

# MISSIONARY HERALD.

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

## CALCUTTA.

We redeem the promise made in our last number, by inserting the substance of the Report of the Female School Society, lately received.

“The districts in which female education is prosecuted by this Society, are five, namely, *Calcutta, Chitpore, Sulhea, Cutwa, and Beerbhoom*. In this order the Committee proceed to notice the schools under their care.

### CALCUTTA.

Superintendents—*Mrs. W. H. PEARCE, AND Mrs. YATES.*  
*Six Schools.*

School, No. 1. contains, on the average, during the year, about 28 children. Of the progress of this School the superintendent has not been able to speak in so favourable terms as in some former years, owing to the infirmities and frequent illnesses of the aged school mistress, and to the difficulty of obtaining suitable substitutes during her absence from the school. The attainments of some of the scholars have, nevertheless, been very pleasing. They have learned to read the Testament, and have committed to memory the Second Catechism, in Bengalee: a book that contains a comprehensive view of the facts, doctrines, and practical parts of the Christian system. To these acquisitions may be added writing, and some knowledge of Geography.

No. 2. This school is situated near the residence of Mrs. Yates, and enjoys the advantages of her immediate inspection; it was established about eighteen months since. It has, in regular attendance, from fifty to sixty children. About ten of them can read in the ‘First Reading Book,’ and two in the Testament. The others are learning the alphabet, compound letters, &c., and for the time they have been in the school, have made satisfactory progress. Two of the Hurcarrah women are learning to read, and as they learn, help in teaching others.

No. 3. This institution continues to yield

much satisfaction to our superintendent, though sickness and death here, as in other schools, have thinned the numbers, and retarded improvement. The first class, in this school, are reading the Gospel of Luke, and learning Pearson’s Geography, having previously gone through another book on the same subject. They have also learnt, by art, a poetical tract, entitled “The Mine of Salvation,” and are going through another, denominated Scriptural Instruction. During the past year, three children that had made very pleasing attainments, have left the school; it is hoped that the knowledge they have gained will not be lost upon them: another, who could read in Henry and his Bearer, has been removed by death. Several little girls of this school can do plain sewing very neatly.

No. 4. The number of children under instruction in this seminary is about twenty, who appear, from the last Report received, to be getting on in a satisfactory manner. The books with which their attention has been occupied, are the Borno Mala, First Reading Book, Mother and Daughter, Second Catechism, Scriptural Instruction, and some others. Two children, who had made gratifying progress, have disappointed the hopes cherished respecting them, by leaving the school.

No. 5. This school suffered much in the early part of the year, by the absence of the master for a long time, who obtained leave for a few days only, to visit his sick mother, but did not return for several weeks: on resuming his work again, the school somewhat revived, but to the date of the Superintendent’s Report, it did not give her the satisfaction she could desire. The children under instruction here are about sixteen.

No. 6. With regard to this school it is painful to the Committee to be under the necessity of reporting unfavourably of its condition. As, however, much in every pursuit, and especially in promoting female education, depends on perseverance; and as the establishment of a school necessarily incurs a good deal of expense, it has appeared better for a time to struggle with difficulties,

than hastily to abandon the school, although hitherto unpropitious. It is still hoped that its condition will improve.

CHITPORE.

Superintendent.—MRS. G. PEARCE.

No. 7. *The Central School.*

According to the intimation given in the last Report, that a change would probably take place in the ensuing year in some of the schools, with a view to the adoption of a more efficient mode of instruction than was then pursued, the schools situated in this neighbourhood, *i. e.* the Broadmead, the Philadelphia, the Nailsworth, the Glasgow, the Maze Pond, the Boston, and the Boardman Schools have been broken up\*, and the children belonging to them, brought together into one establishment, bearing the name of the Central School. This measure had, for

