

MISSIONARY HERALD.

CXCI.

NOVEMBER, 1834.

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.

MONGHYR.

It will be seen by the following letter, that Mr. Leslie has accomplished his long projected visit to the Rajmahal Hills. The more detailed account which he mentions as sent to the Calcutta Christian Observer, has not yet come to hand.

During the months of November and December, I visited nearly every village lying between the Ganges and the Monghyr hills, to the extent of twenty miles in a direct line, and four or five in breadth. Through the kindness of Mr. Moore, I was furnished with a small tent, which I transported from place to place. This I always left on Saturday—returned to Monghyr—preached on the Sabbath, and went back on the Monday to my labour. The villages are very numerous. Wherever we went, we were, in general, kindly received: and we entered few places where we did not find some one had not heard something of Christ. We visited also a number of the large villages on the opposite side of the Ganges, reaching to the extent of ten miles below Monghyr.

In the beginning of January I set off to perform my long intended visit to the

hill-tribes, which, blessed be God! I was permitted to accomplish, and also to return in safety from that pestilential climate. The distance from Monghyr is nearly eighty miles. Though I had to take many a weary step, having walked more than two-thirds of the way both there and back, and to travel many a mile over hills and through vales, I esteem myself more than well paid for all my labour. As you will, I trust, receive, through the Calcutta Christian Observer, a long account of the country, people, religion, &c., and also an account of all my proceedings whilst among the tribes, I will, at present, give you a few extracts only from my journal.

Jan. 15. Returned in the afternoon to Kommo Jonceau, where we found a chief called Ureeah. He sat down, listened most attentively to the glad tidings of salvation, seemed to enter with all his heart into the subject, expressed great pleasure at what he heard, and professed himself a believer in Christ. Addressing me he said, in nearly the following words: "I have an only son, and I wish you to take him with you, that he may be taught to read and understand the gospel." On my expressing some hesitation, he said, "Will you then send some one to teach us all?" I replied, "I was come to see what could be done in this respect." He then requested me, lest I should forget

him and his request, to bring him a pen and ink, and write down his name, village, and what he had said. Not having pen and ink at hand, I said, "Be assured I shall not forget." Fearful, however, lest I should possibly be unmindful, he again entreated I might bring pen and ink; and it was not until I assured him that I would afterwards write down all, Nyansookh, the Hindoo Christian, and Maisa, the hill Christian, at the same time testifying to the truth of what I said, that he appeared contented and went away.

In the evening of this same day, and in this same village, we engaged in a rather novel business in this part of the world—the marriage, according to the Christian form, of a couple of the hill-people. Roopa, a head-man, having heard the gospel, became much impressed with a sense of sin, and particularly with the crime of fornication, in which he was then living. He came, seemingly in great fear, and asked what he should do. We, of course, told him, that as he had two children by the woman, it would be best for him to marry her. On this, he spontaneously expressed a desire to be married according to the Christian form, as he was thoroughly convinced of the truth of the Gospel. We then directed him to consult his relations and the village people; and if they approved, we would perform the ceremony. His old father, mother, and relations, having cheerfully assented, we met them, to the number of twenty or thirty, and according to the form of the church of Scotland, solemnly united the parties in marriage. The ceremony having been performed, I retired to my tent, and all the party, expressing their admiration of what was done, sat down to a simple feast. I ought also to mention, that the ceremony was introduced by an appropriate address from Maisa, in the hill-language; and that my charge to the parties, respecting their several duties, and which was made to the best of my ability, in a mixture of their own tongue and Hindoostanee, was also repeated to them by Maisa, at my request. The prayer offered was purely in Hindoostanee, a language of which the greater number present understood a little.

19. This morning the villagers of Kaittugbeetah, to the number of sixty, besides children, assembled to hear our message, when Maisa, Nyansookh, and myself, addressed them. They were, in general, I think, more attentive than those of any village we have yet visited. During the day we visited two other villages, and returned in the evening to

Kaittugbeetah; where, shortly after, we were surprised at hearing some of the people pulling down the ensign of their goddess Kalee, and exclaiming, as they laid it low, "Henceforth, Jesus will be our only God." We afterwards understood that they had, after a long consultation held in our absence, come to this determination. Whether they will ever erect the bamboo again, we know not; but they cheerfully and very unceremoniously displaced it.

20. This morning we raised our tent, and by the help of the villagers proceeded through the valley, and up two or three steep ascents, to the residence of the chief whose name is Maga. He received us very kindly, and instantly provided us with a good house, and the best provisions he had in his own. In the evening we had some very serious conversation with him. We explained to him the Gospel, set before him the consequences of rejecting it, and of continuing to worship Kalee, the sun, moon, &c. He heaved a sigh as he listened, and said, "In my young days we worshipped God only, had abundance, and were happy; but since Kalee and other things were introduced among us, we have had nothing but trouble."

21. Early to-day we met with the old chief and all the people of his village, to the number of nearly sixty, besides children, and declared to them the glad tidings of salvation. Some of them heard attentively; and others seemed careless. After our service, which ended in prayer, the chief, in the presence of all his subjects, signified his wish to desist from the worship of Kalee, and to remove the bamboo from the village; but at the same time asked, whether it would not be right for him and his people to adhere to the mode of worship which had existed (to use his own expression) among them from the creation of the world. On our telling him that all their objects of worship were distinct from the true God, and created things which ought not to be adored, he seemed greatly nonplussed, and as if he knew not what to do. Something of the same feeling appeared also among the others. Time only will show what they will do. It is evident, however, that a great impression has been produced on the mind of the old man.

About mid-day, having procured a guide, we set off to three small contiguous villages, all bearing the name of Kairolge, about four or five miles distant. In the first upwards of twenty people, besides children, assembled. They did not seem, in general, to hear with much attention.

We found one man among them who could read a little Hindooese. He fully entered into what we said, and promised to visit us next day, at the chief's village, to receive a book; but did not come. Another man went round shortly after we entered, and called, with a loud voice, to all the people, to come and see a white man. I could have wished, as I heard him, that He had been visible respecting whom it was said to the villagers of Samaria, "Come, see a man who told me all things that ever I did." In the second village, we had a most attentive audience of twenty-five. Several of them seemed to understand well the grand import of our message. As the day was far advanced, we were reluctantly compelled to leave the third village. The heights and steeps are so many, the jungles so thick, the path-ways so untraceable, and the wild beasts so numerous, that it is hardly possible to proceed in the dark with any certainty or safety.

Returned in the evening to the village of the old chief, and were greatly depressed by finding him determinately inclined to abide by his country gods. At night, however, after having been present at our worship, he seemed greatly softened, and seriously confessed that our way was the right, and his the wrong.

22. This morning visited, in company with the chief, Chupairae, the village of the Nyib, or deputy-chief. Here eighty people, besides children, heard us with great attention. The Nyib, in particular, was much affected with what was said, and declared that he would henceforth call on the name of Jesus only. This village has recently lost thirty people by the small-pox, and all seemed in great distress. As they listened to us, they looked as if they were convinced that Kallee, whom they had in common with other villages introduced, could do nothing for them, and that Christ was the only deliverer.

23. Struck our tent this morning, and accompanied by the chief and his son, descended the hill, passed through a valley, and ascended another small hill, to a little village called Mootayree, where Maisa preached to seven men and fourteen women. They had been, unknown to us, warned by the chief, the day before, to assemble. They did not seem to regard our message with much attention. On my telling them that their bamboo was not God, shaking it at the same time with my hand, they looked with as much astonishment as if they expected a judgment to fall immediately on my head. Here the old chief bade us, with much

seeming affection, adieu: his son and fourteen of his villagers accompanying us, with our baggage, forward to one of three small contiguous villages called Umbra, where my companions were again accommodated with a house, and I erected my tent.

24. This morning, the people of Umbra, in consequence of some of the villagers having been abused or beaten by those in a neighbouring place where they had assembled to drink, would not meet to hear us. They felt it necessary first to have their revenge; to take which a number of them went off. How they settled the business we know not.

In the evening we entered another of the divisions, and found the people ready to march to a neighbouring village, for the purpose of drinking. We invited them to seat themselves, and to hear us before they departed. They did so. We dwelt upon the sin and consequences of drunkenness; and spoke to them of the gospel generally. They seemed much cast down; and looked as if the great God had caught them in his net, and had blasted their prospect of immediate enjoyment. They said nothing. We left them; and are ignorant whether they went on their journey or not.

25. This morning the inhabitants of the two other divisions of Umbra, assembled, to the number of nearly fifty. They were very orderly, heard with much attention, and had much conversation afterwards on the gospel. They approved of every thing, excepting the command against drinking. This, they did not like, although they freely acknowledged, that drunkenness was the cause of many evils.

A woman of this village having, at one time, been very sick, vowed, that if she recovered, she would on the day of every full-moon, sacrifice a goat. As to-day is full-moon, she sent a man to us last night, to request our opinion on the propriety or impropriety of her monthly sacrifice. We told him to inform her, that it was the great God who had cured her, and that he required no other sacrifice than the thanksgiving of the heart. What effect our message had, we did not hear.

At 11 A.M. we set off to visit two neighbouring villages, four miles distant from Umbra, called Dundagoddah and Boonda. On reaching the former, we found the inhabitants of both villages assembled for worship and drinking. The scene was truly heart-rending. Nearly all the people, to the amount of at least 100, were in a state of intoxication. The noise of the drums, cymbals, and singing,

prevented us from almost hearing our own voices. We witnessed the worship; and the sight was almost infernal. A fowl and a pig were sacrificed; and a part of the blood of the latter, mixed with cooked grain and liquor, drank by the priest. He seemed, in his appearance, and by the violent shaking of his body, and the horrible howlings which he made, more like a demon than a man. We soon left this dismal place,—a place the most beautiful, as it regarded situation and scenery, of any we had yet seen.

We were, however, somewhat comforted in the evening by overhearing a woman in one of the huts of Umbra, telling two men to desist from singing and drinking, or Jesus Christ would be angry with them. This woman, whose countenance beamed with kindness, had before this shown no little anxiety about the comfort of my companions, daily preparing and sending them food.

26. To-day visited two contiguous villages, bearing the name of Burraree, where we met about thirty-five people. In the first we saw an old man who had once connected himself, in the plains, with the sect of Kuvcer; and had subsequently heard something of the gospel at Monghyr. He said he had, for some time past, been endeavouring to persuade the villagers of the folly of their worship, and particularly of that of Kalee, to whom they had erected an ensign close by; but that they, and even he himself, were afraid to take the bamboo down. We asked them if they would permit us to remove it. The old man signifying his assent, and all the others remaining silent, Nyansookh pulled it up, and I removed it from the place. No sooner was this done, than a man hastened into his house, tore up his image of mud, brought it out and delivered it into the hands of Nyansookh, who threw it violently down the declivity of the hill. All the villagers appeared as if overwhelmed with astonishment: but no one seemed offended. On the contrary, another man hastened into his field, and brought us out a present of vegetables,—a great rarity on the hills.

27. This morning struck our tent, and left the kind people of Umbra. They gathered around us, as we prepared to go off, seemed to regret our departure, and assured us that they only waited the return of the man at whose house Kalee's ensign was erected, to unite in removing it from its place. We parted from them, having first publicly commended them and ourselves to God, in prayer.

Reached Kommo Jonceau again,—about mid-day, the place where I had married the hill couple. They all seemed rejoiced to see us, and provided us again with all our former accommodations. During our absence they had removed three out of four of their sacred bamboos, and were only waiting the consent of one of the villagers to remove the fourth. During the evening, whilst sitting conversing with Roopa, the head-man, I distinctly heard one of the villagers, in an adjoining house, commending himself and household to the care of the Lord Jesus for the night; and was assured by Roopa, that this was now his own practise, as well as that of others of the inhabitants. The whole people of this place seem in a very prepared state for the reception of the gospel in all its breadth and length. They had even come to the resolution of abandoning intoxicating liquors—the ruling and beloved god of the land.

Such is a specimen of our labours and successes. I was sorry to perceive an aversion in Maisa to be left behind among his countrymen. I consequently brought him away for the present, trusting that God will ere long lead him to a better state of mind. He is a real Christian; but he is very timid and bashful; and I think he feels that he could not go on alone.

I hope the day is not distant when God will arise and shine upon these hills. I think a Missionary might be able to live the whole year round, at some points near their base; but as I have seen the country in the most favourable season only, I cannot speak with confidence on this head. Should a Missionary ever settle among them, he must be content to become a perfect exile. They are, in general, a kind people, and not at all wedded, as the Hindoos, to their religious system. I should therefore say that, humanly speaking, a Missionary of gentle manners would soon gain a great ascendancy over them.

JAMAICA.

Letters, from which the following extracts are taken, were received from this Island a day or two after our last Herald left the press. We will not weaken the impression which their perusal will excite, by any introductory remarks of our own.

From Mr. Dendy, Falmouth, August 12th, 1834.

The ever-to-be-remembered first of August has passed. Here we found it a good day. The people thronged into town to the Baptist and Methodist places of worship in great numbers. We commenced the public services of the day with a prayer-meeting at six o'clock. We had preaching at half-past ten, the people listened with great attention while they were addressed from Ps. cxxvi. 3: "The Lord hath done great things for us, whereof we are glad." And they sung with much spirit the hymn commencing, "Blow ye the trumpet," &c. At this service there could not be less than one thousand six hundred people. About five hundred and seventy were in the building, the remainder outside under the trees or awnings that were put up for their accommodation; previously I had six large shutters cut out of the sides of the building, that those outside might see and hear better. A month before I had given notice that a special collection would be made, as a thank-offering to Almighty God for the great change effected, the proceeds to be applied towards the re-erection of the chapel. The people are poor; on this occasion they strained every nerve, and showed their gratitude, not only in expressions of thankfulness, but by their contributions, which amounted to £83 currency.

On this occasion I read the Resolutions of the British and Foreign Bible Society in reference to the gift of a New Testament with the Psalms; with joyful countenances they came forward to have their names entered as being able to read, or as having children who were learning to read.

The day passed off in a very different manner to what a day of public rejoicing generally does; every countenance beamed with joy, and every heart appeared filled with gladness, but there was none of that noisy ebullition of feeling which is frequently displayed on far less interesting occasions. We cannot but attribute this, in a great measure, to the influence of the gospel, which combines peace with joy; and which gospel so many profess to believe and embrace.

On the following Sabbath (the 3rd) Jamaica witnessed such a Sabbath as was never before seen. In going to and from our place of worship in this town, the eye was no longer pained or the heart grieved in seeing country people with their baskets of provisions on their heads for sale, or in beholding the stores and shops for the vending of different commodities,

but all was quietude and repose, and naught was to be seen but decently dressed people going to and from different places of worship. Our building at the six o'clock early prayer-meeting was overflowing; at half-past ten there were more people than on Friday, August 1. There could not have been less than eighteen hundred present. Three parties of Sunday-school children, amounting to about one hundred and twenty, were removed to friends' houses, with a teacher or two to each division, during the service, and notwithstanding our two awnings and a booth erected the preceding day (Saturday), many people and children were seated under the trees, or upon the ruins of the old chapel. Our place is indeed too strait; instead of one Baptist chapel at Falmouth, two large ones are needed, capable of containing fifteen or sixteen hundred persons each, and it will appear so, by looking at the numbers already connected with our Societies. Our chapel previous to the disturbance would not have accommodated the people attached thereto, if it had not been for the then existing system of slavery, which generally deprived the negro of every second Sunday at least; and now, therefore, when so many can come without let, hinderance, or molestation, the places of worship must be large, and they ought to be more numerous.

From Mr. Abbott, Montego Bay, August 12th.

The packet post came in by an express this morning, and supposing that you will feel anxious to hear from this part of the island, I embrace the present opportunity of informing you that the ever memorable 1st of August passed off without any disturbance, or any manifestation of an insurrectionary spirit, save in the parish of St. Anns, where, I have been informed, some few of the apprentices refused, for a few days, to work, owing to an attempt on the part of their masters to deprive them of the time allotted to them by the Abolition Act, but have since heard of their having peaceably returned to their accustomed duties.

I never witnessed, nor did I two years since think I should live to witness, a scene similar to that which I beheld here on the 1st of August.

I mentioned in my last that we had arranged to hold services at each of the town stations on the west end of the island on that day, and to make a special collection at each place towards re-building our chapels. At our subordinate stations,

Greenwich Hill, Gurney's Mount, &c. we had for some weeks previous to that day addressed the people in reference to the expected change; and on the 27th of July preached here from Jer. xxix. 7: "*And seek the peace of the city, whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace.*"

On the 28th I baptized ten persons, and amongst the number, Mrs. Dexter, the wife of brother Dexter. On the 31st we held a preparatory prayer-meeting, at which the attendance was good. On the 1st of August, the chapel, the yard, and the streets around the chapel, were crowded to excess. I spoke in the morning from Ps. cvii. 8, and in the evening from John viii. 56; and collected upwards of £40. Saturday evening we had the chapel full, and many in the yard at a prayer-meeting. On the 3rd I baptized twenty-five, and, by the request of the deacons and leaders of the church, I, in the morning, again enforced the duty of subjects to "seek the peace of the city," &c. Our congregation was even larger than on the previous Friday—it is considered on the most moderate computation that not less than three thousand persons were present. After the morning service, we had the pleasure of welcoming thirty-five brethren and sisters to the table of our Lord, around which not less than 1200 members were seated. I concluded the service of that glorious day by exhorting the new professors to "go on their way rejoicing." I found these services to be soul-refreshing seasons, and I believe to hundreds they were truly pentecostal.

Similar services to those I have mentioned were held at Lucca where brother Dexter officiated; at Savanna la Mar, where brother Hutchins was; and at Falmouth, under the superintendance of brother Dendy: and their souls also were cheered and animated by what they saw and heard. Happy, most happy, are we to learn that there is at length a prospect of our chapels being speedily rebuilt; and that the thousands who now remain exposed to the heat of the sun during our services, will soon have commodious houses to contain them.

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From Mr. Taylor, Spanish Town,
August 18th.

On the first Friday I preached at Old Harbour to a very numerous congregation. In the afternoon I travelled to Vere, and preached the next morning in the open air to a great number; but the weather was rather unfavourable, and the

showers interrupted the worship a little, as the shed which was erected would only keep off the rays of the sun. In the afternoon I travelled to Clarendon, where I preached in the evening to what I thought a good sized congregation, but it was nothing compared with the numbers who assembled on the following morning, Sunday; a very extensive shed was erected covered with cocoa-nut branches and calico and canvass, but all was not sufficient. My subject at the three stations was from Jeremiah's letter, chap. xxix. 11: "*I know the thoughts that I think towards you, saith the Lord,*" &c. I said but little to them about their temporal redemption from slavery; but directed their attention to the necessity of a spiritual redemption, and the price paid for it, not twenty millions of money in silver or gold, but the precious blood of Christ. I was aware that many were present who, perhaps, had never heard the gospel before; and I concluded that, by preaching the gospel to them, I was on safe ground. I told the people I would not disgrace the pulpit by preaching about politics, and that I would not insult them by reminding them of their temporal duties; that they knew their duty, and that they had done their duty, that their hard labour and general good conduct for the last twelve months was an evident proof of it. In all my travels on those three days (for I preached at Old Harbour in the evening) I saw nothing like noisy joy or drunkenness or dancing; the people seemed more disposed to thank God, by attending the sanctuary.

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From Mr. Gardner, Kingston, Aug. 18th,
1834.

On that ever-to-be-remembered day, the first of August, religious service was conducted in most of our chapels. At mine, at half-past four, A.M., a large congregation was assembled, when we had a most interesting season. At this meeting we devoted the time chiefly to thanking the God of all mercy for the great blessing he had conferred on so many thousands of our fellow-men, and praying to Him to incline and constrain them so to walk as to adorn the doctrine of God our Saviour in all things. At half-past ten, I preached to the people and endeavoured to show them that what the Lord had done for them, was a new reason why they should observe all his commandments to do them. In the evening, we had our Missionary Prayer-meeting, when the chapel was much crowded. Mr. Thompson, the agent from the British

and Foreign Bible Society, was with us, and delivered a very suitable address. At the close of the two former services of the day, I was fully engaged for a considerable time in giving away religious tracts, which were received with much thankfulness by many hundreds of negroes, both in town and country.

On the following Sabbath, long before the usual hour, the people were coming to the house of God in companies so large as deeply to affect me.

When the hour of service arrived, there must have been 2,000 persons inside the chapel, and there were great numbers standing outside, who could not possibly get in. I do hope that the change will tend greatly to the moral improvement of the inhabitants of this land. I only look on what has taken place as a partial change, but when the total change comes, more Missionaries will be much required, for the field of labour will then be very large. Since the 31st of July, I have distributed very widely more than 2,500 tracts. It is truly animating to behold the eagerness the people generally show to be able to read so as to obtain a copy of the New Testament, at Christmas.

*From Mr. Tinson, Kingston, Jamaica,
Aug. 18th, 1834.*

The first of August has come, and passed by, without anarchy or riot. The country continues in peace, and there can be no doubt that it will, if masters will only deal candidly with their dependants. With very few exceptions, and those scarcely worth mentioning, the greatest possible harmony and good will have prevailed among the apprentices. In St. Anns, a few of the people quietly refused to work for a day or two; most likely from not having had their real condition explained to them, as it ought to have been. A few troops were sent from Kingston, and some of the special magistrates went among the people, and explained the law, after which they all went to work, and the troops have returned.

Many expected that there would be an uproarious expression of popular feeling on the first of August, but such was not the case, either in town or country. Houses of religious worship were almost every where crowded, and in many places, hundreds were unable to get in.

By four o'clock in the morning, the chapels in town were thronged; we had services during the day in every place except the church and the kirk; in some

parts of the country the national and Scotch churches were also opened. In the evening, we held our monthly Missionary Prayer-meeting, at East Queen Street Chapel, and Mr. Thompson, agent of the British and Foreign Bible Society, gave an address to a very large and attentive audience. The quietness of the day was surprising; I went into town between services, and every thing seemed more still than is usual on the Sabbath, and the people seemed disposed to make it quite a religious day. In the evening, there were a few joyous groups about the streets; one passed our house, chiefly young persons and children, adorned with green leaves and flowers, and carrying branches in their hands, dancing, and singing:—"Tankee, Massa, fus a Augus! Hurrah! Hurrah! fus a Augus come! Fus a Augus for eber! We da prentis now, God bless de King! Hurrah! Hurrah! fus a Augus for eber."

It was truly surprising, and very delightful to the Christian, to see how completely the Sunday markets ceased on the very first Sabbath in this month. I baptized twenty persons on that morning, and in going to the sea at day-break, I had to pass along the road where a large public market has been kept by the country people for many years; and where formerly, at that hour on the Sabbath morning, it would have presented the appearance of a large country fair in England; but now there was not a person to be seen, except those going to the baptism, and not a vestige of the market! I was told by some of our members who went to see, that it was the same in the city, where thousands used to assemble! Surely God has heard the prayers of his people in England. This is *his* doing, and marvellous in our eyes.

As Secretary of the Jamaica Bible Society, I had to send a circular to almost every part of the Island, relative to that noble grant of the British and Foreign Bible Society, and have consequently received from various quarters, the most pleasing intelligence in reference to the first of August. A lady writing from Lacovia, St. Elizabeth's, speaking of the Moravian congregation at New Carmel, says, "It was indeed a fine sight; the hill was crowded, and the church could not contain half the assembled multitude; joy and peace beamed in every countenance; the quietness, considering the numbers, surprised me, and proved their joy was sanctified. It was pleasing to witness the happiness and gratitude of the regular congregation, in seeing so many negroes there for the first time; it was

to them a hopeful omen, that more would now seek the Lord and His ways." Again, on the Sabbath, she says, "Sunday Eve, I cannot dear Sir, help taking up my pen to communicate to you, what must be pleasing to every Christian to hear, that if possible, the numbers that were at New Carmel to-day exceeded what we were privileged to witness on Friday: most attentive and anxious to be instructed appear those whom we know were hitherto kept from the means of grace." Judging from letters received from brethren Baylis, Dendy, and others, and from common report, the foregoing was only a specimen of the general feeling. Every where, the people seemed spontaneously to hasten to the house of God, wherever the doors were open for religious worship, whether Episcopal, Presbyterian, Methodist, Moravian, or Baptist. What hath God wrought! The Lord hath done great things for this land, whereof we are glad. Help us to praise.

From Mr. Phillippo, Spanish Town, Aug. 1st., 1834.

According to previous arrangement among our Missionary brethren generally, this day was to be set apart as a day of devout thanksgiving to Almighty God. On the joyful morning (a morning, notwithstanding the suffocating closeness of the atmosphere, and the threatening aspect of the clouds the day before, exciting apprehensions of a hurricane), as serene and beautiful as ever shone out of the heavens, the apprentices were seen at an early hour clothed in clean and neat attire, flocking from all parts of the country into the town. Most of them repaired to the houses of their respective neighbours and friends for rest and refreshment, after which, thousands repaired to the different places of worship open to receive them—almost literally as "doves to their windows." At ten o'clock the chapel in which I officiate was so crowded that I could scarcely find my way into the pulpit; and by the time service was commenced, multitudes could not get within reach of the doors or windows. This was before intimated to be a meeting of devout acknowledgment to God for the great boon the principal part of my sable congregation had that day received; and never shall I forget my feelings when I saw them for the first time in my life, standing before me in all the consciousness of freedom.

It seemed as though I was in a new world, or surrounded by a new order of beings. The downcast eye—the gloomy

countenance—and, strange as it may seem, even the vacant unintellectual physiognomy had vanished. Every face was lighted up with smiles, and I have every reason to believe that every heart rejoiced. After such an introduction as the occasion would naturally dictate, I called on several of my sable brethren to lead the devotions. Their addresses to the divine footstool, which they approached with great reverence and self-abasement, were a mingled flow of supplication and gratitude, adoration and love. There was scarcely a tongue in the vast assembly that did not respond to every sentiment and utter a hearty Amen. Those I had chiefly fixed upon to engage in these holy exercises, being more immediately interested in the great event that blessed morning had ushered in, might be expected to have dwelt with peculiar emphasis on the subject of their present altered condition and future prospects as to this present world, but it was not so. These considerations seemed lost in the overwhelming importance attached to them in reference to things spiritual and eternal.

Their depravity and consequent great undeservings, the love of Christ in their redemption, and in all the blessings of the gospel covenant—the benevolence of British Christians in sending Missionaries among them—the self-denial of the Missionaries in leaving their friends and country, and home, to come amongst them, and the ultimate spread of the gospel throughout Africa and throughout the world, were all subjects upon which they more or less touched—and touched with a degree of fervour and simple eloquence calculated to affect and interest the hardest heart. Said one: "O Lord, our gracious Saviour, what we is meet to geder for dis mornin when we don't usual do so on dis day of de week? We is come to bless and to magnify dy great and holy name dat dou has done dis great blessin unto us, to bring us out of de house of bondage dis day. O Lord, what is dis dat we eye see, and we ear hear? Dy word tell we dat King and Prophet wish to see de tings dat we see, and to hear de tings dat we hear, and die without de sight. O Lord, if we desperat wicked and stubborn heart won't prais dec as dey ought, pluck dem up by de root! Here Lord we give dem up unto dee; melt dem wid de fire of dy lov, wash dem in de pure fountain of dy blood, and make dem what dow would have dem to be."

"Blessed Lord," said another, "as dou so merciful pare we, to let we see dis blessed morning, we want word, we want tongue, we want heart to praise de. Debil

don't do de good to us, but dou do de good to us, for dou put it into de heart of blessed European to grant us dis great privilege! O derefore may none of we poor sinner praise de debil by makin all de carouze about de street, but fock like dove to deir window to praise and glorify dy great name."

"Since dou has don dis great ting," said a third, "O dat we may love dee and dy gospel more—may we neber turn dy blessing into a curse, may we be diligent in our proper calling, fervent in spirit, serving the Lord. O Lord, now do dou make thine arm bare, and turn de heart of all de people unto dee. We bless dee dat dou has incline so many poor dyin sinner to come up to dy house dis day. O Lord, teach deir heart—turn dem from deir own way, same as dou did de city of Nineveh! Now make dem throw down deir rebellious weapon, fight against dee no more; for dou say, Who eber fight gainst dee, and prosper? Our eye is up unto dee, we cannot let dee go except dou bless us wid dy grace—dou only canst change de stubborn heart, turn it like de river of water is turned, dat all may serve dee from de least even unto de greatest."

Among the hymns sung on this deeply interesting occasion, was one which, as Missionaries, had we ever given out before, would have subjected us to a charge of treason. It was sung in loud chorus, the vast assembly simultaneously rising up on the repetition of the two first lines:

"Blow ye the trumpet blow,
The gladly solemn sound!
Let all the nations know,
To earth's remotest bound,
The year of jubilee is come;
Return, ye ransom'd sinners, home."

The service concluded, Mrs. P. having a considerable number of pincushions, bags, &c. sent by kind friends from England, left on hand after the sale, I gave notice that I would distribute them as far as they would go, among the female part of the congregation, on condition of their keeping them in commemoration of the day; and that on presenting them when the term of their apprenticeship expired (i. e., those who survived), they should each be presented with a gift more worthy their acceptance. Happy should I have been to have distributed among the more intelligent part of them the munificent gifts voted them by the British and Foreign Bible Society; but they had not arrived.

Personally undertaking the distribution of these articles, I occupied an elevated spot for the purpose. My situation I soon

found was far from enviable; to retreat was out of the question. I was as in a moment surrounded by my sable fair as by a flight of bees; so beset was I with importunities—so obstructed for want of elbow room—so stunned by their incessant volubility of tongue, vociferating "Please Massa, ge me one bag to member fus a Augus," &c., that I was so overcome with heat, fatigue, and abstinence, the distribution occupying nearly an hour and a half, that my legs almost failed to support me; but my task was by no means performed.

On a given signal by some who were appointed to watch my egress from the chapel, I was waylaid in my passage through the yard by multitudes of men, women, and children, all in the attitude of supplication, saying, "Please Massa, ge me one bag (for bags were everything with the women), Massa, you poo neger sickly, no able to get one pellin book"—"Please Massa, ge me, poo ting, something from a England, to member de day," &c. Having yet a few tracts in possession, the remainder of what was left from distribution among the *men*, at the doors, and the residue of a stock of hats from Newport, I had the gratification of seeing that every one had something, and that every one was satisfied. I may remark, in passing, that I detail these latter circumstances because of the evidences they afford of the value the poor people here attach to these tokens of female benevolence, as an encouragement to those ladies to perseverance in this labour of love, and as a stimulus to others to "go and do likewise."

By this time (nearly two o'clock), the children, to the number of four hundred, had again assembled, and had seated themselves in the centre of the chapel; they especially having been led to expect some little memento from Christian friends in England, on this never-to-be-forgotten day. They were clothed in their best attire, and looked remarkably clean and neat. We distributed among them medals, pincushions, bags, and books; completely exhausting the little remaining stock of these articles we possessed. The closing devotional exercises being attended to, they then returned in an orderly manner to their homes. After a short interval for refreshment and rest, the hour arrived for evening service. The congregation was again overwhelming, and exhibited, as usual, every grade of colour, and I was about to say, every diversity of creed, and circumstance, and character. I preached as well as my exhausted energies of both body and mind allowed, and thus closed the services of one of the most interest-

ing and glorious days that has ever adorned the page of history.

On the following Sabbath I was to baptize; the intervening day was, therefore, spent in making the necessary arrangements. I retired to rest at an early hour of the evening, and until between two and three o'clock I was insensible to all that was past, present, and to come. About the time to which I have referred, I was reluctantly aroused by the trotting of footsteps along the road by the side of my room, and the buzz of, apparently, innumerable voices around me. At four o'clock the whole neighbourhood around presented a moving picture of life. Every thing being announced as ready at a little after five, I soon found myself at the water's edge, between two parallel lines of candidates clothed in white, extending along the aisles to the extremity of the chapel, and amidst a concourse of people that, below, resembled one vast unbroken body. There was no noise when I entered, but that which naturally arose from anxiety for seats; and to secure attention, I gave out, and the congregation struck up singing, the hymn beginning, "Jesus, mighty King of Zion," &c. The preliminary services being completed, I took the first candidate by the hand, led her down into the water, and baptized her, and the rest in succession, to the number of one hundred and five; great order and solemnity prevailing throughout the ceremony. The chapel yard, for hours after, presented one of the most gratifying sights that could be beheld. Every heart rejoiced, every tongue was loosened, and every countenance wore a smile. Groups were sitting or standing beneath the shade of the trees that adorned the premises, exchanging mutual congratulations, or engaged in more sober converse. Every thing indeed seemed to say that this was the dawn of brighter days—the birth-day of liberty—and the earnest of the speedy and universal reign of righteousness and peace.

At half-past eight the children came pouring again into the Sabbath-school, increasing at length to upwards of four hundred.

And long before the regular time of worship, the chapel, the windows, the aisles, the porticos, the gallery stairs, and the pulpit stairs, were so crowded as to present to the eye one solid mass of heads. They were so literally wedged together that even a standing place, in any part of the building, was sought in vain. The only vacant space to be found, was a narrow platform that connected the pulpit with the wall, which, though sufficiently overcome with heat already, I offered in

vain to some respectable females who were obliged to leave. Not only was the interior of the chapel thus crowded beyond all precedent, but, the children included, seven hundred were estimated to have been outside; upwards of three hundred to have left the premises. Every tree, and house, not my dwelling-house excepted, and place whatever, that afforded the least shadow from the burning sun, being previously occupied. To accommodate those that remained with sittings, numbers of the more active members of the church were seen running in every direction for whatever they could obtain in the form of seats. Thus they stripped several school-rooms and class-houses of their benches. Many private houses contributed their chairs, and multitudes brought their own chairs or stools upon their heads. At twelve o'clock, the general service at an end, I descended to the table-pew to administer the sacrament—addressed the newly-baptized, who occupied some elevated seats fronting the congregation—gave each the right hand of fellowship, and proceeded with the solemn ordinance. The members crowded the whole lower part of the chapel, and numbers of them were deprived of this blessed privilege by inability to get within the walls. The distribution of the elements lasted two hours, and the whole services of the morning continuously, nearly four hours. The whole duties of the morning were to be crowned by celebrating the marriage of a sable couple before me. (Such engagements now are of frequent occurrence.) But refreshment was absolutely necessary. This obtained, I performed the ceremony, cleared the chapel for the Sunday-school; threw myself for an hour or two upon my bed; and in the evening preached again to an audience, the children excepted, but little less than on the preceding parts of the day. And thus closed the labours and events of *another* day in the incipient annals of negro freedom—labours in which angels would have delighted to share, and events which many prophets and righteous men have desired to see. On presiding at the sacramental table, the scene before me was interesting and impressive in a very high degree. What has God wrought! every heart, with overflowing gratitude and admiration, might well exclaim. Nor did we, I trust, lack the presence and blessing of Him whose dying love we met to celebrate. I can only say, though exhausted with fatigue and heat by all this labour, a more happy day I never passed. Oh, that it may have been so, in the highest sense, to multitudes! Since this, two other Sabbaths have now passed away; and the same delightful

prospects continuing, and for various reasons which I have not room to state, likely to be lasting, we have decided on enlarging our chapel, and purpose to begin immediately.

The Rev. Alexander Henderson, lately pastor of the church at Hemyock, Devon, having been accepted some time since by the Committee for Missionary Service, has just sailed for Honduras, in the Caleb Angas.

At that station, Mr. Henderson will relieve Mr. Bourn, who is expected to proceed to the Bahamas, and join our brethren, Burton and Pearson, by whom aid has been most urgently requested.

A valedictory service, in connexion with Mr. Henderson's departure, was held at Dr. Cox's Chapel, Hackney, on the evening of Thursday, Oct. 2, the day on which, forty-two years ago, the Society was formed. Drs. Newman and Cox, and Messrs. Hoby, Carey, and Berry, took part in the service, which was felt a very interesting one. Our friends embarked the next day, and the Society has to acknowledge the renewed kindness of the respected owners of the vessel in affording Mr. H., with his wife and child, a gratuitous passage.

Mr. Thomas L. Harjette, of the firm of Harjette and Savill, has been engaged by the Committee to assist Mr. W. H. Pearce in superintending the printing-office at Calcutta, and will shortly proceed thither with Mrs. H. and family.

Accounts have been received of the safe arrival of Mr. George Pearce at Madeira, on the 19th of August, after a pleasant passage of fourteen days from Bristol; and also of the Canada, at New York, with our friends Mr. and

Mrs. Burchell, on the 30th of September.

HOME PROCEEDINGS.

OXFORDSHIRE AUXILIARY.

On the 25th of September, the Annual Meeting of the Oxfordshire Association of Baptist Churches, for objects connected with the Foreign Missions, was held at Woodstock. The Rev. C. Stovel, of Prescott Street, London, preached in the morning, according to previous engagement; and, as some of the ministers were either called away or found it necessary to leave before the evening service, at the request of the remaining brethren Mr. Stovel very kindly preached to us again. A public meeting was held in the afternoon, at which Mr. Thomas Bartlett, of Oxford, presided. It was the first meeting of the kind held in our chapel. After the report had been read by the respected secretary, Mr. Coles, the meeting was addressed by Messrs. Pryce, of Coate, Copley, of Oxford, and other ministers and friends. The speakers could not but gratefully dwell upon the change that had taken place in reference to Woodstock since the late venerable Mr. Hinton made an ineffectual attempt to preach the gospel in it. His almost miraculous escape from the hands of a barbarous and lawless rabble could not be forgotten; neither could any, in addressing the respected chairman, forget that he was the son of Mr. Hinton's justly esteemed friend, and his companion in tribulation on that occasion. Some were at the meeting from a deep-felt interest in its business, who

were either uninterested spectators, or who literally took part in that outrage.

Although our meeting was not large, it was exceedingly interesting and profitable throughout,

and we indulge a confident hope that God will ere long show us "greater things than these."

C. D.

Woodstock,
Oct. 9, 1834.

Contributions received on account of the Baptist Missionary Society, from Sept. 20, to Oct. 20, 1834, not including individual subscriptions.

Newcastle, Subscriptions at New Court Chapel, by Mr. H. Augus.....	7 13 8	Collingham, Collections, &c., by Mr. Lomax.....	20 0 0
Cornwall Auxiliary Society, on account, by Rev. J. Spassbatt.....	50 0 0	Olney, Subscriptions, by W. Andrews, Esq.....	12 3 0
Hatfield, by Mr. Ewins.....	2 4 0	Cambridge, Auxiliary Society, by E. Randall, Esq.....	01 2 6
East Lothian, Subscriptions, by Mr. Hunter.....	3 2 0	Ditto, for Female Education, by Mrs. Foster.....	8 14 6
Leeds, Sundrys, by Rev. J. Acworth.....	5 12 10	Tewkesbury, Collections & Subscriptions, by Rev. D. Trotman.....	41 4 6
Woodstock, (Oxford Association), by Rev. C. Darken.....	9 0 0		

DONATIONS.

R. B. Beddome, Esq.....	10 10 0
Friend, by Misses Peake.....	2 0 0
Rev. T. Mackee, <i>Melifant Glebe</i> , Ireland, for the <i>Bahamas</i>	2 10 0
Rev. John Haigh, <i>Mickleby</i> , Yorkshire.....	1 0 0
Mrs. and Miss Cox, Manchester.....	6 0 0

"With sincere gratitude to the Lord of all, for his great kindness manifested in behalf of the much injured and much afflicted African."

LEGACY.

Mrs. Ann Weare, late of Long Ashton, near Bristol.....	45 0 0
(Executors, Isaac Cooke and W. H. Baily, Esqrs., and Dr. Hodges.)	
WIDOWS' & ORPHANS' FUND:—Trustees of New Selection Hymn Book, by Mr. Haddon.....	25 0 0
Rev. Kilner Pearson, Bahamas.....	15 0 0

TO CORRESPONDENTS.

The following paragraph occurs in a letter just received from Mr. Burchell, dated New York, September 30.

"As I fear I forgot to acknowledge several parcels in the Herald through the hurry of leaving, I shall feel obliged if you will present my sincere thanks to Mr. Porter, of Yeovil, for a parcel of books; and to Mr. Pike, of Derby, for thirty-six volumes of his publications, sent to me and Mr. Knibb."

The thanks of the Committee are returned to Mrs. Hunter, of Hammersmith, for nine volumes of Magazines; and also to a Lady, by the Rev. Thomas Timpson, for three copies of the *Negro's Jubilee*, for Jamaica.

The List of Contributions for the Jamaica Chapels is in the press, and may be expected to accompany the December parcels. Any of our country friends who collected by cards, and who have not received the *Jubilee Hymn Books*, may be furnished with them on application at Fen Court.