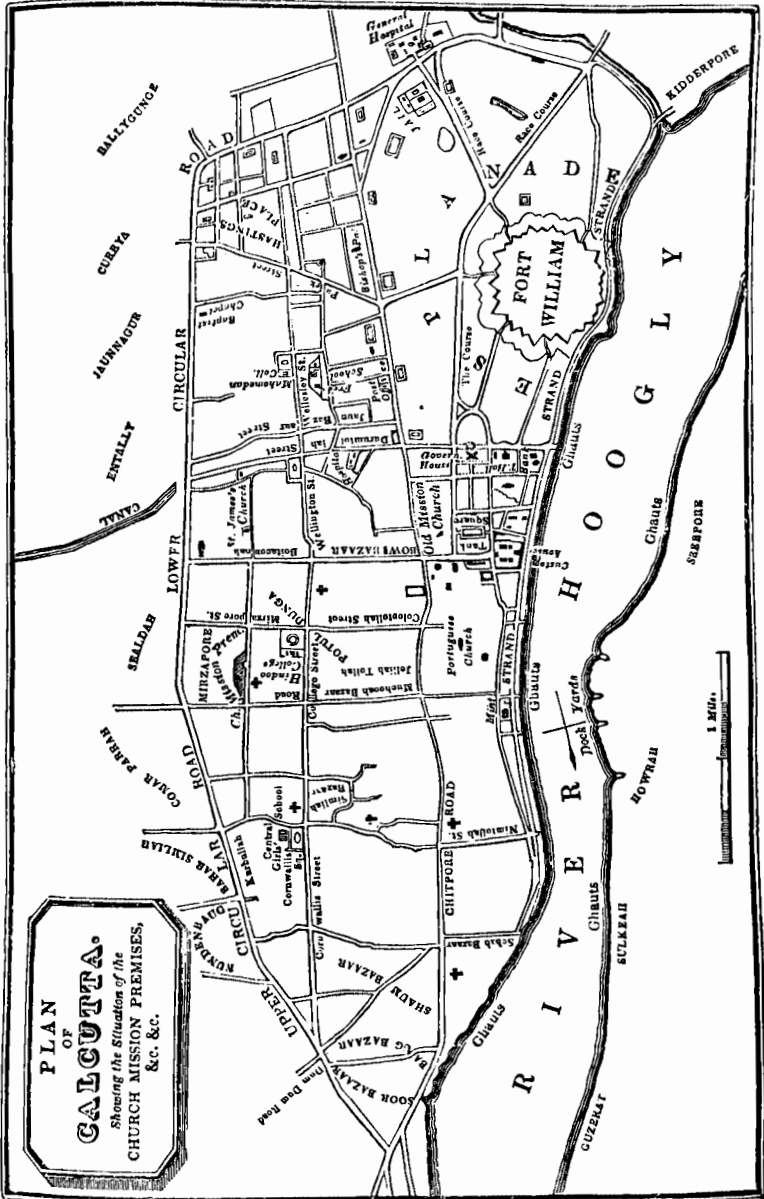


THE MISSIONARY HERALD.



The Missionary Herald (Aug. 1840).

CITY OF CALCUTTA.

THE city of Calcutta, a plan of which is given on the other side, is the metropolis of British India, the seat of the supreme Government, the emporium of oriental commerce, frequented by ships of all nations; and, on these and other accounts, the most important city of the East. It is situated on a flat and originally marshy country, on the right bank of the river Hoogly, about 100 miles from the sea. The river is here, at high water, about a mile across; and, on approaching the capital from the sea, the stranger is impressed with the number of elegant villas on its banks, the extensive fortifications of Fort William, the domes, minarets, and spires of the temples, mosques, and churches of Calcutta. But, whatever feelings of astonishment these and other particulars of the brilliancy and splendour of an oriental city may produce,—whatever excitement of the spirits the swarming population, varied costume, strange features, unknown language, and novel usages may occasion, the heart of the Christian sinks within him, when he beholds this great city, with a very slight exception, “wholly given to idolatry;” whose polluted and disgusting emblems are exhibited on all sides, and the marks of which are inscribed on the forehead of almost every native whom he meets.

Calcutta extends along the borders of the river about six miles, and, at the widest part, is a mile and a half in breadth. The native part of the city is to the north, and it exhibits a striking contrast with the part inhabited by Europeans. It is extensive and populous. The streets are narrow, dirty, and unpaved. Some of the houses are built of brick, with two stories, and flat-terraced roofs; but the greater number are mere mud cottages, the sides of which are formed of mats, bamboos, and other frail and combustible materials; hence we sometimes hear of fires by which thousands of these slight habitations are consumed in a few hours.

By a census recently taken, it was ascertained that in Calcutta and its suburbs there are 500,000 inhabitants; and it is supposed that within a circle of five miles radius there are 500,000 more. Of this million of human beings, 650,000 are Hindoos, 300,000 Mussulmans, and the remainder consists of people of various nations,—Armenians, Jews, Arabs, Parsees, Mugs, Chinese, Malays, with Europeans and their descendants. Including the Indo-Britons, and a few Greeks and Armenians, there are about 10,000, or one in a hundred of the whole population, nominal Christians, of whom about two-thirds are Protestants, and one-third Roman Catholics. The number of persons en-

tering into the city every day, from the surrounding country, has been ascertained to be 100,000; and the writer of those lines was assured, many years ago, by a friend who had long resided there, that the greatest thoroughfares of London were far less crowded than the streets and bazaars of Calcutta.

It is, however, at the great annual festivals, reference to which has so often been made in our pages, that the vastness of the population is most strikingly apparent. Missionaries, who have been present on these occasions, describe the impressions produced on their minds by the immense concourse of human beings then congregated as quite overwhelming.

At the feast of Doorga Poojah all the Hindoos assemble, and at the feast of the Molurram all the Mohammedans; and if these two festivals should happen to occur at the same period of the year, as they sometimes do, it is impossible to convey any adequate conception of the scene. Thousands on thousands, myriads on myriads, pass in procession through the long streets of the magnificent city, all mad upon their idols, or worked up to frenzy in favour of their prophet, presenting at once the most melancholy and the most heart-stirring spectacle upon which the eye can rest.

For many years the attention of Christian missionaries has been, very naturally, directed towards Calcutta. The first who settled there in that character was the Rev. J. Z. Kierlander, who, in 1770, founded the old Mission Church in that city. Soon after the first missionaries from our own Society settled at Serampore they commenced evangelical labours within its borders; and, about the year 1802, erected the chapel in the Bow Bazaar, now occupied by the church and congregation under the care of our missionary brother, Mr. Bayne.

Subsequently, efforts have been made by the agents of most of the principal Societies of our native land; and a considerable extent of varied and zealous exertions is at this day carried on, in connexion with these several institutions.

The principal premises belonging to the Baptist Mission, comprising the chapel, printing-office, and dwelling-houses, are situated in the southern part of the Circular Road. From thence the word of God has sounded forth into “all the region round about.” That spot has been hallowed by the removal of a Lawson, a Penney, and more recently, a Pearce, to a better world; and there beloved brethren, of a kindred spirit, are even now labouring as they did, in humble reliance on the sure promises of a faithful God, not without cheering tokens of his presence and blessing. Some intelligence respecting

them, and their associates in other parts of India, will be found in the following pages. May every Christian reader testify his union of spirit with these servants of Christ by earnest prayer on their behalf, that the Lord would establish the work of their hands upon them, and cause them to see yet more and more of his great salvation!

C A L C U T T A.

LAL BAZAAR CHURCH.

WITH much pleasure we give insertion to the following communication from the pastor of this church :—

Feb. 11, 1840.

My dear Brother,—I am happy to be able to inform you, that the state of the church in Lal Bazaar appears, upon the whole, improving. We are now, I believe, dwelling in peace and unity; not without additions to our number of such as, we hope, are ordained to eternal life. On Sabbath week three were “buried with Christ in baptism.”

I may mention, as an encouragement to the performance of the much-neglected duty of family worship, that this service has been blessed to the conversion of one soul, and the

restoration from backsliding of another in the same house. One of those who, by this impressive ordinance of our Lord's appointment, put on Christ, was formerly a bigoted papist, and was a stumbling-block to her husband instead of a help-meet; but she has now, by Divine mercy, been brought out of the darkness of Popery into the marvellous light of the Gospel; and she and her husband are now striving to walk together, in all the commandments of the Lord, blameless.

I am yours affectionately,

R. BAYNE.

ENTALLY.

REV. J. D. ELLIS.

The Entally Native Institution, or Boys' School.

WE are happy to say that the school-room, measuring 90 feet long by 40 feet wide, with a veranda the whole length, and two large classrooms, 26 feet by 16, has been completed, and was opened on the 3rd instant with 28 boys, which number has since been increased to 130. This building, together with the chapel adjoining, calculated to seat 300 persons, has been erected at the cost of a generous friend in England.

The school-room will afford accommodation for from 400 to 500; and as there are daily applications for admission, it is probable that the full number will soon be complete.

This Institution will be conducted on Christian principles; and, consequently, while no effort will be spared to impart to the youths in

attendance, the best English education, the first and great object of the superintendent will be, to lead them to a saving acquaintance with the Lord Jesus Christ, and to imbue their minds with Divine truth.

That these efforts to train up in the way they should go the children and youth who may attend the Institution, will be productive of the happiest results, we are warranted in believing, not only from the general testimony of God's word, but from past experience, both in the history of our own Mission and that of others. The blessing of God has rested on such labours, and we are assured that it will rest upon them, and that every succeeding year will develop their vast, their incalculable importance to the church of God and the welfare of India.

BENARES.

THE following extract from Mr. Smith's journal for November, gives an account of his visit, accompanied by the Rev. W. Bowley, of Chunar, to the annual fair at Daddri, together with their labours by the way. The journey occupied nearly the whole of the month, as they left on the 6th, and returned on the 29th :—

Wednesday, Nov. 6th, 1839.—I left Benares this morning, in company with Mr. Bowley, for Daddri fair, and came to Bahadurpur, declared the message of God to a few people, and left them a Hindoo Gospel and a couple of tracts. From thence we came to Pureri, where we met with an elderly Brahmin; who, after some conversation, received us into his house, and endeavoured to maintain the doctrine of the Ved; but not being able to stand the test of reason, requested us to explain to him the Gospel. Mr. Bowley read and expounded the 18th chapter of Matthew, to which he paid much attention. He followed us to our boat, and thankfully accepted a Hindoo Testament, with a couple of tracts. From thence we came to Balvaw, and went into the village. On speaking with a Brahmin a crowd of people soon assembled, to whom we spoke for a considerable time, on the depraved and ruined state of man, and salvation through Jesus Christ; after which we returned to our boat.

7th.—This morning we went to the opposite villages, viz., Sarsa, Dobauli, and Rhainalla. In these villages the people paid much attention to the Gospel, and thankfully accepted some Gospels and tracts in Hindoo. From thence came to Saidpur late at night, where we put to.

8th.—Early in the morning we went into the village, and spoke, in three places, to many attentive people. After hearing the Gospel, those that were able to read thankfully accepted the Scriptures in Hindoo. From thence we went to Narauli. Here we sat under the shade of a tree, and spoke to a number of people, who listened with attention, and afterwards accepted a Hindoo Gospel and some tracts.

9th.—Came to Jammania. Here we spoke to a few people, and gave them some Hindoo and Urdu tracts. From thence we went to Harpur, and declared the message of God to a number of attentive people; and, after giving them some Urdu tracts, we returned to our boat. We came to Ghazipur in the afternoon, and went out into the city, and spoke to a crowd of people, and gave away some Urdu Gospels and tracts.

10th, Lord's day.—Went out into the city, and took our seats in a cloth-man's shop, and spoke to a large crowd, who listened with attention, and afterwards accepted some Hindoo and Urdu Gospels and tracts.

11th.—This morning we went out again into the city, and finding a convenient spot, we re-

quested brother Sital to read a Hindoo tract. Gradually a large crowd assembled, whom I addressed. Mr. Bowley followed; and, at the close, we distributed some Hindoo and Urdu Gospels and tracts.

As we were going to another spot a Mussulman invited us, to whom we went. After taking our seats, the Mussulman commenced talking, with a bad spirit, saying that he could prove by the Scriptures that Jesus Christ was not born. Mr. Bowley told him to prove it. He quoted the 7th chapter of Acts, and the 37th verse. Mr. Bowley told him that a veil must be over him, that he cannot understand that verse. The Mussulman lost his temper, and insulted us. We then left him, and addressed the Gospel in another spot, to a number of attentive people.

12th.—Went out again into the city, and addressed the Gospel to a concourse of people, who listened with attention. Mr. Bowley, also, read and expounded a portion of the Scriptures.

13th.—Wednesday we left Ghazipur and came to Ghauspur. Here we spoke, in two places, to crowds of attentive people, and gave them some Gospels and tracts in Hindoo. From thence we came to Bairah. Here we went close to a Mussulman mosque, where a crowd of Mussulmans surrounded us, to whom we read and spoke for some time. A Mussulman opposed us, and endeavoured to divert the attention of the people; but an elderly Mussulman immediately checked him, saying, "If you do not wish to hear, go off; why do you disturb us?" From thence we walked about the village, and not finding any opportunity of addressing the people, we returned to our boat.

14th.—Early in the morning we went into the village, and spoke to a number of people, who listened with attention. An old man received a Hindoo tract, but he would not accept of it without paying for it. From thence we returned to our boat, and came to Barpur, and addressed the Gospel to a concourse of people, under the shade of a tree. All listened, without the least opposition; and afterwards, those that were able to read accepted the Scriptures in Hindoo.

A Man pretending to be God.

From thence the people requested us to visit a Paramhansi, and have some conversation with him; accordingly we went, and the people followed us. After taking our seats, I asked him

whether he was the Creator or a creature. He repeated several stoks from the Ved, proving himself to be the Creator. "Well," said I, "if you are the Creator, have the goodness to produce a straw, that I may believe your asertion." "Behold the fields," said he, "all these are done by us." "You may plant and water," said I, "but who giveth the increase?" The Param-hansi not answering my question, Mr. Bowley commenced talking with him, endeavouring to impress on his mind the folly of pretending to be God.

15th.—Camo to Chosa. Here we read, in two places, to crowds of people; and gave away a number of Gospels and tracts, in Urdu and Hindoo. From thence we came to a village opposite Buxar, where we alternately addressed the Gospel to a crowd of attentive people, under the shade of a tree.

16th.—Arrived safe at Daddri fair, where the people began to assemble. We went through a number of Sannyasis, and spoke to them on the depraved state of man, and of salvation through Jesus Christ. They listened very attentively, without the least objection.

20th.—Went about the fair, and declared the message of God in several places; and gave away the Scriptures to those who applied for them, and were able to read. After tea we went out again, and took our seats in a convenient spot, when brother Sital read the Ten Commandments in Hindoo, and I addressed the Gospel to a concourse of attentive people; and, on my concluding, Mr. Bowley commenced, and afterwards distributed the Scriptures to those who applied for them.

21st.—This day being the bathing-day, people began to disperse after bathing. We went among them, and spoke, in several places, to crowds of people, and distributed a good many Scriptures and tracts in Urdu and Hindoo. A Brahmin, on hearing of the depraved and ruined state of man, and of salvation through Jesus Christ, exclaimed, "As all rivers run into the sea, thus all of us will be absorbed at last in the Supreme Being." I asked him, "If you are proved guilty of theft, will you be allowed to associate with the judges, or be sent to gaol?" The Brahmin would not answer the question; but a man from the crowd answered, "A thief must be sent to gaol for his crime." In the evening we left the fair, and went opposite the river, and declared the message of God to a number of attentive people, who were on the beach.

23rd.—Tbis morning, as we were walking by the river side, we saw a corpse brought to the ghat by a number of people, to whom we went, and spoke to them on death and judgment. They appeared very attentive, and some were affected. From thence we came near Buxar. Here we saw a Baiyragi standing, and another came and prostrated himself before him. I asked him how he expected his salvation; he replied, "By good works." I asked him, "With your good works will justice be satisfied?" "No," said the Baiyragi. Gradually a crowd of them collected, to whom Mr. Bowley spoke on the plan of salvation, to which they made no objection, but listened with the greatest attention.

CHITTAGONG.

UNDER date of Nov. 22, 1839, Mr. Fink wrote:—

I am daily called on by the natives at my house for tracts and Scriptures, besides my reading and preaching to them abroad through the whole week. The tracts, "On the Conversion and

Death of Madhu," and the "Esseuce of the Bible," appear to be very interesting to them, as they always apply for them with eagerness, and read them with pleasure.

And again, under date of Jan. 7, 1840:—

Being engaged so much in the duty of my missionary calling, I had no time to write you a line till last month. Brother Johannes being absent from the station, and without a single native preacher to assist me, all the duties devolved upon me. I had to perform worship and to preach six times a week in the chapel, besides preaching and distributing tracts among the heathens in the town.

Brother Johannes arrived here in a state of debility on the 24th of last month, and before two weeks were over he was again attacked with ague and fever; but the Lord has been very

merciful to him, and has again raised him up from his bed of sickness: he is much better now. He united with us last evening in our monthly missionary prayer-meeting, and has promised to recommence his missionary duties soon.

I am now looking out for a boat to travel, and I have made up my mind to visit Cox's Bazaar first, and then RaGuniah. In these two places I hope to meet with a great number of poor heathens to hear and to receive the word of life, the glad tidings of salvation through a crucified Saviour.

The following brief extract respecting a successful application for aid to enable him to complete his chapel, is from a letter received from Mr. Johannes, dated Jan. 8, 1840 :—

Last week I made out a circular in English, addressing the gentlemen and ladies of the station for aid to complete the furniture of our chapel, affixing, of course, both mine and brother Fink's signatures. This appeal was immediately responded to, and within a week we obtained 200 rupees. Another 100 will give us the satisfaction of seeing the chapel well furnished with seats, &c. We have already about two dozen chairs, and eight benches or forms, ten wall-shades, a reading desk, and a chandelier. To these we hope to add pews.

D E L H I.

We have much pleasure in giving insertion to the following extract from a communication, dated Nov. 1, 1839, from the Rev. J. T. Thompson, the missionary labouring at this station, which will be read with much interest.

Tracts by Mohammedans.

You may perhaps have heard of Mohammedan tracts against Christianity, as having been printed at Lucknow and Gya. One has been lithographed at a private press here also.

The Mohammedans, not deeming the tracts sufficient, at least for defensive purposes, a man of wealth among them, Nawab Hamid Ali Khan, has laid out 3000 rupees, and upwards, for lithographing 250 copies of the Koran, and distributing them gratuitously among the followers of his faith; accompanying the Arabic text with an Urdu interlineary translation, and a copious commentary in the margin. Besides the above outlay, the Nawab incurred a monthly expense of 30 rupees for a maulavi, and 15 rupees for a transcriber, for three whole years, to insure the accuracy and neatness of the work. This is done by Mohammedans, and by a single man, in furtherance of a false faith; and shall not Christians be provoked to similar or much greater efforts in advancement of the oracles of God, the writings of inspiration?

An Ascetic.

In visiting a part of the city where I had formerly preached and distributed the word, I missed an attentive hearer of the word, a blacksmith, who, I found, had been dead a year and a half. This man was of a contemplative turn, and I frequently stood or sat at his shop, conversing and reading of the Saviour, and received, invariably, a kind reception, and ready attention to the word. A year before his death he became unusually thoughtful, said he should give up every worldly occupation, sold off his instruments, &c., and retired to a plain without the city, where he continued a twelve-month, sickened, and died. I know nothing further of the poor man; but from what I had seen a year or more before I went down, in my occasional intercourse with him, I would fain hope some

humbling, some cheering truth had fastened on his mind, and produced convictions that may have proved salutary, and may have saved his poor soul.

An interesting young Hindoo.

The young man, Ramprasad, I am happy to say, tries to render himself useful in the promotion of the Gospel, in a humble way. Meeting with an aged Khatrani, who he knew had gone to hear the shastras read by one Gyan-das, he questioned her as to the benefit she derived by so doing; and this led, in a few days, to his visiting her, and teaching her, in her sixtieth year, the Nagri alphabet, and inducing her to read the Psalms of David, the Gospels, and various tracts and books. She, in return, as she read of prayer, fasting, idol-worship, &c. &c., asked the young man how he, who knew the Divine word on such points, could continue to observe the Hindoo fasts as meritorious, and worship idols as a service rendered to God. He was staggered, (this was five years ago,) confessed the inconsistency, and thenceforward cut off a great many observances that had been disputed between them. She, also, did the same. The Khatrani, in the course of her reading, finding the Hindoo not so familiar to her as the Urdu, got Ramprasad to teach her the Persian characters, and was thus enabled to read the Scriptures and other books in Urdu. A relation of hers dying at Lucknow, she went thither shortly after my arrival.

Scarcely had the Khatrani left, but a grass-cutter was brought into Ramprasad's way, whom he observed reading a portion of the Hindoo shastras. At the young man's persuasion, he has commenced the Gospel of Matthew; and, having read to the sixth chapter, he already perceives its superiority above what he had been reading, and is determined to persevere in acquiring a further knowledge of the Saviour and of the things of salvation.

A G R A.

THE following are extracts from Mr. Williams's journal for November, 1839 :—

Nov. 1st.—Attended the hat, and had some conversation with an old man, who said, that since hearing the Gospel from us at this place, he had endeavoured to give heed to it, trusting in Christ alone for salvation; that no misfortune had happened to him since that period, with the exception of the death of one of his children; though he could not say that his adherence to Christianity was the real cause of this affliction. I then explained to him more fully the nature of true religion, and exhorted him to embrace and profess Christ as the only Saviour of perishing sinners, as being really and absolutely necessary to his present and future happiness. Brother Ganpat then preached. Many attended, and heard the word of life. No opposition was made. Some books were distributed. May the Lord add his blessing!

5th.—Went to a village near cantonments, where I found an aged man lying, very ill, with whom I conversed on the brevity of human life, the certainty of death, and its solemn and important consequences. On my asking him if he thought himself prepared to die, he answered, without the least hesitation, in the affirmative. I then described to him and several others the awful and ruined state of man by nature, as having gone astray from the only path to life and happiness, and exposed himself to the vengeance of Almighty God, and as utterly unable to deliver himself by any efforts of his own. On hearing this, the old man said, with some

emotion, "Then I shall certainly go to hell." I then pointed out to them the great salvation which God, in his infinite goodness and mercy, has provided for perishing sinners, and urged them to accept it without delay. The people were all attentive.

8th.—Attended the hat as usual. Brother Ganpat and myself preached. The congregation was small, when compared with what we usually get here; many, however, heard from us the word of God. We had some profitable controversy with a very respectable Hindoo, who has often heard the Gospel. He owned that he had a great respect and regard for Christianity, and would pay more attention to it but for the scoffs and jeers of his idolatrous neighbours. He invited us to come to his village, to which we consented.

11th.—Attended the hat, but could not preach at all, as several Hindoos immediately came and opposed us. A long controversy ensued, in which brother Greenway, being an able antagonist, took the principal part. I hope that some good was effected; though we should have been more satisfied if we could have preached to them, in a more direct and forcible manner, the great truths of Christianity. May the Lord bless our every effort to promote his glory in the conversion of the heathen world, and enable us to stand up against those who, being blind to their spiritual interests, put far from them the word of life!

JESSORE.

THE following extracts are taken from communications received from the Rev. J. Parry, the brother occupying this important station; dated December 2, 1839 :—

I was favoured with your last letter while I was on a visit to the Christian villages to the south, about three days' journey from hence: this will account for the delay in the transmission of the answers to the queries and my Annual Report, both of which I hope to forward by to-morrow's post. I trust they will be useful. I rejoice to say that I baptized six persons at the following places: two at Bharsapur, two at Rajnagar, and two at Buridango, residents at Malgaji. The last village, I am sorry to say, is so situated, being lately brought into cultivation in the Sunderbunds, that there is great danger of being devoured by tigers; but I and the native brethren were mercifully preserved by

God when we visited the place. The increase of the church here must necessarily cause extra expenditure, I must, therefore, beg the sanction of the following sums.

There being no native preacher at Malgaji, where there are five members, besides several inquirers, who need regular instruction, I propose to appoint Kebalram, a steady, active, and consistent Christian, who was converted about three years ago, and for the last six months has been studying under John, who is a valuable native preacher. At present I have offered him only four rupees per month. I am glad that I have got Kebalram to consent to go and live in such a place as Malgaji. I may also observe

that he is much respected by the native converts, and even by the heathens, in those parts.

The native brethren requiring a larger boat than the dingy, which I purchased for them before, I gave them another, which cost ten rupees, and which will last them for three or four years. It is difficult to hire boats towards the south. My travelling expenses have greatly increased, owing to the increase of the villages in the south. When I took charge of this station I had to visit only one village by land, and one by water. Travelling in a boat is much more expensive than by land-carriage. I have now four villages to visit in the south, about three or four days' journey from hence. The last journey occupied twenty-four days, and the hire of the crew alone cost me fourteen rupees, the boat being my own. As the church is increasing to the south very much, I find I must, at least, visit my flock every two months. A native

church requires active superintendence, otherwise you cannot expect it to be fruitful and healthy.

I hope to send down to the Christian Institution about five boys. They are young, about seven to nine years of age.

Yesterday I had again the pleasure of baptizing a Mohammedan convert, who came over from Krishnanagar about six months ago; so you see we have had sufficient time to judge of his sincerity; and I am happy to say he is a promising convert.

Now, in conclusion, unite with me in praising and blessing God for the success he has been pleased to grant us, by adding twenty-two souls to our number during this year. I desire the prayers of all my brethren and fellow-labourers for a greater blessing on my humble and poor exertions in the cause of Christ.

J A M A I C A.

KINGSTON.

AT a late period in the month we received the following letters from Kingston, which we insert without delay, although it may occasion the postponement of other matter, already in the printer's hands. They refer, as our readers will perceive, to the distressing case of our missionary brother Oughton, now suffering imprisonment for righteousness' sake. No words of ours can heighten the interest of his own affecting communication. That which precedes it, from Mr. Tinson, will show how the matter is regarded by our oldest missionary in the island,—a man whose calm and impartial judgment is admitted by all parties in Jamaica. Our readers will not overlook his testimony in favour of Mr. Oughton's fellow-sufferer, the Rev. John Stainsby, rector of Hanover. It is equally honourable both to him who bears it and to the object of his honest commendation.

Kingston, Jamaica, May 14, 1840.

Very dear Brother,—I have just left brother Oughton, who, to-morrow, will, in all probability, be in Kingston-gaol; and though it is almost midnight, I must write a few lines, as the packet sails early in the morning, to express my opinion on this most atrocious case of injustice and oppression.

The hinderance which this will occasion, for a time, to the prosecution of our brother's important labours, must be a source of uneasiness; and it will be matter of extreme regret should his persecutor enrich himself by such a flagrant violation of all righteousness. As to the matter itself, there is nothing in it that should cause any good man a moment's pain: it is rather an occasion of rejoicing. So would the first disciples have felt when called on to suffer for the truth's sake.

I am quite aware, that it is no very uncommon thing for men to complain of grievances, as originating purely in their love for philanthropy or religion, when a large admixture of vanity and

mistake but too plainly appears in the origin and progress of their proceedings. But I am confident that brother Oughton is almost more than innocent in this affair: my only surprise is that he said and did so little, and with so much prudence and discretion. I do not mean to charge him with imprudence or indiscretion; but knowing him to be naturally of an ardent temperament, I can only account for the almost excessive carefulness evinced on that occasion, when, if at any time, indignation was called for, to a restraining and overruling Providence, that was determined he should have the solace of conscious rectitude, while suffering from the indignant hate of a corrupt and corrupting debauchee. As a guardian of the public morals brother Oughton could not have done less, and he would have been highly criminal had he not done what he did. I have taken pains to ascertain the truth in this business, and I am fully convinced that it is a most iniquitous proceeding altogether. You know I am not in the habit of expressing myself rashly, but I can conceive of no arrangement of words sufficiently

forcible to express the detestation and abhorrence with which every good man ought to view this nefarious transaction.

It is well, too, that our brother is associated with a worthy episcopalian minister, than whom there is not a more laborious, devoted, pious minister of Christ in the whole island of Jamaica. I have known him for more than eighteen years, the uniformly conscientious, honest, upright, indefatigable servant of God, always ready to every good work. He has, perhaps, in the opinion of some, one great fault, an entire want of sectarianism. Distress, wherever found, is enough to enlist his sympathies, whether in the mansions of the wealthy or the hovels of the destitute; and he does not stop at pity, with a "Be ye fed," or "Be ye comforted;" his eye affects his heart, and his efforts are prompt and efficient. He is found at the side of the sufferer, as the spiritual guide, the bodily physician, or the friend of the oppressed, whether Churchman, Presbyterian, Baptist, Wesleyan, Moravian, Independent, or any other denomination, or no denomination at all.

I do hope that our deeply-injured friends will find, in British Christians, all that sympathy and support which their case justly deserves.

Yours very affectionately,
JOSHUA TINSON.

Kingston-gaol, June 5, 1840.

My dear Sir,—By the place from which I date this, you will perceive that the event which I was anticipating when last I addressed you has been fully realized; and that the malice of my enemies has not been satisfied with any thing short of shutting me up in prison, and effecting my total ruin.

I was taken in custody, on the writ of execution, on the 28th of May. I should have been apprehended much sooner, but was unable to leave my room from severe sickness, which seized me the day after I wrote my last. The doctor who attended me said it was a complete derangement of the liver and spleen, brought on by excessive exertion and excitement, with great mental anxiety. It brought me very low, and, for several days, it was hardly considered that I could recover; but the Lord heard prayer on my behalf, and restored me again. The transition, however, from a sick chamber to a prison, has not been at all favourable to the establishment of my health; and I still suffer from great weakness, and excessive nervous irritability; but hitherto the Lord has graciously sustained me, and I have realized the truth of his gracious promise, "As thy day, so shall thy strength be."

I find the gaol people, as well as the prisoners, very respectful in their behaviour, but the place itself is intolerable. The room to which I was at first consigned faced the south-west, with only one barred window in the front, consequently exposed to the midday and afternoon sun, while

it was shut from all advantage from the breeze; which, as it blows always from the east, never blessed me with one cooling breath. Added to this, there was no ventilation of any description at the back, and, consequently, no current to purify the atmosphere. It was a complete *cul de sac*, and so intensely hot and close that my body was continually as if it were in a vapour-bath. The effect of such a place of confinement was soon visible on my constitution; and several of my people, alarmed at my appearance, prevailed on another prisoner to exchange rooms, for which they were obliged to see him liberally. I am now in a more airy part of the prison, but still suffer greatly for want of air and exercise; but how long I shall have to remain it appears impossible to judge; probably not less than two months, and possibly much more. This long confinement I look forward to with trembling, as the effect on my health will, I feel persuaded, be most serious; while the situation of Mrs. O., who is within about a month of her accouchement, adds to my anxiety. Should she be in dangerous circumstances, or dying, and I almost within bow-shot, and yet unable to attend her, or close her dying eyes, I should go mad. But I will not think of it: surely the Lord will, in mercy, forbear to mingle this bitter portion in my cup of misery! Oh, my dear sir, pray for me—pray for me, that the Lord may sustain and deliver me, for vain is the help of man!

