

THE  
MISSIONARY HERALD.

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SCENE IN JAMAICA ON THE FIRST OF AUGUST, 1838.

## SECOND ANNIVERSARY OF NEGRO FREEDOM.

ANOTHER *first of August* has passed in peaceful gladness over Jamaica. We are privileged, in our present Number, to insert a renewed testimony to the religious sobriety with which the day was observed (page 279); and we avail ourselves of the opportunity to prefix an engraving, which depicts a memorable scene connected with the first of August, 1838.

About ten o'clock on that day, Mr. Phillippo, our missionary, resident at Spanish-Town, the seat of Government, accompanied by the children of his schools, full 1500 in number, and by his white congregation, with several thousands besides, attended, by appointment, his Excellency the Governor, Sir Lionel Smith, at the Parade, in front of the King's House. Here Sir Lionel addressed the multitude, in a speech full of feeling and paternal advice; after which he read the Proclamation of Freedom, amidst the hearty rejoicings of the delighted throng. The white population of the town and neighbourhood seemed to have attended to witness the scene; and the address of the patriotic Governor was listened to throughout with the utmost attention, respect, and gratitude.

In front of the portico are seen the Governor, the Bishop, and Mr. Phillippo, representing to the spectators the happy union of civil and religious feeling on this joyful occasion. The building to the right of the picture, opposite the King's House, is the House of Assembly.

## CALCUTTA.

## ENTALLY.

FROM the *Calcutta Missionary Herald* for June, we extract the following notices of a recent addition to the church in the Circular Road, under the care of Mr. Tucker; and also of a Mohammedan inquirer, where impressions originated in reading the Scriptures, without the aid of any living instructor. Our readers will not fail to mark the exhibition of British justice made by the presiding magistrate.

*Recent Baptism.*

On Lord's day, the 7th inst., four persons having made a profession of repentance towards God and faith in our Lord Jesus Christ, were baptized in the new chapel in Entally, by the Rev. F. Tucker, pastor of the church. In this instance the promise has been verified, "The seed of the righteous shall be blessed," one of the number being a son of W. T. Beeby, Esq.; who, during his residence in this country, was, for many years, a deacon of the church. Another, the Rev. T. Atkins, has been a minister of the Gospel for upwards of six years. After carefully searching the Scriptures, and otherwise examining the subject, he came to the conclusion, that immersion is the only mode authorized by the word of God of administering and receiving baptism, and that faith in Christ

must precede this public profession of allegiance to him; he therefore determined to obey the Divine command. May the Lord, to whom these our friends have given themselves, keep them, by his grace, until that great day, when all who belong to him, of whatever name, shall be glorified together with him.

*Conversion of a Mohammedan.*

Within the last few days, an intelligent and well-educated Mohammedan young man, Moulavi Qazim Ali, teacher in La Martinere, has abjured the errors of the false prophet, and declared his cordial reception of the truth as it is in Jesus. His religious impressions are the result of reading the Scriptures in English, unaided by the assistance of any Christian teacher.

He appears, for some time, to have been strongly impressed with the striking contrast

presented between Mohammed and the Lord Jesus; and the purity and loveliness of the Saviour were the means of drawing him to Christ. About a month ago he addressed an anonymous letter to the Rev. J. D. Ellis; and, having received an encouraging reply, he went two or three times to his house to converse with him. Those visits attracted the attention of some of his connexions, who forthwith commenced a system of violent persecution. His wife's relatives (for it is to them we refer) were very anxious to remove and separate her from him. In this they were actuated partly by bigotry, and partly by interested motives; accordingly, on the 21st May, a young man, brother of the Moulavi's wife, went to his house, under the covert excuse of speaking to his sister. She feeling no desire to see her brother, whose intentions were pretty manifest, the durwan received orders not to admit him; but, being bent upon forcing his way into the house, he burst open the door; and when his brother-in-law personally tried to prevent him from entering, he struck him a severe blow on the head; and only yielded when, by the determined energy of the Moulavi and his attendants, he was compelled to desist from his purpose. Enraged at the failure of his plan, he, a day or two afterwards, summoned the Moulavi before the police for having, as he pretended, severely beaten him, and tied him with a rope.

An account of the investigation of the case has appeared in several public papers, from which we give the following literal extracts:—

"No evidence whatever was offered to support the charge; and even the complainant did not profess that any marks had been made, or injury sustained by him.

"Strange to relate, the magistrate forthwith fined him (the Moulavi) in the penalty of 64 rupees, and the durwan 5 rupees, or both to be imprisoned one month. He further ordered the Moulavi to find sureties to keep the peace, himself in 250 rupees, and two others in 100 rupees each. The fine was paid; but the sureties not arriving till Mr. O'Hanlon had left the office, he ordered the Moulavi to be sent to the prison, from which he was liberated the following day, on the required recognizances being given.

"The magistrate's conduct throughout manifested his spirit. In the public court, in the presence of Hindoos and Mohammedans, he taunted the poor man with his intention of professing Christianity, by saying, in a peculiar tone, 'You intend to become a Christian soon, don't ye?' To this the Moulavi, with commendable coolness and courage, replied, 'Probably I shall, sir;' the magistrate thus calling to his aid against the poor man all the bitterest passions and prejudices of the attendants in the court, who at once felt towards him all the hatred which such a circumstance must naturally induce. Besides this, in the midst of the investigation, the magistrate encouraged the assailant,

by telling him that he did quite right in trying to get admission to his sister; and that if he could not succeed, and the Moulavi would not allow him, he, the magistrate, would issue an order that should force the Moulavi to do so.

"This advice was most fully acted upon, as the sequel will prove. The very evening that the Moulavi was confined in the police, the brother-in-law and his mother, with twelve or fifteen men, armed with bamboos and sticks, proceeded to the house, saying that the judge sahib had sent them to take the Moulavi's wife. They immediately burst the outer door, a darma one, and entered the house; they did not, however, succeed in their attempt to carry off the wife; for, on hearing the noise of their coming, the woman fled by a private door, and took refuge in a neighbouring house. Not succeeding, they soon after went away; and a box of jewels and several little articles were missed, having been taken away, but by which of them has not been ascertained. The brother of the woman was among them, declaring that he would beat and kill the Moulavi whenever they might find him, and that money should save them from any punishment for the crime.

"A complaint of this was made to Mr. O'Hanlon; and the Moulavi, apprehending danger from the violence of his brother-in-law, but still not wishing to punish him, petitioned the magistrate to bind him over to keep the peace toward himself and his family. On Monday last this came on at the Police-office, and an attorney of the Supreme Court, a gentleman from the office of Messrs. Baillie and Molloy, solicitors, and the Rev. J. D. Ellis, were present. Three persons, a servant of the Moulavi and two neighbours, on oath declared the facts above related, and were most certain as to Shaik Amdo's being one of those who forced the house; the magistrate, however, declared that his mind was made up about it, and that if there were 300 witnesses he would not believe them; although he denied having given any such order to remove the Moulavi's wife, as alleged. Other witnesses were in attendance, and many more might have been called; but the magistrate declined hearing them. On being remonstrated with, and told that all the Moulavi asked was to bind over the defendant to keep the peace towards him, and that a simple affidavit of apprehended violence, even without witnesses, was enough to serve this end, he replied, that he was there both as judge and jury; that he considered the complaint malicious, and should do as he pleased. The case was then dismissed, and the party left to seek justice and protection in another channel."

He has been, with his wife, for some days under the care and instruction of Mr. Ellis; and as there is every reason to believe that God has commenced the good work of grace in his heart so we may firmly hope that his piety will be increased and developed by the power of the Holy Spirit. We earnestly commend him to the sympathy and prayers of all our Christian friends.

## MONGHYR.

## EXTRACT OF A LETTER FROM MR. G. B. PARSONS,

*Dated June 30, 1840.*

*Mr. Leslie's health and devotedness to his labours.*

BROTHER Leslie continues nearly free from fever, and much stronger than I ever expected to see him. How much longer this mercy may be continued to us the Lord only knows: the trying season is coming; the rains are falling; and when the ground is thoroughly soaked, and the sun, shining upon it, shall fill the air with moist vapours, then the element of life will be supplied to his fever. He has already had attacks of ague, which are the forerunners of fever; and, the Sabbath before last, he expressed his fears in the morning that fever would prevent him from preaching in the evening, but it went off.

I have never heard him express his opinion respecting a visit to England. The letter which you wrote him, in answer to his on the subject, was, by some mismanagement, detained in the office, and did not reach here till near twelve months after it was dated; and though he has received that, and knows that John is coming to Monghyr, yet he has not spoken a word to me on the subject, nor do I hear that he has to any one else; but as he is not very communicative in matters which relate to himself, I do not much wonder at it. Though no one would welcome his stay more than I should, yet I feel it would be a sad pity that he should drag on with a diseased frame till it drags him down to the grave, rather than seek restoration in England, while there yet remain sufficient stamina of constitution to warrant the hope of complete recovery. Of course we cannot wonder at it, but rather sympathise in the feeling, that he should cling to the spot where the most interesting and eventful portion of his life has been passed,—where he is known, and loved, and revered, and where his strength and labour have been expended. But if he does not return, it will not be through a lack of kind invitation. He has now received yours. The brethren in Calcutta have most kindly urged the matter; and I have, on more occasions than one, assured him that he has many at present unknown friends in England, who would deem it a delight to receive him and his family, and aid them in every possible way. May the Lord, in much mercy, long spare him, and direct him in the right path!

Mrs. Leslie, and their two very interesting children, are quite well.

Dear Mr. Moore is still very weak, and an almost continual sufferer, both in body and mind. No one can judge of the pains of old

ago in India from what they have seen in England. The nerves become shattered and broken to such an extent that life becomes a series of alarms; the appetite and digestive powers become so impaired as to produce constant depression of spirits; and the frame becomes so tender that every breath of east wind is a source of pain. Yet, amidst all his sufferings, Mr. Moore has been quite a father to us. His long-continued afflictions seem to have filled him with sympathy and tender concern for others; and I am sure Sophia and myself have received such kindness at his hands as we can never forget to our dying day. May the Lord overrule all his afflictions, as I believe he is doing, to his meetness for glory!

*Naynsook's illness and recovery.*

Our excellent native brother and fellow-labourer, Naynsook, has had a very severe attack of the jungle fever since I wrote you. After his return from Patna, whither he went to recruit after an attack during the rains last year, he was tolerably strong for two or three months; then symptoms of returning fever began to show themselves. They ended in a strong attack of fever. The result was at one time doubtful; but the All-merciful, in compassion to his poor countrymen, brought him through, and has raised him up again; and I do not know when I have seen him looking so well and strong as he does now. Thus, on his account, too, we have to sing of mercy mingling with and bearing away sorrow.

*Converts added to the Church.*

A gracious God, too, has crowned his other mercies with this unspeakable blessing, that we have seen six, we hope, sincere converts added to the church. Five of them were natives, one European. They were a most interesting group. The European was a young man born of Jewish parents in Poland, and brought to the knowledge and love of the once despised Messiah here. One of the natives had been, in youth, under the care and instruction of honoured Mr. Chamberlain: another was arrested and secured by Divine grace when returning from a pilgrimage to Juggernath. One native woman appeared, to those who knew her past history, as a Magdalene washed in the fountain; whilst another, a Mussulman, had, quite late in life, been pulled out of the 'snick snook' of Mohammedan darkness. What triumphs of Divine grace were here! Jew and Gentiles, Mussulman and Hindoos, combining to honour him whose name shall be honoured by every tribe, and kindred, and nation,

and tongue; who now reigns, and, blessed be his glorious name! shall reign till he has saved all his people, and subdued all his foes. Even so reign, mighty Jesus!

Their baptism, too, was a specially interesting service. It was administered after the prayer-meeting, on Saturday evening. Our evening services commence at sunset, so that by the close of the meeting the stars were shining out in all the clearness and brilliancy of an eastern sky. The cool evening breeze was balmy; sufficient lights were placed round the baptistry, which is outside the chapel, to render the whole scene solemnly, and not glaringly distinct; and there, surrounded by silent, attentive, and some weeping spectators, after an address to the natives who were present, the Saviour's authority was recognized, and his institution honoured, by dipping in water, in the name of the Father, Son, and Holy Ghost, those who had previously declared themselves his disciples.

It is gratifying, too, to add, that, since their baptism, two especially of the new converts are manifesting a pleasing desire to labour for the spiritual benefit of others, who are, as they were, dark and enslaved. One, the young pilgrim, attends daily at Mr. Leslie's for instruction, in preparation for the ministry; and there is a sincerity, cheerfulness, and reality about him, which, together with his manifest improvement, promises well. The other, who was under the care of Mr. Chamberlain, and was, when baptized, in service, expressed a desire to be more directly employed in doing good; and we took him as a teacher in our little school; and his growth, both in knowledge and grace, for the little time during which he has had increased opportunities of mental culture, are such as to make us quite satisfied with the step we have taken. May the Lord preserve and bless them both, and increase them a hundred-fold!

For a month or two after the baptism of these candidates we had no new inquirers; but the Lord has again heard prayer, and we have two inquirers with us at present. We hope their faces are Zionward; but as they have been but a short time with us, and very many such cases prove only disappointments, it would be quite premature to say any thing about them yet. May God preserve them from proving either stony ground or thorny ground hearers! then it will be our delight to inform you that they stand fast in the Lord.

#### *Awfully depraved character of the Natives.*

Every conversion in this land of horrible darkness is a most especial triumph of Divine grace and mercy. From what depths of thick clay are the converts drawn out! The consciences of idolaters are awfully seared. As a proof of this, I may mention a visit which Naynsook paid to a poor condemned culprit at Bhalgalpor, a neighbouring town. The judge, who had sentenced him to death for the murder of

his wife, is a truly pious, excellent man. It grieved him to think that the man should go into eternity without the opportunity of hearing the Gospel simply and plainly expounded to him, he therefore sent for Naynsook to visit him. Naynsook went, spoke to him of the crime he had committed, and for which he was about to suffer. He, with cool and hardened indifference, replied, "I have done no harm, I have only killed my wife; why should I be hung for that?" In this state of heart he died, still persisting in the assertion that he had committed no crime. And, indeed, it seems that not only heathen subjects, but heathen lawgivers, were so abandoned to hardness of heart, that, by heathen law, the murder of a wife was deemed no crime, and was never punished. To see such hearts broken for sin, and such idolaters weeping tears of penitence, is, indeed, to witness a signal triumph of Divine grace.

The more you have directly to do with idolaters, the more you become convinced that they are not only sadly ignorant, but malignantly opposed in heart to the Gospel, as a system of purity inflexibly opposing their corrupt practices and depraved tastes. This has appeared sadly evident to me, as I have accompanied Naynsook to the bazaars.

#### *The Gospel no novelty in Monghyr.*

The Gospel is no longer a novelty in Monghyr; the inhabitants well know its requirements; they know that their sins, as well as their idols, must be relinquished, if they would obey the message of the Christian preacher. Their inquiries have more the air of contempt and dislike about them than of the shortsightedness of ignorance, or the wonder of curiosity.

#### *The depravity of the heart a greater obstacle to the spread of the Gospel than caste.*

Naynsook very justly observed to me, the other day, that caste was much spoken of as a great hinderance to the reception of Christianity by his countrymen, but that sin was the great chain that kept them in bondage,—that could that be broken caste would soon be got over. This witness is true; and yet it is true, also, that the whole system of idolatry and priestcraft connected with it is so craftily contrived, and so intimately interwoven with the common occurrences of life, as to give a fearfully increased power to this reigning depravity of the heart.

#### *Brahminical Theory of Eclipses.*

According to Hindoo wisdom, or rather Brahminical craft, the theory of eclipses is this:—

One of the celestials, in mischief, seizes hold of the sun or moon, and breaks off the portion obscured. The injury can only be repaired, it is said, by giving money to the Brahmins. But how is this money to be collected? It would be a difficult thing to run from village to village to get it. Another device follows: it is given

out that the waters of the Ganges are peculiarly sacred at such seasons, and that whoever bathes in them then washes off his sins, so that the poor deluded things flock to the river to bathe. Thus they are collected together in a place easy of access, that the Brahmins may come and fleece them at will. This is only one specimen of the consummate skill and craft of the system.

This is no cause of discouragement, for greater is He that is for us than all those who are against us. All the massive chains of sin, caste, and Brahminical despotism will prove but as cobwebs before omnipotent grace; but it does seem to render every conversion among such a people an especial mercy.

These assemblies of the people so far serve the cause of the Gospel that they enable the missionary to put the word of life into the hands of many, and preach the Gospel to many who live in remote villages, and would, perhaps, otherwise, never have an opportunity to hear the joyful sound. One of the inquirers whom I mentioned first heard the Gospel at the river's side, whither he had come to bathe, and lose, as he thought, his sins.

#### *Children under Instruction.*

Having mentioned our school, a few particulars may not be uninteresting to you.

Our number is at present seven, five boys and two girls. One is the son of a native Christian; the remaining six would, in all human probability, have grown up under the hardening, defiling influence of a heathen education, had not the merciful God, and the kind efforts of Christian friends, provided this asylum for them. They came to us in the most distressed situation, being picked up either by the police or our native members, begging a mere starving subsistence in the bazaars.

The heathen would far rather their children should die, than that they should lose caste by associating with Europeans. Naynsook told me, the other morning, of a poor man, who had come down from Benares, begging, with six children. They are all, he told me, miserably poor, naked, and crying nearly the whole day with hunger. He told the poor fellow that there was a sahib in Monghyr who would take his two youngest children, feed them, and clothe them, and instruct them, and would not require to be paid a pice in return. "No," said the man, with hardened indifference, "if I die, I shall be thrown into the river; and if they die, they will be thrown there; but I will not give them up to the sahib;" intimating that it would be much better to throw them into the river dead than to the sahib alive.

As you would expect, we find both their bodies and their minds grievously injured by the wretched circumstances in which they have lived. One poor little boy is now so weak that we hardly dare entertain a hope of his life, owing to the trash he was in the habit of eating, even down to common mud; because, as his sister

tells us, they could get nothing else to satisfy the gnawings of hunger. Their minds were as much or more injured than their bodies. Miserably ignorant they seemed, quite destitute of all idea of a Supreme Being, the Creator of themselves and the world around them. Their minds seemed one thick, black blot. Petty lying and petty thefts were their daily employ, so that they were not at all unlearned in the arts of deception. So obstinate were they that I know not when we shall teach them the duty of prompt obedience. This costs us a struggle with their waywardness almost every day, and sometimes very hard struggles too. If God had not promised the aid of omnipotent grace to those who endeavour to "train up children in the way they should go," I should be ready to throw up the undertaking in despair. It is distressing to think that this is the condition of millions of poor children, who, if timely aid be not afforded, will grow up in this condition, and die in this condition, and leave behind them a race as ignorant, depraved, and prejudiced as themselves.

#### *Immensity of the work to be done in India.*

It is quite overwhelming to reflect on the vast amount of work to be done in the great Indian jungle; and which, as the age of miracles is past, must be done by the instrumentality of Christian benevolence. Surely from my heart I pray, Lord, give triple strength, and faith, and zeal, and love to every labourer in the field, and send out quickly additional hosts!

Our endeavour is, to separate the children, when they come under our care, entirely from heathen influence. For this purpose, we never allow them to go beyond the bounds of our own compound, except when they go to chapel, and then they are accompanied by a native Christian. We feel very grateful to God that he has supplied us with a native Christian to take charge of them when out of school, and one to instruct them in school.

Compared with the wants of the people and our own desires, we feel that ours is a very, very small beginning, very indeed; but we are encouraged by knowing that God does not "despise the day of small things," and we have confidence in Christian friends that they will not, but will labour together with us in their prayers, that from these little ignorant, despised ones, God would raise up some champions for the truth,—some to preach powerfully the riches of Christ and Gospel grace when we shall be silent in the tomb. Such is our desire, and our aim, and our prayer. The end, it is true, is far off; and the beginning seems very disproportionate to such an end; but the husbandman has long patience; the seed is small, and many, many days it lies hid, and shows no signs of life; but it grows up and increases, he knows not how, yet he becomes enriched with a plentiful harvest. And is not the God of grace as worthy of our patient trust as the God of nature? The success of similar

attempts, which sprung from small beginnings—I refer especially to the Boys' Boarding-school in Calcutta—may encourage the friends of Christian education to hope, though it may seem hoping in part against hope.

*Anticipates his Brother's arrival in India.*

I have not yet received any news directly from you, or from home, respecting dear John; but I have received indirectly, through friends in Calcutta, the very cheering intelligence that I may expect him. Sincerely grateful do I wish to feel to God for his great mercy; and I would warmly express my thanks to the Committee for kindly affording me the hope of so abundant a source of alleviation and joy. Thirsting, you may suppose I am, for full particulars respecting him. I trust the same goodness and mercy which have brought and settled me here so comfortably, will also bring to me the greatly additional blessing of seeing so dear a brother as a fellow-labourer in the Saviour's work.

*Excellence of Mr. Yates's Translations.*

A good work was nobly done in the formation of the Bible Translation Society. Independently of the translation of every term, which is not done in any other translation into Hindoostance with which I am acquainted, there appears to me a transparency, and clearness, and definiteness about Mr. Yates's Hindoostance translation which I see in no other. Of course this is my own private opinion, and may be controverted; and yet, in confirmation of it, I have heard it objected to the translation, that those passages which our English translation leaves so indefinite that the reader is compelled to put a sense on the word as he reads, or receive no de-

finite idea from the reading, are not left thus in Mr. Yates's translation, but have a clearly defined sense enstamped on them. This is called putting his own sense on Scripture. To me this property seems a most valuable one, especially when intended to be read by prejudiced persons, and listless, indifferent persons, who would need but a very trifling inducement to throw the book aside, and who would be sure to find such an inducement in the unintelligibility of the language, if such existed.

If it be so great a fault in a translator to put a sense on Scripture, I think it a far greater one to write that as translation of God's word which he is conscious has either no sense, or, as the Mussulmans say of every sentence of the Koran, sixteen different ones.

I am glad Mr. Yates's singularly eminent qualifications as a translator begin to be known and appreciated. The very retiring, patient, laborious thought, and beautiful simplicity which are among the most eminent of those qualifications, have tended to shut him up from public notice; but his noble works in the translation department will live after him, and be a radiant and imperishable crown around his memory.

*Spirit of inquiry at Dacca.*

You will be pleased to see, in the "Heralds" printed at Calcutta, accounts from Dacca, which show that our Scriptures and tracts are beginning to excite much attention, and great and effectual doors of distribution are opening. May this spirit of inquiry spread like a flame throughout the whole continent, then we shall have full work for every translator and every distributor, though multiplied a thousand-fold!

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## J A M A I C A.

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THE following communications from our brethren Day and Dexter, will speak for themselves, and show in how pleasing a degree the blessing of God continues to rest upon those parts of the Missionary field which they occupy. The death-bed of the negro deacon is a striking scene; and the earnest exertions made by brother Dexter's congregations to secure an additional missionary, prove the high estimation in which they hold the blessed Gospel.

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### ORACABESSA.

#### EXTRACT OF A LETTER FROM MR. DAY,

*Dated Aug. 10, 1840.*

It will, no doubt, afford you pleasure to be informed that the second Anniversary of Freedom has passed away, not only without riot and disorder, but in the most sober, decent, and, I may add, religious manner. The people are

now returning to their work; and all classes express themselves well pleased with the general conduct of the peasantry, and the working of the free system.

On these stations the services of the 1st of

August and following days were very interesting, of which I intend giving you a brief account.

On Friday evening, July 31st, great numbers of people were seen winding their way down the mountains to Oracabessa; where they assembled in the chapel, to hold a meeting for the purpose of imploring the Divine blessing on the services of the approaching day. This meeting continued the whole night, singing hymns of praise, which were re-echoed back from the neighbouring dwellings.

At four o'clock next morning I met the people in the chapel, which even then was crowded to excess. Here arrangements were made for the baptism of 199 persons, who had been examined and accepted for that ordinance. We then proceeded to the sea-side, just opposite a small island, in the bay called Santa Maria, close by where Columbus landed in the year 1494, and which he named after his first ship. Here a very large assembly was gathered on the beach; and, after a short address to the spectators, singing a hymn, and praying, I went into the sea, followed by the candidates, who were baptized, on their profession of repentance toward God, and faith in the Lord Jesus Christ. The service was delightfully solemn; and I trust many of the spectators received impressions which will not be easily effaced.

As soon as we could again assemble, we held

a meeting for prayer and thanksgiving, at which, after several members had poured out their simple and fervent praises and prayers, I delivered an address, found on Psalm cxxxvi. 23, "Who remembereth us in our low estate; for his mercy endureth for ever;" after which we separated, for the purpose of taking some refreshment, which was now become quite necessary.

At eleven A. M. we again met, and I preached on the subject of Christian baptism, as laid down in the New Testament; concluding with an address to the newly-baptized persons, on the privileges and duties of members of the Christian church.

On the following morning I went down to Port Maria, when our usual Lord's day services were attended by immense numbers. During the service I suffered much from excessive heat, and returned in the evening quite exhausted.

After resting a little on the Monday, on Tuesday I went to Bagnal's Vale. On my way I was exposed to both rain and a scorching sun. I found a large congregation assembled on my arrival, to whom I preached; after which I returned home, thankful, I trust, for the strength afforded me, for the disposition of the people for whose benefit I labour, and for the pleasing prospects of usefulness before me. Truly "this is the Lord's doing, and it is marvellous in our eyes."

## NEW BIRMINGHAM.

### EXTRACT OF A LETTER FROM MR. DEXTER,

*Dated Aug. 8, 1840.*

I PROCEED to give you some account of the progress of the cause at these stations, and of the manner in which the past week of festivity has been observed.

#### *Rio Bueno.*

To begin with Rio Bueno. I am sorry that at this station there does not appear to be much real progress in the conversion of sinners. We have had no baptism since the Association; nor have very many presented themselves as candidates. Still there are some respecting whom I am satisfied that they have undergone a saving change; and many others of whom our deacons have favourably reported, though I have not yet had time for conversation with them.

The congregation is larger than ever, many being frequently unable to obtain admission; and I believe that if the chapel were again enlarged, it would be the same in a very few weeks. It does not, however, appear to me advisable to enlarge either here or at Stewart-Town; but rather, if help could be obtained from home, as I sincerely hope it may, to branch off, and form new stations near the extremities of the districts, at which large congregations might at once be gathered, without any injury to the parent

churches. In the Dry Harbour district, for instance, many of the people have to walk eight or nine miles to Rio Bueno or Stewart-Town; and though that is a comparatively small distance for the healthy and strong, it is a long way for the aged and infirm; I have not, therefore, been surprised at receiving repeated requests from them that they might have a chapel in that district. On the last occasion, they assured me that if I would open a station there, they would at once raise the money for the purchase of premises. I was forced to tell them that I could receive no subscriptions for such a purpose till the debts at the present stations were paid; and that I could not, in fact, undertake any more labour without help from England.

Our Day and Sabbath-schools here are in good order.

Death has been permitted to make his ravages among us; but we trust that they who have yielded to his summons, have done so only that they may enter into the joy of their Lord. One case was particularly pleasing; I had heard that one of our deacons was very ill, and, accordingly, went to visit him. He was insensible, and appeared to be very near the gates of death. On his reviving a little, he expressed great de-



light at being permitted to see his dear minister once more in the flesh, as he had feared that he should have been called away without such an opportunity. I said to him, "Well, Thomas, you are very weak, and cannot remain here long; tell me how you feel in the prospect of eternity." "Happy, happy!" was his short, but emphatic reply. "And what is it that causes your happiness?" I asked. "O minister, I trust entirely to my blessed Jesus!" "And do you feel that Jesus is precious?" "Precious! precious! Oh, what a sinner, and what a Saviour! O that I had loved him more and served him better!" This conversation quite exhausted him; and, after I had read and prayed, we parted, never more to meet till the morning of the resurrection. I learned from his wife, that immediately on feeling himself taken worse, he had all the members and inquirers living on the property assembled in his room; and, taking his New Testament into his hand, said, "I have often read to you from this blessed book, and would be glad to do so now, but am not able. Tell me, before I am taken from you, have I dealt faithfully with your souls?" There was silence, all being too much affected to reply. "What," said he, "can no one speak? Have I told you faithfully your duty from this book?" All, with tears, replied, "Yes! yes! had we attended more to what you have told us it would have been better for us." "Well," returned he, "remember I must meet you all at the bar of God, and bear witness that you knew what was right, and that if any of you are lost it is your own fault." He was one of those whom Mr. Whitehorn intended to baptize in January, 1832; but who, in consequence of the disturbances, did not enter the church till 1835. He has left a widow with four children, and expecting a fifth. Several hundred persons were present at his funeral; and his brother deacons, as a token of respect, had, before I next visited the station, clothed the pulpit and communion-table in black.

#### *Stewart-Town.*

At Stewart-Town we are, I trust, going on well. We have had our trials, but they have done us good. From the beginning of the year,—indeed, from our revival-meeting in November, the church has been more alive than at any time since I have known it; and though the number baptized be not so great as during the first two years after I took the stations, I humbly trust that the Lord is blessing his word now more than at any previous time. In the years just referred to, the greater number of those baptized had been waiting from the time of the disturbances.

You will have perceived, by the account in the *Baptist Herald*, that we were lately privileged to add to the church by baptism forty-one persons, who had given reason to believe that they had passed from death unto life. Many of these were among the most delightfully inte-

resting cases of conversion with which I have been acquainted.

I hope, as soon as the bustle of the season has passed over, to commence examining a goodly number, who are standing ready for that purpose.

The Sabbath-school is going on as usual. Several of the newly baptized were scholars, and two teachers in it.

Here, as at Rio Bueno, many of the people have to walk from eight to ten miles; and have, for a long time, been making requests similar to those from Dry Harbour. I have been forced to meet them in the same way.

#### *New Birmingham.*

The work of the Lord appears to be prospering abundantly at New Birmingham. After the removal of Mr. Gibson by sickness, a female member at Stewart-Town was requested to take charge of the school, till I could have one of our deacons trained for the purpose. She consented to do so for three months; but, as at the end of that time my expectations were not realised, she still continues here. It has rejoiced me to see the zeal with which she has carried on the work, and the blessing which appears to rest upon her labours. The day-school has been considerably increased, and the Sabbath-school doubled; while several of the young men and women who have joined the latter have this week been baptized, and others are in a very promising state.

This little station, formed, as you know, only two years since, with fifty-four members, has now just double that number; and many more appear to be anxiously inquiring the way to heaven.

The revival, which appears to be going on, commenced here, as at Stewart-Town, about November, many dating their first serious impressions from about that time.

If I mistake not, I have once or twice written you as to the deplorably destitute condition of the back part of the parish of Trelawney, and the adjoining portion of the parish of Manchester. You will, doubtless, have learned that the inhabitants of the latter parish have recently sent deputations to brother Phillippo, requesting him to help them to a minister, and that he preached among them a Sabbath or two ago. He must have travelled between forty and fifty miles to do so, while I write this within ten miles of the boundary of Manchester, and on Wednesday had the happiness of baptizing three persons from thence. They have for some time attended here, and given pleasing testimony of their conversion to God.

Another district, lying about fourteen or sixteen miles south-west of New Birmingham, and near the borders of St. Elizabeth, is in a similar state. One of our members, who has recently been residing there, informs me that nearly all the people call themselves Baptists; and that many of the older ones, who live very consistently, have given her the following account:—

About ten years before martial law a free black man visited them, talked to them of Jesus, and, after a time, baptized some of them in our way. At length, in one of his preaching excursions, he was seized in Manchester, and hung. They have ever since continued to hold their meetings for prayer twice or thrice a week; but, having no minister of their own, attend an episcopal chapel some miles distant.

I expect two or three of the people down shortly, and hope to get more information as to their real condition; meantime I may remark, that every inquiry I have made has tended to confirm the above statement.

*Strenuous efforts to obtain a new Missionary.*

You will readily believe, that when I heard from brother Knibb, and from your letter to brother Clark, that so many missionaries were promised for Jamaica, it filled my heart with joy; but when I saw the terms on which alone any district could be favoured with an additional labourer, I felt there was but little hope of my obtaining any immediate assistance. Convinced, however, that it would be of no use to sit down in despair, I at once called together the deacons of Stewart-Town church, laid before them a statement of the debts upon the Mission-house and schools, amounting to about 1300*l.*, and told them that if they wished to have one of the new missionaries in this district, they must clear off that incumbrance. This was the last week in July; and I begged them to state the matter to the members and inquirers as an additional inducement to bring in liberal subscriptions; the consequence was, that the amount raised there was double that of any former collection. They have not exactly pledged themselves to liquidate the debt by the end of the year, but I have no doubt that they will do it within the first quarter of 1841. The sum raised on the 1st of August, and up to the present time, is 408*l.*

At Rio Bueno I had not a similar opportunity of seeing the deacons; nor are the people there in a condition to give so much as Stewart-Town this year, on account of the almost unprecedented drought which has prevailed on the coasts. The usual seasons, as they are termed, have been withheld, and the fields are as bare as the roads; they, however, brought 156*l.*; and there is, perhaps, about 50*l.* more yet to come. The deacons are also consulting about making another special effort in a month or six weeks. I have not my books here; but, as nearly as I can judge, the debts on the Mission premises and schools at Rio Bueno amount to between 900*l.* and 1000*l.* currency.

At New Birmingham the people had been well prepared for the occasion, by Mrs. Dexter and Miss Thomas. Having preached at Stewart-Town on the 1st, and at Rio Bueno on the 2nd instant, I reached this place on the morning of Tuesday the 4th, and had a good congregation in the afternoon.

On the following day we travelled to Quashio

River, where 29 persons were baptized. In the afternoon they were received into the church; and, together with about 300 members from this and the sister stations, commemorated the Saviour's dying love.

On Thursday the children of the day-school were examined by Miss Thomas, in reading, writing, spelling, arithmetical tables, and other simple branches of education. The progress which they had evidently made reflected great credit both upon the teacher and her pupils.

At the close of these interesting services I found that the subscriptions amounted to 121*l.*, though the people had only just finished a lime-kiln, for the purpose of fitting up the chapel. This will be commenced on Monday; and I hope that, by the practice of the most rigid economy, the fitting up will be paid for by the day of the opening.

Thinking that I might not have an opportunity of sending to both you and brother Knibb by the same packet, I wrote to him fully on most of the above subjects last week, thinking that, as he knew the localities referred to, he would be better able to urge my suit with the Committee. I have requested him to lay the letter before you.

I have only one request more to make on the subject. I do not know Mr. Woolley, of Stepeny College; but, from all I have heard of him from my friend Mr. Gibson, as well as from brother Dutton, both of whom knew him intimately, I would beg, that if the Committee agree to my having immediate assistance on the above conditions, he may be appointed to this district.

I sincerely hope you will, in this matter, be directed to do that which shall be most for the glory of our Lord and Master; and that, should I be disappointed in obtaining help, I may still count it my greatest honour to labour to the extent of the strength which he may afford. "Missionaries are but men;" and, while looking at the claims of my present stations, and glancing at those of the surrounding neighbourhoods, deeply do I feel this.

You will learn from Mr. Knibb, that while the former have not half the attention which they deserve, the latter must, as far as labour is concerned, be entirely disregarded.

My dear wife is as well as, under all circumstances, can be expected. My little boys are quite healthy. As to myself, the labours of the past week have enfeebled me, but, in other respects, I never was better.

Pray for me, my dear sir, that whatever may be the determination of the Committee, I may endeavour to reconcile my mind to it. Should they refuse, I shall find it hard work to do so.

Sympathizing with you under all the difficulties connected with the discharge of your office, and praying that you may have strength according to your day, I remain,

Very dear Sir,

Yours in the best bonds,  
BENJ. B. DEXTER.

## Home Proceedings.

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### HOME ARRANGEMENTS FOR NOVEMBER.

IN BEDFORDSHIRE a series of Meetings will be held at the following places:—

- |   |  |   |
|---|--|---|
| Nov. 1. Mauldon and Ampthill.<br>2. Cranfield.<br>3. Wootton.<br>4. Bedford.<br>5. Thurleigh. |  | Nov. 6. Risley.<br>8. Keysoe, Staughton, and Sharnbrook.<br>9. Keysoe.<br>10. Sharnbrook.<br>11. Carlton. |
|---|--|---|

Deputation, Rev. E. Carey.

IN KENT and BERKSHIRE, Meetings will be held at different places, which were either unable to receive the regular Deputation, or which the Deputation were unable to visit. Deputation, Rev. E. Carey.

The Meetings in MONMOUTH are held at the beginning of the month, and those of NORTH WALES towards the close. Deputation, the Rev. J. Angus and the brethren of the neighbourhood.

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It is also intended to hold Meetings in connexion with the sailing of our brother Knibb and the additional Missionaries to Jamaica.

Services will be held as follows:—

- Nov. 1. Leighton.  
 2. Mr. Bowes, Blandford-street, Marylebone.  
 3. Dr. Leifchild's, Craven Chapel.  
 4. Rev. S. Green, Walworth.  
 5. Eagle-street United Tea and Public Meeting.  
 6. East London, Brunswick Chapel, Mile-end.  
 8. Rev. Edward Steane's, Camberwell.  
 9. John-street, Bedford-row, Ordination of Mr. Woolley, and Tea-meeting.  
 10. Public Farewell Meeting at Finsbury Chapel.
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The friends of Missions throughout the country have promised 2000*l.* for ten additional Missionaries; and it is hoped that as London has done but little in connexion with Mr. Knibb's visit, a strenuous effort will be made to aid the Society in the extension of its operations.

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### WEST-AFRICAN MISSION.

WE stated, in our Number for July, that the Committee had determined, in humble reliance on the Divine blessing, to commence a Mission to Western Africa. We have now the pleasure to state, that two brethren, who are deemed, by the independent suffrages of all who know them, well qualified for the arduous task, have gone forth, with a view to explore the proposed field of labour, and take the necessary preliminary measures for settling a small band of missionaries, with the least probable risk of life and freedom, and where it may be hoped they will be most useful.

Our highly esteemed brother, the Rev. John Clarke, from Jericho, having, in some degree, recruited his health, was anticipating, with much pleasure, a return to his numerous and affectionate flock in Jamaica; but no sooner was it intimated to him that the Committee wished him to consider whether it was not

his duty to take upon him this new service, than, in the spirit of self-consecration by which he has been long distinguished, he assented to the proposal, and avowed his readiness to go. The state, and wrongs, and claims of Africa, have weighed deeply on his mind for many years; and, without suspecting to what purpose his knowledge was to be applied, he had acquired a larger amount of information on the subject, probably, than any other of his brethren. The time allowed for preparation was so brief, that it seemed, at first, scarcely probable that a suitable companion could be found for Mr. Clarke; but, within a few days of the period first fixed for the sailing of the vessel, this difficulty was unexpectedly removed. Dr. G. K. Prince, who, for some years, practised the healing art, with great reputation and success, in Jamaica, and who, in that island, became a recipient of the grace of the Gospel, evincing his sincerity by the most costly sacrifices of a temporal kind, being informed by his friend, Mr. Clarke, of his own destination, expressed his willingness to share with him the perils of the undertaking, and was gladly received, with that view, by the Committee.

Application was made, in the first instance, for a passage by the Government steamers; but this not being granted, they have embarked on board the *Golden Spring*, Captain Irvine, a vessel belonging to the African Company, taken up by Government, to carry coals for the expedition. Her destination is ultimately Fernando Po, calling at Cape Palmas and Cape Coast Castle by the way. From Fernando Po our brethren will cross over to the main land, examining, in the first instance, the high lands at the Cameroons; and then, probably, proceeding up the Niger as far as Idda, Egga, or Rabbah, as opportunity may be afforded. The district about the Cameroons is inhabited by the Eboes, a numerous tribe, of whom Mr. Clarke has not less than 300 connected with his church in Jericho.

All who are able to appreciate the difficulties, of various kinds, connected with the entrance into such a field as that which our friends are about to penetrate, will be thankful to hear that, no sooner was the undertaking resolved on, than unexpected and highly important facilities presented themselves. To the late Governor of Fernando Po, especially, Lieutenant-Colonel Nicolls, R.M., the Committee are under great obligations, for the kindness and promptitude with which he has furnished valuable information, derived from his personal experience; as well as given letters of introduction to several of the native chieftains at Fernando Po and on the coast. Indeed, it has been impossible to witness the successive incidents which have marked the whole proceeding, without being encouraged by the persuasion that the hand of the Lord has been with his servants for good.

Such was the uncertainty, from day to day, of the precise time when our Deputation were to go on board, that it was impossible to give sufficient notice of a General Meeting on their account, previous to their departure; but as they remained a few days longer than was at first expected, they met on Friday, the 9th inst., with the ministering brethren of the South London District, who assembled on that evening at the Rev. Mr. Sowle's chapel, at Battersea. On Lord's day evening, the 11th, they were affectionately commended to the Divine protection by Dr. Cox and his friends, at Hackney; and as it was found there would be still another day spent on shore, a hurried notice was sent out for a third service, of the same nature, at New Park-street, where a considerable number of ministers, and other friends, were gratified with the opportunity of expressing their Christian sympathy and devout aspirations on their behalf.

On the next day, Tuesday, the 13th, they embarked; and though at the

time of this being written, it is not known that the vessel has left Gravesend, it is most probable she has done so. Surely our friends throughout the kingdom will require no exhortations to bear their beloved brethren on their hearts before God. They are eminently hazarding their lives for the sake of the Lord Jesus. May it please Him, whom the whole course of nature submissively obeys, to preserve them as in the hollow of his hand, and abundantly to crown their enterprize with his blessing!

*Fen-court, Oct. 20.*

After the above article was sent to press, the Editor received the following letter from his friend, Mr. Clarke; which he inserts, as a delightful and instructive indication of the frame of mind in which our brethren have gone forth on their errand of mercy.

*Barque Golden Spring, off the Downs,  
Oct. 16, 1840.*

My dear and respected Brother in Christ,—  
After parting with you at Fen-court we proceeded to Gravesend, and went on board our vessel; we, however, found that she could not sail before the afternoon of the following day. We returned on shore, and slept there for the night. On the Wednesday night we slept on board, and moved a little down the river yesterday, but, before dark, found it necessary to anchor off the Nore Light. This morning we expect to reach the Downs, and in the afternoon our pilot will probably take his leave of the vessel. I write these few lines to bid you again farewell, and to beseech you to do all you can for the sending of the Gospel to the interior of Africa. We may be swallowed up in the mighty deep, and joyfully go to heaven from that water which is held in the hollow of the Almighty's hand; but Africa's millions must not, for this, be left to perish. We may die on the voyage, or soon after our arrival on the coast; but still remember we die happy in the performance of duty, and care not that our exit to a better state should be lamented. But Africa's woes ought to induce lamentation, and excite not only to tears of compassion, but to acts of devotedness and self-denial, and to endeavours to rescue her from her long, long night of misery and eternal death. We may live to do all that our hearts desire. God grant it may be so! I at this moment am willing to die, or at any moment God has appointed; but I do not desire to die, but to live, for the good of Africa. I shall think it real pleasure to suffer in the service of my God and for Africa; and, as long as I can do good for that land, I shall gladly endure any trial, and remain absent from the blest abode above, where holiness and freedom from suffering eternally fill each blest seraphic spirit with unspeakable delight.

I shall thank you to acknowledge, in the  
HERALD,—

1. A tin-case of 10,000 needles, from the Rev. J. Smith, of Astwood.
2. A suit of clothes (black), from Mr. Johnson, Ashton-under-Lyne.
3. A parcel of books in the Greybo language, from Miss Dring, of Hull.
4. Eight books, in the Susoo, Eyo, Bullom, and Sberbro tongues, from the Church Missionary Society.
5. Three books, in the Mandingo and Bechuana tongues, from the Wesleyan Missionary Society.
6. Copy of a manuscript in the Kru language, from Dr. Hodgkin.
7. Specimens of African languages, tracts, and school-books, by Mrs. H. Kilham, from Robert Forster, Esq., Tottenham.
8. A grant of Arabic Scriptures, Psalms, Gospels, &c., from the British and Foreign Bible Society.
9. Grant of tracts and school-books, from the Religious Tract Society.
10. Two copies of Slave-Trade and Remedy from Sir T. F. Buxton.
11. M'Queen's Africa, to Dr. Prince, from Capt. Bird Allen, R.N.
12. Papers, &c., from the Society for the Civilization of Africa, by Capt. Washington, R.N.
13. