jamaica; to a clergyman's lady for a box of fancy articles through Rev. J. B. Walcot, of Luggershall; to Mrs. Mills for 5 vols. of Periodical Accounts; and to friends at Blackwater for a box of useful articles for Rev. W. Knibb. A case has also been received for Rev. J. M. Phillippo, and a case from St. Albans for Rev. J. Harris.

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

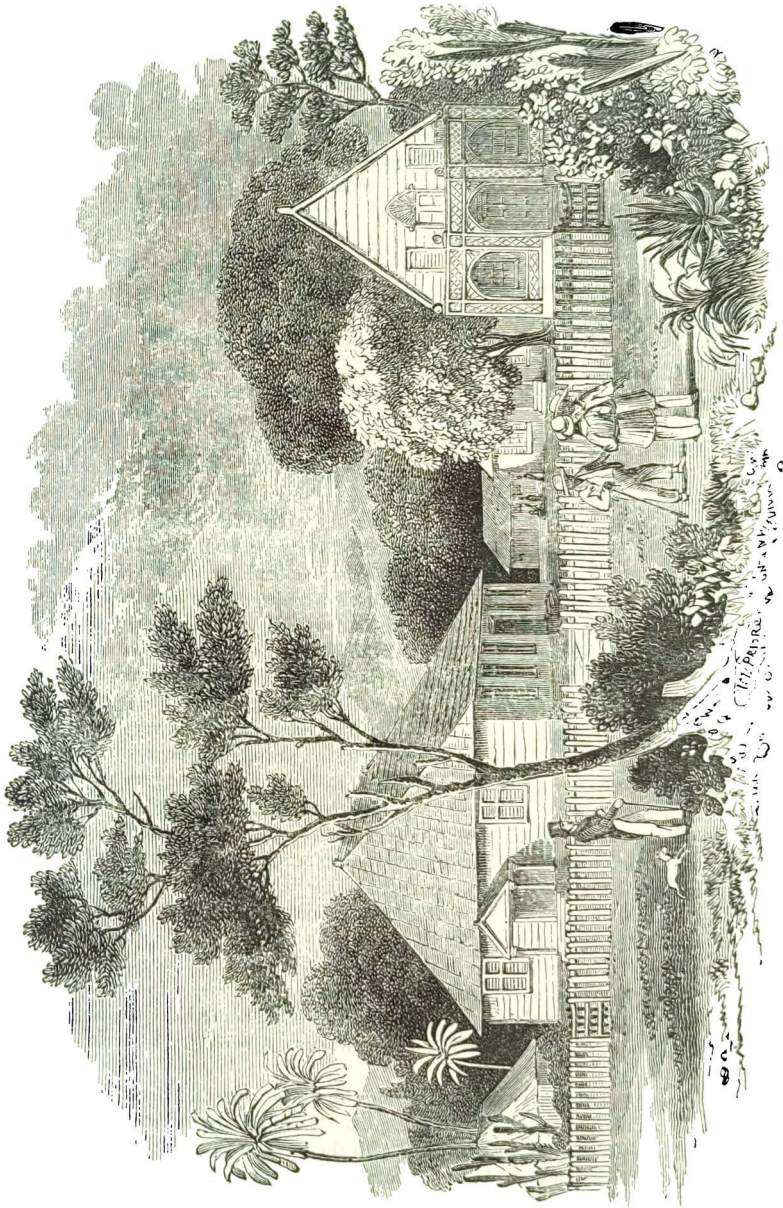
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ERRATUM.

In the contributions from Watford, in the last annual report, for "redemption," read for "education" of an African child by Miss Galer.

THE
MISSIONARY HERALD.



YALLAHS, JAMAICA.

YALLAHS, JAMAICA.

THE following account of the interesting station at Yallahs is from the pen of our brother, Mr. Tinson :—

“ Early in 1830 I made a missionary tour through some parts of Saint David, and the adjoining parish of Saint Thomas in the East, to ascertain the state of the people, and see if any suitable situation could be found for the establishment of a mission station. After journeying for several days amidst scenes of great moral destitution, I was returning home, unable to accomplish my purpose, for in the then state of slavery it was very difficult, and often impossible to procure a place in which to preach the gospel. On stopping at Yallahs for refreshment, I learned from my servant that several persons once belonging to our church in Kingston were living on different estates three or four miles back in the country, and that two members, a man and his wife, were residing in the neighbourhood. We went in search of them, and after wending our way through the jungle for half a mile, we found the wife and two daughters; they were all free, the mother not being a slave when she was married, and she was the only free member we had in the church until the abolition of the apprenticeship. They were greatly delighted with our visit, and one of the children ran to inform her father, who was a slave labouring in the neighbourhood; as soon as the toils of the day were ended, he hastened home. A few of the neighbours were collected, and a most delightful meeting we had in the poor man’s hut, while we talked of Him who came ‘to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.’ Understanding the object for which I left home, these poor people were importunate in their entreaties that I would visit them. This determined me to stay a day or two and see what could be done. An elderly lady of colour, living near, kindly offered the use of her house in which to hold service the next night, if I would remain. I gladly accepted the offer. The news soon spread, and the next evening we found the house far too small to hold the people who flocked to hear. I felt that something must be attempted, and engaged to visit them once a fortnight on a week evening, if any place could be obtained in which to preach. The lady before mentioned was very kind, but could not let us her house. There was an unoccupied building near, for which I made application, and was promised the hire of it, but before arrangements could be made the parties died; the premises passed into other hands who refused to let them, and we were fearful that no other place could be procured; but God was better than our fears. I called on another coloured family, persons of some wealth in the neighbourhood, and, several coming in, we held a short service at the request of the mistress, after which I expressed my solicitude to procure a place for preaching. She said to her brother, who happened to be present, and who was and is still a tavern-keeper in that district, ‘Why not let the minister your house near the tavern?’ He expressed his willingness; we went immediately to see the building, engaged it, had it roughly fitted up with some benches, obtained a license for it, and once a fortnight I had the pleasure of seeing it quite full with attentive hearers.

“ Several persons who were members of our church in town had been sold many years before to different estates in that region. Like the disciples when driven from Jerusalem, they carried their religion with them; and though not in circumstances to form a Christian church, they made known, according to their ability,

the gospel to others, and only waited for a fitting occasion to be associated in church fellowship. They had been greatly helped by a free black woman residing among them, who was truly a mother in Israel, and who had suffered much for righteousness' sake. On the 25th of December, 1830, we formed a church of forty-eight members, thirty of whom had been previously baptized, and to eighteen the solemn rite was administered on that day. We continued to occupy this place, preaching once a fortnight on a week evening, and as often as possible on the sabbath, till early in 1832, when the disturbed state of the country greatly hindered all missionary effort, and for a season entirely prevented my visiting the station. During martial law the chapel was occupied as a barrack, the pulpit used as a liquor-case, and the proprietor was threatened with loss of public patronage if he did not pledge himself never to suffer his house to be again occupied as a place of worship. He was not a professor, but he would make no such promise. He said it was very likely the building would not be again required, as he had just sold us a piece of land, on which we intended to erect a chapel, but whether it would be wanted or not, he would promise nothing. This increased the displeasure against him, and his license was taken away for a year; but seeing him firm in his determination, it was renewed. The merciful care of our heavenly Father was obviously manifest in obtaining the ground on which the mission premises now stand. It is about three acres, admirably situated, forming an angle at the junction of two public roads. There was a small wattle cottage on the spot where the dwelling house is now situated; in that we held service of an evening, but on the sabbath we worshipped under the trees: the large gueness tree that overshadows the school formed a pulpit.

“The chapel, which is the building on the left hand, was first erected, and opened for the service of God on the 1st of August, 1835. It will hold about 700 persons, but is now far too small for the congregation. The church has continued to prosper since its formation, and now consists of 549 members. After completing the chapel, our next care was to build a school-house in which we might instruct the young in the principles of the bible, and thus fit them for usefulness in the world and the church. In this building, the front of which is partially seen through the trees, between the chapel and the dwelling house, a school was commenced on the ever-memorable day of August 1st, 1838. It pleased God to provide for the school pious teachers, and its success has exceeded our expectations. The number of scholars at our last annual association was,—in the day-school, 123; infants, 30.

“The building in front, on the right hand, is the dwelling house. Behind the chapel is a range of out-offices, consisting of kitchen, stable, &c.; and beyond them are the infant school room, dormitories, and class-house, none of which can be seen in the view given. The small cottage seen beyond the school-house to the left is occupied by the poor man before mentioned, in whose hut we held the first religious meeting. Both of his daughters joined the church; one of them and the mother have entered into their rest. The high road passes in front of the premises, on the other side of which is a small pasture, and immediately below is the new free village called Knight's Ville, which is gradually rising and affording another proof of the activity and industry of the people. Thus hath God established the work of our hands upon us:—to him be all the glory.”

WESTERN AFRICA.

In a letter dated Clarence, Fernando Po, Nov. 16, 1841, Mr. Clarke writes as follows :—

We are looking forward with anxiety for the arrival of the Golden Spring. In her we hope to find devoted men sent out by you to the help of Africa; to go forward with the work which God has enabled us to begin. The field is white; the people crowd every part of our little dwelling on the sabbath to listen to the word of God. Week-night meetings are well attended; often our morning

worship collects from eight to twelve or fifteen persons to join in the work of prayer and praise. Our classes number between sixty and seventy people, and many of them cause joy and rejoicing to our spirits. Frequently the vilest of sinners are breaking off from their darling lusts, and displaying, in their striking way, the power of the gospel upon their hearts.

In the following week, Dr. Prince wrote thus to Dr. Cox :—

On August 31st I despatched a letter for you, containing interesting particulars concerning J. W. Christian, one of our inquirers, but omitted to name that he had some weeks before that date originated a social prayer-meeting, for which he opens his house every morning and evening at five o'clock. His example has been followed by two other brethren, and the attendances are very numerous and regular at each. I am very happy to say that the conduct of Christian continues to develop a converted character; the heavenly love with which he has been inspired burns actively, and seeks, according to its nature, to spread towards surrounding objects. I shall illustrate this by a lengthy extract from my journal of the 13th instant :—"J. W. Christian returned from his excursion to two of the Boubie towns on the eastern side. When he went away on the 28th ultimo his diffidence concealed his principal motive for going, and he spoke of it as a trading excursion. At eight, A. M., on the 28th, he left Clarence in a canoe, accompanied by three boys, and arrived at Bani (a Boubie town) about six P. M.; there met negroes from Clarence and summoned them to prayer. About six the following morning he departed for Bassa-ka-two, and arrived in four hours, assembled his boys and some Clarence people to prayer; three Boubies also joined the company. At mid-day he walked three miles along the coast to see the chief, and unexpectedly met three Krous, one of whom was formerly his servant and had run away twice. J. W. C. reports that Krous, who resort to the woods, become freebooters upon the Boubies, and commit all manner of licentiousness and depredations. The king, Wi-ar-ri-rup-we, came, inquired if Christian wanted to trade; being answered in the negative, and told of the disinterested errand on which his visitor had come, he could not apprehend that motive, was very suspicious, and rather fearful of Christian as a Ju-ju-man who har-

boured some sinister intention that would be injurious to him; but at last he began to credit Christian, who continued to decline all trade, and told him that he did not come to meddle with his wives either, nor had rum, but only a little tobacco to 'dash' him, and that he came purposely to apprise him of two white God-men having come to Clarence, all the way from their own country, just to teach the Boubies God palaver and their children the white man's book; he, therefore, had to propose to the king that he should order a house to be prepared for the missionaries, because they are not used to sun and rain. The proposition was instantly acquiesced in, and the option of a spot granted. Christian selected one which happened to comprise a portion upon which some sacred grass was growing. The king demurred a little to the surrender of this, but relinquished it with good will when assured that there was no god there, and that the white men would tell him better. After listening to a pious exhortation and a prayer offered by Christian, the king went away much pleased, promising to return the next day to construct the hut. He was as good as his word, and made an early appearance with a large concourse of his people, who began to clear away the herbage, &c., Christian setting the example upon the sacred grass. Wi-ar-ri-rup-we did not say a word about a recompence either for the land or for the edifice, nor did he at any time beg of Christian. The presentation of two leaves of tobacco pleased him, and he was not discontented that Christian had no rum to give. He welcomed 'good men,' and told the grievances which he and his people are accustomed to suffer from ordinary visitors and traders, who defraud the Boubies of their property, and seduce their wives. When the chosen spot had been cleared, Christian again addressed the crowd and prayed. All behaved well, and were unanimous in a declaration of their purpose to follow the example and counsel of their chief,

whenever he might sanction the removal of their children to Clarence for book instruction, or adopt any reformation in their own locality. On Sunday, the king returned with many of his 'gentlemen,' and other subjects, bearing presents of fowls, which Christian would not receive on that day, and explained his reasons; they were afterwards offered and accepted. There was one miserably diseased man full of sores, the features of his face destroyed; his own people kept aloof from him, and he was an outcast amongst his brethren. Christian took especial notice of this man, gave him tobacco, invited him to sit near to him, drank of some palm wine from the same gourd, an act which not one of his countrymen would do. The man felt this kindness very sensibly, and brought, as a token of gratitude, one egg, alleging that he had nothing better to present; he was told that nothing was required, but that the egg would be received with pleasure, and that Christian regarded him as his friend. This manifestation of good principle excited great astonishment in the chief and his company, and they reasoned—'what sort of man is this, he does not come here for any thing, and lets that sick man come near him, and drinks Topee with him.' A conversation took place upon the crime of polygamy; one man commended himself to Christian by saying that he had but one wife, then, said Christian, 'You are all the same as I, and you shall fix the posts of the house;' others who advanced to do so were rejected because polygamists. (Whilst Christian was narrating this story, a bamboo palm-tree, which had been trimmed of its lower branches, arrested my attention because of the beauty of its terminal branches bending over like a plume, and waving gracefully in the gentle morning breeze. I took Christian's attention to it, and inquired whether he saw any beauty in it, and whether the objects of nature imparted delight to him. He did not immediately understand the point of the inquiry, but presently said, 'When I look upon these things they make me feel very curious, and cause me to think of the miracles of God, which they did not use to do. Now when I cut through the stem of a plantain tree, though I see nothing upon the cut surface, I know that up from thence will spring leaves and fruit, and I wonder. When I go amongst the Boubies I feel sorry for them and say to myself, 'These people are waiting the judgment, and they don't know it;' and when I see them busying themselves in nothing but the acquisition of some of the poorest things of this world, I reflect upon the vanity of the best, and despise my own clothing and the abundance of my own comforts, and conclude that nothing but heaven is worthy of pursuit.') Some of the Boubies told him that they did not believe in all their superstitions, but allege that they must go on with them, for they cannot attain certain ends without countenancing them. Christian pryn-

ed and conversed with them, and had such a lengthy succession of hearers, and found so much satisfaction in his occupation, that he did not feel hungry or break his fast till five, P. M.; he then cooked what he had brought for himself and invited others to partake; by doing so they gave great proof of their approbation of him. On Monday the 1st instant, his entertainers returned with a large supply of fowls, yams, wine, and some eggs also, as a 'dash;' and when he bade them farewell, three days after, a large fowl was presented, of a breed that they refuse to sell, assigning as a reason, 'that kind too big to sell;' this fowl Christian has requested us to accept of him.

"On the 4th he despatched his Clarence attendants with the canoe they came in, and some articles he put in it, for them to return home with, and then bring back to him one of his sheep which he had bargained to exchange for a canoe from one of the natives: he then took leave of the Bassa-ka-two people, promising a return, and pushed on to Ba-ka-ka; the passage occupied six hours. When he inquired for the chief he was from home. On Friday the 6th, however, he made his appearance with his wives, boys, and about fifty of his people; brought palm-wine, deer, &c., on purpose to trade with the new comer.

This man's name is Bo-wi-e; he had purchased from Christian, twelve months since, a dog, and had stipulated to pay 500 yams, 20 fowls, and a large quantity of palm-oil. When spoken to about it, he acknowledged the claim, and was willing to discharge it. He had never before seen Christian, for the transaction was mediated by one of his 'gentlemen;' however, he betrayed no suspicion, and took for granted that Christian was the rightful claimant. Christian then told him that he had not come upon that business, but to acquaint him with the arrival of two God-men at Clarence, whose intention it was to visit all the native towns; and as to the debt, he remarked, this time not like old time, people ask too much from Boubie when they trade, and that he would not accept the entire debt, but content with a moiety, and would even give that up if could not settle it conveniently, and that he might take his own time to do so. This generosity made Bo-wi-e suspicious of his creditor, and he seemed to be in awe of him as one whose secret power he dreaded, but Christian re-assured him of his sincerity, and made so light of the debt, that he was at last believed when he declared that, rather than be paid, he would prefer the building of a house to receive the missionaries; a hearty consent was given to the raising of one: to accommodate Christian whilst he superintended the work, the king had a shed put up.

"At this place Christian met a native who had dwelt some time at Clarence; her he exhorted to communicate to her townsfolk what she had there seen and heard, and calculated

to make them desire the like advantages. Not fewer than 500 assembled to hear him, taking their seats upon a rising slope. When Christian took leave on the 7th, the posts of the hut were planted and the material for completing it was upon the spot. Bo-wi-e said that if Christian would return, he would afterwards send one of his own sons to learn book, but he was disposed to be incredulous of the promised return, and explained his doubts by the repeated want of good faith in those who have before visited to trade; who get their oil, yams, &c. upon trust, and afterwards falsify their assurances to return and pay. Christian came away without taking any part of the debt due to him by the chief, and departed with many tokens of good-will.

“By eventide he regained Bassa-ka-two, and there expected to meet those who had been sent away for the sheep, but had the mortification of hearing that they had not proceeded further than Bani, and were on shore there, and had reported that the canoe and the property in it had been lost, by drifting from anchorage; but the thievish, deceptive habits of these boys gave room for suspecting them of having appropriated all the property; and sure enough the canoe was espied a long way out at sea opposite to Bassa-ka-two. With some difficulty Christian persuaded some natives to put out for it; when brought ashore, it contained nothing, and since returning to Clarence, Christian has detected his monkey-jacket, which was part of the property entrusted, on the back of a stranger, who says he bought it of one of the said rogues. Christian waited at Bassa-ka-two till yesterday morning, still hoping for the arrival of the barter for the new canoe, but having waited in vain, he departed for Clarence, declining to take it, and leaving his cooking apparatus and cutlass, as pledges that he would return and take all away. The people of this town had continued the construction of the house during his progress more eastward, and whilst he sojourned with them in returning. He arrived at Clarence this afternoon, and shortly after came to pay his respects and re-

late his adventures to us. These events encourage us greatly in the hope that the Lord is preparing our way amongst the aborigines, and the employment of Christian for an annual salary, as an evangelist, has occurred to brother Clarke, but we have not named it to him; he appears very willing to dedicate himself to the work, and has been providentially delivered from all entanglements with ‘the Company;’ he also has some good natural qualities, which under the direction of the Spirit would become very valuable adjuvants to the work. He has suffered worldly loss by this recently performed deed of charity, but that is evidently not appreciated, though he clearly manifests his high valuation of his privilege to bear the message of repentance from dead works to serve the living God.”

It is now our pleasing duty to inform you that the forementioned worthy candidate, together with Phœbe Christian (i. e. Christian’s wife), Joseph Wilson, Peter Nicolls, and Mary Ann Duroo, were baptized yesterday morning, and so initiated into the visible church, and that we afterwards had the spiritual feast in commemoration of our Redeemer’s sacrifice for our sins; the first occasion to brother Clarke and me, since we had that fellowship with you. Perhaps brother Clarke will describe this happy occurrence in his next letter for England. One accepted female was too ill to be baptized; the scene was beautiful to the tastes both of the renewed and unrenewed nature. Our tent gave accommodation to brother Clarke, and others were appointed for the men and women. The day had been anticipated with great interest by all our hearers. A great many of them passed the night in the tent, singing and praying; others did the like in their own houses. Many more than the number baptized applied, but we acted very scrupulously in our examinations, and hope to receive the other hereafter. I trust this intelligence will put wings to the feet of our successors, and the spirit of praise into the hearts of our home brethren.

CALCUTTA.

Mr. Gibson arrived safely in Calcutta on the 14th of December. In a letter written two days afterwards he gives the following pleasing account of his voyage, and his reception in that city:—

After a passage, speedy, fair, and in every other respect very pleasant, I landed near Fort William on the morning of Tuesday, Dec. 14. Singularly enough it was my birthday, and more singular still, it was on that day just twelve months since brother Tucker embarked for England. Between pilot and pilot we were less than fifteen weeks in our passage, by one day, which for the time of year, is very fine.

I am happy to say I find all friends well, prepared too to give me a hearty welcome, and at once to fill my hands with work. And not less happy was I to find it had been arranged for me to make one under the kindly roof of Mr. I. B. Biss. I soon saw most of the brethren in the neighbourhood. As Dr. Yates's house is only the length of two gardens from Mr. Biss's, I at once called on him, on my arrival. Of Mr. and Mrs. Yates, each gave me a truly characteristic reception. Mrs. Y. received me with the kindness of a mother, and took me into the doctor's study, where he rose to welcome me from between two pundits, with Bengali proofs lying before him. In the evening I called on Mr. and Mrs. Pearce, both of whom are looking exceedingly well, much better, indeed, than when I saw them in England. Yesterday was held an examination of the children of the Benevolent Institution, but I was unable to attend, as I had to get up my baggage from the vessel. I ought to tell you that we had divine service in the morning and evening of every sabbath throughout the passage, usually in the cuddy, but when the weather permitted on the quarter-deck, where the sailors and soldiers could all

attend with the passengers. I distributed a good number of tracts during the passage, and was pleased to find that all the sailors and nearly all the soldiers, though the latter were mostly Irish Roman Catholics, were both able and willing to read. You will be surprised when I tell you, that I once found a sailor reading one of the last numbers of the Edinburgh Review, which he told me he bought in town to read on the voyage; it was open at that excellent article on the British Pulpit. The passengers evinced a great respect for religion, and attended service on the sabbath, all of them once, and most of them twice, throughout the passage. Generally they were exceedingly agreeable, and not a few of them, I have just reason to believe, were truly good people. In several cabins to my knowledge was divine worship daily performed. The character of the sailors, too, must be vastly improved, from what I have heard, upon what it used to be. All these things show that the influence of religion is working its way throughout society, and surely, though gradually, introducing the time when it shall reign in every heart.

The following extract from a letter written by the deacons of the church in the Circular Road, in anticipation of Mr. Gibson's arrival, dated Nov. 19th, will not fail to gratify our readers:—

We have the pleasure to acknowledge the receipt of your letter dated 30th August last, communicating the gratifying intelligence of the departure of the Rev. R. Gibson, B.A., with a view to his taking the pastorate of the church in the Circular Road.

At a church meeting held on the 4th inst., the following resolution (which we solicit the favour of your conveying to the committee) was unanimously passed:—

"That the best thanks of the church be presented to the committee of the Baptist Missionary Society in London, for the kind manner in which they had received the letter of the church, and for the prompt, generous,

and effectual exertions made to supply the church with a pastor."

It gives us much pleasure to inform you that the church will be able to meet, to a considerable extent, the expenses of Mr. Gibson's passage to India, the particulars of which will form the subject of a future communication, upon his accepting the church's invitation.

With our sincere prayers that Almighty God may return into the bosom of the society a tenfold blessing for this proof of its interest in our success and comfort, and that abundant prosperity may rest upon all its operations for the advancement of the Redeemer's kingdom, we are, &c.

The following account, furnished by a native preacher, gives a description of missionary scenes in Calcutta:—

October 1st.—In the morning I went to Jan Bazar chapel, and preached the gospel to a large congregation. While preaching, the people seemed to be very attentive. In the afternoon I preached in the Circular Road to numerous Hindus and Muhammadans. After the discourse was over, a brahman expressed his great resentment at our dissuading men from the old way. Another respectable and learned brahman having heard me a little while, asked me, "If salvation is not obtained by bathing in the Ganges, by making holy pilgrimages, by worshipping the Debras, &c.,

how are men to be saved?" I replied, By believing in the Lord Jesus Christ.

He asked me, "How do you prove that Christ wrought the miracles mentioned in your bible by his own power?" I mentioned to him some of the passages which speak to that effect. He said, "It is written in the Koran that Christ wrought the miracles by the help of God, as Moses and others." I attempted to satisfy him by further proofs from the bible, but he said, "The proofs of your bible are not very strong, since it is become *munsukh* (abrogated)." I told him that God is not man,

that he should change; as long as God lives, so long shall his word stand; "till heaven and earth pass, one jot or one tittle shall no wise pass from the law, till all be fulfilled." I also showed the fallacy of the Koran. The brahman not being able to support his cause, kept quiet for a time, but in a short time his anger was kindled against me, and he began to abuse me for forsaking the religion of my forefathers, and bringing disgrace on my family by embracing the religion of the Feringis. Thanks be to God who enabled me by his grace to be ill spoken of for his cause.

October 4th.—I went to Jan Bazar chapel and preached the word of God to a multitude of Hindus and Muhammadans.

October 5th.—I went to Baliya Ghata, and took my stand near the market, but not being much encouraged, I left the place, and went to a native merchant's office where several people were assembled. Finding them all busy for the approaching Durga Puja, I embraced the opportunity of asking them—"What advantage will you derive from worshipping Durga, and offering lotus at her red-painted feet?" They said, "Great advantage." I showed them from the doctrine of their shastras the inefficacy of pujas, bathing, &c.—that after their death their souls cannot enter into heaven until the ceremony of Shradhha is performed, &c. Your shastras, I continued, which contain so many flattering promises, cannot be proved to be divine. That which is from above cleanses the heart of men and turns them from the way of sin to the way of righteousness. Your shastras rather encourage people to commit sin, since they say that a man can buy heaven by offering a plantain to Shiva, however wicked he may be. Who is there amongst you so poor that cannot afford so trifling an offering? And they also say that however great a man's sins may be, he is sure to go to heaven, if he can repeat the name of Ram or Krishna. By these and other promises people continue in sin without fear, knowing how easy it is to be saved.

A proud young brahman seeing his privileges at stake, said to me, "Do not speak against our shastras. I know your bible; I was in Serampore College. I heard with my own ears your Dr. Carey, who first brought this religion into this country, praying to the Ganges: 'O Mother Bhagirati, do not cause thy waves to strike against the mission-house!'"—What falsehoods such people will stoop to in order to make the people believe that even the Christian missionaries respect the Debtas! I gave a few tracts to some who read them before me, and promised to make a good use of them.

October 8th.—In the morning I went to Jan Bazar chapel. It was with great difficulty that I could succeed in collecting people. However, when at length a few persons had come in, many others within a short time fol-

lowed their example. Some heard with attention; others interrupted. At the conclusion of the discourse some Muhammadans argued with me on subjects not worth mentioning here. When they could not defend their cause, they desired me to go to their priest. In the evening I went to the Circular Road and preached the gospel to several Hindus and Muhammadans. Some brahmans opposed me, and forbade the hearers to give heed to my words, saying, "It is a sin to hear one who has forsaken the religion of his forefathers." A young brahman out of the company stood forward and began to speak against Hinduism. The hearers thinking him to be a Christian, said, "Oh, you have lost your caste, and it is no wonder that you should thus speak against our religion." He continued to tell them of the absurdities of Hinduism and the craftiness of the priests. At this the brahmans were much enraged and abused him; he could not bear it, but abused them in return, calling them rascals. No sooner was the word sounded, than all the people began to cry out, saying, "Oh, you are no Christian; a Christian never becomes angry, never uses ill language." The friends of the young man and myself said, "He is not a Christian." From this remark let Christians be careful how they behave before the Hindus. They know what Christianity requires. The same young man, when the crowd passed away, asked me to prove to him the existence of God. I asked him, What sort of an atheist are you? There are some who deny the existence of God that they may go on in their sinful career without fear, just as a wicked child desires the non-existence of his father or guardian. They do not say that there is no God, but they wish there were no God. He felt a little ashamed and confessed, "I do believe in the existence of God." I showed him the necessity of a divine revelation, and that Christianity was that revelation. He expressed a desire to know something more of Christianity, and to attend our worship.

October 11th.—Went to Jan Bazar chapel, and preached the gospel to a large audience. All heard with attention; none argued, none interrupted.

October 12th.—Went to Baliya Ghata, and preached the word of life to several Mahajans and poor boatmen. What shall I say of to-day's work? While preaching, a woman of loose character, all intoxicated, came among the people: upon which they all left me. However, I did not leave my place: and to my joy several others came round me to hear. While they were hearing attentively, some Muhammadans came, created a great disturbance, and took away most of my hearers. The few that remained listened, and such as could read took tracts with thanks.

October 14th.—I went to Dharamtala, and preached the gospel to several Hindus and Muhammadans. Some heard with attention,

others opposed. A young Muhammadan said, "God is a great Being, how can we sinners approach unto him? We want a Mediator." I said, "There is one Mediator between God and man, the Lord Jesus Christ. A Mediator must be one whom God hath approved: he should be free from sin, &c." I showed

him that Muhammad could not be the Mediator, since there was no proof of his being approved of God, and since he was not free from sin, as the Koran testifies: "O Muhammad, confess thy sins." He made no further inquiry, but went his way.

HAURAH AND SALKIYA.

Mr. Morgan writes thus, Nov. 29th, 1841:—

Our English congregation retains much of its former characteristic, fluctuation; but our encouragements are more than our discouragements; therefore we thank God and take courage. Three young persons have been lately proposed for baptism. For the benefit of the rising generation I have lately established a bible class, the attendance upon which is better than I expected. For the benefit of the same we are indebted to the Committee of the Tract Society for a small library: by these means we hope to gain and to impart much biblical information.

You are not to infer from the above premises that the heathen are neglected. No; I continually cultivate the feeling that I am a missionary; and Harish and I daily go to the roads, bazars, and ghats to preach and distribute tracts; and the more I go out among the people, understand their language, and acquaint myself with their manners and customs, the more interesting the work appears.

You may ask, Do the people understand you now? I think they do. Formerly when I went, well crammed with choice words, the people stood and stared, and said, "The Sahib speaks good words, but we do not understand them." I found it high time to lower my standard, and to learn the language from the people, and not from books; and to this end I often select the most ignorant man I find in the congregation, and ask him some questions; and if he does not understand one set of words, I try others and others, until he understands me. Could I but tell you the glowing pleasure of my heart in the success of these humble efforts!

While at Ramkissenpur reproaching the habit of telling falsehoods, so common among the natives, one poor man said, "We must tell a hundred lies a day, or how can we live? It is impossible for us to live without telling falsehoods." At the same time I asked a man what would become of him after death? His reply was, "How do I know?" Thus I find

them generally in a most deplorable state of ignorance.

The day on which the Kartik puja was celebrated, I went out early in the afternoon and walked about five miles—a good opportunity for tracts. Harish took another direction. Many brahmans refused my tracts, but some rich Babus took them, and I was pleased to find them retiring to a secluded spot to read them.

While standing at Banda-ghat, I witnessed an instance of the duplicity so common among the natives, and even towards their very gods. After yellow Kartik passed us to the river, a man touched his forehead with his hands; presently the image returned—while Kartik was facing him, he bowed to the ground. What caused this difference? In the first instance, the back of the image was towards him, and in the second his face.

At the same time I saw a number of persons assembled to hear the Ramayana song. The principal singer recited some passages. The rest of the singers and the multitude devotionally burst into a loud chorus. During the short time that I remained, the theme was the monkey Hanuman. I said to the brahman standing by, "How can the people hear without disgust these abominable tales?" He said, "They may appear so to you, but not to us; and more, they are the actions of a god, therefore we are not ashamed." Truly these people have changed the glory of God into four-footed beasts.

An old man came lately to our door to beg. I asked some questions about religion, and invited him to come to chapel; he did so, but persons that knew him saw him and informed his friends of it. The result was, that the old man was persecuted and prohibited from attending our chapel, and they have succeeded. I doubt not but that many are hindered in the same manner from embracing Christianity.

AGRA.

Mr. Williams writes as follows, Oct. 22, 1841 :—

I deeply regret to say that, in consequence of ill health and various necessary engagements, my labours among the heathen have been greatly hindered, particularly in the latter end of August and the beginning of September; however, I am thankful to state that I have not been altogether laid aside, and I am now much better, so that I am enabled to attend to my usual labours without any inconvenience; thanks be unto the Lord for all his mercies.

I have lately visited several villages around Agra, in many of which I have met with encouragement. At Sha-ganj on one occasion the people manifested much readiness to receive the word of eternal life. I was greatly delighted in observing this, as here much opposition has often been offered, especially by the Muhammadans, who are the most numerous in this place. Many a time have they succeeded in frustrating all our attempts to preach to the people. We have regularly attended this village for years, and I have reason to hope not without some good effect; at any rate we are much better heard than formerly, which circumstance proves the necessity and utility of keeping up regular and stated ministerial instructions among them. But alas! this cannot always be done; would that we had more labourers, for the harvest is abundant.

At another village called Barronli, I was much gratified with the becoming and decent behaviour of the inhabitants; on my arrival I was received with a hearty welcome, at least ostensibly so. At first there were but few assembled, but the congregation soon increased, they heard with marked attention; after prayer I asked them if they understood all that I had said to them, they answered in the affirmative, but one of the most apt and intelligent among them said, "We should understand much better, if you would come oftener; you only come once in three or four months perhaps, and how can you expect us to understand much about your religion? Do try and come more frequently than you have hitherto done." I promised to do so. I could only find one man who could read, and to him I gave a book, requesting him to read it to all his neighbours.

At Sha-ganj I met with a good deal of opposition from a Hindu; he would not permit me to preach in peace. Consequently I was obliged to defend the great doctrines of the cross in the best manner I could, against this poor, ignorant, but proud man—so that the whole of my time was spent in controversy, seemingly with little benefit to the individual himself, though I have reason to hope that it was not without some good effect upon the

hearers, many of whom took part with me. It was most painful to hear the blasphemy of the opposite party, together with their truly shocking and abominable ideas of the Deity, making him the author of every sin that men commit. After distributing some scriptures and tracts, I left them, pained and grieved at heart on account of their impiety and wickedness. May the Lord turn them from darkness to light, and from the power of Satan unto himself; no power can make them what they ought to be, and what we desire to see them, but that of the holy and blessed Spirit—alas! what are all our efforts without his blessing? He alone can give the increase, and therefore we ought to proceed in our humble labours in dependence on the Spirit's influence.

At another place called Rui-ka-mandi, which I have twice visited, the people soon gathered round me and heard attentively; only one individual wished to know why and wherefore God permitted sin to enter into the world. That all men are sinners he did not doubt: but then God made Adam and Eve, also the serpent who beguiled them, was he not therefore the author of all the miserable consequences that ensued? I then explained to him and others, that God made man upright, holy, and in his own image, and that man made himself a sinner by his disobedience, &c., after which they seemed to understand much better. The origin of moral evil is a difficult subject; the scriptures do not explain why God permitted sin to enter into the world, or why our first father was allowed to fall and be the means of conveying a sinful nature to his posterity, but they inform us of the fact, and we may be assured that however inexplicable to us, all things under his directing influence shall be made subservient to his glory.

Some time ago, in the *hat* which I visit twice a week, I observed in the crowd a bairagi having his legs much swollen, and on my inquiring into the cause, he informed me that it was in consequence of his having stood in one position for the period of twelve years. I said, "Why did you do so? and for what purpose?" His answer was, "That I may please God, obtain salvation, and get a good livelihood." May not the zeal of this poor ignorant man in a bad cause chide the coldness of many of the followers of Christ in a good one?

Yesterday in the Saddar Bazar I preached to a good number of Hindus and Muhammadans: the latter greatly withstood me, arguing against the divinity of Christ and the efficacy of the atonement. One of them made certain assertions which of course he could not prove; this made him ashamed, and he soon became silent; but loath to give up the contest, he

called one of his acquaintance to his assistance, a man of respectable address and appearance: to him I stated the points at issue between us and the arguments which had been advanced on both sides. He said, "I have never read the New Testament in my life, and therefore I am perfectly unable to argue with you on these matters. I see that the subject is an important one and worthy of being considered; it is certainly right and proper for us to read your books, and if you will give me a New Testament, I will carefully read its contents." I said, "I will give you one with pleasure, this is just what we wish you to do, to read and judge

for yourselves; you see there is nothing in Christianity hidden or concealed; it even courts investigation." This had a very good effect upon the people.

On the 3rd instant, I baptized seven persons. I trust the Lord is with us; may he establish the work of our hands. Notwithstanding all our discouragements in the work of the Lord, he in mercy gives us to see that our labours are not altogether in vain; his blessed word does sometimes come in the demonstration of the Spirit and of power, and then the entire conversion of the soul is the effect produced.

WEST INDIES.

Letters from Jamaica have arrived by the last mail, but too late to allow us to give extracts from their contents in the present number. Mr. Williams of Mandeville has suffered severely from repeated attacks of fever, and the possibility of his continuance on the island appears to be doubtful. Mr. Phillippo writes from Barbadoes, having taken a voyage thither in accordance with the advice of his medical advisers, for the benefit of the sea air. Our other friends were, as far as we have learned, in the enjoyment of their usual health.

HOME PROCEEDINGS.

THE JUBILEE.

"Ye shall hallow the fiftieth year."

The Jubilee Sub-Committee have had frequent meetings at the Mission House, Fen-court, and have commenced an extensive correspondence with the missionaries abroad and the pastors of the churches at home, respecting the celebration of the Jubilee. They have the pleasure of stating that Joseph Tritton, Esq., has been added to their number by a vote of the Central Committee. Several contributions to the Jubilee fund have been received.

They now beg to submit the following short address to the friends of the mission.

"In the day of atonement shall ye make the trumpet sound throughout all your land, and ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof; it shall be a jubilee unto you, and ye shall return every man unto his possession, and ye shall return every man unto his family."

These were some of the directions given by God to his ancient people. We who then were not a people rejoice in being his people now. The atonement then made was by the blood of bulls, and goats, and sheep, but now Christ has offered himself, the one all-sufficient sacrifice. The sounding of the gospel trumpet

is not to be confined to any particular period. For fifty successive years it is our happiness as a denomination to have been engaged in awakening the glad echoes and proclaiming liberty throughout the earth unto all the inhabitants thereof: but there is an obvious and special propriety in sounding this fiftieth year a louder blast, again to gladden the Hindoo and the Negro, and to kindle new and deep emotions of joy in the inhabitants of Africa. Millions of men, bone of our bone and flesh of our flesh, are still slaves to sin and Satan, hateful and hating one another, oppressed and oppressing one another. Let us bend before the throne of mercy and plead with intense earnestness that to many of these captives the present may be a year of release, and that the channels of the waters of life may be deepened and their streams flow with a fuller tide of heavenly blessings. Every man was to return unto his possession. Our possessions are not the things of this world, but the truths of revelation, an interest in Christ, and the graces of the Spirit. May God make the trumpet of the Jubilee an awakening sound, that we may return to the freshness of our first love, secure the fruits of experience, and feel enlarged desires for the coming of the day when the knowledge of the Lord shall cover the whole earth. And every man was to return unto his family. May love be revived, may we feel our hearts knit and bound together, advance as soldiers with one unbroken front, and unite as brothers in one noble, generous effort for the glory of our Father who is in heaven. And if our piety is deepened and the church enlarged, then, notwithstanding worldly trials and difficulties, it will be a year of joy, and praise, and triumph.

The objects to which the Jubilee fund is to be applied were mentioned in the "Herald" for January. Most of our friends know that among the new fields of labour there adverted to, the western parts of Africa are included, regions of immense extent and full of people, but where the climate is so unhealthy to Europeans that few of them can sustain it. The negroes are the men for that country; their black skins cover noble hearts, and God has called many of them by his grace who earnestly desire to be instructed themselves that they may go to Africa and preach the gospel. To teach and send them, and to defray other extraordinary and temporary expenses of exploring and opening this great field of missionary labour, is one of our objects. We hope in some future papers to be able to advert to it again and to the other objects of the fund. The eyes of the world will be upon our denomination in this great movement, let it witness amongst us entire union, ardent love, self-denial, and generosity. The eye of God is upon us, let us act in his fear and for his glory.

We hope that the ministers, deacons, and members of all Baptist churches, all attendants at Baptist chapels, all Sunday-schools connected with our churches, and all friends of our mission, will cordially unite in the celebration of this Jubilee, and we respectfully place before them the subjoined recommendations.

1. Set apart a time for special private prayer for the divine blessing upon our missionary society and kindred institutions.

2. Attend all Jubilee meetings that may be held in your neighbourhood.

3. Review the mercies received during the whole or some part of the society's existence by yourself and family, and present a special thank-offering to God. To friends whom God has blessed in their circumstances, we submit the propriety of thank-offerings on a suitable scale of liberality.

4. If it is in your power, please to take a Jubilee card, and collect from others for the fund, explaining the objects, and then leaving it to them to give as they may think proper.

5. Our friends will see the necessity which there is to make all Jubilee offerings special for this occasion, without interfering with usual efforts for the mission; and

they will please to consult with their pastors should they feel any difficulty as to time or mode of collecting.

By direction of the Jubilee Sub-Committee,
JOSHUA RUSSELL, Hon. Secretary.

N.B. There are two Jubilee medals one: having the same device as on the cards we call the Jamaica medal; the other has a likeness of Dr. Carey. They may be had in any quantities on application at the Court, price Sixpence each. Jubilee cards may be obtained in the same manner; and we hope to have some Jubilee hymns published before long.

DESIGNATIONS.

Mr. J. H. Wood, late of Stepney College, who is appointed to labour as a missionary in Jamaica, was ordained at Alfred Place Chapel, Brompton, on Monday evening, January 24th; when, after prayer by Mr. Leslie, Mr. Angus gave an address on the missionary office and work; Mr. Barnes asked the questions, and offered the ordination prayer; Dr. Murch delivered the charge, and Mr. Tinson concluded the interesting service with prayer.

Mr. and Mrs. Wood embarked at Gravesend on the 5th of February, in the Tulloch Castle.

On Friday evening, 11th of February, at Prescott Street Chapel, Mr. Edward Hewett was set apart to missionary service in Jamaica. After reading and prayer by Mr. Russell, of Melksham, Mr. Tinson, from Jamaica, gave the introductory address, with an account of the state of the mission in that island. The usual questions were asked by Mr. Stovel, who received from Mr. Hewett a statement of his doctrinal sentiments, and of the views and motives that had induced him to devote himself to missionary work. Dr. Murch being absent from unavoidable circumstances, Mr. Stovel also gave the charge from "Be thou faithful unto death, and I will give thee a crown of life."

Mr. Hewett is about proceeding to the north side of the island, and probably before our pages meet the eye of the reader, he will have embarked for his destination.

DURHAM.

A public meeting on behalf of our society was held in the Claypath Chapel (the Rev. Mr. Goodall's), kindly lent for the occasion, January 17, 1842. The Mayor of Durham presided, and introduced the business of the evening with an interesting speech. The resolutions were moved and seconded by the Rev. Messrs. Goodall and Scales, Independents; Vasey, Wesleyan; by W. Green, Esq., and by the deputation, the Rev. Messrs. Sample and Saffery. Notwithstanding the very inclement and severe state of the weather, a considerable number of persons attended, and practically evinced their catholic spirit and deep sympathy in the operations of a society with which they were not connected by denominational ties. At the close of the meeting the respected minister of the place declared, in the kindest and handsomest manner, the pleasure he felt in receiving a deputation of his Baptist brethren, and his willingness to grant the use of his chapel on any future occasion when it might be needed.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of January, 1842.

Annual Subscriptions.		£ s. d.		£ s. d.	
£	s.	d.	£	s.	d.
Angus, Mrs. Joseph.....	1	1	0	Salterns' Hall, ditto.....	19 8 5
A Friend, by Rev. J. Angus.....	0	10	0	Tottenham, ditto.....	6 1 9
Francis, Mr. J.....	1	1	0	Do.....	3 0 7
Gurney, Hon. Baron.....	10	10	0	Do. for Africa.....	0 15 0
Gurney, W. B. Esq.....	50	0	0	Mr. Henchman.....	1 1 0
Do. for Africa.....	10	0	0	Walworth, Lion Street, Christmas Cards.....	1 0 0
Gurney, Joseph, Esq.....	19	10	0	MIDDLESEX.	
Gurney, Thos. Esq.....	2	2	0	Staines.....	5 2 6
Gurney, Mrs. T.....	1	1	0	Uxbridge.....	12 7 6
Gurney, Mr. Henry.....	1	1	0	BEDFORDSHIRE.	
Gurney, Miss.....	1	1	0	Ampthill.....	1 10 0
Jameson, Mrs. W. K.....	1	1	0	Bletchley.....	0 12 0
Masters, Mrs.....	2	2	0	Leighton Buzzard, Christmas Cards.....	2 10 0
Marsh, Miss.....	1	0	0	Sharnbrook ditto.....	1 5 0
Moore, Miss.....	2	2	0	Sewell.....	0 10 0
Salter, Mrs. W. A.....	1	1	0	Sandon.....	0 9 1
Smith, Mrs. J. J.....	1	1	0	BERKSHIRE.	
Weate, Rev. W.....	4	4	0	Maidenhead.....	10 0 0
Donations.				Wallingford, <i>Entally</i>	11 13 0
Borditt, Mr. J., Christmas Card.....	0	5	0	Windsor.....	11 18 6
Eason, Mrs. and pupils, for <i>Entally</i>	5	0	0	BUCKINGHAMSHIRE.	
Conquest, Dr. on reading Circular on Jamaica Churches.....	5	5	0	Amersham—	
Freeman, Messrs. R. and T. for <i>Annotta Bay</i>	5	0	0	Mr. E. West.....	5 0 0
Jackson, Elizabeth, collected by.....	0	5	2	Chesham, for <i>Annotta Bay</i>	1 0 0
M. E.....	3	0	0	Datchet.....	1 0 0
Phillips, W. H. late 14th Regt.....	2	0	0	Fenny Stratford.....	2 14 4
W. W.....	0	10	0	Newport Pagnel.....	1 11 0
Legacies.				Olney, Christmas Cards.....	0 12 0
Buck, the late Mr., of Piccadilly.....	22	10	0	Wrybury.....	2 0 0
Davis, the late Mrs., of Eastbourne.....	45	0	0	CAMBRIDGESHIRE.	
Do. for Africa.....	22	10	0	Cambridge.....	103 0 9
LONDON AUXILIARIES.				Do. Christmas Cards.....	7 15 0
Battersea, Christmas Cards.....	2	18	4	Waterbeach.....	3 0 0
Blandford Street, on account.....	20	0	0	CORNWALL.	
Clapham Ladies' Negro Education Society, by Mrs. Browne, for <i>Jamaica Schools</i>	5	0	0	Cornwall Auxiliary, on account.....	100 0 0
Clapham, Christmas Cards, by Rev. C. Darkin.....	4	0	0	DERBYSHIRE.	
Church Street, Christmas Cards.....	5	15	4	Derby, Christmas Cards.....	2 16 8
Devonshire Square, do.....	8	10	0	DEVONSHIRE.	
Eagle Street, ditto.....	0	10	0	Bampton.....	1 0 0
Hammersmith, ditto.....	9	10	0	Chudleigh.....	1 0 0
Miss Ruff.....	1	0	0	Devonport and Saltash Paignton, Christmas Cards.....	1 12 0
Henrietta St., Christmas Cards.....	2	12	6	ESSEX.	
Meard's Court, on account.....	20	12	3	Colchester, Christmas Cards.....	1 0 0
Park Street, Christmas Cards.....	3	13	9	Harlow, do.....	2 0 0
Stepney—				Hedingham Sible, do.....	2 6 6
Mr. J. Martin, Christmas Card.....	0	8	0	Loughton Association..	5 10 4
LANCASHIRE.				GLOUCESTERSHIRE.	
Manchester, by Miss Culverwell, for Africa.....	3	0	0	Coleford, Christmas Cards.....	5 14 2
LEICESTERSHIRE.				HAMPSHIRE.	
J. B.....	5	0	0	Blackwater.....	5 0 1
Loughboro', Christmas Cards.....	0	10	0	Hartley Row.....	8 10 0
NORFOLK.				Hampshire Auxiliary, on account.....	66 6 8
Worstead, Christmas Cards.....	1	4	0	Ditto, Africa.....	20 0 0
NORTHAMPTONSHIRE.				Lymington, do.....	7 18 10
Clipstone, Christmas Cards.....	0	15	0	Do. Christmas Cards.....	0 14 2
Kettering, Christmas Cards.....	13	9	6	Romsey do.....	1 9 0
Do. by J. Jenkinson.....	0	10	0	Whitchurch do.....	1 7 3
First Fruits from Stanwick, by J. B. Walcot.....	0	10	0	HERTFORDSHIRE.	
NORTHUMBERLAND.				Aspley.....	0 5 0
Ford Forge, Christmas Cards.....	5	0	0	Berkhamstead.....	1 17 6
Newcastle on Tyne—				New Mill, Friend at.....	1 0 0
Tuthill Stairs, Juvenile Society.....	8	11	8	HUNTINGDONSHIRE.	
NOTTINGHAMSHIRE.				Bluntingsham, Christmas Cards.....	1 16 6
Collingham—				Kimbolton do.....	1 8 2
Mrs. Nicholls.....	5	0	0	St. Neots.....	21 4 2
Sutton on Trent.....	24	0	0	Warboys.....	10 0 0

OXFORDSHIRE.		MILLENHALL, CHRISTMAS		YORKSHIRE.	
£	s. d.	£	s. d.	£	s. d.
Alcester, Christmas Cards	3 7 0	Cards	0 11 0	Bradford, Christmas Cards	1 2 6
Oxfordshire Auxillary	81 10 4	Stradbrook	10 13 7	Leeds	9 13 3
Do. Africa	4 1 0	Stoke Ash	5 0 0	Do. <i>Entally</i>	1 10 0
Do. Schools	18 0 0	Winfarthing	4 0 0	Scarboro', Christmas Cards	3 8 0
Do. (T)	1 0 0				
SOMERSETSHIRE.		SURREY.		NORTH WALES.	
Crewkerne, Christmas Cards	0 17 6	Addlestone	2 12 6	Bont	1 3 6
Paulton, do.	1 14 0	Bagshot	6 0 0	Carnarvon	6 3 4
		Horsell	1 15 6	Cefnawr	0 17 0
STAFFORDSHIRE.		SUSSEX.		Holyhead	8 13 0
Walsall, Christmas Cards	0 10 0	Battle, Christmas Cards	1 0 6	Holywell	9 16 6
SUFFOLK.		WARWICKSHIRE.		Llangollen (additional)	8 0 0
Aldborough	2 15 0	B. Birmingham	1 1 0	Pen-y-cae	1 10 0
Botesdale, Christmas Cards	22 1 10	Leamington, Christmas Cards	4 0 0	Pwllheli	11 9 6
Diss	1 9 2	Miss M. A. Ryland	1 0 0	Rhuddlan	1 4 5
Eye, Christmas Cards	1 1 6	Mr. D. Clark	1 0 0	Rothin	8 12 6
Horham	7 10 4			SOUTH WALES.	
Ipwich, per Mr. Polard	6 18 9	WILTSHIRE.		Cardiganshire, &c. per D. Rees	70 0 0
Do. Christmas Cards	1 5 0	Damerham and Rockbourne, for Africa	7 7 0	SCOTLAND.	
Do. Stoke Green	21 0 0			Aberchirdeu	2 7 0
				Paisley (T)	5 0 0
				Tough	1 15 0

Liverpool. In the £100 acknowledged last month from Liverpool, were included—

	£	s.	d.
Pembroke Place Chapel Quarterly Contributions	52	10	11
Ditto, Sunday School—half-yearly payment for Education of two Orphan Girls in India	4	0	0

ACKNOWLEDGMENTS.

The committee thankfully acknowledge the receipt of a parcel of magazines for the mission, from Kentish Town; a box from Mr. Hatchard of the Strand, for Mr. Knibb; and 3 vols. of Baptist Magazines from Miss Jacobson.

Mr. Philippo, of Spanish Town, wishes thankfully to acknowledge the donation of £10 from the Liverpool Ladies' Friend Society, for schools under his care.

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 Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the list of subscribers, &c., in alphabetical order.

ANNUAL MEETING.

The Annual Meeting of the Society is to be held in Exeter Hall, on Thursday, April 28th. On Wednesday, the 27th, the Rev. W. Robinson, of Kettering, has engaged to preach on behalf of the Society in the morning, at the Poultry Chapel; and the Rev. H. Dowson, of Bradford, in the evening, at Surrey Chapel.

OUTFIT OF MISSIONARIES.

Many kind friends have in previous years contributed fancy articles for the use of the mission. It is suggested that, if their attention were turned to the making up of the ordinary articles of dress, what they might thus kindly furnish, could be most usefully employed in the outfit of missionaries, whereby a great saving would be effected to the funds of the society. The following articles are in common use for the purpose:—morning gowns (prints), stockings, neckerchiefs, handkerchiefs, collars, hats, straw and gossamer, linen shirts, cotton ditto, towels, blankets, sheets, pillow cases, flannel articles, calico ditto, and materials for the usual articles of dress.

The outfit of a missionary's wife is composed of the articles of dress used in this country, and light-coloured prints and muslins, and flannel articles are of great value.

Printing paper, writing paper, blank books, quills, slates, &c. are always of use for the mission and mission schools.

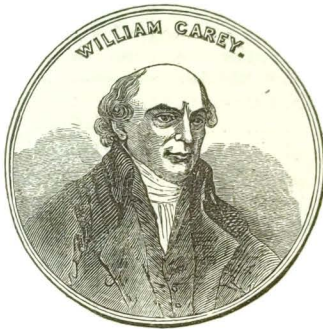
SALE OF THE HERALD.

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.

It is respectfully requested that, where it is practicable, the friends in the country ordering missionary cards, &c. would, at the same time, kindly mention the name of a country bookseller and his London agent, through whom the parcels may be sent; or such other mode of transmission as may most economize the funds of the society.

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 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.



ARRANGEMENT FOR SERMONS ON BEHALF OF THE SOCIETY,
LORD'S DAY, APRIL 24.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alie Street, Little	Rev. P. Dickerson	Rev. P. Dickerson	Rev. W. B. Bowes
Battersea	Rev. J. M. Soule	... ..	Rev. J. Burton
Blue Gate Fields	... ..	... ..	... ..
Bow	Rev. E. Carey	Rev. J. Cox	Rev. A. G. Fuller
Brentford, Old	... ..	... ..	... ..
Brentford, New	Rev. T. J. Jefferys	... ..	Rev. T. J. Jefferys
Brixton	Rev. J. A. Baynes	... ..	Rev. W. Fraser
Brompton	Rev. W. Barnes	... ..	Rev. E. Carey
Buttesland Street, Hoxton	Rev. J. Rothery	... ..	... ..
Camberwell	Rev. A. Carson, LL.D.	... ..	Rev. H. Dowson
Chelsea	Rev. E. Hull	... ..	Rev. P. J. Saffery
Church Street, Blackfriars	Rev. G. Cole	... ..	Rev. G. Cole
Clapham	Rev. J. Jackson	... ..	Rev. J. Jackson
Deptford, Lower Road	Rev. A. Major	Rev. T. Davies	Rev. J. Kingsford
Devonshire Square	Rev. J. E. Giles	... ..	Rev. J. H. Hinton, A.M.
Eagle Street	Rev. H. Dowson	Rev. G. Wright	Rev. B. Evans
Eldon Street	... ..	... ..	... ..
Fetter Lane	... ..	... ..	... ..
Greenwich, London Street	Rev. T. Davies	... ..	... ..
Greenwich, Bunyan Chapel	Rev. J. Belcher	... ..	Rev. T. Davies
Hackney	Rev. F. A. Cox, D.D., LL.D.	... ..	Rev. J. E. Giles
Hammersmith	Rev. B. Evans	... ..	Rev. D. Katterns
Hampstead	Rev. J. Castleden	... ..	Rev. J. Castleden

PLACES.	MORNING.	AFTERNOON.	EVENING.
Harlington	Rev. J. Tinson	... ..	... ..
Hatcham, New Cross	Rev. R. Brewer	... ..	Rev. R. Brewer
Henrietta Street	Rev. T. Winter	... ..	Rev. B. Godwin
Highgate	Rev. O. Clarke	... ..	Rev. J. J. Balch
Homerton	Rev. D. Curtis	Rev. D. Denham	Rev. J. Milner
Islington	Rev. D. R. Stephen	... ..	Rev. D. R. Stephen
John Street, Bedford Row	Rev. S. Nicholson	... ..	Rev. O. Winslow
Kennington, Charles Street	Rev. C. Woollacott	Rev. W. Dovey	Rev. — Attwood
Kensington	Rev. W. Fraser	Rev. B. Evans	Rev. J. Berg
Keppel Street	Rev. O. Winslow	... ..	Rev. J. Smith
Lesness Heath	... ..	Rev. J. Cox	... ..
Maze Pond	Rev. J. Aldis	Rev. S. Nicholson	... ..
Mcard's Court, Soho	Rev. J. Stevens	Rev. A. Carson, LL.D.	... ..
New Park Street	Rev. J. Smith	... ..	Rev. A. Carson, LL.D.
Northampton St., St. Pancras	... ..	... ..	Rev. G. Pritchard
Peckham	Rev. T. Powell	... ..	Rev. W. Dovey
Poplar	Rev. A. G. Fuller	... ..	Rev. J. Upton
Prescot Street	Rev. B. Godwin	Rev. E. Hull	... ..
Regent Street, Lambeth	Rev. J. P. Hewlett	... ..	Rev. J. P. Hewlett
Salters' Hall	Rev. S. J. Davis	... ..	Rev. S. Nicholson
Shakespeare's Walk	Rev. T. Moore	... ..	Rev. J. Acworth, A.M.
Shacklewell	Rev. J. Cox	... ..	Rev. J. Sprigg, A.M.
Shoreditch, Providence Chapel	Rev. R. W. Overbury	Rev. J. Sprigg, A.M.	Rev. W. Miall
Shoreditch, Ebenezer Chapel	Rev. J. Massingham	... ..	Rev. J. Massingham
Soho	... ..	... ..	... ..
Somers Town	... ..	... ..	Rev. W. Elliot
Stepney College Chapel	Rev. Dr. Murch	... ..	... ..
Spencer Place, Goswell Road	Rev. J. Peacock	... ..	Rev. T. Winter
Tottenham	Rev. J. Hoby, D.D.	... ..	Rev. J. Hoby, D.D.
Trinity Chapel, Borough	Rev. B. Lewis	Rev. P. J. Saffery	Rev. O. Clarke
Unicorn Yard, Tooley Street	Rev. D. Denham	... ..	Rev. E. R. Hammond
Walworth, Lion Street	Rev. J. Burton	... ..	Rev. S. J. Davis
Walworth, Horsley Street	Rev. P. J. Saffery	... ..	Rev. G. Wright
Walworth, East Lane	Rev. J. Hamblin	... ..	... ..
Waterloo Road	Rev. G. Francies	... ..	... ..
West Drayton	... ..	... ..	Rev. J. Tinson
Wild Street, Little	... ..	... ..	... ..
Windmill Street	... ..	Rev. W. Jones, A.M.	... ..
Do. Welsh Baptist Church	... ..	... ..	Rev. W. Rowlands
Woolwich, Queen Street	Rev. J. Cox	... ..	... ..
Woolwich, Enon Chapel	Rev. C. Box	... ..	Rev. C. Box.

This List is as complete as it is practicable to issue at present; but it is requested that, as soon as additional arrangements are effected, information should be sent to Fen Court.

The chapel in Blandford Street is closed for repairs. Our friends in Jamaica Row and in Romney Street, Westminster, have engaged to make collections in May; and those in Alfred Place, Kent Road, in June, the present month being inconvenient to them.

TO SUNDAY SCHOOLS AND JUVENILE ASSOCIATIONS IN LONDON.

Mission Sermons, or Addresses, will be delivered to Sunday Schools connected with the different churches in London, and to young friends generally, on the *afternoon* of the 24th of April next, at the following places :

Eagle Street School-rooms ; by the Rev. James Smith, of New Park Street.

Spencer Place, Goswell Road—Mr. Peacock's ; by W. B. Gurney, Esq.

Little Alie Street ; by the Rev. P. Dickerson.

New Park Street ; by the Rev. W. Fraser, of Bolton.

Walworth, Lion Street ; by the Rev. Joseph Burton, late Missionary in the Bahamas.

As these services are especially intended for the young friends of missions, they are earnestly requested to attend.

On Monday, April 25th, a Missionary Meeting will be held at Finsbury Chapel, Finsbury Circus, for the different Juvenile Missionary Associations of the metropolis. The attendance of all the young friends of missions is earnestly requested. The chair will be taken by Thomas Thompson, Esq., of Poundisford Park, at eleven o'clock in the forenoon.

COMMITTEE MEETING,

TUESDAY, APRIL 26.

A Meeting of the General Committee of the Society will be held at the Mission House, Fen Court, at Ten o'clock.

ANNUAL SERMONS,

WEDNESDAY, APRIL 27.

The Annual Sermons will be preached for the Society ; in the Morning at the Poultry Chapel, by the Rev. W. ROBINSON, of Kettering ; and in the Evening at Surrey Chapel, Blackfriars Road, by the Rev. H. DOWSON, of Bradford.

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

ANNUAL MEETING,

THURSDAY, APRIL 28.

The FIFTIETH ANNIVERSARY of the Society will be held at EXETER HALL. Chair to be taken at ten o'clock by H. KELSALL, Esq., of Rochdale.

Tickets of admission may be obtained at Fen Court.

THE JUBILEE.

The two Jubilee medals (of which rough woodcuts are given above) are now ready, and may be had on application at 6, Fen-court, price 6*d.* each. As the reverse contains a brief summary of the proceedings, &c., of the society, it is hoped the medals may be extensively circulated by our different auxiliaries. The profits, which (if many are sold) will be considerable, are to be devoted to the Jubilee fund.

THE FIRST GENERAL JUBILEE MEETING.

IT IS INTENDED TO HOLD THE FIRST GENERAL JUBILEE MEETING OF THE SOCIETY AT KETTERING, NORTHAMPTONSHIRE, ON TUESDAY AND WEDNESDAY, THE 31ST OF MAY AND

1ST JUNE NEXT. SERMONS WILL BE PREACHED ON TUESDAY EVENING AND WEDNESDAY MORNING. ON THE EVENING OF WEDNESDAY A PUBLIC MEETING WILL BE HELD. It was on the 31st of May, 1792, that Dr. Carey preached his Missionary sermon on Isaiah liv. 2, in which he pressed "two things in particular," as expository of "lengthening our cords and strengthening our stakes," viz. 1. That we should *expect* great things;—2. That we should *attempt* great things. After public worship was over, the subject was revived and a resolution made, "That a plan be prepared against the next ministers' meeting for forming a society among the Baptists for propagating the gospel among the heathen."

The communications which have been received by the Jubilee Sub-Committee from many different parts of the country, express uniformly the cordial concurrence of our friends in this great missionary effort.

We trust that our friends will bear in mind the importance of having not only Jubilee collections, but services and meetings. It is by these that the welfare of our churches at home will be promoted. We respectfully entreat the officers of Auxiliary Societies to fix as early as possible the times when their Jubilee services and meetings are to be held. It is the Jubilee sermons only which are recommended to take place in October, simultaneously through the whole kingdom; but the devotional services and public meetings for the celebration of the Jubilee at each particular place, are to be fixed by the friends there, in conjunction, of course, with the officers of the Auxiliary.

Several suggestions have been received as to modes of raising contributions towards the Jubilee fund. At one place, where the friends are mostly poor, but feel much interest in the mission, they have determined to fix boxes in the lobbies of the chapel, with the word "Jubilee" painted on them, and to invite weekly contributions; others have resolved to obtain memorandum books, to put down their own subscriptions, and always taking their book with them to get donations wherever they can amongst all denominations; many others have begun collecting by Jubilee boxes and cards.

Several individuals have favoured us with the amounts which they intend to contribute. The sums paid or promised, at present, amount to nearly £5,000, in items varying from £50 to £1,000.

Two sums of £1,000 each, have been promised by friends, in the hope that others will join them by giving similar amounts.

We shall be glad to be favoured with the names of friends and the sums they intend to give, addressed to the Rev. Joshua Russell, Baptist Mission House, Fen Court, London; or to either member of the Sub-Committee.

EAST INDIES.

LAKYANTIPUR.

Extract from a letter addressed by Mr. Pearce to a friend in England, November 15th, 1841 :—

Your question was, "Will you go to Lak-
yantipur when you arrive at Calcutta?" Well,
here I am, even at Lakyantipur itself, with
some of the poor people looking on while I
am dictating this letter. The morning has
been spent with a crowd of people around me,
as it used to be; and I begin to feel as though
I never had been absent. It is very pleasant
indeed, I assure you, to meet my dear people
once more; and many have been the tokens
which I have just received of the pleasure
they feel at my return; still, like all joy expe-

rienced on earth, the sweet is mingled with the bitter, and many who were accustomed once to meet with us now meet with us no longer, and some have become bitter enemies and are trying to do us all the harm they can; but I trust in the end all will turn out for our good. The past has been a sifting time, and much chaff has been taken away; some, indeed, have left us whom I should be happy to receive back again, and I indulge the hope that we may yet have the pleasure of receiving them. On Saturday we had a church meeting, when we had the pleasure of witnessing the return of ten wanderers from the communion of the church, who manifested much contrition on account of their past misconduct. The wonder is, not that so many have been seduced by the Propagation party, but that so many have stood their ground. In one village they have drawn away thirty-five families; but how? By making grants of money monthly to almost every family. Some of the people who have returned have voluntarily relinquished the stipends they were receiving, without any promise on our part that they should receive an equivalent. In this village they spend more than one hundred rupees a month in order to preserve the attachment of the people, whereas our outlay, at the time when I left, was only seven rupees per month. You see the enemy we have to contend with. The people generally, then, have stood their ground nobly, and they have

stood in the absence of any increased outlay on our part. Yesterday, we had a very pleasant time of it. I preached in the morning; we had at least a hundred and fifty persons present. I found myself much at home again in the language. In the afternoon we met around the table of the Lord; about seventy, I suppose, were present as communicants. On this occasion three very nice addresses were delivered by native brethren, and three prayers offered; and we found it very pleasant and refreshing thus to renew our intercourse and communion after so long a separation. We had a large party from Khari, fifteen miles, and from them also many were the expressions of pleasure at my return. Thus have I seen the goodness of the Lord in the land of the living.

You will be glad to hear that my health is very good at present, and has improved much since my return. Mrs. Pearce also is in much better health than you saw her at all in England. We have both of us a great deal to do in the care of the Christian Institution and these village stations, but hitherto our strength has been equal to our day. Pray for us, that our bow may abide in strength, and that our hands may be made strong by the mighty God of Jacob.

Our mission circle are all pretty well, and the different departments of labour are going on prosperously.

DACCA.

We extract the following passages from Mr. Robinson's accounts of his itinerant labours:—

Sept. 4th, 1841.—During last month the annual puja, called the festival of Krishna's birth, was celebrated here with great pomp. Thousands of people from the circumjacent towns and villages poured into Dacca. Our native chapel, which stands in a principal thoroughfare, was crowded for two whole days. All our remaining tracts and books in Bengali, amounting to about 4,000, were distributed on this occasion. I was too weak to take any part in the business; but brother Leonard and I walked out, on the last evening, at the time of the processions. The streets were crowded, and nothing, we thought, was to be expected but uproar and confusion. We were, however, happily disappointed, for a number of villagers seeing tracts and books in our hands, came and requested them with a calmness and seriousness that were truly pleasing. I am persuaded that, had I possessed sufficient strength, I could have collected and kept together a large congregation in the very midst of the uproar caused by the processions.

Oct. 6th, 1841.—On the 6th of last month

we were much pleased by the arrival of a box of books. Most of the Bengali ones were taken by our native brethren for gradual distribution in the city and the markets in the neighbourhood, where the demand is much on the increase. I thought it right, however, to keep a few, that my numerous customers might have a taste, at least, of the good things; and I soon saw reason to be glad that I had done so. Two days after the arrival of the box, a man of a very prepossessing appearance presented himself at my window, and requested a book. I inquired the place of his abode; "Rup-ganj," was the reply. "Rup-ganj," said I, "where is that?" I felt that the name was familiar to me, but I could not recollect the place. The poor man replied, "I have seen you there." This brought the place to my recollection. It is a village that was visited by me and Chand, when we went up the Lakiya about four months ago. I gave the man, with great pleasure, a copy of the Gospels and the Acts; for I rejoiced that our short visit had caused this inquiry for the scriptures. Many other persons, from different

places about Dacca, then came and requested large books. I did not feel it right to withhold the few books that I had, for the applicants were respectable people, who could read well. I like to send large books into the villages, because there oral instruction is scarce, and the quiet of a village allows opportunities for reading, which, we believe, are often improved. On another day three brahmans came together for books, and were supplied. I think they said they came from Bikrampur. Many other pleasing incidents occurred both in the distribution of the larger books and the tracts, but, being ill, I did not note them down.

On Lord's-day, Sept. 12th, after preaching in the Native Chapel, I said to a man who was standing at the door, "Whom do you worship?" "Krishna," was his reply. "Why do you worship him? can you really believe that one so wicked is able to pardon your sins?" I was proceeding to say more to the man, intending to direct his attention to the Saviour for pardon, when an intelligent looking man interposed, and commenced a very long discussion. "Your doctrines," said he, "relate to another world, we want something for this world as well as for another." "But we," said I, "consider the concerns of another life far more important than those of the present life, therefore we call your attention to the life to come." "But what proof is there of the life to come? can you show us any of the things of which you speak?" "The things of another world are not seen by our bodily eyes, and cannot be proved by the evidence of the senses. Besides, your objections make against your own religion as much as against ours. Who has seen your Jom-Raj, king of death? who has seen the heaven of Indra, and the heavens of your other gods?"

"But who is your Jesus Christ? tell me that." "He is both God and man." "He has," added one of the native brethren, "both human and divine qualities." "If he were God, would he have allowed men to beat him, to spit upon him, and to put him to death?" "For what purpose would God become incarnate? Not for the sake of enjoyment, for, being God, he could command every pleasure; no,—but for the purpose of suffering. Jesus Christ assumed our nature that he might suffer the punishment due to our sins. No wonder, then, that he allowed himself to be ill treated and even crucified." "But why, if God wishes to save men, should he, in any way, punish sin? If I were God I should be able to pardon and save all wicked men by a word." "But would you be doing right? The governor-general, you know, has all power in this country, and he can order all the thieves and murderers, now in prison, to be liberated. But were he to do so, would he act justly towards honest men? would you be able to live in peace and safety? would it not appear that he felt no displeasure towards those wicked men? and would not others be encouraged to commit great crimes?" He saw the application and tried to evade it, but a Musalman interfered and silenced him. Then, leaving that point, he said, "What proof is there that our religion is not good, and that we shall not be saved?" "If a tree produces no blossoms, will it yield any fruit?" "No." "If your religion produces no holiness, but allows you to live in sin, as it does, even in the grossest sin, till death, can you think it will lead you to happiness after death? If there be no blossoms of holiness in this world, there will be no fruits of holiness in another world." He took a tract, and we parted.

CEYLON.

The subjoined account of the proceedings at a meeting of the Colombo Baptist Missionary Society, on the 6th of January last, with the report read on the occasion, is taken from the "Colombo Observer and Commercial Advertiser," of the following week.

On Thursday evening, the 6th instant, the meeting of the Baptist Colombo Missionary Society took place, pursuant to public notice, at their place of worship in the Pettah; the Honourable Sir Anthony Oliphant, Chief Justice, in the chair. A most interesting report having been read by Mr. Elliott, the subjoined resolutions were passed. The report occupies so large a portion of our columns that we are unable to offer any remarks here, or to attempt even an outline of the speeches. That document, which bears internal evidence of strict faithfulness by stating what is unfavourable as well as that which is encouraging, speaks for itself, and exhibits an immense amount of missionary labour and proportion-

ate success, as compared with the small sum expended.

Moved by Lieut. Maberly, R.A.; seconded by the Rev. J. G. McVicar, Scotch Colonial Chaplain,—

"1. That the report now read be received and adopted."

Moved by H. Selby, Esq., Advocate; seconded by Rev. E. McCarthy, B.M.,—

"2. That amidst the prevalence of idolatry, superstition, and iniquity in the world, it is matter of devout gratitude to Almighty God that he has excited Christians of different denominations to such extended exertions to send the gospel among men, and that he has crowned their missionary labours with so large a measure of success."

Moved by J. Dalziel, Esq., superintendent of police; seconded by Rev. C. C. Dawson; supported by Rev. A. Kessen, A.B., W.M.,—

"3. That this meeting, being fully sensible of the inadequateness of the exertions which have hitherto been made to extend the knowledge of Christ's salvation to all tribes of men, resolves, in a reliance on divine aid, to use additional efforts in the ensuing year to promote this important object."

Moved by Rev. J. Palm; seconded by C. Elliott, Esq., M.R.C.S.; supported by J. Thwaites, Esq., M.D.,—

"4. That being sensible of the insufficiency of any mere human labours to change the hearts of men, and believing the promises of the divine word that the Holy Spirit shall be given to prosper our exertions in answer to prayer, we do resolve, both privately and in our public assemblies, more earnestly to supplicate the outpouring of the Holy Spirit on ourselves and all around."

Moved by J. Armitage, Esq., merchant; seconded by Rev. E. Daniell, B.M.,—

"5. That the cordial thanks of this meeting be given to the Hon. Sir Anthony Oliphant, Chief Justice, for his kindness in taking the chair, and the able manner in which he has presided on the present occasion."

REPORT.

In presenting the following statements to this meeting, the persons who are engaged in the work of the society deem it requisite to say, that as during the past year some changes have taken place in it by the removal of the missionary who formerly resided in Colombo to Kandy, where a new station has been formed, and in several places connected with it assistant missionaries have been located, it has been thought best to confine the present report to Colombo and the stations which are under the immediate direction of the missionary residing here; leaving it to those who have the charge of the other places, to prepare a separate report of them, which may be submitted to any meeting there assembled, or printed in connexion with the present one, as may be deemed proper. This course appears the more expedient, since, though the missions at Kandy and Colombo are connected with the same parent society, their accounts are kept entirely distinct, and the narrations sent to England are independent of each other, neither being accountable for the conduct of the other, but each being responsible to God and the Society that employs them, for the labours in which they are engaged. It will therefore be remembered that, leaving for another communication the efforts that have been made or are making in the Kandy provinces, we now only notice the labours of the Baptist Colombo Missionary Society for the year we are now closing.

Though by no means confining its attention to schools, yet this Society, like institutions of a kindred nature, deems it an important part of its labours to expend a portion of its energy and money in commencements of a useful education, and in endeavouring to impart the great and saving principles of the Christian religion to children who are sitting in darkness and the region of the shadow of death. During the past year it has had 30 schools, containing about 1,030 males or females under its care. It will be recollected that most of these are village schools, near which no educational efforts are made; and that, with one exception in which a few of the children are taught English lessons, in all the others the Singalese language is the vehicle through which instruction is communicated. It is not intended now to agitate the question whether it be most expedient to communicate knowledge, either secular or religious, to the lower classes of this island in their vernacular or a foreign tongue. While we rejoice in the diffusion of the English language in its larger towns, we are well aware that a vast majority of those to whom by our mission schools we can have access, must be taught in their own language or none. If the children in villages were ever so inclined to submit to the labour of acquiring knowledge through the English dialect, the funds of this society are totally inadequate to afford a just remuneration to persons qualified to teach it.

When Christians around us shall be aroused to impart those contributions which their ability and the nature of the case demand, it may become a matter worthy of the most serious consideration how far it is expedient generally to introduce this language into our village schools. It has been said that 30 schools had in the course of the year been under the care of this department of the mission. We have to state, with regret, that their number, in consequence of resources with which we were favoured at its commencement failing, is now reduced to 27. C. R. Buller, Esq., government agent, previous to his departure from this island, left a sum of money sufficient for the support of a female school at Hanwella for the first ten months of the year. But though, after surmounting several difficulties, an interesting group of children were collected together, as no European gentleman or lady, or native head man, came forward to second his efforts, when the sum advanced was expended the school was discontinued. His excellency the late governor, with his usual attention to every thing which could elevate the moral feeling of the country, by aid afforded from government, supported six schools in the Sina and Heavagam Korles; but as that assistance has been withdrawn, though it has been deemed important, by looking to divine aid and the bounty of the public, to continue most of them, yet two schools have on

this account been discontinued. While, however, this society endeavours in this manner to benefit the native population, those connected with it are convinced that their great object is mainly to be effected by the preaching of the gospel both publicly and from house to house: knowing, on the highest authority, that the gospel is the "power of God to the salvation of every one who believeth," they endeavour, according to the ability given them, to teach the nations, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." A succinct but faithful account of what has been effected, we now proceed to detail.

1. The first station in this district is Colombo. Here, in the English, Portuguese, Singalese, and occasionally in the Tamul languages, the word of life is made known to the people. Some alterations having taken place in our mode of labour during the year, a passing notice may be made of it. In consequence of a military order being issued, preventing soldiers entering the hospital street in the Fort, where our place of worship was situated, those who were accustomed to attend with us were necessarily prevented. Under these circumstances, it was not deemed fit to carry on divine worship and pay the expense connected with the rent and lighting of a place with scarcely any attendants. It has, therefore, been given up. Nor, on the whole, is this, perhaps, to be regretted, as English preaching is now carried on in this part of Colombo much more extensively than formerly, and those who thus occupied a portion of their time and strength have an opportunity of expending them in more extensive efforts to benefit the neglected and forgotten. The Portuguese inhabitants of the Fort have not been injured by this arrangement, since one or another of our members devotes the evening of the Lord's day in going to their own houses and preaching to them the word of God. By this means it is supposed more hear the gospel than were accustomed to do so when the worship was publicly conducted. In alluding to the above fact, we wish not to make the least reflection on those who issued the order, since we are well aware it did not arise from any spirit hostile to religious liberty, but to keep the European soldiers from being contaminated by the baneful influences of an arrack shop in its vicinity. Whether it may be deemed proper again to resume our labours in the Fort of Colombo, must depend on the openings which divine providence may set before us. Our English labours are now contracted within a short space, as in the whole of this district of the mission, we have but one sermon each week in that language, viz. early on Lord's day morning in the Pettah chapel; but in the native languages within the gravets of Colombo, the gospel is proclaimed in about twelve different places or parts of the town; while in fourteen surrounding villages are the glad

tidings preached to men who are ready to perish. Sensible of the necessity of presenting to the people as many points of attraction as possible, and exerting a pervading influence by entering different neighbourhoods and visiting families in their own houses, the word of salvation is thus brought near to many who otherwise would never have heard it.

During the year the Rev. E. Mc'Carthy was ordained to the work of an evangelist and pastor, and is now principally engaged in the Portuguese department of labour in Slave Island, the Fort, and the Pettah. Although he has had to endure much bodily affliction, and has, on this account, been often hindered in his work, his faithful and affectionate labours have been evidently owned of God. The congregations under his care have been extended and enlarged, and sinners have been turned to holiness. In and around Colombo, though we have met with many things to discourage us, others have called forth thanksgivings to the Author of all good. Fidelity compels us to say that seven persons have been excluded from the communion of the church, while one has been restored, and forty-five, having been baptized, have joined the different Portuguese or Singalese departments of the church since the last meeting. To this we may add, two members have died within this period.