\* On the giving up the schools at Chitpore for the formation of the Central School, the Committee resolved (as they had long wished to do) to suppress the names by which the schools under their superintendence had, to that period, been distinguished; a measure which they feel persuaded will be attended with great advantage in the prosecution of the object they have in view. The generous friends who have hitherto subscribed for the support of particular schools, will not, however, from this measure, have any reason to feel less interest in the cause of native female education. By adverting to the Annual Report of the Society, it will be seen, that the average number of children belonging to a school, has been about 20; and as the total number of children under instruction is 550 (which is, at the average above mentioned, equal to 27 schools), the friends at Bristol (Broadmead), Bath, Shortwood, Tewkesbury, Monmouthshire, Glasgow, Maze Pond, Liverpool, Oxford, Cambridge, Reading, Leicester, Leeds, Newcastle, and the Potteries, Birmingham, (Cannon Street, and Bond Street), Boston, Salem, and Philadelphia, in all 19 Auxiliaries, may respectively consider themselves as educating 20 children, as formerly, while the remaining 170 children, or eight Schools, must be considered as supported from other sources, such as the contribution of Mr. Deakin, Mrs. Farwell, Mrs. Batcheller, the Whitchurch family, and the small sums which are contributed to the general purposes of female education, in Great Britain and India. It is hoped that this statement will satisfactorily account for the use of figures, instead of names, in the notices of the schools in this Report.

several reasons, long been thought desirable, but was deferred, partly on account of an unwillingness to relinquish the small schools, until their patrons, in England and America, had been apprised of the wish of the Committee, and time allowed to forward their sentiments respecting it: and partly through doubts of the practicability of success. As, however, none of the supporters of the schools in question have expressed an objection to the changes contemplated, and as a favorable period presented itself for the execution of the plan, in the month of April last, the above mentioned schools were closed, and the Central School opened. At first, as might be expected, the teachers employed in the former schools refused to agree to the conditions of the new one, supposing that their interests might be injured thereby; but after standing out for a few days, they all assented, and the Superintendent had the pleasure of witnessing the commencement of the school, with about seventy children.

The experience of several weeks having shewn that the plan was practicable, and that there was every prospect of success, it was judged advisable to erect a suitable school room, and in the latter part of June a commodious building was opened, capable of containing more than one hundred and fifty children.

Respecting the attendance of the children, the Committee are happy to say, that it has exceeded their most sanguine expectations. From the opening of the new school room, to the end of the year, the numbers that have been daily present have averaged about one hundred and thirty, which, without doubt, far exceeds the aggregate attendance in the schools that have been relinquished.

The progress of the children, the Committee are happy to say, is decidedly gratifying.

The first class, which contains seven children, have read through, repeatedly, the *Sobdo Mala*, the Gospel of Matthew, the History of Joseph, and are now engaged in going through Pearson's Geography: hence the number of pages read by these children, within eight months, is not less than 200; consequently, they can now read at sight, with ease, any book not more difficult than those above mentioned. Two of the girls of this class, have recently been promoted as monitors. The other classes according to their standing, have made corresponding progress. The second class, containing 10 children, are reading the Gospel of Matthew a third time. The third class, consisting of 8 children, are engaged with the *Sobdo Mala*. The fourth class, of 10 children, are reading the First Reading Book. The remaining classes are in

the Alphabet and the compound letters. In addition to what they have done at school, several of the children have committed to memory, at home, a good number of Hymns, portions of Catechism, and Poetical Tracts; for these voluntary extra lessons they are rewarded. Writing also is taught in six of the classes; about half an hour, daily, is spent in this exercise; the first class write in copy books, the rest on tins. For about a quarter of an hour, before the school closes, the whole of the children are taught the Addition, Multiplication, and other tables of weights and measures, current in the country.

Having, therefore, met with more than anticipated success, the committee trust that the measure will meet with decided approbation; since while much has been gained, nothing of the former schools has been lost, but their names.

SULKEA.

Superintendent.—MRS. THOMAS.

No. 8. In order the better to promote its prosperity, the Superintendent has kindly allowed this school to be conducted on her own premises. The following is an extract from her Report of its progress, to the middle of July; a subsequent Report at the close of the year, gives not quite so favorable an account of its condition, in consequence of the death of its teacher.

“The number of children, whose names are on the list, in the school at Sulkea, is thirty-one; but out of this number not more than from eighteen to twenty are in daily attendance. Of these, six can read and spell the First Lessons; they have likewise read a little in “Conversations between a Mother and her Daughter;” they can also repeat about half the First Catechism tolerably well. Five other children have begun to spell, the rest are still in the alphabet. Most of the children are very young, yet some of them are very interesting; appear much pleased with coming to school, and seem desirous to improve in their learning. Four of the elder girls, who were my first scholars, and had learned to read very nicely, have left the school.”

CUTWA.

Superintendent.—MRS. W. CAREY.

Four Schools.

No. 9. The first class in this school, have read the Gospels once, and both parts of the Neeti Kotha. They have committed to memory the First and Second Catechisms, and “Mother and Daughter,” and are reading the Gospels a second time; they write also portions from books and letters. The 2nd class have finished reading both

parts of the Neeti Kotha, and Mother and Daughter; are now reading the parables, and committing to memory the first catechism. The other classes are making corresponding progress. The number of children in this school is 86.

No. 10. The first class here having finished two or three other easier books, are now reading the gospels, and committing to memory the second catechism. The second class having finished the Primer, The Mother and Daughter, and the 1st part of the Neeti Kotha, are reading the 2nd part of the Neeti Kotha, and committing to memory the First Catechism. The 3rd, 4th, 5th, and 6th classes are engaged with the Spelling Book. The more advanced girls of this school write on paper, the rest on leaves and on the ground. The number of scholars is 37.

No. 11. The 1st class of this school are now reading the Gospels a second time, having read also the Life and Death of Lady Jane Grey, and Little Henry and his Bearer; and committed to memory the First and Second Catechisms. The 2nd class have finished reading the Spelling, and 1st Reading Book, and have commenced others more difficult. The number of children is 38.

No. 12. In this school the Gospels, as far as the commencement of John, have been gone through by the 1st class; they have read other books besides, and committed to memory the First Catechism. Both parts of the Neeti Kotha, with Mother and Daughter, have been read by the 2nd class. They have also commenced the Parables, and are committing to memory the Second Catechism. The remaining classes have made equally pleasing progress. A young woman attends this school, who was brought here by her husband; on leaving her, he gave strict orders to the teacher to take pains with her, and make her a proficient in learning. She has accordingly, attended very regularly ever since, and has made rapid progress. This incident proves that natives are beginning to perceive that learning is valuable to females, as well as to men. The superintendent aptly observes: “If all native husbands had as much sense as the above person, it would be a good thing for the poor women.”

BEERBHOOM.

Superintendent.—MRS. WILLIAMSON.

Five schools.

Of the particular condition of the several schools at this station the committee can give no distinct account. The following extract of a letter from Mrs. W., which refers to them collectively only, will be read with interest.

“Including the christian, we have at this station 5 schools, the average attendance is

64. Thirty-four of the children are in books, and 30 in tables. From the commencement of the schools, until last year, we had not been able to introduce christian books; but this very desirable object has at length been happily effected, and that, too, without any of the schools having been actually lost by the attempt. All, however, have suffered more or less; some having been thinned in attendance, and the increase of others prevented. Prejudice, though still strong, is sensibly lessening daily. At the annual examination in December last, nearly all the gentlemen and ladies at the station favoured us with their presence, when the whole of the girls, for the first time, assembled at our bungalow. Those children only who are in books were examined, and I am happy to say, afforded general satisfaction. Five girls repeated the whole of the First Catechism; 23 the greater part of a small book in manuscript, containing select texts of scripture; and 4 read the Conversations between a Mother and Daughter, and answered questions in regard to the meaning. Five christian girls read the Gospels and Pilgrim's Progress; they also wrote a pretty fair hand, and not very incorrectly, from dictation. Four of our old christian women read in the Gospels of Matthew and John: one of them, an old toothless woman, and half blind, with her spectacles, much interested every one present. No samples of work were exhibited this year, though we intend something of this at our next examination.

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## MONGHYR.

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Extract of a letter from Mr. Leslie to Mr. Dyer, dated,

*Monghyr, 10th Feb., 1832.*

MY DEAR SIR,

My two last letters were dated Dinapore, July and October, 1831. I went up in October with the design of staying two or three Sabbaths among the pious soldiers, previous to their removal to Agra, and also with the intention of visiting the annual assembly at Hadjipore. The latter I was unable to do, owing to a severe pain in my chest, brought on by frequent preaching, and a cold. I felt as if I could preach no more; and thought it better to return to Monghyr, and rest for a few days. I, however, sent Mr. Pyebah, and four native Christians, who spent nearly a week in preaching to the people.

On my return to Monghyr, I had, instead of being permitted to lie still, to buckle on my armour and work hard,—Mr. Moore being unwell, and the native preacher being absent at Hadjipore;—God however sustained

me, and I suffered no hurt. During that month (November) we had the pleasure of adding, by baptism, two Europeans to the church, one of whom is the son of a late deacon of the Baptist Church at Brighton. The mercy of God followed him to this distant land; and here the prayers of a pious father were heard and answered.

During the month of December, I set out on a missionary excursion towards a place called Bhaugulpore, a station about forty miles below this. I visited several large villages on the banks of the river, and proclaimed the gospel, with various encouragement, in them all. In Bhaugulpore market-place, my congregations were very large and attentive; crowds listened with great seriousness to the gospel message. I had no disputers; and, I believe, my audiences pretty accurately comprehended the nature of the glad tidings to a perishing world. Being now freed from any call to Digah, I intend to visit Bhaugulpore as often as I can. The Europeans also very cordially received me, and attended on the preaching of the gospel with readiness.

During this excursion, I met Mr. and Mrs. Lawrence,—the sight of whom revived me, and their company delighted me. I think they are both missionaries of the proper stamp,—humble, pious, and affectionate. They stayed at Monghyr upwards of a week, when they proceeded on to Digah.

During the last month (January) I visited some villages on the opposite side of the river, but, I regret to say, was very indifferently received. I visited, also, some villages on the other side of the hills in our neighbourhood, and met with very ordinary attention. Having had to sleep a whole night in a shed, and being exposed to the unhealthy winds of a jungle, I caught a violent fever. Apprehensive that I had been seized with the fatally jungle fever, I was nigh renouncing all hope of recovery. I felt my mind at peace;—death seemed to have no terror. I found I could cast myself on the work of the Redeemer, and that it was sufficient to sustain my guilty soul. Two of the native Christians who were with me, were also seized; but the Lord in mercy appeared for us. My fever gave way to medicines; and we are all pretty well now, though, I suppose, none of us so strong as before. I know not if I shall be able to cross the hills again.

The hill people are a very singular race,—their language, and most of their manners and customs, are quite distinct from the people of the plains. They have no caste, and they seem to have but little idolatry. Their language is unwritten, and, consequently, they are quite ignorant of books. They are, I understand,

very numerous and very wild; I have seen many of them, but I never had any communication with them until my recent visit to Bhangulpore, where they most frequently come. Feeling that something ought to be attempted on their behalf, I have procured one of them who understands a good deal of Hindoosthane, to come and live with me; and with him I have sat down to learn his gibberish. I am getting on a little; and if I can only prevail on him to become tame, and not run off to his hills, I think I shall, in time, pick up their language: could I master this point, I would then endeavour to penetrate into their wild recesses, and lift up the standard of the cross. A Mr. Christian, a few years ago, of the Propagation Society, went several times among them; but he fell a victim to the climate before he had time to be of much use. It is only at certain seasons of the year that any European can, but at the risk of his life, ascend the hills.

Our congregations are as much thronged as ever, but little is doing effectually. I am oftentimes greatly distressed at the want of success, and ready to fear that God is angry with me, and will not use me as an instrument of good in his hand. Could I see the people converted, I think I should be happy; but I am not happy. Yet I would not give up my work; and never, whilst I can move my tongue, shall I return to England, unless you imperatively call me.

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### JAMAICA.

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We readily comply with the request of our esteemed brother, Mr. Knibb, by inserting the following Resolution, passed by our Missionaries, assembled in Kingston on the 11th of April last, in reference to his voyage to England:—

“Considering the present distressed state of our Mission—the impossibility of occupying several of our stations—the consequent redundancy of Missionaries—the manifest improbability of obtaining redress here,—we deem it expedient, for the just representation of our wrongs, and the advancement of the Society’s funds, that one of our brethren be appointed as a deputation to proceed forthwith to England, to act under the direction of the committee; and that brother Knibb, on account of his intimate acquaintance with the Mission in the disturbed part of the Island, and his knowledge of circumstances immediately connected with the rebellion, be appointed for that purpose.”

Letters have just arrived from several of our brethren in the Island, from which we had intended to make extracts; but the late period at which we are preparing for the press, and the variety of intelligence of other kinds already set up for the present Herald, compel us to give a mere outline of their contents.

Sam. Sharpe, who was the principal instigator of the late tumultuous rising, was executed at Montego Bay on the 30th of May; attesting, with his last breath, the innocence of the missionaries; and owning that, had he listened to their instructions, he never would have come to that awful end.

It was rumoured in Kingston that directions had been received from the Colonial Office, to prosecute all who had been engaged in demolishing the chapels; on which the *Courant* asks—“Does Lord Goderich really wish to make himself more truly ridiculous than he has already done, by his total ignorance of the state of the Colonies? Let the attempt be made, and we shall report the issue—we know what the result must be.”

A few days after this insolent taunt, a practical explanation was given of its meaning. Bills were preferred against several persons for the offences in question, but the grand jury ignored them all. Not content with this, the grand jury of Cornwall actually ignored the bill sent in to them, against the ruffians who entered the dwelling-house of Mr. Bleby, Wesleyan Missionary, at Falmouth, assaulted him and his family, tarred him and his infant child, and then attempted to set him on fire! Well may the editor of the *Watchman* remark—“This act of the grand jury will shew the people of England, Scotland, and Ireland, that, in Jamaica, redress for mob violence is not to be obtained by a Briton and a *white* man; and this being the case, they may easily conceive what sort of redress the *black slaves* are likely to receive for the persecution and oppression they are called upon to endure for conscience sake.”

But the colonists do not content themselves with thus openly denying justice;—they avow their unchanged determination to oppose the “Sectarians” to the utmost. On June 16th, a meeting was held in St. Ann’s; Jas. Laurence Hilton, colouel of the militia, a magistrate, and member of Assembly, in the chair; at which it was “resolved, collectively and individually, to use all means in their power to expel the Sectarian preachers, and *will hazard their lives* in fulfilling an object so necessary,” &c. Nine days after, a similar meeting was held at Montego Bay, when Dr. G. M’Farquhar Lawson, colonel of militia, a magistrate, and a judge of the Cornwall Assize Court, presided. These gentlemen have shewn that they meant what they said. Mr. Abbot, who returned to Montego Bay in order to recommence the worship of God there, was interrupted by order of the magistrates, cited before them to answer for his conduct; and it was finally determined to indict him as a vagrant. Mrs. Renwick, a highly respectable free woman of colour, was

also to be indicted for allowing an illegal meeting in her house, although it had been duly registered for preaching. Mr. Kingdon was interrupted while holding a prayer-meeting in Savanna-la-Mar, and bound over to take his trial at the assizes. Mr. Burton had applied in vain to the magistrates of St. Thomas in the East, for a license; it was refused on the ground of the mischievous nature of the doctrines he preached! Finally, Mr. Greenwood, Wesleyan missionary, after preaching on Lord's day, July 8th, in a duly registered place of worship, being himself in possession of an Island license, was arrested the next day; and because he refused to enter into recognizances not to preach again, was committed to Port Maria gaol, where he remained when the account was dated.

We have neither time nor space to comment on these facts: indeed, no comment is required. Our readers will "remember them that are in bonds, as bound with them." They will pray on their behalf; and they will act too. Every consideration that can move a Christian heart will stir them up to grapple with a system which thus audaciously aims to extinguish the light of the gospel; and let the Christians of Great Britain only gird themselves to the effort, and the system must fall, to rise no more!

## HOME PROCEEDINGS.

### PUBLIC MEETING AT EXETER HALL.

ON Wednesday, August 15th, a public meeting of friends of Christian Missions was held in the great room, Exeter Hall, to consider the intelligence, lately received from Jamaica, of the outrages and persecutions endured by Missionaries and their converts in that island, and to adopt such measures thereon as may be deemed advisable. The meeting was most numerously and respectably attended.

Precisely at twelve, the hour appointed in the advertisement, the chair was taken, on the proposal of the Rev. Joseph Hughes, of Battersea, by the Right Honourable Lord Henley, who called on the Hon. and Rev. Gerard T. Noel to commence the proceedings with prayer; after which the noble Chairman proceeded to explain the objects for which the Meeting had been called, and concluded by calling the attention of the audience to the statements of facts about to be made by two Missionaries just returned from Jamaica.

The Rev. *Peter Duncan*, a Wesleyan Missionary, commenced by observing, that, having been requested to relate to the Meeting the facts connected with the recent dis-

turbances in Jamaica, he would endeavour to do so as calmly and dispassionately as he was able, avoiding all reference to controverted questions. Mr. D. proceeded to give a lucid statement of the various interruptions with which Missionary efforts had had to contend, from their very commencement in Jamaica, and then narrated the principal circumstances of the late insurrection, as far as the Wesleyan Missionaries and their people were concerned. He concluded an interesting speech, of more than an hour in length, by remarking that the only hope of the Missionaries, under God, rested on the justice of the British public.

The Rev. *William Knibb* followed Mr. Duncan, and powerfully excited the audience by a deeply affecting recital of numerous facts which had fallen under his own observation, tending to elucidate the causes of the late insurrection—the state of the negro population—the enmity cherished by the great body of the planters against the religious instruction of their slaves—the impossibility of succeeding, to any great extent, while slavery is suffered to continue—and the groundlessness of those apprehensions which many affect to feel in reference to immediate emancipation. Mr. K.'s address was received throughout with much approbation, and the facts he related could not fail to arouse the sympathies of every heart not wholly callous to the impressions of religion and humanity.

The Hon. and Rev. *Gerard Noel* moved,

"That this meeting regard, with regret and indignation, the cruel and determined opposition made to the religious instruction of the negroes in the West Indies, particularly in Jamaica, as well as the disgraceful outrages lately committed in that Island on the persons and property of innocent and unoffending Missionaries, in open violation of the laws of the British Empire, and in direct contravention of the Divine command to preach the gospel to every creature."

He was convinced that no appeal made to human beings ever found a warmer response than the present. He rejoiced as a minister of Christ, and of the national church, to have an opportunity of supporting such a resolution, and to unite with ministers of other denominations in this cause. He felt here that all minor distinctions were forgotten; and he hailed those Missionaries, whether Wesleyan or Baptist, as his brother ministers and Christians, with all the warm feelings of his indignant heart.

The resolution was seconded by the Rev. *John Burnet*, of Camberwell, who ably despatched on the facts which had been laid before the meeting, and further illustrated the temper and spirit of the Jamaica public by various extracts from the Colonial newspapers. Hence he argued the imperative duty of all Christians to do their utmost to pro-

tect their fellow Christians from renewed persecution by the most earnest and resolute efforts for the abolition of Slavery altogether.

In proposing the second resolution, "That, in the judgment of this meeting, the proceedings in question fully demonstrate that the system of slavery is utterly repugnant to the spirit and precepts of the gospel of Christ; and that, while it is allowed to subsist, there can be no adequate security against the renewal of the persecutions of which we complain."

The Rev. *James Dixon*, of the Wesleyan connexion, adverted to the very serious pecuniary losses which have been sustained by the demolition of the Chapels in Jamaica, and forcibly repelled the arguments sometimes advanced by the advocates of Slavery, from Scriptural history and prophecies.

The Rev. *John Macdonald*, of the Scotch National Church, remarked that we were too apt to adopt the question, "Am I my brother's keeper?" as an excuse for inattention to the sufferings of others. In these latter days, the God of this world was using every exertion for the maintenance of his kingdom: slavery was one of his strong holds, and therefore Christians were especially called upon to combat him in his retreat, and by seeking to abolish the system, prepare the way for the kingdom of Christ. He expressed his high gratification in appearing on that occasion as the representative of the Scotch National Church.

The Rev. *John Dyer* moved the third resolution,

"That, influenced by these considerations, this meeting feel it to be their solemn and imperative duty to urge upon the legislature and the government the adoption of all suitable means for the complete and immediate extinction of slavery throughout the British dominions:"

which was most energetically seconded by the Rev. *John Campbell*, of the Tabernacle; after which, thanks to the noble Chairman were moved by the Rev. *Joseph Hughes*, seconded by *Henry Waymouth*, Esq., and voted with hearty acclamation.

*Lord Henley* acknowledged, with evident feeling, the tribute of respect which had been paid him. Often as he had had the pleasure of assisting at such meetings, he had never received more gratification, nor had ever before learnt such lessons as he had learned that day. What he had then heard from living witnesses would remain till his dying day upon his heart. Friend has he had before been to Missions, and to the exertions of Anti Slavery Societies, from this hour he avowed himself the determined and uncompromising friend of emancipation. No short-lived, temporary, palliative expedient should satisfy him. Nothing but total, universal, unequivocal abolition would suffice. To act under the influence of any motives or considerations of a pecuniary nature, would be only doing evil that good might

come. He thought, therefore, that it was the bounden duty of all who had a voice in returning men to Parliament to recollect this subject; no suffrage should be given to any man, whatever his talents, unless he would pledge himself, hand and foot, to aim at immediately abolishing for ever this inhuman, this abominable system of West Indian Slavery.

The previous outline will convey to the reader but a very imperfect idea of the meeting; nor is it possible for any written description to do justice to it. Six different denominations, it will be remarked, were represented by the speakers; and but, for important engagements elsewhere, a highly-valued member of the Society of Friends would have appeared, to testify the concurrence of that body of Christians also. One of the public journals, in recording the proceedings, has remarked that a chord was touched which will vibrate through the empire, and we fully accord with the sentiment. Hitherto, the friends of missions, intent on the one great object of conveying to the negro population the words of eternal life, have left the question of colonial bondage, in a great degree, to those who contemplated it rather in its aspect on the present world, than as affecting the eternal interests of its victims. If they could only be permitted peaceably to discharge their obligations as servants of Christ, by preaching his gospel, they were quite ready to bear all the contempt which might be poured upon them by men ignorant alike of their motives and their object, and to endure the much greater affliction of witnessing their brethren and sisters in the faith pining under the heavy yoke of bondage. But this forbearance has been egregiously misunderstood. Slavery has bid defiance to the gospel; and planting herself on the blood-stained shores of Jamaica, has dared to exclaim, as the Jebusites of old to the monarch of Israel, "Thou shalt not come in hither." She will leave no means untried to fulfil the impious menace;—with what success, a few months will determine.

**Contributions received on account of the Baptist Missionary Society,  
from July 20, to August 20, 1832, not including individual  
Subscriptions.**

£. s. d.	Collected on a Journey in South Wales, by the Rev. Jos. Ivimey.	£. s. d.
Leiston, Collected by Mrs. Pells and Mrs. West - - - - -	4 5 0	
Cornwall Auxiliary, on Account, Rev. Edmund Clarke - - - - -	58 0 0	
Liverpool Auxiliary, by Wm. Rush- ton, Esq. - - - - -	190 0 0	
Walworth Female Auxiliary, by Mrs. Steward, one half - - - - -	12 15 8	
Coventry, Subscriptions and Collec- tion, by Mr. Booth - - - - -	60 10 0	
Cumbræ, N. B. Missionary Associa- tion, by Mr. James Mc Kirdy - - -	4 0 0	
Harpenden, by Mrs. Leonard, for Ceylon - - - - -	15 0 0	
Downton, Collection, by Rev. P. J. Saffery - - - - -	13 10 0	
Bessels Green, Collection, by Rev. W. Knibb - - - - -	5 5 6	
Stepney, Collected by Mary Davis - -	1 14 7	
Lesness Heath, Collected by Miss Packer - - - - -	1 0 0	
Winchcomb, by Mr. Davis - - - - -	4 0 9	
Loughton, Missionary Association, by Rev. S. Brown. - - - - -	6 13 10	
Holyhead, &c. Collected by Rev. W. Morgan - - - - -	6 19 11	
Waltham Abbey, Collected by Mr. Knibb - - - - -	13 2 0	
Winchester, Friends, by Rev. Mr. Coxhead - - - - -	1 8 6	
Produce of Bees, &c. Friend by Mr. Peacock - - - - -	1 10 0	
Chelsea, Collection at Paradise Cha- pel, &c. Rev. J. Belcher - - - - -	12 4 9	
Ludgershall, Collected in pence and farthings, at a Monthly Prayer Meeting - - - - -	1 15 0	
Manchester, Collected at George St. Chapel, Rev. J. Aldis - - - - -	135 8 7	
Ditto, at Thornley Brow, for Trans- actions - - - - -	6 0 0	
Benjamin Binyon, jun. (Schools) - -	1 0 0	
Welsh Baptist Chapel - - - - -	1 7 8	
Accrington - - - - -	5 13 0	
Burnley - - - - -	7 2 0	
Colne - - - - -	11 0 0	
<i>Gloucestershire Auxiliary Society, by Mr. King, Treasurer.</i>		
Avening - - - - -	1 15 8	
Chalford - - - - -	3 5 1	
Coleford - - - - -	20 0 0	
Eastcombs - - - - -	2 9 0	
Gloucester - - - - -	7 0 9	
Kingstanley - - - - -	9 13 8	
Hampton - - - - -	6 14 0	
Nupend - - - - -	0 12 0	
Painswick - - - - -	1 11 0	
Shortwood - - - - -	33 9 3	
Stroud - - - - -	30 2 0	
Uley - - - - -	7 1 6	
Ledbury - - - - -	12 13 2	
Woodchester - - - - -	2 8 3	
Wotton-under-Edge - - - - -	11 0 2	
	149 12 6	
Neath - - - - -	2 13 0	
Swansea - - - - -	23 10 6	
Llanelly - - - - -	12 1 6	
Llandilo - - - - -	1 0 0	
Saron - - - - -	0 7 1	
Felinfael - - - - -	2 0 0	
Carmarthen - - - - -	9 5 0	
Ponthyryd - - - - -	1 1 0	
Narberth - - - - -	5 12 1	
Moleston - - - - -	4 9 0	
Milford - - - - -	6 9 9	
Pembroke - - - - -	0 4 10	
Pembroke Dock - - - - -	8 2 6	
Rhydwllyn - - - - -	20 10 0	
Middle Mill - - - - -	5 12 6	
Pynon - - - - -	5 17 10	
Llangoflan - - - - -	26 11 8	
Ffynnuau Henry - - - - -	2 3 0	
Haverfordwest - - - - -	60 0 0	
Fishguard - - - - -	5 3 8	
Jabez - - - - -	2 0 0	
Tabor - - - - -	1 14 0	
Newport - - - - -	5 18 1	
Blaengwann - - - - -	10 2 0	
Aberystwyth - - - - -	5 5 0	
Penrhyncoch - - - - -	1 0 0	
Bethel (Pemb.) - - - - -	2 13 0	
Llanrhystyd - - - - -	0 10 6	
Bethel & Salem - - - - -	2 3 0	
Verwig - - - - -	1 11 6	
Penypark - - - - -	1 12 0	
Ebenezer, Llangynog - - - - -	1 0 0	
Blaenyfos - - - - -	4 2 3	
Sion Chapel - - - - -	0 9 6	
Liswynnfydd - - - - -	1 1 0	
Capel Gwrdwn - - - - -	0 14 0	
Cardigan - - - - -	31 0 0	
Drefach - - - - -	1 2 6	
Kilfowry - - - - -	1 15 6	
Newcastle Emlyn - - - - -	10 1 0	
Aberduar - - - - -	4 9 6	
Hermon - - - - -	3 8 8	
Rehoboth - - - - -	1 0 2	
Bethabara - - - - -	3 3 0	
	290 11 3	

Mr. Ivimey considers it due to the ministers, and other friends in South Wales, thus publicly to acknowledge the kindness with which he was received throughout his late tour, and the zeal which they evinced in promoting collections for the missionary cause.

**DONATIONS.**

*Towards the Debt.*

Already acknowledged - - - - -	1785 8 10
Friend, by Dr Olinthus Gregory - - -	100 0 0
Mr. T. D. Paul, St. Ives - - - - -	10 0 0
Mr. Davies, Andover - - - - -	2 0 0
Miss Huntley, by Rev. Dr. Newman - -	2 0 0

**LEGACY.**

Mr. William Wilson, late of Olney - -	10 0 0
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**TO CORRESPONDENTS.**

It is expedient to state that Mr. Carey and Mr. Knibb are both under engagements, extending from the present time far into the month of November.

The "Small Annual Subscriber," who addressed an anonymous Letter to the Editor, under date of August 10th, is respectfully informed that there is no typographical mistake in the Article to which he alludes. A little acquaintance with Jamaica would have effectually prevented all suspicion of the kind. If the writer has not been misinformed, there is *one* Chapel on the island (not a Baptist one) which cost more in building than the sum which seems so greatly to astonish this anonymous friend! As for the alleged inaccuracy in the Appendix, the Editor has only to observe, that, if the querist refers to the note prefixed to the List of Contributions, at p. 45 of the Report, he will perceive that his criticism was totally unfounded. Whoever may detect *real* inaccuracies in any publication issuing from Fen Court, will oblige the Editor by pointing them out; but he cannot engage to notice *anonymous* remarks, especially if made in an uncourteous spirit.

A parcel of Magazines, &c. has been received from Rev. Joseph Tyao, Wallingford.