Up to yesterday I was sanguine of a speedy deliverance from this place. My lawyer found several serious irregularities in the writ under which I was taken, and which were laid before counsel, who decided that it was enough to quash the writ; and application was made on Wednesday in the Grand Court, when it was delayed until yesterday, and then the opposing counsel contrived to obtain a further delay of the argument until Saturday, the 13th instant, on the plea that he must communicate with Grant. How it will end then I cannot say; but, made up as our courts are, there is but little to hope for when a Baptist missionary is concerned. Should I fail, there will be no alternative but taking the benefit of the Insolvent law. This course, bumbling as it is, I have resolved to pursue, but it will involve not less than forty or fifty days' imprisonment. This is my only course, both from a sense of justice to myself and the Mission at large. Were I to pay the money, it would be the signal of a series of prosecutions against all the brethren, whenever they offended in the least; and thus we should be continually harassed, and the Mission ruined; I have, therefore, determined to endure the worst, rather than compromise my brethren.

The kindness of my people is unbounded. Ever since I came here I have had crowds of them daily to see me; while presents of pine-apples, mangoes, grapes, and other fruits, have poured in on all sides so fast, that I have not known how to dispose of them. Nor do they confine themselves to but small tokens of their

sympathy and affection,—they even offered to exert themselves and raise the money, rather than allow me to go to goal,—an offer which has also been repeated from other churches in the island; but no! their well-known affection for their ministers shall never be an encouragement to wicked men to enrich themselves by prosecuting them!

June 8.—I left this open, thinking I might have something new to communicate; but am so very unwell that I can only subscribe myself

Yours very truly,

SAMUEL OUGHTON.

Rev. John Dyer.

Home Proceedings.

OF THE PERMANENT INCREASE OF THE INCOME OF THE MISSION.

(IN A LETTER TO THE EDITOR.)

No. II.

My dear Sir,—In a letter addressed to you last month, and published in the *HERALD* for July, I sought to prove that a large permanent increase of funds is due to the world, to the church, and to God. It was attempted to prove this from the present incumbrance of the Mission, from the probable increased expenses, the certain expenses of the coming year; and the calls in Providence, both from the West Indies and from Africa. It is certain that 6,000*l.* or 10,000*l.* a year more will be required to meet the claims upon the Society. Either these claims have originated in the imprudence of the Committee, (a supposition which none who know them, or the urgent appeals from abroad, can for one moment allow,) or in the calls of Providence. If in the calls of Providence, the conclusion is plain: it is our duty and our honour to meet them.

But there is a second point I wish to discuss. Is this increase of funds attainable? Can it be done? and how? Or is this a case in which the apparent calls of duty are contradicted by our inability to discharge them?

"It cannot be done," is the answer of some. "The churches are too poor, and have to struggle too strenuously for themselves to help others. As much is raised as can be raised, and it ought to be matter of surprise if the income of the Society in future be as large as it is now."

But is this so? Is our poverty a sufficient plea? Are we poorer than our coloured brethren in the West, where churches without six men among them worth 100*l.*, have raised, during the past year, at the rate of more than 1*l.* a member for the cause of the Gospel? Besides, there are districts, and it would be easy to name them, where Baptist churches are more numerous and wealthier far than those of other denominations, but where their contributions are not half of those of their poorer brethren. I blame none in this statement: I give it merely as a fact, and as a fact that will be found true in more than six districts, or ten, in this kingdom.

Once more: Either it is possible to do it, or it is not. If it is, let us reason and question the point no longer, but set about to do it resolutely, and in God's strength. If it be not possible,

then I say, it is our duty as resolutely to retrace our steps, to recall our agents, to abandon our stations, to give up the printing of our Bibles, and to equalize, to a farthing, our expenditure and means. To expend more than it is possible to raise is, I submit, neither Christian honesty nor Christian prudence. I need scarce add, I have no fear this will be done. I believe there are Christian hearts in this country ready to sacrifice their all rather than allow a single corner of the Mission field to be abandoned, if by such sacrifice they could secure its cultivation.

"But can it be done?" I ask, in reply, Is it our duty to do it? If it is, all doubts as to the possibility of doing it originate in self-sufficiency or distrust. God has called us; and if there be on our part a willing mind, he will himself enable us to obey the call. To admit the call, and yet to question whether we can do it, is clearly to depend on ourselves and to distrust Him. I do most earnestly submit that, in this matter we should "seek out the old ways." Do as Abraham did—as Carey did—as Pearce did; say with them, It is our duty to raise this money—to do this thing, and, by God's grace, and in spite of difficulties, it shall be done. At least, if God, finding us like the offeminate and cowardly Israelites, "unable to go up and possess the land," honour others with our work, it will be among the severest expressions of his displeasure we, as Baptists and as Christians, have ever known. We are called to it; may we walk worthy of our "high calling" in all things!

"But how?" By what means are these funds to be raised? This is, after all, the practical question, and I trust the only one we have to discuss. Only give the plans I have to propose (and which, in fact, are the plans advocated by hundreds of brethren throughout the country,) time for the working of them—say till May, 1842, and, beyond question, the results to which I have referred will be realized; present incumbrances will be removed; and the present operations of the Mission very largely extended.

1. I calculate that there are, in this country, nearly 300 Baptist churches that are doing nothing for missionary objects, and these by no

means the least wealthy in their respective localities. In one county alone there are twenty churches out of forty that do nothing for the Mission; most of which, there is reason to believe, might be induced, by rightly-directed appeals, to contribute to this great cause. It is probable that the hearty co-operation of these churches would add to the funds of the Society between 1000*l.* and 2000*l.* a year.

2. Much, very much, might be effected by every subscriber increasing his subscription. Many give a penny a week, and many a guinea a year, who are able, and willing, probably, to give at least double that sum. Christians give no more now than they did years ago, when the operations of the Society were only a quarter of what they are. The Scripture rule is, to give as God prospers us, but surely the prosperity of these brethren has not been as stationary as their subscriptions; and if, as is very generally allowed, we can give more, let us rise and do it. Even "he that giveth to the poor lendeth to the Lord, and it shall be paid him again," how much more he that giveth to the Gospel! Only let some of the brethren copy the example of our 50*l.* subscribers, and let all that can afford it make their one guinea five guineas, and a very large accession will be obtained. I need scarcely add how much importance this proposal gains from the extension of the operations of the Society both in Africa and in the West Indies.

3. But the chief permanent income of the Society must be raised by Mission churches themselves,—by the systematic contributions of churches that feel that the cause of Missions is the cause of God. I doubt not but, from this source alone, one-third, or even one-half more than is now given, might be raised, on an average, throughout the country. Churches that raise 20*l.* might make it 30*l.*; and those that raise 150*l.*, 200*l.* or more. I could name churches where, in one year, by systematic and weekly contributions, 100*l.* have been raised as easily as one-third that sum without these means. Let each church have, first, its annual Mission Sermons; secondly, its annual Mission Meetings; and, lastly, but above all, its band of collectors; and the Mission funds would be doubled, and all engaged in this work abundantly blessed. "They that thus watered others would be watered themselves." They would be the richer for what they gave. This may be a paradox in appearance, but it is a Scripture truth: would God it were more generally believed!

There can be no reasonable doubt that the adoption of this plan would realize at least

5000*l.* a year more by the end of the second year. Wherever it has been tried it has been successful, at least to this degree.

I am delighted to learn that one of the churches in Norwich has commenced by doubling the whole of its contributions. "We wish," say they, "not only to send out additional missionaries, but we wish also to support them."

Now, it will be seen that if all this can be done, the funds of the Mission are augmented to the extent foretold; from 6,000*l.* to 10,000*l.* is raised. And that it can be done is testified by innumerable authorities,—by brethren who know their respective localities, and who speak most unhesitatingly on the possibility of doing it: all that is wanting is that we try and believe. God has the hearts of all in his hands, and he will turn them, in answer to the prayers of the church.

To carry out the three plans that have been suggested these three things are necessary:—

First: The secretaries of each Mission Association, or any member, should kindly forward to Fen-court the names of places not at present aiding the Mission, so that they might be directly applied to, "to come up to the help of the Lord against the mighty." Many there are now idle who would gladly have a hand in this glorious work.

Secondly: Let us all take up giving to this cause as a *duty*, and as part of our business, both as engaged in trade and as Christians. No money brings so glorious a return as the money that is given to the Gospel. Let us give as if we gave with these hopes, and for the sake of Him who gave his life for us.

Thirdly: Let *each church* that gives seek, in the course of the next two years, to make its contributions one-half more than they are. We are too apt to forget that all increased effort is *our* increased effort. The Mission is nothing more than the churches that compose it; and there can be no increase of its funds, unless we, as individuals and as churches, increase them. Probably, where there are mission collections much more cannot be done by collections, but by weekly contributions much more may. Let these be multiplied in due proportion, and there can be no fear of the result. I repeat it,—the money will be raised, and all engaged in raising it, both the givers and collectors, will be abundantly blessed.

Let us rise and do it.

Yours affectionately in Christ Jesus,

JOSEPH ANGUS.

ASSOCIATION LETTERS.

It would very materially aid the arrangement of Mission Deputations, and thus assist the funds of the Mission, if the secretary of each Association of Baptist churches would kindly

forward the last Association Letter, or other statistical information connected with their respective districts, to the Rev. Joseph Angus, 6, Fen-court, London.

DEPUTATION-ARRANGEMENTS FOR AUGUST.

| | | | | | |
|-----|----|--|-------------------------|---------------------------------------|----------------------------|
| | | <i>Rev. E. Carcy with Mr. Barrett.</i> | | <i>Rev. W. Knibb.</i> | |
| 1 | S | | | | |
| 2 | Su | Herefordshire, &c. | | Tewkesbury, Cheltenham, & Winchcombe. | |
| 3 | M | Do. | | Tewkesbury. | |
| 4 | Tu | | | Cheltenham. | |
| 5 | W | | | Gloucester. | |
| 6 | Th | | | Coleford. | |
| 7 | F | | | Ross. | |
| 8 | S | | | | |
| 9 | Su | Pershore, Upton, Westmancote, | | Worcester. | |
| 10 | M | Worcester. | | Worcester. | |
| 11 | Tu | Pershore. | | Pershore. | |
| 12 | W | Kidderminster. | | Oswestry. | |
| 13 | Th | Stourbridge. | | Shrewsbury. | |
| 14 | F | | | | |
| 15 | S | | | | |
| | | | <i>Rev. Mr. Cozens.</i> | | |
| 16 | Su | Leominster and Kington. | Shrewsbury. | Ramsgate | |
| 17 | M | Kington. | | and | |
| 18 | Tu | Leominster. | | East Kent. | |
| 19 | W | Hereford. | | Colchester. | |
| 20 | Th | Ledbury. | | <i>Rev. W. Knibb.</i> | <i>Rev. J. Angus, M.A.</i> |
| | | | | <i>Rev. J. Thomas.</i> | <i>Rev. P. J. Saffery.</i> |
| 21 | F | Pontsbury. | | Andover. | |
| 22 | S | | | Whitchurch. | |
| 23 | Su | Wellington, &c. | Oswestry. | Portsea. | Rye. |
| 24 | M | Do. | | | Rye. |
| 25 | Tu | Brosley. | | Southampton. | Battle. |
| 26 | W | Wem. | | Lymington | Newick. |
| 27 | Th | Whitchurch. | | Poole. | Uckfield. |
| 28 | F | | | | Hailsham. |
| 29 | S | | | | |
| | | | <i>Rev. J. Broad.</i> | | |
| 30 | Su | Derby. | Sevenoaks. | Hastings. | { Uckfield. |
| 31 | M | Do. | | Lewes. | { Lewes. |
| | | | | | { Lewes. |
| Sep | | | | | |
| 1 | Tu | Burton. | | Brighton. | Brighton. |
| 2 | W | Swanwick. | | Sevenoaks. | |

DEPARTURE OF MISSIONARIES.

Mr. and Mrs. Evans, and Mr. and Mrs. John Parsons, embarked at Liverpool, on board the *Jessie Logan*, Major, for Calcutta, on Friday, July 17. On a previous evening, a special meeting was convened, in Pembroke-place Chapel, by the friends at Liverpool, for the purpose of commending them to the Divine guidance and protection. At this service addresses were delivered by the Rev. C. M. Birrell and W. W. Evans;

and prayer was offered by Messrs. Birrell, Lancaster, and Rowland. Our beloved missionaries were accompanied by several of their kind friends down the river; and we trust that the many fervent supplications which have been offered on their account will be graciously accepted and answered by Him in whose service they are engaged.

ACKNOWLEDGMENT.

DR. COX wishes to acknowledge the receipt of 5*l.*, communicated to him anonymously, for the following purposes:—

- 1*l.* for the proposed African Mission.
- 1*l.* for the widow of the martyred Williams.
- 2*l.* for the Female Mission.
- 1*l.* for any accessitous widow.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from April 15th, to June 1st, 1840.

(Continued from last Month.)

Table with columns for location (Kent, Lancashire, etc.) and monetary amounts in £ s. d. format. Includes entries for Chatham, Sheerness, Eynsford, Hadlow, Ashton-under-Lyne, Manchester, etc.

Table with columns for location (Leicestershire, Middlesex, Northamptonshire, etc.) and monetary amounts in £ s. d. format. Includes entries for Sparkbridge, Leicester, West Drayton, Northamptonshire Auxiliary, Brington, Bugbrook, Burton Latimer, Ecton, Gainsborough, etc.

Table with columns for location (Hackleton, Harleston, Harpole, Kingsthorpe, Kistringbury, Long Buckby, etc.) and monetary amounts in £ s. d. format. Includes entries for Hackleton, Harleston, Harpole, Kingsthorpe, Kistringbury, Long Buckby, Milton, etc.

| | £ | s. | d. |
|--|-----|----|-------|
| Missionary box, Miss Williams | 2 | 2 | 0 |
| | 3 | 2 | 9 |
| Moulton:— | | | |
| Collections..... | 8 | 0 | 0 |
| Northampton:— | | | |
| College-street. | | | |
| Collection—Designation of Rev. H. Capern 47 19 1 | | | |
| Ditto at Missionary Meeting | 28 | 12 | 4 |
| Female weekly contributions .. | 22 | 0 | 4 |
| Missionary boxes by | | | |
| A friend | 19 | 17 | 1 1/2 |
| Mrs. Simmel's school . | 1 | 12 | 2 |
| Mrs. Neal | 0 | 14 | 3 |
| Miss Richards..... | 1 | 0 | 8 |
| Sabbath-school | 0 | 17 | 9 |
| Proceeds of Public | | | |
| Breakfast | 10 | 10 | 0 |
| Subscriptions:— | | | |
| Boctran, Mr. Robert | 0 | 10 | 6 |
| Bumpus, Mr. T. | 1 | 1 | 0 |
| Diecy, T. E., Esq. ... | 2 | 2 | 0 |
| Durham, Mrs. | 1 | 1 | 0 |
| Garrett, Mr. Thos. ... | 1 | 1 | 0 |
| Garrett, Mrs. | 1 | 1 | 0 |
| Goodacre, Mrs. | 1 | 1 | 0 |
| Gray, Rev. W. | 1 | 1 | 0 |
| Gray, Mr. N. | 1 | 1 | 0 |
| Osborn, G., Esq., <i>Newport</i> | 1 | 1 | 0 |
| Parker, Mrs. | 0 | 10 | 0 |
| Richards, Mr. W. | 0 | 10 | 0 |
| Wheeler, Mr. Thos. ... | 0 | 10 | 0 |
| Williams, Mr. W. | 1 | 1 | 0 |
| | 146 | 15 | 8 1/2 |
| Olney:— | | | |
| Collection | 17 | 16 | 9 1/2 |
| One-third of the proceeds of a weekly subscription | 5 | 5 | 0 |
| Mr. Robinson, sen., and family | 1 | 0 | 0 |
| Talbot, John, Esq. ... | 1 | 0 | 0 |
| | 25 | 1 | 9 1/2 |
| Ravensthorpe:— | | | |
| Collection | 3 | 6 | 0 |
| Collected by Miss Scott | 4 | 0 | 0 |
| | 7 | 6 | 0 |
| Rushden:— | | | |
| Collection | 11 | 7 | 6 1/2 |
| By Mrs. Whittemore | 1 | 14 | 9 |
| Missionary boxes by | | | |
| Mr. Manning..... | 0 | 3 | 7 1/2 |
| Mr. J. Browning | 1 | 4 | 3 |
| Subscription:— | | | |
| Mr. Thidgell | 1 | 1 | 0 |
| | 15 | 11 | 2 |
| Towcester | 19 | 13 | 6 |
| Weston:— | | | |
| Collection | 9 | 1 | 0 |
| West Haddon:— | | | |
| Proceeds of Tea-meeting | 4 | 5 | 5 1/2 |
| Weekly contribution, by Miss Hanbury ... | 2 | 7 | 10 |
| Vestry Missionary box | 0 | 18 | 1 |

| | £ | s. | d. |
|--|----|----|--------|
| Missionary boxes by | | | |
| Miss Horten | 0 | 10 | 11 1/2 |
| Thos. Healey..... | 0 | 3 | 6 |
| Mrs. Underwood | 0 | 4 | 1 1/2 |
| | 8 | 10 | 0 |
| Somersetshire. | | | |
| Bath Auxiliary, by Mr. Hancock. | | | |
| On account | 19 | 0 | 10 |
| Philip's Norton:— | | | |
| Box, by Mrs. Foster ... | 1 | 17 | 10 |
| Beckington:— | | | |
| By Rev. J. Parsons ... | 12 | 0 | 0 |
| Laverton | 6 | 12 | 3 |
| Frome Auxiliary:— | | | |
| Subscriptions:— | | | |
| Allen, F., Esq. | 1 | 1 | 0 |
| Biggs, Mr. | 1 | 1 | 0 |
| Brittain, Mr. | 0 | 10 | 0 |
| Bunn, Mrs. | 1 | 1 | 0 |
| Bunn, Miss | 1 | 1 | 0 |
| Coombs, Mr. | 0 | 10 | 6 |
| Cooper, Mr. | 0 | 10 | 6 |
| Ledyard, Miss | 0 | 10 | 0 |
| Middleditch, Mrs. ... | 0 | 10 | 6 |
| Porter, Mr. | 1 | 1 | 0 |
| Rawlings, Mr. S. | 0 | 10 | 6 |
| Shephard, J., Esq. ... | 2 | 2 | 0 |
| Sinkins, Mrs. J. | 1 | 1 | 0 |
| Vaters, Mr. | 0 | 10 | 6 |
| | 12 | 0 | 6 |
| Donations:— | | | |
| Coombs, Mr. | 0 | 10 | 0 |
| Cooper, Mr. | 0 | 10 | 0 |
| Middleditch, Rev. C. J. | 0 | 10 | 0 |
| Porter, Mr. James ... | 0 | 10 | 0 |
| Porter, Mr. S., jun. ... | 0 | 10 | 0 |
| Porter, Mr. John | 0 | 10 | 0 |
| Sage, Mr. | 1 | 0 | 0 |
| Salter, S., Esq., for printing press for Ceylon..... | 5 | 0 | 0 |
| | 9 | 0 | 0 |
| Collection at Mr. Parsons's designation . | 4 | 12 | 0 |
| Collection at the Public Meeting | 9 | 13 | 2 1/2 |
| Badcox-lane:— | | | |
| Rev. C. J. Middleditch. | | | |
| Collection | 4 | 0 | 11 1/2 |
| Collected by | | | |
| Miss Allen..... | 4 | 14 | 5 |
| Miss Biggs | 1 | 14 | 0 |
| Miss A. Cooper..... | 1 | 12 | 0 |
| Miss Porter | 3 | 12 | 6 |
| Mrs. Coombs, for support of a pupil at Monghyr | 5 | 0 | 0 |
| Missionary boxes:— | | | |
| Davis, Edmund | 0 | 1 | 10 1/2 |
| Edgell, Miss | 0 | 15 | 9 1/2 |
| Franklyn, Ann | 0 | 4 | 0 1/2 |
| Swain, F. W. | 0 | 7 | 1 1/2 |
| Watts, Hannah..... | 0 | 0 | 4 |
| Sage's, Mr., children | 0 | 10 | 6 |
| Interest of legacy per Mr. Coombs | 7 | 2 | 2 |
| Translations:— | | | |
| A. B. | 0 | 10 | 0 |
| Coombs, Mr. | 0 | 10 | 6 |

| | £ | s. | d. |
|--|----|----|--------|
| Cooper, Mr. | 0 | 10 | 6 |
| Middleditch, Rev. C. J. | 0 | 10 | 6 |
| | 81 | 17 | 8 |
| Sheppard's Barton:— | | | |
| Rev. W. Jones. | | | |
| Collection | 6 | 3 | 8 1/2 |
| Collected by | | | |
| Miss Button | 3 | 3 | 6 |
| Miss Heal | 1 | 17 | 6 |
| Miss Payne | 1 | 17 | 7 |
| Miss Sims..... | 1 | 18 | 0 |
| Mrs. Vincent..... | 0 | 17 | 6 |
| Miss Payne, for the support of a pupil at Monghyr | 5 | 0 | 0 |
| | 20 | 18 | 3 1/2 |
| Naish's-street:— | | | |
| Rev. J. Moody. | | | |
| Collection | 1 | 4 | 1 1/2 |
| Total for Frome Auxiliary | 89 | 5 | 9 1/2 |
| Less expenses | 2 | 5 | 10 |
| | 86 | 19 | 11 1/2 |
| Dorset. | | | |
| Gillingham:— | | | |
| Missionary box, Miss Giles | 0 | 7 | 6 |
| Shaftsbury (molety)..... | 0 | 7 | 9 1/2 |
| | 87 | 15 | 5 1/2 |
| Suffolk. | | | |
| Ipswich:— | | | |
| Salem Chapel (additional). Mr. G. Caton..... | 1 | 1 | 0 |
| Dereham:— | | | |
| Friends, for Spanish Town school | 5 | 0 | 0 |
| Suffolk Society in aid of Missions, by Sheppard Ray, Esq., Treasurer. | | | |
| Clare—Rev. S. Harris. | | | |
| Mr. Garratt | 3 | 0 | 0 |
| Ipswich—Tackett-street. | | | |
| Subscriptions | 5 | 10 | 6 |
| Stowmarket—Rev. W. Ward. | | | |
| Ladies' Association ... | 1 | 0 | 0 |
| Male ditto | 2 | 0 | 0 |
| Sudbury—Rev. W. Wallis. | | | |
| Subscriptions | 1 | 0 | 0 |
| | 12 | 10 | 6 |
| Surrey. | | | |
| Dorman's Land | 4 | 10 | 0 |
| Addlestone | 1 | 19 | 6 |
| Sussex. | | | |
| Battle | 2 | 12 | 6 |
| Brighton:— | | | |
| Mr. W. Childs | 1 | 1 | 0 |

| £ s. d. | | £ s. d. | | £ s. d. | |
|---|----------|---------------------------------------|---------|---------------------------------------|----------|
| Hastings Ladies' Association, by Mrs. Jolly, Treasurer | 14 11 8 | Miss Webley | 0 16 0 | Miss Silcox | 0 5 6 |
| | | Mrs. Walter | 0 1 10 | Master W. Harris | 0 4 0½ |
| | | Jane Bohn | 0 3 6 | | 7 16 2 |
| | | | 15 2 10 | Per Rev. J. Russell | 6 1 9 |
| <i>Buckinghamshire.</i> | | Bradford:— | | Shrewton: | |
| Ivinghoe:— | | Miss Head | 10 0 0 | Bethesda Chapel, per Rev. | |
| Mrs. Meacher | 1 1 0 | Weekly subscriptions | | Mr. Mathers. | |
| | | per ditto | 0 13 0 | Collection | 1 14 0 |
| <i>Wiltshire.</i> | | Collection | 3 1 0 | Missionary box..... | 0 6 0 |
| Wills and East Somerset Auxiliary, by B. Anstie, Esq., Treasurer. | | Mr. Cadby | 1 0 0 | | 2 0 0 |
| | | Mr. Seymour..... | 0 10 0 | | |
| Devises:— | | Weekly and other subscriptions | 6 3 2 | | |
| Collection at Rev. J. Bunn's chapel | 9 12 11½ | | 21 7 2 | FOREIGN. | |
| Collection after Public Meeting at Rev. R. Elliott's chapel | 17 15 7½ | Warminster:— | | South Africa—Graham's Town. | |
| | 27 8 7 | Collection, &c. | 6 15 8 | By Mr. Nelson | 50 0 0 |
| | | Ditto at Crockerton... | 0 14 8 | | |
| | | | 7 10 4 | LEGACIES. | |
| Corsham:— | | Westbury:— | | Mr. Samuel Jenkins | 45 0 0 |
| Collection | 3 3 6 | Providence Chapel, per Rev. S. Evans. | | Mr. Thomas Cranfield | 37 6 11 |
| Mr. H. Spackman | 5 0 0 | Collection | 3 0 0 | John Hunter, Esq. | 90 0 0 |
| Mr. U. Gould | 1 0 0 | Mr. Tranton, 2 years | 2 0 0 | | 172 6 11 |
| A friend | 1 0 0 | Missionary boxes by | | N.B. The sum of £153. 18. 8, | |
| Mr. J. Spackman | 0 10 0 | Mr. C. Curtis..... | 0 15 6½ | acknowledged in the <i>HERALD</i> for | |
| Missionary boxes by | | Miss Casmell..... | 0 9 0 | May, from the South London | |
| Mr. H. Spackman | 2 0 0 | Miss Evans | 0 16 0 | Auxiliary, included the Contributions | |
| Miss Blake | 0 18 0 | Miss Angus | 0 6 1 | of the Camberwell (Denmark-place | |
| Mrs. Little..... | 0 10 0 | | | Chapel) Auxiliary, amounting to | |
| | | | | £112. 11. 6d. | |

MR. KNIBB'S ADDRESS TO THE PASTORS OF THE BAPTIST CHURCHES.

THE Editor would earnestly call attention to the following Letter, which is addressed by our brother Knibb to the Pastors of the Churches throughout the country.

My dear Brethren,—As the shortness of my stay in England will prevent my enjoying the pleasure of a personal interview with many of my beloved brethren in the ministry, and with the respected people of their charge, I hope that I shall be excused in adopting this method in drawing your attention to the present state of our interesting Mission in Jamaica, and to the projected one to Central Africa.

The Committee of the Baptist Missionary Society have, after the wants of the Mission were fully laid before them, resolved that ten additional labourers shall proceed, as soon as practicable, to Jamaica; and that the noble attempt shall be made to introduce the Gospel of peace in the central part of Western Africa, where darkness and cruelty so awfully prevail.

Allow me, then, to implore you to call the attention of the churches over which you preside to these important subjects; and to request of you, on behalf of 150 millions of perishing Africans, to raise what funds you can to assist us in commencing this important Mission, which, under the blessing of God, shall arrest the accursed slave-trade, and turn the present

awful state of Africa into the garden of the Lord.

I shall esteem it a favour if you will kindly reply to this letter, informing me whether you, and the churches with which you are connected will specially assist us in this important and delightful work, and whether we may anticipate that the funds you may raise will be transmitted to Fen-court by the 10th of November; as about that time I hope to return to Jamaica, and shall be delighted to tell my beloved congregation and those of my dear brother missionaries, that you will assist us in finding out, even in Africa, "an habitation for the Lord, a dwelling for the mighty God of Jacob."

As funds will be needed for the outfit and passage of the ten missionaries to Jamaica, as well as for the commencement of the Mission to Western Africa, I shall feel further obliged if in your reply, or when the money is transmitted, you specify to which object it is to be appropriated. I am,

Yours very affectionately,
WM. KNIBB.

July, 1840.

THE FOLLOWING SUMS HAVE BEEN GIVEN OR PROMISED.

| | For the General Funds, in consideration of increased operation. | Specially for Africa. | Specially for additional Mis- sionaries to Jamaica. |
|--|---|-----------------------------|--|
| | £ s. d. | £ s. d. | £ s. d. |
| Joseph Guttridge, Esq..... D. | 50 0 0 | | |
| W. B. Gurney, Esq..... D. | 100 0 0 | | |
| Ditto (additional) A. | 10 10 0 | | |
| C. S. Toswill, Esq..... D. | 10 0 0 | | |
| Ditto (additional) A. | 1 1 0 | | |
| Joseph Sturge, Esq..... D. | ... | 100 0 0 | |
| An anonymous Friend, by W. Cozens, Esq. | ... | 20 0 0 | |
| Mr. S. Thorogood D. | ... | 1 0 0 | |
| Mr. Bean, Hackney A. | ... | 1 0 0 | |
| T. Prentice, Esq., Stowmarket D. | ... | 50 0 0 | |
| C. Cowell, Esq..... A. | ... | 1 1 0 | |
| Jericho, Jamaica, Rev. J. Clarke D. | ... | 61 10 0 | |
| Falmouth, Jamaica, Rev. W. Knibb..... A. | ... | 100 0 0 | |
| Mr. J. Puttick, Jersey D. | ... | 1 10 0 | |
| Mary Brown, Camberwell..... D. | ... | 0 10 0 | |
| Uxbridge Public Meeting D. | ... | 20 0 0 | |
| Staines ditto..... D. | ... | 15 6 8 | |
| Miss Angas, Tavistock D. | ... | 10 0 0 | |
| M. E..... D. | ... | 5 0 0 | |
| Messrs. Hearn and Veary, Wycombe D. | ... | 2 10 0 | |
| Marlow, Friend at, by Rev. J. Sherman . D. | ... | 1 0 0 | |
| A Friend at Shelford..... D. | ... | 5 0 0 | |
| Mrs. Cooke, Cambridge..... D. | ... | 1 0 0 | |
| A Friend, ditto D. | ... | 1 0 0 | |
| A. Z..... D. | ... | 10 0 0 | |
| Mrs. Saunders, Kentish Town A. | ... | 1 1 0 | |
| W. Rouse, Esq..... D. | ... | 5 0 0 | |
| Mr. Eusebius Smith A. | ... | 1 1 0 | |
| Mrs. John Young, Brixton D. | ... | 3 10 0 | |
| Camberwell, Collection..... D. | 34 0 6 | | |
| Rev. J. H. Hinton..... D. | 5 0 0 | | |
| Tottenham, Collection D. | 15 10 0 | | |
| Miss Carter D. | 1 0 0 | | |
| South London Auxiliary D. | 33 12 11 | | |
| Forest-row Green, by J. Edgar, Esq..... D. | ... | 3 16 6 | |
| Friends at Birmingham D. | ... | ... | 200 0 0 |
| Rev. J. A. James, ditto D. | ... | 5 5 0 | |
| Anonymous Friend, by Rev. W. Knibb . D. | ... | 30 0 0 | |
| W. Richards, Esq..... D. | ... | 5 0 0 | |
| Thrapston, by Rev. J. Clarke D. | ... | 8 5 0 | |

Other sums have been promised, but we have not the particulars.

NOTICE TO CORRESPONDENTS.

WE stated, in our last Number, that the Committee had resolved to send a printing-press, &c., to Ceylon, with Mr. Dawson, about to proceed thither. It is but just to add, that the kind readiness of the Rev. William Upton and his friends, at St. Albans and its neighbourhood, to make a special contribution towards this object, materially influenced that decision. Mr. Upton has already remitted *thirty pounds* on account of this object, and hopes to make it *fifty*.

The much-respected proprietors of Hamper Mill, near Watford, whence a supply of paper was sent, more than forty years ago, for the first Serampore edition of the Bengalee New Testament, have, also, generously presented a quantity of printing paper, in reply to the warm appeal of our brother Harris.