2. Though Calany is not our next station if taken in chronological order, yet, in consequence of its geographical situation, and because the missionary who labours there is actively engaged in a part of the Colombo station, we next allude to it. The little group of persons who bear the name of Christ there have been kept together, and, with the exception of a period when heavy illness prevented, the word of life has been regularly preached on sabbath days and other occasions. We regret to say that symptoms of success do not at present wear so hopeful an appearance as were represented in the report of last year. No fresh converts have been added to or excluded from them. The assistant missionary who preaches to them has recently been ordained to his work, nor have his labours in other places been in vain. We trust, if spared to another year, a more encouraging account may be presented to the meeting.

3. To the Hanwella station we now direct attention. The European missionary, who the two previous years had laboured there, having been called to resume his residence in Colombo, a change of measures in reference to Hanwella became indispensable. For a length of time after that removal many difficulties and much opposition seemed to neutralize our efforts. At length, after trying different expedients, it has been thought proper to divide this extensive station into three sections, which are committed to the care of district assistants that are visited by missionaries from other stations. These sections are, Hanwella, Weilgama, and Pittompey.

In the Hanwella section the aged person who has been so long stationed there, continues his labours in that village and nearly twenty others, in which, either publicly or from house to house, he makes known the word of the truth of the gospel. It is true that many symptoms of spiritual prosperity have not during the year been visible. A spirit of determined and active hostility has been excited by the enemies of the Son of God; the person labouring there was for several months in the year prevented from using active exertions by a severe wound in his foot; and the long-continued prevalence of flood water often rendered itinerancy impossible. In the midst of these unfavourable circumstances the members of the church have maintained their profession, none of them have been excluded from their religious privileges, and some are likely to be added shortly to their number.

In the Weilgama section, a very decent place of worship, built by the labour and expense of the people themselves, was opened for public service on the first day of the last year; and, when the state of the roads has permitted, the people there have been regularly supplied with the word of God and the sacraments of his house. The little church which about two years and a half since commenced there, has increased to thirty-two members, fourteen of whom have been added since our last meeting: with two exceptions, they appear to walk according to the gospel. It was determined, on a visit paid there a few weeks ago, if these two individuals do not, after suitable admonition, repent, to exclude them from the privileges of the Christian church. The members residing in the villages, every Lord's day evening after the public service, meet at each other's houses for social prayer; and when the state of the roads or weather prevents the missionary labouring among them from being present, they assemble on Lord's day in their place of worship for prayer, singing the praise of God, and reading the holy scriptures. Regularly in ten villages, besides occasionally in two others, is the word of life preached in this division.

The Pittompey section lies S. E. of Hanwella, in a part of the jungle where the people are sunk into a state approximating to barbarism. Here a catechist residing regularly visits, twice a month, fifteen or sixteen villages, and by entering the dwellings of the inhabitants makes known to them the only true God and Jesus Christ whom he has sent. A few persons appear to have felt the power of the word and to have renounced their idolatries and former sins, though they have not yet, by baptism, made a public profession of Christ. May the gospel preached among them entirely pervade that rude and, till lately, neglected region, and by the powerful energy of God, the Holy Spirit so exert its salutary influence, that—

“Lions and beasts of savage name,”

may—
“Put on the nature of the lamb.”

4. We now proceed to the Byanville station, in several places of which the divine word appears to be glorified. In one or two of the villages a very considerable relaxation of the bonds by which the fell idolatry of the island has subjected its inhabitants, appears to have taken place. This, under God, seems to have been principally produced by the wide diffusion of a metrical Singalese version of several chapters of the book of Daniel, made by one of the members of the church, in which the errors and follies of idol and image worship, and the power of the true and living Jehovah, as protecting and delivering his servants in the hour of trial, are evinced. This production has not been printed, but several copies written on ollah leaves having been read to their neighbours, has awakened a salutary concern, which, it is hoped, may, through divine mercy, issue in the saving conversion of multitudes to God. The branch station at Calnalgodah, to which allusion has been made in former reports, is still maintained. In consequence of its great distance from Byanville, it can only be visited once in two months by the missionary residing there; but divine service is regularly maintained every Lord's day: eleven members residing contiguous to it meet together for public prayer. It is hoped, when our funds and other circumstances will permit, this spot may form the centre of a new station, from which may sound forth the word of the Lord to the various places around. In this station the gospel is preached in eleven villages regularly, besides eight occasionally. There are ninety-four members here. During the year forty-three have been baptized, two have died, and three have been excluded.

5. Kottigahawatte is our fifth missionary station in the Colombo division. Here, during the year, a neat and commodious place of worship has been erecting, which is now nearly completed. We have to thank the population of this town for the assistance they have so readily afforded towards its erection, and pray that the power and presence of the Lord may be in it and abide there when it shall be publicly dedicated to him. The missionary stationed there makes known the word of God in eighteen villages; in eleven constantly, in the others occasionally. The little church formed here about four or five years since, has increased to fifty-eight members; twelve members having been baptized in the year, one excluded, and two died in the Lord. The transformation of character which took place in one of these individuals during his life, and the happy manner in which he left our world, deserves to be noticed. About two years and a half since, he was a confirmed idolater and a hardened sinner, defending his miserable superstitions with the most obstinate pertinacity. The missionary stationed in the divi-

sion where he resided, seeking the eternal welfare of his soul, had long and repeated conversations with him on the folly and wickedness of his idolatry. After trying to maintain his ground with resolute determination, he was led to see his fatal errors, and at length to turn from dumb idols to serve the living and the true God: he became acquainted with Jesus and sought salvation in his name. After having evinced, by his renunciation of idolatry and his former sins, his repentance, he by baptism was received into the church of Christ, of which he continued a consistent member. In the affliction which terminated in his death, his mind was singularly supported by the consolations of the gospel. One sabbath day, while a portion of his brethren were commemorating the death of Christ at his table, others were surrounding his bed and being engaged in prayer with him, his spirit, while the language of praise was on his lips, ascended to the mansion a Saviour's love had prepared for him.

6. The sixth station to which we direct attention is Hendela in the Aloocturu Korle. It is now somewhat more than two years since the gospel of the grace of God was introduced to this spot. An assistant native missionary under European inspection has been located there, who, besides at the Lepers' Hospital which he visits every week, and three villages in which he preaches every Lord's day, enters thirteen villages twice a month, and either by domestic or public ministrations makes known the glorious gospel of God's grace to people who before sat in darkness and the shadow of death. The church now consists of thirty members, six of whom have been added during the year. It has not been found requisite, since its formation, to exclude any person from it for wicked behaviour; for, although Buddhist and devil ceremonies have prevailed around, those who have professed Christ have been kept not only from these but other crimes which disgraced the Christian character. May they all be preserved from every evil work, and fitted for the eternal kingdom of glory.

7. The last scene of labours we notice is Toomboville in the Salpitty Korle. This station is yet in its infancy, and is rather forming than actually formed. The circumstances which directed us to this spot are as follows:—About eight months since, two letters were received from different persons, stating that eight members of the church of Matelle were come to reside in that neighbourhood, and soliciting that they and their neighbours might be provided with the means of grace and salvation. Although the distance was fourteen or fifteen miles from Colombo, it was deemed an important duty to visit them, to inquire into their spiritual state, and ascertain what efforts could be made to extend the kingdom of God among them.

On making due and repeated inquiries, it was ascertained that in a large space of coun-

try no spiritual instruction was given to the people, and that the labours of no one would be invaded by a due occupation of those destitute villages. Once in a month, therefore, a missionary from Colombo, for a time, went thither; but finding the assistance thus imparted entirely inadequate to the necessities of the case, a school has been commenced, and a native preacher of the gospel, every other Saturday, is sent thither, who, on the ensuing Lord's day and in portions of the week, preaches regularly in seven villages, besides in two others occasionally, "peace through our Lord Jesus Christ, who is Lord of all." It is hoped that in due time, should prosperity attend those efforts and the liberality of Christians supply us with resources, a settled preacher may be fixed among them. A few weeks since, three persons were baptized, and with those who had previously professed Christ, were formed into a Christian church. May "the little one become a thousand, and the small one a strong nation."

Labours so extended and various necessarily involve a considerable expenditure. During the past year, with every attention to economy that justice and a regard to health will permit, no less than £830 have been required to sustain these efforts. This sum has been expended partly in journeyings, and erecting, maintaining, and repairing school rooms, places of worship, and other buildings connected with the establishment, but principally in the salaries of thirty schoolmasters and two European and eight native missionaries and assistant preachers. Though every expedient has been devised to use the sum allotted to the work in the most economical manner, the parent society has, within these few weeks, declared that it is totally unable to defray the expenses connected with the present scale of expenditure in the whole of this island. If, therefore, our accustomed efforts are to be extended and enlarged, we must, under God, look for assistance to those in this island who know the value of the gospel. For that assistance which has been afforded in the year, we desire to tender, on this occasion, our sincere and public thanks. In addition to what has been given towards the erection of the Kottegahawatte chapel, £22 have been afforded by her Majesty's government for the use of schools; a present of £11 has been made by the Pettah Association, and £133 have been already contributed or promised by individual donations or subscriptions; making a total of £166.

In the work in which we are engaged we respectfully but firmly solicit the co-operation of Christians of all denominations. Our cause is not human but divine; it has to do with the divine glory and the welfare of the deathless souls of men. It is a part of a series of efforts in which we are united with all the friends of the Redeemer, to carry into effect his great command, to "go into all the world and preach the gospel to every creature;" a command obli-

gentory on one believer as well as another, and, according to the ability given to him, which he is bound to obey. All are alike redeemed, "not with corruptible things, as silver and gold, but with the precious blood of Christ," and all must be devoted to the service of their deliverer. If we were but duly alive to those feelings which led him to die in agonies for our salvation, so far from keeping aloof from those actively engaged in this work, Christians, to the amount of their ability, would aid them by their sympathies, prayers, and contributions, and, by the extent and cordiality of their co-operation, prove the sincerity and ardour of their love to him who, to bring us to glory, was made perfect by sufferings. Be it, therefore, recollected that the cause we are assembled to patronize is not our own but the Lord's. In carrying on his grand design of renewing and conducting to heaven the outcasts of the human family, he condescends to

require and employ human efforts; and be it ever recollected that he is continually present to notice the extent and spirit of these efforts. If we would avoid the curse of Merodach who "came not forward to the help of the Lord, to the help of the Lord against the mighty," it behoves us to see that we manifest no neutrality in this holy enterprise of mercy. If we would give in an account of our stewardship with joy, we must now inquire if there be a just proportion between our ability and our doing; and, if we would receive the approbation of our final Judge when our connexion with all our earthly possessions shall have entirely ceased, we must anxiously labour that, "whether present or absent, we may be accepted of him," so that we may hear him saying unto us, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

BAHAMAS.

Mr. Capern having recently made a tour among the adjacent islands, has written an account of it, which will be read with pleasure, in a letter dated Nassau, January 12, 1842:—

I left Nassau, November 16th, for Governor's Harbour, Eleuthera; and though only a run of about nine hours with a fair wind, we were three days reaching it. It was Friday morning when we got in; in the evening we had service. The little chapel was well filled with white and black people. All the white were Methodists, while nine out of every ten of the black were Baptists. But things were in a dull state there; I told the leader that I would have the members go and visit by twos every family at the settlement, and talk to the people about the things that concern their salvation. There are in the church ninety-four members. The next day we set sail for St. Salvador. I had a hope that we should have reached the island about noon of Sunday, but having a point to round, and a rather dangerous channel to go through in doing this, we cast anchor about twelve o'clock at night, and then waited for break of day. When the morning dawned, we weighed anchor, and having rounded the point, found that the wind was nearly dead a-head, and that we should not reach St. Salvador before sun-down. On the sabbath morning we had service; about midnight we cast anchor under the lee of the land.

The next morning, being Monday morning, the people began to gather on the beach, and having learnt that the missionary was come, a horse was soon obtained to carry me across the island to a settlement called Anguilla, where about 200 people live. No minister of

any denomination, I was told, had ever been at this part of the island before. All the people are Baptists, but the greater part of them are the old Baptists. Their knowledge of Christian doctrine is very imperfect, and their practice is as defective as their knowledge. No school there, and the children run about naked. For the last year or two, however, some good had been done among them. A very old man by the name of Millar, who had heard Mr. Burton, and acquired admirably clear views of the way of salvation, quite an interesting piece of antiquity, was brought from Africa to America in the days of his childhood; was taken prisoner by Lord Cornwallis in the American war; was brought with a number of others to the Bahamas and sold, and has suffered much for the gospel's sake: this aged man has made a division in the old congregation, and God has blessed his labours in a very pleasing degree. Having examined those who were desirous of baptism, and having made the strictest inquiry respecting their general conduct, eighteen were accepted for baptism. As the night was now set in, having obtained some one to conduct me through the woods, I returned to the sloop that was waiting to take me on to another settlement. This last settlement is called the Bluff. Here I met with a most cordial welcome. Had I been an angel of light the poor people could not have received me with more gladness. The name of the leader here is Abraham Hepburn; as far as I could see, and

from all I could hear, I have every reason to believe that he is a most worthy man. I staid here several days, and married thirteen couples, and baptized thirty-two persons. From the Bluff I went to another place called Pigeon Bay; here I married eight couples, and baptized twenty persons. I omitted to mention that I returned to Anguilla after a few days' stay at the Bluff, and baptized the eighteen I had previously examined, and married four couples. The next morning I baptized two very elderly persons, who I believe were truly pious, who live at the south side of the island. Thus at St. Salvador I solemnized twenty-four marriages, and baptized seventy-two persons; I baptized none that had been living together previous to their marriage, though there was scarcely any possibility of getting married; I will explain how this is by and by.

From St. Salvador I went to Rum Key; I was here for three sabbaths, the number required by the law, which law for these islands is a most absurd one, and is a great barrier in the way of the moral improvement of the people, for the publication of banns. Here in *one day* I married thirty couples; I also baptized fifty-two persons. There are three leaders on the Key whom I believe to be good men. There are 712 inhabitants. At St. Salvador there are upwards of 1000; and on each of these islands fourteen out of every fifteen call themselves Baptists. They need a visit by a Baptist missionary very often, and, under the divine blessing, they would amply repay the work of faith and labour of love. I was most hospitably entertained at Rum Key by a Mr. Joseph Reumer, a black man, in respectable circumstances. I called on all the white families on the Key; they candidly admitted that, but for the Baptists, the people had been less religious and less intelligent.

A Baptist missionary at Rum Key, who would hold in sincerity the doctrine that "all souls are equal," and alike precious in the eyes of him who "was rich, yet for our sakes became poor," would be a great, great blessing. There is a great want of the means of education on both of the forementioned islands. I was urged to send some one, if I could, to teach their children, they promising to do what they could to support him.

When I left the Bluff I think every one at the settlement came down to the sea shore, to join in singing the parting hymn. I was glad to get into the boat, for my heart was full. Under similar circumstances I left Rum Key.

I next went to Long Island. The population of this island is 1225; the mass of the people here are professedly Baptists, but they have not benefited so much from the labours of the missionaries as those on some of the other islands. Rum drinking I fear is too general among them. One of the planters, formerly a slave-owner, told me that the people now could not work without rum.

When he held slaves, this doctrine formed no part of his creed. He is fond of it I fancy himself, and having it to sell, and seeing that it is a grand means of perpetuating the degradation of those whom he never practically regarded as excelling the beasts of the field, the doctrine answers his purpose well. I spent but little time on this island, but promised, if God should spare me, to visit them again soon, and stay longer.

From Long Island I went to Exuma. Here the sainted Pearson once laboured, and "though dead, he yet speaketh;" "sweet is the savour of his name" among these interesting people: we cast anchor about four o'clock in the afternoon. As soon as I landed, a letter was put into my hand which had been lying some days at the settlement, which contained the painful intelligence that my dear brother Bontens was extremely ill, unable to take part in any service; that the people were beginning to wander about, and urging therefore my immediate return. I went to the meeting, one recently built, the hurricane having thrown down the old one, and presently a good congregation was collected. I was much pleased with what I saw, and would have been glad to have spent some few days with them. There were many waiting to be married, and several were desirous of baptism. Both Mr. Burton and Pearson had been here: they had sown, and I had reaped, could I have staid, the fruits of their self-denying labours. Service being ended, I returned to my sloop, having, when I bade the people farewell, promised to pay them another visit as soon as possible. About nine o'clock the same night we weighed anchor for Nassau. One of the friends was so kind as to pilot us out of the harbour, or we must have continued there all night. It was blowing a very strong breeze from the north-east, which made the harbour very rough; and as the tide was at the time ebbing, and met the wind, there was a tremendous sea on the bar. I saw nothing in the Atlantic so fearful as the surf we had then to ride over; but through the condescending care of our heavenly Father, we got outside the reefs. The next day we reached home, and I felt truly rejoiced to find my good brother somewhat improved in health.

I was from home upwards of six weeks, visited five of the islands, was received with a most hearty welcome every where, married on two of the islands, viz. St. Salvador and Rum Key, fifty-four couples, and baptized 124 who professed faith in Christ. I had no time to organize any churches on Long Island or at Exuma. There is a large number of professors on each of these islands, on whom some labour must be bestowed. At Exuma the population is more than on either of the islands I visited, Eleuthera excepted. Could some one be at Rum Key, there would be four islands easily accessible to him, the aggregate population of which is from three to four

thousand, eight-tenths of whom would receive a Baptist missionary with open arms. Oh, sir, I feel humbled before God, and the people too, when I think what a cheering state our mission had been in here but for the afflictions which have come from ourselves. We are not straitened in the people, we are straitened in our own bowels. Judging from what I saw, God does appear to me to say to the Baptist mission, "The islands shall be yours if you will take possession of them."

One thing I desire to accomplish is, building a school-room on the mission premises here, to educate some of the young men who may possess piety and talent, that they may preach the gospel on the islands. Could this be done, in a few years, all that we should need would be one white missionary to exercise a superintendence over the native teachers. If the committee would make me a grant for this object, I would at once apply my attention to it. You will be surprised, perhaps, that I use the singular pronoun in writing, but Mr. Bontems is not at Nassau now. Dr. Chipman recommended a sea voyage. A schooner was going to New Orleans, to return immediately; as it had taken in cargo, and as it was a good

opportunity for Mr. B. to try the effects of the sea air as recommended, on the 9th of January he left us; I shall be truly thankful if he return with renovated strength, as I shall be then at liberty to visit the islands again before the hurricane months set in.

At Nassau, you will perceive from the tabular view of the station, the Lord has prospered us during the past year. I have as much confidence in the sincerity of those baptized as in that of any I ever baptized in Northamptonshire. We have had some things to humble us, but I have no doubt of the growing purity of the church. Some few complain that our rules are too strict; their very strictness, however, produces a most happy effect upon the old Baptists, as they perceive and feel the advantage which better discipline gives us over them. The people have during the year been liberal in their contributions, considering their general poverty. Things are in a state of depression in the colony; I trust, however, they will assume a more pleasing aspect soon. Nassau is to be one of the principal stations for the steam packets, which may be a pecuniary benefit.

TABULAR VIEW OF STATIONS IN THE BAHAMAS.

JANUARY 12, 1842.

Name of Island and Station.	Ministers and Leaders.	Baptized.	Received.	Excluded.	Restored.	No. of Members.	No. of Marriages
NEW PROVIDENCE.							
Nassau	H. Capern.	108	91	12	3	402	33
<i>Sub-stations.</i>							
Carmichael	Wm. Bontems.	..	..	..	..	39	
Adelaide .....	...	..	..	..	..	15	
Good Hope Hill .....	....	..	..	..	..	18	
ELEUTHERA.							
Governor's Harbour	Jas. Gardiner.	..	..	..	..	94	
ST. SALVADOR.							
Anguilla	Thos. Miller.	20	15	..	..	35	4
Bluff	Abraham Hepburn.	32	50	..	..	80	12
Pigeon Bay	Delegal Seymour.	20	5	..	..	25	8
RUM KEY.							
Old Hill	Paris Hepburn.	32	50	..	..	80	18
South-side	Geo. Hall.	20	49	..	..	69	12
Total .....	.....	242	260	12	3	859	87

In a letter transmitted with this Table, Mr. Capern says:—

I hope, if spared, to include another year several more of the islands. This however will depend in a great measure on Mr. Bon-tem's restoration to health. If he should not get better, he cannot stay here much longer, as presently the summer will come back with melting power. And if there be no missionary at Nassau, things would very soon go wrong; if I am left alone, therefore, I see that I must stay at home; but the poor islanders should be visited! They come from their islands, and invite you to come and see them. They gather on the beach when informed of your arrival; they come into the water and seize your boat, to draw it as near shore as possible; they take you in their arms as a fond parent does a child, that in landing you may not wet the soles of your feet; they tell you of dreams they have lately had about you, and how certain they felt that they should see you soon; they give you the best they have to eat, and if you sleep on shore, the best bed they have to lie on; they hear with attention what you have to say, and often answer by a deep and audible sigh. When you leave them they weep while they sing their parting hymn. They supply you potatoes, and sugar canes, and oranges, and bananas, and plantains, and pumpkins, &c. I had a pig given me at St. Salvador, and a sheep at Rum Key. Their

kindness confounds you, and makes you feel the more deeply your own unworthiness. But with all that is pleasing there is much that is painful; the Spirit of the Lord however can make the desired change. Were they perfect of course we might stay at home. Young men coming out to labour on these islands should well count the costs. There is a great deal of ignorance to try the patience, and the worst of it is, it is religious ignorance. They must not expect to have white people as their hearers, for on the out islands there are but few white people to be found. Nor must they expect to find places of worship as large as Surrey chapel, or congregations equal to those which our missionaries get in Jamaica. The settlements are small, and the distance between them considerable; and you must either go on horseback, or in a boat, from the one to the other. If you go on horseback, you travel roads such as not one in a hundred in England ever saw. At night you must be content often to forego the pleasure of a mattress to sleep on, and likewise the comfort of taking off your clothes.

The going from one island to another is sometimes delightful, at other times it is fearful voyaging; but these and all the other inconveniences are nothing when the love of Christ constrains.

HONDURAS.

Mr. Henderson writes from Belize, January 10th, 1842, as follows:—

The feature of the Belize mission which we think most denotes its progress, is that of having four young men, members of the church, in a course of training for native teachers: one of them, at least, we expect to settle at Baker's, next week.

We have had, at the close of last year, some trying work to do, in cutting off some of the members for loose walking; five were so dealt with at our last church-meeting. I trust those that remain will be more healthy for this excision.

SOUTH AFRICA.

GRAHAM'S TOWN.

A pleasing illustration of the harmony subsisting among Christians of different denominations in this vicinity, is found in the Cape Frontier Times, of Dec. 16th, 1841.

The ninth anniversary of the Graham's Town Auxiliary to the Baptist Missionary Society was held in the present week.

On Sunday appropriate sermons were preached, in the morning, by the Rev. Thornley Smith, Wesleyan missionary, in the Bap-

tist chapel; and in the evening, by the Rev. John Locke, in Union chapel.

The public meeting was held on Monday evening, in Union chapel, the Rev. G. Aveline in the chair.

Suitable resolutions were carried, and excellent addresses delivered in moving and seconding them. The speakers were the Rev. Messrs. Locke, Smith, Richards, and Thomson, of Balfour, Kat River Settlement; and Messrs. Tudhope, Joseph Walker, Dr. Minto, Lee, sen., Nelson, and Ford.

The unfavourable character of the evening caused the meeting to be less numerously attended than could be wished; but a delightful spirit of good-will and harmony pervaded its proceedings, highly honourable to the kindly and Christian feelings of the ministers and friends of the various religious denominations who took part in them.

The report and one of the resolutions took affecting notice of the recent death of the highly revered Secretary of the Baptist Missionary Society; most of the speakers referred to it with affectionate concern and sympathy.

The operations of the society in various quarters of the world appear to be attended with great success, and at the same time are considerably augmenting; seventeen new missionaries, exclusive of five female teachers to Jamaica, having gone forth to various stations during the year.

The new mission to Western Africa was stated to be preparing its way by the exertions of the Rev. J. Clarke and Dr. Prince, the pioneers of this undertaking.

We are glad to learn that the public collections of the auxiliary this year exceed those of last.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of February, 1842.

Annual Subscriptions.		£ s. d.		KENT.		£ s. d.	
Deane, Messrs. G. and J., additional	2 2 0	Barton Mills, subscrip- tions, &c.	8 8 2	Crayford— Ladies of Baptist church	3 0 0		
Porter, Mr. R.	1 1 0	Isleham, ditto	7 9 10	Woolwich, on account..	30 0 0		
Rowe, Mr. W. K.	0 10 0	Little Shelford— M. Foster, Esq.	5 0 9				
				LANCASHIRE.			
Donations.		CUMBERLAND.		Ashton-under-Line			
Benham, J. L. Esq.	25 0 0	Carlisle	4 0 0	Liverpool, on account..			
Dornford, Mr. T.	2 2 0			LONDON COLLEGE.			
Smith, Rev. Jas. Ast- wood	50 0 0	DEVONSHIRE.		Lincoln			
Smith, W. L. Esq.	10 0 0	North Devon Auxiliary	40 0 0	Lincoln			
Youth's Magazine, by W. B. Gurney, Esq. for Schools	20 0 0	Kingsbridge	10 9 4	LONDON SOCIETY.			
LONDON AUXILIARIES.		ESSEX.		Northamptonshire.			
Maze Pond, for debt, by Rev. J. Aids.	10 0 0	Epping— Mr. Roberts	1 0 0	Oundle			
Hackney Ladies' Association	29 10 0	Ilford—Turret Place ..	6 3 6	Thrapston			
		Langham	22 4 0	NORTHUMBERLAND.			
		Romford	0 12 6	Ford Forge, Christmas Cards			
BEDFORDSHIRE.		GLOUCESTERSHIRE.		Shrewsbury			
Shefford	5 0 10	Blakeney and Lydney	25 0 0	Do. for Africa			
BUCKINGHAMSHIRE.		Bourton on the Water, Christmas Cards ...	3 15 3	SOMERSETSHIRE.			
Beaconsfield— Mr. Reynolds's Mis- sionary Box	0 12 3	Naunton, Christmas Cards	1 0 0	Bristol, on account			
Chesham— Miss Payne, for Cey- lon	2 0 0	HAMPSHIRE.		Chard			
Waddesdon Hill	2 4 4	Portsmonth	31 15 5	Frome, Christmas Cards ..			
CAMBRIDGESHIRE.		Do., Christmas Cards	2 0 6	SUFFOLK.			
Barton Mills, Burwell, Fordham, Itecham, Soham, } Society of Collections ..	..20 3 3	Do., for Africa	1 1 0	Beccles			
		Do., for Translations	0 10 6	Bungay			
		HERTFORDSHIRE.		Laxfield			
		Royston— W. W. Nash, Esq., by Rev. J. Reynolds..	5 0 0	WILTSHIRE.			
		A few friends in Herts.	1 0 0	Bratton			

WORCESTERSHIRE.			£ s. d.			£ s. d.					
Alcester	6	10	0	Hedon	2	4	0	Fynnion	10	8	0
Astwood	24	12	0	Hull—George-street	84	9	3	Do., Sunday School	4	12	1
Christmas Cards	3	18	2	Chapel				Do., for Africa	1	0	0
Atch Lench	2	16	0	Salthouse-lane do.				Hermon	3	0	1
Blockley	19	4	8	Do. Juvenile	29	0	0	Horeb, Maenclochog	0	10	0
Bromsgrove	15	10	8	Skidby	1	3	5	Hephzibah, Broad			
Do. for Africa	0	10	0					Haven	0	3	0
Camden and Paxford.	4	17	9					Harmony	3	0	2
Cheltenham	59	14	6	Acknowledged before	174	1	11	Haverfordwest	190	0	0
Do for Schools	1	0	0	and Expenses	157	2	2	Jabez	6	0	0
Do. for Africa	1	10	6		10	19	9	Langloffan	18	4	6
Coleford	22	15	7					Do., for Africa	15	16	6
Cubberley	3	0	0					Letterstone	2	15	4
Evesham—								Do., for Africa	1	8	10
1st Church	8	5	2	NORTH WALES.				Molleston	1	0	6
2nd do.	31	11	1	Glyn Ceirlog	2	0	0	Middle Mill	2	8	6
For Schools	0	5	0	Bodedyrn	0	8	8	Martletwy	1	9	6
For Africa	6	14	0	Llanddeusant	0	6	0	Milford	5	3	6
Gloucester	26	0	0	Llanfachreth	1	1	10	Newport	4	15	6
Hereford	7	3	8	Bont	0	6	0	Do., Sunday School	1	11	8
Kidderminster	9	14	7	Port Madoc	4	13	7	Narberth	9	0	0
Kington	10	0	0	Garndolbenmaen	1	16	4	Penbryn	1	8	2
Leominster	10	0	0	Capel-y Beyrdd	1	17	7	Do., Sunday School	2	5	8
Pershore	58	17	8	Llanlyfni	2	0	0	Pennel	1	4	2
Stratford-upon-Avon	8	5	3	Pontycym	2	4	0	Pope Hill	0	15	0
Tewkesbury	71	9	0	Llanberris	0	12	6	Penubroke	6	9	9
Do. Female Educa- tion, India	8	11	6					Penubroke Dock	16	5	5
Upton on Severn	8	10	0	SOUTH WALES.				Smyrna	1	17	3
Westmancote	5	0	0					Soiva	10	4	6
Winchcomb	8	5	0	PEMBROKESHIRE.				Salem	1	11	6
Worcester	43	11	0	Bethlehem	0	18	11	Tabor	2	5	3
				Beulah	1	11	9				
Acknowledged before	537	17	6	Blaenwain	26	0	7	Acknowledged before	419	5	10
and Expenses	462	4	0	Blaenyffos	4	5	10	and Expenses	338	3	4
	75	13	6	Do., Sunday School	2	14	2		81	2	6
				Bethabara	6	0	0	GLAMORGANSHIRE.			
YORKSHIRE.				Do., Sunday School	8	13	2	Llandaff	0	2	6
Hull Auxiliary—				Cilfower	3	14	2	Tongwynlas	1	18	0
Beverley	14	3	8	Do., Sunday School	5	11	0	Dinas	5	18	0
Bishop Burton	7	11	0	Cilgerran	2	7	9	Do. for Africa	1	1	0
Do. Juvenile	2	10	0	Caersalem	1	7	4	Pen-y-cae	2	0	0
Bnrington	22	17	1	Carmel	6	0	9	SCOTLAND.			
Mr. M. G. Baron	5	0	0	Camrose	1	0	0	Dunkeld Missionary	6	0	0
Juvenile	5	3	6	Croesgoch	4	12	0	Society			
				Ebenezer	6	11	6				
				Fishguard	10	13	7				

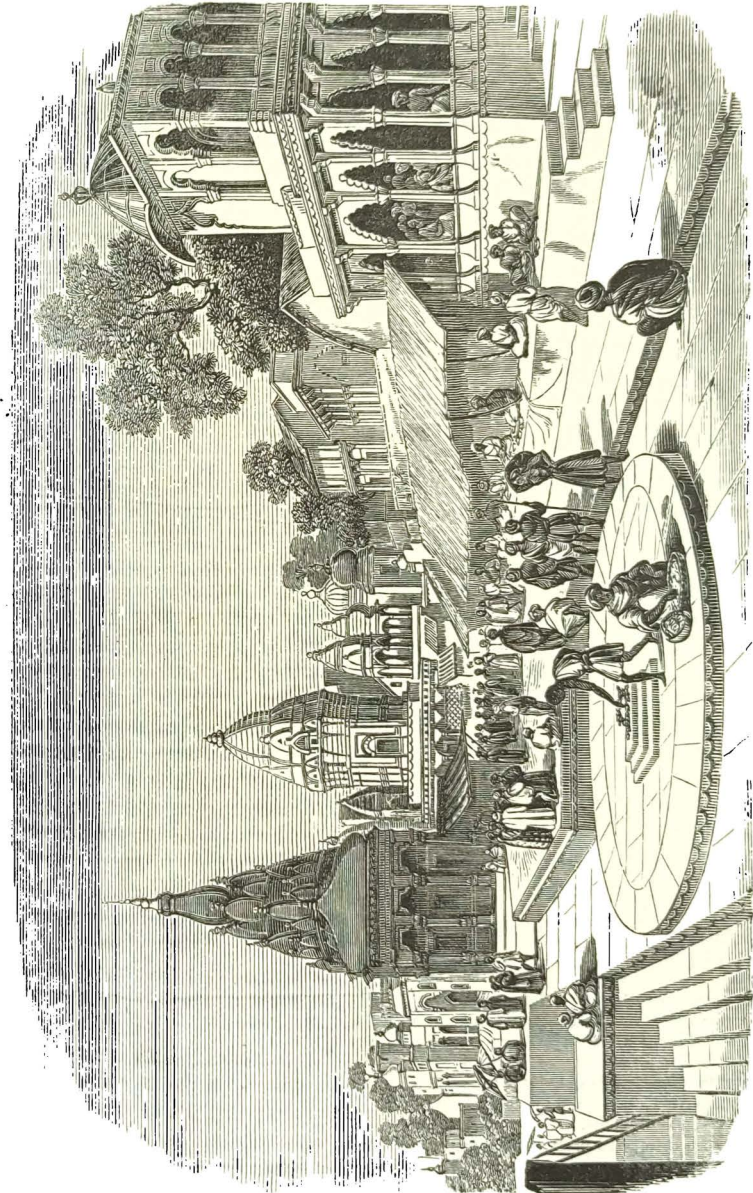
ACKNOWLEDGMENTS.

The Committee thankfully acknowledge one year's Baptist Magazines from Mr. Spurden; a box from friends at Hallaton for Mr. Capern; four vols. of Baptist Magazines from a friend unknown; six volumes of the Periodical Accounts from W. A. Hankey, Esq.; a box of medicines from Mrs. Sambourne, Clapton, for Mr. Cornford; 33 vols. of Evangelical Magazines, and 17 vols. of Baptist ditto, from a friend in Bedfordshire; a box from Rev. A. M. Stalker and friends, Blockley; and various Periodical Accounts from Rev. Dr. Hoby, Birmingham.

The box for Rev. J. Williams, Mandeville, sent through Mrs. C. Jones, and acknowledged in the Feb. Herald, was from the church and congregation in the Pithay, Bristol. The £1 acknowledged in the same Herald among the contributions, was intended to defray the expenses of the carriage and shipment—an example the Committee would rejoice to find followed in other places.

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 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.



BENARES.

BENARES.

WE are indebted to our friend Mr. Ellis, now in this country, for the following remarks illustrative of the annexed view of Benares, with a Brahman placing a garland on one of the holiest spots of this venerated Indian city.

“Benares is, of all places in Hindustan, the most sacred. Every Hindu capable of procuring the means of so doing, makes to this city a pilgrimage or visit before he dies; by which foolish practice they vainly hope to secure the remission of sins and a dwelling in paradise. Benares is an ancient seat of Brahmanical learning and Hindu superstition, and is situated on the bank of the river Ganges, about 600 miles north-west of Calcutta. It contains a population of upwards of 200,000 persons; but during idolatrous festivals the concourse of people from distant parts of India is almost beyond calculation. 8000 houses are said to be occupied by Brahmans, who receive large contributions from the deluded visitors. The Muhammedans here form about a tenth of the population. In this large city, so wholly given to idolatry, labours our devoted and excellent missionary brother, Mr. Smith, who formed here a little church so long since as 1817, which contains now, we believe, fourteen or sixteen members. This number of converts may appear small, but those who go from hence among the heathen learn practically not to despise ‘the day of small things,’ knowing that mission-work, especially in Hindustan, is still a work of faith as well as a labour of love, while a very great deal of preparatory although needful labour has also been accomplished, and they rest confidently on the promises of God, and in the patience of hope wait for and expect the time when ‘the little one shall become a thousand, and the small one a strong nation.’ A prominent object in the engraving will be seen to be the Brahman or Hindu priest. The sign of their order is a cord, or rather six or eight cords tied together, hanging from the neck, resembling fine twine, tied here and there with mystical knots, and to which they attach a good deal of superstitious veneration. The Brahman has immense power over every rank of the Hindus, and is literally connected with every relation of life. They have among them different classes and employments; some being the astrologers of the people, priests of the family, and priests of the temple. The Brahmans differ altogether from the priests of Buddha, the other gigantic superstition of the east, the Brahmans being hereditary priests, without any regard to character or acquirements. Among the Hindus, religion, as embodied in the Brahmans and their literature, is not merely connected with the state, but really guides and controls the government itself, and no Hindu, high or low, is exempt from the ever present influence of the Brahman.”

An extract from one of Mr. Smith's letters, dated Benares, Oct. 22nd, 1841, will form a pleasing supplement to these observations.

I have received your kind letter, informing me of the scriptures you have despatched for Benares, which I am glad to say I likewise received a few days ago. I gave thirteen copies of the Sanskrit Testament to the pandits of the Sanskrit College, a copy to each, with Dr. Yates's compliments. They were highly pleased with them, and present their warmest thanks to Dr. Yates.

Since I wrote to you last, I have been to the following melas:—Lankkadhara, Nankua, and Barua, where I declared the message of God to a concourse of people, and distributed 150 copies of Sanskrit Gospels, 20 Pauline in Sanskrit, 160 Hindui Gospels, 30 Hindui Testaments, 40 Bengali Gospels, 50 Urdu Gospels, 12 Urdu Testaments, 12 Persian Testaments, and 20 Persian Gospels. I have la-

oured as usual in different parts of the city, and often taken my position in the verandas of the missionaries' chapels, where I get a good many people to hear me, without being molested. Several respectable Hindus and Musalmans have called on me for the scriptures, with whom I had a good deal of conversation on re-

ligious subjects, besides supplying their wants. Two brahmans expressed their wish to join the church; they appear convinced of the superstition of their idolatry. I think of going to Dadri fair next month; I much need your prayers.

CALCUTTA.

Our most recent intelligence from Calcutta is contained in letters dated Feb. 15th, 1842. Mr. W. W. Evans says:—

Our health, on the whole is very good. Another hot season, however, is approaching, and then our time of trial will come again; but our hope is in God, and to his gracious care and guidance we commit ourselves in faith and confidence.

The church confided to my care continues to prosper and increase. Seven have already been added to the number of church members since January, and two were proposed last sabbath for baptism and membership. This will

be a total of thirty-four since I accepted the pastoral charge of the church in Lal Bazar. Let the praise of this gratifying increase be wholly ascribed to the great Head of the church, from whom all future success and prosperity must come.

In the state of the heathen around there are many indications of future success. Tracts and scriptures are received and read gratefully, and conversations on Christianity are sought now most eagerly.

Under the same date, Mr. Pearce writes from Entally, as follows:—

It will afford you pleasure, I am sure, to learn that my health has been, on the whole, very good since I landed, and in some respects has considerably improved. The cold season, however, is just closing, and the trying hot weather is at hand. I trust, however, that He who has conducted me back again hither under so much mercy has yet something for me to do. You have already been apprised that the sphere of labour assigned to us soon after our return were the Native Christian Institution, vacant by the departure of brother Ellis, and the village stations formerly under my care. These two departments bring with them no small degree of labour. On our taking charge of the Native Christian Institution, we found in it forty-two boys and five students for the ministry; we have now fifty-two pupils and the same number of students. The village stations I found considerably reduced in number, owing to the depredations of the "Propagation missionaries," and still subjected to their unfair and unchristian attacks. I have reason to believe, however, that my return has had the effect substantially to check their depredations, for they have not been able to entice away a single individual since my arrival, although they have spared no efforts to do so.

I have been twice to the village stations

since my return. In these visits I was absent the first time from home six days; and the second one to Khari fourteen days. On both these occasions the people received me with much affection. At Khari we had the pleasure of baptizing one person. Ah! it is slow work, you will say, compared with the West Indies. So it is: but what shall we say? Conversion work is God's. He is yet trying the faith and patience of his saints; but he has here some precious souls, and more will yet be given us, I am persuaded. Let us, however, have but men to preach to the people and labour among them, and then we shall see whether converts do not appear. Khari had not been visited by a European missionary for twelve months before my visit on this occasion; but this could not be helped: brother Wenger's health and engagements were such that he could not go, and there was no other person to supply his place. The confusion that has arisen in the villages is the consequence chiefly of the stations being left without the superintendence of a European missionary after my departure. I hope this may not occur again, and also that what has occurred will be overruled by the great Head of the church for the purification of our infant churches in this quarter.

In a letter dated Calcutta, Jan. 18, 1842, Mr. Wenger gives an account of our operations in Calcutta, so detailed and yet so lucid, that it will afford the reader peculiar pleasure.

It devolves upon me, as secretary to your Calcutta Auxiliary Society, to furnish you with a statement of the proceedings of our mission during the past year. I regret that, owing to the long delay which took place last year, as well to the peculiar circumstances in

which I have lately been placed, it should not have been found practicable to get out our report by this month's mail; I will try to have it ready next month. Meanwhile I have compiled two statistical tables, which, when joined together, will furnish you, I hope, with a sufficient amount of correct information, brought up to the end of December last. The receipts of our auxiliary during the nine months from April 15th to December 31st, have been about 2,116 C. rupees or £211 12s. A correct list will be given in our report. Now, *ad rem*.

1. *Distribution of missionary strength in Calcutta.* Dr. Yates has continued to devote his time and energies mainly to the work of translations. Soon after the commencement of the year he made an excursion to Benares, with a view to ascertain what kind of style should be adopted for the contemplated Hindui version of the New Testament, the printing of which was commenced almost immediately after his return. He has likewise preached to the church in Circular Road every sabbath evening, sometimes also on Thursdays, and superintended the concerns of the native church in South Kalinga. With Mr. Thomas's labours, incessant and multifarious, you are well acquainted. Besides the printing office, he carries on the correspondence with our brethren in various parts of the country, and superintends the Scripture Depository. Brother G. Pearce has taken charge of the Native Christian Institution (or Boys' Boarding-school) at Entally, and of the native churches at Entally, Lakhyantipur, and Khari. I have been engaged in assisting Dr. Yates in the Bengali translations, and superintending the village station at Narsingdarchook, besides frequently preaching in English and Bengali. Mr. Evans, whose health has suffered occasional interruptions, has been abundantly and successfully occupied in the church in Lal Bazar and the Benevolent Institution. Mr. Small, since Mr. G. Pearce's return, has confined his attention to the Native Institution (Heathen Boys' Day School) at Entally, together with the study of the language, and occasional English preaching. Mr. Gibson has entered upon his labours with promising prospects of acceptance and usefulness.

2. *Preaching to the heathen.* Our esteemed brother, Carapeit C. Aratoon, has during the past year suffered from repeated attacks of illness, which have rendered it impossible for him, especially since the month of July, to give so much of his time and energy to this his favourite work as formerly. Mr. J. Page joined our number just in time to take his place. Ever since the commencement of July he has been engaged in preaching, sometimes daily, but generally three or four times a week, either in the chapel in Jan Bazar, or else in the streets and public places of this vast heathen city. Whilst he addressed the natives in Hindustani, our brother, Ganga Na-

rayan Sil preached the gospel to his countrymen in Bengali, generally four or five times a week. An interesting extract from his journal will be found in the Calcutta Missionary Herald for December, headed Missionary Scenes in Calcutta. The students at Entally have also been occasionally employed in a similar manner, especially since brother G. Pearce's return. And Mr. De Monte and Mr. W. Thomas, who spend about one week out of every five or six in Calcutta, never fail to preach to the heathen three or four times a week when they are here. In addition to all this should be mentioned the efforts made by several members of the church in Lal Bazar, the occasional services of our friend Shujaat Ali, and a few addresses delivered by myself in the Jan Bazar chapel. The people hear the gospel; the Hindus generally give their assent to its truths, the Mahomedans oppose it; but signs of repentance for sin and of a desire after salvation are rarely to be seen. We are to the people of this city at the best "as a lovely song of one that hath a pleasant voice and can play well on an instrument; for they hear our words, but they do them not."

3. *Native church in South Kalinga.*—Pastor, Shujaat Ali,—This church is at present in a languid state. Several of the congregation, and even a few members of the church, withdrew from its services in July, under the pretext that discipline was not maintained impartially. The real reason was, that some found the discipline too strict, and others were disappointed in their hopes of temporal support. A number of these people have, however, since returned. The attendance at the public services has lamentably declined since the time when our late brother, W. H. Pearce, was the pastor. They are now not all held in Bengali, Shujaat Ali having in compliance with the wishes of some members (chiefly East Indians), commenced to address the people in Hindustani on sabbath afternoons. Both he and Ganga Narayan Sil continue to do much good by private conversation both among Christians and Hindus.

4. *Native church in Entally.*—Pastor, Rev. G. Pearce.—This church is intimately connected with the Native Christian Institution, to which most of its members belong. During three months after Mr. Ellis's departure, I acted as its pastor, preaching once every sabbath, whilst the other services were carried on by the elder students. The same plan is, I believe, still pursued. It is a pleasant sight to see the natives, most of them young, connected with the institution, assemble in their neat chapel, and it is cheering to preach the gospel to them. On the sabbath there are often three or four Hindus present; and in August, when we had a baptism, there were more than a dozen who witnessed the ceremony.

5. *Haurah and Salkiya.*—Rev. T. Morgan. In a recent communication Mr. Morgan writes, "For the purpose of imparting biblical know-

ledge I have established a Bible class, which has been respectably attended, in addition to which I have collected a library amounting now to near sixty volumes; for twenty-five of which I am indebted to the Calcutta Tract Society, and for the rest to various friends; among whom I wish to express my obligation to Captain Gardener (a gentleman trading into this port) for a set of valuable books. At the commencement of the year we established a Branch Missionary Society to meet the expenses of the station. I am happy to say that through the liberality of our friends its funds are in a flourishing condition." In superintending the native part of the church Mr. M. experienced much trouble owing to the bad conduct of a native preacher, who after being discharged, did all in his power to induce the other native members to leave the Baptist denomination. He succeeded with two, but the remainder manifested a pleasing degree of firmness.

6. *Narsingdarchok*.—Under my superintendance.—This has been a year of trial to us; partly because some of the members of the church (among them also a native assistant) fell into open sin, and partly because our people bad to endure much petty persecution both from their heathen neighbours and from the native Christians attached to the Propagation Society's mission, with whom they are intermingled. All the various services in the different villages have been kept up, and a new station, Rasul Muhammad Chok, has been established, which up to this time promises well. Some eight or ten families have during the year left the ranks of idolatry, and placed themselves under Christian instruction.

7. *Lakhyantipur and Khari*.—Now under the superintendance of the Rev. G. Pearce.—On the 22nd of August I had the pleasure of baptizing four persons at the former station, whose evidence was of the most pleasing character. It was a drop of comfort to sweeten a bitter cup. Of the opposition we have met with in these stations I shall say nothing more, as you are in possession of full information on that subject. Since brother G. Pearce's arrival, things have, I am thankful to say, somewhat improved. Eleven members, who had been drawn or frightened away, have returned to the church at Lakhyantipur.

The members of the church at Khari have, with very few exceptions, stood their ground, but none have been added to them. Mr. G. Pearce is there just now.

8. *Circular Road Church*. This church has during the year been without a pastor. The usual services have been carried on principally by the missionaries of the Parent Society residing in Calcutta, occasionally aided by those of the London Society and the Scottish Mission. As might have been expected, it has been to the church a year of trial. They have now, however, the pleasing prospect of obtaining the services of a pastor, the Rev. R.

Gibson, A.B., &c. The present number of resident members is sixty-one, or, including non-resident members, seventy-six.

9. *Lal Bazar*.—Rev. W. W. Evans.—Last year the number of members should have been stated as being ninety-five, instead of seventy-five. Additions during the year, twenty-five; present number, one hundred and fourteen. "For this encouraging increase," says Mr. E., "and for every indication of good, the members record their devout gratitude to the great Head of the church." The first week in November was devoted to a series of meetings for humiliation and prayer, and "they have not been in vain in the Lord." A library has lately been formed, which promises to be very useful.

10. *Benevolent Institution*. The institution is in a very flourishing condition, Mr. Evans and his assistants giving their best energies to it. The female department, under Mrs. E., is probably more flourishing than it ever was before. On the fifteenth of December an examination was held, which showed that the institution had been much raised above the low state in which it was when Mr. E. took charge of it. It is not an academical establishment, intended to produce learned scholars, but to provide poor young people with that amount of knowledge which shall enable them to become useful members of society. With this qualifying limitation, the result of the examination was very satisfactory.

11. *Native Heathen Institution, Entally*.—Superintendent Rev. G. Small.—The attendance throughout the year was about two hundred; it has, however, decreased since the holidays in October, the substitution of native Christian teachers in the room of two Hindus, at the re-opening of the school, having given much offence, the more so as just about that time a very general panic had arisen from the baptism of one of the scholars of high caste in the General Assembly's Institution. The change, however, is not to be regretted, inasmuch as the new teachers, besides being every way as well qualified as their predecessors were for general instruction, can with confidence be entrusted with the office of imparting saving truth. An examination of the school took place on Monday, December 27th, before a select number of friends. The scholars of the first class having been drawn away by their dissatisfied teacher, the second class was more particularly examined. The boys acquitted themselves very well. They had committed to memory several chapters of the Proverbs in Bengali, manifested their acquaintance with sacred history, and showed that they had made good progress in secular knowledge, e. g. grammar, geometry. The funds of this institution fall short of its expenditure, notwithstanding the strenuous efforts made by our Ladies' Auxiliary.

12. *Native Christian Institution, Entally*.—Superintendent, Rev. G. Pearce.—It is needless

or me to speak of Mr. Ellis's illness and return to England. After his departure, Mr. and Mrs. Small kindly took charge of the institution until Mr. Pearce arrived. It then numbered forty-two boys, being eight less than there were at the close of the last year. Most of these eight left in consequence of their parents or friends having joined the congregations of the Propagation Society in the south, thus furnishing another proof of the injury done to our operations by the agents of that society. With the exception of a pundit who teaches Sanscrit and Bengali, the masters are all Christians.

The Students of Theology are now five in number, one having been excluded from the church and institution on account of immorality. The conduct of those that remain gives much satisfaction, and they all endeavour to render themselves useful to their countrymen.

13. *Female Department of the Native Christian Institution.* This interesting seminary of the church has suffered a great diminution, arising from various causes; chiefly, however, from the state of things in the south; for when the parents or friends of any girl had gone over to the party of the Propagation Society, they would naturally withdraw their child from the school. Amidst all her discouragements Mrs. Penney continued to superintend the education of the remaining scholars, until at the close of November she removed to Serampore. The present number of girls is seven, but it is hoped that it will shortly increase. The school is now placed under the superintendence of Mr. and Mrs. Wenger, and it is hoped that our friends in England will not be discouraged by present unpromising appearances.

14. *Biblical Translations.*—On this head I am not prepared, to-day, to give much accurate information. In Hindustani, a new edition of the entire Testament, with references and marginal readings, was commenced two or three months ago. The Persian New Testament has long since been finished. In Sanscrit, the Proverbs have lately been issued, in a metrical, but otherwise literal translation, similar to that of the Psalms published three years ago. In Bengali there have been printed,—1st, an edition of the New Testament, 5,000 copies; 2nd, Gospels and Acts, 2,500; 3rd, Acts, 3,000; 4th, Luke and Acts together, 3,000; 5th, Isaiah and Daniel, newly translated, I believe 5,000 copies. A new edition of the Proverbs is printed except the title-page and two last chapters: the entire Bible has advanced to 1 Kings xvii., but it is in type as far as 2 Kings viii. How far the Hindui Testament has advanced I cannot tell just now, but I believe to about the middle of John. The distribution continues to be as extensive and as promising as ever.

The present state then of the mission in Calcutta and its vicinity is not very encouraging. In some branches of labour, as the translations, the operations at Haurah and in Bow Bazar, we have, it is true, been advancing; but in others we seem to have been losing ground. But even taking a human view of things, we need not be discouraged, as this unfavourable result is the effect either of the many losses we sustained in the preceding year, or of the unwarrantable proceedings of the Propagation Society's missionaries in the south. God, who is able to bring good out of evil, will remain faithful to his promises and prosper the work of our hands.

CHITTAGONG.

Extract of a letter from Mr. Fink, July 22nd, 1841.

I have reason to be thankful to the Lord that in his abundant mercy he has again restored my health, so that I am now able to walk about and go out among the heathen. My labour during the month of May was as usual, in the town, in the markets, in the chaux bazaar meeting house, and in my house, preaching, and distributing scriptures and tracts both to Bengalis and Mugs, who were, as usual, very ready to hear the word of life, and very eager to receive books and tracts.

During the month of June, I was confined to my room for a fortnight by illness; but as soon as I was able to walk about in the house I had almost every day natives coming to my verandah for books, to whom I addressed the word of life, and gave books and tracts, which they ardently longed for. In distributing the

books I acted according to my established plan; that is, they were not given away indiscriminately to the applicants, but the latter were made to read first a few lines, and only those that could read were allowed to receive them.

A few young men (Hindus) also came to me a short time ago. In the course of conversation I asked them what they had learnt from the scriptures and tracts which they had received both from me and brother Johannes. They in reply said, they had read that no man in this world could be saved, but through Jesus Christ, whom God did once send into this world, who is the son of God, and who had made an atonement for our sins by sacrificing his life, and shedding his blood upon the cross; that he had died, and had risen

agnin, and ascended up to heaven; that he was the Saviour of the world, and that whosoever believed on him would obtain the forgiveness of his sins and life everlasting. When I heard these expressions from the lips of those heathens, I felt happy to see that the scriptures and tracts which we had given them had been perused by them, and that they had learnt the fundamental parts of the Christian doctrine; although the mere knowledge of the tenets of our most holy religion will avail them nothing either in time or in eternity. We would rejoice in union with angels in heaven, if these heathens, after having received the knowledge of the scriptures, were converted from the darkness of sin and idolatry to the marvellous light of the Son of God, and from the power of Satan unto the living and true God. But it is impossible with us to convert a single sinner; we must labour as he has commanded us, and look up to God with prayer; we must wrestle with him, and we ought not to let him go until he blesses us. Ask and knock, says the Saviour, and it shall be given, and the door of his blessing and mercy will be opened. Let us pray to him for the outpouring of his Holy Spirit, the only agent that can convert a poor sinner from the errors of his ways. I then asked them whether they believed in the Lord Jesus Christ, but

they in reply said that if they confessed Christ openly, and became Christians, they would not only be exposed to persecution by their neighbours, but that they would also be deprived of their wives, children, relations, &c. &c. as unclean outcasts. In reply, I told them that they should consider that their souls were of infinite value, and that they should appreciate their salvation and eternal life more than all the comforts of their houses and families, yea more than all the honours and riches of this vain world; and I added, "What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

The Mug convert, repeatedly mentioned in my letters, gives me and brother Johannes satisfaction. He labours every day among the Mugs, reading the scriptures and tracts, and speaking the word of life to them. He also attends at my house every day for two hours reading the scriptures, and we both have conference upon what we have read, and close it with prayer. By his receiving instruction every day from me, I trust that by the grace of the Lord his mind will be drawn more and more towards God, and will, I trust, grow in grace and in the knowledge of our blessed Redeemer.

DINAJPUR.

Mr. Smylie writes as follows:—

A brahman who had received several tracts called on me while engaged with many people in the bazaar. As he raised himself above the crowd that stood before him, he watched me; the instant our eyes caught each other he called, "I wish to have a large book; I wish to be fully instructed in this way. We have read the books you gave me; your books have given us great pain of heart, and as your books have been the cause of our distress you must take it away. I will call on you; I have very many things to ask, and you must tell me all I wish to know, for we are in much trouble of heart. You must also give me a large book. I will surely call on you." As there were several people between this brahman and the place where I stood, he was obliged to speak so loud that all could distinctly hear him. A large book seemed to be all he desired, for he again called, "You must give me a large book." Almost every one now asks for large books, but not every one obtains them. When they ask for large books I call to their recollection the conditions on which they were promised large books. Those who cannot call to mind what they have read will stand and try again and

again to recollect something; when they find they have failed, they evidently feel sorry. The little boys who attend will say, "Did you not know that you must remember what you have read, otherwise you cannot get another book." "I surely did read, and I could remember while reading in my house; what can I do? it is gone from me: I will try again." And in this way they leave me, hanging their heads, but often come again with a few words.

I had a call from my old friends the Jews. They would insist that the Messiah was yet to come, and that the Musalmans had been telling them that the gospel was an invention of Satan. I answered, "Do you know any Musalmans who read their own or any other people's books?" They said, they did not. "When they said so, did they prove what they said?" "No." "Well, always bear in mind that people can very soon assert a thing which they can never prove; and you know, for you read your bibles, that no prophet has ever said any thing whatever of the coming of him whom they call a prophet; you also know that they often say their prophet's name is mentioned in our book; if our

book be false it can be no honour to have their prophet's name mentioned in it. It would be no difficult task to prove that the Messiah has come; and if he be not already come, he never will. I believe no man can say that any one of David's race is now living. This being the case, how can he come? You all know he is to come of David, do you not?" "Yes, we do; but is David's family all dead?" "I have said so; and when Christ came, few, if any, but Joseph and Mary were to be found; he was, therefore, a root out of a dry ground." He was evidently perplexed with what I said last, and, after a moment's thought, asked me if I could give him a Hebrew New Testament, and he would read it. I gave him my own New Testament, and before we separated he read part of it. I asked one of them whether he did not long to return to his own land? "Not now," was his answer; "we live happy in the Company's country, which we could not do in our own, because the rulers of our country are Musalmans."

Nov. 4th.—I had the pleasure of baptizing three young people on the 3rd of October, one of them the wife of a pious young man who has for some time been a member of the church. She was formerly a Musalmani. The other two are youths about 14 or 15 years of age. It is very gratifying to see young people coming forward and offering themselves freely to serve the Lord.

The young Munshi who read the New Testament with me joined us a few days after the baptism. I have known him for some time, and I am happy to say his conduct has been very good, and he has come in the way we could wish; he has come as a poor sinner seeking pardon through a crucified Redeemer. This shows that God has begun to call those who have long heard his word. I trust he will soon call others. Until lately I had employed him as my Munshi, but at length found myself obliged to tell him I could not continue the study of Hindustani any longer. He appeared distressed in mind, and for a time stood in silent thoughtfulness, but recovering himself, he said, "What am I to do for instruction? Sir, I do not want money; God will provide. I want instruction." I answered that he might call daily, although he was not employed as a Munshi. Shortly after this his people threatened to turn him out, if he came so much about me. They said he could not attend at my house without being turned away from the faith. When he told me what they had been saying, I could see that his mind was strongly inclined towards the truth. I however did not

invite him to join us, as I wished him to come freely of his own accord. His acquaintances continued to trouble him. Two Maulavis frequently argued with him, but as they always lost their temper, and one of them in particular could scarcely hear a word or two without becoming furious, he became disgusted with them. All the tracts we have in the Persian character, and also the four gospels, he had read, so that he was not without arguments, and I strengthened his hands as much as I could. By these means he could clearly see that what they said was contrary to fair truth. Some days after they threatened to turn him out, he came and gave me the little money he had carefully saved, and requested me to get a small house put up for him in our compound. After worship on the Lord's day he gave himself up in the most humble manner; I leave you to judge what I felt. No father could rejoice more at the birth of his firstborn, than I did in my own heart over this Musalman youth. I trust, I pray, that God will soon send many others; three and one are not to be compared to the hundreds and thousands of the West Indies; but we are in Bengal, where Satan reigneth.

For the greater part of the month I have not been able to do any thing, on account of a violent fever, from which I am only just recovering. I feel thankful that I am again able to converse with freedom and to conduct worship.

I have, however, been to the bazaar several times, and although many people had gone into the country during the Hindu puja, I have met with numbers who cheerfully received our books and tracts.

A very interesting little boy about 8 or 9 years of age came to me the other day in the bazaar. He asked if Jesus Christ was the Saviour. I answered that he was. Is Jesus Christ and God one and the same? They are, was my answer. He appeared as if he had just called to mind something he once knew, but had forgotten; and before I could proceed said, "Ah! the same, but differing in form. He is the Saviour." Having said so, he walked off immediately. The men who stood about me at the time, appeared to be greatly pleased with the boy; I could see every eye fixed on him.

I had a call from a young wealthy Musalman yesterday, who requested me to allow him to attend at my house to receive instruction; I trust he will attend. May God draw him to his only Son Jesus Christ.

DELHI.

Mr. Thompson writes from Garhmukteshwar thus, Nov. 23rd, 1841:—

Here am I amidst the din, the bazaar scenes, and religious folly of the thousands who annually assemble at this reputed sacred place; and happy am I in being again permitted of God to come out, after so much that tried the mind and harassed the body for upwards of four months. A little breathing time is now granted me, and I pray I may both find my hands full here and also return hence rejoicing in my God, who is still the God of mercy and power.

It may appear strange that so many Persian and Urdu Scriptures should find acceptance at Hindu fairs, yet it is a fact of which there is increasing evidence every year, and indeed at every fair. The recipients of these scriptures are, to a great extent, Muhammadans, who open shops temporarily at the fair, for fruit, cloths, coverlets, stained dresses for Hindu females, toys, shoes, and other articles from Moradabad, Rampur, Najidabad, and places about. These persons either have fewer prejudices against Christian books, or show them not. A class of Muhammadans who appear little bigoted are such as hold employments under government in the courts, police establishments, and other departments; the asperities of these men appear to be softened down, and they are more bland in their inquiries, replies, and conversation generally. To this class I would add zamindars and all Muhammadans connected with agricultural pursuits; they have, in general, very little that is repulsive in their spirit and bearing when conversed with; and if unlettered, listen to, and if read, thankfully accept of, the Christian scriptures. Students of government schools, oriental and English, come forward with great readiness, in numerous instances, for the word of God in Persian and Urdu. While a great portion of the above desire to know what is to be found in our scriptures, there are some who, having prejudged our books from their acquaintance with the Quran, seem desirous of ascertaining if things are so. From whatever motive it is that these Muhammadans desire the scriptures, whether to be satisfied that Muhammad is the promised comforter, or to discover or torture some passage of scripture in his favour, their anxiety for the word is undeniable; and if they all read what they take, as I have good evidence that many do, it is impossible they can all read in vain; God may, in their search after fallacies, be leading them to an intimate acquaintance with the truths of his word, which, as such, they may never be led otherwise to care for.

24th.—Numerous pandits, with their characteristic anxiety for our books, both encountered me on the road and also called at the

tent for them, and a few pleaded last year's promise to be supplied with the Sanskrit scriptures. The poetical execution of the Psalms has greatly raised the reputation of our books, and, when we have them to offer, or a testament, or even a gospel, no pandit has a reasonable excuse, or I should say, the shadow of an excuse, for turning away with contempt from our offer, and they now seldom do it. Among others, one eminent opposer, indeed, a scoffer of years, went away to-day with his hands full of the same divine word in his venerated and admired Sanskrit, which possessed no attraction for him in Hindi and often called forth his contempt, although, poor man, every truth was as plain to his understanding in the one as in the other, and he was, on that score, without excuse. Yet as he for years refused in substance what he seemed to take a pride in accepting in another form; and if he will but read, I am almost sure of his benefiting by the majesty, purity, and wisdom of the divine word. This man, of all my opponents, appeared the hardest to make any favourable impression upon, and his marked opposition to the gospel, his subtle mode of reasoning, and his air of self-complacency and triumph, always gave the multitude pleasure, as they did me pain.

25th.—A numerous attendance and much attention to-day, both when walking about among the scattered multitudes and calling their attention to the word of the Saviour, and likewise when the people collected round the tent. Brahmans and pandits were numerous, and from what they knew of our books and what they expected to find in them, it did not appear necessary to urge them to accept of them; not a few appearing to act under the impulse of views and feelings brought to the scene of labour, not originated on the spot: as, for instance, a pandit who wished to have the testament in Sanskrit, was prepared to appreciate its worth from having last night listened to the reading and rendering into the vernacular dialect of twenty pages of that book by one who had yesterday taken it. One requires a gospel, on account of the genealogy of our Saviour which it contains; another, a different gospel, giving an account of the birth of Christ; a third desires to see the ascension of Christ described. As an instance of the state of mind of some of those into whose hands our scriptures fall, or who are led from some cause or other to desire and read them, I shall mention the opinion entertained of himself by a brahman of this place whose sole support is derived from his disciples. "How do you effect the salvation of your disciples, and bring their souls to heaven?" I asked. His reply was, "How can one whose own hands are tied unbind

the hands of another?" He expressed by this his incompetency to help, in their spiritual condition, his disciples, whom also he considers as bound in the fetters of guilt and wholly impotent to save themselves.

A young pandit, who has given it out among Europeans and natives that he means to write a refutation of good Mr. Muir's *Mat Parikshya*, has come forward to-day and solicited a Sanskrit testament. Query: is it with the view of qualifying himself the better for his most difficult task by the discovery of weak points in the sacred book of the system he is preparing to attack? If he should indeed set about the odious work (of which he says he gave intimation to Mr. Thomson at the late college examinations at Delhi), I earnestly hope he may, in reading through the testament, receive convictions of the truth as it is Jesus, that shall never be eradicated.

A mahant of Kabiris came forward and expressed great delight on hearing the determination of the above pandit, and added, that some natives of Bengal also had written a refutation of the religion of Jesus. I offered him a tract, and asked him to read and give me the sense. He said, he would not deign to touch it. I offered to hold it for him, and accordingly stood before him holding it with both my hands, and asked him without touching it to read it: but he declined, and looked very foolish in the eyes of all the people. I admonished him to understand well the merits of a cause he undertook to speak against. In the face of his aversion another mahant of the Kabiris solicited and took the volume of the Gospels and Acts in Hindi, and said he desired to make himself acquainted with their contents. Viewing with contempt all efforts to win souls to Christ, he observed, I had not succeeded in catching a *lat*, a beautiful little bird. I said, I should be content with *pidris*, or a common kind of bird, meaning men in general, as I considered the preciousness of the soul, not the outer garb. All the men approved of this, and the man felt ashamed and shortly after went away.

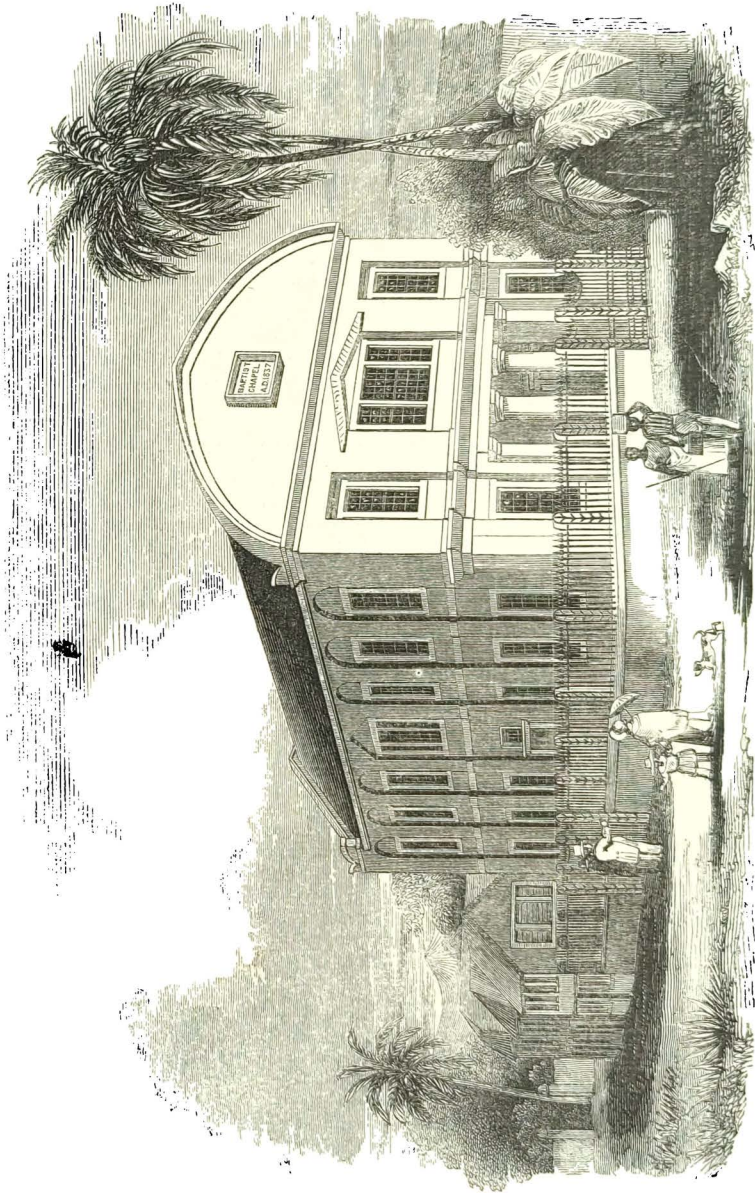
26th.—I felt happy in being able to convey the word of the Saviour to the opposite bank of the Ganges, where are encamped on the sands some thousands of people from Ram-ur,

Amroha, Sambhal, Moradabad, and Bareilly. Many listened with surprise on being addressed on the subject of salvation; some wondered that the Sahibs had a religion to offer more efficacious than theirs, and one man with apparent joy exclaimed,—“Hitherto the people had been accustomed to hear the names of Muhammed and the Devtas as able to save, now you have made known to us the name of the Messiah as the Saviour; we shall see what his word contains.” This was a Hindu, and I pray he may fulfil that scripture, “Faith cometh by hearing, and hearing by the word of God.” While I was away, an aged Hindu of the followers of Ramanand, gave Devagir much pleasure. It appears that some eight years ago he got a gospel and tracts of me at Delhi, the reading of which has produced in his mind a conviction that “the Lord Jesus, who became incarnate for the salvation of sinners, is the Saviour of the world;” and hence he is persuaded that they are happy who trust in him. At present he is contented to take a testament, tracts, and some other books for a further and closer examination of the truths of our religion. Another aged Hindu, a bairagi, on getting books was overjoyed, as Devagir says, and exclaimed, “I must now go to the bazaar and get glasses to read these books!” In the evening I saw this man come with an offering of sweetmeats for Devagir's acceptance, but he had to take them back, much disappointed. The offer, however, evinced the gratitude of the poor man. A third man, a young pandit, came and rated Devagir in very severe language, for having abandoned the faith of his fathers, and embraced a religion contrary to the shastras. This individual was a student of the Delhi College. At one time there was so much altercation between brahmins and Devagir, that fearing the issue would be profitless, I opened the fifteenth of Luke, and having read it through, I called the attention of the people to the purport of the three parables it contains, viz. the joy of heaven over one sinner that repents, and the reception of such a soul by God according to the gospel. This had the effect of putting down the contention, and producing a solemn impression on the hearers.

WEST INDIES.

Mails from the Western hemisphere having been unusually retarded, we are unable to communicate this month any intelligence from the West Indies.

THE
MISSIONARY HERALD.



BAPTIST CHAPEL, MONTEGO BAY, JAMAICA.

PUBLIC MEETINGS OF THE SOCIETY IN LONDON.

MEETING OF JUVENILE ASSOCIATIONS.

On Monday morning, April 25th, in Finsbury Chapel, a meeting of the young people connected with the Juvenile Missionary Associations in the metropolis and the children of Sunday-schools, was held, in order to awaken and cherish in their minds an interest in Christian missions. Between two and three thousand young persons were present, the children from the respective schools being under the charge of their teachers.

THOMAS THOMPSON, Esq., of Poundsford Park, took the chair at eleven o'clock.

After a suitable hymn had been sung, and the Rev. Dr. CAMPBELL of the Tabernacle had implored the divine blessing,

The CHAIRMAN opened the meeting by expressing the delight he felt in seeing so many present who were interested in the work of Christian missions. He referred briefly to the commencement of missions to the heathen, by the great and good Dr. Carey, in 1792, and to his coadjutors and successors of the baptist and other denominations; and declared, with great emphasis, his belief that the agency of children and young people ought to be more fully enlisted in the work. The excellent chairman concluded by expressing with great feeling his hope that a missionary spirit might so imbue the minds of the rising race that their instrumentality might prove to be of the highest value in the advancement of the Redeemer's cause on the earth.

The Rev. Dr. CAMPBELL, in a few brief observations, commended the cause of missions to the attention of those present, and referred to the memoir of Samuel Pearce of Birmingham, written by the late Andrew Fuller, which he characterized as an exquisite piece of biography; and expressed his fervent desire that from his young auditory might rise up many a pious and devoted servant of God, who should take Pearce as his model, and exhibit an equally amiable and lovely spirit, become equally devoted to the cause of Christian missions, and equally exemplify the power and value of real religion.

The Rev. Dr. Cox considered the chairman a happy man in being so employed, and so surrounded; and paid a well-merited tribute to the interest he had taken in enlisting the sympathies and exertions of children in the work. The Dr. concluded his address by a solemn appeal on the subject of personal religion and early consecration to God.

The Rev. EUSTACE CAREY exhibited some of the idols worshipped by the population of India, and gave interesting but painful details illustrative of the evils connected with idol worship.

After the Rev. JOSEPH BURTON, late missionary in the Bahamas, had given out a hymn,

The Rev. W. KNIBB, from Jamaica, with much emotion, said he was once a Sunday scholar, and he could never forget or too highly appreciate the valuable instructions he had received in a Sunday school, nor the feelings with which he received his first bible from the hands of his highly valued teacher. It was his decided conviction that so important was the influence of Sunday school instructions upon the character of missionaries, that those were by far the best qualified for the missionary work who had been Sunday scholars; and indeed he would go so far as to say that none were thoroughly fitted for missionary work until they had been Sunday school teachers. The condition of negro children in Jamaica while in slavery was a topic to which he next adverted, and declared his belief that before those whom he addressed attained years of maturity, slavery would be abolished throughout the world. A brief account of his visit to the great slave mart, the city of Havannah, on his passage home, and of the idolatrous worship of images on a festival that occurred during his stay at that place, closed his address.

The Rev. Mr. FRASER, of Bolton, feelingly alluded to the interest that might be taken in a better world, and by higher and purer intelligences, in the engagements of the day; and, by one or two striking anecdotes and simple but impressive remarks, commended to his hearers the interests of religion and the cause of Christ.

A collection was made, which, with a donation from the chairman, amounted to the sum of 18*l.* 9*s.*

ANNUAL SERMONS.

The use of the chapel in the Poultry belonging to the church under the pastoral care of the Rev. John Clayton having been kindly granted for the purpose, public worship commenced there at eleven o'clock of the morning of Wednesday, April 27th. A hymn having been sung, the Rev. S. Nicholson of Plymouth read 1 Cor. i., and prayed; after which the Rev. W. Robinson of Kettering delivered a lucid and impressive discourse from Matthew xvi. 3; "Can ye not discern the signs of the times?"

After throwing out various cautions against the improper use of tokens, Mr. Robinson proceeded to say that we were not only permitted, but bound to be observant of them, and then proposed to exhibit some of the signs of the present times in their immediate bearing on Christian missions. With this design he

I. Glanced at what had been accomplished since the origin of the mission, and placed the success of modern missions on a parallel with the success of apostolic times, and then

II. Inquired whether the missionary movement of the last half century was likely to be perpetuated or even increased. Under this second and main division of the subject three particulars were introduced.

1. The state of the church in the present day was scrutinized. It was observed that this was a momentous inquiry, because if the church were true to her duty, all must be well. The failure of the Jews who came out of Egypt, and who instead of realizing the signs of their day perished in the desert, was alluded to; as also was the failure of the primitive church. And it was asked what right we have to suppose that the effects of modern missions will be more enduring than the effects of apostolic missions. The preacher then proceeded to show that the warnings supplied by history might (as in the case of the Jews after the captivity) help to preserve the church in future; that the possession of the whole bible by almost every member of the church now, gave us a security never before enjoyed, and that the activity of the church, which is her life, is likely to continue and grow.

2. It was inquired whether there are not causes operating without the pale of the church and concurrently with her exertions, which brighten the prospect afforded by the internal state of the church; and it was shown that such causes are found in the improving character of the influence exerted by government in respect to missions, and in the ecclesiastical signs of the times.

3. Allusion was made to prophecy. Here the preacher referred to the common expectation entertained, about the time of our Saviour's advent, that God was about to visit

his people, and to the existence of a similar expectation among believers now. Declining to determine the exact value of the numerals of prophecy, he seized (as sufficient for his purpose) the opinion embraced by many excellent commentators, that the time was at hand.

The conclusion of the whole matter was, that after every deduction (and many reasons for regret and apprehension were pointed out) our prospects are very bright: and the use made of this conclusion was as follows:—

Daniel, more than 2000 years ago, ascertained that the signs of his time were bright. And what did he do? "He set his face to seek the Lord by prayer and supplication, with fasting, and sackcloth, and ashes."

"If," to adopt the preacher's own words, "on the ground that we have reached the year of jubilee, and that brighter times are before us, we give way to elation of mind, and stupidly forget our past indolence and present impotence, we are undone. Something, indeed, has been accomplished. We have not been quite inert, and God has graciously crowned our endeavours with a most unmerited and glorious reward. But what a minimum of effort has ours been after all! How deplorably sullied by selfishness and unbelief! How little has the love of Christ moved these rocky hearts! We look back on what we have done in obedience to him who for our sakes became poor, and for us was crucified, and who of us Christians does not feel that deeper self-abasement than that of Daniel belongs to us? This year of jubilee will bring with it a curse to the baptist mission, and not a blessing, if it do not lead us to profounder humility, as well as augment our thankfulness and joy. But if, fathers and brethren, we should be led, and the churches generally throughout our denomination should be led, to imitate the example of the penitent and importunate Daniel, then, great as have been the blessings conferred, God will show us yet greater things than these."

The service was concluded with prayer by the Rev. James Smith, of New Park Street.

In the evening of the same day, at Surrey Chapel, worship commenced at half-past six. The Rev. John Broad of Hitchin read Isaiah xlix., and prayed, and the Rev. H. Dowson of Bradford addressed a large and attentive audience from Colossians i. 18. "And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence."

After an explanation of the interesting terms employed by the apostle, the preacher proceeded to illustrate the view given of the pre-eminence of Christ as an object of interest and faith to the church. Here his *dignity* was pre-eminent, and his *authority* was pre-eminent. The first view was illustrated from the divinity of his person; from his character as the messenger sent from God to communicate his will and counsels, both in the matter of his instructions, and the miracles by which they were confirmed; from the peculiarity of his position in the work of salvation, not only living but dying to accomplish it, and from the splendour of his triumphs as "the first-born from the dead." Under the second head, the Redeemer's pre-eminence in *authority* was noticed; his dominion over the unseen world, and especially over the powers of evil; his ecclesiastical authority as head of the church; the control he exercises over the powers and

empires of the world; and finally the influence he exerts over all those resources and instruments necessary to the increase of his government, and the triumphs of his cause. The last part of the discourse was occupied in enforcing those practical lessons which the subject seemed to teach, including, amongst other considerations, a sense of the importance of a revival of religion at home, and in our own hearts; a stronger faith in the predictions of the divine word, especially in the Saviour's second advent; a persuasion of the danger of resisting his authority, and despising his word. And, lastly, an increase of holy activity in the general interests of his cause, and especially in that department of Christian labour our beloved missionary brethren occupy.

The Rev. W. Knibb then concluded the service with prayer.

ANNUAL MEETING.

On Thursday, April 28th, the Annual Meeting of the Society was held in Exeter Hall. At 10 o'clock, HENRY KELSALL, Esq., of Rochdale, took the chair, the spacious room having been for some time previously thoroughly filled. A hymn was given out by the Rev. B. Evans, of Scarborough, after the singing of which, prayer was offered by the Rev. Dr. Carson, of Tubbermore, Ireland.

The CHAIRMAN then rose and said:—This is the yearly meeting of the Baptist Missionary Society. Most of the benevolent societies, with which our nation abounds, have their anniversaries; and we are gratified by witnessing them. But, if these—many of which are of minor importance—find it both necessary and useful to hold their annual assemblies, surely this institution, the object of which is to promote Christian missions, is not only justified, but imperatively called upon to convene, once a year, in order that it may survey its operations, and that the officers may give an account both of the funds confided to their trust, and the labours in which they have been engaged. The object of Christian missions is nothing less than the advancement of the happiness of the whole human race, by the evangelization of the world. The author and founder of Christian missions is Jesus Christ. He came down from heaven to earth to extend his kingdom, and to

spread abroad the knowledge of his name. He has left us a command, that we should "go into all the world and preach the gospel to every creature." He has instructed us to pray, "Thy kingdom come," and has told us that our "field is the world." We wish success to every denomination embarked in Christian missions; to the Church Missionary, the London Missionary, the Methodist, and the Moravian Missionary Societies; and to all their missionaries. The success which has attended them is sufficient to encourage us all to go on. The promise that has been given to us, that "the knowledge of the Lord shall cover the earth as the waters cover the sea," is, in itself, an abundant encouragement; and it has already been partially realized by the success which has attended your missionaries, both in the East and West Indies, and in other parts of the globe. Having found the promise verified hitherto, we may rest assured of its entire accomplishment.

But there is another aspect in which we are called to regard this meeting. It is now fifty years since the Baptist mission was first formed at Kettering, by William, afterwards Dr. Carey, whose praise is in all our churches. The town where it originated is rendered dear to us by other considerations. I see on my right hand a missionary who had his birth-place there. We must, in addition to the proceedings of the last year, survey those of the preceding fifty. The year 1792 was not only the period when the Baptist mission commenced, but when many present were born. There are others present, still more advanced in life, who have performed active service in the cause of missions; there are also those present who are very young, but scarcely any can hope to see another jubilee. All, therefore, whether middle-aged, old, or young, are called upon to embrace this opportunity, and now, by every means in their power to

"Sound the trumpet of jubilee."

Let it be sounded, by praying for the extension of the kingdom of Christ; by using greater and more strenuous exertions during the ensuing year, that so we may discharge the obligations resting upon us, and be able to give in our account with joy, and not with grief.

The Rev. J. ANGUS then read the report.

It commenced by stating, that, among the painful occurrences of the past year, the committee had to deplore the decease of the senior secretary of the society. Their hopes had been disappointed by the unavoidable return of several devoted missionaries, and three labourers had fallen in the morning of life; but, while they had to regret the return or death of twelve individuals, they had to report that, during the year, seventeen, including their wives, had gone forth to the work of the Lord. The report then reviewed the society's operations in the East Indies, and stated that the conversions consequent upon its labours were, in most parts of India, not very numerous. The difficulties of the missionaries in Calcutta had been greatly increased by some of the agents of the Society for the Propagation of the Gospel in Foreign Parts, who had not hesitated to stigmatize all ministers not (in their sense) episcopally ordained, as intruders, and their ministrations as unlawful and invalid. Including Ceylon, however, 358 members had been received, making a clear increase during the year of 192 members, the total number being 1,288. It then referred to the mission recently established in Africa, where the encouragements of the society were represented as very great. With reference to the West Indies, it stated that, at the last Association of the Baptist churches held at Kingston, in January last, the brethren unanimously resolved to withdraw from the funds of the Parent Society after the 1st of August, 1842. The total number of members in Jamaica was about 30,000, of whom 3,000 had

been added during the year. There were 67 day-schools, with 7,000 children, and in the Sunday-schools about 12,000 more. In the Bahama Islands the population were generally Baptists in name, and were most willing to receive the gospel at the hands of their brethren.

The total receipts of the year, for the general purposes of the mission, amounted to 18,221*l.* 10*s.* 6*d.*, being an increase above the preceding year of 124*l.* 10*s.* 10*d.*; there had also been received, for various objects, 4505*l.* 11*s.* 8*d.*, including 500*l.* from the Calcutta printing press, making a total of 22,727*l.* 2*s.* 2*d.* On the other hand, the expenditure of the society had been 24,712*l.*; the excess, added to the balance against the society, at the beginning of the year, left due to the treasurer 3,943*l.* 10*s.* 3*d.* The total number of persons added to the church during the past year, as shown by the tables of each district, was 5,654; the total number of members in all the churches being 32,899. There were also 15,510 inquirers 167 stations, 77 missionaries, 47 female missionaries, and 70 native preachers. The number of day-schools was 148, schoolmasters 170, children taught in day-schools 10,298, and of those taught in the Sabbath-schools about 15,000; the number of volumes of the scriptures printed was 85,000.

W. B. GURNEY, Esq. then presented his account as treasurer, a summary of which we have given above.

The Rev. W. B. BOWES rose and said: The resolution with which I have been entrusted, and which I rise, with no small degree of diffidence, to submit to your consideration, is the following:—

"That the report now read be received and printed; and that the hearty thanksgivings of this meeting are due to the God of all grace, who has preserved it for 50 years, and crowned its labours with such encouraging success."

At a meeting like the present, it is all but impossible to prevent the mind recurring to the past, or to restrain our thoughts from proceeding to the future, even whilst our attention and sympathies are more especially engaged with the present. Since the introduction of the business of this day, various reflections have been awakened in my own bosom, and I doubt not they have been sympathized with by the great majority of those who are now before me. I have looked hastily upon the interesting character of the commencement of this society. Those who have taken only a cursory glance at its history, must be more or less acquainted with the prominent circumstances which have marked its onward course. It must be exceedingly gratifying to its early patrons, to those who are with us this morning, and to others who are not permitted, by reason of infirmities and years, to participate with us the pleasures of this our hallowed festival, who watched over this society in its infancy, who cradled it in

their sympathies, who fostered it with their prayers, who extended to it cheerfully the hand of their Christian benevolence before it could go alone, who remember how many months elapsed ere it was deemed safe to place it upon its feet, and even then how feeble and uncertain were its early steps. They cannot have forgotten the joyous emotion of those who have been careful over it with all the tenderness and solicitude of a mother's care, when they saw that the child grew and became strong; and, moreover, that it was a goodly child and well-favoured, so that, under the anointing of the God of Israel, it would prove a tree of life unto the nations. It must be highly gratifying to our revered fathers in Christ, who have for nearly or quite half a century carried its interests in their hearts; who have wept with it in its sorrows, and rejoiced with it in its triumphs; those who have ministered of their substance to its necessities, to know that the great Jehovah has not been unmindful of their work of faith and labour of love, but has established the work of their hands. Nor can it be less gratifying to those who have more recently, but, I trust, not less sincerely, not less ardently, enrolled themselves amongst its friends, to behold the conspicuous and promising position which it occupies in the two hemispheres of the world, the honourable distinction it holds in the wide and widening field of missionary enterprise: and oh that I could command language sufficiently forcible and touching to describe the glorious consummation with which its noblest energies, its untiring exertions are destined to be crowned: but here imagination is crippled; speech falters; utterance fails: and one feels overpowered with the sublimity of the scene, as the priests of old at the dedication of the temple who could not stand to minister because of the cloud, for the glory of the Lord filled the house of God. So we cannot expatiate on such a theme because the glory of the Lord completely surrounds it. Surely as yet

We are but in creation's vestibule,
Acting the mere prelude to joy immortal, universal.

Yet are we permitted and invited this morning to review the past with adoring astonishment; to gaze on the present with gratitude and humility, and to anticipate the future with a confidence which the word of truth inspires. If we refer to the days that were, it is that our spirit may gather a holy freshness for the work in which we are engaged; from a discovery of the power and faithfulness and mercy of him, who was evidently with our fathers; and that a sense of our individual obligation to him may induce us honourably to maintain the vantage ground they have left us to occupy. The founders of this mission not only had to brave the scowl of the world, to suffer the jeer of the infidel, but they had to ex-

posed of Christian missions on the professors of Christianity themselves; they had to reason and to argue with men who, admitting the authority of revelation, seemed to have stopped short of its grand design; who, granting the ultimate triumphs of the cross, seemed to have forgotten the very means presented for its advancement; and who, while they suspected and denounced as enthusiasts the men who expected success in simple obedience to the divine command, with astonishing inconsistency, sat down quietly to wait for indefinite signs and tokens; saying, the time had not yet come, if the Lord were to open the windows of heaven, then might such things be. I am no chronologist. I never have made, nor do I think I shall ever attempt to make any calculation of the times and seasons which the Father has put in his own power. Of this I am assured, upon the highest possible authority, that the secret things belong to the Lord our God, but such things as are revealed, to us and to our children. I suppose it is always time to obey a positive command; it is always time, I think, for the church of Jesus Christ to labour for him who toiled and bled for her; it is now high time that we should all awake out of our sleep; and that, with redoubled energy, and holy, burning zeal, we should prosecute that work which was commenced in simple but strong and omnipotent faith; that has risen superior to many of its difficulties, and which has, evidently, the impress of the broad seal of the divine favour on it. These are the men who have not left behind them the mere record of a name; they are to be had in everlasting remembrance; we weave for them no funeral garment; we pile for them no monument; their witness is in heaven; their record is on high. We have, however, to do with the present; and we must view it with adoring gratitude and devout humility. Gratitude becomes us; and we should render it, unreservedly, to the God of all grace for his kindness to this society; for, for this mission, he has made his mountains a way, and the valleys have been exalted. Oh, how often have its friends witnessed the delightful exemplification of the riddle of Samson—"Out of the eater came forth meat; and out of the strong came forth sweetness." The Baptist Missionary Society has unfurled the standard of the cross on the vast continent of India, to its devoted agents has been committed the high honour of unlocking the treasure of inspiration to the perishing millions of that long neglected country. Through the instrumentality of men of noble daring, of indomitable spirit, 800,000 of the sons of Africa in the west have been released from their bonds, altered their names from slaves to men, to them the word of life has been proclaimed, and not a few have realized the liberty wherewith Christ hath made his people free; some thousands have embraced the great truths of Christianity, and are planted together in the

faith and fellowship of the gospel. And now the Lord hath opened a great and effectual door for that gospel in the very centre of their father-land, inhabited by 150 millions of our brother men. Divine providence clearly leads the way in this matter, and present appearances loudly and promptly call us to the help of the Lord, to the help of the Lord against the mighty. It is true this society has had, and still has, its difficulties; but they have not crushed its spirits, though for a season they may have impeded its progress. And I think, without misapplying sacred scripture, I might say to our brethren who have the management of its affairs, "Trust in the Lord, and do good, and verily thou shalt be supplied." But this society has not only its difficulties but its opponents. What good or noble cause, however, was ever carried on in our disordered world without meeting with enemies? We have had enemies arise from the midst of the multitudes of the world; but we are not surprised at this, because the Saviour told his disciples, "If they have persecuted me, they will also persecute you; marvel not if the world hate you, for it hated me before it hated you." But this society has been beset by opponents where we did not expect to see them. We have heard the defamings of many who have said, "Report, and we will report it." I am sure this meeting, and our whole denomination, must deeply sympathise with our devoted brethren in Jamaica, whose reputations have been unkindly assailed, whose future usefulness has been shamefully threatened, by those who have no doubt often read, "Judge not, that ye be not judged; for with what measure ye mete, it shall be measured to you again." "And why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye?" I am at a loss to account for such conduct from those from whom we had a right to expect better things. I know there is in us a spirit that lusteth to envy; but I should be very sorry to ascribe this to that spirit or feeling, which should have no place in a Christian bosom, and no sanction in the Christian church. I envy not the individual with whom these reports may have originated, or the medium selected for their circulation. There are some ambitious to climb the pinnacle of popularity, who are not careful of the means by which their object is attained; but Dr. Young tells us,

"Pigmies are pigmies still, though perched on alps,
And pyramids are pyramids in vales."

But why should I say a word on behalf of our brethren in Jamaica?—their own eloquent advocate, their undaunted champion, their long-tried, trustworthy, and noble-hearted friend, our brother William Knibb, is here. But I am anxious to draw your attention to the present circumstances and condition of this society. I would say that its afflictions ought to arouse

our sympathies, and its difficulties ought to awaken our zeal; the honour, the glory of the Saviour, whose name, and work, and worth it proclaims, ought entirely to possess every body, soul, and spirit in this assembly. I think it would be a fitting emblem for this society, "The bush burning, but not consumed." It might take for its motto, "Cast down, but not destroyed." It carries imprinted on its banner, "The Lord God omnipotent reigneth." Let us, therefore, besiege the throne of the heavenly grace with that holy importunity which the God of heaven sanctions and approves; and then we shall soon see the Spirit poured out from on high, the wilderness become a fruitful field, and the fruitful field be counted for a forest. Especially am I desirous of more particularly enlisting the sympathies and energies of those in this assembly who have declared themselves on the Lord's side possessing the freshness and elasticity of youth, the prime and vigour of manhood. Your fathers are passing away; the sacred phalanx, that once stood so firm and united, is broken; the ranks which once occupied the front of the battle, are thinned, and "the fragment of a clay" is all that remains to the veterans who yet keep the field. Their eyes are fixed on you; they call on you to fill up the vacant spaces, to take the colours of the cross from their trembling and dying hands, to stand fast amid the shock of battle, whilst the trumpet that blows the onset for you, sounds the signal of retreat for them. Failure in such a cause is absolutely impossible; contingency never was written on the gospel system. We know that the progress and triumphs of Christian missions may be impeded by infidelity, and idolatry, and Romanism; but more particularly by the schisms and supineness of the Christian church. But still success is engraven on the cause of Immanuel; and, if the Roman mariner had his misgivings and fears lulled, and his daring skill called into action, by the language of Cæsar to him, "Fear not, you carry Cæsar and his fortunes;" what ought to be our spirit and our courage? We carry not Jesus and his fortunes, for there is no contingency with him, but we carry Christ and his interests, the interests which he has died to secure. He lives to justify the expectation of his people. Missionaries and ministers are not immortal, but their cause is. Its friends may be compared to the foam of the billows which the tempest scatters; but the cause of truth of mercy and salvation resembles the eternal flow of the ocean, rolling its fulness upon the most distant shores. Our confidence is based on the word, the promise, and the oath of Jehovah: "As I live, the whole earth shall be filled with my glory." The shouts of the redeemed host shall soon be heard, "Hallelujah! for the kingdoms of this world, have become the kingdoms of our God and of his Christ." Oh! when shall the church appear,

"Clothed with the sun, and in her train the moon,
And on her head a coronet of stars,
And girdling round her waist, with heavenly grace,
The bow of mercy bright; and in her hand
Immanuel's cross, her sceptre and her hope,
Desire of every land!"

Rev. J. E. GILES: I stand here simply for the purpose of stopping a gap, caused by the indisposition of Mr. Birt, of Bristol; and I assure you I am ever ready to stop any gap in the missionary service. It may perhaps be asked, "Then why, when you have been solicited to stop a gap which has been lately left in the service of this Society, have you not done so?" I beg to say, that, if I have not seen fit to do that, it has not been because I was insensible to the honour and confidence bestowed on me, or because I should not have felt sincere pleasure in working with such a colleague as your present excellent secretary, or your esteemed treasurer, or because I should not have had confidence in the skill, wisdom, and kindness of my brethren of the committee; but simply because I believed that I should more effectually serve the church of Jesus Christ and the missionary cause, a part of that great object, if I did not sever those spiritual attachments which bind me to the spot in which I at present labour. If those attachments had been simply of a natural kind, they should all have been severed; but they are of a spiritual kind; and, if I did not undertake the office of one of the secretaries of the mission, yet I am a secretary of the mission in my little sphere; and, although it is but the sphere of a satellite, I will shine as brightly as I can. I did not think myself justified in accepting the honour you proffered me in wishing to promote me from a satellite to a star. After the very eloquent speech you have just heard, it is not necessary that I should say much respecting the operations of this society during the last fifty years, especially as there is a work to be published, a history of the mission during the last fifty years, and by whom is that work undertaken? Why, by my friend, and your friend, and the friend of us all, the friend of this missionary society, the friend of every missionary society, the friend of every Christian, the friend of every man, the friend of God, our venerable friend, Dr. Cox; one who, if not present at the first meeting of this society, was intimately acquainted with all the founders of it, who has watched its operations in every scene, and through every crisis of its history, and who is now among us, a veteran warrior, with his armour on. When I look back on the history of this society, and compare it with the present state of things, I think that, as was said yesterday morning, the present triumphs of Christianity are almost, if not quite, equal to those accomplished in apostolic times; and I do feel that the man who will speak against these operations, against the agents employed in them, runs the risk of committing a most

heinous sin, a sin that must be exceedingly dangerous to his own character, if not to the peace of the whole church. I am not going to undertake the defence of Mr. Knibb—not I, indeed. I may very well let him alone for that; but I am going to ask a question or two, as a country brother, that may perhaps indicate how we look at these things in the country. I alluded a little to "Vindex" the other night, and I will now ask a question or two respecting him. One question that has occurred to me is this, Why does not "Vindex" give his name? What is the nature of the correspondence that is to take place between "Vindex" and Mr. Knibb? Is it to be a friendly thing? If it is, then must not friends give their names to one another? Or is it, that he thinks he is performing such a great act of friendship to Mr. Knibb, that he does not think it right to let his left hand know what his right hand doeth? I find, that in the world, when it is not a friendly thing, when it is only what is termed an honourable thing, but in the estimation of all Christians a most wicked thing, when gentlemen meet to fight a duel, they never withhold their cards from one another; they are always ready to give their name. Then how is it we have not the name here? Is it because there is an official responsibility connected with it? I say is it an official name, and might it bring on official consequences and official mischief? I would ask again, does he think it a bad job, and that it might bring on a little personal risk? or does he think again that he has a giant to contend with, and therefore that he had better put on Jack the giant-killer's invisible coat? Whatever may be the motive, I say, is it straightforward? is it the honourable mode of doing a thing? As to the other gentleman, who has published a pamphlet, he has given his name; and I say with regard to him, I do not admire your prudence, I do not admire your spirit, I do not admire your intention or your object; I do not think it is a wise thing, or a kind thing, or a Christian thing, especially at the present time, to endeavour to set two great denominations together by the ears; but I do look upon you, if not as a brave man, at least as a bold and an honest man, in putting your name to your pamphlet. But, although I give the writer credit for his honesty, yet, when I look at the pamphlet, at its contents, and its object, I am obliged to say, that it appears to me to have been written with a very bad pen, and I want to see that pen *knibbed*. I am sure it will write the better for *knibbing*, and I long to see it done. I shall say no more, except to request our friend Dr. Campbell, to tell his brethren (oh! I wish they were here; I cannot believe that they sympathize in the slander: there are many great men among them; there are many honourable, holy, wise, and learned men among them; men whom we love, ever have loved, and ever will love, in spite of all

differences), to tell them that we do love them; to tell them that, if any of their members choose to send abroad bad impressions respecting our missionaries, we will never do it respecting theirs; to tell them that the only regret we have this day, is, from our persuasion that they have read Mr. Barrett's pamphlet, and that they have not crowded this platform to-day, to hear William Knibb's defence. I have great pleasure in seconding the resolution.

The resolution was then put and carried.

The Rev. T. F. NEWMAN, of Shortwood, proposed,—

"That this meeting rejoices in the establishment of the West African Mission, and as the obstacles to the conversion of the people, once deemed insuperable, have been removed—the judicial sentence of God against them, by that gospel which repeals every national malediction, and addresses itself to every creature—their mental inferiority by missionary culture—the demoralizing influence of slavery, by the voice of indignant humanity, which has gone forth against it—the deadly nature of the climate, by the agency supplied by the Jamaica churches—nothing now seems wanting but the urgent prayers and the strenuous exertions of the Christian church. This meeting, therefore, affectionately calls upon all the friends of the Redeemer to give him no rest until they find, even in Africa, 'a place for the Lord, a habitation for the mighty God of Jacob.'"

We have all rejoiced in the commencement of this mission, the progress and the issue of which it is impossible for us to foresee or prophesy; and as the providence of God, in the former history of this great cause, has been distinctly and devoutly acknowledged, so that providence, in this instance also, is to be recognized with admiration and gratitude. The origin of the mission to Western Africa may be traced to the island of Jamaica. It is not with us, if there be an honour, and an honour there must be, that the honour of commencing that important enterprise rests. It began, if I may use the expression, in a sort of philanthropic and honourable plot between our brethren engaged in Jamaica, and those who, by their ministry, and the blessing of God upon it, had been brought into the fellowship of the gospel; so that, when our brother Knibb last trod on his native shores, he placed the committee of our Institution, as it were, in a cleft-stick; he said, "We have resolved, we in Jamaica, we the missionaries employed by your society, and the converted brethren around us, that a mission to Western Africa shall be begun. Now, the question for the committee to decide is, whether you will occupy a post in the van, or bring up the rear." Such an appeal, addressed to men whose hearts never faltered, and whose steps never lagged, in the high and great career of Christian benevolence, could meet with but one response; and therefore did our brother receive the assurance that this great work should be taken up, under the direct impression that the voice of God summoned them to the task. Now comes

the direct interference of Divine Providence. Where were agents fitted to go forth as pioneers to this mighty work? Brother Clark was here from Jamaica, come to visit the scenes of his early life, that he might gather strength, and be prepared to enter on the missionary work with redoubled zeal. It was proposed to him that he should become an agent in the commencement of this mighty enterprise, and under the direction of infinite wisdom and goodness he was led to consecrate himself to the work. It so happened, as I am informed, that in the church over which Mr. Clark presided in Jamaica, there was concentrated a greater variety of individuals from different parts of Africa, and speaking a greater number of languages, than in any other negro church on the island of Jamaica; and, as a matter rather of amusement and recreation than with any specific object in view, Mr. Clark had, from time to time, employed himself in forming, as far as he possibly could, vocabularies in the different languages and dialects spoken in Western Africa; so that he was thus prepared, unintentionally and unexpectedly by himself, in a certain degree, for the high post which he was called to occupy. Here we see the hand of God; and it becomes us distinctly to mark, and devoutly to acknowledge, the finger of God. But it was not right that brother Clark should go alone. It was fitting he should have an associate, and one possessing some knowledge of the healing art. Where was such an associate to be found? Dr. Prince, formerly residing in Jamaica, baptized in Jamaica by the agents of your Society, was known to be then in England. An application was made to him by the committee, who were well assured of his Christian qualities, and he became Mr. Clark's associate: and it is a most interesting fact, that, just before the application reached Dr. Prince, his mind had been unusually impressed with a deep conviction that it became him to make a most entire and unreserved consecration of himself to God. Thus, prepared to listen to an application which would sever him from his home, his wife, and his Christian associates, he responded cheerfully and without hesitation, saying, "I will go." It is a remarkable fact that while, comparatively speaking, Africa is in the centre of Europe, Asia, and America, it is the least known of all the four quarters of the globe. It is true that its coasts have, from time to time, been visited, and are well known to British officers and sailors; but we cannot forget, that this knowledge has been a guilty knowledge, that their visits have been with the blood-red banner of murder and tyranny, and not with the mercy-bearing banner of the cross, to spread amid the benighted sons of Ham the glorious liberty of the children of God. The African Association, formed in our country in 1788, proposed to promote the civilization of Africa. While Christianity never scowls on the efforts of philanthropy, it

is her glory to go far beyond it. Christians rejoice in every attempt, and in the recent attempts which have been made, to further the interests of civilization, and promote the social comforts of the sons of Africa: but proof has been furnished in past ages, and proof is even now standing close before our eyes, that any enterprise, destined to free a nation or a people from the evils which desolate the scenes of social life, must be based on Christian truth, and must carry the gospel, as its mighty engine, for the overthrow of every thing that is evil, and the establishment of every thing that is good. You have already heard some interesting facts abstracted from the communications of our brethren already there, calculated to administer encouragement; and our beloved brother from Jamaica can assure you, that there are scores and hundreds of converted Africans there, panting for an opportunity to become the heralds of salvation to their benighted countrymen. Every thing is calculated to cheer and encourage us, and we look forward through the vista of coming ages to the period when throughout its regions and its tribes, the knowledge of the Lord shall become universal. We believe that the streams of the water of life shall flow through the mighty desert; that, on the banks of the Niger, the Nile, and the Gambia, the heralds of Christ shall take their stand, pointing, not to the material river, but to the river of the water of life, which rises up hard by the throne of God, and the voice of their invitation shall be, "The Spirit and the bride say, Come, and let him that heareth say, Come, and let him that is athirst come, and whosoever will let him take the water of life freely."

J. PHILLIPS, Esq., of Melksham, seconded the resolution, and contrasted the disasters that had attended the government expedition with the measure of success with which God had favoured the society.

The resolution was then put and agreed to.

The Rev. ANDREW LESLIE, from Monghyr, moved,—

"That the past triumphs of Christian missions in general, and of this society in particular, as seen in the translation of the scriptures into languages spoken by 500,000,000 of people, and in the tens of thousands of converts in the churches of Jamaica which are now about to undertake the entire support of their own pastors, all combine, with the predictions and promises of the Bible, to encourage us to continue and increase our exertions, in the certain hope, that 'the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ.'"

The Rev. W. KNIBB seconded the motion in a powerful speech, which occupied in its delivery more than two hours, and was received by the vast assembly with every token of satisfaction. It would be impossible within our limits to give even a sketch of its statements, many of which were documentary. It has, however, been printed, with an introductory letter to the treasurer of the society, and illustrative notes and

engravings, and may be obtained at the price of one shilling, either through the booksellers, or at Fen Court.

The resolution having been put and carried, the Rev. E. STEANE rose and said:—"While sitting here, I have penned a resolution, which I intend to submit to this meeting for its approbation and support. I have already had the high gratification of submitting one of similar import to the committee. It is a resolution of sympathy with our beloved brethren in Jamaica under their new trials. There is a time to speak as well as a time to be silent, and I felt that I could not do justice to my feelings, and certain I am I should not do justice to the feelings of this assembly, did I not speak to this point. The motion is in these terms:—

"That this meeting unite in the expression of lively gratitude to God, for the kind protection afforded to their beloved missionaries now on the platform, in their return, on this occasion, to their native land, and receive them with the warmest affection; and they especially seize the present moment to renew the assurances of their unabated confidence in the Christian character and fidelity of their missionaries in Jamaica, and to cheer them, amidst their new trials and continued toils, with their sympathy and unflinching support."

There is no mistaking the cheers with which the triumphant vindication of our brother Knibb was listened to. I am sure they were more than the expression of some temporary feelings, wrought up in the excitement of the moment by his deeply impassioned oratory, and the startling yet interesting and delightful nature of the facts he has laid before us; but that they mean, you not only give them the sympathy of your cheers, but your strenuous, unflinching, unreserved support. He concluded by urging Mr. Leslie to address the audience.

The Rev. Dr. CAMPBELL, on rising to second the resolution, said: I really feel so exhausted, so excited, so delighted, that I am perfectly unable to proceed. I feel myself to be placed in the happy position in which counsel sometimes find themselves when they simply have to appear before a judge, as I appear before you, Mr. Chairman, and call for a verdict without any argumentation. The case is closed for the defendant, the speech is made—a speech worth crossing the seas to make—and, I would add, a speech worth crossing the ocean to hear. Since the commencement of modern missions there has been no such speech, considering it in its length and breadth, in the bearing of its statistics, and in the exhibition of its facts. It will be some time before you hear another like it. I hate long speeches; and, therefore, I would just put two or three questions. First, Is or is not your confidence shaken in your West Indian missionaries? (General cries of "No, no.") The second question is, As stewards, do you believe that they have or have not conducted themselves with Christian fidelity? (Loud cries of "They have.")

I stand here as the devoted friend of the London Missionary Society; but I also stand here as your friend, and as the friend of truth and justice; and I say, with confidence, that I speak the sentiments and feelings of the immense mass of the directors, subscribers, and supporters of the London Missionary Society. You ought not, and you do not, I clearly perceive, identify societies with individuals. It were unkind to do so; it were unjust; it were cruel! The London Missionary Society is no party to this movement. They grant to their agents what your own missionaries claim—liberty of conscience, and liberty of speech. When men become their agents, they become not their slaves. They allow them to speak their feelings, and to act upon their conviction; and, if men err, they leave those men to bear the burden. It is just this day ten years since I received what I have always considered a signal honour—the honour of following Mr. Knibb, in conjunction with the West Indian missions. But oh! how changed his position now! He left the islands in a state which made all our hearts bleed; the houses of God in ruin; the shepherds fled; the sheep scattered; the enemy rioting and rejoicing! I had the honour that day of appearing on your platform, and submitting a resolution—a resolution then prophetic, but now historic! There was, indeed, a great deal of prophecy that day; and I believe that, without any exception, we were all true prophets; for that which caused a temporary defeat, led to an ultimate triumph; and all the fault I find in the resolution now before us, is confined to one term—"amidst their new trials." Had I had the manuscript to revise, I would have said, "their new triumphs." This, Mr. Chairman, is, by far, the most important meeting you have had since that of this time ten years. How remarkable is the providence of God! Look at Mr. Clarke's case; look at that of Dr. Prince; look at an unseen Power acting on the one here, and on the other yonder. As objects can only be correctly viewed at a proper distance, so you will be able, some few years hence, to connect this moment, and the impulse that will go forth from this great assembly, with stupendous results. What does your missionary propose to himself! He proposes to go forth—but not as a prowling pirate—to go forth to the islands around, to arrest them, that he may bless them, and clothe them with the beauties of holiness and the blessings of civilization. But, to come nearer the point, there is a pledge which I have now to demand on behalf of the defendant—for I am sure of a verdict of acquittal. You see the accused! He does not tremble; his calm and manly confidence bespeaks his integrity! I really think, after all, we have had a great deal of nonsense to-day. Was there a man here that doubted the integrity of the West India missionaries? I never did. I never had one moment's mis-

giving. I knew the missionaries were men, and had to act on men whom pretended Christian and civilized men had crushed down to the earth, and done every thing to brutalize. I knew that, for some time, there might be a number of little things offensive to the fastidious taste and the morbid delicacy of the men of this country, who demand that even a victim shall writhe with grace, and groan with melody, and do all manner of things in an old practised way. But I knew that, like liquors in a state of fermentation, which heave and are agitated, but, in due time, throw off their refuse, till at length they are rendered both clear and pure; so negro society would rise in character, and ultimately clothe itself with the comely garb of Christian civilization. Mr. Knibb speaks of a house he has bought and that that house is to be a house of mercy; it is to be emphatically a fountain of light, a well of salvation; it is a place for the instruction of labourers for the work of God in Africa. All my following observations shall bear on this point. With regard to Africa, I look upon it that this is the grand object to be henceforth kept in view. You have achieved a glorious triumph in the West Indies. I am not here to flatter you. Far am I from being disposed to underrate the sufferings or doings of other men or other missionaries; but I say, you have been in the van, and to you and them, under God, I ascribe emancipation. I am far from thinking lightly of our senatorial assistance; but, had there been no missionary on the spot, had this and that man not been there, there had been still the chain, and the whip, and the groan, and the blood, and the death, in the West Indies! Emancipation is purely owing to the missionaries. Let every man believe this, and declare this; "honour to whom honour is due." You and your brethren in the West Indies have fairly conquered "the monster demon," as Mr. Knibb justly calls him, there; but he is not conquered elsewhere. It is an awful thought, that slavery is still rampant. We have only to read Sir Thomas Fowell Buxton's book, to see that Africa is, at this moment, sending forth more of people to sale and butchery than she sent forth many years ago; and the flames are still raging throughout a vast extent of her blood-stained shores! We want to extinguish them. Had we had no missionaries in Jamaica, we might have continued petitioning and protesting, and making all possible constitutional movements; but we had never conquered slavery. In like manner, all has been done by the legislature that can be done. One gentleman has stated an important fact regarding the past history of Africa; but he confounded one society with another. In 1788, the African Association was instituted, but the gospel of Christ had no concern with that institution. It was curiosity, it was science, that prompted the measure; and curiosity and science found, as their apostles, a band of noble-spirited men. Ledyard, Lucas,

Houghton, Park, Hornemann, Burckhardt, Tuckey, Peddie, Campbell, Ritchie, Clapperton, Laing, Oudney, Toole, Lander—these are the brave spirits who perilled their lives to explore the wilds of Africa. All these men went forth in obedience to science, from the impulse of curiosity. And where, now, are these our enterprising and gifted countrymen? With the exception of Lucas, they are all sleeping in the dust of Africa—all dead men! None returned to tell the tale. The force of the African Association soon expended itself; and, in 1807, another very praiseworthy institution arose composed chiefly of abolitionists, men, who, desirous of going beyond mere emancipation for the slaves in the West, who philanthropically wished to superintend the operation of the slave-laws; and likewise to do all that in them lay to civilize Africa. This society, designated the African Institution, forgot that nothing is mighty without God; they had still to learn, that no confederacy of this description will live from age to age without Christ. Yes; these benevolent men did not recognize this fact. It was apparently a mighty institution. It comprised three earls, two viscounts, five bishops, seven lords, twenty-nine members of parliament, and all the host of the world's philanthropists that such a nucleus might be supposed to gather around it. Yet it was a body without a soul. They obtained, at first, donations to some amount; but the sum total of the subscription was simply 500*l.* They were, however, going to dissipate the darkness of Africa, to cover her with the mantle of civilization, to cultivate her fields, to give her arts and sciences, in a word, to make a second England of her. This they wished to do, they hoped to do it. Earth with her wisdom, and literature with her organs, cheered them on. The *Edinburgh Review* came with all its power to support the splendid project. It reviewed the society's first, second, third, and fourth reports. When it came to the fifth, it began to confess and apologize, that, to be sure, as yet, nothing had been done in the way of civilization! But I should not forget to tell you, that one of the primary principles of the African Institution, was the exclusion of religious missionaries. Where is the African Association now? Where is the African Institution? The *Edinburgh Review* seemed ashamed of it. They began the first year, 1807, with subscriptions to the amount of 500*l.*; and, when the reviewer sat down in 1815, he lamented that an institution, that had so many claims on philanthropists, and the friends of the human race, and of civilization, had a subscription very far short of 500*l.* per annum. In 1829, they had an article, "Report of the African Institution;" but, in the article, never mentioned its name. The society had made no progress. No, Sir; how could it? Nothing but Christ among us, the love of Christ in us, the love of souls, desire for his glory, and their salvation, compassion for the spirit, as well as

for the body of man, nothing, Sir, nothing else, will sustain a society for such objects. Revolving these things, I thought, with interest, this morning, of the 13*l.* with which your operations commenced. And, I have said, see the progress. Look at the few, little, contemptible baptists at Kettering; there they are, with their 13*l.*, going to convert the world! Compare them with the African Institution, with its earls, viscounts, bishops, and members of parliament! Well, what have the parties respectively done? We have had the baptist account; I should like to know what the receipts of the African Institution are to-day. We have heard the amount of yours; but we have no means of knowing theirs. Then, the next step was the formation of that excellent Institution, as far as it goes, of Sir T. F. Buxton. That Institution, at length, concedes the point, that it is Christianity, and Christianity alone, that can effect the object we have in view. It is, then, proved, and clearly proved, first, that slavery is still rampant, that legislation is still impotent, arts and sciences have done what they could, but have failed; arts and sciences cannot precede Christianity; Christianity alone is, therefore, the hope of Africa! And let me add, the result of the Niger expedition demonstrates that native agency is the only instrument that can dispense that Christianity. Diplomacy and philanthropy stand aghast. They retire confounded. They confess they have done their utmost, and that they have effected no deliverance for benighted, bereaved, oppressed Africa! The experiment is invaluable. The world retires. Let the church of the living God advance! Let her wield her weapons, relying on the promise of her Lord, and victory will crown her efforts! Mr. Knibb has placed in my hand the writing of an African boy; and I think we had better compare our own hand-writing with his, before we talk of the abilities of the black man. It infinitely surpasses mine. Now, William Knibb claims assistance in this work; and I have only to ask, will you assist him? You are beginning a new and glorious race. The citadel in the West Indies is fairly taken, and it now remains thence to assail Africa; and whence is the agency to come, but from the various missionary societies there in operation? Now, what body has superior means to you? I am afraid of flattering you; but the baptists in the West are, in my judgment, the first patrons of lay agency in the world. I ascribe under God their success mainly to their lay agency and to their leader system.

MR. KNIBB. They have done the work!

DR. CAMPBELL. They have done the work. And what is it but the monitorial system carried out? I could show you a man with 500 or 600 boys under his tuition; and, aided by 12 or 20 monitors, he will impart to them, in the course of years, an excellent education. Take away the monitors, make the master, on the old plodding system, do the work himself, and

what will be the result? Confusion and ignorance, so that the school will soon be broken to pieces. What is one man amongst 1000 or even 800 members? Is not the unity, the energy, the force of the Wesleyan system, a proverb? What is the secret? It is this, they have leaders, they have tickets, and the best part of their system is, that they renew those tickets four times a year. They always take what money the people choose to give, and there is a special gift on New Year's Day. The leader system covers England; and the ticket-system supports that mighty body in their works of faith and labours of love. I have no patience with pitiful trifling talk about tickets. It is a matter of common sense. Furthermore, if there is blame attaching to Mr. Knibb, we must go farther back for its origin: it must extend to Mr. Ward. I hold in my hand, Ward's "Farewell Letters;" and it is a sweet little hook; I hope it is in every baptist Sunday-school library. In that book there is this sentence. He says:—"Cherish the converts as new-born babes, as far as tenderness and attention go. Pity their weaknesses; bear with them as children, as your own children. How often the apostle uses, towards the heathen converts, the terms, 'My little children.' I have often wished to see something like the methodist class-meetings among us in India." What think you of that? That refers to the East Indies. What William Ward sighed after, but had not the courage to commence, the West Indian brethren have instituted; and its effects have been such as have filled my mind with astonishment and admiration! He adds, "No professors on earth need meetings somewhat like these, so much as men recently brought from heathenism." When the recent circular came to my hands, I read it at a breath, and sat with perfect ecstasy. I read on till I came to this phrase, "'Jethro' was anticipated in Jamaica." I feel grateful that I had begun about that time to establish district meetings among my own people, and I am fortified by what has transpired in your history, for I have had to contend with prejudice, as every man has who is disposed to elevate mind and elevate man. I took and read the practical points of the circular at my various meetings, calling upon them to see what the district and leader system had done. In the labour which I bestowed a year or two ago on lay agency, I endeavoured to investigate the economy of the whole Christian church. Availing myself, as far as I could, of the knowledge of my brethren, in addition to my own experience, I sketched out the plan laid down in "Jethro." I was therefore exceedingly glad to find that the system was working with such power and efficiency in the West Indies. I am no plagiarist; they are no copyists: they did not take their plan from me, nor did I take mine from them: for I knew not that it was in operation. Now,

Sir, on the grounds I have stated, I commend my excellent friend, Mr. Knibb, to you, and I call upon you to cheer him on by standing up and pledging yourselves to him.

The resolution was then submitted by the chairman, upon which the auditory immediately rose, and, with much cheering affirmed it.

Mr. KNIBB then rose, and spoke to the following effect: My respected friends, I rejoice in this testimonial, not so much on my own account, or on account of my beloved brethren in Jamaica, but because I see in it the healing of those differences which, unhappily, have commenced. I rejoice in it, because it has brought me once again in my life, after ten years, into contact with my beloved father, Dr. Campbell; and I thank him, on the negro's behalf, for doing what he has to destroy the Bible monopoly. I rejoice that he is determined to carry out the leader system, and perhaps, at some time, may take to the ticket one too. I rejoice that he is not afraid of losing his influence by giving his people some; and I call on my dear brethren in the ministry to try the system, and see if it don't work. Look for one moment at Wesley, and look the next moment at Whitfield; both preached with equal energy, to equally large congregations; the one, by system, encompassed the world; the other left a name, fragrant, but not to posterity. I shall now go home with a grateful heart—not proud, I am sure. If I did not think that God would approve of it, oh! how little it would be; but, though you may again hear that we have faults, remember from me, "if thy brother sin against thee, go and tell him his faults." I tell you, on behalf of my brethren, that we are willing to hear the worst of our churches; but oh! don't tell it 5,000 miles off—it cannot do good. What have the enemies of truth in Jamaica said in their vile newspapers—"When rogues quarrel, honest men come by their rights." It is a lamentable thing; but it must be stopped; and I for one declare that I will never open my mouth about it. If I am obliged to lie under censure for not doing it, I will lie under it; and I hope my dear young friends will so act in this missionary field, that they and I, with my elder brother, may meet at last, and then we shall see that that God, who blessed all the systems, forgave all the faults and follies connected with them, and will receive us all through the atonement of his Son. On behalf of my dear brethren, (for I love them, we are united as the heart of one man,) I return you my thanks. I have spoken plainly, I know; but I am a plain-spoken man, and nurtured in the vale of adversity. I have sprung up just as you see me, and my bitterest enemies in Jamaica, after giving me what they call the most thorough *rowing*, say, "Well, after all, he lets us know all he means." Farewell, beloved friends, for a

little time; our next meeting may be in the jubilee of the world.

The Rev. A. LESLIE, upon being requested to speak a few words, said: While so much of your interest has been excited with respect to the West India mission, I entreat you not to forget the East. I candidly confess, that I have felt that enough of sympathy was not felt for the Eastern mission. The missionaries there have had comparatively but little success, whilst they have had vast difficulties to contend with, and many obstacles to surmount; few, I believe, know their extent. I do, however, implore this society not to forget that country in which lie the bones of a Carey, a Marshman, a Ward, a Pearce, and a Parsons. I have laboured there long, and I trust not without some blessing; but, if there be one trial which the East India missionaries have to endure greater than another, it is the little success which attends their labours. I believe that this society once made too much of the East India mission, and I have sometimes been afraid lest they should do the same with the Western mission. I do not say this to

throw a damp upon the audience; but I pray the society to think less of men and things, and to pray more to God for the success of their missionaries' labours. We have to contend with an abominable system of superstition and false religion; with crowds of Brahmins, and with many difficulties as regards the language. I therefore earnestly implore you not to forget your first mission.

The Rev. Mr. FRASER moved, and CHARLES ROBINSON, Esq., of Leicester, seconded the following resolution:—

"That the Treasurer and Secretary be requested to continue their services; that Messrs. Charles Burls, Willis Kitson, and G. T. Kemp, be Auditors; and that the following be the Committee for the ensuing year. (Names read.) Also, that the rule which admits the Country Ministers, Treasurers, and Secretaries, to attend the meetings of the Committee, and vote, apply to London Ministers, Treasurers, and Secretaries, at all meetings of the General Committee."

Carried unanimously.

The meeting concluded by singing "Praise God from whom all blessings flow," &c.

CALCUTTA.

Since our last, the afflictive intelligence has been received, that two of our beloved friends have been suddenly removed by death. W. T. Beeby, Esq., a valued member of the committee, whose secular engagements had led him to visit Calcutta, where he had formerly resided, and the Rev. R. Gibson, B.A., whose arrival in that city was announced in our number for March, and who was about to take charge of the church in the Circular Road, were within a few hours of each other summoned from the field of action. A letter from Mr. Thomas, dated Calcutta, March 19, 1842, contains the following details:—

It is with very painful feelings that I take up my pen to address you on the present occasion. During the last few years, it has often fallen to my lot to communicate intelligence respecting the ravages of sickness and disease amidst the little mission band in Calcutta. I had fondly hoped that a respite of a few years would have been granted; but no, our heavenly Father has again seen fit to call us to weep over the grave of one, yea of two of his servants, and those, men who a few weeks ago appeared among the healthiest of the healthy. Our dear friend Mr. Beeby sleeps in Jesus; so does the brother who so recently joined our number. Yes, Gibson has entered on his rest. Both appeared in perfect health on the last sabbath in February, and Mr. Beeby attended his office the next day and was met on his return in the evening by Dr. and Mrs. Yates, and appeared to them in his usual health. He had, however, not been quite well during the day, and shortly after his return home he took medicine, but

it had not the desired effect; the complaint increased, turned to cholera, and early in the morning of the 1st inst. he ceased from among men. His end I believe was peace. Brother Gibson, who was residing in the same house, and occupied an apartment near to that in which Mr. Beeby died, was, as you may suppose, exceedingly distressed and agitated by the sickness and death of his friend. The next morning he complained of being unwell; in the course of the forenoon he came to brother Yates's, proposing to remain permanently with those dear friends. During the day he suffered a good deal from dysentery, and an effort was made to dissuade him from attending the funeral of Mr. Beeby; he, however, considered that he ought to be present, and accordingly went. The sight of the corpse affected him much; but he rallied and proceeded to the burial-ground, where brother Yates was to officiate. He had scarcely begun when our late brother, as though struck by death, turned pale, and sank on the breast of

a friend close by. For a few seconds he sat on one of the adjoining tombs, and when sufficiently recovered was handed into a conveyance and brought direct to brother Yates's, Mrs. Yates and myself accompanying him. His complaint had considerably increased by the exertion and by the acute mental excitement he then experienced. Medical advice was immediately sought, and every means tried to save his valuable life, but in vain; before noon the next day he was a corpse, and by six o'clock *p. m.* his remains were committed to the silent tomb, where both those dear friends lie side by side in adjoining graves. Brother Gibson for a long time clung to the idea that his sickness was not unto death, and when I thought him dying, and, in reply to a remark by himself, said I thought he would soon be well in another world, he said, "Oh no, I feel myself getting better every minute." He subsequently appeared conscious of his state, and expressed the firmness of his faith and hope by saying "All is well."

I need not say what sadness the death of these good men has produced on our minds; indeed, the sad event had nearly proved fatal to our invaluable brother Yates, who is only now recovering from a severe illness brought on by excitement and over exertion. I may also say that more than one of the rest of our number have felt on the very verge of sickness and death. The utmost care has been found

requisite. Thus far all are preserved, and our hope is in the Lord.

As to our dear departed friends, their death, though occasioned by cholera, should not be attributed wholly, perhaps not chiefly, to the climate, but on this I must not now enlarge. I am greatly concerned for the effect the intelligence of their death will have on connexions and friends at home. May the Lord graciously support the widow and provide for the orphans, and keep the committee and the friends of the mission from desponding. I feel this tendency in a degree and to an extent I never felt before. I fear the men we want will be disheartened, and the committee discouraged, and that we shall be left to labour on as we can for a while, and then to sink under our accumulated labours.

Our beloved brethren and sisters are on the whole in pretty good health. Mrs. Morgan has been very ill with the cholera, but is better; several of our number have been—almost ill, I hardly know how else to express the feeling, a sensation indicating a state of health that would give way under the operation of the most trifling cause, and consequently making the utmost care imperative. We know, however, if the Lord has any thing more for us to do, he will keep us alive, even though it be in the midst of death, and reposing on his faithfulness and love we would go confidently and cheerfully forward.

At a meeting of the committee held at Fen Court, May 5th, the following resolution was adopted unanimously:—

"That the committee receive, with profound submission to the holy will of God, the deeply afflictive tidings from Calcutta of the decease of their honoured and highly esteemed associate, W. T. Beeby, Esq., and of their beloved missionary the Rev. Robert Gibson. In these events they desire to view the hand of an infinitely wise though inscrutable Providence; and while smitten by these unexpected and repeated strokes, to say with devout resignation, 'Even so, Father, for so it seemeth good in thy sight.' They record with affectionate remembrance the sense they entertain of the valuable services rendered to the mission by the former of their departed friends, both in this country and in India; and of the unfeigned piety, generosity, discretion, and urbanity which uniformly marked his character; and they most respectfully offer their Christian condolence to his widow and family, with their fervent prayers for them under this affecting bereavement. Of the latter they cherish many pleasurable recollections connected with his early piety, ministerial endowments, and entire consecration to the service of God, and express their lively sympathy, both with his relatives and with the church in Calcutta, of which he was just about to assume the pastoral office; and with the whole missionary band who have thus been again called to sustain so severe a loss."

JAMAICA.

TO THE SECRETARY OF THE BAPTIST MISSIONARY SOCIETY.

My dear Brother,
I shall feel obliged by the insertion in the Herald of the following remarks:

The position of your society in its year of jubilee, is deeply interesting, and demands from all who feel interested in its future prosperity,

consecration both of money and of effort of no ordinary character. Its trials and its success alike enforce this, and I hope that the whole denomination will testify by their entire devotion to its interests the deep concern they feel for its future prosperity.

The commencement of the theological institution in Jamaica; the extension of the mission in that and in other islands of the West; the imperative necessity of supporting the infant mission in Western Africa, all demand that the jubilee offering of thanksgiving be not only in spirit but in measure, according to the full extent of the ability possessed, and I fully believe that the expectations of the committee will not be disappointed.

Without at all interfering with the noble objects contemplated by the jubilee committee, I wish to draw the attention of the friends of female education to the normal school established at the new village of Kettering, in Trelawney, for the training of native and other school-mistresses, both for Jamaica and Africa.

At this interesting spot I have, since my last visit to England, completed the necessary buildings, which consist of a general school-room, 40 by 40; a normal girls' school-room for thirty children, and the necessary apartments for the board and lodging of twelve females, the expense of which rests personally on myself.

The general school is under the care of the orphan son of my beloved brother, who was the first schoolmaster sent to Jamaica by the Baptist Missionary Society, and who died seventeen years ago. The female department is under the

care of Miss Ann Anstie, who is devoting her untiring energies to its prosperity.

There are about one hundred at present in both schools; in the normal department nine; two of these are redeemed slaves from Africa; two are the orphans of deluded white emigrants, and four are native females; these live entirely at the establishment.

Towards this school his Excellency the Governor of Jamaica, Sir Charles Metcalfe, has sent two donations of thirty pounds each; and other friends, resident in England, have hitherto enabled me to meet the current expenses, which amount to about £250 per annum.

The heavy responsibilities resting upon me, from other schools, prevent my being able to carry on this important institution without help from home. I therefore most earnestly solicit it, either in the shape of boxes of useful articles, which meet with a ready and profitable sale with us, or in donations of money, as I am very fearful, if this aid is not bestowed, I shall be obliged to relinquish an institution on which, in my opinion, much of the future welfare of the female portion of the community of Jamaica depends.

As I leave England for Jamaica early in July, any answers to this appeal made before that period will be thankfully received. Boxes of useful articles will be in time if sent to Fen Court by October, as about that time the new missionaries to Jamaica will take their departure. I am, yours very truly,

WILLIAM KNIBB.

May 7th, 1842.

TO CONTRIBUTORS.

The postponement of the usual list of contributions received, and of acknowledgments to friends who have kindly forwarded presents of various kinds, will, we trust, be excused. An adequate apology, it is hoped, will be found in the interesting and pressing nature of the foregoing articles.

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 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.

THE JUBILEE MEETING AT KETTERING.

On Tuesday, May 31st, a meeting was held, the first of a series which will be permanently useful, it is hoped, in promoting the direct objects of the Baptist Missionary Society and the interests of the churches from which it receives support. The preparations which had been made at Kettering for the reception of visitors from the surrounding provinces and the metropolis, and for the accommodation of the vast assembly expected on the morrow, were such as evinced warm hospitality, skilful contrivance, and persevering exertion; and it was evident to every observer, even before the public proceedings commenced, that not only our immediate friends, but Christians of every denomination in the neighbourhood, were ready to give a cordial and practical welcome to all who might be attracted to the place. The result showed that the interest felt in the scene had not been overrated.

At six o'clock in the evening, the place of worship belonging to the church formerly under the care of Mr. Fuller and now of Mr. Robinson being completely filled, public service commenced. Scriptures were read and prayers offered by Dr. Hoby of Birmingham; hymns were sung, and an able discourse was delivered by Mr. Godwin of Oxford, from the words, "The Lord hath done great things for us whereof we are glad." (Psalm cxxvi. 3.) At the same time a large congregation assembled at the independent chapel, Mr. Toller's, which had been kindly lent to receive any who might be unable to gain admittance in the baptist chapel; where they were much interested in a discourse delivered on the occasion by Mr. Leslie of Monghyr.

On Wednesday morning a prayer meeting was held in Mr. Robinson's chapel, which was well filled at half past six. On this occasion an address was given by Mr. Stovel, and prayer was offered by Messrs. Statham and Groser.

It being evident that no building could contain the multitudes who would assemble at half past ten, it was determined that the accommodation provided for the evening should be made use of also in the morning. A large lawn, at the back of the house of which an engraving was given in the Herald for January, had been prepared for the public meeting, being covered with canvass as a protection from rain or sun, so as to form an immense booth, into the sides of which surrounding trees and shrubs were tastefully introduced, while slender gas pipes were annexed to its supports in a manner that showed a determination in every thing to combine ornament with utility. This spacious inclosure was however unable to receive the crowds who presented themselves for admittance; and it was therefore announced that a service would be conducted simultaneously in one of the chapels, and that Mr. Broek of Norwich would preach. In the booth after singing, and prayer which was offered by Mr. Acworth of Bradford, Mr. Steane delivered an impressive sermon from "They that wait upon the Lord shall renew their strength" (Isaiah xl. 31), which we are happy to say is, with that of Mr. Godwin, already in the press.

In the afternoon, as early as five o'clock, the platform and the extensive inclosure before it were completely thronged, and the proceedings of the evening

were therefore commenced. It was found necessary to hold meetings at the same time in both the chapels, where addresses were delivered; but we have not the means of giving account of any other than that which was held at the booth. The Treasurer of the Society, W. B. Gurney, Esq., having been called to the chair, the meeting was opened with singing, and Mr. Hinton prayed. The Chairman then rose and spoke as follows:—

At the close of forty years, Moses called upon the children of Israel to remember the way in which the Lord their God had led them. We have been pursuing our course for fifty years. When I say *we*, how many are there present this evening who know nothing of the commencement of the Society, who were not then born? But there are those—and I am myself among the number—who remember the deep interest which the first formation of the Institution produced, and which was in the very year in which I entered my father's office. I have watched over it from that time to the present. During about one-half of that period I have been privileged to take an active part in carrying on its concerns. I feel it due to those with whom I have acted, to say, that among them have been some of the best men of their day—men who have felt the most intense anxiety for the promotion of the cause of God, and who have manifested the deepest interest for the prosperity of this Institution. The venerated Secretary, the Rev. A. Fuller, was a frequent visitor at my father's house; and I have known nearly every missionary sent out from the commencement of the Society. I have felt that I could not pass over scenes so interesting to my youth, and the interest of which has increased with my years. And if the retrospect was calculated to be useful to the children of Israel, surely it ought not to be less so to us. When we call to remembrance the way in which the Lord our God has led us, the deliverances he has accomplished on our behalf, and the mercies he has vouchsafed, our gratitude must be promoted, and, at the same time, our confidence in that God who has done such great things for us. But the review must also tend to produce deep humility, when we reflect on all our deficiencies, our want of faith, and our want of prayer. While we have been conscious that all human instrumentality was vain without the Divine blessing, there has not been that self-renunciation, and complete dependence on Divine influence, which we ought to have cherished. We ought to feel deeply humbled, also, on the reflection, that there has been a deficiency in the support we have rendered to the Society, considering the object it has in view, and the expense necessarily attendant upon it. There has been a greater deficiency in our exertions than even in our prayers—a lamentable want of consistency. The age of sacrifice has not yet dawned on the church. The only men who have made

sacrifices have been our missionaries: they have given up connexions, friends, and some of them avocations in life, by which they might have realized fortunes as large, perhaps, as some of the gentlemen by whom I am surrounded. They have given up every thing for Christ, and have gone to labour among the heathen in the most pestilential climates, while we have remained in comfort at home, and have given but a small portion of that worldly substance entrusted to us, as stewards, by God. But the Jubilee for which we have been waiting has arrived; and, while we feel deeply humbled on the reflection that we have not discharged our obligations, let us avail ourselves of the opportunity it so fitly presents, to balance the account—to make good all our deficiencies. The same opportunity will never return, most probably, in our time. Let us endeavour to place the Society in the circumstances in which it ought to have been; and, having done that, let us raise our standard, in order to maintain it in its new position. I do not believe that any of us have ever regretted the donations we have given. I never have: and I have never found, on looking into the account, that, in the years in which most had been given, I was the worse for it. If we would only adopt the scriptural rule of giving “as God has prospered us,” the funds of this and other societies would soon present a very different aspect. But we are too apt to adopt as our standard our circumstances in younger life, when our means were probably not to the extent of a tenth of their present amount; and we do not sufficiently keep in mind the apostolic rule of increasing our pecuniary exertions in proportion to our means. But to return to what God has done for the Society. We meet under very merciful circumstances. The number of converts added to our churches is larger than that connected with any other missionary society; and it is by God's blessing that this has been effected. Although our expenditure has exceeded our income, yet we have had the pleasure of witnessing that income gradually advancing, and this should afford us ground of encouragement. We have at times been in circumstances of great difficulty, but God has appeared when difficulties have been most urgent, and, though we knew not whether to turn to the right hand or to the left, yet our debt has vanished, and we have been enabled still to advance his cause. You will, however, be addressed by those who have been connected with the mission,

not only in this country, but abroad ; their details will be highly interesting. It is unnecessary, therefore, that I should longer detain you. Allow me, however, to observe, that we not only meet under merciful circumstances as a Christian society, but as a part of the community at large. How different would have been our meeting, how saddened would have been every countenance, had it not been for the interposition of Divine providence on behalf of our beloved Queen. No one is more loyal than the Christian, and the pleasure of this meeting will be heightened when we reflect that God has preserved Her Majesty in circumstances of the most imminent danger.

The Rev. Dr. Cox rose and said, I have been requested to move,—

That this meeting, assembled at Kettering, the birth-place of our Missionary Society, in this, the fiftieth year of its existence, looks back to the period of its formation with devout and fervent gratitude to God, on account of that important event, and the spirit of prayer which preceded and accompanied it, and the piety, talents, devotedness, and perseverance of its early friends and promoters.

Where to begin, or how to proceed, or even when to end, amidst the tempting variety of topics that present themselves to one's mind on a magnificent occasion like this, it is difficult to determine. I feel placed in some difficulty by the resolution which I have the honour and the happiness to move, because the terms in which it is couched would seem to involve the necessity of something, at least, like a history of the proceedings of the Society from its commencement. I assure you, however, that you need be under no alarm on this occasion ; for I do not mean to enter into a history of the Society, and thus forestall myself and impose upon you two volumes duodecimo ; nor shall I attempt even a condensed history of that mission, inasmuch as I have been anticipated by the sketch which was given last evening. He who can look upon a scene such as this with any thing like indifference, must have a heart unsanctified by religion and insusceptible of the highest joy. We stand, on this occasion, in the very centre of mighty sympathies with the living and the dead—sympathies with the distant and with the near. Our friends present from the East have brought with them the sympathies of that distant region, and blend their feelings with ours. Our brethren from the West standing upon this platform bring their transatlantic sympathies to unite with ours on this occasion. Thus, East and West, Britain, India, and the West Indies,—all who love the Lord Jesus Christ, are one. I perceive from the countenances of a thousand youthful persons around me, that we came to meet on this occasion the sympathies of the rising generation ; and you, my young friends, are receiving impressions and information to-night which you will carry down to other

times when we shall only live in name ; for, having done something in this cause, we hope we may still live in your affectionate remembrance. But you will have to tell a tale of this Jubilee occasion, dear and delightful, to your children and your children's children, thus carrying forward a full tide of blessed sympathy, till it flows and meets another and a greater tide at the end of the next fifty years, when a similar, but a still more glorious, occasion will present itself in the extended triumphs of the great Redeemer. We stand to-night amidst the sympathies of the aged, who, ere they put on immortality, ere the curtain drops, are now and will be sustained in life's last hour by the pledge which this evening was afforded, that a cause dear to them and delightful to their remembrance in the very moment of the spirit's transit into the invisible world, will receive your co-operation, and be sustained by your zeal. May I not say, too, that this night this mighty assembly is blending its sympathies with those of a brighter and a better world ; and that, from the world above, spirits once devoted to this cause on earth, spending and being spent, both in their physical and mental energies, to promote it, are looking down, that we may rejoice together in a cause which they began, and which it has been our privilege thus far to be permitted to carry forward. I can scarcely help feeling that I am looking upon others than those who actually occupy this platform to-night. I think I see Fuller, with his solemn demeanour, and in his own grave and impressive language, speaking to us, and saying, "Go on ; go forward." I hear a voice which multitudes of you cannot hear ; I see a form you cannot behold. There are, however, others on the platform, and out of this place, who can realize that eminent, that illustrious individual, as though he were present—his form, his manner, his deep-toned piety, his great and distinguished activity in the cause of the Redeemer. Here, too, may be seen in imagination Sutcliff, associating with this eminent individual, and sympathizing with the joys of this moment. Here, also, I fancy I see Pearce, Ryland, and men whose names are dear to our hearts, in connexion with this great cause. But, perhaps, you will be ready to say, "Ay, but there were giants in those days." Well, my friends, they were giants, intellectual giants, moral giants, and, if we are not successors of them in that point of view, yet we all know that God can work by the shepherd's boy, by the humblest individual, and, when the enemies of his truth become the giants, he can raise up his Davids to hurl the stone at the giant's head, and bring him low, even to the dust. Do you ask in what this cause began ? I answer, not in pomp, not in parade ; but in prayer, and prayer long preceding the commencement as well as accompanying the formation of the Society. One of those eminent

individuals whose name I have mentioned, I mean Sutcliff, was the man to propose that a monthly meeting for prayer for the spread of the gospel should be instituted—a suggestion which was adopted, and which has now happily become the prevalent custom of the religious world. Thus, great and eminent as Kettering is, I think it was at Nottingham that the formation of the Society actually commenced. Nothing on this occasion should be forgotten. We are within a day of the anniversary on which the discourse of Dr. Carey was delivered, containing that sentiment which has become an adage amongst us, “Expect great things from God; attempt great things for God.” But in what contrary circumstances do we appear on the present occasion from those in which the Society began! There is a contrast as great as between tears and triumph, as between the sowing of the seed and the reaping of the harvest, as between opposition and concurrence. Few and feeble, indeed, were those individuals who were first banded together in the little room near us, in order to form this Society. But now it is not an individual or two that feels an interest in the cause. Those individuals so associated were encompassed with many difficulties, surrounded with much opposition, and there was much doubt and hesitation regarding them in the public mind; but the tide has flowed, the cause has prospered, and ten thousand times ten thousand unite together for its promotion. It is no longer a question of experiment, it is a question of fact. We come here to night, not for the purpose of discussing the question whether it be proper or not to form a missionary society to send forth the gospel to the heathen world, whether or not there is a probability that effort may succeed to any extent, or that even it can be attempted; we come not to inquire whether the opposition of the great and noble may be successful in impeding those efforts; but we come to present before ourselves, in humble, yet joyful, congratulations, the fact, that thousands and tens of thousands, not only in our own, but in every other denomination, are sympathizing in this great cause, and are uniting in this great and glorious effort. It is remarkable, in looking at the history of the mission, that something of a peculiar and important kind has occurred every seven years since its commencement. The important event which took place at the expiration of the first seven years, was the movement of our missionaries from Mudnabatty, the first scene of their efforts, to Serampore, the formation of that station, and the setting up of a printing-press. Let it not be thought that the setting up of a printing-press was an insignificant event. It is an event which stands already connected and linked with the most important results which are spreading their influence every day, in the illumination of

the human mind by the light emanating from the publications sent forth from the press at Serampore. I hold in my hand, at this moment, a document which I esteem most precious, and which was the result of that event to which I have now alluded; namely, the first Bengalee New Testament, presented to me by the venerated Sutcliff, in the name of himself and Fuller, with an earnest desire that this gift, might bind my mind to the missionary cause, which was then becoming increasingly great in their estimation, especially in connexion with the printing of the scriptures. This book, if I may be allowed the figure, was the first stroke of the axe that was levelled at the root of the great and winding tree of Indian superstition, which, by its republication from time to time, and in other languages, as well as Bengalee, has, by its continued strokes, caused the tree to shake to its roots, and the reverberations to be heard from east to west, from north to south, amidst the congratulations and joys of the Christian world. With regard to the Bengalee New Testament, and the translation of the scriptures generally connected with it, let me say that objections were taken to them. Good men sometimes take objection to good works, because they do not accomplish these good works themselves. Objections were taken by some even in the Christian world, and something like contempt was attempted to be cast upon this translation of the scriptures. But mark how Carey meets the objection; for I have in my hand a letter of his on this subject, when he felt much the oppression of the objections which were brought against the translations to which he had devoted himself. Now that he has gone beyond the reach of our reproach or applause, we may look into his mind, and pray that we may catch his holy feeling of humility and love to souls. What is his language? He says, writing to Sutcliff, “We do not want the vain name of the men who have translated the scriptures into this or that language; but we do want the thing to be done, and we have not yet seen the least probability of any one’s doing it besides ourselves. We, however, wish every one to try and do all he can; this is no reason why we, who have begun before them all, should, to compliment them, throw away all which we have done.” At the end of the second seven years, another event occurred, which appeared of a very calamitous description, and this Bengalee Bible stands in connexion with it—I mean the controversy that arose in England respecting the translations made and the preaching of the word in India by our honoured missionaries. Men high in authority came over to England, and used every means to persuade the public that our missionaries were contemptible, incompetent, and despicable men; nay, I ought, perhaps, to use their own language, which was, that they were “fools, madmen, tinkers, Calvinists, and schisma-

tics;" "keeping out of sight their love of man and zeal for God, their self-devotement, their indefatigable industry, and unequalled learning," as says a writer, who did honour to himself, in one of the chief periodical publications of that day. But hear the reply to those objections proceeding from a quarter where, perhaps, few would have expected to find it. After three or four years of controversy the *Quarterly Review* thus writes:—"These low-born and low-bred mechanics have translated the whole Bible into Bengalee, and have, by this time, printed it. They are printing the New Testament in the Sanserit, the Orissa, Mahratta, Hindostanee, and Guzarat, and translating it into Persic, Felingia, Karnata, Chinese, the language of the Seiks and of the Burmans; and, in four of the languages, they are going on with the Bible. Extraordinary as this is, it will appear more so when it is remembered that of these men one was originally a shoemaker, another a printer at Hull, and a third the master of a charity-school at Bristol. Only fourteen years have elapsed since Thomas and Carey set foot in India, and in that time have these missionaries acquired this gift of tongues; in fourteen years these low-born and low-bred mechanics have done more towards spreading the knowledge of the scriptures among the heathen, than has been accomplished or even attempted by all the world besides." When we proceed to the next seven years, we touch upon another important period in our Mission—a period which has relation to a work that has since been carried on in a manner the most wonderful and the most surprising. Then it was that the West India Mission began. We shall hear more of that by and bye; and, therefore, I need not enter upon that topic. I will, however, say, for the fact is not generally known, that the true originator of the West India Mission was Dr. Ryland. He not only sent out or suggested that Mr. Rowe should be sent out; but, four or five years prior to that, he expressed his earnest desire that Jamaica should be visited. In this evening of glorious commemoration, we ought to bring before our view the wonderful providence of God in thus working primarily upon the mind of Carey in his secret retirement, and then upon the mind of Ryland. Will any one say that it was not the providence of God which led to the establishment of these missions? Here was an individual going forth to preach the gospel, who became the first link in that mighty chain and concurrence of circumstances which has wrought out in the end the emancipation of Jamaica. I will not refer to the interposition of the legislature; for it is Christianity which has broken the chains of slavery, and which has set an indignant foot upon the neck of that monster, and crushed it to the earth. The gospel of God has wrought out a double emancipation—emancipation from the

oppression of man, emancipation from subjection to Satan, the god of this world; and now we see our black brethren standing doubly free amidst the freedom and liberty which the legislature has, in part, accomplished, and the greater freedom and liberty which the gospel of Christ has effected, in imparting salvation to their souls, and in elevating them to the true dignity of man. Onward in the contemplation of the succession of events, we come in the next seven years to an event exceedingly important and solemn. I refer to it the more because it renders necessary an allusion to an individual whom I, for one, delight to honour—a man whose name, though it has not been so prominently brought forward on our missionary occasions as others, yet must ever be dear to the church—I refer to Chamberlain. That man of God, whom I knew so well and loved so much, whose commencement I witnessed, with whom I have sympathized, and whose career I have traced with no ordinary feelings—I say, assigning all the distinction that is due to every other of our missionary band, there was not a greater man, there was not a greater missionary, or more distinguished linguist—a man whose heart was more in the work, than the beloved Chamberlain. His death was an event indeed to be deplored. He was succeeded in his great and noble undertaking by our beloved friend Leslie, who has laboured with so much honour to himself, and so much success in the missionary enterprise. I must, however, state, that the daughter of Chamberlain is here, and nothing connected with one so truly worthy of being named and distinguished, ought to be forgotten upon this occasion. Chamberlain was called away; but mark you,—and pardon me, ye missionaries of the cross, if I say, follow his example, imitate his spirit, die as he did with the harness on; he would not leave his station, he would not quit his post, till his trembling hand rendered it impossible that he should hold out any longer; and it was only just as he left the shore in the Bay of Bengal that he sank in the waters, or rather we ought to say that his spirit ascended to God, and he took his place among those who will be held in everlasting remembrance. In order to prevent undue prolixity, I will not strictly adhere to these periods; but I will come to the last of them. Allow me to refer to the Mission to Africa. We are deeply indebted to Africa. We knew not how to promote her spiritual interests, but God found the men. The time was come, and Clarke and Prince, men exactly adapted to this work, were found, not by us, but by providence; and, were I to tell you all the circumstances of the case, I am sure there is not a Christian here who would not unite in saying, that the sending of these men to Africa, strictly speaking, providential in the most extended sense of the word; nor are the circumstances

which invest them at the present moment less providential, though in some respects more wonderful. Mark the providence of God: Clarke and Prince left Fernando Po with the view of coming to England. The lightning of heaven struck the vessel in which they were—not in wrath, but in tender mercy to the Christian church and to the heathen world. The vessel was dismasted; and, it being impossible to steer her in the ordinary way, she ran before the trade-wind, which carried her—whither? Not to Britain, or we might have seen them here; but that merciful calamity, if calamity it can be called, drove them to Jamaica, where they are engaged in preparing ten of the natives of Africa—men of the right stamp, men of clear minds, to go to poor, neglected, despised, trampled down Africa. Now, through the grace of God, Africa will emerge from its depth of darkness. Already, on its coasts shine the rising beams of the Sun of Righteousness. We have come to the period of a new kind of missionary agency different from that which has hitherto been employed. And mark how the providence of God accomplishes these things. This new instrumentality is not that of our sending missionaries to India, Jamaica, or Africa; but, the providence of God, by inflicting disease, or by other circumstances, sending our missionaries home, recourse has necessarily been had to native agency. The return of our missionaries, however, with their glad tidings, has awakened new zeal in our hearts, and has inspired us with new energy in the cause of our Lord Jesus Christ. Their influence, I will venture to say, has been most beneficial, not only in the particular locality in which providence has placed them in distant regions, but upon the churches of our own country, and upon our own hearts. Allow me to say, that we all stand in a most important moral position. This is the fiftieth year since the commencement of the Mission; and there are, perhaps, four thousand persons present, every one of whom stands in this great moral position, to be the blessing or the curse; to impede, by his inactivity and lukewarmness, or to carry forward, by his zeal and co-operation, the great missionary cause down to future times. Have you ever thought of your responsibility in this respect? We stand in close, intimate, and important relation to the future; and our conduct must necessarily bear intensely, for good or evil, upon distant times. We must live for others, and must prove a blessing or a curse to those around us. Oh! that our usefulness, our devotedness, our holy zeal and co-operation in the cause of our Redeemer, may distinguish our future lives, and cheer us in the recollection when on the bed of death! You have been reminded, by our Treasurer, that more must be done in future than has hitherto been accomplished. Remember, therefore, that now is the time to commence it. There is

much to be done. There is, in a sense, much land to be possessed—go forward and take possession of it. You are labouring in a successful cause—it must go on, there is no question about it. “The mountain of the Lord’s house shall be established in the top of the hills, and shall be exalted above the hills; and all nations shall flow unto it.” From the heights of providence we see them coming; and I feel, as it were, the ground tremble beneath me; it trembles as with the tread of coming ages; and seems to indicate that millions are thus approaching to the mountain of the Lord’s house, and that the glorious prophecies of inspiration are about to be fulfilled, when all the ends of the earth shall see the salvation of our God. Oh! that the infidels of France, who lived at the time of the commencement of this Mission, could witness the present scene! They predicted the downfall of Christianity, and intimated that the time was at hand when the knell would be sounded over the death of the Christian religion. Well, there is a sound; but it is not the *knell*; it is the *trumpet*, the trumpet of Jubilee which their unwilling ears, had they been present, must have heard. One could almost have wished that Voltaire and Rousseau were alive and present, to have felt, at least, the mortification of witnessing the falsification of their predictions and the growing triumphs of the Christian cause.

JOSEPH TRITTON, Esq., rose and said: In compliance with the wish of the Committee, I rise to second the resolution which has been so ably proposed by our excellent friend Dr. Cox; and, as he has alluded, at some length, to the topics which it naturally suggests, it will be wholly unnecessary for me to detain you by so doing. It was with considerable reluctance that I consented to take any part in the proceedings of this evening; not, I trust, from any want of interest in the novel yet gratifying circumstances under which we are met, or of sympathy in those high and noble objects we are assembled to promote; but because I cannot but feel that, in thus rising to address you, I am usurping the place of others who have far greater claims on your attention, and would do far better service to your cause, than myself. An occasion such as this, however, is not the time for yielding to thoughts of hesitancy, reluctance, or reserve—not the time for shrinking from that path towards which duty appears to summon us, or for refusing to lend our aid, howsoever humble and unworthy that aid may be. On the contrary, I conceive that this is a fitting opportunity for every one who has it in his power, to come forward for the purpose of expressing his attachment to the principles, his wishes for the success, and his prayers for the welfare, of this excellent Society. I believe, could we bring under review the most important events of the last fifty years, events which occupy so prominent a place on the

page of history, and in the memories of those who have outlived their occurrence, I believe there are few, if any, to which this meeting would revert with livelier satisfaction than to those connected with the formation of the Baptist Mission. The record of the past informs us that the period of its establishment was one of eventful interest. Kingdom was rising against kingdom, wars and rumours of wars were distracting the peace of the world; Anarchy and Revolution had unfurled their banners, and were deluging with bloodshed the soil of neighbouring lands, while schism, and feud, and faction were rending the bleeding bosom of our own. It was amidst this chaos of conflicting elements, amidst these scenes of strife and of discord, opposed by some, slighted by many, and welcomed by few, that it made its first appeal to the sympathy and support of the Christian public. It was then that those holy men, the memory of whose excellences has hallowed the spot where we are assembled, and whose names deserve to be perpetuated while time can roll them onward, it was then, thus animated by the purest motives, and looking to their God to crown with his effectual blessing their humble efforts, sent forth on its embassy of mercy this messenger of peace—this, the object of their affections—this, the offspring of their hopes—this, that may indeed emphatically be called “the child of love,” though horn in bitterness and nurtured in convulsion. And if the formation of this Society was eventful, not less so has been its rise and progress; and retracing, as we do this night, so many years of successful labour, does it not become us to join in the expression of gratitude which this resolution embodies to Him who has thus far permitted it to prosper, and upheld it in all its goings. It is true that it has had its trials, and it has them still; and where is the enterprise of any extent that has them not? Only the last report tells us, that death hath summoned from the sphere of his labours one of its most attached friends and devoted secretaries; one who had spent many hours of toil in its service.

“His call at midnight came,
When, starting up to hear,
A mortal arrow pierced his frame;
He fell, but felt no fear.
His spirit, with a bound,
Left this encumbering clay;
His tent, at sunrise, on the ground,
A darkened ruin lay.”

The last few months have also witnessed a melancholy addition to the list of its losses; but events like these have a language, and a powerful one it is, bidding us all to work with greater energy while it is called to-day, lest around us, also, should soon gather the shades of that night when no man can work. And what an opportunity is now before us! Look at one of the prominent objects to which the Jubilee Fund is to be devoted, the establishment of a college for training the liberated

Africans, that they may bear the gospel to the land of their birth, and tell their benighted brethren the great things God hath done even for them, whereof they are glad. From that land and those brethren they were once torn by the malice of man; but behold and admire the change! To them they are about to return by the mercy of God! We are told of their willingness, their eagerness, to go; and we appeal to you to-night to assist in preparing them at once to embark on their high and holy mission. They will go, not, it is true, under the patronage of the mighty; not enriched with the treasures, the learning, or the wisdom which the world deems necessary; these are nature's children, trained and tutored in the school of grace, and we, if we have derived our instructions from the same sacred source, shall surely sympathize with them, and lend them all the aid in our power, in this their labour of love. Ye sons of Africa! once enslaved but now enjoying the best of freedom, sweet shall be your toil, and beautiful your feet on the hills of your fatherland, while, publishing to its dwellers the glad tidings of peace, ye forget the insults and the sorrows of years that are gone. The noxious blast that hath sung the dirge of many a generous philanthropist, whose compassion bore him to your clime, that blast shall be but as the grateful breath of heaven to cool your swarthy brows; and that river, that rolls its pestilential waters over the lifeless ashes of those who have sought to track its windings or to trace its source, that river shall, perchance, bear witness to the first vows of your converted kindred, and catch, as it passes onward, the songs of their gladness and the anthems of their praise. The claims of Africa are urgent; her millions invoke your aid. Go, help to unfurl the banners of the cross, where the pennon of the slaver hath waved too long. Go, station the minister of truth where the man-stealer tracked his helpless victim, go in the strength of your Maker, and in the love of him who gave himself for you, in his smile shall be your victory, in his presence your final joy. The services connected with this Jubilee will soon come to a conclusion—too soon, I think, considering their interesting nature—and I, for one, shall return to engagements and avocations far less interesting, far less attractive. I know not with what feelings you will bid farewell to this hallowed spot; but my own will, I think, somewhat resemble those of the astonished multitude of old, when, after witnessing the wonders of almighty love and power, they returned to their homes, exclaiming, “We have seen strange things to-day.” We have seen the seed which was sown in so much weakness, and over which have swept the storms of many a year, springing up on distant plains, and producing an abundant crop, from which the reaper hath gathered many a golden sheaf for his master's garner! We have seen the

spark, which at first the faintest breath seemed likely to extinguish, gradually enkindled, till, bursting into flame, it has illuminated the darkness of distant lands, chased away the shades of ignorance and oppression, beamed, as with an angel's smile, on the dark cell of the captive, and melted the very bonds of iron that enchained his writhing limbs. We have seen the vessel, at its launch, feebly manned and sparingly equipped, surmounting every billow, and riding scatheless amidst the tempest's fury, while it has borne the heralds of peace from clime to clime, and country to country. We have seen,—but I pause; its noblest triumphs are yet to come. Standing on the confines of the past, you are preparing, with renewed energy and vigour, to assail the outposts of the future, and are entering upon a fresh campaign in that sacred service, whose triumphs shall be witnessed, and whose blessings shall be realized, by rejoicing thousands. Our excellent missionary, Mr. Knibb, told us at the last anniversary, that perhaps our next meeting might be in the Jubilee of the world! And, if it should be so, with what feelings shall we then regard the institution which is the subject of our present appeal. The warrior tells us that he loves, in his age's lateness, to contemplate the trusty blade that hangs sheathed and bloodless in his peaceful hall, and to think of the day when, at its point, he won the freedom of his fellows and the smile of his sovereign's favour. The minstrel tells us that he loves to remember the harp of his youth, which hath oftentimes charmed and cheered, and solaced his spirit, ere useless and untuned it was suspended by the hand of time on the willows of the past. The traveller tells us, that, while he looks delighted on the morning sunbeams as they break upon his path, he cannot but recollect with gratitude and pleasure the star whose fainter splendour smiled on his midnight way. And such may, perhaps, be our feelings, if through that mercy which we do not deserve, but in which we desire to trust, and the knowledge of which we would propagate to others, we are permitted to lift up our heads with joy and our voices with gladness in that day, when this Society, with many a kindred institution, whose existence shall be no longer necessary, shall be cast aside as the timeworn, but trusty scaffolding, when the structure which it served is completed and crowned.

The Rev. A. G. FULLER being called forward, said: It is with the highest satisfaction that I support the resolution before us; and the more so as this is the first occasion that has presented itself to me at a general meeting of the Baptist Missionary Society, to express those warm and ardent sympathies which, over a ministry of fifteen years, have burned within my bosom. I cannot, like our venerable friend who first spoke, refer to the beginning of this society from any personal know-

ledge of it at the time. But a considerable portion of its early history passed directly under my notice. The recollections of childhood, though they are not of the same character as the remembrances of maturity, are not less vivid, not less interesting, not less pleasing in their association. I feel the deepest gratification, in looking around me, to behold many of the companions of my youth. It is a source of satisfaction of the highest kind, to be present on an occasion like this. Who could have imagined that such a scene would have been presented in this place? I remember the time when the successes as well as the difficulties of this society were spoken of in all that beautiful simplicity which characterized the communications of my revered father. I remember the time when I heard him say in the vestry, in tones so mellow and so deep, as he read a letter from Carey, "The chains of caste are broken, and who shall mend them?" We have heard of the difficulties, the great objections, with which the society had to contend at a very early period of its history. Amongst these objections, I well remember that this was put forward, "You are leaving the scene immediately around you, the home to which your energies ought to be devoted, to go and expend them on a foreign land, and upon individuals on whom your eyes have never looked." That objection, we all know has received its answer. No sooner did Carey and Thomas reach their destination on a foreign shore, than the society actually employed missionaries throughout various parts of Great Britain. But it has been said, and it was said at an early period, This is a sectarian society, and therefore it is not to be supported by men of liberal principles, or men possessed of a catholic spirit. My father made application to the celebrated Cecil for a subscription to this society. Cecil observed, My great objection to it is, that you preach "baptism." My father replied, that he did, and inquired whether Cecil, if he believed in it, would not do the same. He admitted that he would, but added, "You make too much of it." My father rejoined, "Well; we do not make regeneration of it." Cecil gave him a guinea; but my father made this memorandum in a book for the guidance of the excellent Mr. Pearce when he went the following year to solicit subscriptions, "He is a good man; but he does not like to be acquainted with dissenters." This sectarianism, however, ought to be looked a little in the face. I will turn to one of the minutes of the society, recorded in a book which my father kept, "October 1st, 1793," one year after this society came into existence, "Resolved, that a donation of five guineas each be presented to the Presbyterian and Moravian Societies for the propagation of the gospel among the heathen, merely as an expression of affection towards them and fellowship with them, in the great design of evangelizing the world." Allow me to read

another passage expressive of the same sectarian spirit. "Resolved, that, in consideration of the Moravian mission being under some pecuniary straits, 20*l.* be presented to them by this society as a token of brotherly love." And now that I am upon the subject of this sectarianism, I ask our independent friends what they think of the sectarianism of the little meeting? Why, they tell us what they think by opening the great meeting, and being present on this occasion. I am sure that I may say, without fear of contradiction, that it is their Jubilee as much as ours. Suppose that, under a feeling of bitterness, under the influence of envy, they had been disposed to resent imagined sectarianism in other people, they would have entirely withheld their countenance, friendship, and sanction, and, though the parish bells have been ringing merrily, they would have been no music in our ears. When I think of the brotherly love that prevails among the different connexions in this town, and I refer more especially to the two denominations to which I have already alluded, I see in it but the perpetuation of ancient and past alliances. It is my glory to come here and reflect on what my eyes beheld when a child, when my venerated father and his honoured friend, Mr. Toller, lived together in Christian amity, love, esteem, and respect, each moving in his respective sphere, but closely allied by ties of the strongest nature. They knew how to advocate their respective principles, when proper occasions presented themselves; they knew well how to speak of baptism, and of its subjects, and of its mode, under circumstances which wisdom and propriety taught them; but they never were the men to magnify the points of difference, they would rather multiply the points of contact. Reference is made, in the resolution which I am called to support, to those high personal characteristics which distinguished the early promoters of the baptist mission. You will bear with me for a moment, if I just run over the epithets employed to distinguish these excellent men:—"The spirit of prayer which preceded and accompanied it, and the piety, talents, and devotedness and perseverance of its early friends and promoters." Yes, it was a time of prayer, of great wrestlings with God. Prayer-meetings with them were not matters of course, but were the breathings of the heart. United as the heart of one man, the persons here referred to strove together for the great objects laid before them. They took hold of the strength of God, and in that strength they wrought wonders, as with the sword of the Lord and of Gideon. I cannot but advert to one example of that piety, of that solemn prayer. It was furnished on the occasion of sending out Carey and Thomas to the East Indies. My father writes respecting a prayer-meeting held March 20, 1793:—"We conducted it in the following manner. The forenoon was spent in prayer. At two o'clock

Mr. Thomas preached from 'Their sorrows shall be multiplied that hasten after another God;' proving how this truth was exemplified in the state of the heathen, and exciting the compassion of Christians to endeavour to rescue them from their miserable situation. After sermon there was a public collection for the mission. At six, Mr. Hogg preached from 'The will of the Lord he done;' and, after him, Mr. Fuller addressed brethren Thomas and Carey, from 'Peace be unto you; as my Father sent me, so send I you.' After him, Mr. Thomas read a very interesting interview which he had with the Brahmans just before leaving India." In this manner they conducted the business of the society. It always furnished an occasion to them for fervent supplication and thanksgiving to God. Allow me, before I close, to advert to the necessity of personal piety. We may be carried away by the strong excitement of feeling pervading an occasion like this, and be carried out of the bounds of our own personal Christianity. I know that there are individuals here who resided in this town when the society was formed; but I do not know that they are all children of God, and have the hope of eternal glory. Oh that this may be a jubilee to some immortal souls who have hitherto lived without Christ and without hope in the world! There are young friends here, and I love to meet them. Many of them, I have no doubt, will live to see the Centenary; but where shall we be then? I, with many around me, cannot expect to see it; but we hope in God that we shall be in the position which our fathers now occupy, looking down upon the assembly of our children, or our children's children. We look to you to carry on this cause. The religion of children is acceptable in the sight of God. The decision of children—for children can be decided, in spite of all that man may say—God regards with approbation.

"The flower, when offered in the bud,
Is no vain sacrifice."

Mr. Fuller concluded by reading a letter from a lady, enclosing 50*l.* towards the objects of the Jubilee.

The resolution was then put and carried.

The Rev. J. P. MURSELL then rose to move,

"That this meeting acknowledges the mercy and faithfulness of God, in having sustained the Society through the long period of fifty years, and, notwithstanding the great and frequent difficulties with which it has had to struggle, enabled it to attain its present extent and efficiency in the East and West Indies, and other parts of the world; and desires to express its affectionate sympathy with all our missionaries in the joys and sorrows connected with their arduous and important work."

I hold this to be the most important, as it is obviously one of the most imposing meetings ever convened for any public purpose whatever. That so many thousands should be gathered together in the comparatively small

town of Kettering, to evince their sympathy with any object connected with the public good, is a most gratifying sign of the times, but especially so when that object is the advancement of Christian missions. However, I am glad to be relieved from the necessity of making a speech on this occasion. I hold in my hand a letter, which has been committed to me by a respected friend, known and loved by all who have been trained in the baptist college at Bristol. I shall, with your permission read it. It is a letter written by Andrew Fuller to William Steadman, about Dr. Carey, and bears date Kettering, 25th January, 1793.

Dear Sir.—I saw your affectionate letter to Mr. Carey this week. We feel much obliged to you for your friendly donation, and for the obliging manner in which you express your readiness to forward the good work so far as your influence extends. Give me leave, sir, to inform you, that the committee, being informed of the Rev. John Thomas, (a baptist minister, who, for several years past has been attempting to introduce the gospel amongst the Hindoos,) being now in London, made inquiry into his character, principles, abilities, &c. Another committee meeting was held at Kettering, January 9th, in which the result of the inquiry was reported. It then appeared to the committee, that there was an open door for preaching the gospel in India, that Mr. Thomas had done considerable good already, that he stood in need of public support in the execution of his work, that Mr. Thomas should be invited to go out as a missionary from the society, and that, should he accede to the invitation, the society should provide him a companion, to go out with him in the spring. It was a very solemn day, kept by us all in fasting and prayer. Towards night, Mr. Thomas himself arrived, cheerfully acceded to the invitation of the society, and agreed to go out in the spring (he thinks, early in April). Mr. Carey being present, in answer to the question, Who would go with him? as cheerfully offered himself. You may easily conceive, dear sir, that we rejoice in these things with trembling. We wish to do nothing rashly, on the one hand, or tardily, on the other. We have not engaged in this business in a hurry. Ever since the year 1784 we have had monthly meetings for prayer throughout all our churches, for the spread of the gospel amongst the heathen. Of late, it has appeared that we ought to do something more than pray. We have set our hands to make an effort. (Think upon us, our God, for good.) We have begun a subscription in the country, which, at present, amounts to about £150. The work still goes on: £300 or £400 more will be necessary to be raised in about two months. We rely upon the blessing of God, the goodness of the cause, and the assistance of our brethren throughout the world. We thank you for your kind offer to use your influence in your connexions. Any sums transmitted to me or the treasurer, at Thrapstone, Northamptonshire, will be gratefully received. The sooner the better, as the time is short. For a particular account of Mr. Thomas's labours in India, I must refer you to Mr. Rippon's *Baptist Register*, the next number that comes out. We have solemnly bound ourselves to God and one another, to strain every nerve in this good work. The harvest is great. The Hindoos show a readiness to hear the gospel; some give the greatest proofs of being already converted, particularly two, one of whom, especially, possesses promising abilities for the ministry. I will close my letter with a gospel hymn which he has composed, which, though the metrical form be lost in the translation, will suffice to show you the spirit of the writer." [Then follows the hymn, which I shall not read.] "Judge, dear Sir, whether such an opening ought to be neglected for want of exertion. All my brethren unite in love with

"Yours affectionately,
"ANDREW FULLER."

The hand that wrote that letter was the hand of one of the greatest and noblest spirits that ever lived; the ornament, not simply of the denomination, or of the great nonconforming body, but of the church at large. I am told, that the excellent and celebrated Hall once said, "When Almighty God sent Toller and Fuller to Kettering, he seemed to summon his attributes to confer a blessing on that population." But "the fathers where are they? and the prophets, do they live for ever?" Standing on the ashes of the dead; standing on the very tomb of one of the greatest men that ever lived, "let us gird up the loins of our mind; let us be sober, and hope to the end," resolving to be "steadfast, unmovable, always abounding in the work of the Lord." I am exceedingly sorry that any thing should have occurred in the recent history of that mission with which most of us are closely identified to have awakened any want of understanding, any unkind feeling among a portion of another denomination. I think that the missionaries belonging to our body have been exceedingly injured. I feel, however, that this has been done by individuals, and not by the independent body at large. I think, again, that these individuals have been answered. Our friend and brother Knibb, that strange Luther of his day, has come across the Atlantic, and lifted his clear brow, and opened his eloquent lips, and he has made our defence to friends as well as enemies. That having been done, I have not another word to say on the subject but this, "Grace be with all them that love our Lord Jesus Christ in sincerity." We cannot at any time, and at this period above all others, afford to be disunited. The enemy is looking from his dark recesses, and frowning malignantly upon us. Every attempt is about to be made to defeat our projects as dissenters and Christians. We shall be impeded, if any power can effect it in the great march we are prosecuting. Let the baptists, therefore, and the independents, be as united as they can, and let us never magnify points wherein we differ, but rather seek to dwell on the broad features in which we all agree. This, I am sure, is the last town in England in which any such allusions are required. Here the people have said long ago, "Let brotherly love continue." One of the most beautiful specimens of harmony that the Christian church presents is to be found in the little town of Kettering. I should exceedingly regret if any thing should occur, to occasion one discordant note; nor will I, as an individual, lift my hand in any way in proceedings of any kind, that will serve ultimately to dissever and disunite the great sections of the church of Jesus Christ. I pray you—not as a father, for though grey, I am but young—I pray you, let us be united. Though our friends do not like to be baptized, do not let us quarrel about that: we do not like to be sprinkled. If we

are hickering upon these subjects, advantage will be taken of us. Let the prayer be learned in our day, "That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

The Rev. J. Tinson, in seconding the resolution, said: Having spent twenty of the best years of my life an humble but grateful agent of this missionary society, it may be expected that I should have something to say on this joyous occasion. It is, indeed, a season of hallowed delight; and we have no sympathy with the heart that does not feel the enkindlings of brotherly affection, and that does not feel that gushing gratitude to God, which this season prompts and demands. We have heard of what the society has, under God's blessing, been enabled to accomplish. We have been called upon to rejoice in the success which has followed the efforts of your missionaries in the East, and in the West; and we do, and we will rejoice. But we meet not here to give praise to man; to eulogize the agency that has been employed; but we meet to mingle our gratitude and our thanksgiving to God for the great things which he has done, whereof we are glad. I will not touch upon what has been effected in the east; but I must say, that our prospects in the west are such as to call forth the most lively gratitude. How different is the state of things now from what it was even when I went to that country! There was then little encouragement; on the contrary, it was difficult for a missionary to get permission to preach. But that vile thing, which hung like an incubus over the length and breadth of the land; that foul spirit, slavery, has sunk before the power of truth, and has been destroyed in the British colonies. At the present day, we can go through the island, and publish the glad news of salvation. In the islands around the prospects are equally cheering. Haiti, with her vast number of inhabitants, is open to the labours of missionaries. To South America we could send men, and here they would find ample scope for their exertions. If we turn to Africa, we find an opening there; and, thanks be to God, our society is taking part in that delightful labour. Africa, with her (according to some) 150 millions of inhabitants, has, as yet, had little done for her. Missionaries have gone, but how few are they among so many! We now have entered upon that field; and, to those that are conversant with that young but interesting mission, the hand of the providence of God will appear to have been most manifestly displayed. Think of its commencement. It was cradled, I had almost said, in the mission at Jamaica. The people there felt for their father-land. God fitted our brothers Clarke and Prince for the work in which they have been engaged, in a most singular manner, training them for the

undertaking, when they knew little, perhaps thought nothing, of the mode in which God was intending to employ them. You are aware that they have visited Africa; that God has owned their efforts; that a small church has been planted on the island of Fernando Po, from which the rays of divine light, we trust, will irradiate, and pierce into the interior of Western Africa. But how are we to obtain the funds or the labourers? Here, again, we may rejoice at the prospect before us. Send Europeans—they fall victims to the climate: but we have men in Jamaica, who will soon be in training; and, taught of God, filled with the Spirit, and having the needful instruction, they will go forth with hearts fitted for this great work. Where, however, is the Christian who does not feel the responsibility associated with his privileges? If ever there was an occasion when the Christian ought to retire from a public service to his own home more than usually impressed with the responsibility of his station, methinks it is this. "What hath God wrought!" Look round and see the chain of caste breaking; infanticide abolished; suttees extinguished: the Bible translated; slavery annihilated; the man once a slave, now standing forth in all the dignity of his nature, a free man, and a free man in Christ Jesus. Visit many thousands of their habitations, and see the change the gospel has produced. Instead of the low and vile hut, scarcely fit for the meanest animal to reside in, you have the neat, comfortable, and decent cottage, where the negro, with his wife and family, can sit down, and read the word of God, engage in prayer, sing the praises of heaven, and thus rejoice in the very best sense in that liberty which God, through his church, has given them. It is religion, and religion alone, which has wrought these changes. It is the gospel which must remedy the evils under which the human family groans. Turn to Africa. Think of bleeding, long-depressed Africa, peeled and frittered by the cupidity of the white-man, and then think of her claims. Still, the slave ship is there, waiting to carry her children into bondage. Still, nearly half a million of Africa's family is every year sacrificed to the demon of slavery; and how will you stop this! Will you send out philanthropic expeditions? You may; and, so far as they tend to elevate the condition of the people, we bid them God speed. But it is not by these means that the work we desire to see accomplished, is to be wrought out. No; if you would raise them into freedom, and into the image and favour of God, it must be done by the instrumentality of the gospel. Before I retire, permit me seriously and affectionately to say, that, while we rejoice in what God has done, we should not return congratulating one another upon the past achievements of the mission, to sit down in indolence and carelessness. Let not those things which have been brought before

you be like a piece of hot iron thrown on ce, that may hiss for a little time, and then become colder than ever. You should go forth like the poor negroes in the West Indies, saying to your neighbours, relatives, and friends, "Come to the house of God; come to the work of the Lord; come, unite with us, and we will do you good; and God shall bless you."

The resolution was then put, and agreed to.

The Rev. Wm. Brock moved—

"That this meeting, while it hails with joy and gratitude the prospects now opening before the mission, and feels it a privilege to be engaged in the service of God and the propagation of the gospel, would acknowledge the responsibilities connected therewith. It desires, also, to express its cordial approbation of the objects of the Jubilee Fund, and, for their accomplishment, recommends united, self-denying, and generous effort."

In moving this resolution, it may be desirable to bring before you a subject to which your attention has not been distinctly called, viz. the objects to which the Jubilee contributions are to be devoted. We like to know for what purposes our money is subscribed; and I will, in a few words, state what the objects are. The first is this: the purchase of necessary premises for carrying on the worship of God, and for the residence of missionaries in different parts of the world. I am quite sure that that is an object which you will deem worthy of your consideration. The second is, to relieve the Society from the embarrassments under which it has laboured. Dr. Carey once said, that the greatest glory of the missionary enterprise was embarrassment. I do not know that our Chairman is prepared to respond to that sentiment. At all events, get out of your present embarrassment, if it only be to plunge into greater. Let us do our duty, and not break up till we have done it well. The third object is the exploration of new fields of labour. It must be known to you, that the funds of the Society can hardly be legitimately employed in visiting the interior of one island after another, at a great expense, in order to see where and how God would have us to employ our missionaries. We have the continent of Africa almost entirely to explore; and one of the objects for which money is now asked is, that, instead of drawing on the ordinary funds of the Institution, we may have the means of exploring that great country, and knowing where God would have us send our brethren. Another object is, the erection of denominational premises in the metropolis. I only wish that you were all on the Central Committee; and then, if you did not carry out this one object, I have mistaken John Bull's notions of comfort. *This is the place to hold a central committee; this is the place to have an annual meeting,—for there is nothing like it at Fen Court. This is not a mere matter for a smile, or a mere matter of comfort, but a matter of absolute necessity. Here is a Baptist Mis-*

ionary Society, without any suitable house in which to carry on its operations. The premises now occupied are exceedingly inconvenient, and very badly situated. There is not a room in them to which a country minister can invite a friend, or rest his weary limbs, or refer to a library to supply the scantiness of his own shelves. It must be admitted, that, with twelve or fourteen hundred baptist churches, this ought not to be the case. If you think that this is a good object, let there be an additional sovereign, or half-crown, or five pound note, given for these missionary premises, and you shall have the benefit when you come to town. Another object is our missionary college in Jamaica. There are many men prepared to go to Africa; but there rest upon the first movement there results and consequences which we cannot estimate. Let these men go with a false theology, let them begin to work in a bad way, let them be ignorant of the gospel, and there will be undone at the beginning the very thing which Clarke and Prince have been trying to do. Therefore, that there may be no need of an Andrew Fuller, to fight and beat out of the field the men who have been the bane of the church and brought dishonour to God, let us have the college of Jamaica placed under the guidance of some honoured brother or brethren, who will train up a race of men valiant for the truth. Having thus called upon you to accord with the resolution, I am now about to ask you to disagree with it. I am not on the Jubilee sub-committee, and therefore I shall not commit myself; but I shall certainly try to commit them. There sits beside me Dr. Cox, a man who understands problems, and I will leave him and you to guess at the result of the following proposition. Given, the translation of the scriptures into so many languages that five hundred millions of the human race can read the bible through the efforts of the baptist missionaries—given, the abolition of slavery in Jamaica, principally and mainly, and we have the highest authority for saying it, through the efforts of your missionaries—given, the occupation of Jamaica, in many portions of it, by your own brethren—given, the fact that you have there a large body of men who are just about to take the liberty of maintaining themselves, and who, by the right and legitimate impulse of the voluntary principle, are just about to bid you adieu—given, moreover, the possession of some of the finest grounds for moral cultivation in the East Indies—given, the finest band of translators that the world has ever seen—given, that noble band of missionaries, of whom we have the representatives here—and given, lastly, the Jubilee at Kettering, with representatives from every part of the denomination, with every heart leaping with joy—with every body wishing they could reverse the course of things, and have a jubilee every year—given all this, and more than all this,

and now I leave you to tell the result. These grave and reverend seigniors have put forth as their desire and intention, after all these things have been given to them, that there shall be nothing done; for, if there is, we shall augment the annual expenditure of our mission. Is there any man in this place who, with such items, with such premises, would ever have come to this extraordinary conclusion, that there should be nothing done,—nothing at all,—because we should only have an augmentation of the annual expenses? Is that like attempting the conversion of the world with only £13? I ask you to adopt the resolution, with the simple condition, that the annual contributions shall be raised. There is another point. We are called upon to express our sympathies with all our missionaries. I will state what we did in the county of Norfolk the other day; and I submit the plan to you for your adoption. We went from town to town, holding a succession of meetings, and at every one of them I drew up a resolution expressive of continued confidence in our missionary brethren. It was distinctly announced and explained to the people. And let me tell you, that, in every one of those meetings, the Independent ministers who joined us lifted up their voices along with ours; and in one of them an Independent minister seconded the resolution. "That plan ought to be adopted by every auxiliary in this kingdom, and more especially at the Jubilee meeting. I like the latter part of this resolution. I do not see why, as the world goes to Newmarket, the church should not go to Kettering. I do not see why one class of men should go to the racecourse, and we not have our meeting here. We have gone about with sad countenances, with gloomy, sorrowful faces, too long. Let us do so no more; let us tell, with gratitude, what God has done for us, and intends to do again. There is opening before us the celestial empire, not in name, but in fact. There is the prospect of making the Pacific Ocean pacific not in name only, but in fact; of making the Friendly Islands friendly to the shipwrecked navigator, a home and an asylum for those in distress. There is the prospect of making our own country *Great Britain*. If I ever thought well of my country, I do so at this moment; and I say—

"England! with all thy faults, I love thee still."

Great Britain, not in the acts of parliament, not in the statute book, not in queen's speeches, but great in its character, great in its resolves, great in its enterprises; great, inasmuch as it lays hold on the greatness of Omnipotence, and goes to do the work of the Lord to the very ends of the earth. You are called to speak with gratitude of the past; but, at the same time, recollect how many evils are to be removed. Slavery is not extinct, or any thing like it—and if ever it does become extinct it must be by your efforts;

and I call upon you to take your stand with that godlike object before you—removing the monster out of the way. There is infanticide still existing in it most shocking form, and there is the glorious prospect of sending the gospel to take away the principle from which infanticide proceeds. It will tell father and mother that there is no reason or rule why human life should be sacrificed. It will tell them that the child is to be nourished up for God, the female as well as the male. There is more than that; there is all that you and I have enjoyed in domestic blessedness. There is the prospect of giving this state of things to the world, that mothers and daughters shall be just the mothers and daughters whereby the universe shall be blessed. Let me have another problem. Given, such mothers as we have here; given, such wives as we have here; given, such daughters as we have here: and what would be the result for poor, down-trodden, miserable humanity? Oh, what scenes of domestic blessedness! Oh, what occasions for the proper display of the social principle! How much honour would redound to God—how much happiness appertain to man! I love to think what religion has done for you and me in these matters. Ladies, it is not yours to be supreme, it is ours. It is yours to obey. But though it is ours to be supreme, yet it is a supremacy in which there is to be nothing capricious, nothing tyrannical. You are not to be our drudges to-day, and our toys to-morrow. You are our companions—you are our helpmates. You are the participators and sharers in all our troubles in the first instance, and in all our joys in the second. Mahomedanism tells its votaries that women have no souls, and it treats them with most admirable consistency. Paganism tells its votaries that the women are like the beasts that perish, and it is consistent also. Christianity tells its votaries that the women are "bone of our bone, and flesh of our flesh," and we treat them accordingly, by nourishing and cherishing them, even as the Lord the church. All this we are going to send to the ends of the earth. But better than all that, there is the salvation of the soul! Where, within the compass of human apprehension, where within the grasp of an archangel's thought, can you find an object so grand, so sublime as this? We are called to thank God for the past, and to take courage for the future; and I beseech you to give us a right good collection to-night. But it may be said that this is coming down to a lower subject. There stands a Cynic—I do not mean in reality, but in poetry. A man with an elongated countenance and a narrow mind, and he says, "There is degradation in talking about the salvation of human souls, and then to talk about the collection—speaking in one breath about the consummation of the sublime, and then about the beggarly elements of the filthy lucre of this lower

world." Let him have his argument. But if there be such a man as that here, I would say, My friend,—for I would call him so, though there would be something like poetry in it,—I have not brought down a great subject to that which is grovelling, but I have raised that which is grovelling up to the elevation of that which is sublime. The time must come, and God grant that to the baptist denomination it may come this Jubilee, when the contributions to his cause shall be made as devoutly and as religiously as we participate in the elements whereby we commemorate the Saviour's death. High time it is, that instead of casting our mite into the exchequer of the Lord—instead of throwing it in in a careless way, because Mr. Knibb or any one else had spoken, high time it is that contributing should be made a religious act. When that is done, the cynic will see that we shall have brought up the grovelling to the sublime. Not many weeks ago I was called upon to visit the dying bed of an aged member of my own church, where all was significant of poverty, but where there was that air of cleanliness and wholesomeness, which Christianity is sure to give to the cottage of the poorest. There she lay, extended on her dying bed: she called me to her side, and when I had administered the consolations of religion, she said to her daughter, "Fetch me that caddy that lies upon the shelf." A caddy was brought; the poor old lady raised herself upon her dying bed, and with a trembling, aching, pleasurable hand, she opened it, and there lay folded up a paper directed to me, from a fear that she might not see me before she died. With her dying hand she placed it in mine, and said, "There is my contribution to the Jubilee Fund." I counted it, and found that it amounted to three shillings; the mite of a widow, for a widow she was. I inquired whence she obtained it. She replied, "As soon as you said about the Jubilee, I extracted a farthing from my butter, a farthing from my tea, a farthing from my sugar, and I obtained a few farthings from some of the other poor members of the church." Having placed it in my hand, she said, with a faltering, quivering, but confiding heart, "Now, Lord, lettest thou thy servant depart in peace."

The Rev. W. KNIBB then stood forward to second the resolution; and, in doing so, he said, Among the multiform names that I bear, some very fine, and some very foul ones, that of Macaroni-hunter stands most conspicuous; and, without descending to that which is grovelling, I shall be exceedingly glad if we can this evening so raise that which has been already contributed by the liberality of our friends, that it shall reach 10,000%. I only wish I had the money to give, I would not take the trouble to beg. I have never regretted the want of money, except as it has cramped the desire I felt to contribute it to the cause of Christ. But I do hope that

there are many here that will bestow their wealth for the best of all purposes that can engage the attention of the Christian heart. However, I am aware that you will not be satisfied if I talk about nothing else but money; and I have so much confidence in the result of this effort, that I am certain there is very little necessity for talking about it. I assure you it is with very great pleasure that I can identify myself with Kettering. In Kettering I was born; but I never wish in Kettering to die. In Kettering I received those very few elementary instructions which were conveyed to me; but I wished to diffuse that which I had received, throughout the islands of the West. It is to the scenes which have transpired there, and to the deep-toned interest which now pervades that happy land, in regard to this and other missions, that I shall for a short time direct your attention. Oh that the brethren in Jamaica could see the Jubilee of Kettering! Oh that the brethren in Kettering could see the Jubilee of Jamaica! They will hold their Jubilee to-day. They will be with us in spirit. They know we are here; they know what we are doing, and they will commend us in their hearts to that God who has summoned us to missionary labour, and who is now giving us increased prosperity. Reference was made by Mr. Brock to that confidence you should express in your missionaries abroad. For my own part, much as I love the approbation of good men, I am exceedingly careless in this matter. Our characters are written on the banners of freedom in Jamaica. Our characters are inscribed on thousands of negro hearts. Our characters are written in the destruction of every treadmill in the island. Our characters are engraved on the tomb of colonial slavery. Our characters are written in the official documents of every governor that has been to Jamaica, actuated by proper and right principles. Our characters are inscribed in the last Act of the Jamaica House of Assembly, by which we are relieved from all public and parochial taxes. My brethren, by whom I am surrounded, and the honoured committee with whom I am still in association,—an association of a fraternal kind,—know the difficulties with which we have had to contend. They can see the onward march which has led to this Jubilee. They know the time when our hearts were pained in consequence of what we were called to endure for our attachment to liberty. Firmly attached to principles which I believe are contained in the Word of God, I have, nevertheless, a heart to embrace every Christian that breathes. I love him the better if he conscientiously differs from me, and can hold out the olive-branch of peace. He has as much right to think that I am wrong, as I have to think he is wrong. I long that principles like these may be diffused. The time is coming when not the least credit shall

be attached to the man who is so ashamed of what he says that he dare not put his own name to it. I am not ashamed of my name. I am not at all ashamed of it in Jamaica, in the Colonial-office, throughout Britain, and least of all am I ashamed of it in Kettering. But let us go to Jamaica. Let us see what religion has done there, untrammelled by the state, unfettered and free; and let us see the result of the voluntary principle. I maintain that it is an insult to make me pay for that of which I do not approve. If there is a time when these things ought to be said, it is the period of Jubilee. I believe that if religion could be unallied with the state—if, with eagles' wings, she could fly unfettered and free, she would soon cover the earth. As I maintain these principles, have I not a right to express them? I have a right as a Kettering man; I have a right as a Briton—a right that I never will surrender; and I have a right as a Christian. Would you not suppose, my brethren, that if there were one set of people on earth on whom the ecclesiastical fangs should not rest, it should be the lately emancipated slaves of the islands of the west. But the moment they were free, they were taxed two shillings per annum to support an establishment from which they dissented. (Loud cries of "Shame, shame.") Yes, it is a shame—a burning shame—and it is a shame that we are determined to burn out. I know that some persons will say this is speaking against the established church. I cannot help what I hit. I did not make the established church; and if I hit any thing that is not in itself good, the harder it is hit the better. I never knew the truth suffer from being hit to the core; and I should be recreant to the principles I profess, if I did not honestly state my feelings. I know it has been said, we have ruined Jamaica. The fact is, Jamaica has been ruined so many times, according to the report of interested parties, that I cease to pay any attention to such rumours. My deepest sympathies are there; my holiest affections are there. I care not what is said of me; but the man who traduces those whom I have seen involved in the deepest misery, but who have now risen into the possession of freedom, unstained by crime, inflicts a wound on my spirit which nothing but my consciousness in their rectitude can heal. You know that it was said, that if slavery were abolished the "black rascals" would never work. But what is the language used by the House of Assembly in the last despatch sent over to her majesty? That house has characterized the abolition of slavery as the "glorious act of emancipation." Have we not, then, cause to rejoice? Do you not sympathize in the liberty of man? Do you wish that there should be a slave on earth, in order that he may enjoy heaven the better? Oh, no! let him be as free as God made him. Persons have sometimes said to me, "I wonder how

you have the courage to speak so plainly." I always reply, Have I not a right to speak? Who tied my tongue? I should like to see the man who would dare to tie it. With all my peace principles, he would rue the day in which he came in contact with my teeth. You are aware that we have formed an African Missionary Society, for the purpose of aiding you in sending the gospel to that country. We have still a debt upon our own chapels; but the people who will not work unless they are paid for it, will soon remove it. I tell my own people that I myself expect to be paid while I am willing to give them my mental and my bodily strength, and they do it well. There are no baptist missionaries in Jamaica kept to the starving point. We are all well supplied, and I hope the Christian churches here will take a lesson from it. Some of the ministers in this country are treated more like shoe-blacks than heralds of the cross. I would break stones in Kettering streets rather than be the slaves that some of our ministers are. It is sometimes said that men do not preach as they ought; how can they, when their souls are deadened and paralyzed? Brethren whom I love and honour have said, that the first thing which a rich deacon has done, has been to cut down the salary of the minister. I will tell you how I should act under such circumstances: I would throw myself upon the people; and, if they would not support me, I would go where I could obtain it; and I advise my brethren in England to act upon that plan. I trust wherever these remarks apply, they will be felt, and I will bear the blame. If you want to have the Pentecostal seasons we have seen, the deacons and the members of our churches must be active men. There are objects contemplated in the Jubilee fund in which I have a personal interest. We want 1000*l.* for the Theological Institution for training missionaries for Africa. We want to recover some of the islands around us, and bring them to the Saviour's feet. You will soon have Mr. Clarke and Dr. Prince among you, and they will want missionaries for Africa. I am about to visit Hayti, Barbadoes, and Trinidad; we shall want twenty missionaries for those islands, and you must give them. We must, as Mr. Brock says, "go on with the work." I have now crossed the Atlantic six times to see you, and I trust that Mr. Brock and some other friends will now come and see us. Our hearts are open, our chapels are open, our churches are open. I draw my observations to a close; but I cannot do it without referring to the fact, that slavery is yet rampant. My brethren are free; and before they had been so twenty-four hours we formed an anti-slavery society for the purpose of freeing others. I would that the anti-slavery feeling could be diffused in every Christian breast. I have no faith in treaties; I have no faith in political agency: my faith rests upon the enlightened efforts of the Christian church,

and my brethren and sisters in Christ. Mr. Knibb concluded with an impressive denunciation of American slavery, invoking the sympathies of all, especially the young, on behalf of the perishing slave.

The resolution was then put and agreed to. The Rev. J. RUSSELL briefly moved,—

That this meeting, recognizing the necessity of the divine blessing to crown human efforts with success, earnestly desires that there may be, in the friends of the Mission and of kindred societies, a stronger faith in God's promises, and more humble, importunate, and constant prayer for the outpouring of the Holy Spirit, that the churches at home may be favoured with peace and prosperity, and that all the ends of the earth may see the salvation of God.

The motion, having been seconded, was put, and agreed to.

The Rev. J. ANGUS moved a vote of thanks to the parties by whom the mission-house had been lent for the celebration of the Jubilee.

The resolution having been seconded, and carried by acclamation, the meeting separated.

On Thursday morning at an early hour multitudes re-assembled in the booth, and an animated meeting took place, of the proceedings of which we regret that our limits will not allow us to give more than an outline.

After one of the hymns composed for the occasion had been sung, the Rev. G. Pritchard prayed.

J. G. Gotch, Esq., of Kettering, having been called to the chair, adverted to the conflict the founders of the mission had to endure, and the day of small things which he well remembered.

"With your first missionary, Dr. Carey," said he, "though a lad at that time, I had the honour and happiness of being personally acquainted. The foundation of the Society was laid by the churches connected with the Northamptonshire Association. But it was at a meeting held in Nottingham, in 1792, that the resolution was passed that the Society should be called 'The Baptist Society for the Propagation of the Gospel among the Heathen.' Another striking circumstance occurred about the same time. In the year 1791, at an association held at Oakham, a resolution was passed that the treasurer of the fund belonging to the Association—and which at that time did not amount to 20*l.*, and was collected for the purpose of aiding the poor ministers of the churches—should send the sum of five guineas to the treasurer of the Society for Procuring the Abolition of the Slave-trade. I call your attention to this for the purpose of showing what was doing by our fathers some fifty years ago. Little did they think, when they were sowing the seed of the missionary tree, that they were also preparing the way for the abolition of slavery. Little did they think that the hand of their missionaries would become so prominent in effecting the destruction of the detestable slave-trade. My heart has been gladdened by the sight of our friends who have assembled here on this occasion; and that this place, containing so many people, should have been so completely overwhelmed by numbers, as to require two additional places in which to meet. I cannot forget that, in this town, though we have different places of worship, yet we worship with one heart; we are united in one spirit; and, if there be one feeling more prevalent than another, it is, that we should forget the minor differences by which we are distinguished, and hail, as a brother, every man whom we believe to be a Christian."

Dr. Cox then proposed the adoption of an address congratulating her Majesty on her pro-

vidential escape from assassination, of which intelligence had arrived on Tuesday. Mr. Knibb having seconded the resolution, it was adopted; after which some one in the body of the meeting proposed three cheers for the Queen, which were instantly given by the assembly.

Addresses were subsequently delivered by the Rev. T. F. Newman of Shortwood, the Rev. E. Carey, the Rev. W. Brock, the Rev. J. Edwards of Nottingham, H. Kelsall, Esq., of Rochdale, and the Rev. T. N. Toller.

"I am sure," said Mr. Toller, "I shall express the sentiments and feelings of every one constituting the church and congregation of the independent denomination in this place, when I say that it gives us the utmost satisfaction in any way to contribute to the success of this Mission, and to afford accommodation to those engaged in it. The only subject of regret I feel is, that we should be in such a relative position towards each other, that it should be deemed a matter of courtesy in us to allow the use of our chapel. I had rather that we had stood in such a relation that it would have been regarded as a matter of course, and of duty. To tell you the truth, I rather wish this the more, because, if we had been identified with you, we should have shared the triumph and partaken of the gale. When I consider that Fuller and Carey were honoured to act as pioneers in this great enterprise, I cannot but think that great honour has been conferred on Kettering. My friend, the Rev. Andrew G. Fuller, survives, and bears the name of his father, as I do that of my father; and we feel great attachment to each other, because we are the sons of men who were united in bonds of fraternal affection. But, since God is not pleased to give us a perfect identity in speculative opinion, nor has he, at present, given us the wisdom and the virtue to merge our little peculiarities, though in all grand points we are agreed,—I hope, till that day has arrived, he will continue to give us one heart, though we may not have one mind."

The CHAIRMAN, after expressing his thanks for the notice which had been taken of himself, alluded to the spirit of Christian love which had characterized the members of every denomination, including those of the established church, during the celebration of these interesting services.

The proceedings were then terminated by singing "Praise God from whom all blessings flow," and the assembly dispersed.

Thus were these delightful meetings concluded; in the retrospect of which the Committee, at Fen Court, June 9th, passed unanimously the following resolution.

Resolved,

"That in reviewing the Jubilee meeting held at Kettering last week, so mercifully favoured and so successfully conducted, the Committee are deeply impressed with the unbounded kindness and admirable skill which the entire body of the friends of the Society in that town and neighbourhood have manifested, and with the great amount of labour which they must have undertaken; and the Committee hasten to express their warmest gratitude to the Rev. W. Robinson and the friends of his congregation, to the Rev. T. N. Toller and the friends of his congregation, to friends at large of all Christian denominations, and especially to J. G. Gotch, Esq., and the chairmen and members of the respective committees, for their almost boundless hospitality, and the numberless practical modes in which they have exhibited their sympathy and aid."

AFRICA.

Our friends, Mr. Clarke and Dr. Prince, who left Fernando Po in the beginning of February, have since passed through unexpected vicissitudes, which, though trying to their faith and patience, will eventually tend, we hope, to the furtherance of the gospel. The details will be most acceptable in their own words; we sub-join therefore a letter from Mr. Clarke, received in London June 16th, the former part of which was written on board the brig "Colonist," off Dominica; the latter part at St. Thomas, while waiting for a vessel to convey them to Jamaica.

Before this comes to hand you will have heard of our departure from Africa, and of our trying visitations upon the deep: and with us you will unite in adoring that gracious Being who is our father and friend; our protector in danger, and our director in a path we did not expect again to tread. We sailed from Bassipa (Mr. Jamieson's new settlement in Fernando Po) on the 3rd of February, in the barque "Mary," bound for Liverpool; and hoped to be with you in London by the time of the annual meeting; but our God had otherwise appointed for us. On the 11th of the same month, during a fearful tornado, our mizen-mast was struck by lightning; and a poor Krooman was struck dead in the cabin; and, in a moment, lay a corpse at our feet. We were all partially injured; and my deafness, caused by the concussion of the air, continued to affect me for some time. We crossed and re-crossed the Line three times; and had very light winds with occasional squalls, until the 22nd of March, when we got into the north-east trades, and thought we were in a fair way for reaching England in four or five weeks, but on the 25th of March, when going on delightfully, at $7\frac{1}{2}$ knots, our main-mast came by the deck; carrying with it the fore and mizen-tops; and afterwards the fore-yards; so that we had not a sail left standing in our noble vessel, except the mizen-boom sail, and that was useless; so we lay a complete wreck for two days, drifting and tossed at the mercy of the waves. By great exertion, night and day, we got up a foremast-yard, a foretop-mast, and a mizen-top, and on the Monday were again under way; but we could only run before the wind, and so steered a straight course west for Demerara. On the 29th two vessels came in sight, the first was a French South Sea whaler, and her captain said, "The laws of France did not allow them to carry passengers;" and when the other appeared Dr. Prince and I sat down to consult whether we should not best advance the African mission by going first to Demerara, and taking the packet from thence to Jamaica. We both concluded that God intended this as our course: but our captain not knowing the alteration in our mind, asked the second vessel (which was

the "Kate Nickleby" of Glasgow, bound for London,) if she could take two passengers on board. The captain was not willing to say no, but informed us that he had four men de-ranged on board, was short of water and provisions, and could give us no better accommodation than a berth upon deck, in a little round-house, where he himself had to take up his abode. Our captain went on board with letters, through a high sea, and found two of the poor madmen confined in a berth in the cabin, in a distressing state; and the other two walking, harmlessly, upon the deck. His whole account, however, was calculated to show us that the way was not open for our return to England in this vessel. Our mind was made up as to our path of duty; and the disappointment of not meeting with our wives and children, at the time expected, we dared not weigh in the opposing scale.

On the 5th of April we had another sudden death on board. We were told on the previous day that our cook, a black man, was sick; in thirty-six hours after this information was communicated, he was a corpse; and in one hour more his body was committed to the deep! Another Kroo has pined away ever since his companion was struck dead by the lightning, and he can now scarcely walk the deck.

On the 9th of April we saw the land at Berbice, and on the 10th we ran down to the light ship at the mouth of the Demerara river, and soon the wife of Captain Ford sent us a supply of milk, eggs, roast beef, and biscuits, to refresh us after our long voyage across the widest part of the wide Atlantic. Captain Ford, who has charge of the light ship, also showed us great kindness, and took us with him to George Town, in his cutter, on the following day. On arriving at George Town one of the pilots kindly accompanied us to a comfortable lodging-house, where we took up our abode; agreeing to pay at the rate of 4s. 2d. each for our beds, 4s. 2d. each for dinner, and 3s. 1½d. each for breakfast, and a similar sum each for tea. We took dinner, and went out to visit the methodist ministers, as we found that one of them lived quite near to our lodgings; we met the Rev. Messrs.

Biggs and Padgham, and both were very kind in their manner; and we have since called to visit Mr. Biggs at his own residence: but neither have returned our calls, nor have they, that I know of, attended any of our meetings for Africa, or shown that interest in the spread of the Redeemer's kingdom which we expected. I would gladly have told them all I knew of Coomassie and Cape Coast, and their mission there, in their own chapels, and for the benefit of their own mission, if they had afforded me an opportunity of doing so; for if Africa be but blessed with the light of the gospel, I care not whether methodist or baptist carry the gospel to that wretched land. We, however, learned from Mr. Padgham that our worthy brother the Rev. E. A. Wallbridge, late of the Mico Institution in Jamaica, had come a month ago, to preach Christ in George Town, and to train up young men for the work of the Christian ministry.

It being now about 8 P. M., and I having had, two days before, an hour's ague fit, and a sharp fever after it, I thought it rash to go to seek Mr. Wallbridge that night, as his house was a mile and a half distant, but Dr. Prince could not rest until he found this excellent brother and his amiable partner. They had followed us, with deep interest, in our African journeyings, and could now scarcely believe when told that one of us was upon their threshold and the other in their town. It was a happy meeting, and the next day we were inmates with them; and thus quickly our expenses for lodgings were at an end. We were speedily introduced to all the dear brethren of the London Missionary Society, and I really cannot tell you who among them was the kindest, or who showed to us the greatest Christian love. All of them, except Mr. and Mrs. Wallbridge, are natives of Scotland, so that I had the additional pleasure of meeting with Christian brethren and sisters of that land in which I was born, for I am a Scotchman by birth, though my parents were English. We were also introduced to the Rev. Joseph Ketley, formerly belonging to the London Missionary Society, but now able to take all expenses upon himself, and so not assisted by the society. We found him equally kind with the other dear brethren, and had many opportunities of beholding his devotedness and zeal in the work of the Lord; and his encouragement to go on is very great, for God is evidently blessing the work of his hands, and making him, with his devoted wife and excellent colleagues, the instruments of bringing many of the young and of the old to Jesus, and of directing the African, the Indian, and the Creole to that blood which was shed to reconcile the sinner unto God.

It is impossible for me to speak too highly of the reception we have met with from pastors, and people, and sabbath scholars at this place. It will be equalled in beloved Jamaica,

but can scarcely be exceeded. I shall bear upon my memory the recollection of it while I live. I thank God, and take courage. Two public meetings were advertised to be held in town, the one in Smith's chapel, where Mr. Wallbridge is pastor; the other in Providence New Chapel, where Mr. Ketley labours. These were well attended, and the collections were liberal. Besides these, I spoke twice, and Dr. Prince twice, in Smith's chapel; once each in Providence Chapel, besides addressing the old Africans, and the sabbath school children and teachers. We spoke twice at Bethel Chapel, Montrose (seven miles from George Town), to the people from whom the noble minded Smith was torn to have his life destroyed in a prison-house. We spoke once at Lucignan (Zion Chapel), also on the East Coast, and twelve miles from town. On the West Coast Dr. Prince spoke at Ebenezer Chapel, and at Freedom Chapel, the one seven miles across the Demerara River, and the other twelve miles, and near to the River Essequibo. We each spoke at Pleasure and Rest, where that well tried servant of God, Mr. Rattray, labours, and where his labours are crowned with the most cheering success. At all these stations schools are in active operation, and great good is being effected in the particular spheres where the chapels are situated. We were particularly gratified with all that we saw in the dear brethren and sisters with whom we met; and their sincere Christian affection and kindness will ever be thought of by us with the most grateful recollection; while the names of brethren Ketley, Scott, Rattray, Henderson, Murkland, and Wallbridge, will ever be remembered by us with most grateful respect. On the 27th ultimo we left George Town, and to-day were kindly favoured by our obliging captain, by his lying to, and taking us on shore to spend an hour or two at the town of Basseterre, on the island of St. Christopher. Here I enjoyed the high pleasure of meeting the excellent and liberal minded missionary the Rev. Mr. Cox, of the Wesleyan connexion. His soul rejoiced in the prospect that Africa would soon be enlightened with the light of life, and he fully entered into the settled sentiment of my heart, "That every section of the church of Christ should take part in the work; and that believers should rejoice that the gospel is proclaimed by their brethren of other denominations as well as by those of their own." He took me to see the Moravian brethren, the Revs. Messrs. Rickserker, Lichtenthaler, and Oerter, who all showed the greatest Christian kindness which the short time I was allowed to spend with them would admit. Mr. Rickserker I had met in Jamaica in 1830, and recognized in him an old and devoted servant of the Lord. A new chapel was opened by these brethren on Friday last, which is a neat and noble stone building, capable of holding about 1500 persons. The

methodist chapel is also new, and is a most superior stone building eighty feet by sixty, and will seat comfortably 1500 or 1600 persons. There are with the Wesleyans in Basseterre about 700 communicants; and although a debt of about £2000 sterling remains upon the chapel, yet they have nobly determined to free the Missionary Society, *from this year and forward*, from all expense on their account, and will henceforth assist the society by the subscribing of a considerable amount annually. Every church in the West Indies, which is sufficiently large, should do the same, and Africa and every other part of the heathen world should now be assisted by the freed men whom God has so wonderfully blessed. After enjoying a cup of tea with Mr. Cox, and obtaining from him some missionary reports, and being commended to God by him in prayer, and requesting to be remembered at the missionary prayer meetings of his people, I took my departure. The good man accompanied me to the place where I had arranged to meet Dr. Prince and our captain. We got on board our little brig a little after dark, and

then proceeded on our way, with a fine breeze, towards St. Thomas. To-morrow we hope to sleep on shore; since leaving Demerara I have slept in my clothes, on a hard and narrow locker, and shall enjoy a good bed once more on terra firma.

St. Thomas, May 4th. We dropped anchor here at 11 o'clock, *p. m.* yesterday, and came on shore this morning. We got lodgings here at one and a half dollars each per day; but fear our detention will be a week or ten days at least. A vessel is to sail in about that time for Falmouth, Jamaica, but should the steamer come here sooner we may go by her to Port Royal.

May 9th. The steamer has arrived, but as she has to call at Porto Rico, Port au Prince, Turk's Island, and St. Jago de Cuba, and charges £24 for two, and as the barque "Anne Laing" sails about the end of the week, and goes direct to Falmouth, and will take us both for about £10, we are likely to go by her. We must quickly decide, as the steamer remains only a short time here.

EAST INDIES.

CALCUTTA.

We have the pleasure this month to present to our readers extracts of letters from several of the brethren labouring in this city and its neighbourhood. Mr. Thomas writes, April 19th:—

Last month my letters were, to a considerable extent, filled with tidings of a very afflictive character. I am thankful that the present month's communications will, on the whole, wear a different aspect. At the date of my last, Dr. Yates was slowly recovering from a severe illness brought on by anxiety and fatigue in attending on our late brother Gibson; he is now restored to his usual health, or nearly so. I think he looks as well as I recollect to have ever seen him, though he does not feel so strong as before his late illness. The rest of our number, though not altogether free from ailments, are on the whole in good health. Herein we have great cause for thankfulness.

You will be anxious to learn what measures have been adopted to fill up for the present the vacancy occasioned by the removal of our late brother Gibson. We all felt that it would be highly undesirable for the church in Circular Road to be left, as last year, without a pastor. We therefore, after much and anxious reflection, agreed to recommend that, until another suitable person could be found, Dr. Yates should be requested

to take the pastorate, and as it is evident that he is physically incapable of discharging all the duties of that office, that brother Wenger should be requested to co-operate with him, the rest of the brethren engaging to render any assistance which may be necessary in supplying the pulpit. Accordingly at a church-meeting held on the last Thursday in March, these measures were submitted to the church, and met with the cordial assent of all the members present. I trust this arrangement will prove of great advantage.

You will be pleased to learn that although the Lord has sorely tried us, he has not withheld all tokens of his favour from us. Brother Evans baptized one convert a few weeks ago, and has now seven or eight hopeful inquirers, most or all of whom will probably be shortly received into the church. Two native converts were baptized at Entally on the first sabbath of the present month, and brother Pearce told me this morning that there are eight or ten who appear under a concern of mind. To the native church in South Colingah some additions are shortly expected, and I hope the church in Circular

Lord will ere long receive some increase. Letters recently received from some of the Mufusal stations also mention similar accessions to the churches. Brother Williams at Agra baptized a native convert last month. At Dinagepore, brother Smylie reports the baptism of *three*, and brother Parry gives an

account of the baptism of *seven* last month in his district, Jessore. At Chittagong, also, one, if not two, have in like manner put on the Lord Jesus Christ. May the Lord of the harvest grant that these may be soon followed by large accessions of such as shall be saved.

Mr. Evans, writing in the midst of pressing and diversified occupations, says, April 18th :—

The deeply painful and mysterious events which have removed our much esteemed brethren Messrs. Beeby and Gibson, have not only greatly depressed us all, but will add much to the number of our engagements. I am a wonder to myself and to others, but the

Lord is my strength, and I desire to be truly thankful I can in any measure promote his glory. My dear wife unites with me in affectionate regards. She is well now, but has been suffering much of late.

Mr. Wenger, writing April 19th, after referring to the opposition which has been experienced in the stations in the south in consequence of the proceedings of the missionaries of the Propagation Society, says :—

This is a most important period for Bengal. If we are not watchful and determined *now*, we may expect episcopacy, or what is worse, a national establishment, to strike deep root in this country. In the course of last month brother Morgan, at Howrah, has had a controversy on a similar subject, concerning which I leave him to write what he may think desirable. Brother

Pearce has entered into direct communications with both the bishop and Mr. Driburg, but the latter has lately again sprinkled some of our baptized people in opposition to what he knew to be the bishop's will.

In the Bengali Bible we are approaching towards the close of the 1st of Chronicles. Isaiah and Daniel, lately published, seem to meet with universal approbation.

Mr. Pearce writes, April 20th :—

We are through mercy in pretty good health. The weather, however, is very trying just now from the heat. Our own missionary

operations are on the whole prosperous. Tomorrow I expect to set out for Lackyantipoor, travelling all night in a palanquin.

Mr. Small writes as follows from Entally, April 22nd :—

I expected to have been able to forward by this mail a Report of the Native Institution (which is now under my charge, as the Native Christian is under brother Pearce's), but it is hardly yet through the press. However by next mail I hope we may be able to send you home a copy. Mrs. S. and I have been enjoying very good health since De-

ember last, and think that Providence has wisely fitted us for the climate. We have much need of guidance from above, and sometimes of comfort and consolation. We shall ever esteem it kind in you or other friends at home to afford us your sympathy and advice, as well as to remember us fervently and particularly at the throne of grace.

CALCUTTA AUXILIARY BAPTIST MISSIONARY SOCIETY.

The twenty-first anniversary of this Society was held on Thursday, Feb. 24th, in the Circular Road Chapel. Our lamented friend, W. T. Beeby, Esq., occupied the chair, and it will afford to many in England a melancholy pleasure to see a brief account of the address with which he opened the meeting, and of that of the Rev. R. Gibson on the same occasion, who seconded the concluding resolution. These may be regarded as their last words delivered publicly, on a subject very dear to their hearts. Within a week, it will be remembered, they were lying side by side in their graves!

W. T. Beeby, Esq., stated the general objects of the Society and the peculiar object for assembling on the present occasion. Taking

a retrospective view of this society's history, he reverted to the period when he first joined it, about two years after its formation in 1820;

nearly all the good men who were then its most active members were now gone to their rest; he saw around him all new faces who had risen up to carry on the operations of the society. When he left India some ten years ago, he had no expectation of ever again engaging in the proceedings of the society, but he had been spared to do so, and he rejoiced to have it in his power to attend on the present occasion. He was present a few weeks since at a meeting of the Tract Society—he had been its treasurer from the commencement to the period of his leaving India; the same change had taken place there as in this society; all new faces surrounded him. This impressed him with a deep sense of the frailty of man and the changeable nature of Indian society in particular. How important, then, that all should work while it is called to-day. He was afraid that the present generation of Indian Christians was not so zealous as their predecessors had been, for the attendance was not so good as in former times at either of the meetings. He referred to England and its meetings, where sometimes an audience of about 3 or 4000 might be seen. This was calculated to stir up to active exertion, and to lead us to inquire into the cause of the apparent want of interest here, and to devote our best endeavours to bring about a change for the better.

The Rev. R. Gibson said, that the late-ness of the evening, and the many topics already spoken of, would have prevented his speaking at all, had not the subject adverted to been of so practically important a nature. If there is one matter which the church of Christ is invited to do more than all others, it is the extension of religion in the world. We are too apt to talk

of the conversion of the world in general, and to have our attention attracted to what is going on in distant parts, without looking sufficiently at home, but if we do this, and do not look nearer ourselves, little towards the desired object will be attained. *Individual effort is all in all in this matter—as many atoms serve to make up the world, and as if a single one of these atoms is displaced it affects the whole, so the church is made up of the aggregate of individual members, and the covetousness and indifference of one member injures the whole body of the church. Let us look around at the mass of idolatry which surrounds us—at the intemperance and wickedness of some classes of men—even near our very abodes are the haunts of darkness—all appeal to our compassion and humanity—to work while it is called to-day, for the night cometh when no man can work. Among all institutions for the amelioration and welfare of mankind, how pre-eminently grand and good is the missionary institution! How many are its good fruits! Our Lord was himself a missionary—and he chose his fellow-men to assist him. And did these act alone? No, the whole primitive church worked with them, and from them the seeds were scattered over distant lands and wafted to Britain—and by Great Britain to other lands. Now we see Jamaica sending a mission to Africa, and Calcutta becoming the Christian metropolis of Asia. Who would not do his utmost for its prosperity and success? but he trusted enough had already been said—he hoped that each individual present would directly and indirectly encourage the hands of the missionaries. Let our motto be—We shall reap if we faint not.*

Though we gave in our last number an account of the circumstances attending the decease of these brethren, as contained in a letter from Mr. Thomas, we think it right to subjoin the statement prefixed to the report of this meeting in the Calcutta Herald, which contains some additional particulars.

It will be seen from the account of the public meeting given below, that both Mr. Beeby and Mr. Gibson took a prominent part in its proceedings, the former, as chairman, opening and conducting them, whilst the latter delivered the concluding address. How little did those present on that occasion anticipate the afflictive stroke, which within six days was to lay them low in the grave! They both fell victims to that dreadful scourge, cholera. Mr. Beeby was seized with it late on Monday, the 28th ultimo, and within eight hours life was extinct. Mr. Gibson had, to all human appearance, enjoyed perfect health on Monday, but next morning complained of indisposition, which his friends mainly attributed to the sorrow with which the sudden illness and death of Mr. B. must have filled his mind. He thought himself,

however, sufficiently well to attend Mr. Beeby's funeral. When he entered the room where the lifeless remains of his late friend had been placed previous to their removal for interment, he gave utterance to the violent grief he felt, in a manner which led some of the bystanders to apprehend lest the scene should prove too harrowing for him. In a short time, however, he became more tranquil and seemed composed, whilst the Rev. T. Boaz performed the services at Mr. Biss's house. After the funeral procession had reached the grave, the Rev. Dr. Yates commenced delivering an appropriate address, in the course of which he quoted that solemn word of antiquity: "In the midst of life we are in death." "Or rather," proceeded Dr. Y., "in the midst of life death is in us." Whilst this sentence was uttered, Mr. Gibson fainted away, and being

with difficulty prevented from falling, sat down on the nearest tomb, till he could be a little revived. A death-like paleness marked his countenance,—he seemed to be literally sinking into the grave ready to receive him. After the lapse of a few moments his strength had sufficiently returned to allow of his being led away and conveyed to Dr. Yates's house, where he had spent the greater part of the day. In a few hours it became evident that he had been seized with the fatal disease. Repeatedly, during the brief interval that was left, a hope was entertained that his life might yet be spared. But notwithstanding his robust constitution all the efforts of his friends and medical attendants proved vain, and at about half past eleven next day, the spirit fled from its earthly tenement.

During the last hours of his life, our late friend repeatedly expressed hopes and sentiments becoming one who relied upon the atonement made by Jesus Christ. He seemed to derive much pleasure from a prayer offered up, at his request, by one of his associates.

Turning to his bearer, who was attending upon him, he exclaimed with all the emphasis which he had strength left to manifest: "If I could but speak your language, I would tell you about Jesus Christ." His thoughts evidently were often fixed upon the church of which he was about to take the oversight, and in one of his ejaculations he gave utterance to the strong desire he felt that it might be animated by a prayerful, united, and devoted spirit.

In the evening of the same day he was buried. The funeral services were performed at Dr. Yates's house by the Rev. G. Pearce; and at the grave, by the Rev. T. Boaz.

The sudden death of one so strong, so young, and so promising, produced a deep impression upon many who heard of it. May the Lord grant that it may prove permanently salutary.

"Verily every man at his best state is altogether vanity." Let therefore all "take heed, watch and pray; for we know not when the time is."

MONGHYR.

Mr. Parsons writes as follows, Jan. 29th:—

Since I last wrote, we have been visited with very severe domestic affliction, in the alarming illness of my dear wife. Early in August she was attacked with fever, which prevailed to such an extent as to threaten her life, and for a whole week to deprive her of reason. It was a time of intense anxiety and suffering, but in the midst of judgment the Lord remembered mercy, and has graciously restored her to a measure of health and strength. She still, however, suffers frequently from her besetting complaint, indigestion. At the close of the fever, the medical gentleman advised change, and we therefore took a trip by river to Patna, and spent a pleasant fortnight with brother Beddy, and the missionaries in connexion with Mr. Start, at Dinapore. With this exception our health has been, through mercy, pretty good. We have now become pretty well initiated into Indian habits, and our acquaintance with the native character is calculated more and more to convince us of the necessity, in order to their real welfare, of the spread among them of the purifying principles of the gospel of truth and peace. We find also occasion to mourn over our own hearts that a view of their degraded circumstances does not more deeply excite our pity for them. Oh, dear sir, entreat English churches to pray for Indian Christians, that the soul-ebulling influence of our circumstances may be overcome by abundant supplies of the Spirit! You have, doubtless, received information, ere this, of the departure from India of our beloved sister, Mrs. G. Parsons. Should Providence favour

her voyage, we have reason to hope she will be in England about the time you will receive this. A talented and useful labourer is thus removed from India, but we trust in accordance with the all-wise arrangements of the Lord of the harvest.

In reference to our labours, I am happy to acknowledge some measure of divine assistance. One of the first great objects is the language. In this I have so far proceeded as to be able to deliver the address at the Monday afternoon native prayer-meeting, in turn with brother Lawrence, and to enjoy conversation with our native brethren. I felt a desire to commence something among the heathen, and taking a few tracts I went out in the native part of the town, intending to visit from house to house; but I found I was unable to converse with the natives, as I could not understand them readily enough to answer their objections, and as I was slow in speaking they overwhelmed me with words. I have found more pleasure in accompanying our excellent brother Nainsookh to the bazaars. He has an excellent gift in meeting the objections urged, too often mere cavils. I have a few times, when opportunity has offered, spoken to them thus in the open air. We continue our orphan school. We have now with us ten children, three of them, however, only temporarily, until we can send them home to their father. Of orphans we have seven, five boys and two girls. The care of them, bodily and spiritually, occupies much of our time, but is, I think, very useful to us, as well as an important method of doing

good to the natives. Intercourse with them, and explaining to them the scriptures as they read, is a most valuable means of improving in the language, having this advantage, that while you are speaking or questioning, you may almost always tell at the time whether you are understood or not.

I suppose it would be superfluous for me to say much of the church and station generally, as you will, I dare say, be furnished with that by our esteemed brother Lawrence. We have much cause to be humbled, and strictly to examine ourselves, but at the same time have some encouragement. Two were added to us on the 29th of last month, both natives, and I hope they are such as will strengthen our cause. One of them, a young man, named Gunga Das, is particularly steady and conscientious. He has been in Monghyr about

a twelvemonth. He was on a pilgrimage, and, being ill, applied for relief to one of the members of our church, who kept a kind of hospital for the relief of the natives, and who zealously and laudably endeavoured to combine religious instruction with temporal bounty. The truth laid hold on the conscience of the young man, and he has remained ever since with the family, growing in knowledge, and at length has cast in his lot with the people of God. Would that many more may follow him! I trust it may prove, though the vision be delayed, that the Lord hath much people in this place. I am happy to say that our dear brother Lawrence and his family are at present pretty well. I cannot but esteem it a kind providence that cast my lot, on first coming to this foreign land, with so kind and in every respect estimable a brother.

DACCA.

This is a large town in Bengal, situated beyond the principal stream of the Ganges, about 190 miles N. E. from Calcutta. Its population is estimated as high as 300,000, there being, as has been ascertained, about 90,000 houses. Our missionaries there are Mr. Robinson and Mr. Leonard. The following narrative is from the pen of Mr. Robinson.

Nov. 4.—On Lord's day 10th, I preached in the native chapel. I was weak through fever, but was able to tell poor sinners about the way of salvation. Many persons had left Dacca, and returned to their villages, on account of the puja; but it affords us some consolation, that before they went, they solicited books to carry home with them. On each of the following sabbaths the hearers at the native chapel were very few. This paucity of hearers is to be attributed, partly to the puja, which so absorbs the minds of the people that they can think of nothing else; and partly to the courts being closed. When they are open, many persons from the surrounding country flock into the city; and they form no inconsiderable part of our congregations. Last sabbath two Portuguese men were present, and a Jew whose name is Isaac. After the service, I said to a young man, "Have you understood these things?" "How can I understand them?" said he; "these are things for the pandits, and I am very ignorant." "Are you a man or a monkey?" "I am a man?" "Then you have a soul, that will live after your body is dead; and you ought seriously to consider what will become of you after death." I could not engage him in a conversation; he seemed to think that he was not qualified to speak on these subjects.

On the 11th, brother Leonard and I went to Dayganj; where we collected a few people. As I was addressing them on the sin of idolatry, a Feraji took up the subject, and charged some Musalmans of the old school

with being idolaters. They repelled the charge, and I was obliged to stop for a time, and listen to the dispute. As soon as I could get a hearing, I said to them, "You are a company of blind men disputing about colours. You Ferajis think, that you are superior to the other Musalmans; but where is the proof? Do you not lie, and steal, and commit fornication, just as they do? In what then are you better than they? The tree is known by its fruits. If you are right, why is not your conduct holy? Like the other Musalmans, and the Hindus, you live in sin. It is clear, therefore, that your way is no better than theirs. You are all wrong, because you all expect to be saved by your works; but in that way no man can be saved." I then preached Christ to them, pointing him out as the only Saviour. A few heard with apparent seriousness, and several requested books.

On the following Wednesday we crossed the river to Jinjira. Here we got a congregation of sixty or more, who listened to a short discourse from Paul's words, "It is a faithful saying, and worthy of all acceptation," &c. None interrupted, none spoke; many paid great attention, and showed, by their gestures, that the truth approved itself to their understandings. After I had done, no one offered any objection, but many begged tracts.

On Saturday the 16th, we visited the Chauk. I took my old place on the cannon platform, and addressed a very considerable number from John v. 28, 29,—“All that are in the graves,” &c. Most of my hearers

being Musalmans, they of course did not object to the doctrine of the resurrection, it being a part of their own creed. I told them, in the plainest terms, that Jesus Christ will raise the dead, and be the judge of all; and I expatiated much on these points; yet no one offered an objection; on the contrary, a Musalman of distinction paid great attention, and, judging from his countenance, seemed to approve much what he heard. Many tracts and books, in both languages, were received with great avidity; the poor Jew, already mentioned, waving his stick over the heads of the crowd, to keep them in order. Our native brethren were there before we arrived, and they had already addressed the people. They are now quite at their ease in the Chauk, for no one offers them the least insult.

On Wednesday the 20th we all went to a large market, held at a village called Serazdika, in the pargana of Bikrampur. At this time of the year the distance from Dacca is perhaps 14 or 16 miles; but it is much shorter in the rains. In order to reach this village we have to cross a very broad river, called the Jalishwari, goddess of the waters. The people flocked round us; they were noisy, because they had not been accustomed to listen to preaching, but there was nothing like strong opposition. The native brethren took their station near the river. Brother L. and I walked through the market to a large peepul tree, under which I spoke from Paul's address to the Athenians. Many in the crowd seemed very attentive; but it was mortifying to see some, who had appeared most attentive, walk off in the midst of the discourse with the utmost indifference. One or two attempted to cavil, but I would not listen to them. I thought it wrong to spend time in replying to foolish questions, when many were listening to most important truths. After I had said much against idolatry, and other prevalent crimes; and had stated very plainly, that both Hindus and Musalmans were ignorant of the way of salvation, a Hindu said: "Then which is the right way? tell us." I then proceeded to point out to them, in the clearest manner I could, the way of salvation through Jesus Christ. I afterwards spoke of the resurrection, and of Jesus Christ as the Judge of the world. These subjects excited great attention: but I had now spoken about an hour, and felt exhausted; we therefore concluded by the distribution of tracts. We could not remain longer, for neither brother L. nor myself were in a state to bear a night journey. We wish this market could be visited often; but in the rains a rough broad river is a serious obstacle, especially as we cannot com-

mand a good boat; and in the dry weather the water is so shallow, and the route so circuitous, that the place can scarcely be reached before the market is over, and the people have all dispersed.

On Monday 25th, brother L. and I went to the iron bridge, where we got a good number of hearers; but they did not much please us. They did not like to be told, that their pujas were not only destitute of merit, but absolutely sinful. As they would not cede this point, I said to them, "Do you take your wives to the Durga puja?" "Why should they go?" was the reply. "But if these pujas are good and meritorious, as you say, why should they not go? Why should you deprive them of so much benefit? The truth is, you are afraid to take your wives, lest the filthy songs and other impurities should pollute their minds." This was admitted. "Can that then," said I, "which pollutes the mind, be holiness?" A bold, wicked-looking man now came forward, and said: "If it is God's will that all men should believe in Jesus Christ, why does he not make them all believe on him? He has power to do so." This objection required a little calm reasoning, but that is out of the question when contending in a crowd with a noisy emissary of Satan. Some blunt reply promptly given is the best on such occasion: and happily one occurred to me at the moment. "When you are sick, does the doctor force medicine down your throat, or give it into your hand, and leave you to take it or not, just as you please? So God offers you salvation through Jesus Christ; and you can take it or refuse it, just as you please; but he is not obliged to force you to receive it." This reply satisfied the people, and silenced the objector.

On Saturday the 30th, we went to Faraganj, where we got a good congregation. Some heard a long time, others took offence and went away. Those truths which are acknowledged by Musulmans and Hindus, as well as by ourselves, are patiently heard; but when we proceed to contrast the claims of Muhammad and Jesus Christ, or those of Jesus Christ and the debtas, many are offended. Still it is our duty to speak plainly; we must not suffer men to go down to the grave with a lie in their right hands. I like to begin with generally acknowledged truths, because they draw attention; but the peculiar doctrines of the gospel must have a large and prominent place in our addresses, or little good will be done. Jesus and the resurrection were Paul's favourite themes; let them also be ours.

WEST INDIES.

JAMAICA.

Our readers will derive pleasure from the following extract of a letter from Mr. Dendy of Salter's Hill, to his sister, Mrs. Saffery, dated March 12th, 1842:—

I have recently been into the parish of St. Elizabeth to give Mr. and Mrs. May a visit, and to see how the cause is progressing there. I started on Friday morning the 4th instant, travelling on horseback through the woods, and over rougher roads than it has ever been your lot to witness; at the end of eight hours, however, I found myself comfortably seated in the mission house at Bethsalem. I took up my lodging there for the night, and early on Saturday morning started off for the lower part of the parish, where Mr. and Mrs. May then were. I reached their residence at Spring Hill, Middle Quarters, in time for breakfast. The following morning, before sunrise, Mr. May and myself, Mrs. May and Miss Davey, started for Black River Bay, where the ordinance of Christian baptism was about to be administered. Seventy persons were immersed by brother May in the presence of about 600 spectators, to whom the sight was novel. They conducted themselves with propriety, and I hope the service was impressive. We then returned to Middle Quarters, and held a service. The ordinance of the Lord's supper was administered, and the newly baptized received into the church. On Monday morning, the 7th, we went to Bethsalem, and in the evening of the same day held a missionary meeting. I took down parts of the speeches delivered upon the occasion, and as they may prove interesting, I transcribe them.

JOHN GREY.—“We are met for the purpose of giving thanks to God for sending the gospel to us. Now we must be willing to do as the gospel tells us. The gospel has given us full liberty, that we may serve God. Jesus Christ not only prays for sinners, but came down and gave his life for us. He has given us the bible to tell us how to walk, how to be saved. He has sent missionaries to preach to us, and tell us the way of salvation. Jesus did all this for us willingly. We must now love him, and be willing to serve him. Jesus' love brought him down, and Jesus will come again; the bible says so, and it must be true. Our missionaries did leave their mothers' and their fathers' house, and came to tell us the things which are provided for us in the gospel. They heard the state we were in, and they came to show us what is right. In ancient time, when a house

was to be built for God, the people contributed willingly and cheerfully, and brought more than enough. Some of you, perhaps, never gave a dollar to the cause of Christ; you give a tenpenny, and then you grumble upon it. When our pastor came to us at Salter's Hill, he called upon us to build up a chapel. We did it, but it was burned down. Trouble came upon us, but we had another minister sent to us, and we soon built it up again; and we carry up the lumber to build the house for our minister up for a mile. When we were in trouble some say that missionaries would not come again, but God's work must be done, and a missionary was sent. A chapel is wanted here; do you want your minister to take an axe, and to fell the trees? No. What is to be done? You must labour; you must work for money, that you may have it to pay tradesmen to build a chapel for you. You must not allow it to be said that St. Elizabeth friends are careless. No; Christians must labour to support themselves at the church of Christ. We heard that St. Elizabeth parish was dark, that on Sundays they play gumbay, and dance and fiddle; so we come, and tell one and another that it was wrong; one by one came and heard us, and now you have a congregation. Now since God has done so much for you, you must put your shoulder to the work, and be ready to give what God asks for, and contribute your two, or three, or four dollars for the spread of the gospel; but while you give your money, be sure you give your hearts to the Lord. Whatever you do, do it quickly. Remember that we live upon God's property, and that it is God alone who gives us health and strength to do his work.”

RALPH HENBY.—“I am happy in having the pleasure of meeting you for missionary purposes; it is desirable that the gospel should spread. In this land we see that the seed planted has sprung up, and grown. We bless God and thank him, that he has sent one who is here to preach the gospel to you. Would any of you have ever expected to assemble in this house. Jesus Christ said, ‘Go into all the world and preach my gospel to every creature.’ Christians must not sit still; look around at your neighbours, your families, your friends, at a distance from God. Go tell them that they have souls to be saved.

You may find a little difficulty, but you must not be cold; if they affront you, bear it: tell them you wish to do them good. There are places that are near to you that are in darkness, where they know not that there is a God who ought to be worshipped. Pay attention to your children: you would like them to read and write, so as to be able to write for you when you have occasion to send a letter upon business; this would be handsome. You must have a school-house, and your children must be taught; and after your school-house is built, you must seek to have a chapel. If you cannot assist with money, you must assist with labour. Will you try? Ministers have been hated on your account, they have fought your battles, withstood against persecution, but God has stood by them. Give to the cause of God; if you heap up riches, you know not who will gather them; better then to lay them out for God."

GEORGE THOMPSON, a member of the church at Bethsalem.—"My dear friends, the object of this meeting has been explained to you: it is to support the gospel. It is not many years since that we were in a very destitute state. We have been as dark as the darkest parts of the earth, but through the providence of God a messenger of mercy was sent to us. He had to contend with difficulties,

but the Lord blessed his labours. We have been benefited by the preaching of the gospel, we have been led to the streams of living waters, and we must not be content to drink ourselves, while our relatives and friends are ignorant of these blessings. We must lead them also. We must send the gospel to Africa: we all feel an interest in Africa. We also want more baptist missionaries in this parish. I have been asked by the chief magistrate if in another part of the parish it would not be possible to be supplied with a baptist missionary. Our minister has much to do, more than he can well do, he wants further help. We must try and have another missionary. I never knew a man become a bankrupt by giving to the cause of God. The more we contribute the more we may expect the blessing of God. It is God alone who blesses, we can only plant, we cannot make to grow. I was one of the first in this part of the parish to be baptized. Let us all use our exertions, let us not be slothful, but industrious and active, and put our talents to proper use: if so, we shall find that we shall gather more than sufficient for our bodies, we shall have something to give to the cause of Christ. Let us pledge ourselves to use every endeavour to extend the gospel."

HOME PROCEEDINGS.

JUBILEE MEETINGS.

Since the meeting at Kettering, of which a detailed account has been given in an earlier part of this Herald, several Jubilee meetings have been held in different parts of the country. Brief notices of some of them will, we doubt not, be interesting to many of our friends.

BIRMINGHAM.

In this important town a public meeting was held in the Town Hall on Friday evening, June 3rd, William Room, Esq. in the chair. Dr. Hoby in the commencement of the proceedings adverted to the fact that fifty years ago the seraphic Pearce, on returning from Kettering where the first missionary meeting was held, gave a report of the proceedings to his friends at Birmingham. The result was that Mr. Pearce was soon enabled to remit 70*l.* towards the general fund, a sum which was at that time deemed very large. He then gave an outline of the meeting at Kettering which had just taken place, observing that the contributions were not only tenfold greater than those received at the first missionary meeting, but he might almost say, one hundred fold;

for they had collected not less than thirteen hundred pounds, in place of 13*l.* 2*s.* 6*d.* The Rev. Joshua Russell, who proposed the first resolution, said:—As he had anticipated, Birmingham had given proofs that it would do its duty. Their worthy and excellent chairman had given one hundred pounds; his brother had given one hundred pounds; Mr. W. Middlemore, one hundred pounds; and Dr. Hoby, one hundred pounds. Mr. Knibb then came forward, and was received with loud applause. In the course of his speech, he said, he only wished some of his kind friends, who thought that he was too lax in admitting members into the church, would visit their churches in Jamaica, and behold for themselves the things that were being

done. Twice had the church of Jamaica offered one hundred pounds, to defray the expense of any person who might be appointed to proceed from England to visit the churches under his care; but the offer had not been accepted. The Rev. J. A. James next briefly addressed the meeting, and, after a few introductory observations, said that if he had been anxious to find an excuse for being absent from that meeting, he might have found it in personal feelings, the force of which would be admitted by all present; but he could not resist the wish of their friends that he should be present. He was there to give expression to his good-will and cordial affection to the baptist denomination, with whom, for thirty-six years, it had been his privilege to live in terms of close intercourse and undisturbed friendship. Amongst them had been his most confidential friends, to whom he had revealed the inmost secrets of his heart, and from whom he had received the wisest counsel; and he should deplore it as a deep calamity, if any thing should arise to interrupt that communion in which he had lived with them. He was there to testify his interest in the operations of the Baptist Missionary Society; to express his wish and prayers, that recent transactions might not throw an apple of discord between the two denominations—denominations which had more in common, and

which had been brought more perfectly into co-operation, than any two denominations of professing Christians at present living; two denominations which some had thought ought to be only one. However far that might be correct, or whether that would ever be the case or not, it was clear they ought to be one in the unity of the Spirit and the bond of peace. Circumstances had occurred, which had made a little splash, and occasioned a small ripple upon the broad bright stream of brotherly love, but which had not reached the source, nor stopped the flow of the crystal river. They were one, they must be one, and they shall be one. The Rev. W. Newman next addressed the meeting.—Joseph Sturge, Esq., then came forward to express his heartfelt feeling of gratitude, that what had been termed the little ripple between the two denominations, no longer existed, and proposed a resolution which F. Room, Esq., seconded, and which was carried unanimously; after which the chairman presented Mr. Knibb with a neatly executed medal, designed by Mr. Davis, medalist, at that gentleman's own expense, as a testimony of esteem for the great services rendered to the missionary cause by that gentleman.

The proceedings closed with prayer; by the Rev. F. Franklin, of Coventry.

LEEDS.

The services connected with the celebration of the Jubilee, in this town, were commenced on Monday, June 6th, at South Parade Chapel. In the morning a preliminary prayer-meeting was held; and in the evening, the general meeting. The chapel was completely filled, and the Rev. J. E. Giles, the esteemed pastor of that place of worship, was called to the chair. In introducing the business, he regretted that the time was so unfortunate, as it happened to be the evening when the Wesleyans and the Independents were generally engaged in similar services, in connexion with their respective denominations. This he lamented; but it could not be otherwise, as this was the only evening on which they could be favoured with the presence of Mr. Knibb, from Jamaica. The Rev. Joshua Russell then stated the objects to which the Jubilee fund was to be applied. The Rev. Henry Dowson, of Bradford, followed. The Rev. W. Knibb was then introduced to the meeting, and was received with great applause. After his address, a resolution expressing the delight of the meeting in seeing him once more amongst them—their

sympathy with him and his brethren in the trials they had been called to endure, and the strongest assurances of their unabated confidence in the wisdom, purity, and zeal, with which the operations of the missions have been and are still conducted, was carried by acclamation, the whole assembly standing up. On Tuesday morning a large company sat down to breakfast, in the school-rooms beneath the chapel; after which, addresses were delivered by the Rev. Messrs. Knibb, Russell, Cummins, Strachan, Rawson, Pottenger, Lomas, Fife; and by Benjamin Goodman, Esq. The Rev. J. E. Giles presided. During the progress of the boxes at the public meeting, the Rev. Chairman announced the receipt of several sums, including a cheque for 500*l.* from J. P. W.; a cheque for 100*l.* from Mr. Town; a cheque for 50*l.*; a 50*l.* Bank of England note; a cheque for 25*l.* from S. F.; and 2*l.* from a Wesleyan friend. The whole collection realized 800*l.*; and at the public breakfast on Tuesday morning another 100*l.* was collected, which, with other sums likely to be subscribed, will swell the total amount raised to nearly 1,000*l.*

MANCHESTER.

On Tuesday evening, June 7th, a public meeting to celebrate our Jubilee was held at Manchester in the Corn Exchange, which

was crowded by one of the most respectable audiences ever seen within its spacious walls. Thomas Harbottle, Esq., having been called

to the chair, addressed the meeting, and resolutions were moved and seconded by the Rev. Mr. Russell, the Rev. F. Tucker, the Rev. W. Knibb, the Rev. Dr. Halley, and George Thompson, Esq. A collection was made in aid of the objects of the meeting; and it is proposed to raise 4,000*l.* in Manchester, towards the Jubilee Fund. A public breakfast was given at the School-room, under the Rusholme-road Chapel, next morning, at which Alderman Callender took the chair, and several effective addresses were delivered.

BRADFORD.

The large chapel belonging to the church under the pastoral care of the Rev. H. Dowson was filled to overflowing on Wednesday, June 8th; great numbers having come from the country to be present at the Jubilee meeting. The service was deeply interesting. Speeches of great power were made by the Revs. J. Acworth, J. Russell, J. E. Giles, and William Knibb; and at the close of the meeting a collection was made amounting to 60*l.*

NEWCASTLE ON TYNE.

On Thursday evening, the 9th of June, there was a public meeting in Salem Chapel, Hood-street, Newcastle, which was well filled with an audience of all religious persuasions, the "Friends" being conspicuous. John Fenwick, Esq., was called to the chair, and briefly stated the objects of the meeting. The Rev. G. Sample read the following resolution, which had been adopted by the Newcastle Jubilee Committee: "That this meeting desires to convey to the Rev. Joshua Russell, their respected visitor, an expression of joyous sympathy with him and the Committee of the Baptist Missionary Society, with regard to the arrival of the fiftieth year of our foreign missionary efforts, wishing to observe it as Jubilee-year, attended with extra religious services—with special thanksgivings to God, for the success with which He has been pleased to crown those efforts, particularly in the translation of the Holy Scriptures into the languages of the teeming nations of the East, and in the conversion of many thousands of the now happily freed population of the West—and also with an extra subscription, as a thank-offering to the Almighty for that success—hoping the Society may be encouraged to yet wider efforts, and be honoured of God with greater success." The chairman having placed the resolution in Mr. Russell's hands, he rose and spoke at considerable length.—Mr. Pengilly then read, and the chairman handed to Mr. Knibb, a resolution conveying to Mr. Knibb their sincere and heartfelt congratulations on the attainment of the object he so nobly and courageously advocated in a former visit to this town in 1833; namely, the entire extinction of negro slavery in the West Indies, and on the great success which has attended the missionary labours of himself and his brethren in Jamaica, in whose piety, prudence, and zeal, the meeting placed the utmost confidence. Mr. Knibb rose to respond to the resolution, and was greeted with an enthusiastic burst of applause. A collection was made at the close of Mr. Knibb's speech, amounting to 17*l.* 2*s.* 4*d.*; and the meeting separated. On Friday morning, there was a breakfast at the Clarendon Hotel. There were, in all, 220 persons present, including ministers and laymen of all the churches in Newcastle. Mr. Russell stated that two gentlemen now present, each for himself and wife, had given 100*l.* This was 200*l.* to begin with. Mr. Knibb took his leave, having to attend a meeting of the Anti-slavery Committee in the metropolis. The Revs. P. J. Saffery, G. Sample, and W. Fisher, afterwards addressed the company, and the proceedings were then brought to a close.

Where it has not yet been done, ministers and officers of auxiliary societies are requested to make arrangements as early as possible for their Jubilee meetings and services, and to inform the Jubilee Sub-committee thereof, by a letter to their secretary, Rev. J. Russell, Fen Court. It is hoped that in small towns and villages Jubilee meetings will be held, for although not much money may be raised, they will encourage the friends, and diffuse important and delightful information; and neighbouring ministers will be willing to assist. Medals, hymns, and addresses may be had on application at Fen Court.

It is gratifying to know that a spirit of zeal in our Jubilee efforts is extending itself beyond the limits within which support for the society has hitherto been obtained. The Reverend John Girdwood of Montreal, in a letter to the secretary, dated April 23rd, writes:—

You will be glad to learn that our young people in the Sunday-school are making vigorous exertions to raise 50*l.* sterling, for the Jubilee Fund. They have collecting books, and bring in their subscriptions monthly. There is to be an address delivered the first sabbath morning in every month, when a collection is made. Two have already passed, and they have succeeded beyond expectation. If you could send us some Heralds or Quarterly Papers, the object would be much benefited. I happened to have about 100 of the Quarterly Paper No. 75, which were distributed among the young people and children. They created a degree of interest, which otherwise would not have been felt.

The following can be supplied in any quantity on application at Fen Court:—

Jubilee medals (two sorts), price sixpence each. One has an emblematical device, the other has a likeness of Dr. Carey. Another medal is also published with five of the early promoters of the Society, price threepence.

Medals for Sunday-school children and young people, price one penny each.

A Collection of Jubilee Hymns, to be sung at the Jubilee services, price sixpence each.

Jubilee Cards for contributions to the Jubilee fund. To collectors gratis.

Engravings (lithograph, in the tinted style, on paper 20 inches by 13) of the House, at Kettering, in which the Mission was formed in 1792, price eighteen pence each.

An Engraving (to correspond with the above) of the interior of the Booth at Kettering as it appeared during the Great Jubilee Meeting on the 1st of June, will be shortly ready. It is from a sketch taken on the spot by the Rev. A. G. Fuller, and will exhibit portraits of the chairman, Mr. Knibb, and other friends of the mission.

The sermons delivered at Kettering by the Rev. B. Godwin and the Rev. E. Steane, are nearly ready; to which is prefixed an account of the Jubilee services.

ACKNOWLEDGMENTS.

The committee thankfully acknowledge a parcel of waistcoat pieces and Eclectic Reviews, from Mr. Young, of Ryde; two parcels of tracts, &c., from the Religious Tract Society, for Mr. Capern, of Nassau; 24 vols. of poems, from a lady, by Mr. Burton, of Ipswich; a parcel of books, from the British and Foreign School Society, for Mr. Dendy; a box of useful and fancy articles, from Mr. Hawtin, for Mr. Hewett; two parcels of books, from Messrs. Bagster, for Mr. Kingdon; 19 vols. of magazines, from Mrs. Brown, of Canterbury; a parcel of quills, from Rev. G. Day, of Wincanton, for Mr. Dendy; a box of useful articles, from Miss Moseley, of Shacklewell, for African Schools; a box of useful articles, from Mrs. Clements, of Leytonstone; a box, containing work boxes and apparel, from Mrs. Williams, of Reading, for Mr. Phillippo; twenty-four mahogany collecting boxes, as a Jubilee offering, from an anonymous friend; a counterpane, from an aged friend, by Mr. Hinton; a parcel of paper, pens, and quills, from R. M., Gravesend; three dozen steel snuffers, from H. T.; a box, from Mrs. Clements, of Leytonstone, for Mr. Henderson, of Belize; a parcel of apparel and useful articles, from Mr. Scorey, of Whitchurch; and fourteen volumes of books, from Miss Phillips, of Wandsworth.

A box has been received from Mr. Coward, for Mr. Dendy, and a parcel for Mrs. Capern.

Mr. Williams, of Mandeville, Jamaica, wishes thankfully to acknowledge the following grants for the use of his stations:—a box of school materials from the British and Foreign School Society; a box from the Sunday School Union; tracts and books from the Religious Tract Society.

Mr. May, of Bethsalem, Jamaica, wishes to acknowledge with thanks the receipt of a box of useful articles for his schools, from friends at Morrice Square, Devonport, and at Saltash. Also, a box of a similar kind from friends connected with the churches at How Street, Plymouth, and at Kingsbridge. Also, a parcel of useful books from friends in Exeter and at Culmstock.

Mr. Knibb acknowledges with many thanks the receipt of a valuable box of useful articles, from the ladies at Counterslip, Bristol, the proceeds of which were devoted to the Normal School at Kettering, Trelawney.

£ s. d.		HUNTINGDONSHIRE.		£ s. d.		Do. for Walter Dendy's	
A Friend, by do., for		Houghton—				<i>Schools, Jamaica</i> .. 30 0 0	
<i>Africa</i> 0 5 0		Mr. Brown, for <i>Jamaica Schools</i> 5 0 0				Battle..... 3 0 6	
Walworth, Horsley St.. 7 11 8						Rye, by Mrs. Crosskey.. 2 10 0	
						Ditto, for <i>Africa</i> ... 1 6 0	
BEDFORDSHIRE.		KENT.				WILTSHIRE.	
Leighton, by Mr. Cooper		Mr. Smith, ann. sub. 1 1 0				Wilts and East Somerset	
Luton, Union Chapel,		Eynsford..... 7 6 8				Auxiliary—	
Molety..... 37 0 0		Woolwich, on account 20 0 0				Beckington..... 11 10 6	
						Bradford..... 20 6 6	
BUCKINGHAMSHIRE.		LINCOLNSHIRE.				Chippenhams..... 7 2 6	
Aston Clinton..... 3 17 10		Market Rasen, collection 2 1 6				Devizes..... 55 11 5	
Chesham..... 20 17 7		NORTHAMPTONSHIRE.				Melksham..... 80 0 0	
Cuddington..... 0 10 11		Northampton, on ac-				Norton St. Philip... 7 0 1	
Datchet, by Rev. W.		count..... 200 0 0				Trowbridge..... 73 1 1	
Bailey..... 2 0 0		Wellingborough—				Penknapp..... 10 17 0	
Gold Hill..... 4 17 6		A. Corrie, Esq..... 5 0 0				Salisbury..... 34 9 3	
Haddenham..... 16 7 6						Westbury..... 6 1 0	
Kingshill..... 4 6 8		NORTHUMBERLAND.				YORKSHIRE.	
Misen den, Great..... 13 18 8		Hawick—				Bradford—	
Mursley..... 1 1 10		J. T..... 4 0 0				Mrs. Aked, ann. sub. 2 0 0	
Prince's Risborough... 6 0 0						Shipley—	
Do., by Mr. J. Dawson 10 0 0		OXFORDSHIRE.				Female Sunday School,	
Quainton..... 2 5 0		Banbury—				for <i>Indian Girl</i> ... 2 0 0	
Swanbourne..... 1 19 0		Mr. W. Payne..... 0 10 0				NORTH WALES.	
DEVONSHIRE.		RUTLANDSHIRE.				Llanwrst—	
Bradinch, by Rev. P.		Oakham..... 13 15 0				Sunday School First	
J. Saffery..... 4 12 2						Fruits, by Rev. J.	
Collumpton, by do.... 4 1 0		SHROPSHIRE.				Pritchard..... 1 0 0	
Exeter, by do..... 2 11 0		Shrewsbury..... 1 7 6				Soar, &c., by Mr. G.	
Do., by Mr. Davies . 16 11 6		SOMERSETSHIRE.				Palmer..... 8 8 6	
Uffculme, by Rev. P.		Bristol, on account... 400 0 0				SOUTH WALES.	
J. Saffery..... 1 0 3		Barton, by Rev. P. J.				Talybont..... 4 2 0	
		Saffery..... 2 13 7				SCOTLAND.	
DORSETSHIRE.		Chard, by ditto..... 7 1 3				Banff—	
Bourton, by Rev. P.		Crewkerne, by ditto... 2 12 3				Friends..... 0 5 0	
J. Saffery..... 3 11 10		Frome..... 65 13 9				Edinburgh—	
Gillingham, by do.... 0 12 9		Horsington, by Rev. P.				Mrs. McKay and	
Poole—		J. Saffery..... 4 10 11				Friends..... 5 10 0	
Kemp, Miss, ann. sub. 1 1 0		Kilmington, by ditto... 1 1 0				Insch—	
Stour, by Rev. P. J.		Street, by ditto..... 1 6 0				Juvenile Society... 1 0 0	
Saffery..... 0 12 10		Wincanton, by ditto... 12 0 0				Stewartfield, Society... 2 10 0	
		Yeovil, by ditto..... 6 0 0				Stirlingshire..... 7 10 0	
ESSEX.		SUFFOLK.				Mrs. Vivian, Pleas... 2 10 0	
Langham, collection.. 12 10 0		Suffolk Society in aid of				Tough..... 1 1 0	
Mersea, by Mrs. Rogers 0 12 0		Missions, by S. Ray,				FOREIGN.	
Writtle—		Esq..... 6 0 0				Africa—	
Mr. Cballis, ann. sub. 1 0 0		SURREY.				Fernando Po..... 33 16 10	
		Dorman's Land..... 14 6 0				Jamaica—	
HAMPSHIRE.		Streatham—				Bethany, by Rev. H.	
Jersey, Sunday School,		First Fruits, by Miss				J. Dutton, for <i>Africa</i> 105 0 0	
by Mr. S. Cowdy .. 1 3 10		Taunton..... 0 6 0				Brown's Town, by Rev.	
		SUSSEX.				J. Clark, for <i>Africa</i> 50 0 0	
HERTFORDSHIRE.		Albury—					
Berkhamstead—		Eliza Horsnail, for					
Mr. J. Baldwin, an-		John Clark's <i>Schools,</i>					
nual subscription.. 1 0 0		<i>Jamaica</i> 35 10 4					
Hatfield, by Mr. Young 3 8 0							
Mill End..... 4 0 0							
Rickmansworth..... 0 15 0							

Collections, &c., at Kettering, at the Jubilee Meeting of the Society, 31st May, and 1st and 2nd June.

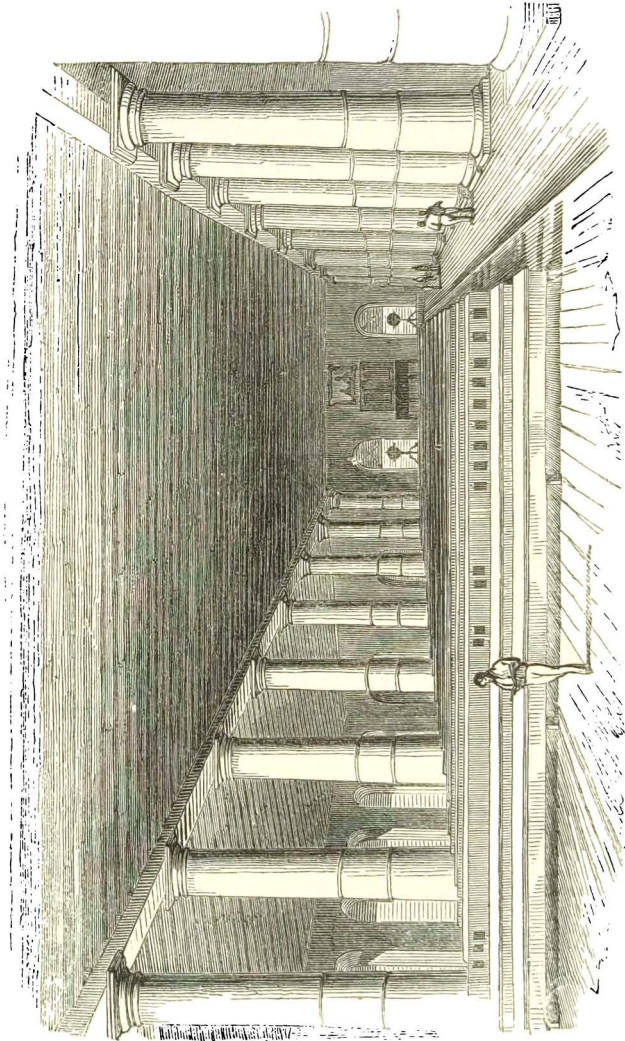
Collection after Sermon on 31st May .. 41 10 1	Boys' do. do..... 1 12 10
Ditto, 1st June... 100 15 6	Rev. Mr. Toller's, ditto..... 0 9 1
Ditto at Public Meeting, do.... 83 3 6	Collecting Cards, by
Ditto at Breakfast Meeting, and	Miss Wallis..... 3 3 9
Meeting in the evening of 2nd	Mrs. Joseph Toller..... 3 0 6
June..... 36 2 10	Miss Freeman..... 0 15 6
Proceeds of Tea Party, at Rev. Mr. Ro-	Miss Morris..... 1 2 0
binson's Vestry, 25th March..... 5 0 0	Mr. James Robinson..... 0 2 6
Mr. Rowlatt, at ditto..... 1 0 0	Master Thomas Miller..... 0 14 0
Net produce from performance of sacred	Jubilee Box, by Mr. Miller..... 0 15 4
music at Rev. W. Robinson's Chapel	A Friend, by ditto..... 0 3 5
Girls' Sunday School, Rev. W. Robinson's	
2 2 7	

The following sums have likewise been promised or paid.

	Promised.			Paid.				Promised.			Paid.		
	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
A Little One, Kent, by Rev. P. Dickerson				10	0	0	Hoby, Rev. Dr.	100	0	0	52	10	0
A Friend				1	0	0	Hogg, Rev. R.	100	0	0			
Appledore, Sunday School ..				5	0	0	Howe, Mr. R., Luton				5	0	0
Adams, Mr. William	50	0	0				J. B. W., Leeds	500	0	0			
Aked, Mr. T.	150	0	0				J. G.	100	0	0			
Allen, J. H., Esq.	50	0	0				Jamaica Churches	1000	0	0			
Angus, Rev. Joseph	50	0	0				Illingworth, Mr. M.	50	0	0			
Barfoot, Mrs., Collected by ..				3	0	0	Ivory, Mr. John				5	0	0
Bateman, Lord				5	0	0	Keightley, Mrs.				5	0	0
Benham, Mr. J. L.	100	0	0				Kelsall, H., Esq.	1000	0	0			
Bigwood, Mr.				0	10	0	Kemp, G. T., Esq.				50	0	0
Bideford, Sunday School ..				6	10	0	Lomax, James, Esq.	100	0	0			
Blackett, Mrs., Brixton Hill, by J. C. Gotch, Esq.				5	0	0	Medcalf, Mr. B.				2	0	0
Bliss, Rev. T.	25	0	0				Merrett, Mr. T.	20	0	0			
Bousfield, J. R., Esq.	100	0	0				Middlemore, Mr. W.	100	0	0			
Bridgett, Mrs. and Miss, Derby				10	0	0	Morton, W., Esq.	200	0	0			
Broad, Mrs., Stilton, Collected by				1	0	0	Murch. Rev. Dr.	50	0	0			
Brown, Miss, at Birmingham				5	0	0	Murgatroyd, Mr. W.				50	0	0
Burls, Mrs.	20	0	0				Mursley, Children at, by Rev. J. Simonds				1	0	0
Burls, Miss	5	0	0				Paul, J. D., Esq.	25	0	0			
Burls, Miss Jane				5	0	0	Penny, Mr. J.	50	0	0			
Cadby, Mr. S.	50	0	0				Perks, Mr., Hitchin				1	0	0
Cartwright, Mr. R.	100	0	0				Pewtress, Messrs., and Co. Do., a Friend, by	100	0	0			
Clarke, Rev. O.				5	0	0	Pickering, Mr.				5	0	0
Cliff, Mr. John	50	0	0				Pigott, Mr. F., Luton				5	0	0
Cobb, J. W., Esq.				10	0	0	Room, Mr. F.	100	0	0			
Collins, W., Esq.	52	10	0				Room, Mr. W.	100	0	0			
Coward, John, Esq.	200	0	0				Rouse, W., Esq.				5	0	0
Cozens, Mr. W.	100	0	0				Russell, Rev. Joshua	200	0	0	100	0	0
Crassweller, Mr. H.				50	0	0	Russell, Mr., Southwark ..	25	0	0			
Daniell, Rev. J. M.	50	0	0				Russell, Miss, Camberwell, by J. C. Gotch, Esq.				2	0	0
Davies, Mrs.				5	0	0	Salter, Rev. W. A.	50	0	0			
Deane, Mr. G.	100	0	0				Shafto, R. J., Esq.				10	0	0
Earle, F., Esq., Ripon				6	10	0	Sherring, R. B., Esq.	100	0	0			
Fitzwilliam, Earl				10	0	0	Smith, W. L., Esq.	50	0	0			
Ford, Rev. J.				50	0	0	Smith, James, Esq.				50	0	0
Foster, George, Esq.	1000	0	0				Smith, Mrs. James	10	0	0			
Foster, John, Esq.				100	0	0	Smith, Rev. H., Birmingham				10	0	0
Foster, R., jun., Esq.	100	0	0				Smith, Mrs. Henry				5	0	0
Foster, Ebenezer, Esq.	100	0	0				Smith, Mrs., Brigstock				1	0	0
Geldart, Mr.				25	0	0	Soule, Rev. I. M.	50	0	0			
Glover, Mr. S.				5	0	0	Stearns, Rev. E.	100	0	0			
Gotch, J. C. Esq.	100	0	0				Stevenson, G., Esq.				50	0	0
Do., a Friend, by				10	10	0	Thomas, Rev. Jenkyn, and Mrs. Thomas	52	10	0			
Gotch, Mr. J. D.				25	0	0	Thompson, H., Esq.				10	10	0
Gotch, Mr. T. H.				25	0	0	Toller, Mr. W.				5	0	0
Gotch, Rev. F. W.				20	0	0	Tosswill, C. S., Esq.				50	0	0
Do., a Friend, by				10	0	0	Tritton, Joseph, Esq.	250	0	0			
Gouldsmith, Mrs., by Rev. A. G. Fuller				50	0	0	Tritton, Mrs. and Miss	80	0	0			
Gurney, W. B., Esq.	1000	0	0				Walkden, Mr.				50	0	0
Gurney, Thomas, Esq.	50	0	0				Waller, E., Esq.				105	0	0
Gurney, Miss S.				5	0	0	Wallis, Mr. George	50	0	0			
Gutteridge, Miss				20	0	0	Wallis, Mr. Samuel, and the Misses Wallis				20	0	0
Hackett, Mr.				100	0	0	Wallis, Mrs., Barton Lodge ..				10	0	0
Hall, Miss	50	0	0				Ward, Mr. W. B.				11	0	0
Hanson, Mr.	1	1	0				Watson, Hon. R.				5	0	0
Harris, Richard, Esq.	100	0	0				Whaley, John, Esq.				10	0	0
Haynes, Robert, Esq.	100	0	0				Whitchurch, J., Esq.				100	0	0
Heard, John, Esq.	100	0	0				Wilkin, Miss M. J., Collected by				1	1	4
Hepburn, Mr. Thomas	52	10	0				Winks, Mr. J. F.	5	0	0			
Hepburn, Mr. John				31	10	0							
Hobson, Mr.	40	0	0										
Hobson, Mr. S. J.	10	0	0										
Hobson, Miss A., Wellingborough, Collected by				2	0	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 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.



INTERIOR OF THE BENEVOLENT INSTITUTION, CALCUTTA.

EAST INDIES.

CALCUTTA.

THE BENEVOLENT INSTITUTION.

The name of the Benevolent Institution has been familiar to the readers of our publications from the time of its establishment, in the year 1809. It originated with our missionaries, who perceived that there were multitudes of children in the city growing up in ignorance and vice, belonging to a population nominally Christian, but miserably poor and degraded. With a view to their interests, principally, a school was established on general principles, in which the scriptures were to be read, but no catechism taught or denominational distinction recognized. An appeal was made to the Calcutta public on its behalf, which was promptly met; and from the first its support has been furnished by the friends of education generally, though the labour of superintending it has devolved in a great degree upon the agents of our Society. For more than twenty years it was under the care of Mr. Penney, whose exertions on its behalf were unremitting and successful. There are now three masters besides assistants in the boys' department, and two mistresses and assistants in the girls' department; our friend Mr. Evans being the secretary and superintendent of the boys' school, and Mrs. Evans superintendent of the girls' school. In the engraving on the previous page, the boys' school-room, which can accommodate about 300 pupils, is exhibited to view; the desks being in the centre, with a space for the classes on each side, as in the schools on the British system in this country, while at the end are seen a pair of globes, which were presented to the Institution by W. B. Gurney Esq., and a framed portrait of the deceased superintendent, Mr. Penney, instructing an East Indian youth, his finger pointing to an open bible.

The following extracts from the twenty-third report, just published, give an encouraging view of the the present state of this Institution:—

It is truly gratifying to reflect that the Institution, which continues to be conducted on the admirable principles of its original founders, is still the instrument, under the divine blessing, of extensive usefulness. Both departments of the Institution are in a healthy condition. There are at the present time two hundred and sixty-five boys, and one hundred and twenty-three girls, of almost every denomination, under instruction; whose conduct and proficiency have afforded general satisfaction during the past year.

On Wednesday, the 15th December, both schools were publicly examined. The Rev. Dr. Duff, of the General Assembly's Mission; the Rev. J. Mack, of Serampore; the Rev. Thomas Boaz, of the London Mission; and the Revs. J. Thomas, G. Pearce, J. Wenger, G. Small, T. Morgan, and W. W. Evans, of the Baptist Mission, with numerous other friends, were present; and kindly rendered their assistance on the occasion. The Rev. Dr. Yates was prevented from attending by

indisposition. The pupils were examined generally in the various branches of instruction pursued during the year, and acquitted themselves, on the whole, in a satisfactory manner.

Education, based on scriptural truth, and imparted on enlightened principles, is in the judgment of the Trustees the greatest benefit which can be conferred on the offspring of professing Christian parentage, as well as upon others; and this is the main object of the Benevolent Institution. And here they would respectfully solicit a favour of all who feel an interest in its welfare. If subscribers and friends would consent, in the course of the year, now and then to visit the schools, not only in order to witness the mode of instruction adopted in them, but also to examine the pupils in the different classes, the children would thereby be stimulated to renewed exertion, and the teachers encouraged in the prosecution of their labours. Such visitors would not expect, in an institution designed

for indigent children, and intended to convey to their minds the elements of popular and useful knowledge, to find those higher branches of scientific study cultivated which are only in their place in academical seminaries of a superior order, and supported under pecuniary advantages. But it is hoped that a personal inspection of the state and working of the Benevolent Institution would prove to the satisfaction of all visitors, that the system pursued and the knowledge imparted are well calculated to answer the purposes for which it has been established, and for the attainment of which their support is solicited.

The Trustees, whilst they again gratefully acknowledge the generous support of the public, and also the monthly subscription of the Honourable East India Company, desire to go forward in their arduous and responsible labours, assured that the Institution confided to their management will never be suffered to languish for the want of necessary support from a religious and enlightened Christian community. From the annexed account of the financial state of the Institution, it will appear that the oppressive debt, under which they

laboured at the commencement of the present year, is reduced to Co.'s Rs. 49-0-5. It must be added, however, that several accounts for school books and requisites are due, and that the buildings require complete repairs.

Statistics of Scholars.

BOYS' DEPARTMENT.

Roman Catholics . . .	76
Protestants . . .	47
Hindus . . .	107
Muhammadans . . .	22
Burmese . . .	3
Mugs . . .	5
Armenians . . .	3
Jews . . .	1
Greeks . . .	1

Making a total of . . . 265

GIRLS' DEPARTMENT.

Roman Catholics . . .	66
Protestants . . .	49
Chinese . . .	7
Armenians . . .	1

Making a total of . . . 123

NATIVE INSTITUTION, INTALLY.

An interesting Report has been received from Mr. Small concerning the school under his superintendence, from which the following paragraphs are extracted:—

The Institution has been under its present superintendent for about nine months, during which time it has afforded him much satisfaction. The average number of boys in attendance throughout the year has been about the same as at the period of the last annual report, viz. 200. It was hoped that the number would have considerably increased, but although for about eight months it did continue to do so, particular circumstances have caused it to fall off, to a very large amount, since the holidays in October. The substitution of native *Christian* teachers in the room of two *Hindus*, at the re-opening of the school, gave much offence both to these teachers and their scholars—or rather to the parents of the latter. And this occurring just at the time when a very general panic had arisen from the baptism of one of the scholars (of high caste) in the General Assembly's Institution, the falling off in our school, as in that, was what we might expect. We can have no reason, however, to regret this change of teachers; as besides being in every way as well qualified as their predecessors were for *general* instruction, these *Christian* native teachers can with confidence be entrusted with the office of imparting *saving truth*. It is also hoped that as there are still two heathen teachers and a pundit in the school, a laudable emulation will exist between them to excel each other both in faithfulness and zeal. The school during the last

month, we are happy to say, was again beginning to fill up; and we do not fear but that in course of time it will regain its former numbers. Among the scholars who have left us (they were mostly from the lower classes), we have chiefly to regret the highest class. To the boys of this class the superintendent had devoted most of his attention, and their progress and acquirements were considerable, gratifying to their teachers and creditable to themselves.* We are not, however, without hope that they may yet perceive the folly of their conduct. May they never forget, at least, the knowledge they have gained of revelation; and may God bless that knowledge to the salvation of each soul!

The pecuniary resources necessary for the support of this Institution, there has been much difficulty in obtaining for some time past. Appeals have been already made, elsewhere, to the friends of this Mission and to the liberality of the friends of Christian education generally, but we are sorry to say a debt of upwards of Rs. 2,000 still remains, and notwithstanding that the utmost economy is practised, the sums collected by the Ladies' Missionary Society are sometimes scarcely adequate to defray the current expenses.

* Since the above was written all these young men, together with several youths from other schools, have at their own request been formed into a bible and inquiring class, which meets at Mr. Small's house on Sunday afternoon.

There are six paid teachers—and more would be desirable—besides a few necessary servants, and yet the whole expenditure monthly is under Rs. 110. May the Lord incline the hearts of his people to give more liberally to this cause.

An examination of the school took place on Monday, Dec. 27th, before a select number of friends, when Messrs. Pearce, Wenger, and Gibson gave their assistance, and expressed themselves highly satisfied with the result. The editor of the Calcutta Missionary Herald inserted the following notice of the examination in that periodical:—

The Rev. G. Small, in a few introductory remarks, expressed his regret at the circumstance that the pupils belonging to the 1st class, who had made the greatest progress in the various branches of study, had shortly before left the Institution, being influenced by a heathen master whose services were no longer required. A considerable acquaintance with sacred history, large portions of the word of God, and other branches of religious knowledge. They also answered with great readiness the questions that were put to them on those parts of ancient history, geometry, &c., which they had studied during the year. The progress made by them proved that a great amount of diligent labour had been bestowed upon their instruction, and that they had appreciated the benefit conferred upon them!

NATIVE CHRISTIAN INSTITUTION.

This school, which is also carried on at Intally, differs essentially from the former, being a boarding-school for the children of native Christians, and conducted expressly with a view to their spiritual advantage. Mr. Pearce, who again superintends it, writes thus:—

The Native Christian Institution and a small native church were confided to my care in October last. The Institution then contained forty-two boys, being eight less, I understand, than there were at the close of the preceding year. Most of these left the Institution in consequence of their parents or friends having joined the congregations of the Propagation Society in the south, and thus furnished another proof of the injury done to our operations by the indiscriminate reception of our people by the missionaries of that society. At the close of the year one of the scholars, having completed the time of his studies, left this and obtained employment in the Native Institution under the care of Mr. Small. He was a member of the church here. There are at present two others in the Institution who are also members. Of the state of mind of the other lads I have nothing particularly encouraging to report. We need greatly the refreshing influences of God's Holy Spirit, and are daily reminded that without them all human effort for the conversion of souls is vain.

Since I took charge, the boys have been home for the vacation, hence I have as yet bestowed but little effort on their instruction. Most of them have now returned, and the remainder will shortly be back. We have already forty-one on the premises, and when all have returned, the number will be from forty-five to fifty. The increase on the close of the year is chiefly owing to the admission

of new boys. With the exception of a Pandit, who teaches Sanskrit and Bengálí, the masters are all Christians and persons of excellent characters, who are, I believe, really concerned for the welfare of the young people of their charge.

Of the progress of the boys generally I can say but little, for the reason before mentioned. The first class having been nearly destroyed by the desertions which took place in the early part of the year, the aspect of the school is defective and somewhat discouraging; but I trust that the knowledge which the boys who have left have carried away with them will not be entirely lost, and that the year opens upon us with brighter prospects than appeared some months since.

The present studies of the boys embrace the Bengálí and English languages pretty equally divided, with the preponderancy in favour of the English in the two upper classes. It is intended to ground them all well in their vernacular language as the medium of communication with their countrymen hereafter; while it is proposed that they shall draw plentifully from those ample stores of knowledge which the English language opens to them. May the great exertions of my predecessors in this department be amply rewarded in the abundant fructification of that seed which they were honoured to sow, and may the blessing of God yet accompany the efforts which are still being made for the eternal welfare of the dear youth, who enjoy

the advantages which the Institution affords them.

The *students of theology* at present under my care are *five* in number, *one* having left about a year ago to fill a sphere of usefulness at Dacca, and another having been excluded from the church and the seminary on account of immorality. They have all enjoyed three years' instruction in this department under the care of Mr. Ellis, and for some months after his departure for Europe under Mr.

Small. Their progress in the various branches of knowledge to which their attention has been directed is very encouraging, and bears ample proof of the labour which has been bestowed on them by the above-mentioned brethren. They are also much indebted to the kind attention of Dr. Yates and Mr. Wenger. Their conduct gives much satisfaction, and leads us to hope well of their future usefulness.

Our brethren add :—

The Institution continues to be supported by the contributions of friends both in England and in this country, to whose liberality our warmest thanks are due. We have to state, however, with deep regret, that the funds are at present so low, that a very considerable debt has been incurred. Will the

friends of native Christians allow it that the education of their offspring should be neglected? We trust not; and in the hope of further support, we will proceed in the promotion of this work, looking for assistance to Him whose name it is intended to glorify.

FEMALE DEPARTMENT.

This department is carried on at Kalinga, under the superintendence of Mrs. Wenger. Our brethren write respecting it as follows :—

This Institution was, during the whole of the last year, superintended by Mrs. Penney, who amidst many and great discouragements persevered in watching and guiding the education of her interesting charge, until towards the close of the year circumstances led her to leave Calcutta. The number of pupils had, for some months past, been on the decrease, and when she left, just before the vacation, it only amounted to eleven. The school was again opened in January, with *nine* pupils, to whom it is hoped that several additions will be made in the course of the year.

Six of these girls read with the greatest ease, and are tolerably well acquainted with the contents of the sacred volume. Another one is not so far advanced, but bids fair to equal them in a few months. The two youngest are occupied in acquiring the compound characters and reading easy words.

Early in the morning all assemble for worship, which is conducted by Mr. Wenger. At half-past nine, after their morning meal, they begin their lessons with reading a chapter in the New Testament, which is followed by

a lesson in history, geography, &c. This occupies them till noon. At one they go to Mrs. W., and spend an hour and a half with her in practising plain needlework. The time from half past-two to four is devoted to writing and ciphering. In the evening they prepare for the lessons of next day, and are again called together for evening worship, which is conducted by their native teacher.

The lessons of the week are summarily repeated to Mr. Wenger on Saturday morning : and on Sunday afternoon they are instructed by him in the history of the bible. In order to prepare them for the practical duties of life, the elder girls in turn attend to the domestic concerns of the Institution.

The effects of the labour bestowed upon them, before they were placed under the present superintendence, are easily discernible,—and there is reason to believe that it has not been unaccompanied with the silent influences of the Holy Spirit. May the prayers of the people of God be engaged in supplicating a blessing upon this Institution !

In a letter dated Calcutta, May 13th, Mr. Thomas says, "I am happy to state that through mercy we are all in usual health, enabled to prosecute our accustomed labours with some degree of pleasure, and I hope success. Last sabbath day one person was baptized in Circular Road Chapel. May this be followed by many more additions!"

PATNA.

A graphic description of one of the stations which the Society has long occupied on the continent of India, with which we have been favoured by a friend who writes from personal observation, will not only give our readers a more accurate idea than they have previously had the opportunity to acquire of one sphere of action, but will also, we trust, deepen their interest in missionary operations in India generally. It will occupy some pages, but none who peruse it will wish that it had been abridged.

Having visited Patna a few months previously to my embarking for England, I was requested by Mr. Thomas to draw up whilst on the voyage, for the perusal of friends at home, an account of things relative to our mission there—my impressions of Patna—its population—and the efforts made by Mr. Beddy. In compliance with Mr. T.'s request, I have endeavoured to do this, though briefly, and if the end be attained of affording information on any topic, I shall feel happy in having made the attempt, although the statement be less comprehensive than might have been desired. You are of course aware that Patna is a city of immense extent, situated on the banks of the Ganges, about 400 miles north of Calcutta, or, according to the usual oriental method of computing distances, by time, five weeks' journey on the river by boat, from the metropolis of British India. The distance is sometimes accomplished in a fortnight by the steamer, but as this is rather an expensive mode of travelling, the more humble conveyance is always chosen by our missionaries, especially as it affords opportunity of visiting, *en route*, the stations of Serampore, Cutwa, and Monghyr, belonging to our Society, and those of Chinsurah and Berhampore, in connexion with the London Missionary Society; these places being the only points from whence the word of salvation emanates in the wide tract of country from Calcutta to Patna, whilst large districts lying between these stations remain wholly unvisited, excepting now and then by the passing traveller; and the people are as ignorant of the gospel as the untutored mountaineer on the highest range of the Himalayas.

The city of Patna extends about seven miles along the south bank of the river. Its population is computed at 600,000, of whom about 400,000 are Hindoos, and more than 199,000 Muhammadans. In the midst of this vast multitude of heathen, the only settled missionary is Mr. Beddy, who has now spent more than thirty years of his life in India, eleven of which he has been a devoted and faithful minister of Jesus Christ. His robust frame and cheerful animated countenance would lead you to infer that he had suffered little from the baneful effects of the climate; and this impression is strengthened by observing his unwearied activity of mind

and body; but there are times when he suffers severely from languor and depression, the lot, more or less, of all who take up their abode in India; and once or twice lately disease has assumed a threatening character, but his valuable life has been spared in answer to prayer, and his work again resumed with all the devotedness and energy of earlier years. His wife is a truly excellent woman; and their well-ordered and well-educated family of ten children is a pleasing proof of her judicious maternal management. They have all been brought up in their own home; and for some years Mrs. B. has instructed eight or ten pupils with her own children, the remuneration received from the parents being of great assistance with such a family. Their eldest daughter having given gratifying evidence of a change of heart, was in November last baptized, and received into the church. The eldest son, a talented young man, is preparing for a government situation. The second son, a youth of much promise, if favoured with the advantages of an English college education, might hereafter become a powerful preacher of the gospel. One thing especially to be commended in the education of these children is, they are at a suitable age taught to read the scriptures in the native language, in every variety of character; also to write it, and to express themselves freely and grammatically. This talent is already rendering them useful in the translation of books for the native children. Mr. Beddy's house is about a mile from the river side, and is favourably situated. It stands in the midst of a large compound or field, which contains also a garden yielding a bountiful supply of fruits and vegetables; and its culture every morning for an hour before sunrise affords a means of healthful recreation. A path through the garden conducts to the chapel, which occupies a well-chosen spot, where three roads meet, and is on the high road to Gyah, a noted place of pilgrimage. Travellers must pass it on their way thither, and its spacious verandah is often sought by them as a place of rest. They are perhaps not unfrequently attracted by the printed characters on its pillars; for anxious that no means of arresting attention should be left untried, our good missionary, in compliance with the command delivered to Israel of old,

"Thou shalt write them on the posts of thy doors," has had inscribed in large and legible characters, portions of the word of God in Persian and Hindec, on the whitened pillars of the verandah, that "he who runs may read." Every morning at sunrise, the native Christians, and those persons piously disposed who reside in the neighbourhood, together with Mr. B.'s family, assemble in the chapel for worship, which is conducted in the Hindostance tongue. The passers-by at such seasons congregate without, and often have I observed before the conclusion of the service a large company of the heathen collected together. Some expression awakens attention, excites inquiry, and they wait to converse on this new subject. Almost every day one, two, or three linger. They will sometimes remain for many days, and declare it their intention to renounce caste and become Christians, vainly imagining that temporal advantage, or rather emolument, will be the result of their profession; but finding this not the case, they turn away, and thus discover the mercenary nature of their views. This state of things to the laborious missionary is discouraging; finding his hopes continually raised only to suffer disappointment; but his trust is in the faithful promise of God. He knows that no effort made for His glory shall be eventually lost, and amidst darkness and discouragement patiently "sows beside all waters."

Mr. Beddy spends the greater part of his time in the little chapel, with the native preacher Kasee, conversing with these people, and instructing them in the way of salvation. Not unfrequently Hindoos of wealth and rank stop their carriages, and mingling in the circle, become interested in the conversation. I have known natives of this class accompany Mr. B. to the house. They have observed with pleasure the arrangements of an English Christian's home; particularly have they been gratified with the happy, industrious group in the school-room, engaged with their work and books, and have contrasted the condition of these children with that of their own wives and daughters, and even wished that the blessings of education were possessed by them. Although at present the chain of custom remains unbroken, we may indulge the hope that repeated observation of the superior enjoyments of cultivated minds will lead to and cherish reflection, and that ere long a way will present itself through which knowledge may be conveyed to the ignorant and immured females of Hindostan, which, sanctified by the Spirit of God, shall raise them to their proper station, and enable them to exert in their own homes the same happy influence which is the privilege of their more favoured British sisters. On Monday and Wednesday evenings there are public services in the chapel, and on the Sabbath evening a service in English, that in the morning of the day being in

the native language. The congregation on the Sabbath averages about sixty, the number of persons in church membership about twenty-five. Of these none resident on the spot are English, being besides the natives chiefly from the half-caste population, a race far less accessible than the natives, being reserved in conversation, and generally ignorant and self-opiniated, so that little communion of thought or feeling can be enjoyed with them. To a solitary missionary in a large and important station this is a trial. He has no one with whom he can consult, or on whose opinion he can depend; and in the care of his church, he must trust entirely to his own observation, and be guided by his own judgment. This obliges him to act with caution, and too often in the discipline of his church exposes him to the charge of undue severity. Mr. Beddy greatly feels the want of some devoted, single-minded, humble coadjutor, who, without arrogating superior talent or wisdom, would enter into his plans, and cheer and assist him in his labours.

In the absence of the blessings of social intercourse and sympathy beyond that which his own family affords, the missionary thus situated derives much spiritual assistance and encouragement from the correspondence of friends in the parent country. I have often thought our dear Christian friends in England do not aid to the utmost of their ability in this respect. They contribute their money liberally, and they meet together at stated seasons to pray for the prosperity and success of the mission, but they might do yet more. Were they to maintain free, friendly, and frequent correspondence with their missionaries, expressing sympathy and interest in their trials and successes, and communicating to them accounts of the state of religion in the spheres in which they dwell, the cause of God in heathen lands would be promoted to an extent beyond any thing they are aware. As "iron sharpeneth iron," so a mutual blessing would be obtained through these simple, unostentatious means. Much might be elicited from the missionary by the pen of friendship which would not be deemed worthy of a place in an official communication, and his spirit would glow with renewed zeal and devotedness from the perusal of minute accounts of the progress of the Lord's work in his own land warm from the heart of a Christian brother. A more confidential bond of union ought to be maintained between those who have the control of the Society and their agents in India, than is the case at present, and this might be greatly promoted by friendly and individual correspondence. It cannot be expected that the secretary can write to all; but if each member of the committee were to select one missionary as his correspondent, it would lead to a more intimate acquaintance with his particular locality, enlarged informa-

tion might be obtained, and a larger amount of usefulness would be the result.

I have alluded to Mrs. Beddy's activity in her family. I must also mention her efforts amongst the native females. On the Sabbath afternoon she assembles all who have made a profession of religion, to talk with them on the beauty and necessity of personal piety, and their responsibility as the servants of Christ; endeavours to ascertain how much they remember of the morning's discourse and its effect on their minds; and two or three of them alternately engage in prayer. On Friday evening she meets them in one of their houses for a religious service, when they endeavour to induce the poor heathen women from the bazaar to join them, sometimes to the number of thirty or forty. A portion of scripture is read and explained, to which these ignorant, degraded beings listen with attention and interest, and come again and again to the meetings; but no conversions have yet taken place amongst them. Mrs. B. has for the last eight years been aided in her arduous yet interesting work by a faithfully attached sister.

Towards the close of last year it was deemed advisable to commence a female orphan school at Patna, on a similar plan to that formed at Monghyr for orphan boys. Seven little girls were soon found, who in all probability would have become slaves in the families of the heathen—the usual lot of such unfortunate beings. The magistrates of the district have promised their assistance, and it is hoped that many will thus be preserved from a miserable state of bondage. This school is the especial charge of Miss Beddy, who is assisted in training and teaching the children by a native Christian female. The want of a suitable teacher, and also of funds, prevented its commencement at an earlier period in the history of our Indian mission. The former has been found, and the well-known liberality of friends in England forbids the fear that means will not soon be raised to erect a house for the accommodation of the children, and provide for their future support. The orphan schools of Monghyr and Patna present as fair a prospect of an educated rising generation for Bahar as the more advanced schools of Calcutta for Bengal.

In naming Mr. Beddy as the only settled missionary in Patna, I do not wish to convey the impression that he is, or has been, the only one engaged in disseminating truth amongst the heathen there. Within the last ten years a number of pious German mechanics have at times been located at Patna by a worthy and devoted Christian, who entertained the idea that they might, whilst supporting themselves by their trades, be employed in missionary work, and dwelling amongst the natives, stimulate them to habits of industry, and be to them examples of the religion they profess.

This plan in such a place as New Zealand, or in the islands of the South Seas, where the inhabitants are just emerging from barbarism, and are anxious to acquire a knowledge of European arts and manufactures, might succeed, but not in a country already civilized. On the plains of Hindostan the natives have acquired almost every European trade. You find amongst them goldsmiths, blacksmiths, shoemakers, tailors, masons, carpenters, silk and cotton weavers, &c., &c., and they will execute your orders at a much cheaper rate than the artificer from Europe possibly can do; so that to compete with them in a mofassil (country) station, where the European population is exceedingly scanty, is quite out of the question. Besides, a European pursuing either of these trades is eyed with jealousy by the natives, and considered an interloper; and every possible means is used to irritate and annoy him. In his dealings with them he is exposed to their frauds and deceptions, and if obliged to seek their aid he suffers from their indolence and carelessness. To gain a livelihood he must devote the greater part of his time to his work, and is thus almost debarred from missionary engagements; for when a leisure hour is found at sunset, his exhausted frame and perplexed mind require rest, his occupation during the day having unfitted him for entering at once into spiritual engagements. He perhaps goes to the bazaar to distribute tracts and talk with the people, but he painfully feels that his is a bodily service only; the life and soul are wanting in his ministrations.

It is very important that one who leaves his own land with the desire and intention of promoting the cause of God in India, should be entirely released from secular occupation. There is enough in its very atmosphere to paralyze and render torpid the energies of body and soul, and the mass of apathy, ingratitude, and selfishness by which the missionary is surrounded is sufficient to steel the heart to every feeling of benevolence. He is in danger from this moral contagion, without the additional weight of worldly care. He needs to live very near to God; and fully to honour him he must cease to "serve tables," and "give himself continually to prayer and the ministry of the word." The efforts of these good German brethren have almost ceased in Patna, nearly all of them having been removed to a more favourable location, namely Darjeeling, a small European station in the hills of Nepal, to the north of the Ganges, about 8000 feet above the level of the plains, and nearly 200 miles from Patna. The native tribes inhabiting these hills resemble the Tartars; they are without the distinctions of caste, and in their language and modes of life differ entirely from the people of the plains.

Amidst a population of 600,000 souls, the only individual whose whole time is devoted

to their instruction and salvation is Mr. Beddy. There is not an agent from the London Missionary Society, nor from the Church Missionary Society. The Church of England service is conducted in the town-hall on the Sabbath, by a Puseyite chaplain, Mr. Beddy's chapel being the only place of worship.

How would our compassion be awakened were we told that in the town of Liverpool there were only two ministers of the gospel! Yet the city of Patna, which is more than three times its size, contains only one; the principal city in the beautiful, highly-cultivated, and comparatively salubrious province of Bahar. If its chief city be so destitute of spiritual teachers, in what condition may we expect to find the entire province? a district almost as large as England, with a population of 5,800,000! For this vast multitude there are only three missionaries; one stationed at Patna, the other two at Monghyr. The large cities of Gyah, Bahar, Buxar, with others, and innumerable towns and villages scattered throughout its length and breadth, are without Christian teachers.

Success has followed wherever adequate means have been used. The interesting station of Monghyr, with its large native church, is a living and growing proof of this; but when the means are not employed, or are used sparingly and inefficiently, can we expect the heathen to receive the gospel? "How shall they hear without a preacher, and how can they preach except they be sent?" As a central station for that part of India, Patna possesses many advantages. At a period when the baneful influence of party feeling is hindering the work of God in a heathen land, its being unoccupied by agents from other societies is a circumstance not to be overlooked. The means it affords for speedy communication with the society in London; the overland mail from Europe reaches Patna as soon as Calcutta, whereas

in sending through Calcutta, letters from the former place have to be posted five days earlier, and they are received five days later, making a difference of ten days. The ready access which it presents to the towns and villages in the districts of Purneah and Tirhoot on the opposite side of the river, parts equally destitute of religious instructors.

It is also desirable from its proximity to Monghyr, being only a hundred miles from that place, and on the same side of the river. The missionaries in these stations might meet for consultation on subjects which required united opinion, without reference to Calcutta. The brethren there find it as difficult to form a correct judgment on the state of things in the upper provinces as a resident in Britain, from their slight knowledge of that part of the country, and a visit to the north to any purpose would take up the whole of the cold season, a period in which both mind and body are best qualified for work; so that the friends in Calcutta rarely think of undertaking so distant a journey.

This part of India presents a wide and interesting field for increased exertion; but the labourers, where are they? Many, many have passed from hence to their homes in heaven! For the last thirty years have Patna and Monghyr been hallowed by the prayers, the efforts, and at length by the dust of the missionaries of the Baptist Society. The entire province of Bahar now rests with that Society, claims its especial care, and by its very destitution demands its vigorous effort. May it appear that the Society is prepared to respond to the appeal now, in the Jubilee year of the mission; that her motto continues to be "Attempt great things, expect great things;" and going forth in the strength of Jehovah against the mighty, great and abundant success will be the result; "for He shall reign from sea to sea, and from the river unto the ends of the earth!"

WEST INDIES.

JAMAICA.

BETHSALEM.

Mr. May writes thus from Bethsalem, May 23rd:—

After a silence of about two months I again resume my pen to inform you, that amid oppositions and discouragements, the good work is evidently making advances in this part of the island, as well as in other more favoured portions of it; scarcely a sabbath

passes but several come to me under serious impressions, and whilst my mountain stations are by no means devoid of causes to awaken gratitude to God, and pleasing hope, it is in the lowlands especially that I find abundant reason to thank God and take courage.

A short time since I had the happiness to baptize seventy persons, and many are now waiting to follow Christ in that ordinance. I have recently commenced preaching at Black River Bay, though at considerable risk of health, yet with pleasing prospects of success; whilst again and again am I entreated to visit an extensive and destitute district to the windward; a house and land have been kindly offered for the purpose, but as yet I have found it utterly impossible to visit that thirsty, interesting place. Calls come also from other parts of the parish of a pressing nature, but I am painfully compelled to turn a deaf ear to them. This is exceedingly trying, but what can one person do among so many! Here I toil far from my brethren, without assistance and alone, but cannot complain, being happy in my work, with plenty to do; and sure I am if each arm and leg, and other members of my body, were instinct with independent life, so as to live, and think, and act apart, they should all be sent in different directions at the same time, and they would be sure to secure a good congregation in ten or a dozen places.

At Middle Quarters the congregation is rapidly increasing; our shed, though it has been enlarged once or twice, is getting very strait again. Alas! we have neither house nor land in that important place we can call our own! For nearly a twelvemonth I was under the necessity of taking up my residence, during my stay in that place, in a house little better than a negro hut, which threatened serious inroads upon my constitution, whilst my horses were pastured at considerable expense. At the commencement of the present year a place offered itself for rent or sale contiguous to the spot on which our shed at present stands, and in every respect an eligible situation, and, for the lowlands, very salubrious. The property consists of a dwelling-house and other convenient buildings, with

between seventy and eighty acres of excellent land attached, a great portion of which is devoted to pasture, which is very valuable; and in every respect the place would make a most delightful and advantageous mission property; whilst it is almost the only one in the neighbourhood that is either eligible or accessible. This I rent at £60 sterling for one year, at the end of which term it must either be purchased or, I am informed, £20 sterling will be added to the present sum as rent. £600 sterling is the amount required for the whole, but have no doubt £500 ready cash would be taken. I am all anxiety; where can the required sum be obtained? To what source can we look? To think of renting it at the termination of the present year at £80 sterling would be preposterous, as all the proceeds of the church there must in that case be devoted to rent, which would be a burden too heavy to be borne. My only hope is purchase, and yet I tremble to cherish that hope. If compelled to leave, where to go I know not, excepting back again to the hut to endanger life; destitute, sad, and hindered in my work. In this state of things, judge if you can of the emotions awakened in my breast on a perusal of a communication on the *application of the Jubilee fund*. Suffice it to say, it reanimated expiring hope, and lighted up the future with pleasing anticipations. The Committee, I am sure, will allow me to cherish these pleasing hopes, and will not, when the liberality of British Christians shall give them opportunity to display that liberality by which they themselves are so distinguished, permit those expectations to be cut off.

Our school is making considerable advances under the unremitting care and diligence of Miss Davey, who sailed from England with brother Dundy and friends; she is just such a person as we needed, and is a great acquisition in these lonely wilds.

FULLER'S FIELD.

Mr. Hume writes thus, from Fuller's Field, near Savanna-la-Mar, June 2nd, 1842:—

I should have written to you before, but thought it better to wait till it was settled whether I should take the church here or not. Last Sabbath week, May 22nd, Mr. Hutclins had a special church meeting in the morning, when it was proposed to them, and they having consented, Mr. H. resigned his office of pastor, and I signified my acceptance of the same. On sabbath day, 29th, I entered on my work as pastor by preaching on the relative duties of pastor and people.

I suppose brother H. has informed you that on Sunday, April 10th, we baptized fifty-four persons, so that there are now about

270 members, and about 300 inquirers. I find the people here very far removed from those in Spanish Town, requiring the plainest truths in the most simple language. There is much here to be done, "very much land yet to be possessed;" within three or four miles of us there are about twenty or thirty estates, on which I should suppose there are some thousands of people, and but comparatively few attend any place of worship.

Our chapel, which is fifty feet by thirty, is well filled on the sabbath day; but there is an abundance of people in this neighbourhood to fill one three times the size. The present

building is also very far from substantial, being simply boarded, and on pillars. It would cost as much to enlarge as to build a new one, so that I intend adopting the latter course should the congregation much increase. Though our numbers at present are so small compared with other churches in the island, I have no doubt of their supporting me, and building any thing that may be necessary; they are able I know, and I believe willing too.

ARRIVALS FROM JAMAICA

It will afford the reader pleasure to learn that Mr. and Mrs. Philippo, Mrs. Dallewell, and Alexander Fuller, a member of the church at Spanish Town who wishes to be employed among his sable brethren in Africa, reached London in safety on the 9th of July. Mr. Philippo's general health is now good, but the state of his voice incapacitates him for labour.

BAHAMAS.

A letter from Mr. Capern, dated Nassau, June 18th, contains the following pleasing paragraphs:—

I believe, dear sir, that I have given you no account of baptisms, &c., since the year began. I now inform you, with heartfelt gratitude to God, that we have realized some tokens of his goodness, and been favoured with some seasons of refreshing from his presence. The enemy has sown some tares among the wheat, the rooting out of which has been a drawback to the pleasure we should otherwise have felt. But these drawbacks I suppose are in all parts of the world where Christian churches are planted. That they are experienced in England I am certain; and if I mistake not, in an equal degree. As long ago as the days of Paul they were known, when there was a plenitude of heavenly influence greater than is now vouchsafed.

I hold that there never was an attack made on any body of men more grossly unjust than that preferred against the leaders in our churches in Jamaica, if I may judge of them from those we have in Nassau. In all qualifications to be officers in the church, excepting those which are intellectual and secular, they are equal to the best deacons I have ever known in England. But the above by the bye.

At Adelaide and Carmichael we have been favoured with an increase. On March 21st I went to Adelaide (riding through Carmichael) to baptize some who had been previously examined with a view to that ordinance. Five candidates accompanied me thither from the last-mentioned place, and thirteen awaited my arrival. Having held a service, we went to the sea side, and there, having sung our baptismal hymn, and commended one another to the mercy of God in the name of the Lord Jesus, kneeling on the

sandy beach, we went into the sea, and there baptized nineteen Congos, who a few years before had been torn away from their native shores by *Christian* barbarians. Great and blessed is the change which the gospel has wrought on these interesting Africans. They feel it in themselves, and show it to others. Dreadful scenes of quarrelling and fighting, and swearing, &c., used to take place at this settlement, but having come to the prophetic mountain of the Lord, they neither hurt nor destroy.

On the 3rd April I baptized thirty-eight at Nassau, many of whom I rejoice to say—though I rejoice with trembling—are young people. We commenced the service just after sunrise, at which time there was a large number of spectators present. All, both good and bad, felt the season to be one of deep and solemn interest; and I have every reason to believe that good was done. In August, if the Lord will, I hope to baptize as many more.

At Exuma, for which island I sailed on the 16th April, I found a people whose hearts God had touched. About twelve months before Mr. M'Donald had been there. Dancing was then prevalent on the island. This practice he in particular condemned. The people felt what he said, and some resolved to forsake it. Just after he left they were visited by most appalling thunder and lightning, which they regarded as sent by God to confirm and enforce what had fallen from the lips of the preacher, and many turned to the Lord.

After a very careful examination I felt that I could conscientiously admit to the solemn rite of baptism forty-eight. I married there twenty-four couples.

Mr. McDonald, of whom Mr. Capern speaks in the foregoing extract, is a man of colour whom he has encouraged to preach, and who has addressed to the Committee the following letter.

GENTLEMEN,—Happy am I to address you. Through the kind providential love of a gracious Saviour I have to bless God in sparing my life, and for sending the gospel to our shores. That kind and inviting voice hath brought me to the knowledge of a crucified Saviour, who through his tender mercies opened my blind eyes, to see that light which is in Jesus. I do hope and trust that that light may soon shine throughout the world. I have been for a few years endeavouring to make known the way of salvation to my sable countrymen. By the grace of God, I still feel desirous for the salvation of souls. My chief desire is, to tell sinners what a gracious Saviour I have found. I have been out to some of our neighbouring islands under the direction of Mr. Capern latterly. At Grand Bahama I find the people truly anxious to have the glad tidings of salvation made known

to them. I was desired by Mr. Capern on my visit to that island, if I should find any of them truly pious, to baptize. I baptized fourteen, whom I have reason to believe have given themselves to Jesus. They seem to be very desirous of contributing to the cause of Christ, but on account of the failure of their crop they were unable to do so at that present time.

I am by trade a carpenter. I feel truly desirous of making a sacrifice of all, that I may be able to make known the word of life to the precious souls of others. Our beloved pastor Mr. Capern desired me to write you: it afforded me great pleasure in doing so. My sincere thanks to the Committee of the Baptist Missionary Society for sending out ministers of the everlasting gospel.

Yours very truly,
FRANCIS McDONALD.

WESTERN AFRICA.

Mr. and Mrs. Sturgeon have reached Fernando Po in safety. Three letters forwarded by a vessel which was expected to be detained before it finally left Africa have not yet arrived, but one written subsequently has come to hand, dated Clarence, April 19th, in which Mr. Sturgeon gives the following information:—

Since I last wrote you I have been actively engaged, but my health, as well as that of my dear wife, continues good. I increasingly feel my unworthiness for that important office to which I am appointed; but for ever blessed be the name of the Lord, though I have laboured with much fear and trembling, and “sown in tears,” I am already permitted to “reap in joy.” A pleasing transformation in the state of things has taken place within the last month. The number of inquirers is now 100, and among these I trust there are many who will shortly give themselves entirely to the Saviour. On Lord’s day the 3rd inst., I baptized three persons in Water Fall brook. The attendance was good, and, notwithstanding we had a severe shower of rain, accompanied with thunder, the services appeared truly solemn and impressive to all present.

The humility, piety, and prayerfulness of the three persons now united to the small church at Clarence, compel me to conclude that they are “trees of righteousness, the planting of the Lord, that he may be glorified.” There is such a general inquiry here for salvation, such a thirst for the word of life, spirit for prayer and the means of grace, that seems to portend a speedy outpouring of

the Holy Spirit. Satan has long had a powerful and almost unmolested sway in this region of darkness and oppression, but his territories have been assailed, and many of his subjects made the freemen of the Lord. The song of the drunkard is changed for the songs of Zion; strife, revelling, and profligacy are superseded by peace and love. One of the persons I have baptized was a ringleader of drunkenness, dancing, and public sports, previous to the arrival of Mr. Clarke and Dr. Prince; now he is at least a comparative pattern of holiness and activity. As he holds a respectable situation, has superior abilities, blended with active habits, he promises to be very useful in spreading the gospel in this uncultivated land. One of the most pleasing evidences of the prosperity of our cause is the increased efforts of the people to bring sinners to the Saviour. Our friends are going in all directions, reading, talking, and praying with the people. Among these itinerants there is a Peter Nicholls, who is the joy of my heart. I am frequently put to the blush while witnessing the fidelity, plainness, and vivacity of this poor man in his exertions to bring sinners into the fold of Christ. Another of our brethren has what he calls family worship at 5

o'clock every morning, Sunday excepted, and at the same time in the evening, when the attendance frequently amounts to more than thirty persons. I trust the people are progressing in knowledge. I have sold upwards of forty Testaments, the larger size at one shilling, and the smaller size at ninepence

each. The people are continually bringing us fowls, yams, fruits, &c., as tokens of their gratitude and affection for the instructions they receive. In reviewing what the Lord hath done for us, we gratefully exclaim, "Not unto us, O Lord, not unto us, but unto thy name be the glory."

HOME PROCEEDINGS.

JUBILEE MEETINGS.

Gratifying accounts have reached us of Jubilee Meetings which have been held in various parts of the country since those which were mentioned in our last number. Our limits forbid a full record, but it will doubtless please our readers to receive a few particulars:—

BRISTOL.

On Thursday evening, June 23rd, long before the time announced for the commencement of the service, Counterslip Meeting-house was crowded. It is computed that not fewer than two thousand persons were present, and that several hundreds were compelled to retire, unable to obtain admission. After singing and prayer, the Treasurer of the Auxiliary, R. Leonard, Esq., introduced the business of the meeting in a speech replete with piety, feeling, and missionary zeal; in the course of which he impressively adverted to the importance of an entire personal surrender to Christ, especially of those young persons who were soon to be our successors in the missionary field. He then called on Mr. Russell, the Jubilee secretary, who stated, at considerable length, the various objects contemplated by the Committee in the appropriation of the Jubilee Fund. His urgent appeals were warmly supported by Mr. Hinton, another member of the deputation. Mr. Knibb then addressed the meeting, amidst the most enthusiastic and repeated cheering. His reception among the friends and associates of his youth must have been peculiarly grateful and refreshing. One interesting circumstance is worthy of record. Adverting to the contemplated mission from Jamaica to Western Africa, Mr. Knibb intimated that the expense of the first expedition would be about 500*l.*, and expressed his fervent hope that some Christian friend then present would respond to the call, and supply the requisite sum. The appeal was felt. On his retiring into the vestry, bathed in perspiration, a friend, whose name did not then transpire, promised the amount. His missionary strength was

renewed. He hastened back to the platform, and announced the contribution to the audience, whose grateful plaudits were loud and long. The donation was from R. B. Sherring, Esq., previously a liberal contributor at the meeting at Kettering. The general collection at this meeting (many reserving their contributions for the breakfast) amounted to 50*l.*

On the following morning, in King Street Chapel, between five and six hundred persons breakfasted together. Mr. Kent, of Barnstaple, a respected pædobaptist minister, having affectionately implored the divine blessing on the society, its agents and operations, the esteemed chairman resumed his office; and, after a short and scriptural renunciation of all unholy ostentation, presented his donation of 200*l.* Various donations were then handed in and promised, of from one pound to fifty, according to the circumstances of the donors. Mr. Knibb, after numerous interruptions of this pleasing description, delivered an affectionate farewell address, especially stimulating the young, first to give themselves to the Lord, and then to his cause, according to his will. The chairman then presenting to him the right hand of fellowship, in the name of the whole, most impressively pronounced a parting benediction, commending him to God, on whom he had believed, and in whose cause he had been so eminently blessed and made a blessing. The contributions at the close of the meetings had nearly reached the sum of £1500; and, since then, by a few small additions, and a munificent donation from an anonymous friend of £500, the full amount of £2000 has been realized.

BARTON MILLS, SUFFOLK.

On Friday evening, June 24th, an immense assemblage of people took place at Barton Mills, to celebrate the Jubilee of the Baptist Missionary Society. Preparation for their reception had been made by the erection of a large booth capable of accommodating 2000 persons. The place was densely filled at half past five o'clock, almost all the respectable inhabitants of the village of Barton, and of the town of Mildenhall, being present. The meeting was opened by singing. Mr. Hobson, the minister of the church, giving out the hymn commencing with "Blow ye the trumpet, blow!" and then calling upon Mr. Tubbs, of Ashdon, to engage in prayer. Mr. Elven, of Bury, having taken the chair, appropriate speeches were delivered by Messrs. Ashbee of Thetford, Bayne from India, Smith of Fordham, Wigner of Lynn, and Knibb. A liberal collection was then made. Mr. Hobson said, he was confident that he should only be the echo of the feelings of that assembly, when he returned to Mr. Knibb his

most hearty thanks for his visit, and also to the chairman for presiding on the occasion. The chairman, in dismissing the assembly, called their attention to the fact that the African mission was under the patronage of her Majesty and Prince Albert, and explained it thus: Mr. T. Smith, of Attleburgh, in return for the presentation of a plough and a copy of verses to Prince Albert, received a bible, handsomely bound, which contains the autographs of her Majesty and Prince Albert. To turn this to a good account, Mr. Smith afforded a sight to all who would subscribe a small amount to the African mission, and, after the service, he would exhibit it on those conditions, and, for once, would give notice "light sovereigns would be taken." The doxology was then sung, and the meeting dismissed, to wend their way, by vehicles of all descriptions, to their habitations, all combining to acknowledge that the scene was unparalleled in the history of the quiet village of Barton Mills.

RAMSGATE.

On Monday, June 27th, preparatory sermons having been preached on the preceding day by Mr. Daniell, pastor of the baptist church at Ramsgate, and Mr. Jones of Chatham, a large assemblage convened at Cavendish Chapel. Between twelve and thirteen hundred tickets had been issued; and as soon as the service commenced the doors were opened to all, and the place was completely filled. Prayer was offered by Mr. Pilkington of Raleigh, and, after some observations from Mr. Daniell, who presided on the occasion, animated and appropriate addresses were delivered by Messrs. Fuller, Bowes, Knibb, and Tinson, between each two of which, Jubilee hymns were sung by the congregation, as led by the organ, which was played with great effect by Mr. Pittman, Professor of Music. Dr. Elvey, her Majesty's organist at Windsor, being present on the occasion, kindly played a voluntary during the dispersion of the assembly, to the high delight of all who heard it.

On Tuesday morning, at eight o'clock, a comfortable breakfast was prepared in the

tent erected for this purpose, in the beautiful avenue leading from Effingham place into the chapel. This was adorned with an abundance of foliage and flowers. Four hundred and twenty persons were thus entertained; and, after breakfast, the party adjourned, through the tent, into the chapel, and other friends were admitted at the other doors. Prayer was offered by Mr. Fuller; the meeting was addressed by Mr. Knibb, who then urged the importance of the education of missionaries and their wives, in Jamaica, for spheres of usefulness in Western Africa, and took an affectionate farewell. After singing the well known hymn,

"Come, Christian brethren, ere we part," &c.

these services were terminated by Mr. Daniell, who commended the whole missionary field and its labourers, both at home and abroad, to the blessing of God.

The collections amounted to £175 for the Jubilee Fund, inclusive of a donation of £50 from a member of Cavendish Chapel.

SWAFFHAM, NORFOLK.

On Wednesday afternoon, June 29, the congregation assembled in the chapel, and after prayer by Mr. Puntis, Mr. Elven, who had preached also on the preceding evening, delivered a sermon from Isa. li. 2, 3. Mr. Howell of

Kenninghall closed by prayer. The assembly then adjourned to a field, where two booths were erected and public tea provided, of which between three and four hundred partook; after which they proceeded to hold a public meeting

in the open air. Mr. Hewett, minister of the place, presided. Mr. Ward of Tittleshall began by prayer. The meeting was then addressed on the origin, operations, and objects of the Baptist Missionary Society, by Messrs. Puntis of Norwich, Williams of Dereham, Elven of Bury, Griffiths of Necton, Gooch of Fakenham, and Graham (Wes-

leyan) of Swaffham. A friend who was present says, "It was a most delightful meeting; many found it good to be there. A large number of persons from the surrounding villages were drawn together on this very novel occasion." The amount of the collections and donations for the Jubilee Fund will be nearly twenty pounds.

DUNSTABLE.

The fiftieth anniversary of the Baptist Missionary Society was celebrated by the congregation meeting in West Street, Dunstable, on Lord's-day, Monday, and Tuesday, the 17th, 18th, and 19th of July. On the Lord's-day, Mr. Robinson of Kettering preached two eloquent and impressive sermons, appropriate to the occasion; and on the Monday evening and Tuesday morning were held interesting public meetings at which Blyth Foster, Esq. of Biggleswade presided, and speeches were delivered by Messrs. Fuller of Old Ford, Upton of St. Albans, Burgess of Luton, Davies of Tottenham, Cook and Wesley (Wesleyan) of Dunstable, Robinson of Kettering, Hull of Watford, Green of Leicester, Smith of Houghton, and Joseph Payne, Esq. barrister at law. At these meetings an individual contribution of £50 having been announced with some of a smaller amount, the example was so readily and liberally followed, that upwards of £120 was soon raised in this way alone. This sum, added to the proceeds of the congregational and Sunday-school collections, made a contribution to the Jubilee Fund of nearly £150.

With religious services were connected some very pleasant entertainments in the Temperance Hall, which was hired for the occasion. On Monday afternoon more than three hundred persons partook of tea, and on Tuesday morning nearly one hundred of breakfast; and at the conclusion of the meetings about an equal number dined together in

the same spacious edifice. Most happy was the effect of these attempts to blend the innocent exhilaration of social entertainments with the more sacred exercises and objects of the festival.

The interest of the public meeting on Tuesday morning was enhanced by a delicate compliment from one of the speakers, Joseph Payne, Esq., a member of the established church, who, after a lively and entertaining speech, read and presented to the meeting the following verses written impromptu upon the interesting subject which had convened it.

Wake the song of jubilee,
 Wait the strain from sea to sea;
 Let the tribes of every clime
 Hear the pealing notes sublime!
 Let the heathen lands proclaim
 Fuller's high and honoured name;
 And declare, in equal lays,
 Carey's loud and lasting praise:
 Both their hearts with love were warmed,
 One devised, and one performed;
 And their different parts we trace
 To the same abounding grace!
 Let us in their footsteps tread—
 Let us follow where they led—
 Let us work with hearts sincere—
 Let us neither faint nor fear—
 Let our zeal like theirs be great—
 Like them, let us patient wait
 Till the Lord, the sinner's friend,
 Shall his wondrous blessing send.
 Let us speak his matchless worth
 'Midst the jubilees of earth,
 Till his glory crowns his grace,
 And the vision of his face
 To our happy souls is given
 In the jubilee of heaven!

IMPORTANT SUGGESTION.

The Sub-Committee would again call attention to the subject of prayer, by presenting an extract from the letter of an esteemed minister, requesting him to assist in those duties which this hallowed year of Jubilee requires so largely from many of the Lord's servants. After mentioning that the state of his health prevents him from appearing on the platform, he observes—"In all the movements of our missionary jubilee I take a lively interest; and nothing would delight me more than to swell the current of missionary feeling, and augment the amount of missionary collection. For years I have been in the habit of special prayer for all our missionary brethren on Tuesday morning and evening, and imploring the down-pouring of the Holy Spirit; and I think I may say I have been successful in engaging some hundreds in this confederacy of prayer in — and our own neighbourhood. My request to all the esteemed brethren who may hear this letter read is, that they also will join us in this intercessory work at the throne of grace. If with more money we have more prayer, we shall be doubly blest."

ACKNOWLEDGMENTS.

The Committee thankfully acknowledge four parcels of Magazines; a box of fancy and useful articles from Ladies at Salem Chapel, Ipswich, for the Rev. J. Hutchins, Savanna-lamar; a box of useful articles from Harlow, for the Rev. W. Knibb's school; three volumes of Baptist Magazines, from Miss Payne, Hammersmith, for the Rev. E. Hewett; and three volumes of Missionary Register, from A. Redding, Hackney.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of June, 1842.

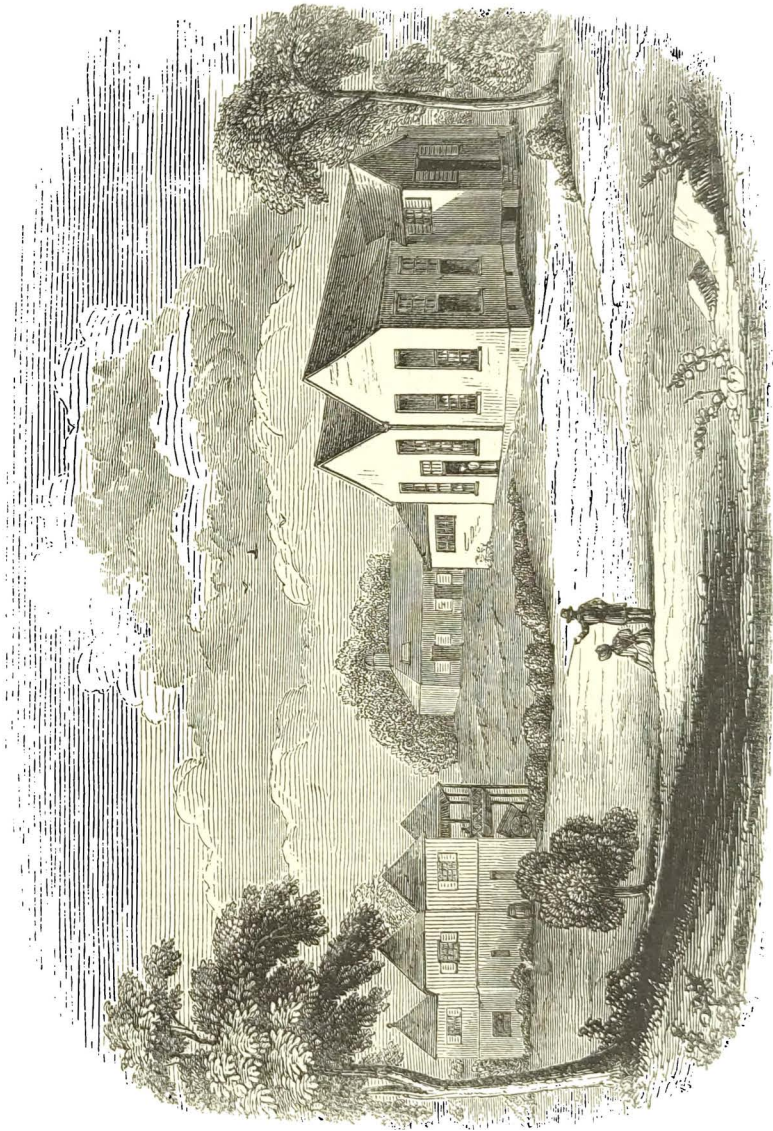
<i>Annual Subscription.</i>		Rickmanworth, by Rev. J. Bray	1 0 0	Ravensthorpe	5 13 1
Bangley, G., Esq.	1 1 0	KENT.		Ronde	10 0 0
<i>Donations.</i>		Smarden, by Rev. W. Syckle	2 16 0	Rushden	13 7 9
M. C.	2 0 0	LANCASHIRE.		Towcester	20 10 0
Pearson, Mrs., Miss. Box	1 10 6	Liverpool, on account . . .	85 0 0	West Haddon	12 15 5
Sturge, Joseph, Esq., for Spanish Town Schools . . .	25 0 0	Do. Ladies' Negroes' Friend Society, for Spanish Town Schools . . .	10 0 0	Weston-by-Weedon	8 8 8
Do. for African Schools . . .	50 0 0	Do. do. for Mr. Knibb's Schools	10 0 0	Yardley Chase	1 0 0
Do. for Mr. Knibb's Normal School	50 0 0				347 0 11
Vines, Miss, Chelsea, Col. by, for Jamaica Schools . . .	2 0 0				200 0 0
<i>Legacies.</i>		NORFOLK.		ACKNOWLEDGED BEFORE	
Brown, Mr. James, late of Glasgow	24 19 8	Norwich, on account	225 0 0		147 0 11
Dudden, Mr. Jacob, late of Hammersmith	39 19 2	NORTHAMPTONSHIRE.		SURREY.	
LONDON AUXILIARIES.		Aldwinkle	3 16 6	Dorman's Land (additional)	0 5 1
Jamaica Row, Collection . . .	5 0 0	Blisworth	0 12 6	WILTSHIRE.	
Maze Pond F.E.	15 0 0	Braunstone, Little, by E. Collins	1 10 0	Crockerton	0 15 0
BEDFORDSHIRE.		Brayfield	3 8 0	Warminster	15 4 6
Turvey	5 0 0	Brinton	8 7 0	SCOTLAND.	
BUCKINGHAMSHIRE.		Bugbrook	21 10 3	Anstruther	3 4 0
Aylesbury	3 16 0	Burton Latimer	4 5 4	Cupar	5 12 6
Ickford	0 18 10	Clipstone	15 4 0	Dundee	15 17 8
Long Crendon	3 1 8	Do. for Africa	14 16 0	Greenock	8 17 6
Olney	19 6 6	Earl's Barton	3 16 4	Haddington	1 5 5
Speen	4 13 8	Guisborough	6 18 2	Irvine	9 2 0
Stony Stratford	27 12 8	Hackleton	20 3 1	Kirkaldy	1 10 0
Waddesdon Hill	10 13 2	Harleston	3 14 11	Lanark	0 7 6
Weston Turville	0 15 5	Harpole	9 18 2	Millport	2 3 0
HAMPSHIRE.		Kingsthorpe	2 6 0	St. Andrews	6 13 0
Basingstoke, Friends at, for Jamaica Schools	12 0 0	Kislingbury	21 8 7	Stewarton	2 8 7
HERTFORDSHIRE.		Do. for Africa	1 12 9	FOREIGN.	
Totteridge, &c., by Mr. Wood	4 10 7	Milton	17 7 6	Demerara, by Rev. J. Clarke and Dr. Prince—	
		Moulton	8 5 0	Smith's Chapel Coll.	5 8 10
		Northampton—		Providence do. do.	14 11 8
		College Street	72 5 0	Do. Sunday-school	3 2 6
		Do. for Africa	22 14 6	Pleasure & Rest Chapel	7 2 0
		Grey Friars' Street	3 14 9	Rev. J. J. Markland (sub.)	0 8 4
		Patchell	2 19 0	Mr. Livingston (sub.)	1 0 10
				American and Foreign Bible Society	T. 4108 19 0

Erratum in last Herald.

For Salisbury	£34 9 3	} Read Salisbury	£32 6 3
			Shrewton . . . . .	2 3 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 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.



BETHEL CHAPEL AND MISSION HOUSE, ST. JAMES'S, JAMAICA.

SKETCH OF THE COMMENCEMENT

AND PRESENT STATE

OF THE

BAPTIST MISSIONARY SOCIETY.

The zeal which led to the formation of the Baptist Missionary Society commenced in a spirit of prayer; by which also it was eminently cherished. We copy the following paragraphs, illustrative of the devotional simplicity of our fathers, from the closing page of the Circular Letter of the Northamptonshire Baptist Association, held at Nottingham, June 2 and 3, 1784. It appears to have been written by the Rev. John Ryland, jun., afterwards Dr. Ryland.

“Upon a motion being made to the ministers and messengers of the associate baptist churches, assembled at Nottingham, respecting meetings for prayer, to bewail the low estate of religion, and earnestly implore a revival of our churches, and of the general cause of our Redeemer, and for that end to wrestle with God for the effusion of his Holy Spirit, which alone can produce the blessed effect, it was *unanimously* RESOLVED, to recommend to all our churches and congregations, the spending of *one hour* in this important exercise on the *first Monday* in every calendar month.

“We hereby solemnly exhort all the churches in our connection, to engage heartily and perseveringly in the prosecution of this plan. And as it may be well to endeavour to keep the same hour, as a token of our unity herein, it is supposed the following scheme may suit many congregations, viz., to meet on the first Monday evening in *May, June, and July*, from 8 to 9. In *August* from 7 to 8; *September and October* from 6 to 7; *November, December, January, and February* from 5 to 6; *March* from 6 to 7; and *April* from 7 to 8. Nevertheless, if this hour, or even the particular evening, should not suit in particular places, we wish our brethren to fix on one more convenient to themselves.

“We hope, also, that as many of our brethren who live at a distance from our places of worship may not be able to attend there, that as many as are conveniently situated in a *village* or neighbourhood, will unite in *small societies* at the same time. And if any *single individual* should be so situated as not to be able to attend to this duty in society with others, let him retire at the

appointed hour, to unite the breath of prayer in private with those who are thus engaged in a more public manner. The grand object in prayer is to be, that the Holy Spirit may be poured down on our ministers and churches, that sinners may be converted, the saints edified, and the name of God glorified. At the same time remember, we trust you will not confine your requests to your own societies, or to our own immediate connection: let the whole interest of the Redeemer be affectionately remembered, and the spread of the gospel to the most distant parts of the habitable globe be the object of your most fervent requests. We shall rejoice if *any other Christian societies* of our own or other denominations will unite with us, and do now *invite them* most cordially to join heart and hand in the attempt.

“Who can tell what the consequence of such an united effort in prayer may be? Let us plead with God the many gracious promises of his word, which relate to the future success of his gospel. He has said, ‘I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock.’—Ezek. xxxvi. 37. Surely we have love enough to Zion to set apart *one hour* at a time, twelve times in a year, to seek her welfare.”

In June, 1791, at the meeting of the association at Oakham, the brethren feeling, no doubt, the great obstacles presented by slavery to the progress of Christianity, “it was unanimously voted, that five guineas should be sent up to the treasurer of the Society for procuring the *Abolition of the Slave Trade*, that we might show our hearty abhorrence of that wicked and detestable merchandize; the reception of which sum has been since acknowledged in the most obliging manner, by *Granville Sharp, Esq.*, Chairman of the Committee; who assures us, that the Committee are now more animated, if possible, than ever, against the iniquitous and disgraceful practices of slave-dealers and slaveholders, and are firmly determined (as by an indispensable duty to God and man) to persevere in their endeavours, by all legal means, to effect the abolition of such enor-

mities." The recommendation to fervent and united prayer was renewed from year to year, and was extensively acted on till 1791, when a series of events commenced which proved that the Great Head of the church was granting the desires of his servants, and opening before them a door of entrance into missionary labours. Before they called he had heard, and was now about to manifest his gracious regard to his church.

Dr. Ryland stated, in one of the first sermons on a Baptist Missionary Anniversary in London:—"Oct. 5th, 1783, I baptized in the river Nen, a little beyond Dr. Doddridge's meeting-house at Northampton, a poor journeyman shoemaker, little thinking that before nine years had elapsed, he would prove the first instrument of forming a society for sending missionaries from England to preach the gospel to the heathen. * * * * * Such, however, as the event has proved, was the purpose of the Most High; who selected for this work, not the son of one of our most learned ministers, nor of one of the most opulent of our dissenting gentlemen, but the son of a parish clerk at Paulersbury, in Northamptonshire." Such was William Carey; who, having first joined the baptist church at Olney, was called to the ministry, and became pastor of the church at Moulton; and in 1791 removed to Leicester.

In the year just named, Mr. Carey published a small volume, entitled "An Inquiry into the Obligations of Christians to use means for the Conversion of the Heathens." This publication, together with sermons by the Rev. Messrs. Fuller and Sutcliff, led the ministers of the association already referred to, seriously to discuss the question, "Whether it were not practicable, and our bounden duty, to attempt somewhat toward spreading the gospel in the heathen world."

May 31st, 1792, at the next annual meeting of the Association at Nottingham, Mr. Carey delivered a very animating discourse from Isaiah liv. 2, "in which he pressed two things in particular, as expository of lengthening our cords and strengthening our stakes, viz.—1. That we should expect great things.—2. That we should attempt great things." So strongly did the brethren now feel, that they resolved—"that a plan be prepared, against the next ministers' meeting at Kettering, for forming a Society among the Baptists for propagating the gospel among the heathen;" and on October 2nd, following, the brethren, assembled at that town, unanimously agreed to the following resolutions:—

"1. Desirous of making an effort for the propagation of the gospel among the heathen, agreeably to what is recommended in brother Carey's late publication on that subject, we, whose names appear in the subsequent subscription, do solemnly agree to act in society together for that purpose.

"2. As in the present divided state of Christendom, it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a mission, it is agreed that this society be called *The Particular Baptist Society for Propagating the Gospel among the Heathen.*

"3. As such an undertaking must needs be attended with expense, we agree immediately to open a subscription for the above purpose, and to recommend it to others.

"4. Every person who shall subscribe ten pounds at once, or ten shillings and sixpence annually, shall be considered a member of the society.

"5. That the Rev. John Ryland, Reynold Hogg, William Carey, John Sutcliff, and Andrew Fuller, be appointed a committee, three of whom shall be empowered to act in carrying into effect the purposes of the society.

"6. That the Rev. Reynold Hogg be appointed treasurer, and Rev. Andrew Fuller, secretary.

"7. That the subscriptions be paid in at the Northampton ministers' meeting, October 31st, 1792, at which time the subject shall be considered more particularly, by the committee, and other subscribers who may be present.

"Signed, John Ryland, Reynold Hogg, John Sutcliff, Andrew Fuller, Abraham Greenwood, Edward Sharman, Joshua Burton, Samuel Pearce, Thomas Blundel, William Heighton, John Eayres, Joseph Timms; whose subscriptions in all amounted to £13 2s. 6d."

At the next meeting, held at Northampton, October 31st, the committee was joined by the devoted Samuel Pearce, who brought from his friends at Birmingham a liberal contribution, and announced the commencement among them of the first assistant or auxiliary society.

"Some of the greatest difficulties we had to encounter," wrote Mr. Fuller at a subsequent period, "were the following. We were inexperienced in the work; we knew of no opening for a mission in any one part of the world more than another; we had no funds to meet the expense that must attend an undertaking of the kind; our situation in an inland part of the country was inconvenient for foreign correspondence; the persons who would have the management, would live at such a distance from each other as to render frequent consultation impracticable; and finally, in forming such a society there would be danger of its falling under irreligious influence. From these and other considerations, those who were expected to engage in the work, entered upon it with much fear and trembling."

While the spirit of zeal, of prudence, and of prayer, was thus cherished, the Great Head of the church was preparing to call

forth their energies. Mr. John Thomas, whose father was a deacon of the baptist church at Fairford, had resided in India, there preaching the gospel of Christ; and, concerned for the best interests of its inhabitants, was desirous, during a visit to England, to raise funds for the establishment of a mission to that country. Calling for that purpose on the venerable Abraham Booth, he was introduced by him to the committee of the Baptist Mission, and after a series of striking interpositions of divine providence, he and Mr. Carey embarked for India on June 13th, 1793, a solemn farewell meeting having been held at Leicester, March 20, when deep and holy feelings were manifested.

In reviewing their proceedings after the departure of the first missionaries, the committee enumerate among the benefits already resulting to the churches at home for the undertaking, that "a new bond of union was furnished between distant ministers and churches. Some who had backslidden from God were restored; and others, who had long been poring over their unfruitfulness, and questioning the reality of their personal religion, having their attention directed to Christ and his kingdom, lost their fears, and found that peace which, in other pursuits, they had sought in vain. Christians of different denominations discovered a common bond of affection; and instead of always dwelling on things wherein they differed, found their account in uniting in those wherein they were agreed. In short, our hearts were enlarged; and, if no other good had arisen from the undertaking, than the effect produced upon our own minds, and the minds of Christians in our own country, it was more than equal to the expense."

On their arrival in India, in November, 1793, Messrs. Thomas and Carey, amidst many discouragements and privations, entered on their labours, connecting for some time secular pursuits with their missionary engagements. It was long before they had certain evidence of success, but these holy men, who had gone forth for the name of Christ, were stedfast, unmoveable, always abounding in the work of the Lord.

At length, in the year 1800, the beloved Carey baptized the first Hindu. Addressing Mr. Sutcliff, December 29, he writes:—

"Yesterday was a day of great joy. I had the happiness to desecrate the Ganges by baptizing the first Hindu, viz., Krishnu, and my son Felix: some circumstances turned up to delay the baptism of Gokul and the two women. Gokul's wife came on Saturday to make a trial what could be done towards getting him back; and the women, who stood persecution very stoutly, were brought to a state of hesitation, by the tears and entreaties of their relatives. Krishnu's coming forward, alone, however, gave us very great pleasure, and his joy at both ordinances

was very great. The river runs just before our gate, in front of the house, and, I think, is as wide as the Thames at Gravesend. We intended to have baptized at nine in the morning; but, on account of the tide, were obliged to defer it till nearly one o'clock, and it was administered just after the English preaching. The governor and a good number of Europeans were present. Brother Ward preached a sermon in English, from John v. 39, 'Search the scriptures.' We then went to the water-side, where I addressed the people in Bengali; after having sung a Bengali translation of

'Jesus, and shall it ever be?'

and engaging in prayer. After the address, I administered the ordinance, first to my son, then to Krishnu. At half past four I administered the Lord's Supper; and a time of real refreshing it was."

Krishnu, whose holy life and zealous labours among his countrymen for many years will be remembered by our readers, might well say at the close of that hallowed day, that he was "full of joy;" and when asked soon after, in the street, by a European, what he got by his profession of Christianity, admirably did he reply that, "he got nothing but joy and comfort," adding "It was the work of love."

A few days previously to these delightful solemnities, Krishnu and Gokul ate publicly with the missionaries, by which act they abandoned their caste. The servants, and all who witnessed it, were astonished, as all had said, and even the missionaries had almost feared, that no one would lose caste for the gospel. They saw that day what they had been waiting and hoping for many years, and concerning which they had met with so many disappointments. This insurmountable difficulty, as it had been considered, seemed now to give way without any effort on the part of the missionaries. "God," as Mr. Ward observed, "has done it with perfect ease. Thus the door of faith is opened to the Gentiles: who shall shut it? The chain of the caste is broken; who shall mend it?"

About this period many pleasing occurrences were recorded by the brethren. Mr. Brunson, in a letter to Mr. Sutcliff, mentions the case of some females, whom he and Mrs. Brunson frequently visited. Having spoken to them for some time, on a cold day, he told them he would leave off, but they answered—"They should not feel the cold while they were hearing of Jesus Christ." On coming away from them one evening, Mr. Brunson told them to remember that Jesus Christ came into the world to seek and to save that which was lost. "Oh yes," said one of them, named Joymooni, "my mind's book is open, in which I write down every thing that I hear about Jesus Christ."

The following passage, from the fragment of a memoir of Dr. Carey, written by the excellent Mr. Fuller, will be read with interest, as illustrative alike of the simplicity and Christian devotedness of Carey, and the gracious regard of God for his servant :—

“ Soon after Mr. Carey’s arrival in India, he was reduced to great extremities; the goods which they had taken with them for their immediate support were disposed of, and the money, in far less time than they apprehended, was gone.

“ In a strange land, with a wife’s sister, a wife, and four children, without money, without friends, and without employment, he must needs feel himself in a delicate situation. Taking a boat, he went with his family, and Ram Boshoo for his guide, up the country. It was now, as Mr. Ward lately observed, on visiting the place, that, like the father of the faithful, he went out, not knowing whither he went. As they were rowing along the river, about forty miles east of Calcutta, at a place called Deharta, they espied a house which seemed to be English built. Mr. Carey asked his guide if he knew the owner; he answered he was an English gentleman. ‘ Then,’ said Mr. Carey, ‘ I will call on him.’ They all left the boat, and walked towards the house. Some of the servants, looking out, saw them, and went in and told their master that an English gentleman, two ladies, and several children were walking in sight of the house, as if they meant to come in. The owner, who proved to be the late Charles Short, Esq.,* immediately came forth to meet them, and very politely invited them in. Mr. Carey frankly told him his object, and his present straits. Mr. Short had no conceit of the former, for he was an unbeliever, but told him he was at perfect liberty to make his house a home for himself and family till he should see what to do; he might stop, he said, for half a year, or longer if he pleased! Kindness like this, and in such circumstances, must have greatly affected him; yet, perceiving in his hospitable benefactor a total contempt of religion, the idea of a dependence upon him could not but be unpleasant.”

It is a remarkable fact, that Foreign Missions have originated the greatest efforts ever made for the spiritual interests of our own land. Shortly after the first missionaries had departed for India, the Society sent brethren to itinerate in Cornwall, Wiltshire, and elsewhere, which led to the establishment of the Baptist Home Missionary Society in 1797; and as the result of similar engagements in Ireland, also originated by the committee of the Foreign Mission, the Baptist Irish Society was formed in 1814.

In 1796, Mr. John Fountain was sent out to join the brethren in India; and in 1799

he was followed by Messrs. Marshman, Grant, Brunsdon, and Ward; but none of them were permitted to settle within the British dominions. This led to the establishment of the cause at Serampore, then under the Danish government, where the work of translating and printing the Holy Scriptures was carried to a very great extent. Writing to the Society in 1796, Mr. Carey says, “ I would give a million pounds sterling, if I had it, to see a Bengal bible. O most merciful God, what an inestimable blessing will it be to these millions! The angels of heaven will look down upon it to fill their mouths with new praises and adorations.” This devoted servant of Christ lived to see the sacred volume, or parts of it—translated and circulated, not only in Bengali, but in more than forty other languages of the east.

The following table will show the number of copies of the scriptures, in whole or in part, printed by baptist missionaries from 1801 to 1841 :—

	VERSIONS.	BIBLES.	TESTS.	TOTAL.
1 Affghan .....	...	...	1,000	1,000
Pentateuch	1,000	...	...	1,000
Historical Books	1,000	...	...	1,000
2 Armenian (Modern) .....	...	...	600	600
Matthew .....	...	...	100	100
3 Assamese.....	...	...	1,000	1,000
Pentateuch	1,000	...	...	1,000
Historical Books	1,000	...	...	1,000
Hagiographa.....	1,000	...	...	1,000
Prophets	1,000	...	...	1,000
Propets	1,000	...	...	1,000
Luke .....	...	...	1,500	1,500
4 Battak .....	...	...	not known	
5 Belochi .....	...	...	not known	
6 Bengali.....	...	...	not known	
Old Version	3,000	...	16,600	19,600
Pentateuch	10,000	...	...	10,000
Historical Books	1,500	...	...	1,500
Prophetical Books	1,000	...	...	1,000
Job to Solomon’s S.	900	...	...	900
Psalms	3,900	...	...	3,900
Luke, Acts & Rom. .....	...	...	10,000	10,000
Matthew & Mark .....	...	...	1,000	1,000
Matthew .....	...	...	10,000	10,000
Mark .....	...	...	10,000	10,000
Matt. & Prophets .....	...	...	500	500
New Version .....	...	...	5,800	5,800
Genesis & Exodus	2,500	...	...	2,500
Pentateuch	1,000	...	...	1,000
Psalms	5,000	...	...	5,000
Proverbs	5,000	...	...	5,000
4 Gospels in all .....	...	...	96,400	96,400
Gospels and Acts .....	...	...	7,500	7,500
Acts .....	...	...	2,000	2,000
7 Bhogulcumdi .....	...	...	1,000	1,000
8 Bhikaneera .....	...	...	1,000	1,000
9 Bhutneera .....	...	...	1,000	1,000
10 Bruj.....	...	...	3,000	3,000
4 Gospels .....	...	...	3,000	3,000
11 Burmese .....	...	...	5,000	5,000
Matthew .....	...	...	5,500	5,500
John .....	...	...	2,000	2,000
Acts .....	...	...	3,000	3,000
Hebrews .....	...	...	3,000	3,000
Epistles of St. John .....	...	...	3,000	3,000
12 Chinese	6,400	...	3,000	9,400
Genesis & Exodus	3,100	...	...	3,100
Four Gospels .....	...	...	3,000	3,000
13 Cingalese, about	5,000	...	5,000	10,000
14 Gujurathi .....	...	...	1,000	1,000
15 Gurwhali or Shreenagur... ..	...	...	1,000	1,000

* Who afterwards married Mr. Carey’s sister.

	VERSIONS.	BIBLES.	TESTS.	TOTAL.		VERSIONS.	BIBLES.	TESTS.	TOTAL.
16	Haroti .....	...	1,000	1,000	44	Teliga, or Telogoo,			
17	Hindui					Pentateuch	1,000	1,000	2,000
	Old Versions		4,000	4,000		Total number of volumes printed up to 1820			195,505
	Pentateuch	1,000	...	1,000		Do from 1827 to 1838			44,500
	Historical Books	1,000	...	1,000		Do to April 1841			194,400
	Hagiographa	1,000	...	1,000		Total during the 40 years ending April, 1841			434,405
	Psalms	3,000	...	3,000					
	Prophetical Books	1,000	...	1,000					
	Four Gospels		10,000	10,000					
	Matthew		4,000	4,000					
	Mark		4,000	4,000					
	Luke		4,000	4,000					
	John		4,000	4,000					
	Acts to Cor.		3,000	3,000					
	New Versions.								
	Matthew		6,000	6,000					
18	Hindustani, or Urdu.								
	Old Version		1,000	1,000					
	New Version		4,500	4,500					
	Gospels		20,000	20,000					
	Gospels and Acts		10,500	10,500					
	Acts		4,000	4,000					
19	Javanese, about.....		3,000	3,000					
20	Jumbu		1,000	1,000					
21	Juyapura, Matthew		not known						
22	Kanoj		1,000	1,000					
23	Kashmere		1,000	1,000					
	Pentateuch	1,000	...	1,000					
	Historical Books	1,000	...	1,000					
24	Khassi		500	500					
25	Kumaon, to Coloss		1,000	1,000					
26	Kunkunu		1,000	1,000					
	Pentateuch	1,000	...	1,000					
27	Kusoli, Matthew		not known						
28	Kurnatta		1,000	1,000					
29	Mahratta		1,000	1,000					
	Pentateuch	1,000	...	1,000					
	Historical Books	1,000	...	1,000					
	Hagiographa	1,000	...	1,000					
	Prophetical Books	1,000	...	1,000					
	Matthew		465	465					
	Four Gospels		3,000	3,000					
	Acts to Revelations		3,000	3,000					
30	Malay, Arabic		1,000	1,000					
	Do. Roman		500	500					
31	Marwari		1,000	1,000					
32	Magudh		1,000	1,000					
33	Multnan		1,000	1,000					
34	Munipura		1,000	1,000					
35	Nepalese		1,000	1,000					
36	Ooduyyura		not known						
37	Oojain		1,000	1,000					
38	Oriya		5,000	5,000					
	Pentateuch	3,000	...	3,000					
	Historical Books	1,000	...	1,000					
	Hagiographa	1,000	...	1,000					
	Prophetical Books	1,000	...	1,000					
	Matthew		3,000	3,000					
39	Palpa		1,000	1,000					
40	Persian.								
	Old Ver. 4 Gospels		500	500					
	New Version		1,000	1,000					
	Four Gospels		12,000	12,000					
	Acts		4,000	4,000					
	Gospels and Acts		1,000	1,000					
41	Sanskrit.								
	Old Version		600	600					
	Pentateuch	600	...	600					
	Historical Books	1,000	...	1,000					
	Do. to 1 Kings	2,000	...	2,000					
	Hagiographa	1,000	...	1,000					
	Prophetical Books	1,000	...	1,000					
	New Version		1,000	1,000					
	Psalms	2,500	...	2,500					
	Matthew		2,500	2,500					
	Gospels and Acts		500	500					
	Acts		1,000	1,000					
42	Sikhi								
	Pentateuch	1,000	...	1,000					
	Historical Books	1,000	...	1,000					
	Hagiographa	1,000	...	1,000					
	Prophetical Books	1,000	...	1,000					
43	Sindhi								
	Matthew		not known						

To detail the encouragements and discouragements of the missionaries in India;—to give a sketch, however rapid, of the numerous and distant stations at present occupied in different parts of the eastern continent and dependencies;—to detail the facts connected with the abolition of infanticide and suttee;—to enumerate those who have entered the missionary field, or have been called thence to their heavenly reward; or to present to the view of the reader the various important events connected with the mission, would occupy far more space than can be afforded for this brief sketch. Referring our readers to the Periodical Accounts of the Society for a detail of the long continued opposition of the East India Company to our missions, for the distressing narrative of the fire at Serampore in 1812, when more than £10,600 were collected in Great Britain in fifty days; to the Annual Reports for many other instructive and affecting facts; and to the statistics of the present condition of the churches and schools given in subsequent pages, we now briefly advert to the labours of our brethren elsewhere.

The first efforts of the Baptist Missionary Society in Jamaica were made in 1813. For some years previously Mr. Moses Baker had laboured among the negroes, at Flamstead, about twelve miles from Falmouth. The proprietor of an estate, concerned for the best interests of his slaves, requested that the Society would send out a missionary; and at the suggestion of the estimable Dr. Ryland, the Rev. John Rowe, a student at the college at Bristol, was set apart to this service. At the end of the published account of his designation, Mr. Fuller writes, "God has not frowned upon our undertakings in the east, and we cannot but hope for the continuance of his blessing on this our first effort in the west. For this, however, it becomes us all to pray, both on behalf of our brother and of the poor negroes to whom he has been sent."

And surely prayer has been answered! Mr. Rowe, after having resided at Falmouth long enough to ensure by his Christian conduct the high esteem of all who knew him, was suddenly called to his rest in June, 1816. He was followed to Jamaica by Messrs. Compere, Coultart, Kitching, Godden, and many other brethren, whose labours, influenced by pure motives, and connected with ardent prayer, have produced an abundant harvest,

presenting, probably, as large a measure of success attendant on efforts for the accomplishment of the divine glory as was ever witnessed by the church of Christ.

A comparatively short time had elapsed after our beloved brethren had commenced their labours in Jamaica, before it became apparent that a very large number of the African race were "a people prepared of the Lord" for the reception of his word. Great multitudes believed, were baptized, and gave themselves to the church to walk in all his ordinances and commandments. The following facts, communicated by Mr. Coultart in the year 1823, will show how even then divine truth operated on the hearts of many of his hearers.

"I baptized one hundred and seventeen persons in August, two of whom particularly attributed their conversion to hearing the word of God read. I felt much happiness in hearing their simple narratives. One of them, a woman, said, 'Ah, massa, me tongue so guilty, all bad word, me no ready to peak good in same mout—me great sinner, and never tink about any ting good till me hear a brother read, *if me no born again me no see kingdom of God*. Me don't know what dis born again mean—it trouble me much—it no let me rest, none at all.—Next night brother come read again—de word trouble me more and more—me no eat, no shut me eye, fear me open it in hell. Next day me send for de brother to come wi de book—him come and read de book, no tell me trouble any more—him tell me Jesus came to save sinner, great sinner, no matter how great, so me go to him, him forgive all—not for me goodness but for him own goodness—den me weep much, for Jesus Christ so good, me no able to do nothing for long time, but tell of him kindness to poor me."

In a subsequent letter he remarks:—

"We have had much sickness among our members of late, and many deaths, as also some pleasing testimonies of their happy prospects. A poor negro man called to invite me to the sick-bed of his friend: I went, there he is stretched upon a mattress which lies on the floor, his hands folded and resting on his breast, with his eyes shut, apparently in earnest prayer. After the lapse of a minute or two he opened his eyes, and stretching out his hand, said, 'Ah, massa, you know Adam! here him lie now, me often hear your voice in prayer, me often hear you praise—once more, massa, let me hear your voice. O sing, sing de praise of Jesus once more; and den may be while you sing, me steal away to Jesus.' Placing his wrist upon the finger points of the other hand, and raising his elbow to give the hand a rapid descent, so that nothing could rest upon it, said, 'So the world tan wi me now, it'rendy to trow me off, but den, O me hope, me hope, though me no sure, me will den

fall into de arms of Jesus.' Another said, after I had talked with him and prayed, and was leaving, 'Farewell; to-morrow, massa, before sun rise on you, me shall be wi Jesus, (*so he was*) me shall go singing from this bad world.' (*So he did*.)

"A negro woman at the parish-house being near death, sent for me. I found her in a very small room on the floor by the bed of her mistress, her mistress standing by. I told her of her worthlessness. 'O yes, me noting worth me know, but me *must* go to Jesus. So long me do bad, me conduct to Jesus very bad.' I said, 'Yes, you deserve hell.' 'O yes, though me no know what hell mean, but if it mean, me *get* bad for *do* bad, me deserve to get the worst—but me must hope and try Jesus.' 'Do you think Jesus will receive you?' 'Ah, massa, him no lob me when me well? yes, him lob me den, now him send sick, *him no going to throw me off now*. No, no! now me sick and near de grave, none care for me, poor niger, like my Jesus.'

Nor will the following pleasing incidents, related by the wife of one of our missionary brethren, in 1828, be read without interest, or without earnest desires that British Christians may possess the same spirit.

"The female members of our church have weekly meetings for prayer, which are conducted with great order and solemnity. It may not be uninteresting if I here transcribe a prayer, offered quite recently, by one of them, at one of these meetings. 'Me Great and Holy Fader, me am vile and guilty sinner, but me bless and tank thee for thy love to de world. Thou did give thy dear Son to die on the cross for me poor sinner; me bless and tank thee, precious Saviour, for thou did leave thy Fader, in heaven, to save me, and to teach me. Thou bear de shame of sin on de cross. Thou hang there to save me and all de poor sinner, if they come to thee with de broken heart. Do thou teach me with de Holy Spirit, for me no know tings right. This no teach me to live, then me sin all de time. Make my heart soft to tank thee for thy good Spirit. Make my heart soft to tank thee for thy love more than all. Pity de poor sinner all round. Save their soul from sin. Make them love thee; then they be so happy. Then they love thee so much. Then they think of what thou suffer when de blood fall down from thy sacred cheek. Remember and pity me poor husband, and me poor children. Turn them with de Spirit from de way of sin. Make them love thee with de whole heart. Me bless and tank thee, dear Saviour, for de good minister to teach me. Teach him, so he will teach us in de right way. Fill de chapel with de people who will love thee so very much. Bless all me dear sister. Make us de true disciples. Help, and make us turn from every sin in de heart. Bless us all with thy

love, and take us to thy Fader to live in heaven when we die!"

In the same letter it is stated,

"We have succeeded in collecting one hundred dollars for the more extensive diffusion of the gospel among the heathen. Five dollars of this sum were given by a female member of the church; who was formerly a slave. By her industry she first purchased her own freedom; then that of her husband. They have built themselves a comfortable house, quite near the mission-house, from whence we often hear the supplicating voice, and the cheerful song of praise."

But in Jamaica, as elsewhere, the success of the gospel called forth the spirit of persecution. So early as 1825, it became the painful duty of the Committee to report to their friends, that both at Spanish Town and Montego Bay, annoyances had been the lot of their missionary brethren. In the former place, Mr. Phillippo had been required to appear in the ranks, and to render military service; and in the latter, unreasonable hindrances had been presented to the attendance of the negroes on public worship. This spirit, though met only with forbearance and kindness on the part of our brethren, and entirely discouraged by the government at home, continued to increase till it became certain to all parties, that Christianity and slavery could not exist together; but that one or the other must be banished from the island.

It is delightful to perceive that amidst the persecutions of that period, the slaves, as well as the missionaries, retained their integrity, and manifested the spirit of primitive Christianity. The following is one of many illustrations of this remark.

"Two persons, connected with Mr. Burchell's congregation at Montego Bay, had their houses levelled with the ground, their feet made fast in the stocks, and were sent in chains to the workhouse, charged with the heinous offence of praying to the God of heaven. One of these, however, proved so completely incorrigible, that they were absolutely obliged to give him up in despair. Having nothing to do besides in the jail, he spent his time, morning, noon, and night, singing and calling upon God; which so annoyed the jailer, that he repeatedly went into his cell, and flogged him. But the more flogging, the more praying; till at length the jailer brought him again before the court for this sin. The poor man, however, resolutely declared his purpose to pray: 'If you let me go,' said he, 'me will pray; if you keep me in prison, me will pray; if you flog me, me will pray; pray me must, and pray me will!' The jailer was fairly confounded; and rather than be annoyed any longer by this 'praying fellow,' he gave up his fees, and part of the fine was remitted; and so the man was dismissed to go and pray elsewhere!"

Our readers are generally acquainted with the occurrences of 1832 in Jamaica, when several of our beloved missionary brethren in that island were imprisoned, the chapels demolished, and a determination expressed by those who considered themselves as possessed of power to carry their plans into execution, that "the sectarians should be driven from the island." The results are well known;—the zeal of British Christians was called forth, their prayers ascended to heaven, and the God of justice and mercy came forth from his place to deliver his people from bondage, and inclined our legislature to permit the oppressed to go free.

To detail the progress of the gospel in this lovely island, or to pourtray its effects, would indeed be difficult. We may refer to one or two facts connected with Montego Bay, as specimens of the blessed results of Christianity. Writing in February, 1837, Mr. Burchell says, "It is now truly interesting to spend a sabbath in Montego Bay. When I arrived, thirteen years ago, the sabbath was market-day; all was noise, business, and confusion. There was nothing to indicate it the sabbath-day. Now, as the hour of service approaches, the people are flocking to the respective places of worship; and, during the hours of service, scarcely a person is seen walking the streets. The change is almost incredible. What has God wrought! may Christians say. It is indeed the Lord's doing, and it is marvellous in our eyes. Not unto us, O Lord! but unto thy name be all the glory!"

Mr. Oughton, who arrived in Jamaica in 1836, soon afterwards assisted at a baptism at Montego Bay, when one hundred and seventy persons were united to Mr. Burchell's church. On that occasion two thousand persons assembled at a prayer meeting at the early hour of three in the morning; "and I think," said Mr. Oughton, "I never heard petitions so delightfully characterized by simplicity and earnestness as those offered on that interesting occasion; nor witnessed gratitude so exuberant and overflowing, as was displayed by the poor people, while praising God for the temporal and spiritual privileges which they then enjoyed, and to which they were looking forward."

In closing this sketch of missionary operations in Jamaica, we will transcribe from the publications of parties entirely unconnected with the Society a few facts as to the results of the labours of our brethren. Messrs. Sturge and Harvey in their *Tour in the West Indies*, say, "We are unable, within our allotted limits, even to attempt to render justice to missionary efforts in Jamaica. Representation cannot picture the happy results of these efforts, description can convey no idea of their excellence and magnitude. A few years ago the negroes were heathen and benighted; now they are to a great extent

enlightened and Christian. The sabbath, once desecrated, is now devoted to public prayer and thanksgiving, and to the enjoyment of Christian communion: A few years since, education was unknown; now it is making progress under many disadvantages, and waits but for freedom to become more generally diffused than in our own country. The success of missionary labours among the servile population has been general and striking. Much has been done, yet more remains to be done. The work requires to be deepened, strengthened, and extended; and we earnestly commend these benefactors of the human race, the missionaries, to the more earnest prayer, to the deeper sympathies, and to the yet more liberal support of British Christians."

Mr. Joseph John Gurney, in his *Winter in the West Indies*, thus writes:—

"The baptist missionaries in Jamaica, for many years past, have been the unflinching, untiring friends of the negro. No threats have daunted them, no insults or persecutions have driven them from the field. They are now reaping their reward, in the devoted attachment of the people, and the increasingly prevalent acknowledgment of their integrity and usefulness."

Speaking of the general improvement of the island, Mr. Gurney thus writes: "But while these points are confessedly of high importance, there is a fourth, which at once embraces and outweighs them all—I mean the diffusion of vital Christianity. I know that great apprehensions were entertained, especially in this country, on the cessation of slavery, the negroes would break away at once from their masters and their ministers. But freedom has come, and while their masters have not been forsaken, their religious teachers have become dearer to them than ever. Under the banner of liberty the churches and meeting-houses have been enlarged and multiplied—the attendance has become regular and devout, the congregations have in many cases been more than doubled—above all, the *conversion of souls* (as we have reason to believe) has been going on to an extent never before known in these colonies. In a religious point of view, as I have before hinted, the wilderness in many places has begun to blossom as the rose. 'Instead of the thorn *has* come up the fir-tree, and instead of the briar *has* come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.'"

Omitting the testimonies afforded by special justices, we quote only the reply from SIR LIONEL SMITH, to an address from the ministers of the Baptist Western Union in Jamaica.

"On my assuming the government of this colony, I strongly expressed my reliance on the whole body of missionaries, in their high

integrity of purpose, and in their loyal principles. You more than realized all the benefits I expected from your ministry, by raising the negroes from the mental degradations of slavery to the cheering obligations of Christianity; and they were thus taught that patient endurance of evil which has so materially contributed to the general tranquillity. Even with the aid of a vicious and well-paid press, both in England and Jamaica, and, it may be presumed, some habitual confidence in Jamaica juries, the enemies of your religion have never dared to go to the proof of their audacious accusations against you.

"Gentlemen, the first year of freedom has passed away. What were the forebodings of its enemies? Where are the vagrants? Where the squatters? Where the injuries against proprietors or the persons of white men? Out of the 300,000 oppressed slaves, let loose in one day to equal rights and liberty, not a human being of that mass has committed himself in any of those dreaded offences.

"The admirable conduct of the peasantry in such a crisis has constituted a proud triumph to the cause of religion; and those who contributed to enlighten them in their moral duties, through persecutions, insults, and dangers, have deserved the regard and esteem of the good and the just in all Christian countries."

At the Bahama Islands a flourishing mission has existed for many years, now numbering nearly 1200 members. A great spirit of hearing distinguishes the people, and the number of the missionaries might be increased to advantage. The following circumstance, while it shows the love of these people to the gospel, may supply a lesson to Christians at home. Mr. Littlewood writes:—"Being about to visit the out-islands, I determined to take a mason with me to finish the chapels. After a few hours' sail, we arrived at the first settlement. In the evening I preached to a crowded congregation, and after service told the people that I had brought a mason to repair the chapel, and that I wanted all present to come in the morning to fetch water, sand, &c. In the morning, by sun-rise, I was delighted beyond measure. Nearly one hundred persons were in the yard ready to assist me. Such noble exertion did they make, that the work the mason expected to have been a fortnight in completing, was accomplished in a day and a half. We held service every morning at 4 o'clock, and every evening. The chapel was always filled."

At Belize, in South America, we have a small but interesting mission, where the Rev. A. Henderson is labouring with success. Aided by seven teachers and native preachers, the gospel is proclaimed at four important places on the coast: at some of them the congregations are principally English

and Africans, and at others Spaniards and Indians.

Our friends are aware that the attention of the Society is now directed to Africa. For some years past a prosperous missionary station has been sustained at Graham's Town, where the people support their own pastor, and contribute liberally to the funds of the Parent Society. A new and elegant chapel has lately been opened; and paid for by the liberality of those on the spot.

At Fernando Po, in the western part of this vast continent, a new and promising station has been recently commenced. It originated in the zeal of our coloured bre-

thren in Jamaica, who have thus shown their holy concern for the land of their fathers, and whose future contributions to sustain this mission, we have reason to believe, will be fully worthy of themselves. A church has been formed, with a Sunday School and Bible Class, the people have evinced their interest in the undertaking of the committee by liberal contributions, and our brethren have obtained land for a chapel and mission-house. Messrs. Merrick and six black brethren are about to join the mission.

We close with presenting, in tabular form, the particulars of our missionary stations at the present time.

SCHOOLS IN CONNEXION WITH THE BAPTIST MISSIONARY SOCIETY,
WITH THE NUMBER OF CHILDREN, 1841—2.

EAST INDIES.

	Superintendent.	Day and Boarding Schools.	Scholars.		
			Boys.	Girls.	Total.
CALCUTTA.					
Benevolent Institution	W. W. Evans	2	265	123	388
Native Christian ditto, or Boys' Boarding School } Ditto, for Girls	G. Pearce	1	52	...	52
Native Institution	Mr. & Mrs. Wenger	1	...	10	10
Narsingdarchok, 5 Schools	G. Small	1	200	...	200
Lakhyantipur	J. Wenger	5	180	...	180
Khári	G. Pearce	1	12	...	12
Cutwa	Ditto	1	12	...	12
Birbhum	W. Carey	1	...	25	25
Ditto, Boarding	J. Williamson	2	28	4	32
Monghir	Ditto	2	5	4	9
Ditto, Boarding	J. Parsons	2	50	...	50
Patna	Ditto	1	...	7	7
Ditto, Boarding	H. Beddy	1	35	...	35
Allahabad . . . . .	...	...	...	4	4
Delhi	L. Mackintosh	1	22	...	22
Jeasore	J. T. Thompson	1	...	10	10
Barisal	J. Parry	5	150	50	200
Dacca	S. Bareiro	1	no returns	...	...
Dinajpur	W. Robinson	1	35	..	35
Chittagong	H. Smylie	1	no returns	...	...
CEYLON.	J. Johannes	1	no returns	...	...
Colombo, &c. . . . .	...	...	...	...	...
Kandy, &c.	Eben. Daniel	27	937	248	1185
	Joseph Harris	15	254	16	270
About 70 Teachers.	Total	74	2237	501	2738

AFRICA.

	Superintendent.	No. of Schools.	No. of Scholars.
Fernando Po	Thomas Sturgeon	1	70
Graham's Town	George Aveline	2	150
		3	220

WEST INDIES.

	Superintendent.	No. of Day Schools.	No. of Day Scholars.	No. of Sunday Scholars.
JAMAICA.—NORTH.				
Lucan	E. J. Francies . .	2	133	320
Gurney's Mount	E. Woolley . . .	2	127	165
Montego Bay	Thomas Burchell .	6	947	2015
Salter's Hill	W. Dendy	4	474	716
Bethsalem	John May	1	31	51
Falmouth	William Knibb . .	4	723	1025
Waldensia	J. E. Henderson .	1	112	150
Rio Bueno	P. H. Cornford . .	1	127	185
Stewart Town	B. B. Dexter . . .	2	160	390
Brown's Town	John Clark	3	494	1223
Bethany	J. H. Dutton . . .	2	277	888
St. Ann's Bay	T. F. Abbott, } J. Millard. }	3	203	800
Port Maria	D. Day	2	...	330
Belle Castle	J. Kingdon	1	90	120
SOUTH.				
Kingston	S. Oughton	2	435	698
Ditto	J. Tinson	2	209	142
Spanish Town	J. M. Phillippo . .	9	1261	1131
Vale Lionel	J. Williams	2	120	135
Old Harbour	H. C. Taylor	3	185	133
Jericho	J. Merrick	5	425	583
Savanna-la-Mar	J. Hutchins	3	225	231
BAHAMAS.				
Nassau	H. Capern	2	140	
Turk's Island	W. Littlewood . . .	1	60	
HONDURAS.				
Belize	A. Henderson	3	200	...
		66	7158	11,431

TOTAL NUMBER OF SCHOOLS.

	No. of Day Schools.	No. of Teachers.	No. of Day Schools.	No. of Day Scholars.	No. of Sunday Scholars.
India.....	74	70	no return	2738	no return
Africa	3	...	...	220	...
West Indies.....	66	80	60	7158	11,431
Total.....	143	150	60	10,116	11,431

STATISTICS OF THE CHURCHES CONNECTED WITH THE BAPTIST MISSIONARY SOCIETY, 1841—2.

	No. of Stations.	No. of Missionaries.	No. of Female Missionaries.	No. of Native Preachers.	No. of Members added in the year.	Total No. of Members.	No. of Inquirers.
INDIA.							
Calcutta, &c	16	13	7	18	44	396	about
North India	24	18	4	25	40	395	100
Asiatic Islands	17	6	2	10	234	500	150
Africa	5	4	2	1	about 25	155	90
WEST INDIES.							
Jamaica.....	82	30	28	...	5000	32,310	18,737
Bahamas	19	4	2	9	557	1176	500
Honduras	5	1	...	7	44	132	...
Total	168	76	45	70	5944	35,564	19,577

WESTERN AFRICA.

We may soon expect to see in England our two brethren whose lives have been mercifully preserved, and whose labours have been graciously blessed, in the midst of the diversified perils to which their enterprise in Africa exposed them. The following letter from Mr. Clarke is dated Brown's Town, St. Ann, June 2, 1842:—

My heavenly Father has, in his inscrutable providence, led me once more, in safety and in peace, to the shores of Jamaica. He has given me a warm reception from my beloved brethren and friends,—is continuing to me excellent health,—and imparting a spirit of the warmest and deepest feeling for poor degraded and long lost Africa to all with whom I have met. My heart is full, and daily overflows. What can I render to my God for all his benefits! I shall render a grateful heart for his wonderful protecting care—I shall offer a contrite heart, from a sense of sin and imperfection. I pray for a devoted heart, and feel, in the midst of the warmest congratulations—the lovely scenery—the comfortable homes—the good roads, and the easy modes of travelling in Jamaica, a burning desire to climb on foot the rugged mountains of "Formosa;" to rest in the lowly huts of the Fernandians; to look upon the tall surrounding reeds, and the waving palm-trees, and see the simple natives repairing to the "bala;"* hear from their lips the friendly "o-i-po-di,"† and behold them listening with wonder and surprise to the strange "boirupe,"‡ who have visited their "bissi,"§ to speak of "Alahandu,"|| the true "Dupe,"¶ whose "intshobo" ** is above ("oboo," up above us).

On the 21st of May, after a residence of eighteen days in the town of "Charlotte Amalie," we went on board the barque "Anne Laing." On the following morning we got out of the picturesque harbour of St. Thomas. On the evening of the 26th came in sight of the lovely mountains of Jamaica, and on the following day, at noon, came safely to anchor at Falmouth. After some detention on board, awaiting a visit from the health officer, we got on shore, and, with a warm affection, were welcomed by Miss Yarnold, and soon by Mr. Edward Knibb and his beloved partner; and before the evening hour, by dear sister Knibb, who hastened from Kettering instantly as she heard of our arrival, with brother Cornford and Miss Anstey. We attended a prayer-meeting held by Mr. Silverthorne in the

Suffield school-room; and on the following day went to Unity, to the opening of the chapel there. We met our beloved brethren Denny, Pickton, Henderson, Dutton, and Ewart, and some of their beloved partners, and had an opportunity of addressing the people on the state of Africa; and on the following day £100 sterling was pledged by these warm-hearted Christians, as an immediate offering to assist in advancing the cause of God in Africa. On the sabbath I preached at Falmouth, and Dr. Prince at Refuge; and on the Monday evening we had a meeting in Falmouth Chapel, which was crowded to excess; and a deep interest was manifested by the dear people there. It was soon resolved that the churches in Jamaica should supply means to enable us to procure a sloop, with proper boats, to enable us to go to the mouths of the rivers, and ascend the streams to the numerous towns on their banks.

June 16th. Since I commenced this I have been constantly travelling, and so occupied, in public and in private, on behalf of Africa, that I have not had time to finish this communication. I am now at Luca, and am travelling onward to visit all the principal stations. A list of journeyings will show you that all proper exertion is made to impart the information the dear people here so earnestly desire to have, and to remain as short a time as possible in this land.

May 28th. Unity.

29th and 30th. Falmouth.

31st. Left Falmouth for Kettering. Met Mr. Joseph Merrick. Went on to Brown's Town. Called by the way at Stewart's Town.

June 1st. Addressed scholars; and the sabbath school teachers at night.

2nd. Held a public meeting. Very much rain falling daily.

3rd. Travelled to Moneague and Jericho. Held a prayer-meeting.

4th. Met my dear people, and spent the day with them.

5th. Travelled to Moneague. Met my people there. Went to Brown's Town.

6th. Went to Stewart's Town, and held a public meeting.

7th. Went to Calabar and Rio Bueno. Returned after public meeting to Calabar.

8th. Went to Kettering. Met the brethren of the Western Union.

9th. Held a meeting in the Wesleyan chapel. Travelled to Falmouth.

* "Bala," the play ground

† "Oipodi," good morning.

‡ "Boirupe," men of God.

§ "Bissi," a town.

|| "Alahandu," the great God.

¶ "Dupe," God.

** "Intshobo," house, or dwelling.

10th. Went to Salter's Hill, and held a public meeting.

11th. Went to Mount Carey, and held a public meeting.

12th. Preached at Montego Bay. Married some newly arrived Africans, taken from a slaver four and a half years ago. Prayer-meeting.

13th. Public meeting at Montego Bay. Dr. Prince sick with fever at Mount Carey. He took sick at Shortwood on the 12th.

14th. Went to Fletcher's Grove. Held a meeting in the Wesleyan chapel.

15th. Went to Lucea. Met a few people at night.

16th. Public meeting.

I am still, though the mercy of God, in good health, and uninjured by hard travelling and much speaking. May God sustain me, and enable me to fulfil his pleasure and advance his glory, and the welfare of the millions in the land for which I plead.

The following engagements I have undertaken, *v. v.*, to fulfil:—

June 17th. Gurney's Mount. 18th. Savanna-la-Mar. 19th, 20th. Do., do. 21st. Salter's Hill. 22nd. Do. 23rd. Do., including travelling days. 24th. Bethsephil. 25th. Falmouth. 26th. Waldensia. 27th. Brown's Town. 28th. To Bethany. 29th. Clarksonville. 30th. To St. Ann's Bay. July 1st. St. Ann's Bay. 2nd. Ocho Rios. 3rd. Public meeting at St. Ann's Bay. 4th. Oracabessa. 5th. Port Maria. 7th. Annotta Bay.

After this I go, if possible, to all the principal south-side stations; and spare, if practicable, a week for St. Thomas in the Vale. My dear brother Dr. Prince has given up several engagements; but, on recovering, means to take Mr. May's stations, and again join me at St. Ann's Bay. It will be impossible for us to leave before the 1st of August. I think of coming in a common sailing

vessel. Dr. Prince talks of stopping here a week or two behind me, and going off in the steamer. I cannot afford so much loss of time as a crowded steamer causes; and so will prefer the quiet cabin of a good West Indiaman, although I may in this way be behind the doctor in reaching England. I have not been able to describe the scene in St. Thomas in the Vale, on my going there. The poor people are, notwithstanding their love to me and the family of the Merricks, willing to give us *all* up; and many of them are themselves willing to accompany us there. They say, "You shall cost the society nothing while here, and we must pay your passage to England." "We have from £300 to £400 collected for the offering at the Jubilee; and hope it will be £600 sterling before we have all done with bringing in our offerings." But, my beloved sir, I cannot hear of the leaving of the Merricks until a supply for these churches is obtained. They require three ministers; and Jericho alone can now support three; but until mission-houses are built, the others cannot support each its own. Jericho people will cheerfully help the other stations, if a right-minded man be sent to Jericho. If not, all my fine peaceful stations will be thrown back, and a separation will arise where none has before existed. The people at Jericho were first helped by the committee; now they cheerfully help Smyrna and Springfield, and in this way all the four churches will soon be provided with mission premises, and ministers at each of these stations; but I fear to think of giving up Jericho to a stranger, and think I must reach home to choose a suitable person to succeed the Merricks, before they are called upon to proceed to the African field. The whole family are willing to go. Let the whole family go. They will be, I trust, the most valuable family that ever went to Africa to seek its good.

HOME PROCEEDINGS.

MR. AND MRS. LESLIE.

Our friend Mr. Leslie's health being fully re-established, he and Mrs. Leslie, with their two children, sailed from Portsmouth on the 25th ultimo, for Calcutta, in the *Vernon*, Captain Gimblett.

JUBILEE MEETINGS.

Many Jubilee Meetings have been held during the last few weeks, the proceedings at which have been very interesting; but the extremely limited space which can be spared this month forbids our doing more than advert briefly to a few.

On Tuesday evening, July 26, an interesting meeting of the teachers and children of the

Southwark Baptist Sunday-schools was held in NEW PARK STREET Chapel. The place was filled in every part with teachers and children, nearly all of whom wore the Jubilee medals. W. B. Gurney, Esq., Treasurer of the Sunday-school Union, occupied the chair, and exhibited a number of the idols worshipped in different parts of the earth. The assembly was addressed in appropriate speeches by the Rev. Messrs. Dubourg, Angus, Russell, and Belcher; also by W. H. Watson, Esq., and Mr. Alexander Fuller, a Sabbath-school teacher of colour from Jamaica, now on his way to Africa as a missionary. The young people listened with intense interest and gratification to the addresses delivered to them, and showed by their applause and the amount of the collection, that they, as well as their elders, could enjoy a missionary meeting.

A spirited meeting in celebration of the Jubilee was held at SHARNBROOK, Beds, on the 28th of July, in a spacious and beautifully decorated tent, at which 1100 sabbath-school children, and some thousands of their seniors were present. Joseph Tritton, Esq., of Battersea, presided on the occasion, and animating addresses were delivered by Messrs. Gray, Bird, Joshua Russell, Aldis, Burton, Tunley, Whittemore, Jukes, Orchard, and Hall.

On the evening of the same day a meeting was held in the baptist chapel, FARRINGTON, at which Mr. Alexander Fuller deeply interested the assembly. About £18 in aid of the Jubilee Fund was collected.

Excellent meetings have also been held at DISS, DEREHAM, BISHOP'S STORTFORD, and SMARDEN.

GENERAL BAPTIST ASSOCIATION.

At the annual association of the New Connection of General Baptists, July, 1842, our brethren kindly passed the following resolution:—

The ministers and representatives assembled at this association most cheerfully and cordially congratulate their brethren connected with the "Particular Baptist Missionary Society," on the arrival of the fiftieth anniversary of that institution. They admire the grace of God which influenced and directed the devoted and faithful men who originated that society, and adore him for all the success which has attended their unwearied labours in the translation of the Holy Scriptures into the languages of the East, and in the conversion of multitudes of negroes in the islands of the West. They also desire to express how highly they appreciate the valuable services rendered to the cause of humanity, and of civil and religious freedom, by W. Knibb and his worthy coadjutors in the island of Jamaica; and regret that these excellent men should have been the objects of petty jealousy and undeserved calumny; and they hope that their beloved brethren will maintain their steady and onward progress, persevering in the use of every effort, in harmony with similar Christian institutions, to spread throughout the whole world the glorious gospel of the blessed God.

LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Calcutta, Rev. J. Thomas, Dec. 22, Jan. 21, March 19, 21, and 22, April 13, 19 (two letters), and 21, May 13, June 4; Rev. J. Wenger, Jan. 18, April 19; Rev. W. W. Evans, Nov. 15, Jan. 18, Feb. 15, April 18 and 20; Rev. G. Pearce, Nov. 15, Feb. 15, April 20; Rev. G. Small, April 22; United Brethren, Nov. 11.—Patna, Rev. H. Beddy, Nov. 15.—Monghyr, Rev. J. Parsons, Jan. 29; Rev. J. Lawrence, Jan. 12.—Howrah, Rev. T. Morgan, Dec. 10.

CEYLON.—Colombo, Rev. E. Daniel, Aug. 14, Nov. 8, Oct. 19 and 23, Jan. 8, April 7, 16, and 19, May 7.—Kandy, Rev.

J. Harris, Dec. 8, 14, and 22, Jan. 18, Feb. 16, April 18 and 20, May 7 and 27; Rev. C. C. Dawson, Jan. 19, April 18.

SAMARANG.—Rev. G. Bruckner, Jan. 1.

WEST INDIES.

JAMAICA.—Kingston, United Missionaries, Jan. 18 (two letters); Rev. J. H. Wood, April 13, May 19; Rev. S. Oughton, March 30, April 11, May 20 (two letters), June 6 and 24.—Port Maria, Rev. D. Day, Nov. 8, Feb. 2 and 6, March 19 and 21, April 21, May 26, June 21.—Jericho, Rev.

Chesterton Sunday-school for <i>Africa</i>	6 17 6	Collected in Guiltcross Union Boys' School, by Mrs. Rackham, for ditto	0 0 4	Elder Street ditto... 36 0 4	Do. Bible Class, for <i>Schools</i>	0 10 0								
Cottenham, Collection...	16 6 6	Norwich, on account ...	50 0 0	Mr Wright's Chapel	3 2 0	St. George's Church	3 8 3							
Harston, ditto	8 8 3	NOTTINGHAMSHIRE.		Rev. Mr. Clarke's Chapel.....	11 8 0	Argyle Square ditto	7 7 0							
Hauxton, Sunday-school	0 16 0	Collingham—		New North Church	1 6 0	Contributions from Baptist Church, Min- to House, Argyle Square, for <i>Trans- lations</i>		5 0 0						
Ditto, Children and Teachers' Jubilee	0 10 11	Nicholls, Mrs. for Rev. W. Knibb's <i>Normal School</i>		1 0 0	Subscriptions, dona- tions, &c.....	23 7 0	Elgin	8 10 2						
Offering	0 10 11	WARWICKSHIRE.		Birmingham, on account	75 0 0	Collected at— Rev. Mr. Stack's ...		2 10 0						
Landbeach	0 10 0	Do., Subscriptions ...		11 5 4	Do., Mount Zion Chapel Sunday School, to support a boy in <i>Benevolent Institution</i>	4 0 0	Glasgow— Collected at— Hope Street Chapel		33 16 0					
Melbourne, Collection...	3 14 6	WILTSHIRE.		Downton	20 13 0	John Street ditto ...	4 16 3	Wellington St. do...	2 18 0					
Over, ditto	5 7 0	YORKSHIRE.		Cowling Hill	1 2 6	George Street ditto	2 18 9	South Portland St. ditto	4 1 4					
Shelford, ditto	9 1 1	Keighley		3 8 0	Town, John, Esq., An- nual Subscription...	1 0 0	North Hanover St. ditto	5 0 0	George's Place ditto	14 2 8				
Waterbeach, ditto.....	6 11 10	SCOTLAND.		Aberchirder	2 0 0	Mulgavie Relief Mis- sionary Society.....	2 0 0	Subscriptions, dona- tions, &c.....		57 6 6				
CORNWALL.		Aberdeen—		Collected at— Silver Street Chapel	10 16 0	Ditto	F. E. 1 1 0	Do. for <i>Translations</i>		1 0 0				
St. Austell, on account .	10 0 0	Collected at— Union Street ditto..		12 18 5	John Street ditto ...	10 10 3	Grantown		1 10 0	Huntley— Collected at— New Church	4 0 0			
DEVONSHIRE.		Secession Church ...		1 14 6	Aberdeen Missionary Society	16 0 0	Independent Chapel	3 0 0	Public Meeting	3 0 0	Youths' Missionary Association	1 15 0		
Devonport —		Ladies' Association ...		20 0 0	Boxes	1 17 10	Subscriptions, dona- tions, &c.....		2 5 0	Inverness	1 0 0	Lavers	1 17 0	
Pembroke Street Chapel, by Elizabeth Watts	1 0 0	ESSEX.		Airdrie— Collected at— Independent Chapel		5 7 0	Leith— Collected at— Mr. Cullen's Chapel		8 6 4	Mr. Muir's ditto ...	1 3 2	Montrose— Collected at Independ- ent Chapel		8 0 0
ESSEX.		Braintree		7 3 4	Public Meeting.....	2 0 0	Association for Reli- gious Purposes at ditto		2 0 0	"Mite of Departed," for <i>Africa</i>	2 0 0	Nairn		1 0 6
Colchester, Collections...	19 1 0	Loughton Association, half year		5 12 6	Subscriptions and do- nations	3 10 0	Perth— Collected at— Baptist Chapel		22 3 3	Public Meeting.....	7 13 4	Stirling		6 1 0
GLoucestershire.		Tewkesbury		78 8 0	Do., for <i>Translations</i>	0 5 6	Tough		4 13 0	Tubermory	0 10 0	Tullymet.....		8 7 8
Do.....	F. E. 7 18 0	HERTFORDSHIRE.		Flaunden	1 0 0	Blair Athol	3 10 0	Dunfermline— Collected at— 1st Baptist Church		5 0 0	Relief Meeting House		2 0 9	
HERTFORDSHIRE.		St. Albans		25 0 0	Dowally		0 7 0	Foreign Missionary Society		4 9 2	Subscriptions and do- nations		3 2 6	
KENT.		Margate		10 4 9	Dunfermline— Collected at— 1st Baptist Church		5 0 0	Foreign Missionary Society		4 9 2	Subscriptions and do- nations		3 2 6	
Ramsgate, on account...	50 0 0	St. Peters		11 6 2	Edinburgh— Collected at— Bristo' St. Chapel...		8 6 8	Rev. Mr. M'Gil- christ's ditto		7 5 0	Dunkeld		1 3 6	
LANCASHIRE.		Chapel Fold		4 5 10	Edinburgh— Collected at— Bristo' St. Chapel...		8 6 8	Rev. Mr. M'Gil- christ's ditto		7 5 0	Edinburgh— Collected at— Bristo' St. Chapel...		8 6 8	
Liverpool	127 15 0	Ditto, for <i>Translations</i>		11 4 0	Edinburgh— Collected at— Bristo' St. Chapel...		8 6 8	Rev. Mr. M'Gil- christ's ditto		7 5 0	Edinburgh— Collected at— Bristo' St. Chapel...		8 6 8	
Ditto, for <i>Translations</i>	11 4 0	Ditto, for <i>Africa</i>		1 1 0	Edinburgh— Collected at— Bristo' St. Chapel...		8 6 8	Rev. Mr. M'Gil- christ's ditto		7 5 0	Edinburgh— Collected at— Bristo' St. Chapel...		8 6 8	
Manchester, George St...	18 19 0	Spark Bridge— Fell, John, Esq.....		5 0 0	Edinburgh— Collected at— Bristo' St. Chapel...		8 6 8	Rev. Mr. M'Gil- christ's ditto		7 5 0	Edinburgh— Collected at— Bristo' St. Chapel...		8 6 8	
LINCOLNSHIRE.		Horncastle— Sunday School		0 10 0	Edinburgh— Collected at— Bristo' St. Chapel...		8 6 8	Rev. Mr. M'Gil- christ's ditto		7 5 0	Edinburgh— Collected at— Bristo' St. Chapel...		8 6 8	
NOBFOLK.		Kenninghall— Collected in penny-a- week subscriptions, by Mrs. Rackham, for <i>Africa</i>		3 13 8	Edinburgh— Collected at— Bristo' St. Chapel...		8 6 8	Rev. Mr. M'Gil- christ's ditto		7 5 0	Edinburgh— Collected at— Bristo' St. Chapel...		8 6 8	
Collected after Annual Sermons, for ditto...		9 10 8												

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 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.



WILMSLEY.

A PRIEST OF KANDY, CEYLON.

E A S T I N D I E S.

CALCUTTA.

Our latest intelligence from Calcutta is contained in a letter from Mr. Thomas, dated July 4th. The following are extracts :—

Since I wrote you on the 4th June, I have been brought very low, but through unmerited and rich mercy I am still spared, and partially restored. My recovery, though very slow, has, I think, been sure. I was yesterday permitted for the first time, after a confinement of seven weeks, to go to the house of God, and unite with his people in his worship. I am, however, still too weak for much continued exertion, either bodily or mental, and must, therefore, not spend more time in writing about myself.

Accept many thanks for your short letter of April 30, 1842, with the inclosures, £1000

for the translations from the Bible Translation Society (I have neither time nor strength to write the esteemed secretary in acknowledgment now; kindly express our heartfelt gratitude), and £500 for general purposes.

My dear family is in health. Dr. and Mrs. Yates are also in good health. The same may be said of the brethren Wenger, Pearce, and Small, and their wives generally. Brother Evans has been very ill. He is at Serampore, slowly recovering. Mrs. E. has also been unwell, owing to fatigue and anxiety in attending on her dear husband. We expect them back in a few days.

NATIVE INSTITUTION, INTALLY.

THE Report of this school contained in our number for August, written in December last, mentioned an extensive secession of scholars which had taken place in consequence of the dismissal of a heathen teacher. The following addenda, furnished by the superintendent, Mr. Small, dated, Intally, April 12th will be read with pleasure.

I am happy to state, that the young men of the former first class, who were seduced away in November last by a deceitful teacher, have all, with the exception of two who have gone home to their country at a distance, confessed the folly and ingratitude of their conduct, and after a season of probation, regained my confidence, and been readmitted to the school. They at first asked, as a particular favour, to be allowed to read only the *scriptures* with me, and to prosecute the study of the evidences. To this I willingly assented, and accordingly a class for this purpose was formed, consisting of three of my former scholars, with two other young men who had made the same request. They still continue to meet for an hour or two on sabbath afternoons, when they also occasionally give the substance of tracts in English and Bengali, which they have received the previous week, and sometimes one of them remains, or comes a little earlier, for private conversation. They seem all at present in an interesting state of mind, and anxious, as they profess, to receive as well as know the truth, whenever their intellects and consciences shall have been convinced. May the Holy Spirit himself take of

the things of Jesus and show them unto them enlightening their understandings and converting their hearts. God only can do this and be his all the glory!

In addition to this Sunday class, and the studies connected with it, they also write *essays*, which on Saturdays I comment upon and correct. They are on various subjects, generally of their own choosing;—such as on ‘honour,’ ‘prudence,’ ‘virtue,’ ‘sin,’ or the character of some eminent individual. As compositions, they are evidently those only of beginners, and of Bengalis as yet imperfectly acquainted with the English idiom, but the boldness and independence and general correctness of thought displayed, give great promise of success.

Since the beginning of this month (April) the school has been held in the morning instead of the middle of the day, on account of the heat—i. e., from 6 to about 10, instead of from 10 to 3 or 4. This will probably continue for about three months.

The more advanced class now read with me for about an hour, every morning,—Watts’s *Logic*, thrice, *Paradise Lost*, twice, and *Haldane’s Evidences* once a week; so that

we now devote the *whole* time on Sunday to the *bible*. A portion of this they have appointed for study during the week, on which they are carefully examined, and difficulties stated and removed as well as doctrines illustrated and impressed. They are now revising the gospels according to a harmony, and are anxiously looking forward to an exposition of the epistle to the Romans, which I have promised to begin after the previous historical books have been mastered—if God should permit.

They now cheerfully, and without pecuniary remuneration, act as monitors to the junior classes of the Institution, for *one* hour each, every morning.

With regard to the rest of the school, I have not such altogether pleasing intelligence to give. All the heathen teachers, except one, have now been dismissed, and young men educated at the Native Christian Institution placed in their stead. This has in every case, however, caused a withdrawal of the boys from the classes in which the changes have been made. The prejudice against native Christians seems to be nearly as strong as ever. The path of *duty* however has never appeared doubtful, and the aggregate amount of *good* done by means of *this* agency, will, I am sure, be greater,—even though the school be thinner—than through the instrumentality of *heathen* teachers, howsoever skilled.

The average number in *attendance* during the last three months has only been about eighty-two; but we hope it will increase as prejudice abates, and the value of the instruc-

tions afforded is duly appreciated. Lately several East Indian youths have been admitted into the school, which at first we rather declined doing; but as they will be chiefly taught through the medium of English, by Christian teachers, their ignorance of Bengali, and general incongruity with Hindus, will not be so great a barrier.

Among other benefits resulting from the introduction of native Christian teachers, is a saving of the *funds*. None of these young men receive so high salaries as their heathen predecessors. The highest has only Rs. 10, and the lowest only six. We could scarcely offer lower, and yet they are sufficient, for a time at least. Reduction of expenses has in every way been studied, and now perhaps no other institution in Calcutta, or in India, of the size and kind, is supported by so small a sum. Perhaps we might add, few institutions for the heathen have so great a proportion of their teachers *Christians*.

The appeal is again, therefore, earnestly and with confidence made to the followers of Christ—whatever be their minor points of difference—to all who know the value of immortal souls, and the only way by which they can be saved—to all who can afford one other mite to aid the work of God among the heathen—the appeal to *give* it. Give it to an institution such as this which *needs* it,—greatly needs it,—which is not *sectarian* (as the class books partly prove), and which *has* been blessed of God in leading heathens to the Saviour, as we trust, that, with his further blessing and his people's aid, it will do still!

CEYLON.

Mr. Daniel writes from Colombo, June 20th, 1842, as follows:—

Returning last night from a journey into the interior, and learning that the Overland is about to sail, I embrace the opportunity afforded to address a few lines to you. I rejoice that my communications will on this occasion be more directly missionary than those which have recently been sent you.

Our usual labours in Colombo, with its adjacent villages, and the other stations connected with us, are regularly pursued, and though we do not witness the success we desire, some appearances of good are visible. Last Saturday I was at Kottegahawatta, and preached in the new place of worship. The members appear to stand fast in their adherence to Christ, and several persons appear ready to join them; but the active and vigilant missionary exercises the greatest care respecting the admission of members to the church. On Sunday I preached at Banrisca, and gave the Lord's supper to the three members stationed there.

Things wear a discouraging aspect at present in this part of the Hanwella station; but "who hath despised the day of small things?" On going to Weilgama, in the same station, after preaching, about thirty-seven native members partook of the supper of the Lord. I could not go, according to my arrangements, to Hanwella, this journey, but proceeded the next day to Dædigama and Dielana Hoodoowey—examined the schools, and having preached in each of the places, returned home, much fatigued in body, as I had to walk above twenty miles in the day, and left Colombo in a state of great debility. However the Lord was my helper.

In Colombo, since my last communication, three natives have been baptized, and added to us. At the new station at Toomboville, two persons have in the same interval joined us in a similar manner; while at Hendela six individuals have been admitted to the church. These are the fruit of labours in the Lepers'

Hospital, for a succession of years during which the word has been preached there. These poor creatures, having given evidence of receiving the gospel, were baptized and admitted into missionary church at Hendela, from whence the missionary every week preaches to them. Thus the very objects—lepers, who received tokens of our Lord's mercy while on earth,—are obtaining tokens of his favour now he is in heaven.

But what I conceive is likely to be one of the most important missions in the whole land, though it will be attended with the greatest difficulties in carrying it into effect, is a new field of labour to which our attention has been directed, which is called the *Coffee Plantation Estates' Mission*. In consequence of the late spirit of enterprise in the colony, there are, I think I may say, lately arisen one hundred coffee estates in the Kandian provinces, each one of which has, on an average, one hundred Coolies, whether Tamuls or Singalese, without a word of Christian instruction. A highly benevolent Christian of the Church of England turned my attention to them, and inquired what could be done for the salvation of these poor men? When at Kandy about two months since, I visited in person several of the estates, and have waited on their proprietors. About twelve of them have given me permission personally, or to any whom I shall appoint, to visit their labourers, and either publicly or privately to instruct them. On eleven of the estates we have access, and intend to take them into constant occupation. Mr. Dawson willingly entered upon this sphere, but as his time is much occupied in the printing office, I have engaged the services of a member of the church, who from his youth has been connected with missionary labours, whose character is tried, and who has the Tamul and Singalese languages at command, who proceeds on July 1st to his work, and will devote his whole time, often in connexion with Mr. Dawson, to public and private preaching, each week on each of the fourteen estates. The expense, I conclude, will be about £6 10s. per month, including a school, but with special contributions procured, and what can be spared out of your annual allotment to me, I hope to carry it on without augmenting my demand on the Society. Should a few pounds per annum be required, I am sure it will be willingly afforded by you. Your prayers will attend us, that these outcasts may be brought to Jesus.

Though our labours are scarcely commenced, I think it right to get copied the principal part of brother Dawson's report for the last month.

PLANTATION MISSION.

Report of First Month's Operations, May, 1842.

The Rev. E. Daniel having conferred with

several gentlemen, proprietors of estates in the colony, on the importance of introducing the gospel among their labourers, and having received from them promises of sanction and co-operation, proposed the subject to me on his visit to Kandy. Being myself desirous of engaging in more direct missionary work than previous duties in connexion with the printing office would permit, I gladly consented to devote two or three days in each week to this new department of missionary labour. Accordingly Mr. Daniel went with me on several exploratory visits, and after making necessary arrangements, returned to Colombo. The first estate which we visited was Major Parke's, at Oodavilla, five miles from Kandy. This was on the 4th of May. We both preached to about 150 Tamul Coolies. Mr. Daniel addressed them on the great God, and I on Jesus Christ the all-sufficient Saviour. They listened with deep attention, and seemed to wonder at the strange intelligence. The estate is on a high mountain, the path to which is narrow, steep, and rugged. It would be dangerous to take a poney. I trust this our first visit will be the foundation of everlasting good. The next day, May 5th, Mr. Daniel and I set out with a bullock and bandy to find Mr. Craig's estate at Alpitty Kandy, thirteen miles off. The bullock refusing to proceed more than six miles, we walked the rest of the way, five miles of which lay across paddy fields and jungle. After much difficulty and doubt as to the way, we reached the estate about twelve o'clock, drenched by a shower to the skin. However, we lost no time in making known the object of our visit. The overseer was obliging. The bell was rung, and in five minutes a congregation of eighty Coolies was before us, about an equal proportion of Singalese and Tamul. Mr. Daniel addressed the former in their own language, and I the latter by interpretation. Probably this was the first time that many of them had heard of the true God, and Jesus Christ whom he hath sent. Our journey was difficult, as, besides rain, we had to wade through mud and water barefoot for several miles. We narrowly escaped a cobra copella, which the Lord suffered not to injure us. On the 14th of May I went with an interpreter to the estate of G. Bird, Esq., at Condaselly. This is five miles from Kandy, in an opposite direction. Passing through Doombera vale, justly regarded as one of the most picturesque parts of Ceylon, we crossed the ferry, and at twelve o'clock reached the estate. Mr. and Mrs. Bird received us very kindly. One hundred Coolies soon assembled, and I addressed them for about half an hour. Mr. Bird informed me that on the various estates immediately surrounding his, there are 1000 Coolies wholly destitute of religious instruction. They are chiefly Hindoos, but while absent from their native land—the coast of

India—perform hardly any superstitious ceremonies. Thus is afforded them an opportunity for sober reflection, and who can tell but some of them may be brought to renounce for ever dependence on dumb idols, and trust on the living God? Mr. Bird is anxious to establish a school for the education of their children, in which laudable object I sincerely hope he may succeed. On reaching home I found a note from Mr. Hudson, declining to allow the preaching of the gospel on his estate at Paraduna. The poor Coolies have Sunday for their own, it is true, but as this is their only day, they come from all the estates around to Kandy, and buy provisions for the week. Thus Sunday in Kandy is market-day, and the morning of this day is made, by some proprietors who live in Kandy, the time for payment. Surely it will be more tolerable for the heathen in the day of judgment than for them. On the 21st I went again to Alpitty Kandy, and preached to about ninety Coolies. Went also to Mr. Coopman's estate; spoke to the Coolies and

delivered tracts. A fine day, but excessively hot. On the 31st visited Oodavilla, where we found the overseer engaged in making inquiries about a murdered man. One of his men had been missing for the last two days, and was this morning found in a rivulet quite dead. I went to see the body. It was a horrid sight. Besides the marks of violence upon the body, a part was eaten away by the hungry crabs. A man on the estate, supposed to be the murderer, was sent off to Kandy jail. I addressed nearly 200 persons on the great salvation; and those who could read came for tracts. Called on our return at Captain Jefferson's estate, and arranged for preaching there also next visit. Thus ended the first month's labours in this new division of missionary labour. Many difficulties present themselves at first which time will overcome. The want of a good, pious interpreter, who understands the Singalese and Tamul languages, is one of the principal, but God will raise one up I doubt not soon.

WESTERN AFRICA.

Though the arrival of the following narrative has been so long delayed that our readers are in possession of more recent intelligence from the scene to which it refers, it is so graphic and lively that we cannot suppress it. It is from the pen of Dr. Prince, and was commenced in the missionary tent pitched on the shore of Bally-water district, on the south side of Fernando Po, a few leagues to the eastward of Melville Bay, January 19th, and concluded at Clarence on the 24th.

At seven A. M. on the 6th, we commenced an ascent from the eastern side of our island to Bassapou, through provision grounds, which by their extent and state of cultivation spoke to the industry and number of the people, or to the prosperity of their trade with a more needy one. Soil rocky and dry, like that of Stony Hill, Jamaica. Met numerous parties of men and women on their way to the "farms," as the provision grounds are styled, and never had a more merry, amusing welcome from any than they gave. It was evidenced very naturally, though not in the modes of polished society. The air rang with their exclamations of joy and of wonder. Besides shouting, and shaking one hand after the other, they scanned our persons with most curious eyes, examined our dress, and uttered bursts of surprise and delight at every new discovery; signed to us to take off our hats, and were greatly pleased in handling our heads. The form of my nose attracted the attention of a party of women, and as I could not misunderstand their childish curiosity, nor feel affronted by having my nose pulled

by an African Boubie, nor fear a stigma in a country where there are no gentlemen to give an equal satisfaction, I submitted with good humour to that operation till it had been repeated to their full content. They laughed aloud, and chattered, in a high key, their amazement upon discovering that the central portion of the bridge of the proboscis was more prominent than the extremity of the organ.

This people had heard of our having been at Clarence, and of our visits to the natives, and said we were very good to come to them. Occasionally when they were at a distance from the path, they bawled out for us to stand till they could approach and "see the lions." We thought their features were more lively and intellectual than those of their countrymen in the vicinity of Clarence, and less disfigured by the country incisions. The scenery around, and the situations of their dwellings, are very beautiful, but I won't pencil it here, as my object is rather to represent the people than their country. We were conducted to a house, as that of the chief. Waited in vain

half an hour for his appearance, and were then told that he was but the junior of three who are thus dignified at Bassapou. The supreme one was pointed out as then standing in the rain under a tree, looking towards us, but he would not condescend to enter the house of his inferior to receive us in the character of a chief; and appeared to have been waiting till he might be discovered, and be approached as such. Accordingly we drew towards him, satisfied his *amour propre*, and followed him to his own house, the condition of which led me to surmise that our mistake had not been rectified. There is always a shyness and a sort of bashful scrupulosity in obtaining and in the giving of answers to our inquiry after the names of the respective chiefs. Yesterday our interpreter (who uniformly shows dislike to the inquiry, and puts on a silly, shame-faced grin when making it) gave, as the reply of the man he questioned for us (for no one besides ourselves ventures to ask the king himself), that "he must speak a parable first, and wait for the coming of a friend before making reply;" by which we understood that he wanted time to slape it, or a chance for escaping it. When the question is put to a Boubie, not of that town, and to one of ordinary rank, it is commonly declined immediately, and he excuses himself by saying, "supposing he go tell lie, then palaver come." Brother C. thinks this hesitation may be from fear that by a disclosure the informant will expose his superior to some dreaded injury by the stranger. This is very likely; and I conjecture too that where the honour is taken or shared by more than one, that no ordinary person likes the hazardous task of saying who of them has the greatest claim to it; in either case the answerer might bring trouble upon his own head. About 150 of the Bassapous, led by Bôo-éti-ah, met us at their balla (or play-place). They were spoken to concerning their ignorance of God, and the jeopardy of it, exemplified by the situation of one over whom, unknown to him, another man might be standing with a cutlass ready to sever his head from the trunk, a pit being at the foot, out of which issued an inextinguishable fire, and into which the slain would inevitably fall directly the fatal blow was given. Also of there being two roads to the future world, in one of which God walks with his followers, whilst in the other the wicked spirit and all who do his pleasure have their way to misery eternal. The subjects of the devil and his agency, and of the final destruction of God's enemies, generally make our auditors show an inward terror; there is a sort of silent shuddering, and they appear to give much more ear to the terrors of the Lord's judgments than to the proclamations of his goodness. I have before observed that the tale of his having a Son whom he gave unto death for our sakes invariably excites laughter of

derision, and a very revolting levity of behaviour. They indicate the same during the times we pray in their presence, and are then often very noisy. The impressions, slight though they be, made by the announcement of God's displeasure against sin, and the need there is to arouse *them* to the consciousness of being children of wrath, have inclined me latterly to speak more about them, and with all the point that I can invent at the moment, to *them* as in the way of death. At occasional and short visits like ours, but little of any one subject can be said, and to attempt too much would neutralize all, so I have latterly chosen topics which elicit feeling, and urge upon them the practical improvement of immediately becoming praying souls. I have never had the satisfaction of a question, remark, or promise upon the subject of prayer. The king concluded by telling the assembly to open their ears to our word, and said he and they wished to hear more, and that all must be thankful for our coming. He conferred with his "gentlemen" (I only wish some of our testy pretenders at home saw them), and gave us assurance of their united willingness to receive and make a teacher comfortable, and desired he might come before next year—that a house and things for his use should be supplied, observing that the building and teacher would be most to the advantage of the younger folk, for the old people's ears were now too hard; yet some of the not very aged would attend. By his request we resumed our squat by his side, and partook of the palm wine he handed in a gourd, after pouring some into the hollow of his hand, and drinking it as a taster, to satisfy us all was right. At parting he made apology that he had no present, alleging our visit was at a poor time, when planting, and not when digging in the yams; had it been otherwise timed he would have entertained us so bountifully, and made his company so agreeable, that we would not have desired to quit him that same day. We gratified him by promises to acquaint the good white people with the friendly reception then given. In the evening he gave proof of the sincerity of his profession by forwarding down to us twenty yams, and one of his gentlemen added five more.

At Ribolo, also eastward from the sea, I strolled through part of the town, and was invited by some matronly dames to take a seat by them. One presented me in a raw tomato, a peculiar yam, and a bitter root, both in an uncooked state; no matter to them. I tasted, just to please the donors, and amused them by the wry faces the unsavouriness made me to pull. In truth the Boubie eats so indigestible stuff that it is wonderful they live to acquire the habit. A man and boy sat down in the hut here, and ate very largely of the hard, flinty kernel of the palm nut, a task which my teeth would resent, and my stomach would certainly be revenged for.

The Boubie always carries, at his left upper arm, a common Dutch knife; it serves to scrape his skin from its dirty coating, to open the vesicles and pustules so frequent about his person, to pare his toe-nails, to do all other work that a knife is applicable to, and by none of which is it disqualified from culinary uses, nor from employment after his food is cooked and about to be eaten. Whether the Boubie has stated hours for meals, I scarcely know, for I have never seen them so engaged except on two festive, and on one ordinary occasion. This is a description of a family dinner party to which we were invited as spectators. The invitation was given at Ribolo, *en route*, on the 10th. The king Bassa pa Money (so named because he dresses his hair (bassa) with money), was not at home; his brother, Bo-le-ito, received us at his own dwelling, and went a long way to furnish us water, of which we were in great need. A Mo man, i. e. (in the West Indies) an obeah man, was seated in the hut, and now and then performed his part by yelling forth certain inarticulate sounds, and by ordering a person to go pick as many leaves from a certain bush as would allow one to each of the company. Every leaf must be perfect. The silly people believe in the power of the leaf furnished by the Mo, to protect from all evil, and to prolong life. One was presented to me. I no sooner had it in hand than I tore it into pieces, trod it under foot, and pointed to the sky, and manifested displeasure in my looks, in order to teach them that such proceedings were offensive to Dupec (God) on high. This was the only mode I had of bearing testimony against this Mo man, or son of Beelzebub, for George Ireland flatly refused to interpret a reproof that I framed, and actually shuddered at the thought of so daring an act. No leaf was given to brother C. afterwards.

After an hour passed at this hut, we were summoned to that of Boe-coo-di, who was entertaining a family party with a mess made of goats' flesh stewed with herbs in palm oil. We found his visitors numerous, and in their best attire. No introduction to him was made, and in fact I did not discern him from the others for some time after we had sat under a tree; and he, as usual with Boubie nobility, made no advance to us. Whether a conceit of dignity, or the privilege of observing a stranger and remaining incog. themselves, operates with the African nobility, and makes them so generally take this course, I cannot tell. Some time elapsed before I espied Boe-coo-di, and guessed that he was the entertainer by his state dress, and by his being seated in the master's place within the hut, and upon a huge block of wood curiously carved (a stool that no one else presumes to use). I made towards him, shook hands, and sat down by him. A woman, one of his wives, was at his feet; on his left was an old

Mo man, distinguished by an immense hat of native manufacture, of bamboo. Smoked black, and literally covered with the skulls and portions of the skeletons of monkeys, besides a variety of gregres too numerous to mention, it looked like a huge, unique helmet, and must be of great weight. It reminded me of that one which I read of in boyish years either in the Old English Baron or Castle of Otranto, which made a mysterious descent into the castle-yard, and filled all the knights with dismay. I offered to exchange hats, but he scoffed at so unequal a proposal. Boe-coo-di's friends had provided against the intrusion of ennui into the family circle, for every one was busily engaged in making yam ropes out of a vine that is commonly thus prepared for the support of that creeping esculent. We had a fresh opportunity for observing the servile estimation in which Boubie women are held by the men. A stout young woman, carrying a large blay, or basket, containing the immense quantity of prepared meat, was kept standing a long while bearing this weight upon her head, with the arms carried upwards at full stretch as supporters, and until I observed the muscles quivering by cause of long continued and severe exertion. I entreated the great man more than once to permit her to put down the load; he laughed, and said she was not tired yet, and must carry it till his gentlemen, then in conclave, were ready to rejoin the company. The poor sufferer remained quite mute, and as motionless as she could. Another female brought a large blay, in which were the boiled yams, and upon its cover was borne a juju stick, wrapped in leaves, and ornamented with a shell. I suppose it was a certificate to every one that death was not in that pot.

At a given sign the whole company squatted outside; the women held their respective blays in their laps, and the covers in their hands, to receive portions, and to hand them according to order. The master of the feast, assisted by "a gentleman," ladled by two shells from the dishes what of their contents was too thin to be grasped when his delicate hand made its repeated plunges into the mess, and escaped streaming from his clenched fist. He also handed a lump of yam with each help of the meat. Great state was observed as to priority of rank in serving, the women all the time looking as if they had no liberty to turn their heads or utter a word. One of them produced a calabash to receive a supply for one of the company. So little was dropped into it that she continued to hold it, tacitly hegging a more liberal supply; but no heed was given, nor did she dare to urge her request. A variety of covers of filthy baskets were used, and sipped from. With some the palm of the hand was a platter, and others made a cup out of leaves. The company was so great that each one had but a taste of

the entertainment. My inquiry as to the remainder of the carcase of the goat,—for it was very evident that the quarters had not been cooked,—was satisfied by George, who said that only the belly part, &c., called by English butchers the fifth quarter, had been prepared for the guests; the bulkier parts were to be feasted upon on the morrow, or on a later day, by those who had a co-partnership in the purchase of the beast. Nothing was given to the two cooks; perhaps they had wisely cared for themselves, like cooks of fairer complexion, before serving up. We were troubled to get away for want of a guide, and were desired to stop, though the people had no cause for restraining us; so we departed at a venture.

We mounted to Bassoo-soo (or u for oo), and were struck with the beauty of the prospect and pleasantness of the air at the elevation we attained, and thought ourselves repaid for the climb to *Bo-bo-alla's*, the chief's house, though he was absent in his farm. We contrived to catch him there in our way back to the shore. A fine athletic man, under middle age, more heavily ornamented with shell-money than hitherto noticed, not less than fifteen pounds altogether, as we agreed after poising one of the armlets. His son climbed a neighbouring palm most nimbly, and descended with a gourd full of the nectar, which his father, observing our relish for, promised to send after us a further supply, and said he would himself pay us a visit. He professed to be so glad to see us, that had he been at home when we called, he would have constrained us to pass a night there, and many other protestations of regard he made at parting, and gave three yams (!). He came according to advice. We told him how pleased we had been with his country, and the situation of his town, and that we thought it a desirable location for a missionary; and that his superior consequence over the chiefs round about might be turned to beneficial account. He was pleased, inquired how much land, and whereabouts we would select, and how soon the building must be entered upon. Said he would be quite glad to have white men in his town; he would make his residence very agreeable, and would be able to go on "dashing" each other, a part of the prospect I have no doubt that commended itself in his eye, for we soon found that he was as ingenious in extorting from others, as clever in conserving his own. We gave him a small looking-glass, a head of tobacco many times the current value of his three yams and soppie, yet he coveted more, and obliged us to tell him that he had been overpaid; whereupon he went away dissatisfied. We have since then met him upon good terms, and on an interesting occasion, when we turned his influence to good account; but I cannot hope to introduce the facts into this communication, as I am writing every

line in the disagreeable situation of one who momentarily expects a messenger to bid him close his letter, or else forego the waiting conveyance.

A boat is about to sail to Cameroons, where the ship, Captain Ross, is almost ready to sail for Liverpool, and I want much to furnish you in particulars of our visits to I-to-ritchey on the 17th. They are of a complexion different to any yet forwarded, and demonstrate the desirableness of planting a Christian mission in Fernando Po more plainly than former evidences which are more pleasant to read of, and more gratifying to the feelings. We had been told, during our progress, that the king of I-to-ritchey would not want to hear our palaver, that he loved war too much, and was too bad; so we had misgivings as to effecting an interview with him. When we had pitched on the sea bord of his district, and had been visited by one or two from it, as a deputation to learn our object in coming, and by them had sent a conciliatory message and present, brother C. set out to seek the town, having been told that the king never came down to the coast. He and George had not proceeded far through the forest before meeting with an artificial obstruction; a palm branch was tied across the narrow path, and a shell or two placed in the road as a sign that no one was to approach on that day. If any stranger has the hardihood to do so, and is afterwards maltreated, the aggressors think themselves blameless because of that caution having been given. A good conscience, and a hearty resolution in his Master's cause, and trust in his superintending care, took brother C. past this barrier; no doubt he was also confident from experience in that respect, which, as white and friendly men, we have uniformly received from the natives. Onwards he went, and in the course of his walk discovered that the Mo man had ordered the towns-people to observe this day with unusual superstition. Not one was to leave his house, to work, or hold intercourse with a stranger, nor have any traffic. Very great terror was indicated by every one as brother C. entered the town. He found them seated in their huts, and by all his art could get scarcely one to accept and return his friendly greeting. They would not allow him to enter their habitations, not even to drink water, for which he asked, and to no purpose for a while; afterwards one came forth, and gave him water. A very few (refractory characters of course) stole away, and even followed him part of the way back. They were young people, but there was no possibility of seeing or hearing of the king or head people. An imperturbable silence was observed concerning them. All this superstitious ceremony was intended to defend them and the town from threatening evil, and we suspected, and the following day proved, that it was in connexion with our presence

and intended visit. Their turbulent conduct made them apprehensive that we were about to institute a judicial inquiry, and to punish them for their quarrelsome acts. George was awed. The Mo's order must have been very strictly observed, as not one inhabitant came that day to the beach. I remained at the tent, and occupied the day in giving instruction to others who presented. When brother C. returned, and told his adventure, we took into consideration the reported ferocity of the Balil-li-pa's (the name of the district), the tokens of their fear and consciousness of guilt, and the obstacles which they had made to our access to them; and regarding them as providential calls for a renewal of our effort to throw among them a handful of the good reforming seed, it was settled that I should go the morning following, whilst brother C. went to a contiguous town, Why-ô-wap-pa, where, by the bye, the Mo man had enjoined on the day previous the like observance as at I-to-ritch.

I set forth at 6 30 A. M., with William Niger as interpreter, an Eboe (over the conversion of whose soul we have occasion to rejoice, and one of a few more who will very shortly be added to our infant church). Niger is full of zeal and intrepidity. The way was of easy ascent compared with some we had tramped, and was through yam grounds for the first hour, afterwards over a plain stretched at the base of a long sloping mountain, higher, but resembling the sloping "long mountain" to the eastward of the plain of Leguanea in Jamaica, and, like it, one of the buttresses of the more lofty peak. I was two hours to my furthest point of penetration into the town; to be sure I walked very leisurely, and talked with every passenger who would speak; but no conduct could be more timid, suspicious, and discouraging than what met us generally. Of the first two women we espied in the farm, one made off as if she had been within arm's length of an enemy, the other gave answer. Next were two lads, neither of whom would speak; one would not turn his head, but shook it to acquaint us with his resolution to be mute. After these, two men and a boy were met at full front in the pathway; one of the men made a full sweep out of the road, looked like an affrighted cat prepared to run away. He would not accept my proffered hand, nor take a piece of tobacco from it. At taking leave he would not shake it at my request, though, after having been encouraged to take Niger's black hand, and after having had his question satisfied, that mine, covered with a glove, had no more than five fingers, and was in no way extraordinary except in the colour of its natural covering, he at last ventured to touch the tip of his fingers. I looked as good-natured and smiling as I could, called him "wysom" (friend), to dispose him to be more venturesome, but his courage had oozed

out at the tip of his fingers. The other man chatted, took tobacco, *said* he had no fear (if so his countenance perjured him), and that he was glad for people to come see his country.

Higher up, a sudden turn brought us into the unexpected view of a party of women, carrying baskets upon their heads. No sooner did they descry us, than down went the baskets, and off the bearers into the bush. Niger called them to stop, and assured them that "we did not eat any body," to no effect. Still higher up the hill an old man screened himself behind a tree, declined our invitation to approach, and excused himself by saying that he could not come because he lived in his farm, as if he was remote from us, whereas only a few feet intervening separated us. At the entrance to the town we met a very old woman who had had no warning of our drawing near. She looked as if she *would* run if her aged limbs could have obeyed the impulse. Niger made a respectful salutation to her—Bo-nana, or granny. She replied—My son. We then turned down a bye-path leading to a house, intending to enter and conciliate the inmates, who were many; but as we drew near we were signed not to do so, and when we continued to advance several of them scampered off. I drew near, stooped, and spoke to those within, but received no reply, nor friendly token; they looked alarmed, and shrunk from contact, nevertheless I entered and sat down. The owner was eating his morning repast, and was waited upon by a woman in a kneeling posture at his feet, holding the blay of provision. When he had swallowed his *quantum suff.*, and stuffed his ample cheek pouches with a surplus, he handed the scanty remnant to a woman on his right hand. To this man I gave a douceur of tobacco, and explained the object of our coming, and argued the folly of fearing two unarmed visitors, laughed, and took his unwilling hand. Then the runaways returned, and curiosity began to work. At that instant a party of men appeared at the head of the bye-path, and hailed us to follow them to the wharf, to which they said they and the rest of the people were about to go purposely to see and hear us. As I had been at the pains to mount the hill, and would be acting only in accordance with past proceedings, I explained my intention to visit their king, and to pay him that usual mark of respect before going down; and asked them to wait for me either where we then stood, or at the wharf. But no; to my seeing their king they would not consent; and when Niger made to go onwards to the town, three or four of them, armed with spears, wheeled round, took up a position in advance of him, and by countenance and gesture showed a resolute defiance. Niger still actioned forwards, but I thought it prudent to stay him, and give up the point of an interview with the king, and asked only

leave to proceed to the balla (play place), and for the presence there of the head people and their inferiors; but they would not grant even this. In vain I told our usage at other towns, and argued that the present hedgerow situation was not a convenient one for a concourse of the people; they said they did not want us to see their king, nor did he to see us. Every one had a sacred leaf about his person; and they refused to let us take one step more into the town. I saw that I could conquer only by stooping, so I ceded for the present, and asked them to select, in our way back to the landing-place, a convenient spot for seating and addressing those who would attend. My accommodation to them gave general satisfaction, and we were then like friends well met and agreed, and the call was "pellew," come away. I requested one to blow through his little gourd a summons to the people to follow. He did so, and at the height of his voice proclaimed the harmlessness of the strangers.

We all rested in the shade of a palm, a short distance below, and after a little delay, I began by pointing out the difference between our errand to their country compared with the business which had brought white men to it hitherto; they came to take from them, and to enrich themselves, we came with nothing and for nothing, but to improve and enrich them. Here one interrupted, with a tale of a fight they had had years before with Ba-ka-ka for killing two of their men, and for refusing to pay money in expiation. On that account Colonel Nicolls had visited them, and arranged a peace, which they now alleged had never since been broken. They assert their own innocency, and criminate their neighbours freely. I conjectured that they mistook me for a governor, or king's man, come to examine into war palavers, so made haste to disabuse their minds. They soon became very clamorous and irascible amongst themselves; said the king did not want white man to bring talk to him or to his

people, that he had Mo in his own hand already, so I must go elsewhere with mine. I replied, I did not care about seeing their king, but if they wished to hear my say, very well, if not I would depart, but that it would cost them dear if they drove me away, for as a messenger from the supreme God he would be vexed at their treatment of me, and could bring evil on them and their town in spite of all their Mo man might do, whose artifices they had foolishly observed on the yesterday. He, I declared, was a pretender, and would have to suffer with them, and perhaps the heaviest lot. Then they said, "Well, say on; it must be a good word this." I proceeded to tell them that we had come by desire of God-fearing people in England to teach them his laws, which they were bound to do, and would not be excused on account of ignorance. Out of compassion to them our friends wished to send them teachers, to divert them from the broad road of ruin in which they are now walking. Hereupon a leading man rehearsed my tale to the auditory, and subjoined, "God make all good, but some won't good, so he obliged to punish those, and is kind to the others." This led to the doctrine of human depravity, then of recovery from it, and of divine love in that provision; and I told them their best way was to welcome the teachers, and keep pace with their fellow-countrymen who were ready to do so, and not be left behind them in happiness, and to inevitable misery. Just after this a great uproar and menacing of fight took place between them. Of course I was anxious to know if on my account, but heard not, and it originated with the commission of a theft of fish from a woman. I rose and proposed the walk to the wharf, and thus interrupted a very unpleasant and threatening scene. Down we went. I contrasted my reception of them at our tent, with theirs of me at their town. They would wait to talk to brother C., and listened affably, but never gave assent to reception of teachers.

It affords us much pleasure to add that the writer, Dr. Prince, and his colleague Mr. Clarke, arrived in London, in good health, on the 8th of September. Mr. Clarke has subsequently received two pleasing letters from J. W. Christian, one of the baptized converts.

Letters have been received from Mr. Sturgeon, of which the following are extracts:—

Clarence, June 23, 1842.

I have great pleasure in informing you that the Lord is still imparting his blessing to my feeble efforts to spread his truth and extend his kingdom. Our week-evening meetings are well attended, and our congregations on Lord's-days continue good; in fact they are increasing. About two months since we were called to sustain the loss of one of our

dear sisters by death, under rather peculiar circumstances. On the Lord's-day previous to her death, I endeavoured to explain to the people the parable of the "ten virgins," our deceased friend being present. I dwelt much on the sixth verse, "and at midnight there was a cry made." Feeling deeply impressed with the importance of the subject, I urgently pressed it upon my congregation, to prepare

for the coming of the Son of man. On the following Saturday, about midnight, I was aroused from my slumbers, and informed that sister Kennedy was just dead. I immediately repaired to the house of Mr. Kennedy, and found the poor man weeping for his loss. As many of our friends were present, I directed their attention to death, judgment, and eternity. I then prayed, and returned home, solemnly reflecting on the lesson taught me by this sudden event. It not being prudent to keep the corpse more than one day, we followed the remains of our beloved sister to the grave on Lord's-day at four o'clock P. M. About eighty persons followed the corpse. There was a marked solemnity at the grave, and many wept. May the Lord pour down his Spirit, that others may follow her who we trust, through faith and patience, now inherits the promises. I attempted an improvement of her death on the following Lord's-day, to an attentive audience. Since then many persons have been to me under serious convictions. Mrs. Kennedy's conduct, especially during the last few weeks of her life, was very exemplary, and strikingly proves the power of the gospel in changing the heart and purifying the life. When conversing with her a day or two before her death, she said, "I am great sinner, but Jesus die for sinner; I feel love to him, for Jesus too much love me. I give my heart quite to him, and he make my heart feel quite happy. The bridegroom may soon come; but I be ready; I be willing to meet him." All this was evidently said without the least expectation of immediate death. For some time past this vessel of mercy appeared to be preparing for that rest on which she is now entered. All our friends are convinced that our dear sister was gradually prepared for an inheritance among them that are sanctified. At times she suffered much, but I never heard her murmur, though I have often seen her weep whilst speaking of the sufferings of Jesus. Her convictions of sin were deep, her life consistent, and her hope firmly fixed on the Lord Jesus Christ. Even the enemies of the cross admired her steadfastness, and were compelled to acknowledge that she was "an Israelite indeed in whom there was no guile." "The memory of the just is blessed." Were this, my dear sir, the only instance of the good effects of your mission here, surely none would say that the gospel had been sent to Africa in vain. But thanks be to God, there are many others whose lives show forth the praises of him who hath called them out of darkness into his marvellous light. These tokens of divine favour cheer my heart, although I have had to mourn the declension of some who have again returned to the paths of sin. One of our members has been suspended six months for cruelty. Since that time we have narrowly watched him, and are gratified in see-

ing the strongest proofs of repentance. He is regular in his attendance on the means of grace, and expresses his sorrow for his transgression in the most simple and sincere manner. The three persons that I baptized are walking humbly with God.

June 25.

We are now in the midst of the rainy season, but hitherto it has been very favourable. By the blessing of the Lord, we are both in good health at the present time, but we have each had an attack of fever. There was a general sickness here at the commencement of the rainy season. My dear wife was one of the first to suffer. Mrs. S. began to sicken about the middle of April, and continued very weak, and at times subject to great pain, until the beginning of May, when her disease assumed a formidable appearance, and her sufferings were very acute. At this critical time the Lord saw fit to lay his hand upon me. I fell sick on Lord's-day morning, the 8th ult. I got through the morning service with great difficulty. After the service I was in a high state of fever, and was advised by my medical assistant to desist from all public labour, and keep myself perfectly quiet. I was confined to my bed for nearly a fortnight, but it was three weeks before I resumed my public labours, and then I found myself very weak; but I soon recovered my strength. Mrs. S. was ill about six weeks. During my illness my anxiety was very great for the spiritual welfare of my flock. To promote piety, and keep the people together, I appointed a prayer-meeting to be held at a friend's house every evening, and twice on the Lord's day. The sick were also to be visited. From frequent reports brought to me, I trust these duties were fulfilled with much fidelity and affection. We received great sympathy from our Christian friends, and had they have been properly domesticated, they would have administered much to our temporal comfort. My dear wife and myself both being ill at one time, and in a state of helplessness, we suffered many privations; but we were animated by the reflection that our sufferings were endured in the cause of Christ; and though the eye could not but look occasionally to a beloved home, yet we trust the goodness of God to us in these trying circumstances, has left a grateful and sanctified remembrance upon our minds. The objects of our anxious solicitude were often with us. On one occasion a dear sister, on seeing Mrs. S. weep, when very low and exhausted, after a severe attack of pain in the head, said, "Don't cry, dear sister, all sick come from our heavenly Fader; he will take the fever away from you soon, and make you well again. We all do say pray for you, our Fader will not take you from us. It make us cry too much when we tink you sick, and our dear minister sick too."

SOUTH AFRICA.

A letter from Mr. Aveline, of Graham's Town, to Mr. Grosor, dated June 24th, 1842, contains the following interesting passages:—

I was very glad to get the letter from Mr. Angus and Mr. Russell. Present my kind regards to them, and tell them that we respond *cordially* to the Jubilee proposition, and that I am sanguine as to the amount of contribution which we shall furnish to the fund. I lost no time in bringing the matter before my people: jubilee papers are already printed, and a good beginning is made.

I am delighted, too, to add—an object on which my mind has long been set—that my flock are now exerting themselves to raise my salary independently of missionary collections and contributions; with the intention that hereafter, *these*, whatever they may amount to, may be sacredly remitted home for the use of the Society. I have always felt pleasure in the fact that since I left England, I have never drawn sixpence from the Society's funds, and I have now the animating hope of annually contributing to their increase. When it is borne in mind that our new chapel will cost nearly two thousand pounds, all of which is raised here;

that we get nearly £40 for our Sunday-school, that my salary has always been produced here, and that it is now designed to superadd it to the missionary contributions, it will be obvious that providence is blessing the people with temporal prosperity, and that they willingly contribute of their means to support the righteous cause of truth and love.

My hands are extremely full of varied and important occupations. I seem to have led a sad idle life in England compared with my now constant and multiplied engagements. I am thankful at possessing health, strength, and spirits for their discharge. My dear wife does not enjoy such good health as myself; but I am glad to say she is much better than about six months since.

I wonder more persons do not direct their course to South Africa. I would hardly advise young men seeking situations as clerks or shopmen to come out, but steady, good mechanics of almost every description would be certain of employment and of capital wages.

THE JUBILEE.

CELEBRATION OF THE JUBILEE IN CANADA.

Our friends at Montreal had a delightful meeting on the 11th of August. "It was especially gratifying," says the Register, "to observe in the company ministers and members of seven protestant communions, thus testifying that the cause of Missions is pre-eminently conducive to Christian love and harmony—the true 'Irenicon' of the church. Besides the baptist brethren GIRDWOOD and DAVIES, the following ministers engaged in the exercises of the evening, viz. H. ESSON, A.M., Church of Scotland; W. TAYLOR, Scotch Secession; J. J. CARRUTHERS, Congregationalist; C. STRONG, A.M., American Presbyterian Church; CROFTS and HOWARD, Methodist New Connexion; W. SQUIRE, British Wesleyan. The addresses of these gentlemen presented an instructive and entertaining variety, 'from grave to gay, from lively to serene.' Though the audience did not separate till near midnight, the impression on most minds was highly agreeable. The collection amounted in currency to the memorable sum of £13 2s. 6d. The entire proceeds amount to about £25."

We cannot withhold from our readers the following account of the meeting which we find in another local paper, entitled "The Royal Standard."

We had the pleasure last Thursday evening of attending the Jubilee Festival of the English Baptist Missionary Society, in St. Helen Street Chapel of this city. The arrangements, which were made under the direction of a committee of ladies, were excellent; no confusion in the management of the Soirée was apparent; and the tea and coffee, and other good things furnished the company, were of the best kind. The chair was taken by the pastor of the

church, Rev. J. GIRDWOOD, who introduced the exercises of the meeting by giving a brief account of the formation of the Baptist Missionary Society, by the celebrated CAREY, FULLER, RYLAND, and others, whose praise is in all the churches. He also briefly sketched its progress to the present period, and compared it to a little rill that rises in the mountains, and flows until it becomes a mighty stream, which nothing can stay in its gigantic progress.

The Rev. H. ESSON, of the Church of Scotland, followed, and in an eloquent manner depicted the beneficial results that had flown from this Society; especially the catholicity that it had been the means of cultivating, along with similar institutions.

The Rev. Dr. DAVIES afterwards described the important labours the Society is now engaged in, and those that are contemplated, in different parts of the world; and from the past success of the Society, he indulged in pleasing anticipations of the future.

The Rev. W. TAYLOR, A.M., enlarged upon the reflex influence that the missionary cause has upon the churches, in blessing not only those who give, but those who receive; so that if no good had been done in the heathen world, the Christian churches themselves have been sufficiently benefited to repay them for all the money and toil they have expended in this noble cause.

The Rev. H. C. CROFTS, whose dauntless courage is well known, described the importance of the missionary work—the good that has been done in various ways, by the missionaries of the cross; especially in turning the heathen from their dumb idols to serve the living God.

Rev. J. J. CARRUTHERS, in a speech replete with wit and good feeling, spoke concerning the change that had come over the public mind in regard to the missionary cause, since the formation of this Society. At that time, the idea of converting the heathen was laughed to scorn by

the *Edinburgh Review* and other literary publications; but now, these same periodicals are willing to receive and acknowledge the benefits which general knowledge, as well as religion, have received from the missionaries; and to laud the very men whom they formerly scorned as illiterate cobblers. Mr. C. closed his eloquent address with an allusion to the Jubilee as kept among the Jews in olden times; and said there were *sovereigns* now in captivity in that prison-house, *the pocket*, hoping that before the morning sun dawned, they would be all set free. He sat down amid the reiterated applause of the company. This afforded an opportunity for the liberation of the *sovereigns*; the plates were immediately handed round, and a collection taken up amounting to £13 2s. 6d.; the exact sum that was raised at the first meeting of the Society.

The Rev. C. STRONG then addressed the meeting concerning the pleasure he felt in having taken part on this festive occasion; and in a very happy manner alluded to a custom in New England, of families assembling on thanksgiving day, to mingle their praises and supplications together; and applied it to the present meeting.

The Rev. W. SQUIRE spoke of the importance of prayer, and the necessity of the influence of the Divine Spirit to render any good work prosperous.

After a few appropriate remarks from the Chairman, the meeting broke up at near midnight, all apparently well pleased.

CELEBRATION OF THE JUBILEE IN THE UNITED STATES.

At the annual meeting of the Board of Foreign Missions held in New York in April last, the following resolutions were passed:—

1. "Resolved, That, as the present year is the Jubilee of the English Baptist Mission, we will unite with our English brethren in religious services suitable to the occasion.
2. That the acting Board be requested to adopt efficient measures to make the baptist churches and preachers throughout the Union acquainted with this purpose, and earnestly solicit their co-operation.
3. That all the pastors of baptist churches in the United States, be requested to deliver each a Missionary discourse on the first Lord's-day in October next."

At a recent meeting of the acting Board, the Home Secretary was instructed to take suitable measures for carrying these Resolutions into effect, and that the pastors and churches be especially requested to take on that day extra collections in behalf of the Baptist Board of Foreign Missions.

JUBILEE MEETINGS AT HOME.

These have been, happily, so numerous that it is impossible to give even a brief outline of their proceedings. We will mention a few, as specimens.

At CANTERBURY, on Monday, August 8, after suitable preparatory services on the preceding day, a public meeting was held in the spacious chapel belonging to the Wesleyans, who had kindly offered it for the occasion. On Tuesday about one hundred and sixty persons were present at a public breakfast at which the Mayor presided, in a decorated tent. In the afternoon the Sunday-school children were addressed by the Rev. H. Creswell, Independent

minister, and regaled; about 350 of their friends took tea together, and the remainder of the evening was devoted to spiritual exercises. Collections were made in aid of the Jubilee Fund after each service, and through the strenuous efforts of a few individuals deeply imbued with a missionary spirit, £240 were contributed.

At GRAVESEND, on Wednesday evening, August 24, a meeting was held in the Town

Hall, lent for the purpose by the Mayor and Corporation, at which T. Pewtress, Esq., presided. Effective addresses were delivered by Dr. Cox, Mr. Hinton, Mr. Belcher, Mr. Daniell, Mr. Love, and others, and a liberal collection was made.

At SWANSEA, on the 29th of August, a series of animating meetings were held, at which upwards of £100 were subscribed.

At WALTHAM ABBEY, August 31, a public meeting was held in a tent. About six hundred persons took tea together; several effective addresses were delivered; and a liberal collection was made, including a gold chain, a gold seal, and a contribution by the worthy pastor of the church of £13 2s. 6d.

At NEWCASTLE-ON-TYNE, a meeting of the Tuthill-stairs Sunday-schools was held, to impress the Jubilee on the minds of the children, who were appropriately addressed, and greatly delighted, as were also many of their seniors.

At LOUGHTON, on the 7th of September, an interesting meeting was held, at which many ministers, baptists and independents, were present, and numerous friends of both denominations from London, Bow, Stratford, Ilford, Snaresbrook, Woodford, Waltham Abbey, Epping, Chigwell, Harlow, &c. A violent tempest came on in the evening, by which many were alarmed, and led to withdraw, interfering with the collection, which it is hoped, however, will be made up to £200.

LONDON JUBILEE MEETINGS.

The Committee have pleasure in announcing the following services and meetings to be held in LONDON, in connection with the Jubilee of the Society.

LORD'S DAY, OCTOBER 2.

General Jubilee Sermons in Town and Country.

MONDAY, OCTOBER 10.

Afternoon, Three o'clock, attendance will be given at New Park Street Chapel, to receive the amounts collected by Cards in London. Tea at Five o'clock. Tickets to Collectors gratis.

Meeting for prayer and addresses at seven.

Evening, District Prayer Meetings.

TUESDAY, OCTOBER 11.

Morning, Twelve o'clock, Lecture at the London Tavern, Bishopsgate Street, by the Rev. J. P. SMITH, D.D., F.R.S., &c., &c. Tickets to be had at Fen Court, and of Messrs. Houlston and Stoneman, 65, Paternoster Row.

Evening, half past six., Finsbury Chapel, Sermon by the Rev. J. ACWORTH, M.A., President of Bradford College.

WEDNESDAY, OCTOBER 12.

Morning, half-past Eight, London Tavern, PUBLIC BREAKFAST. Tickets 1s. 6d. each, to be had at Fen Court, and of Messrs. Houlston and Stoneman.

Afternoon, Two o'clock, Finsbury Chapel, Meeting of Schools and young persons. W. B. GURNEY, Esq., in the Chair.

Evening, half-past Six, Surrey Chapel, Sermon by the Rev. A. CARSON, LL.D., of Tubermore, Ireland.

THURSDAY, OCTOBER 13.

Morning, Ten o'clock, Exeter Hall, Public Meeting.

Evening, half-past Six, Finsbury Chapel, Public Meeting.

The following can be supplied in any quantity, on application at Fen Court:—

MEDALS.

Two sorts, price sixpence each. One has an emblematical device, the other has a likeness of Dr. Carey. Another is also published with Portraits of five of the originators of the Society, price threepence.

Smaller ones for Sunday School children and young people, price one penny each.

HYMNS.

A collection of Jubilee Hymns, to be sung at the Jubilee services, and Missionary Prayer Meetings, price sixpence.

CARDS.

Jubilee Cards for contributions to the Jubilee fund. To collectors gratis.

ENGRAVINGS.

Portraits of Carey, Thomas, Fuller, Ryland, and Pearce, on one Steel plate, price sixpence each, or proofs on Indian paper one shilling.

View, lithographed in the tinted style, size, 20 inches by 13, of the House at Kettering, in which the Mission was formed in 1792, price eighteen pence each.

View, corresponding with the above, of the interior of the Booth at Kettering, as it appeared during the great Jubilee Meeting, on the 1st of June, also price eighteen pence. From a sketch taken on the spot by Rev. A. G. FULLER.

SERMONS.

The Sermons delivered at Kettering by the Rev. B. GODWIN, and the Rev. E. STEANE; to which is prefixed an account of the Jubilee Services, price two shillings.

JUVENILE JUBILEE PROCEEDINGS.

Proceedings of the Baptist Juvenile Missionary Meeting, New Park Street, London, July 26th, 1842, price ninepence per dozen.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the ladies of Boxmoor, for a box of useful and fancy articles, for the Rev. J. Hutchins; to friends at Hadlow, for a chest of magazines, &c.; to Mrs. Hale, of Homerton, for a parcel of magazines; to the British and Foreign School Society, for four cases of school materials, for the Rev. W. Knibb; to the ladies of Broadmead, Bristol, for a case of apparel, for African women; to Mrs. Line, of Birningham, for seven volumes of Baptist Magazines, for the Jamaica Institution; to R. B. Sherring, Esq., of Bristol, for a box of books, for the Jamaica Institution; to the friends at Trinity Chapel, Borough, for a case of apparel and useful articles, for the Rev. W. Knibb; to friends at Leighton Buzzard, for two boxes of useful articles (the remains of a missionary bazaar), for Messrs. Cornford and Beckford; and to friends at Culmstock, for a box of apparel and useful articles, for the Rev. J. H. Wood.

A parcel of books has also been received from Mr. Snow, for the Rev. W. Knibb; a cask, from place unknown, for the Rev. W. Knibb; a parcel, from place unknown, for Alexander Dunlop, Esq., of Montego Bay; a box of fancy articles, from Mr. Anstie, for Miss Anstie; a parcel, from place unknown, for the Rev. J. H. Wood, of Kingston; a parcel of books, from Mr. Winks, of Leicester, for the Rev. W. Knibb; a parcel of apparel, from place unknown, for the Rev. E. Woolley; and a parcel of books from Mr. R. Gladding, for the Rev. J. E. Henderson.

N.B. The Committee will feel obliged to friends who send boxes, &c., if they would kindly furnish full particulars—viz., whence and from whom sent, description and value of contents, and for what purpose intended—that they may be acknowledged accordingly, and properly entered at the Custom House.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of August, 1842.

Annual Subscriptions.	BUCKINGHAMSHIRE.	Do. for Rev. William Knibb's School
Candler, Mr. John.....	Amersham.....	25 0 0
Ealing, Mr. F.....2 years	Buckingham—	GLoucestershire, on
Lindop, Mr. T.	Mrs. Priestley	account.....100 0 0
		Gloucester.....
		Winchcomb.....
		11 8 11
Donations.	CHESHIRE.	HERTFORDSHIRE.
Brunier, Miss, Coll. by..	Chester—	Bishop Stortford
Gutteridge, Joseph, Esq.	Mr. Harling	Tring.....
90th Birthday Don.....		
H. S., for Africa		
M. E.	DERBYSHIRE.	
X. Y. Z.	Derby	
LONDON AND MIDDLESEX AUXILIARIES.	DEVONSHIRE.	Ashford
Alfred St., Kent Road,	Bovey Tracey, and Chud-	Brabourne.....
Collection	leigh.....	Dover, on account
Fen Court, Miss. Box ...	Brixham.....	Eythorne.....
John Street, on account	Mr. J. Drew	Foots Cray, by Mr. John
Shakespeare's Walk.....	Dartmouth.....	Rogers.....
Windmill St. Collection	Paignton.....	Gravesend, Collected by
	Plymouth, on account...	Mr. Pepper
	Torquay	Sevenoaks
		Sheerness—
		Mr. Blessley
BEDFORDSHIRE.	ESSEX.	
Luton	Stanstead, Collection ...	
		LANCASHIRE.
BREKSHIRE.	GLoucestershire.	Lancaster—
Ashampstead.....	Cheltenham	Thos. Eskrigge, Esq.
	Do. for Africa	by Dr. Catton.....

MANCHESTER—		SOMERSETSHIRE.		COVENTRY.....	
Two Friends, by Miss Giles, St. Mary's Gate	3 2 0	Bridgewater	22 10 11		51 8 0
		Burrowbridge	2 10 7	WILTSHIRE.	
		Highbridge.....	4 0 0	Laverton.....	5 0 0
		Stowey—			
		lvy Cottage, Miss. Box	2 8 0	NORTH WALES.	
MONMOUTHSHIRE.				Nevln	0 10 3
Monmouthshire Friend, for School at Patna ...	1 0 0	SUFFOLK.			
		Bury	32 15 2		
		Ipwich—		SCOTLAND.	
		Salem Chapel.....	8 5 0	Cupar, Missionary Soc...	5 0 0
NORTHAMPTONSHIRE.				Dunfermline	6 13 6
Clipstone, additional	5 0 0	WARWICKSHIRE.			
		Birmingham, on acct....	100 7 9		
NOTTINGHAMSHIRE.					
Nottingham, on account	60 0 0				

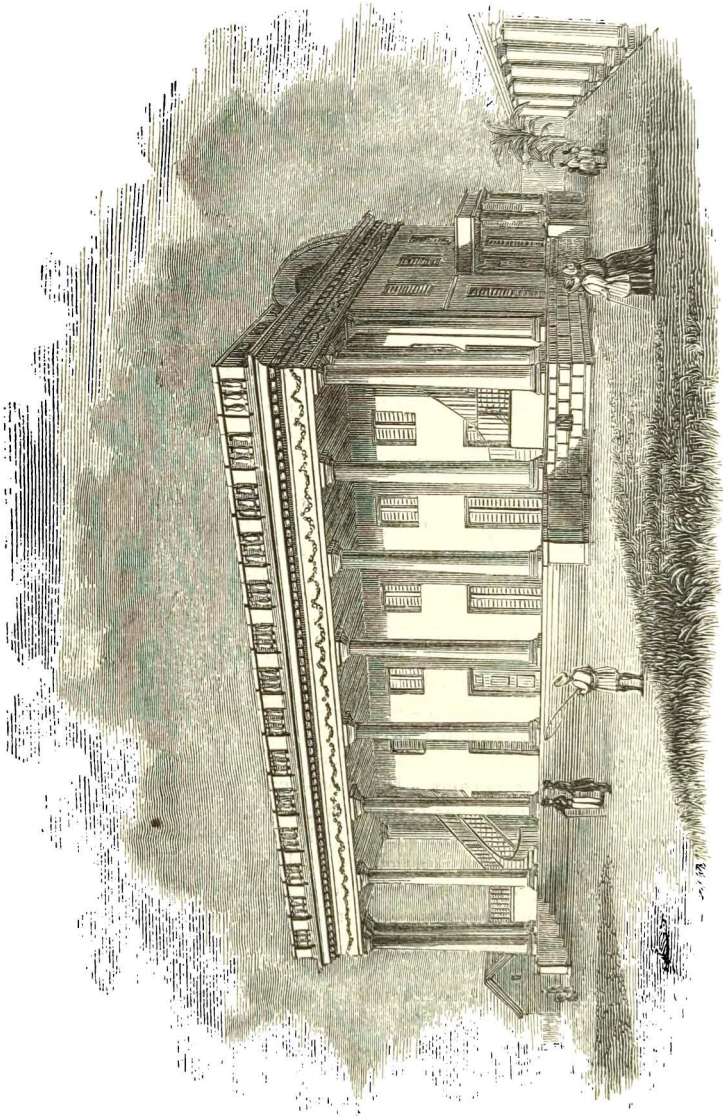
JUBILEE FUND.

The Contributions to the Jubilee Fund amount at the present time to more than £16,000. The following sums have been promised or paid since the last acknowledgment.

PROMISED.		PAID.		PROMISED.		PAID	
A Wesleyan Friend		3 3 0		Hadley, Miss, ditto		1 0 0	
A Friend, for Africa.....		2 0 0		Hull, Mr. John		1 1 0	
A Friend, by Mr. Rowlat.....		1 0 0		Ipswich, Salem Chapel Sun. S.		1 15 0	
A Friend		1 0 0		J. C., by Mr. W. R. C.....		30 0 0	
A Friend, Tewkesbury.....	100 0 0			Lincoln, Mr. Wm., by Mr. Wm.			
A Friend, ditto		10 0 0		Bickham		5 0 0	
A Friendly Donation		5 0 0		Livett, Mr. & Mrs., Birmingham		5 0 0	
An Obscure Friend, small contribution from		1 0 0		Lindsay, Mr. Wm.....		5 0 0	
Amphill		1 9 0		Leese, Mr. Joseph.....		5 0 0	
Aberyschan		3 1 0		Leeds, additional	500 0 0		
Angas, Mr. J. L., and Mrs., Newcastle	100 0 0			Monmouthshire		100 4 0	
Birmingham, Collection		34 2 3		Manchester, Coll. Corn Exchange		24 1 8	
Bonsfield, Mrs. W.		5 5 0		Ditto, do. Breakfast		21 3 4	
Bickham, Mr. T. sen., Manchester		50 0 0		Newall, Mr. Wm., Manchester		5 0 0	
Bickham, Mr. Wm., ditto		10 0 0		Nichols, Mrs., Collingham	100 0 0		
Bird, Mr. John		1 0 0		Oliver, Mr.	25 0 0		
Bristol	2000 0 0			Oxford, on account		40 0 0	
Baylis, John, Esq.		30 0 0		Pontheer and Caerleon		43 14 6	
Baylis, Mr. John, jun.....		10 0 0		Pontypool		24 6 2	
Baylis, Mr. James.....		10 0 0		Poole, Moses, Esq.....		5 5 0	
Burns, Rev. J.		2 0 0		Potter Street, Collection at.....		2 0 0	
Callender, Mr. W. R.		100 0 0		Rev. Mr. Gipps		1 0 0	
Credson, Mr. Isaac.....		20 0 0		Park St., Juvenile Meeting, Coll.		4 0 0	
Credson, Mr. Joseph.....		15 0 0		Page, Mrs.	100 0 0		
Cadby, Mr. jun.		5 0 0		Page, Miss	10 0 0		
Cates, Mr. and Mrs., and 7 children, Fakenham		30 0 0		Perth		3 4 6	
Carlton Rode		3 7 1		Ridley, Mr. S., for House.....	10 0 0		
Coate		44 3 2		Robarts, N., Esq.		26 5 0	
Banks, Mr. J., Cockermouth, thank-offering for the birth of a son, T. Lewis Banks, by Rev. J. P. Lewis, Diss.....		5 0 0		Rippon, Mrs.		10 0 0	
Diss		61 0 8		Smarden		7 0 0	
Dunstable		150 1 4		Steinkopf, Rev. Dr.....		5 0 0	
Edinburgh		2 0 0		Salter, Miss, Salisbury.....		15 0 0	
Finsbury Chapel Collection		43 1 11		Sharnbrook		30 0 0	
E. P., for 50 years' mercies		2 10 0		Swaffham.....		20 0 0	
Fenwick, Mr. and Mrs.....	100 0 0			Smith, Mr. J. J.....		25 0 0	
Foster, Michael, Esq.....	30 0 0			Salford, Baptist Sunday School		1 0 0	
Groser, Rev. W.		1 1 0		Trotman, Mr. jun., Tewkesbury		5 0 0	
Gurney, Master, Collected by...		0 8 0		Thompson, G. Esq., for another		10 0 0	
Gurney, Hon. Baron.....		50 0 0		Tritton, Mrs. and Miss		100 0 0	
Gravesend, Collection		10 15 4		Trapp, Mr., Birmingham.....		0 10 0	
Head, Miss		5 0 0		West, Mr. E., Amersham	50 0 0		
Howland, Mr.	20 0 0			West's, Mr., servant	0 10 6		
Holbrooke, Mr.		5 0 0		Ward, Mr. John, Grendon		10 0 0	
Harlow		32 10 0		Wallis, Mrs., Barton Lodge.....		5 0 0	
Harbottle, Mr. T., Manchester		5 0 0		Wootton, Mr. John, Risboro'...		0 10 0	
Harbottle, Mrs. ditto		5 0 0		Wilson, Mrs. Broadley.....		20 0 0	
Hadley, Mrs., Birmingham.....		10 0 0		Walker, Mr. & Mrs., & family.		3 0 0	
				Witney.....		7 4 4	
				Whitechurch, John, Esq.....	25 0 0		
				Waltham Abbey.....	100 0 0		
				Waters, Mr. J., Birmingham		2 0 0	
				Young, B. Esq., Hatfield.....	100 0 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 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.



LAL BAZAR CHAPEL, CALCUTTA : ERECTED MDCCCVIII.

LONDON JUBILEE MEETINGS.

The meetings announced in our last number to be held in the Metropolis on the tenth of October and following days, were numerous attended. Many ministering brethren from the country were present, and were hospitably entertained by friends in town, to whom the thanks of the Committee are presented for the kindness they displayed.

MONDAY, OCTOBER 10.

At the meeting in New Park Street Chapel, on Monday afternoon, a considerable number of Cards were brought in, and the amounts collected paid. Some are still retained, however, by friends who wish to make further efforts on behalf of the Jubilee Fund. After tea, Mr. Smith, the pastor of the church, took the chair, and addresses were delivered or prayers offered, by Messrs. Burt of Beaulieu, East of Arlington, Wake of Markyate Street, Fraser of Bolton, Barnes of Brompton, Flood of Melbourne, Hull of Chelsea, Davis, late of Crewkerne, Berg of Kensington, and Peacock of Goswell Street. Other meetings of a similar character were held in various places.

TUESDAY MORNING.

An excellent lecture on Christian Missions was delivered by Dr. J. Pye Smith, in the large room of the London Tavern, Bishopsgate. The numerous audience requested its publication, and we are happy to say that it will soon be accessible to the reader.

EVENING.

In Finsbury² Chapel, at half-past six, divine worship commenced. Prayer was offered by Mr. Birt of Bristol; Mr. Acworth preached from 1 Chron. xxix. 5, and Dr. Murch concluded. The hymns sung on this occasion were read by Messrs. Pilkington of Rayleigh, Middleditch of Ipswich, and Tilly of Portsea.

WEDNESDAY.

In the morning, at half-past eight, the large room of the London Tavern was crowded. After breakfast the assembly was addressed by the Treasurer, Messrs. Brock of Norwich, Fraser of Bolton, Fuller of Bow, Fuller from Jamaica, Angus, Russell, Pilkington, Wilkinson, and Pewtress.

At two o'clock, Finsbury Chapel was crowded by Sunday-school teachers and children, and other young persons. Devotional exercises were conducted by Messrs. Fuller of Bow, and Belcher of Greenwich, and addresses were delivered by W. B. Gurney, Esq., the chairman, who illustrated his observations by an exhibition of idols from different parts of the world; by Mr. Bird of Amptill, who interested his juvenile auditors by references to two large maps originally prepared for the Sharnbrook meetings; by Mr. Fraser of Bolton; and by Thomas Thompson, Esq., of Poundsford Park.

In the evening, Surrey Chapel being completely filled, Mr. Wallis, pastor of the General Baptist Church in the Commercial Road, offered prayer; Dr. Carson preached from Luke xix. 13; and Mr. Bowes of Blandford Street concluded. The hymns were read by Messrs. Puntis of Norwich, Miall of Shoreditch, and Middleditch of Frome.

The publication of the sermons of Mr. Acworth and Dr. Carson has been requested by the Committee.

THURSDAY MORNING.

At ten o'clock, a large assembly had convened in Excter Hall. On the motion of W. B. Gurney, Esq., seconded by Mr. Russell, T. C. Gotch, Esq., of Kettering, took the Chair. Dr. Cox gave out a hymn, which was sung, and prayer was offered by Mr. Winter of Bristol. Addresses were then delivered, of which the following extracts will give a pleasing though inadequate idea.

The CHAIRMAN rose and said, I know not why I am called upon to preside over this meeting, except it be that I was acquainted with the founders of this Institution, and that from its commencement to the present moment I have been, in some humble measure, one of its supporters. I congratulate you and myself that we have lived to witness the Jubilee of the Society. May the proceedings of this day be characterized by those feelings which ought to pervade every one who takes a part in its transactions. May all who listen to the statements about to be made, find their hearts deeply imbued with the spirit of devotion and of thankfulness to God! Avoiding all empty boasts of triumph, let us recur to Him who is the giver of every good and perfect gift; and, remembering the insignificance of the Society in early days, may we, with adoring gratitude, say, What hath God wrought! It was my happiness, when a boy, to be acquainted with the founders of the Institution. I well remember that illustrious man, whose character, as a missionary, stands pre-eminent, and who, as a scholar, attained the highest distinctions. I remember a meeting, held in my father's house, at which were present the leading ministers of the denomination, among whom were Mr. Hall, of Arnsby—the father of the late Robert Hall, Dr. Ryland, Mr. Fuller, and Mr. Sutcliffe. In one corner of the room, sat a man mean in his appearance and unpolished in his manners; that man was Carey. A circumstance occurred which called forth his geographical knowledge. A question arose respecting an island in the Indian Archipelago, and, with great modesty, he presumed to give his opinion upon the latitude, the longitude, the number of inhabitants, and the extent of that then comparatively unknown island. I remember the astonishment with which some regarded him, as much as to say, "Who are you?" I hold in my hand some information regarding this great man, which, I believe, is quite new in this country, and which I will communicate to the meeting. A great meeting of the Agricultural and Horticultural Society of India, was held at the Town Hall, Calcutta, on Wednesday, 10th of August, 1842; the Honourable Sir John Peter Grant, President, in the Chair, at which the following motion, of which notice had been given at the preceding meeting, was carried unanimously, "That the Agricultural and Horticultural Society of India, duly estimating the

great and important services rendered to the interests of British India, by the founder of the Institution, the late Rev. Dr. W. Carey, who unceasingly applied his great talents, abilities, and influence, in advancing the happiness of India, more especially the spread of an improved system of industry and gardening, desire to mark, by some permanent record, their sense of his transcendent worth, by placing a marble bust to his memory in the Society's new apartments at the Metcalfe Hall, there to remain a lasting testimony to the pure and disinterested zeal and labours of so illustrious a character; that a subscription, accordingly, from the members of the Society, be urgently recommended for the accomplishment of the above object." The other document is not of so recent a date; but I believe that the resolution that it contains, and which is placed on the books of the Asiatic Society of Bengal, although known to some individuals in this country, is known only to a limited extent. It is to the following effect:—"Proceedings of the Asiatic Society of Bengal.—Wednesday Evening, July 2, 1834.—The Right Reverend the Lord Bishop of Calcutta, Vice-President, in the Chair. The business of the evening being concluded, the Right Rev. the Vice-President rose and addressed the meeting: It had been suggested to him that the death of the Rev. Dr. Carey, one of the oldest and warmest supporters of the Asiatic Society, was an occasion which called for some testimonial of the sense entertained by all its members of the value of his services to the literature and science of India, and of their sincere respect for his memory. He had himself enjoyed but two short interviews with that eminent and good man; but a note from Dr. Wallich, who was prevented himself from attending to propose the resolution, supplied his own want of information:—"Dr. Carey had been twenty-eight years a member of the Society, and (with the exception of the last year or two of his life, when protracted illness forced him to relinquish his Calcutta duties) a regular attendant at its meetings, and an indefatigable and zealous member of the Committee of Papers since the year 1807. He had enriched the Society's publications with several contributions. An interesting report on the agriculture of Dinajpur, appeared in the 10th volume of the Researches; an account of the funeral ceremonies of a Burmaw Priest, in the 12th. The catalogue of Indian

medicinal plants and drugs, in the 11th vol., bearing Dr. Fleming's name, was also known to have been principally derived from his information and research. As an ardent botanist, indeed, he had done much for the science in India; and one of the last works upon which he had been engaged, was the publication, as editor, of his deceased friend, Dr. Roxburgh's *Flora Indica*. His Bengalee, Mahratta, Telinga, and Punjábé, Dictionaries and Grammars, his translation of a portion of the Ramayana and other works, were on our shelves to testify the extent of his learning as an oriental scholar. It was well known that he had prepared, some time ago, an elaborate Dictionary of the Sanscrit language, the manuscripts of which, and a considerable portion of the work already printed off, the result of many years' intense labour and study, had been destroyed by the fire which burned down the Serampore premises. He had also been of great assistance, as the author testified, in the editing of Baboo Ram Comal Sen's Anglo-Bengalee Dictionary. The memory of those members who had been longer associated with him than himself, would easily fill up this very imperfect estimate of his various services. During forty years of a laborious and useful life, in India, dedicated to the highest objects which can engage the mind, indefatigable in his sacred vocation, active in benevolence, yet finding time to master the languages and the learning of the East, and to be the founder, as it were, of printing in these languages, he contributed, by his researches and his publications, to exalt and promote the objects for which the Asiatic Society was instituted. The close of his venerable career should not, therefore, pass without a suitable record of the worth and esteem in which his memory was held. His lordship begged to move that the following minute be entered on the journals of the Society—it was seconded by Col. Sir J. Bryant, and carried unanimously:—

'The Asiatic Society cannot note upon their proceedings the death of the Rev. William Carey, D.D., so long an active member and an ornament of this Institution, distinguished alike for his high attainments in the original language, for his eminent services in opening the store of Indian literature to the knowledge of Europe, and for his extensive acquaintance with the sciences, the natural history, and botany of this country, and his useful contributions, in every branch, towards the promotion of the objects of the Society, without placing on record this expression of their high sense of his value and merits as a scholar and a man of science, their esteem for the sterling and surpassing religious and moral excellencies of his character, and their sincere grief for his irreparable loss.' Most happy am I to be the instrument of communicating such an interesting document to this meeting. We rejoice that the humble man who left North-

amptonshire, then a mechanic, should attain to such high literary distinction; but we rejoice yet more, that, amidst all his literary distinction, he never lost in the estimation of his literary associates his surpassing religious character. The record of his learning will continue as long as learning shall exist; but he has an imperishable record on high in the translation of the Scriptures—in half a million of copies, either in whole or in part, which have been printed by the missionaries; and to him are we indebted to a great extent, for the eminence which this Society has attained. Before I sit down, let me express a hope that we may pledge ourselves, as did our forefathers, that we will endeavour to propagate the gospel among the heathen; for that was the simple resolution of twelve men for whom no one comparatively cared, and yet they set themselves to the mighty work of converting the heathen world. Let us occupy the vantage ground which God has now given us. I trust we shall proceed in the spirit of Christian candour and Christian union, so far as such union is possible. If the Society has received some injury where it might have expected different treatment, let us remember the commandment of Him whose servants we profess to be, and let us forgive those who injure us, their offences, as we ourselves hope to be forgiven. Let us not return railing for railing; but, contrariwise, blessing.

The Secretary then read the report of the proceedings of the committee in relation to the celebration of the Jubilee, and acknowledged the kindness of their friends in their contributions. Three sums of £1,000 each had been contributed, £1,500 was raised at the Kettering meetings, £600 had been given by the two churches in Jamaica of which Messrs. Clarke and Merrick had successively been pastors; the total amount of which the Committee had been advised was somewhat above £23,000; but much more was requisite to carry out fully the objects in view, which were, the establishment of a Theological Institution in Jamaica, of which Mr. Tinson had accepted the presidency; the defraying of the heavy expenses of commencing the new missions in the West Indies and Africa; the possessing of a mission-house and premises in London; together with new premises in India for printing; and for the education of native converts for evangelical labour; and the relief of the society from embarrassments. The report concluded with an appeal for further aid.

Mr. WATSON, of Edinburgh, rose to move:—

"That this meeting, contemplating with holy joy the results of missionary labours in connexion with this and kindred societies, especially in the translation of the scriptures, the education of the young, and the formation of Christian churches, would ascribe all the glory of this great work to God; and desire for ourselves, and all our coadjutors, more of

the spirit of grace and supplication, that his kingdom may come, and his will be done, on earth as it is in heaven."

Certainly, said Mr. Watson, the missionary enterprise is the most blessed work on the face of the earth. So the fathers of our missions thought, and they laboured perseveringly and honourably in it, till they were called to their reward. But what would these respected men have given to have witnessed this meeting, and to have mingled their exulting voices with ours over the triumphs of the cross! But, if the saints reign with Jesus Christ on the earth, (and on the testimony of the word of the living God, I hold that they do,) I believe that the sainted spirits of Carey, Marshman, Ward, Thomas, Ryland, Fuller, Sutcliff, and many more, bend from their thrones of light this day, and rejoice in the triumphs of the gospel of the grace of God; that they sweep their golden harps afresh in praise of redeeming mercy, while they lay at the feet of the Saviour their own blood-bought crowns in testimony of the gratitude they feel that they were permitted to organize this institution, and to propel it forward in the manner in which they did. The resolution itself reminds us, that all the glory of what has been achieved is due to God. The variety of objects which present themselves before us in reference to missionary labour is so great, that it is difficult to make a selection. Whence could we have drawn the men who have carried on the work, but from the source from which they have been obtained? The *literati* of England could not have furnished them; the colleges of England could not have supplied them. A church and state apparatus would have been as ineffective as a windmill in a dead calm. The volunteers of the eighteenth century were the only men who could have moved in such an undertaking. We owe it to the God of grace that he raised them up; and to him we must attribute the altered state of our churches during the last fifty years. When Fuller's tread was first heard within the sanctuary of Zion, her inhabitants were living in a state of spiritual indolence. When Fuller and his coadjutors pleaded the cause of missions, they were spoken of as drivellers in religion, as men meddling with matters which lay entirely out of their province. But what do we now behold? Churches every where awake, the fact being sufficiently testified by the sums of money which are poured into the treasury of the Lord. We also owe it to God that gigantic difficulties that stood in the way of missions have been mercifully removed. The founders of the missions saw these difficulties rising up like a vast mountain upon whose top there seemed to rest clouds which forbade their advance. The governments of the world were opposed to their measures, and the great mass of professing Christians were inimical to their en-

terprise. With £13 2s. 6d., who would think of going to India? But God Almighty spoke, and said, "Who art thou, great mountain? Before Zerubbabel, thou shalt become a plain." Moreover, the missionary ship, which was launched fifty years ago, is still in good repair. She was then launched into the mighty deep of heathenism: many a storm has she rode out; between many a shoal, and reef, and rock, has she been navigated. She has often been fired into; but she has never struck her colours, and, to this hour, she continues to plough the deep; and while, from her mast head, still streams the pendant bearing the inscription, "Glory to God in the highest; on earth, peace and goodwill to man." But to what, under God, is this to be attributed? To the well-appointed crew who have stood by the helm. They have been men of no ordinary courage—men of prudence and of wisdom; and this is also from the Lord, who is excellent in counsel and wonderful in working. Looking over the whole of this scene of blessedness and glory, I would remind you of the watchword which the dying champion of methodism gave to his body, when surveying the result of his apostolic labours, "The best of all is, God is with us." The resolution urges upon us, that we are to cultivate more of the spirit of prayer in relation to this work. I hope that we have met to pledge ourselves to increasing prayer for this society, and for the general cause of truth and righteousness. One subject of prayer must be, that God would give the people a spirit of liberality; I do not know that we pray as much as we speak upon this topic. We must labour to attain a spirit of self-consecration. We must desire, that we may not see ourselves in this work; but that God may be seen in it. Fuller used to say, that, if ever the seat of missions came to London, it would soon be gone. Why? Because you were so fond of show. I have had my fears on that subject; but, when I find that our chairman opens the meeting by an express reference to God's gracious superintendence, and that the sentiment is embodied in the first resolution, I feel that we have got into our proper element. We must, as a society, elevate the cross, and then retire behind it. This has been well set forth by Dr. Harris in his Prize Essay on Missions. One word more about the Jubilee. There are but faint traces of resemblance between the Hebrew and the Baptist Jubilee; nevertheless, the former may furnish us with a few hints. It was a year of release, and I hope that this may be the year of release to prison-bound wealth. I am of opinion, that many professors in the name of Christ have held their money long enough. Christ has been knocking at the door many a day, and saying, "The Lord hath need of it;" and yet how little many have done for this sacred cause. When Buonaparte, in the course of his campaigns, came to a place

where he found silver statues of the twelve apostles, he ordered them to be melted, and turned into currency, saying, that they had no business to stand there when their master sent them all over the world. I would also have the respected treasurer of this society released. He has long borne the heat and burden of the day; but he has done it gracefully, and no one has ever heard him complain. Let us this day place the society in such a position, that we shall no longer be in his debt. Let the committee also be released, not from their office, but from the pecuniary difficulties which they have had to encounter in carrying on the work. And, finally, I hope there will be a release to many whose spirits are burning with zeal to be let loose on the fields of heathenism.

Mr. ROBINSON of Kettering said: I have great pleasure in seconding the resolution. The committee and the chairman have acted most wisely in striking, at the very commencement of the meeting, the note of warning, lest we should be unduly exalted. Jubilate is the strain on every one's lips, and the sentiment in every one's heart. But we must take care that we joy in God, who only causeth us to triumph. If we begin to vaunt ourselves, our glory is gone. Religious prosperity, whether in communities or in individuals, is the most fearful test to which religious character can be exposed. Many a man, who has braved nobly the wildest tempest of persecution has withered away in the gleam of prosperity. Paul was unhurt amid the perils of the wilderness and the city; but amidst the abundance of revelations, how imminent was his jeopardy! Wisely, therefore, have the committee taught us to rejoice with trembling. This is not sentimentalism, but truth. If each one in this assembly were called upon to give an account of what he or she has done in that cause for which Christ died, how should we blush at the recital! If each one sits down coolly, and endeavours to reckon up the sum total of self-denial in the cause of missions, I have no fear that we should be disposed to glory in ourselves. But the committee do not mean, that, while we express our humility, we should rest upon our oars. They are desirous that we should gird up our loins, to devise the very best means of working the Society in years to come. The Jubilee services should not exhaust but invigorate us. The true test of blessing will, I apprehend, be presented next year. If the tone of piety which marks the operations of the society in its fifty-first year be more healthy than that exhibited in the forty-ninth year, or if the income of the society, in the year 1843, be larger than in 1841, then I think it will prove that the year 1842 has been a good year with us; but, if otherwise, I fear that these Jubilee services will be, at best, of equivocal utility. Believing this to be the case, I have put to myself the inquiry, what practical

plans can be suggested for giving a permanent impulse to the movements of the society. Many schemes have suggested themselves; but there is one which I am anxious to lay before this intelligent audience. It is a plan for imparting a more minute and graphic acquaintance with the scenes and peculiarities of missionary labour than has hitherto been possessed by the members of our churches and congregations. We take in the *Missionary Herald*—we read the monthly reports of one or two missionary stations; we meet with the long and hard names of the places at which they are formed, and we learn that two or three converts have been baptized. The intelligence is not without interest, but the names of the places do not call up any associations with them. We do not know what sort of people live there, and we know little of the history of the mission, or of its present prospects. Every one will admit the importance of displacing this ignorance by knowledge, and that as speedily as possible. It were visionary to hope that all our young people should have such an acquaintance with missionary details, as is possessed by the committee; but I am sure, that a sufficient number might be so enlightened on these points, to give a great impulse to missionary efforts in the circles through which they move. I would suggest to parents about to send their beloved children to schools, that they should address a letter to those conducting them, desiring that they should be taught geography, not so much with respect to scenes cursed by the despot, as with regard to scenes blessed by the gospel of peace. Let them know the latitude and longitude of St. Helena, but by no means leave them in ignorance of *Erromanga*. We are far more desirous that they should be acquainted with the whereabouts of *Serampore*, than familiar with the passes of *Afghanistan*. We have no objection to their tracing the footsteps of *Alexander* or of *Cæsar*, but we are desirous that they should be thoroughly acquainted with the triumphs of the kingdom of our Lord and Saviour. It is more than time, that in the process of education, those events called glorious, but really infamous, were made to dwindle into their proper dimensions; and that what is great, and really good, should be made to assume its proper place. Might not our bible classes, once a month, be converted into missionary classes? Most children are now taught geography; and if we could raise up a body of men and women, having an intelligent acquaintance with the scenes of missionary labour, the whine of apostolical succession may be muttered in vain—then the square caps and hoods which seem beginning to darken our streets, will retreat to their appropriate hiding-place, as the moles and the bats retired at the first dawn of day.

Mr. HINTON moved—

“That, regarding with peculiar interest the African

race, on account of the dreadful oppression under which they long groaned in the West Indies, and to which, in other places, they are still subject, this meeting reviews the history of the West Indian mission with the liveliest gratitude to the God of all grace, for the power with which the word of truth has been attended, for the zeal, fidelity, and prudence of the missionaries, in circumstances the most trying and difficult, for the affection of the converts towards the missionaries and amongst themselves, and for the noble and disinterested spirit with which they have resolved, not only to meet their own expenses, but to assist in sending the gospel to other parts of the world."

In the few minutes allotted to me, I must content myself with saying, that a review of the West Indian mission—a mission now identified with the history of that country, and not to be overlooked by any impartial historian who shall trace the causes or describe the results of England's most magnanimous deed, the abolition of slavery—calls for great thankfulness to God. I shall expatiate for a few moments upon one of the enumerated topics by which my mind has been particularly impressed. The churches in Jamaica have raised large sums to carry on the work of God in that island; and the resolution tells us, that now they have resolved to meet their own expenses, and to adopt measures for the diffusion of the gospel through the world. It is well known that Africa is that part of the world for which our Jamaica brethren have most deeply felt. There is beside me a man (Mr. J. Merrick) whose blood binds him to the tribes of Africa, though, as the offspring of more temperate climes, he has ceased to retain their colour. He is the first of a band of African converts crossing the ocean for the conversion of Africa; and, as that weeping continent beholds her long-lost children return, may she not be regarded as adopting the language of ancient prophecy, and saying, "These, where have they been?" Oh, Africa! their forefathers were snatched by the ruthless enemy, and thou didst faint when bereaved of them; but they have been where they have heard the tidings of Christian love; and they return to bless thee, even as they are blessed! Apart from the marvellous preparation which, by God's blessing, the West Indian mission has been making for the evangelization of Africa, I find reason for gratification and thanksgiving, in the far simpler and subordinate fact, that a portion of the churches raised by the instrumentality of this Society, are now able to support themselves; and, from this time, Jamaica undertakes the whole of her own expenses, and becomes altogether independent of the Society. It might seem, indeed, that thus we effect a very large reduction in the apparent magnitude of the operations of the Society; but, notwithstanding this, I see in it two strong and powerful reasons for gratitude. In the first place, we may regard Jamaica as a spot in which the missionary work is done. When our first

missionaries went there, it was all but a pagan island; but we have been the means of collecting Christian churches, whose spirit of zeal and devotedness enables them to carry on, without any extraneous aid, the evangelization of that island. That is the object for which we went to the island, and that object is achieved. The success demands our gratitude. If we could cast off every other region we have occupied, every such step would tend to bring the world into the condition in which work purely missionary would be needed no more. In the second place, the independence of the West Indian churches is matter of gratitude, inasmuch as it releases a large part of our funds which have hitherto been devoted to the sustentation of that mission. I am very far from intimating that missionary work costs too much, or that its conductors have failed in due frugality; I believe the contrary of both propositions; but, at the present rate of money-cost, the whole world never can be evangelized. I know that much more money could be given, and I believe will be given, to the missionary cause; but the present extent of missionary operations, as compared with the whole world, is exceedingly small. Considerate men are pondering deeply the question how missionary resources may be made to cover a larger extent of territory. It is not for me to notice the various answers given to this question; but one means must be by the relinquishment of old ground, if we are happy enough to see it in a state in which it can be vacated with safety, and the occupation of new ground. The labours of the apostles and the primitive evangelists were, to a great extent, of a migratory character. I am aware of the auxiliary apparatus which they enjoyed; but whenever old spheres of labour may be safely left, that will be a promising era in the history of missionary enterprise. I do trust, that the independence of Jamaica is the harbinger of such an era. One-third of the resources of the Society have hitherto been spent in the West Indies. We shall now be free from that drain, and shall have that money to spend on the new fields of labour which are opening up in Trinidad, and especially in St. Domingo. From thence we stretch across the Atlantic to Fernando-Po, and to the points of the African continent near to it, where many times the whole amount of the missionary income might be expended. If there were any reason in addition to the sinful and miserable state of the world, by which the view I have taken might need to be supported, I think one might be drawn from the scriptural views, as to the position in relation to the divine dispensations which is occupied by the preaching of the gospel and the universal diffusion of it. Our Lord said, in his memorable prophecy before his crucifixion, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations;

and then shall the end come." It strikes me, that it is not the conversion of all the persons to whom the gospel is preached, in any district, to which our Lord refers; but that it is simply and exclusively the preaching of the gospel to them; and thus with regard to all nations. I would not wish it to be supposed that I undervalue the conversion of men; but I think that the gospel has a purpose to answer, apart from the conversion of men. It was, in the apostle's days, "a savour of life unto life to some, and to others, a savour of death unto death." The one result of it is as appropriate and as legitimate as the other. I confess, that I rejoice more in the diffusion of the gospel ministry in a permanent form over the districts of the world, than I do over particular and extraordinary success in any one district. I rejoice that God gives us, in this matter, to take the lead. We set, what I hope will be an example, and I trust it will be followed by ourselves and by others; and that it will tend, instrumentally, to the promotion of the cause of God, and the ultimate triumphs of his gospel.

Mr. J. CLARKE, from Africa, said: The resolution is one which affects my heart. It refers to the African race, and I have laboured among them for many years. I rejoice, in the words of the resolution, that God, as the God of all grace, has given power to the word of his truth proclaimed in Jamaica, and that such wonderful effects have been produced by it. I rejoice in bearing my humble testimony to the zeal and fidelity of my brother missionaries in that land. I have long been intimately acquainted with them all, and I know what their feelings have many times been, as well as my own, in keeping back from the churches those whose views were not so clear as they desired. With respect to Africa, you are aware that missionaries have laboured there nearly fifty years. Most of you are acquainted with the labours of the devoted missionaries in Southern Africa, and with the effects of the gospel among the Bechuanas, Caffres, and other tribes. Missionaries have also gone to Abyssinia, and we may hope that God will abundantly bless their labours. We should not forget those zealous men who went out, nearly fifty years ago, to Sierra Leone and other parts of Western Africa. We rejoice that agents belonging to the Church and Wesleyan Missionary Societies have laboured there, and have succeeded in translating books into the various languages spoken on that coast. Missionaries have also been sent out by different societies in America. Dr. Prince and myself left London on the 13th of October, two years this very day. We were preserved through the perils of the deep, and came to anchor, on the 6th of September, at Santa Cruz. On the 10th, we landed at Cape Palmas, having had the boat nearly filled with water, in crossing the bar of the river.

Thus, through the goodness of God, we set our feet in safety on the coast of Africa. We met with some devoted men who had been labouring for six or more years in that benighted part of the earth. We proceeded onward to Cape Coast Castle, where we commenced our work, and became acquainted with some of the superstitions and idolatries of the Fantees. We then pursued our course onward, and in another week reached the island of Fernando Po. There, to our delight, we found a town consisting of nearly two hundred houses, with between eight and nine hundred inhabitants, many of whom were liberated Africans, who had come from Sierra Leone, some from Liberia, and others from Cape Coast Castle. Thus we found a people who were able to understand us; many could speak the English tongue; and they were delighted in the prospect of listening from time to time to the instructions we had come to impart. We were favoured by a kind friend now on the platform, Colonel Nicholls, with letters of introduction to many of the African kings and princes. These letters were of essential service to us. We sent them onward by a captain, who read them to the parties to whom they were addressed, and explained their meaning. They invited us to come, and said that they should be glad to see us, and hear what we had to say. Having spent a month at Fernando Po, teaching the people night and day, and from house to house, we proceeded in a boat to Cameroons. We saw many who were prepared to receive us, although they could scarcely conceive why we had come to visit them. All other white men had visited them for the purposes of trade. Some of the kings, knowing that their ways and our ways were not alike, and that we could not approve of their oppressive and iniquitous doings, appeared shy of us; but the common people heard us gladly. All along the coast of Fernando Po we found some who understood the English language; and, therefore, there was no considerable difficulty in procuring persons to explain our meaning to those with whom we came in contact. After having visited about thirty different towns, we returned to Fernando Po. When we had remained there about eleven months, our hearts were cheered by observing a change in the conduct of some to whom we had given instruction, and that a work of grace was going on in their hearts. They gave the strongest evidence of it which we could desire. We were privileged to baptize five of the natives of Clarence; and two months afterwards, eight more; so that a church was formed, before we left that part of Africa, consisting of thirteen souls. It is an interesting consideration that the churches in Jamaica have taken up this matter, and have determined to do what they can for Africa. Many of them are prepared to say, "Here are we, send us, if you think we can

be useful in making known the gospel of Christ to our kinsfolk according to the flesh, in Africa." Two-thirds of the inhabitants of Africa are bowing down to stocks and stones; some are worshipping a tall tree in the forest, others are bowing down to idols formed by their own hands, others to one of the rivers in the country; some are worshipping the shark, others the alligator, and others different sorts of serpents; many are paying adoration at the graves of their dead relatives, and offering up their prayers for help, and many are worshipping the sun; one tribe say when that orb rises, God is looking upon them. The other third are Mahomedans, and labour under a more fatal and deeply rooted delusion than that under which the poor pagans lie. It is much more easy to reach the heart of the latter than the former. The Mahomedan appears steeled against the truth. He says, "I believe in Jesus the same as you do; I believe that he is God's prophet; I know the law, I know the psalms of David, and I know the evangelists." But if you inquire whether he has read them, he replies, "No; Mahomed has rendered it unnecessary; he has taken all the good he could find in these books, and put it into the Koran; and if I study that, that is sufficient for me, and I am sure to be happy in another world." Thus Africa, with the exception of a few spots, is in a state of total darkness, and the cruelty that prevails there is of the most soul-harrowing description. It was our intention to ascend the Niger with the government expedition; and Captain Bird Allen invited us to return in one of the vessels which conveyed the sick to the island of Fernando Po. But the vessel did not return, and no other opportunity was afforded for ascending that river. We have, however, found a sufficiency of people in Fernando Po, and near to it, to commence our operations; and we may soon hope to see those parts sitting under the sound of the glorious gospel of God. There are fifty-nine communities in the vicinity of the Cameroon river, speaking eight or nine languages. From the inquiries I have instituted, I am satisfied that far into the interior the heralds of the cross may safely go. But they must go as men of peace, unarmed. Our defence was in having only a staff in our hand. We had nothing to alarm the fears of the people; and we had nothing to tempt their cupidity. They were convinced that we were true men—that we had not come as merchants. I wish to see missionary work and mercantile operations kept entirely distinct. It opens the way to the hearts of the people when they see us coming forth, as men of God, to teach them the way to heaven. They, of their own accord, give us this name—"men of God," or "God's men." On one occasion we were sailing in a canoe, and some of the natives were running along the edges of the rock. When we occasionally lost sight of them, we were interested by

hearing them call out we were men of God, and that they were good. Thus we have had our encouragements to go on.

Mr. PHILLIPPO rose and said: I have been nearly twenty years in Jamaica. By the heavy duties devolving upon me last August twelvemonth, I was so exhausted from loud and long-continued speaking, that I became perfectly incapable of attending to my engagements in the way in which I had been accustomed to do for many years. My medical advisers recommended that I should go to England; and, having consulted the most eminent physicians here, they have prohibited me from addressing a public assembly. Allow me, however, to say, that I am as much a missionary as ever. My heart is in Jamaica, and I long to go there again. It has been my happiness to see multitudes converted to God, and I have been the humble instrument in the divine hand in adding to the church between 2,000 and 3,000 souls. I have baptized nearly this number with my own hands; and I stand before this assembly and before God, and declare, that I am not conscious of having admitted any one to the ordinance of baptism or to the Lord's table who I did not firmly believe was the subject of that grace which is absolutely necessary to qualify for those privileges. My attention has been particularly directed to the establishment of schools. I have seen upwards of 300 persons, once scholars, dedicate themselves to the service of Christ by baptism. Amongst the most animating circumstances regarding the future prospects of Jamaica, I cannot refrain from noticing the native agency which is now rising up. Two or three missionaries have been sent out from Spanish Town, and upwards of seven persons are now being qualified for important services. The greater part of these are anxious to go to Africa, in order that they may spread there the knowledge of the Saviour's name.

Mr. SHERMAN, of Surrey Chapel, came forward to support the resolution. I cordially sympathize, he said, in all the operations of the Baptist Missionary Society, and desire, on my knees before God, to thank him for the extraordinary and unbounded success with which he has been pleased to honour the exertions of its missionaries. I have had the highest gratification in seeing that this Society has existed, with the blessing of God, for fifty years. Its operations have been progressively useful, and its missionaries have sustained a character in the world highly honourable. I responded with my heart to the sentiments which were uttered by Mr. Clarke, when he associated other missionary societies with his own, and wished them God speed. Water, whether little or much, must never be suffered to separate Christians from each other. We must have no imputation of wrong motives; nor any accusation of false doctrines, which we have never received, nor

never believed; but we must be one in Christ, rejoicing in each other's success, and aiming, with all our powers, to promote and extend it. I heartily rejoice, not only that the West Indies have been blessed by the operations of this Society, but that you are extending your fields of exertion to other parts of the earth. When I heard Mr. Hinton speak, I thought, that, if your Society could make all its stations self-supporting stations, and go to other parts of the world, there is room enough for you all, and work enough to be done. In England, we are all like ships in the Thames, jostling one against another, and there is little room for our play, but, when in heathen lands, we are all like ships in the ocean, where there is room enough for all, and fine breezes for each. Happy will be the day when differences will be all merged, and feelings all united in saying, to each other God speed, and wishing each other that happy success, which I am sure you do us, and which the speaker most heartily does this Society. I hope I shall be forgiven for having trespassed on the attention of the meeting; I have done it at the earnest request of your secretary.

Mr. J. MORTLOCK DANIELL rose to move—

That, taught by the experience of past difficulties, and animated by the remembrance of the glorious results already attained, we would view the vast field yet unoccupied, and the dangers and difficulties which still present themselves, with a calm determination, in reliance on God, to persevere in our work, and with a firm persuasion, that, as it is His cause, it must and will ultimately and universally triumph. And that this meeting, cordially approving of the objects of the Jubilee Fund, trusts that all who, through the kind providence of God, have it in their power to contribute to it, will manifest, on this deeply interesting occasion, an enlarged and cheerful liberality.

When we think of the formation of the Baptist Missionary Society, fifty years ago, the first of all modern missions—when we associate its successes with those of kindred institutions subsequently formed—when we think how the church then awoke from her supineness—when we think how that mission originated, and that it has been deepening in its hold upon the hearts and consciences of Christians of all denominations, from that period until now, so that, not to have a missionary pulse is to be out of a state of spiritual health,—surely this Jubilee year should be one of gratitude to Almighty God, and of joyful encouragement towards one another. No difficulties, however complex or continuous, can turn the inmost counsels of the Almighty from their destined aim; and, therefore, no difficulties ought to chill or relax the efforts of the Christian church, in the universal diffusion of the gospel of Jesus Christ. Difficulties which prostrate the strength of the giants of this world, giants of mighty bone and bold emprise, whose confidence is an arm of flesh, only stimulate the humble, active Christian, whose confi-

dence is in God, to bolder effort and augmented zeal. The difficulties of the Christian church in all her missionary movements, may be compared to a transient cloud, the dark side of which only is discernible to us; but God, who is light, and in whom is no darkness at all, penetrates its density, and makes its deepest shades subservient to the luminous manifestations of his faithfulness and care. Who, sir, in reviewing these things, can be otherwise than animated? Not to be animated were not merely to incur the reproof of a prophet, or the reproof of the ass of the prophet, as in ancient days—and this would be humiliating enough—but it would stir up the inanimate creation as a revolutionary witness against our ingratitude; for the stones in the street would cry out, and the beam in the wall would answer. Not to be animated, were to refuse fellowship with angels, and to turn a deaf ear to the harpings of their praise; for there is joy in heaven, among the angels, over one sinner that repenteth. Not to be animated, were to have no sympathy with the Saviour, of whom it is recorded, "At that time Jesus rejoiced in spirit, and said, Father, I thank thee that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Hid from the avaricious fleshmonger, wise in his own conceit and prudent in his own eyes; but mercifully revealed to those once fettered babes in understanding, of whom it was scowlingly and scandalously predicted that to instruct them would be impossible, and therefore to free them was absurd. We must, then, sir, be animated; we must be jubilant; we are come here to be glad. We are come to bring birth-day presents to a Society which has been communicating its blessings, both at home and abroad, for fifty years. But what is the end of animation? Is it to sleep? It needs not that we be animated to sleep. The end of animation is action. The blood is to flow, the pulse is to beat, the tongue is to speak, the energies of the mind are to be put forth, the silver and the gold are to circulate. What a farce is the animation of the sluggard! He may open his mouth yawningly, and commend missionary enterprise; but his animation is hypocrisy, for nothing will he do. What a farce is the animation of the miser! He may open his hands and clap, as an outward exhibition of animation, while he listens to the progress of Christian missions; but his heart is too contracted to feel what he applauds, and hell cares not for his eulogy. Can I believe that the perpetual bachelor is a hearty believer in matrimonial bliss? His faith is without works. Can I believe that the drunkard is a lover of total abstinence? His works contravene his affection. Can I believe that the sluggard delights in Christian activity? His laziness forbids. And can I believe that the miser, whose hands are cold

with clenching and pinching sordid, frigid metals, till his fingers are too benumbed to find their way either to his pocket or his purse—can I believe that the miser, whose veins are swollen, and ready to burst with conglutated accumulations—can I believe him to be a lover of a circulation he has ever and anon impeded? No. He may pray like an angel, yet will I not believe. He may be a deacon of a church, or an occupant of the pulpit; yet will I not believe. He may give one guinea a year to this Society; and another to the Baptist Building Fund; and a third to the Bible Translation Society (and here, by the bye, thanks be to God for the Bible Translation Society,—that living specimen of baptist patience, and yet of baptist firmness); I say, he may give to all these,—still, if he be a miser, I will not believe in his Christianity. He is going to judgment, where the rust of his hoarded, and then valueless, gold will be a swift and irrefutable witness against him. And, therefore, let the church take heed,—let Christians beware, lest their eulogy of his paltry and disproportionate contributions should pander to his vice, and accelerate his destruction. Oh! sir, there is a proneness to thank a man for giving ten guineas, when we ought to reprove him for not giving more; there is a proneness to extol the hundred pounds, which may be far behind the means of the donor, and to pass by in silence the single pound, which may involve deep self-denial on the part of its benefactor; there is a proneness to flatter for a little, lest we should get none. But it should be our ardent and constant aim, to bring all into a regular and healthy circulation. We all know too little blood is less dangerous than too much; and too little money is less dangerous than too much. A determination of blood to the head is bad; but a determination of money to the heart is worse. If money become incrustated around the heart, and the heart, consequently, embedded in it, it will eat as a canker into the very vitals of the soul; and that soul will surely die the second death. "For no covetous man, who is an idolater, hath any inheritance in the kingdom of Christ or of God." Animation, therefore, if healthy and genuine, must not be a mere yawning congratulation, nor simply the clapping of the hands or the thumping of the clenched fist upon the pew; but it must proceed from the heart. It will not depend upon the vivacity of a large assembly, neither will it evaporate before the smaller community. It will not need the excitement of a Jubilee year, nor any such extraneous stimulants; but it will flow from a living, yea, a deathless, principle within—namely, the grace of God, which teaches all its possessors, that henceforth—from the moment of their conversion—they are not to live unto themselves, but unto Him who died for them and rose

again. And this inward stimulant secures progression.

Mr. ALDIS, in seconding the resolution, said, there is something delightful in this Jubilee, were it only that it affords us an opportunity of taking a survey of some matters which, on other occasions, were less called for, and, consequently, less appropriate. There is one matter, in addition to the many which have been suggested this morning, which I think we have left too much out of sight, when we consider the vast importance of the subject itself. It is very well known that a society depends for its energy and triumph much less on idle speculation and well-digested theories, than on the living convictions and virtues of those by whom it is sustained. It is a matter for gratitude to God, and ought not to be forgotten by us, that we have so many both at home and abroad, so full of fitness for the work, and who are so full of promise with reference to its future advancement and glory, that they need no eulogy of mine. Mr. Aldis then referred to the valuable services rendered to the institution by its missionaries, its committee, and its secretary, and went on to say, May I speak one word for the Christian church? It is sometimes, though I hope untruly, said, that we baptists are exclusive. It ought not to be forgotten that we have special dangers against which it behoves us to be on our guard. Most anxious am I to cherish a friendly spirit towards all who bear the name of Jesus Christ. Every thing forbids that we should by carelessness or design, foster or allow the spirit of division and of strife. The spirit of those who originated the baptist mission forbids it; for they adopted the title of "the Baptist Mission," only because the state of Christendom did not allow of one combination in the church. Are we so bankrupt in gratitude as to disallow or forget, that except the Moravians, no society has been so much indebted for friendly aid to other denominations, as that to which we belong? The interests of truth require, and the claims of the world demand, that we should be avowedly and uninterruptedly one with all that bear the Christian name, and especially with that great congregational body who are the ornaments of voluntary religion in this our native land, and of which we form a part, and from which we can never, without disgrace and injury, be alienated.

Colonel NICHOLLS, late governor of Fernando Po, rose to move:—

"That the attention of the society having been directed towards Africa by the earnest entreaties of the churches of Jamaica and our brethren the Rev. John Clarke and Dr. Prince, having, at the request of the committee, visited the western coast of that continent, and established a missionary station in the island of Fernando Po;—this meeting welcome their return to their native land with feelings of ardent gratitude to God for the protection and success afforded them; and trust that the mission which has been thus auspiciously begun, will continue to enjoy the care and blessing of the great Head of the church."

I am happy to bear my humble testimony to the great utility of fixing a missionary station at Fernando Po. I have travelled to a great extent in Africa, and I believe that you will be favourably received there. Mr. Clarke and Dr. Prince have had difficulties to encounter, arising from the climate, and I can sympathize with them, having often suffered from attacks of fever and ague. They have already effected one great benefit in putting down a system under which the inhabitants of Africa have long groaned. People have been flogged for not working for the very inadequate sum which was offered them; but this system has been suppressed. I have received letters from some of my old servants, which, if I had time to read, would astound you. They express great gratitude to Mr. Clarke, and call him the apostle of Fernando Po. Let me suggest one practical point. There is great danger on the coast of Africa, arising from the calms and currents; and I entreat you to make a special contribution for the purchase of a steam vessel. These evils may then be avoided, and the labours of your missionaries will be greatly facilitated. The miseries connected with the slave-hunts in Africa are far greater than are generally imagined. For every slave that is taken, at least four adult men and women are destroyed. The able-bodied men, from the resistance they make, are destroyed; and, therefore, it is usually only the weakest that are captured. A steamer will aid in taking there the word of God, by the diffusion of which, this enormity will be put down. I pray that God may pour out his blessing upon your exertions in this noble cause!

Dr. Cox said, that the suggestion made to them by Colonel Nicholls was a matter of great importance. He saw no reason why an effort should not at once be made to purchase a steamer. He begged to have the honour of putting his name first on the list of subscriptions for that special object. He had already contributed to the Jubilee Fund; but he should be happy to commence a separate subscription by giving £10 towards the end in view.

Other donations were then announced, for the same purpose, amounting to upwards of £200.

Mr. J. MERRICK (missionary from Jamaica to Africa) rose to second the resolution: My great great grandmother was brought from the coast of Africa in a slave-ship, and sold as a slave; and I now return to my ancestors to declare liberty to the captives and freedom to the slaves. When offering myself as a missionary for the African field, little did I expect that I should enjoy the pleasure of addressing so large and respectable an assembly of British Christians. I expected that I should have gone direct from Jamaica to Africa; but the Lord has appointed otherwise. When in my native land, I heard of

your efforts to promote the eternal welfare of Africans. The streams of your benevolence reached our shores: I, among others, largely partook of them; and, as a creole, I sincerely return you my thanks for all that we have received at your hands. We shall, I trust, never forget those through whose instrumentality these mercies have been imparted to us. When I call to remembrance what I have heard and seen during the last eight years, I wonder at the change which has been effected, and feel constrained to exclaim, "What has God wrought!" The sun of righteousness is daily growing larger in Jamaica, and sincerely do I hope that his rays will continue to shine till every family is brought to taste and see that the Lord is good. I am aware that the piety of our friends in Jamaica has been called in question; but if those by whom it is done, knew more of them, they would alter their opinion. When I remember the personal piety exhibited by many of our members; when I remember their supplications at a throne of grace; when in visiting their houses I saw the domestic altar, and the incense of prayer arising therefrom morning and evening, I cannot believe in the existence of that hypocrisy which some represent to prevail. When I think of the chapels, the school-houses, and the mission-houses which they have erected; when I see their efforts to send the gospel to a foreign land, I cannot think that they are such formal professors as many would make them out. It is a simple matter of fact that many do fear, and honour, and serve the Lord. I trust I can with truth affirm that the majority are adorning the gospel of our Lord and Saviour in all things, and "walking in the ordinances and commandments of the Lord blameless." It may appear strange to you to read the testimony of a Jamaica planter to the strictness of our church discipline. But I lately received the following note:—"Sir, An admitted member of your congregation, named Lewis Brown, did either wantonly or feloniously shoot three of my tame pigeons on Thursday morning, the 14th inst., two of which are dead, and the other wounded. He was witnessed doing so, and has no license to carry a gun. I can bring him under the cognizance of the laws, but think the censure of your strict church discipline will be more effective in preventing a repetition of such disgraceful acts, caused either by malice or cupidity. I am, Rev. Sir, your obedient servant, ROBERT ROACH, Bay Walk, Shinton Estate. July 16, 1842.—P.S. The pigeons were shot on the pass to the negro-houses." Surely when we have testimony from such a source, you will not think us very lax in this matter. None are admitted by us except those who in our opinion have been taught of the Holy Spirit. We may have doubts when the parties first apply to us for admission into the church; but when we see them walking

consistently with the profession they make, those doubts are overcome. Last year my father and myself baptized 340 converts; and, if we had had time to examine all the candidates who applied to us, I believe that we should have baptized 500. Not only have thousands been turned from darkness unto light, but a pleasing change has also taken place in the social condition of the people. Marriages at one time were few in number—the people for the most part lived

in sin; but this is not now the case; and the example set by the negroes is producing its due effect even upon the aristocracy. But my heart is in Africa. I long, I burn, I thirst for the salvation of my father-land—that country which is now a moral wilderness, but which, under divine influence, shall become the garden of the Lord.

M. L'INSTANT (from Hayti) briefly supported the resolution, which was then put, and carried unanimously.

THURSDAY EVENING.

The extent to which the preceding sketches have reached, forbids our giving more than a mere outline of the evening meeting at Finsbury Chapel, at which the treasurer, W. B. Gurney, Esq., presided. Prayer was offered by Mr. Nash of Drayton, who is about to proceed as a missionary to Jamaica. Mr. New of Salisbury then moved the following resolution, which was seconded by Alexander Fuller, who has left Jamaica, hoping to live and die among his negro brethren in Africa.

“That the undertaking of missionary efforts was urgently required by the condition of millions of our fellow-creatures in distant parts of the world, and that the knowledge subsequently obtained of the nature and results of idolatry, and of the power of the gospel to counteract and remove them, have fully proved that the exertions of our honoured fathers and brethren were eminently calculated to promote the glory of God and the best interests of men.”

This having been passed, Dr. Hoby moved, and Dr. Prince from Africa seconded the following:—

“That the state of the mission in the East Indies, where many millions of our fellow-creatures, through

the connexion of that country with our own, are peculiarly accessible; and the condition of Africa, where many millions are in the lowest state of degradation and wretchedness; alike call upon us to obey our Lord's command, ‘Pray ye the Lord of the harvest to thrust forth labourers into his harvest,’ and to entreat him to make the labours of all his servants of this and other kindred institutions, more abundantly successful.”

Mr. Davis of Bristol then moved, and Mr. Stovel of Prescott Street seconded the following resolution, which like the preceding was passed unanimously.

“That this meeting, recognising the hand of God in the past history of this society, in the qualifications of its first missionaries, in the fields of labour opened for them, in the honourable place they have been permitted to occupy in the translation of the scriptures, the education of the young, and the bringing of sinners to Christ, feels assured that the work is God's; and would humbly and gladly pledge itself to increased exertion in this holy cause.”

This terminated a series of meetings which afforded great pleasure to those who attended them, and which will conduce greatly, it is hoped, to the diffusion of missionary zeal, and the enlargement of the Redeemer's empire.

ACKNOWLEDGMENTS.

The Committee thankfully acknowledge a box, from Leeds, for the Rev. W. Knibb; a case of apparel and haberdashery, from How Street, Plymouth, for the Rev. J. May; a box, from friends at Lymington, for the Rev. W. Dendy's schools; a box of books, from Mrs. Payne, Frome, for the Theological Institution, Jamaica; a parcel of books (in canvas), from place unknown, for the Theological Institution, Jamaica; a parcel of useful articles, from a friend at Canterbury, for the Rev. W. Knibb; a parcel of useful articles, from Camberwell, for Mrs. Knibb; a parcel of apparel, from friends at Olney, for the Rev. Joseph Merrick; a bible, from Mr. Bland, for J. W. Christian, Fernando Po; a parcel of apparel, from young friends at Spaldwick, by Mrs. Browne, for Africa; two pairs of spectacles, from Mr. Salmon, for J. W. Christian, Fernando Po; and a Pilgrim's Progress, from W. L. Smith, Esq., for the same.

A parcel of books has also been received from Messrs. Duncan, Paternoster Row, for the Rev. A. Leslie; a parcel of books, from place unknown, for the Rev. J. May; a parcel of books, from Mr. Haddon, for the Rev. L. Lynch; a box of sundries, from Lewes, for Miss Davey; a case, from Hackney, for the Rev. W. Hume; a parcel from the Religious Tract

Society, for the Rev. J. Aveline; and a parcel of books, from the Sunday School Union, for the Rev. E. J. Francies.

N.B. *The Committee will feel obliged to friends who send boxes, &c., if they will kindly furnish full particulars—viz., whence and from whom sent, description and value of contents, and for what purpose intended—that they may be acknowledged accordingly, and properly entered at the Custom House.*

We are glad to learn that the misunderstanding between Mr. Taylor, of Birmingham, and the Committee of the Baptist Missionary Society, on the subject of Jubilee medals, has been satisfactorily adjusted.

Jubilee Medals may be had on application at Fen Court, 6d., 3d., and 1d. each.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of September, 1842.

<i>Annual Subscriptions.</i>		A Friend	1 0 0	Ingham	23 1 4
Allen, J. H., Esq.....	2 2 0	Salem Chapel, Rev.		Do., for Female Edu-	
Gibbs, S. N., Esq.....	1 1 0	John Carré.....	1 12 11	cation in India	0 10 6
Smith, Rev. J.	1 1 0	Lee, I. W.—		Lynn	11 2 3
		Mr. Hollis	1 0 0	Martham	1 6 0
		Mr. Cantlow's Box ...	0 7 0	Neatishead.....	2 1 6
		Longparish	1 13 0	Norwich—	
<i>Donations.</i>		Lymington.....	29 1 5	St. Clement's.....	33 1 9
Cole, Mr. W., Hackney		West, J. Esq. A. S.	1 1 0	St. Mary's.....	111 4 1
Road	1 10 0	Newport, I. W.....	7 3 10	Do., for Africa	6 0 0
Parsons, Mrs. G., Col-		Miss Symonds, for		Orford Hill.....	24 13 4
lected by, for Patna...	16 0 0	Africa.....	1 0 0	Salhouse	3 18 3
Wife of a Jamaica Mis-		Whitchurch	15 14 3	Stoke Holy Cross	5 0 0
sionary, saved out of		Winchester	1 11 10	Worstead	15 6 2
Household Expenses,				Do., for Orphan at	
for Africa	5 0 0			Lackyantipur.....	3 0 0
				Yarmouth	10 0 0
					311 15 7
<i>BEDFORDSHIRE.</i>		<i>HUNTINGDONSHIRE.</i>		Previously acknowledged	
Cotton End	15 0 0	Kimbolton.....	18 4 5	and expenses.....	294 13 6
Dunstable—					17 2 1
Cheshire, Mr. Jos. A.S.	0 10 0				
		<i>KENT.</i>			
<i>BERKSHIRE.</i>		Meopham, Collection ...	10 10 0		
Newbury, on account ...	10 0 0	Tenterden, Friends at...	8 12 0		
Wallingford	27 0 11				
Windsor—		<i>LANCASHIRE.</i>		<i>NORTHUMBERLAND.</i>	
Burness, Mr.	1 0 0	Bolton.....	14 10 0	Newcastle—	
		Liverpool, on account ...	80 0 0	A Warm Friend,	
<i>CORNWALL.</i>				through the Secre-	
St. Austell, balance	4 12 6	<i>LEICESTERSHIRE.</i>		tary, for Africa.....	25 0 0
		Loughborough	0 15 3		
<i>GLOUCESTERSHIRE.</i>				<i>NOTTINGHAMSHIRE.</i>	
Cinderford	3 10 0	<i>MONMOUTHSHIRE.</i>		Collingham	29 0 4
Coleford	59 8 7	Monmouth.....	2 9 5		
		Ragland.....	2 13 7	<i>SOMERSETSHIRE.</i>	
<i>HAMPSHIRE.</i>				Bristol—	
HAMPSHIRE, by Mr.		<i>NORFOLK.</i>		Broadmead, for Patna	4 0 0
George	25 0 0	Claxton	6 2 3		
Cowes—		Dereham	11 6 1	<i>STAFFORDSHIRE.</i>	
Miss Webb, for Africa	0 10 0	Fakenham	16 2 3	Hanley, by Mr. L. J.	
Jersey—		Do., for Africa	5 0 0	Abington	10 0 0
Albion Chapel Collec-		Foulsham	22 19 10		
tion	4 4 4				

SURREY.		WORCESTERSHIRE.		FOREIGN.	
Clapham, Society in aid of Missions.....	10 0 0	Astwood.....	15 3 5	Lockwood.....	F. E. 8 0 0
		Pershore.....	50 0 0	Scarborough, on account	60 0 0
				Shipley	4 0 0
				Sutton.....	8 15 6
WARWICKSHIRE		YORKSHIRE.		FOREIGN.	
Coventry—		Bradford—		Fernando Po, for <i>Chapel</i> ,	
Mrs. Franklin, for <i>Africa</i>	1 1 0	Dr. Caton, for <i>Africa</i>	5 0 0	<i>Africa</i>	25 19 0
Leamington—		Horsforth.....	3 1 0	Netherlands Missionary Society, by Rev. S. Müller, Amsterdam.....	125 0 0
Rev. O. Winslow.....	1 0 0	Hull, on account.....	75 0 0		
		Lockwood.....	8 15 6		

JUBILEE FUND.

The Contributions to the Jubilee Fund amount at the present time to about £23,000.

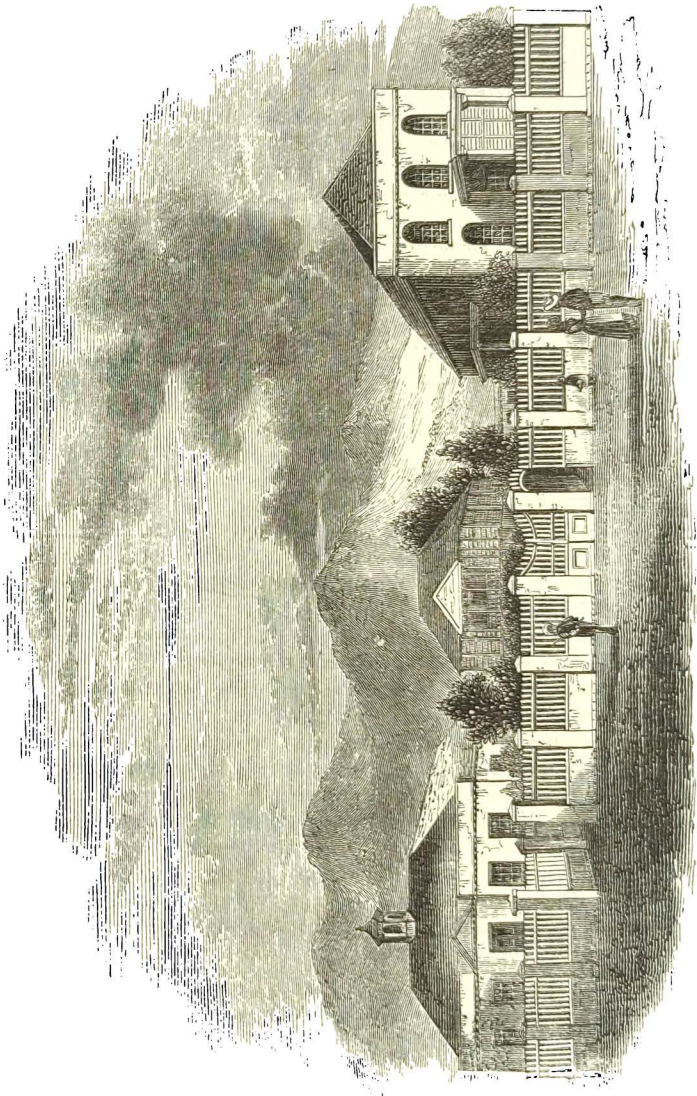
The following sums have been promised or paid since the last acknowledgment.

PROMISED.		PAID.		PROMISED.		PAID.	
Abigail, a Sicca Rupee.....		0 2 0		Chesham		29 0 0	
Anstie, P. Esq., Devizes.....		20 0 0		Caïne, a Jubilee Mite, by Rev. W. Lush		2 0 0	
A Friend.....		1 1 0		Cupar, Collection		4 0 0	
A Friend.....		1 0 0		Do., Young Ladies and Sunday School		2 2 0	
AJT		0 10 6		Colnbrook, Sunday School		1 0 0	
An Annual Subscriber of £10, for <i>African Miss.</i> , in Lancashire	50 0 0			Cordwell, Emma		0 8 7	
Artillery Street, Collection.....		2 11 0		Danford, Mr. John		10 0 0	
Acworth, Rev. J., and Family.....		20 0 0		Daniell, Rev. J. M., for <i>Missionary Vessel</i>	5 0 0		
A Friend (D.), by Mr. Hatchard Baptist Magazine, Publishers of, by Rev. W. Groser.....		10 0 0		Dumfermline, Collection.....		7 0 0	
Bedford, on account.....		66 16 10		Devonshire Square, Collection.....		19 18 6	
Bone, W., Cockermonth		1 0 0		Do., donations, on account.....		48 11 0	
Bridgend.....		10 14 5		Datchet		2 0 0	
Blyth, Thomas, Esq., Langham	50 0 0			Deptford.....		3 15 0	
Bolton, on account		5 0 0		Dawlish, a Jubilee Offering, through Rev. J. Angus.....		50 0 0	
Boro' Green, Collection		7 11 0		Daniel, Mr. Samuel	5 0 0		
Blunham, Collection		1 14 6		Eagle Street, Collection		20 7 0	
Do., Sunday School		1 0 6		Do., Donations		43 0 6	
Beilby, Dr. G. W., Monaghan		3 0 0		Do., Cards		21 7 1	
Brentford, New.....		15 5 0		French, Mr. Joseph	5 0 0		
Bewley		5 0 0		Fetter Lane, Collection		1 15 0	
B. S., Milton, near Grantham.....		16 9 0		Farsley		22 13 6	
Beckington.....		6 6 0		Folkstone		21 7 0	
Brompton, Collection		0 17 6		Freeman, Messrs. R. and T.		5 0 0	
Do., Sunday School		16 1 2		Ferne, H. B., Collected by		0 7 0	
Berwick		37 8 6		Female Servant, by Mr. Gipps.....		0 10 0	
Blackley Chapel, Yorkshire		1 5 0		Godwin, H., Esq., Bath		5 0 0	
Brough, Mr., Bedford		5 0 0		Godwin, Mr. Charles, do.....		2 0 0	
Bligh, Messrs., Whitechapel		5 0 4 6		Gurney, W. B., Esq., for <i>Missionary Vessel</i>	50 0 0		
Burt, Miss, Collected by		10 0 0		Gurney, Miss		4 0 0	
Buckingham		5 0 0		Green, Mr. Stephen, Lambeth		10 0 0	
Burton, Somerset		10 0 0		Griffiths, Miss, Collected by		0 4 6	
Cox, Rev. Dr., for <i>Missionary Vessel</i>	10 0 0			Gamlingay		5 0 7	
Collins, Mr., for ditto	21 0 0			Grey, Mrs., St. Heliers, Jersey		1 0 0	
Cardiff		56 12 0		Gotch, J. C., Esq., for <i>Missionary Vessel</i>	10 0 0		
Corsham		25 0 0		Highworth		10 0 0	
Chippenham		8 3 0		Hanson, Joseph, Esq		50 0 0	
Christiana, of Feltham		0 5 0		Do., for <i>Missionary Vessel</i>	5 0 0		
Canterbury		237 11 2		Hanson, Miss A.	1 0 0		
Do., St. John's Chapel		5 2 6		Hubbard, Mr., Luton		5 0 0	
Chelsea, Collection		5 17 0		Haddenham, Collection		2 4 6	
Carlisle, ditto.....		1 2 0		Hickson, Miss, Lincoln	100 0 0		
Chatbam, Brook.....		16 7 2		Hammersmith, Collection		8 12 0	
Camberwell, Collection		53 18 9		Hatcham, ditto		4 4 0	
Do., Donations		36 6 0		Hatchard, Mr. J. G.		10 10 0	
Do., by Miss S. L. Rawlings.....		1 8 6		Harlow, balance		0 17 0	
Do., Girls' School		1 2 6		Hamilton, Mr., Youghal		3 0 0	
Do., Fancy Sale, by Miss A. M. Hanson and Misses J. and E. Rawlings		6 10 0		Hodges, Mr., Poole		1 0 0	
Cheltenham, Countess of Huntingdon's School		1 1 0		Halford, Mr. J. F., for <i>Missionary Vessel</i>	10 0 0		
				Harwood, Mr. J. A.	5 0 0		
				Jubilee Meetings in London:—			
				Park Street, paid in as amount of sundry Collecting Cards		84 16 5	

	PROMISED.	PAID.		PROMISED.	PAID
Park Street. Collection after Tea Meeting		3 19 6	Mrs. Payne, Missionary Box		1 13 1
London Tavern, Lecture, Collection		7 12 3	Q. H., 28531		5 0 0
Do., Public Breakfast, do.		2 5 0	Quainton		3 4 0
Finsbury Chapel, Sermon, do.		20 9 4	Romford, Cards		3 0 9
Do., Juvenile Meeting, do.		9 0 7	Roe, Mr. F.	5 0 0	
Surrey Chapel, Sermon, do.		34 16 0	Ring, Eliza, Phipps' Bridge		1 10 0
Exeter Hall, Meeting, do.		93 13 8	Russell, Rev. Joshua, for <i>Missionary Vessel</i>		10 0 0
Finsbury Chapel, do., do.		33 14 6	Romney Street, Westminster		2 7 6
Jones, Mr. Charles, Vassali Road, for <i>Africa</i>	5 0 0		Rishworth, Collection		4 1 0
Islington Green, Collection		8 5 4	Stancomb, W. Esq.		100 0 0
Ickford		0 16 8	Sherring, R. B., Esq., additional	100 0 0	
Keppel Street		25 0 0	Do., for <i>Missionary Vessel</i>	50 0 0	
Kettering, by Rev. J. Jenkinson		2 2 0	Sharnbrook, Sunday School		1 16 0
Kingston, Collection, &c.		11 0 0	Salter's Hall, Sunday School		2 16 0
Kensington, do.		28 12 2	Skerrett, Mr., Chelsea		100 0 0
Kingshill		1 5 0	Shakespeare's Walk, Collection		11 5 0
Kitson, Mr. W.		5 0 0	Smith, Mr. G. M., Chipping Norton		5 0 0
Lawrence, Miss E.		10 10 0	Smith, Miss M. E.		1 1 0
Loughton		211 4 4	Stiles, Mr. W.	5 0 0	
Langham	50 0 0		Staines, Collection and Cards		8 0 0
Long Crendon, Collection		2 0 0	Smith, Rev. Thomas, and Mrs. Smith		2 0 0
Long Buckley		20 0 0	Shayer, Mr. W. C.	1 0 0	
Llanthwy, Collection		4 11 0	Swinstead, Mr.	5 0 0	
Lambeth		24 15 0	St. Albans, on account		50 0 0
Do., Sunday School		4 10 0	Stearne, Rev. Dr., for <i>Missionary Vessel</i>	10 0 0	
Do., a Sunday School Teacher, by Rev. W. Fraser		5 0 0	Spanish Town, Jamaica, for ditto	50 0 0	
Leicestershire		309 9 0	Somersetshire, on account		16 19 0
Llanello		17 0 0	Tring, Rev. C. Smith's		7 2 0
Monmouthshire		19 11 2	Thomas, Mr. Joseph, Card by		4 1 0
Marlborough, Mr.		52 10 0	Thomas, Mr. A., do.		0 16 0
Marlborough, Mrs.		21 0 0	Tranter, Mr., Luton		1 0 0
Melksham, on account		52 10 6	Trinity Chapel, Borough		27 12 9
Morris, Richard, Esq., Clapham		5 0 0	Tosswill, C. S., Esq., for <i>Missionary Vessel</i>		5 0 0
Montrose, Collection		0 12 0	Tiverton		24 3 4
Murch, Rev. Dr., for <i>Missionary Vessel</i>	5 0 0		Tetbury, Collection		1 0 0
Medley, Messrs., Liverpool		10 10 0	Tubermore		11 15 1
Monaghan, a Friend		3 0 0	Tottenham		70 0 0
Maze Pond, Collection		16 7 6	Totlebank		14 3 6
Giltman, W., Esq.		20 0 0	Uppottery		2 0 0
Jubilee Boxes		0 15 4	Uffculme, Collection		3 14 0
Deedy, Mrs.		1 0 0	Urquhart, Mr. Thos., Liverpool		1 1 0
Fisher, Mr.		1 0 0	Vines, Mr. Jos., Stepney		10 0 0
Cards		51 3 9	Vines, Miss, Collected by		0 15 0
Manchester, Sunday School		20 6 1	Wellington, Somerset		74 10 2
Margate		100 0 0	Wheeler, J., Esq., Salisbury		1 0 0
Mill End, Collection		1 15 6	Wills, Miss		20 0 0
Nebo Penycae		3 14 6	Wright, Mrs., Bolton		0 10 0
Newton Abbott, Collection		1 8 0	Warmington, Mr. Joseph	20 0 0	
Norfolk		800 0 0	West, Mr., sen., Amersham		0 10 6
Nash, W. W., Esq.		21 0 0	Winscombe, Collection		4 4 0
Nash, Mrs. W. W.		50 0 0	Watson, Miss, Card, by		5 0 0
Nicholls, Lieut.-Col.		1 0 0	Watson, Messrs., and Sons	30 0 0	
Phillips, Mr. Joseph, Card by		2 17 6	Westbury Leigh, by Rev. S. Evans		15 13 2
Paxton, Mr. John, Berwick, for <i>Africa</i>		100 0 0	Warminster, Collection		16 1 8
Prescot Street, Collection		9 1 10	Walworth, Lion Street, Sunday School		0 15 8
Packer, Mr., Walworth		5 0 0	Windsor		17 15 6
Peak, Miss, Collected by		3 0 0	Wallis, Rev. Joseph, and Mrs. Wallis		5 0 0
Pontifex, Mr.		5 0 6	Woolley, Miss E. M., Card by		4 8 6
Penknapp		14 18 0	Waddesdon Hill		8 10 0
Park Street, Collection		13 15 6	Wilkinson, R.	1 0 0	
Pritchard, Rev. G., a Family Contribution, by		10 2 6			
Payne, Mrs.		20 0 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 Parkes, Esq., Richmond-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.



BAPTIST MISSION PREMISES, SPANISH TOWN, JAMAICA.

BAPTIST MISSION PREMISES, SPANISH TOWN, JAMAICA.

WE are indebted to our valued friend, Mr. Phillippo, by whom the whole of these premises have been erected, for the following explanatory observations on the annexed engraving.

“The building seen to the right of the plate, is the chapel, which, with an addition in the form of an octagon at the end, not visible, and which is chiefly occupied by Sunday school children and teachers, will hold about 2500 persons. To the left is seen the Metropolitan School Establishment, which contains three rooms, and in which are conducted four educational departments, irrespective of the Sabbath school, which numbers upwards of 600 scholars. Here are a normal school, a boys’ school, a girls’ school, and an infant school; conjointly accommodating full 350 scholars. In the centre of these two buildings is the residence of the missionary. These, with other buildings not seen, together with an extensive burial ground immediately connected with the premises, are valued at £10,000.

“The station was commenced by the Rev. Thomas Godden, in the year 1819, who collected a church numbering about 250 members. Mr. Godden returning to England on account of ill health, where he died shortly after his arrival, was succeeded by Mr. Phillippo in 1823. Serious obstacles being opposed to Mr. Phillippo’s entering upon his ministerial duties during the first fourteen months of his residence at Spanish Town, he commenced arrangements for the establishment of a Day and Sabbath School, in accordance with the objects and plan of the British and Foreign, and Sunday School Union Societies, the first of the kind, with the exception of a day school on the same plan begun by his missionary brother, Mr. Coultart, in Kingston, that was established on the island. These schools have been carried on almost uninterruptedly, and with great vigour and success, to the present day, producing advantages to the lower classes of the population throughout the neighbourhood especially, that cannot be fully estimated. At different periods successively, similar institutions, attended by similar results, and which for some years past have been six or seven in number, were founded in different parts of the district. Including the three departments at Spanish Town, where three separate teachers are employed, the present number is *nine*, containing upwards of 1000 children, independently of the number connected with the Sabbath schools, nearly as numerous, who are not here included. Spanish Town station has also originated, since 1823, nearly twenty other stations, several of which are among the most important and prosperous on the island, having, in addition to other circumstances, become the parent and centre of surrounding ones. The following are the statistics of the district for the past year. Baptized during the year 228. Clear increase 177. Total number of members 3246. Number of inquirers 1880. Day schools 9. Sabbath schools 7. Day scholars 1091. Sabbath scholars 1171. Missionaries 3. School masters and mistresses 13. Native assistant missionaries included in the list of school masters and mistresses 5. Stations in all 9.”

EAST INDIES.

CALCUTTA.

In a letter dated September 16th, Mr. Thomas says, "The brethren and sisters are all in pretty good health: mine has greatly improved, notwithstanding I have been obliged to try it to the utmost in my efforts to bring up the arrears of business occasioned by my late illness. My dear partner and family also are in good health."

Mr. Evans, at the same date, writes thus:—

In both my church and the Benevolent Institution, I find much to encourage the prayer of faith and the energetic effort. A few sabbaths ago I had the pleasure to receive one by baptism, and there are about three or four more who expect soon to honour and follow the Lord. May the number be greatly increased.

I hope we shall soon hear of additional brethren for India. Amidst all your praise-

worthy efforts for Jamaica and Africa, do not forget the perishing millions of degraded India. I feel more than ever convinced that there is very much to encourage the devoted servant of Christ in the present condition of this country. I would I had time to state why I think so, and to encourage the Committee in relation to our mission here, but this cannot be done until I have a little more leisure.

NATIVE INSTITUTION, INTALLY.

Mr. Small gives the following account of his labours among his youthful charge in a letter dated Intally, August 8, 1842.

God has been very gracious to my dear partner and myself, ever since we left the shores of England—both as it regards health and in respect of the friends and fellow-labourers, and sphere of work to which we have been led. Oh, that we were both more fitted for our work! For myself, at least, I feel that much more preparation is required. I need to be much more *refined*, that I may be rightly fitted for the Master's service. Neither my mental nor physical powers are strong, but if they were only more consecrated and sanctified, I know I should have both more happiness and more prosperity in God's blessed work. I have not made that progress in the language which I had hoped, and which you, and others too, may have expected I should have made before this time. But whatever we may plan or desire, we must be content to follow the *leadings of Providence*, and improve opportunities and talents according as they are afforded. I have had very little time for *study* ever since I was harnessed to my work. The sole charge of one, and, for several months, of two large and important institutions, along

with occasional English preaching and other work, has in general left but the *frag-ends* of time and strength (never very robust, but certainly not improved by this climate) to the acquisition of a language perhaps one of the most difficult for a foreigner to master so as properly to speak it. However I still go on, slowly but perceptibly advancing; and meantime I have the satisfaction to know that I am occupying a post of both present and prospective usefulness, which there is no one else able to take at present, being every one otherwise fully engaged. I forwarded a Report of the Institution to you and several others of the Mission Board. I hope that they will all be made *use of* and *useful*. The greatest difficulty and drawback connected with the school, is the want of funds and of interest taken in it. It is often confounded at home, I think, with the native Christian institution. They are quite distinct, and separate collecting-books should be put in circulation, as well as public collections made, for each.

Do say something in the Herald recommending subscriptions and collections for *specific*

objects, and, as far as you are convinced of it yourself, state the importance, particularly as regards mission work in *India*, of Christian institutions for the *education* of the natives. All who have directed their attention to the subject here, are becoming more and more impressed with the conviction that this is the most hopeful, and, therefore, most important sphere of missionary labour. A desire for bibles, and Christian tracts and books, as well as for instruction by every other means, is daily on the increase; more, I believe, as a natural and necessary consequence of the education received at *missionary* schools (not government ones, or those got up by Hindoos and Mahammedans designedly to exclude our blessed faith and precious bible)—more, I say, in consequence of Christian institutions for the young than even of the divinely appointed means of preaching, or of the translation and distribution of Christian works. Not that these schools, or any of the other media of communicating knowledge, are sufficient of themselves, or should be attended to, to the exclusion of the others, but that, in the *present* state of *India*, and from the peculiar character of the Hindoo mind, they promise to be more extensively and more *intensively* efficacious. But one of the excellencies of the system pursued, at least in the *Intally* Institution, and I suppose, more or less, in the missionary schools in general, is this, that *all* these various means are brought to bear upon the *young immediately*, and, through them, indirectly on their parents and older relatives. The schools almost every where are opened every morning with prayer. This calls down the aid of *heaven* to our help. We acknowledge (as who have had more reason to do than missionaries in *India*?) the insufficiency of the word without the Spirit for salvation; man's weakness, our dependence on God's blessing. We plead the *promises* of scripture, and lay the wretched case of the listening idolaters before the God of grace. Then, with *us* at least, a short portion of the scriptures is read, and, when I officiate, this is applied and illustrated, in the most homely, simple way I can. I should have said, this *precedes* the prayer (not follows), and so their minds are better prepared for attending to and understanding the petitions which are offered. Having, as our head teacher, a pious and experienced Christian (an East Indian), and a member of Circular Road Church, I have perfect confidence, should any thing prevent my being present, that all will go on as usual. He, and one or other of the young native Christians who are engaged as teachers, conduct the worship in Bengali each alternate morning, when they simply read and pray. The whole service seldom exceeds ten minutes or a quarter of an hour; so that the boys can neither feel wearied nor grudge the time which might otherwise be

employed at lessons. Here then is *preaching*; *short* sermons it is true, but perhaps as well remembered and understood as many longer ones to older heads. It is "here a little, there a little, line upon line, precept upon precept." Then the first hour is occupied with the bible in English, along with catechisms and verses. Once a week (on Monday) each class reads, at the *Bengali* hour, the same scriptures in their *own* tongue, which they had read the previous week in English. None but Christian teachers are allowed to explain the bible. It is an advantage our institution has to have such. But Christian instruction does not *end* with this. *All* the class books are leavened and pervaded with those truths which tend to happiness and holiness, both in this world and the next. The highest boys write essays, generally by their own choice, on moral and religious topics. And the evidences are carefully taught, and difficulties and objections (which are freely allowed to be stated) refuted or removed. We have always a store of tracts and scriptures, in English and Bengali, which are occasionally distributed to the boys (or given when requested), the size and number being adapted to the age or seniority of the class. It is interesting to trace the progressive and varied effects of the truth on the minds of the boys and teachers. At first the aversion to God's truth (natural to all), aided by prejudice, is observed; then a long season of obstinate indifference; then the kicking against the pricks, sneering, objecting, opposing, and, lastly, either a period of anxious and prayerful inquiry, betokening a work of grace going on within, which generally, though not till after *many* days, results in conviction, conversion, and profession, or else a settling down into hardened indifference or open and avowed infidelity or idolatry. There are one or two young men of the highest class, who are in a very interesting state of mind at present, anxiously searching the scriptures and inquiring after salvation and the truth. And the school pundit (who does not understand English at all, and whom I have, therefore, referred over to Mr. Wenger for fuller and freer discussion than he and I can easily carry on) is also at present in a most hopeful and interesting state. The Sanscrit and Bengali Testaments he has read nearly through, as well as large portions of the Old Testament in Bengali. But God only knows what may be the issue. It is a rare thing for *Pundits* to be *anxious inquirers*. Thus you see *all* the modes of communicating religious truth are employed at this institution. But we look more to the future than the present, for results. If it please God to bring home the knowledge received to the hearts and consciences of many of these lads, who are likely to be more useful in imparting it to their fellow countrymen? And, any way, the beneficial influence of Christian

education must be exhibited in time on the widely leavened mass. I have a class for an hour and a half before breakfast, for youths who are engaged in offices through the day. And from ten to four, I am engaged in teaching and superintending at the school. The

attendance averages from 80 to 100. We have three professing Christian teachers, and three Hindoos. I hope occasionally to report to you how we are getting on. But for the present I must conclude.

HOURAH.

Mr. Morgan, who continues to itinerate in this populous district, writes thus:—

Two have been lately added by baptism to the English church; both are the children of pious parents and doubtless the subjects of many prayers. The parent of one was for many years a member of this church, the other is a native of England, but has been in this country for some years, engaged in the nautical profession.

From this instance pious parents may derive additional encouragement to persevere in prayer. Many a youth whose conversion at home appeared hopeless has, under the divine blessing, even in India been brought to the knowledge of the truth; and pious persons, while contributing to missionary societies, seldom think that they are furnishing the means of meliorating the temporal and spiritual condition of those that are dear to them by the ties of consanguinity, while far from their country, friends, and home.

In reference to my labours among the heathen; I continue to distribute the word of God and to preach, and in most places find good congregations. It is evident that a spirit of inquiry is abroad, knowledge is increased, and many are running to and fro. I meet with many who are convinced of the truth of Christianity, and willing to renounce Hinduism, but dare not displease their friends upon whom they are dependent for subsistence and success in life.

A respectable young man visited us for some time, and when he went home, he took with him some tracts which produced a sensation in the village. I had mentioned to him some of the contradictions and falsehoods that are contained in the shâstras; these were his artillery, and the people were anxious to know in which shâstras these contradictions are to be found. I wish that there was a small Bengâli tract containing some of the most obvious astronomical, philosophical, and moral falsehoods contained in the shâstras, including a reference to the shâstras themselves.

Sayings and doings among the Hindus.

While preaching on the road, a brâhman came forward and said, All we see is God; men, trees, beasts. I asked him, Is a child a part of God?—Yes: Is a jackal a part of God?—Yes. But jackals eat children, therefore God eats himself. He was next asked what were the perfections of God; he answered,

The same as those of man. Is God guilty of theft? Yes, he can do what he likes, because he is God.

Here a party of other young brâhmins came forward and said, "Your Christ is not better than our Krishna, because he commanded his disciples to steal an ass. We allow it is true that our Krishna stole the dhoobâs clothes, and your Christ stole the ass, and one is as good as the other." Seeing that it was useless to argue, I said that they were sinning against the dictates of their understanding and conscience, and urged them to repent before they would have to stand at the bar of him whose name they were then blaspheming.

Another time I was speaking of the multiplicity of views among the Hindus, as to the way of salvation. A man answered by saying, "So are the Christians likewise divided in their sentiments as to plurality of Gods; we assert no more than you do. Christians assert that the Father, Son, and Spirit are one; so all the debâtâs are only emanations of Brahma; they are like the darogâ, mâgistrate, session judge and saddar dewany amin." My reply was: "All the operations of the trinity are characterized by oneness of will and of actions; but your gods made war against each other, killed, cheated and injured one another, which at once destroys the belief of their oneness."

Females.

I am induced to think that the females of this country, though ignorant, degraded, and in comparative bondage, yet are often anxious to hear what we have to say, and to know what Christianity is. While I was lately speaking on the impossibility of obtaining salvation by the Ganges, an elderly female came forward and put to me several questions, and ultimately acknowledged that men cannot be saved by bathing in the Ganges, but by fixing the mind upon God. At another time a female with a child in her arms accosted me in the road and asked for a book. The request being very unusual, I asked her if she could read; she replied in the affirmative. Being surrounded by a goodly number of people, I requested her to read, which she did with great correctness; this being a favourable opportunity, I endeavoured to impress upon the mind of the peo-

ple the degraded condition of Hindu females, and the value of education. I have since presented her with a copy of the New Testament, which she received with apparent gratitude and pleasure.

It was indeed an interesting sight to see a poor Hindu woman reading the word of God in her own language, surrounded by her benighted countrywomen, gazing with astonishment.

Scenes at Bandá Ghát.

It was on the last day of 1841, that I went to Bándá Ghát, and saw four venerable females brought there to die. They were shivering with cold and their grey hair was streaming in the wind. They appeared to me to be simply labouring under the infirmities of old age, but were continually requested by their relatives to look at the Ganges and to drink the water. Upon expostulating with them on the cruelty of the practice, the only answer that I had was, "This is our custom." Ere I left, the sun had descended below the horizon, and the shadows of the night were stretching forth to hide this cruelty, and the accomplishment of the murder of those once tender mothers, by exposure and want of proper nourishment. Oh! how happy are they who hear the joyful

sound, who in their dying hour are treated with kindness and compassion!

I lately witnessed another scene that fully confirms the opinion, that some of the Hindus lose confidence in the Ganges in the hour of death. A brahman was placed on a bed, surrounded by many natives and relatives; his frame was emaciated, his eyes sunk, and it was evident that the hour of departure was at hand. After my conversing with the relatives for some time and requesting their acceptance of some tracts, the dying man opened his eyes and seeing a tract, requested that it might be given to him, and continued to read until it was taken from him. I then approached the bed and said that we are all sinners, but Christ has died for men and endured their punishment, and that he is the only Saviour; the poor man listened with the greatest avidity and seemed anxious to know the way of salvation. His relatives hearing and seeing this, became alarmed and ordered me away, saying, "He does not want your religion."

I gave them to understand that I was on the public Ghát, and had as much right to be there as they had, and continued to address the people. The fact of a dying brahman in sight of the Ganges, reading a Christian book, seemed to fill all with astonishment.

MONGHIR.

DEATH OF MRS. JOHN PARSONS.

The following account of this afflictive event is transmitted by our bereaved brother, Mr. John Parsons, in a letter dated September 8, 1842.

On the 22nd of last month she was permitted to give birth to a living son, and for two or three days her state of health appeared favourable, but on the fourth day strong fever came on, and her whole frame having previously been in a very weak and exhausted state, she sunk rapidly, and breathed her last at twenty minutes past eleven on the 26th of August.

For many months her state of health has been far from good. Ever since her very severe illness, about this time last year, she has been the subject of great weakness, and we naturally looked forward to the above time with great anxiety. But I have the unspeakable satisfaction to know that in her mind this anxiety has been connected with a complete and simple reliance on the atonement of Christ, and on the wisdom and goodness which ever have and ever must mark the dealings of our heavenly Father's hand. So that she has contemplated the probability of her decease with the greatest composure; and I have joyfully witnessed the evident ripening of her Christian graces, and the maturing of her character, the heavenliness

of her disposition, and the simplicity and ardour of her attachment to the cause and people of God. Her memory is cherished by our friends here as of one with whom they "took sweet counsel together," and in whom they discerned very much of the image of Christ. Though a wandering and delirious state for the last few hours deprived us of the last valued expressions of her faith and peace in God, yet the remembrance of her life affords a more solid ground of satisfaction. With as much certainty as it is possible to attain, do I know that she is now in the full possession of that felicity to which she often looked forward with rapturous joy. Our union has been one of uninterrupted and growing affection and oneness, and the parting is bitter indeed; yet I desire to bless the goodness of a covenant God, who has wonderfully supported my mind, and afforded me much consolation and peace.

Our ever kind and affectionate friend, Mrs. Lawrence, has taken the charge of the dear infant, to whom we had given the name of our late respected secretary, my beloved uncle. He appears, at present, healthy and

thriving. For him and for myself I sincerely entreat the prayers of my dear and respected brethren in Christ of the Committee, and of all who feel a sympathy in the joys and afflictions of missionaries.

Brother Lawrence is still, through mercy,

pretty well, but Mrs. L. is a great sufferer, and I fear her constitution is giving way under almost constant pain, endured with most admirable and exemplary patience. Mr. Moore is not in the station at present, but was pretty well when I heard.

CEYLON.

EMBARKATION OF MRS. HARRIS.

Our readers will learn with regret that the health of Mrs. Harris, which has long been delicate, is now so greatly impaired as to necessitate her immediate return to this country. She embarked at Colombo, on board the *Iris*, on the 22nd of July, being attended to the vessel by Mr. Daniel, who says, "She bore the fatigue of embarkation better than could be expected. We put her into a palanquin, and having conveyed her to the wharf, deposited the palanquin in the boat with Mrs. Harris in it, till she arrived near the vessel. She was then hoisted by chair into the ship, and from thence into her cabin and bed."

Mr. Daniel consulted a medical gentleman in Colombo respecting her case, who confirmed the opinion that had previously been given, that she cannot bear the climate of Ceylon. He stated that "nothing should delay her embarkation, and that nothing is so likely to effect her recovery as a voyage to her own land, and a residence there." Mr. Harris remains at his station awaiting the arrival of his successor.

Letters have been received also, apprising us that our valued friend Mr. Daniel is greatly enfeebled by his long continued labours; and that it is feared that ere long a suspension of his exertions for a season, if not an entire change of climate, will become absolutely necessary.

SOUTH AFRICA.

GRAHAM'S TOWN.

In a letter to Mr. Russell, dated Graham's Town, July 29th, Mr. Aveline gives the following account of the zealous exertions which he and his friends in that district have made on behalf of the Jubilee Fund.

I wrote a short time since to my friend Mr. Groser, when I informed him of the receipt of your letter, and of my cordial concurrence with the proposed Jubilee celebration; as also of the readiness with which my people coincided in my views.

I have now the very great pleasure of informing you, that on Monday evening last we held a Preparatory Jubilee Meeting, at which more than three hundred and twenty-six pounds were instantly subscribed. Some more subscriptions will, I am persuaded, come in; and it is our intention to have jubilee sermons preached, and a public meeting, at the season you propose, when congregational collections will be made. As some of the larger subscriptions will be paid in two instalments, it is our purpose to send you one remittance immediately after the ensuing services; that is, in the first week of

October, with the hope that you will receive it by the close of the year. At that time I will also furnish you with the names of the subscribers, with the respective sums attached. I cannot but suppose that you will feel surprise and pleasure at these spirited efforts of my friends; some of whom have respectively subscribed the sums of £75, £70, £50, £25, &c.

The meeting, and its objects, were warmly

supported by Christian ministers and friends of various denominations, who, besides their advocacy, contributed sums of various amount expressive of their cordial furtherance of our proceedings. The Rev. Messrs. Shaw, Bogue, and Thornley Smith, of the Wesleyan Society, Locke, of the London, and Hepburn, of the Glasgow, all spoke in the most friendly manner; and it was altogether as delightful a meeting as could be wished.

WEST INDIES.

JAMAICA.

SALTER'S HILL.

The following information respecting the natives of Africa, at present connected with the church at Salter's Hill, is given in a letter from Mr. Dendy to Mr. Clarke, dated September 16, 1842.

I am fearful that I shall not be able to add much to your stock of information relative to Africa movements in Jamaica, but I must not delay longer, but give you the little I have been able to collect. I have been through the church to see the number of Africans among members and inquirers, but am fearful that the classification will not be very distinct, as I am not acquainted with the geographical location of different tribes; I think, therefore, that they will be rather mixed. I give you them, however, as I have gathered them.

Koramantees,	Members	19	Inquirers	7	Total	26
Eboes	119		15		134	
Papaws	17		2		19	
Bondas	3		—		3	
Mandinjoes	5		2		7	
Warnee	1		1		2	
Kongos	29		25		54	
Guineas	40		11		51	
Chambas	6		1		7	
Nangos	5		—		5	

Housa	Members	1	Inquirers	—	Total	1
Moko	5		4		9	

Total number from Africa connected with the church at Salter's Hill, Members 250, Inquirers 68. Total 318.

I could not obtain the particulars of the number of those who remember their native tongue, but should think the greater part of them; but most are getting into years, with the exception of a very few, who came in recent vessels captured by our men-of-war.

I do not know any in my own congregation that I could recommend at present as suitable for Africa. The feeling appears to be good, both among Creoles and Africans. There is also a desire among the young that Africa may be benefited by the gospel; and if a missionary spirit be infused into the young, we may hope that it will be carried on until of maturer age, and that they will infuse the same spirit into the next generation.

BROWN'S TOWN.

The following extracts from a letter, written by Mr. Clark of Brown's Town to Mr. Haddon, exhibiting in a few sentences the effects of divine truth among the people of that district, as they have fallen under his own observation, will be read with great pleasure.

We are going on here as usual. We have much to bless God for, and many things to mourn over. God has done, and is yet doing, great things for us—our enemies themselves being judges; but we are far from being per-

fectly pure. There are not the same evils in our churches as at home, yet there are evils which make us feel that we must not be content with our past attainments, but that we must vigilantly press onward to things that

are before. The contrast—intellectually, morally, and spiritually—between the state of the people when I came to the island, seven years ago, and at present, is amazing: to those who have been longer on the island it is more wonderful. When I came here in 1835, the greater part of the people in this neighbourhood were living in open sin—very few could read the word of God, still fewer felt its power to their conversion—deceitfulness, lying, dishonesty, drunkenness, and moral degradation in almost every form prevailed. And these evils in the *many*, appeared the more striking from contrast with the *few* who had passed from death unto life, and from contrast with other parts of the island where greater religious advantages had been enjoyed. But the seed which had been sown in 1831, by Mr. Nichols, before he was driven away by the violence of persecution, and in 1834 and 35, watered by Mr. Coultart, sprang up, and has to this time produced fruit to the glory of God. If the decided change in hundreds—if not thousands—of persons is not owing to the Spirit of God applying the word to their hearts, I know not to what it can be ascribed; and if not (as regards those connected with baptist churches at least) to the agency of baptist missionaries, and the co-operation of the active members of their churches (the despised deacons and class-leaders), I know not to what system of means the results produced can be attributed. Twelve years ago this whole district was enveloped in grossest darkness; the gospel had never been preached in it (unless by some accident, of which I never heard, in the church of England); the people's souls had never been cared for; no means had been employed for their enlightenment or conversion: they were heathens in the strictest sense of the word. Now, out of 12,000 people, 5000 are to be found every sabbath

in baptist chapels, and 2 or 3000 at other places. A large portion of these can read the word of God; have given up their former sinful habits, such as adultery, drunkenness, dishonesty, lying, &c.; are respectable members of society; have family prayer in their houses; send their children to schools; contribute liberally to the cause of God; make a profession of religion, and so conduct themselves as to gain the confidence and esteem of all around them. I would then appeal to any reasonable man, to what can so mighty a change be attributed? The people themselves say it is to the religion of Jesus Christ. Is their testimony to be relied on? If not, some other cause ought to be assigned for it. I know not, nor have I ever heard, of any other adequate to the effect produced. The despotic, superstitious influence of ambitious and ignorant men, such as the leaders are said by some to be, could never produce such a mighty change. Giving tickets to those who profess to be inquiring after the truth, and baptizing them when they profess repentance towards God and faith in the Lord Jesus, could not do it. But as the gospel has produced similar effects in other parts of the world, it is but fair to infer that like effects here result from the same cause. And we bless God that it is so. He visited the people in their degradation and misery; he brought them out of the horrible pit and the miry clay; set their feet upon a rock, and put a new song into their mouth. They were not a people, but are now the people of God; they had not obtained mercy, but now they have obtained mercy; and if it be our happy portion to stand at last before the throne of God and of the Lamb, we shall there meet with many thousands of members of baptist churches in Jamaica, and unite with them in ascribing all the glory to God, and casting our crowns at the Redeemer's feet.

HOME PROCEEDINGS.

Our readers are apprised of the noble determination of our brethren in Jamaica, to cease to draw pecuniary supplies from this country. It is now by the voluntary exertions of the churches alone that the baptist ministers in that island are supported, and enabled to continue their labours among the surrounding population. At an epoch so interesting and important, it has appeared desirable to the Committee to address to the church some valedictory observations: the following letter has consequently been prepared and forwarded.

The Committee of the Baptist Missionary Society to the churches of Christ in Jamaica, raised by the labours of that Society.

DEARLY BELOVED BRETHREN,—

Often as you have engaged our affectionate

and anxious thoughts, we know not that we have ever felt concerning you, either more ardent gratitude or more deep solicitude, than at the present moment. Through the goodness of God, and his copious blessing on the labours of thirty years, you have been con-

ducted, through manifold afflictions, to a state of prosperity and peace which cannot be viewed without grateful admiration of divine mercy; and at length you have made known to us your resolution to sustain, without further aid from us, the entire expenses of the work of God amongst and around you.

We rejoice in the step you have thus taken. We are happy that, in point of resources, you are able to undertake so serious a responsibility; and we are still more happy that God has given you the fidelity and zeal to assume it. We are not altogether unacquainted with the difficulties amidst which you stand, and we highly esteem the devotedness to the cause of God which you have herein manifested. May God accept your consecration, and smile upon your toils!

Do not imagine for a moment, beloved brethren, that your separation from us *as a society*, will be accompanied by any alienation of our hearts from you. You are still as dear to us as ever, as joint partakers with us of the grace of God; and, while we are expending on regions yet destitute of the gospel (and partly on your father-land) the resources which your zeal has set at liberty, we shall most unfeignedly rejoice in at once beholding your prosperity, and receiving your co-operation. It is, in truth, as an expression of our sincere and ardent love to you, that we present to you this parting address; and we are sure that you will receive kindly the words of serious and affectionate counsel which it will contain.

You are quite aware that representations have been made, both to the world at large through the press, and to us in a direct manner, unfavourable to your Christian character, both as individuals and as churches. We have been told that cases of gross superstition abound among you—that you consider yourselves as purchasing your inquirers' or members' tickets—that you carry them about with you with a superstitious reverence, and mean to have them buried with you, as a passport to heaven—that you rest in church-membership, and in the forms of religion, without having any experimental knowledge of Jesus—that, under the cloak of religious profession, you indulge unbridled tempers, and allow yourselves in vicious practices—and that you glory only in being baptists, without caring to be Christians. So far have these representations been carried by some parties, that it has been said nine out of ten among you have no real religion. Accusations have been specifically directed against the deacons and leaders in the churches; and of these officers it has been publicly asserted, that the great majority are ungodly men, and that they commonly employ the influence of their office at once to indulge and to screen their vices.

Knowing the pious and devoted character of the brethren whom we had sent to labour

among you—"men who have hazarded their lives" for the diffusion of the gospel in Jamaica—we never believed—we could not believe—these accusations. Promptly and earnestly, indeed, did we feel ourselves bound to make inquiry into them, and we have been rejoiced on all occasions to find that they cannot be substantiated. The unsolicited testimony of men of unimpeachable judgment and impartiality—we refer to the published works of Messrs. Gurney, Sturge, and Candler; the well-attested results of your own church discipline, as apparent in the annual returns of the Association; and the maxim of divine authority, that a tree is to be known by its fruits, have concurred with our specific inquiries to satisfy us of the general falsehood of the charges which have been brought against you. But you must permit us to say, that *we should have been overwhelmed with affliction if they had been true*. We, in common with yourselves, are baptists; but we know that, in Christ Jesus, nothing availeth but a new creature, and faith which worketh by love. We attach value to nothing short of an experimental knowledge of our sin and ruin, and a sincere reception of Christ Jesus the Lord, leading to a holy walk and conversation. And if it had been so that your seeming religion consisted of superstitious notions, and comported with unholy practices, our very hearts would have been broken. Such religion would have yielded neither benefit to you, nor reward to us; and we could not have held up our heads before either God or man. We confess and declare before you, that we attach quite as much importance to the genuineness of individual piety, and to the purity of church discipline, as any of those who have brought accusations against you; and our only consolation under these accusations is that they are not true. In this consolatory belief we most earnestly hope your future course will sustain us. Let the intensity with which the notice of the Christian world has been called to this subject, convince you of the extreme importance attached to it by all who fear the Lord; and lead you to examine, each for himself, whether, in his particular case, there may or may not be, some foundation for blame. In this way you may turn even unfounded reproaches to profit, and derive important advantages from those who may not have spoken in love.

No considerate person will expect to find the churches of Christ altogether free from imperfection and inconsistency; and we have not been concerned to maintain any such position in reference to you. It is not so with the churches in this country, nor was it so with those of the apostolic age. All that can be required is, on the one hand, as careful a discrimination as Christian wisdom can make among those who seek admission to the church; and, on the other, a faithful use of

scriptural discipline in cases of delinquency. These things we hope and believe have been appreciated and practised among you. It is of unspeakable importance that they should continue to be so.

Among the allegations made to your disadvantage, one has been, that the system pursued in some of the churches (known as the leader and ticket system) directly, and even necessarily, tends to make the churches superstitious and corrupt. We have never interfered with the internal arrangements of any church connected with the Society; it has been our rule not to do so, and we are not now about to depart from the rule. Nevertheless, we commend this charge to your serious consideration. When a practice does not rest upon direct scriptural command, it is always to be carefully watched, lest, however well intended or really useful, it may produce, although not necessary, yet accidental evil. In this respect, dear brethren, we entreat you to have an open and discerning eye. If either inquirers' or members' tickets beget superstition or false confidence, even though the instances be few, consider whether some way may not be found of securing the good without the evil. Or if the habit of paying subscriptions when tickets are given be liable to abuse, so that either the party receiving a ticket may think he is buying it, or the party giving a ticket may use it to enforce subscription, try and think of some better mode. We do not for a moment believe that you wish to foster these or any other evils, and we are willing to make great allowance for the unspeakable difficulties amidst which your modes of action have grown up; but, as no human expedient is of perfect wisdom, so it is proper for us always to be on our guard against mischief, and ready to supply a remedy. Tenacity of current usages is not at all to be commended in such matters.

From these remarks, which have reference to the churches separately, we now pass on to some which bear on them in their relation one to another. While remaining in connexion with the Society, each church was in a measure insulated from its companions, working in its own sphere, and looking for help towards England. One of the principal difficulties in the way of assuming your independence has doubtless been the feeble condition of some of your number. You have, of course, found it necessary in this respect to adopt a new system, and to commence a plan by which the stronger churches shall help the weak. Some of you have for a considerable period, not only met all your own expenses, but contributed largely to Christian and benevolent objects beyond the limits of the island. It will now be highly important for such churches to make their resources available for the assistance of their sister churches, and to direct their liberality

towards strengthening those whose early efforts much exceed the contributions they can raise. We trust that the union of the churches in association may be conducive to this end, and that a spirit of wide and universal co-operation will greatly facilitate the progress of the gospel over the entire surface of the island, the evangelization of which may be considered as in so great a degree confided to your care.

We remind you further of the peculiar and most interesting position in which divine providence has placed you, in relation to your kindred and your parent land. Not reluctantly or faintly have we responded to the call, which issued from the midst of you immediately on the attainment of your freedom, that efforts should be made by the Society for Africa; and we know that some parts of the West Indies demand help scarcely less urgently. Has not God, by his eminent mercy towards you, been preparing you to bless your country and your kindred? And not by your contributions alone. You possess especial personal adaptation for the preaching of the gospel, not only in Africa itself, but to persons every where of African descent. But you have yet much to learn, before you can be fully qualified to teach. With how much industry should you be acquiring knowledge, and especially an ample knowledge of that holy book which makes us wise to salvation! Above all should those dear brethren who may be selected to enjoy the advantages of the Theological Institution, now happily founded at Rio Bueno, cherish large desires after improvement. We trust that they will do so; and that they will be content with nothing less than becoming, as men of God, perfect, thoroughly furnished to every good word and work.

We cannot close this epistle without expressing our affection in a direct manner towards our beloved brethren, the pastors, who have taken the oversight of you in the Lord. We give thanks to God that he has enabled them to sustain so well, some of them in a great fight of afflictions, the responsibility they assumed. Well have they justified our confidence, and deserved your love; nor will you, we are persuaded, fail of esteeming them very highly in love for their work's sake. They, at the same time, will seriously bear in mind, that mainly (under God) upon them will depend the future prosperity and increase of the churches; and they will allow us to express our earnest hope that, in the room of a common relation to the Society, which has hitherto cemented them, they will become eminent for that unity of spirit with each other, which is a more perfect, and now more necessary bond. Our mouth as well as our heart is open to them; and we say to them, with affectionate solemnity, with a slight modification of the words of the apostle—"If there

be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye our joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others."

What shall we say more? Brethren, our hearts' desire and prayer to God for you is, that you may be saved. May he graciously count you worthy of this calling, and fulfil in you all the good pleasure of his goodness,

even the work of faith with power! Wherefore, dearly beloved and longed for, our joy and crown, so stand fast in the Lord, dearly beloved. And, with those who are coming from the east and the west, from the north and the south, to sit down with Abraham, and Isaac, and Jacob in the kingdom of God, may it be our happiness to meet you, in the presence of Him who hath loved us, and washed us from our sins in his own blood! Amen, and Amen!

Signed on behalf of the Committee,
JOSEPH ANGUS,
Secretary.

London, November 4, 1842.

DESIGNATION.

Mr. Owen Birt, the eldest son of the Rev. C. E. Birt, A.M., pastor of the church assembling at Broadmead, Bristol, having been accepted for missionary labour in Ceylon, was solemnly designated to the work on the 10th of November. The services were conducted in the chapel at Broadmead. After prayer by Mr. Davis of King Street, Bristol, an introductory discourse was delivered by Mr. Hinton, the usual questions were asked by Mr. Huxtable, prayer was offered by Mr. Crisp, and an affectionate address was delivered to the young missionary by his father and pastor from the words, "The Lord Jesus be with thy spirit." The solemn exercises were concluded by Mr. Winter. A passage is engaged for Mr. Birt in the Sumatra, which is expected to sail in a few days.

It is intended to present our readers with a complete list of the contributions to the Jubilee Fund in the Herald for January, which will therefore contain twice the usual number of pages.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to ladies at Chesham, for a box of books, apparel, and haberdashery, for the Rev. W. Knibb; to Mrs. Turner, of Coleford, for a box of useful articles, for the Theological Institution, at Calabar; to friends at Coleford, for a box of useful articles, for the Rev. J. Williams, of Mandeville; to friends at Chesham, for a box and tin case of useful articles, for the Rev. George Pearce, Calcutta; to ladies at Stepney, for a case of useful articles, for Africa (by Dr. Prince); to Mrs. Collins, of Dunstable, for six years' Baptist Magazines; to friends at Lynn, for a box of useful articles, for the Rev. E. Francies, of Lucea; to Mrs. Gipps, of Potter Street, for a parcel of useful articles, for Mr. Sturgeon, Fernando Po; to Mr. Jennings, of Gibson Square, for a Bible, two vols., for the church at Fernando Po; to Mrs. Trego, of Plymouth, for a case of apparel and haberdashery, for the Rev. T. Burchell; to ladies at Cambridge, for a box of apparel, for the Rev. W. Knibb; and to A. M., of Birmingham, for a chest of useful articles, and bag of nails, for Africa (by the Rev. J. Clarke).

A box has also been received from Mr. Taylor, for the Rev. H. C. Taylor; a parcel, from place unknown, for the Rev. T. Dowson; a parcel from Miss Standerwick, for the Rev. J. H. Wood; a box, from the Rev. P. Anstie, for Mrs. Cornford; a chest, from Mr. Yarnold, for Miss Yarnold; and a case, from Mr. Pearson, Camberwell, for Mrs. Capern.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of October, 1842.

Donations.		HERTFORDSHIRE.		Do., by Dr. Prince, for Africa.....	
Gladding, Mr. R.	1 0 0	Hemel Hempstead	30 16 4		4 0 0
Prince, Dr., Sundries by, for Africa	0 17 6	Hitchin, for Native Girl, Mary Brown, Entally	3 0 0	SUSSEX.	
Rippon, Mrs., for Affiks, Western Africa.....	10 0 0	Markyate Street	17 2 6	SUSSEX, on account	
Wilson, Mrs. Broadley ..	30 0 0	St. Albans	13 2 7	150 0 0	
LONDON AUXILIARIES.		KENT.		WILTSHIRE.	
Keppel Street	11 18 10	Chatham—		Melksham, by Dr. Prince, for Africa	2 0 0
Meard's Court	7 11 0	Brook Chapel.....	3 0 0	Mr. E. W. Phillips, for Africa	0 10 0
BEDFORDSHIRE.		Sandhurst—		Westbury Leigh, by Rev. S. Evans	8 0 0
Luton—		Mrs. Ellis	10 0 0	WORCESTERSHIRE.	
Mrs. Tranter, for Kottigawatta, Ceylon...	7 1 0	LANCASHIRE.		WORCESTERSHIRE, on account	
CORNWALL.		Bacup	5 0 0	101 15 7	
Saltash	6 7 5	Rochdale	165 1 9	YORKSHIRE.	
DEVONSHIRE.		LEICESTERSHIRE.		ShIPLEY, Sunday School, for Orphan, Entally...	
Devonport—		Leicester	171 9 5	2 0 0	
Morice Square, on account	15 0 0	NORTHAMPTONSHIRE.		NORTH WALES.	
Kingsbridge	11 1 0	Long Buckby.....	7 4 0	Beaumaris	
Modbury	17 0 0	NORTHUMBERLAND.		4 7 0	
Newton Abbott	4 17 4	Newcastle-on-Tyne	19 8 2	SOUTH WALES.	
DURHAM.		Do., for Translations ..	0 10 0	CARDIGANSHIRE, on account	
Stockton.....	6 0 6	NOTTINGHAMSHIRE.		62 3 1	
HEREFORDSHIRE.		Nottingham	27 19 9	FOREIGN.	
Kington, by Rev. J. Blackmore.....	15 0 0	SOMERSETSHIRE.		Donations in Jamaica, and on passage home, by Dr. Prince, for Africa	
		Bath, on account	20 0 0	11 9 0	

JUBILEE FUND.

The Contributions to the Jubilee Fund amount at the present time to about £25,000.

The following sums have been promised or paid since the last acknowledgment.

PROMISED.		PAID.		PROMISED.		PAID.	
A Friend, S. M. 88000.....		10 0 0		Clayden, O., and E. Good, Collected by		1 8 0	
Abergavenny		42 16 0		Coventry		41 3 2	
Addlestone	50 0 0			Camberwell, for Missionary Vessel		20 10 0	
Andover		25 12 3		Cefn Brychan and Penycae		10 3 0	
Astwood		19 7 8		Collingham		25 0 0	
Argoed		1 0 0		Campden		2 5 0	
Amlwch		5 0 0		Cefn Mawr		16 2 5	
Buxton, Sir T. F., Bart.		50 0 0		Chepstow, Collection		2 6 2	
Bahamas, Grand Cay		54 18 6		Caerwent, Collection		2 2 6	
Bovey Tracey, Collection.....		4 14 6		Coalbrook Dale		3 17 0	
Bishops Stortford.....		6 1 10		Camberwell, A. Cave and his Class.....		2 2 0	
Banbury, Collection.....		13 9 4		Daniel, Mr. S.		5 0 0	
Basford.....		6 12 0		Edinburgh, Elder Street		4 2 5	
Bottisford		6 0 0		Bristow Street.....		8 5 10	
Bradford, Yorkshire, 1st and 2nd Churches.....		27 19 10		Duncan Street.....		2 13 7	
Bellmore, Miss, Collected by ..		0 15 0		Mr. Haldane.....		3 10 0	
Biggleswade	300 0 0			Eagle Street, Mr. G. Whitting..		3 0 0	
Belize, on account.....		35 0 0		Friend, by Mr. Searle, Loughton		2 0 0	
Brawn, Rev. S., Loughton.....		5 0 0		F. S.		1 0 0	
Brixton Hill, Salem Chapel ...		7 0 0		Forman, Mr., Derby		1 1 0	
Berwick St. John, and Chalk ...		1 4 0		Franks, W. E., Esq.		10 10 0	
Bird, Mr. James, Harefield.....		0 6 5		Graham's Town, South Africa...	400 0 0		
Bethel, Monmouthshire		5 0 0		Gravesend, Enon Chapel.....		2 12 6	
Brice, Mr., Hemel Hempstead ..		5 0 0		Gould, Mr. G., Loughton.....		100 0 0	
Iythorne.....		13 8 2					
Carter Lane, near Birmingham ..		4 0 0					

PROMISED.		PAID.		PROMISED.		PAID.	
Gould, Mrs. G., do.	10	0	0	Moulton	4	13	6
Gould, G. W., do.	1	0	0	Northampton, College Street	09	1	8
Gould, Mr. John do.	3	0	0	Grey Friars' St.	9	9	4
Gould, Mr. Chalkley, do.	1	0	0	Ravensthorpe	12	3	0
Gould, Mr. John Rose, do.	1	0	0	Rushden	6	4	6
Gould, Miss, do.	5	0	0	Spratton	6	3	0
Gingell, Mr., do.	3	0	0	Towcester	7	10	0
Good, William	1	6	0	Walgrave	6	18	11
Horsley Street, Walworth, Col- lection	4	6	6	West Haddon	7	0	6
Harnden, Miss, Collected by ...	0	5	0	Newcastle, New Court, on ac- count	160	0	0
Hayes, Sarah	1	0	0	Oakham	33	10	0
Hemel Hempstead, small sums	4	9	0	Olney, D., Esq., Tring	10	0	0
Hull, George Street	100	0	0	Olney, Mrs.	2	0	0
Holyhead, Tea Meeting	7	8	0	Olney, Daniel Morris	1	0	0
Hawick	7	2	0	Oswestry	18	10	5
Hackney	400	0	0	Paulton, on account	100	0	0
Jamaica Row	1	11	6	Poplar, Collection	4	2	6
Jedburgh	1	10	0	Payne, Mrs., Banbury	3	0	0
Jericho, Jamaica	600	0	0	Prescott, Devon, Collection	3	4	6
Kilmington, Collection	4	11	0	Pontyccelyn	5	0	0
King, Miss Eliza Mary, Lough- ton	1	0	0	Paxford, Collection	0	19	0
Llandogo	1	2	6	Poole, on account	17	0	0
Llanwenarth, Collection	2	5	0	Rugby, Collection	2	10	0
Liverpool—				Ramsgate	120	0	0
Lime Street	103	7	10	Reynolds, Mr., Gloucester	3	1	0
Pembroke Chapel	119	6	11	Ruthin	11	4	6
Soho Street	7	12	0	Rose, Mr., Ilford	5	0	0
Public Meeting	36	15	3	Ringstead	3	5	0
Welch Baptists	15	10	0	Stone, Mr., Loughton	1	0	0
Lymington, an account	50	0	0	St. Alban's, balance	1	2	2
Loughton, Collection	34	8	4	Smarden, Collection, additional	0	2	7
Loughton, Profits from Tea	1	12	0	Syckelmoore, A., Smarden, Col- lected by	4	0	6
Lawrence, Mr. W.	1	0	0	St. Peter's	11	1	6
Massingham, Mr., Collected by,	1	5	0	Steventon	2	17	6
McAll, Mrs., Loughton	4	0	0	Stanwick	6	0	0
Moore, Mr., Ilford	5	0	0	Staines, additional	0	10	0
Manchester, Union Chapel, Teachers, &c., additional	5	14	9	Sodbury, Old, Collection	3	0	5
Maidstone, Bethel	24	12	0	Sing, Joshua, Esq., Bridgnorth.	10	0	0
Ditto, Providence	4	0	0	Swansea, Mount Pleasant, S. S.	1	10	8
Milport	1	4	2	Sheffield	150	0	0
Merthyr Tydvil, Zion, Collec- tion	10	10	0	Saron Goitre, Monmouthshire.	1	5	0
Maze Pond, by Mr. George Vaile	0	10	0	Shortwood	100	0	0
Markyate Street	21	8	5	Spencer Place	36	15	1
Mounfield, near Battle, by H. Selmes	0	10	0	St. Hill, Devon	6	10	6
Nottingham	152	12	6	Salisbury, balance	57	0	0
Nash, Mrs., Camberwell	3	0	0	Stoney Stratford	40	0	9
Newport, Ryde, &c.	31	9	10	Stourbridge, Collection	7	10	0
Northamptonshire—				Salter, Miss, Watford	5	0	0
BAZAAR	161	4	8	Savell, Miss, Camberwell	1	0	0
Blisworth	11	5	3	Townley, Rev. H.	5	0	0
Braunstone	11	10	1	Town Malling, Collection	3	3	0
Braybrook	1	5	0	Trowbridge	300	0	0
Bugbrook	26	5	6	Thrapstone	71	15	6
Clipstone	75	0	0	Vines, C., Esq., Islington	25	0	0
Guilsborough	20	7	0	Watford, Collection	31	3	2
Hackleton	14	3	6	Woodford	6	6	2
Kislingbury	6	0	1	Westbury Leigh	11	3	6
Milton	18	5	2	Wootton, Collection	2	3	6
				Wellington, Salop.	25	0	0
				Wigan	12	8	0
				Withington	3	0	0

Mr. Angus begs to acknowledge, with many thanks, the receipt of £50 as a Jubilee Offering, from a friend at Dawlish: also £50 from the same quarter, for the Baptist Irish Society.

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 Parkes, Esq., Richmond-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.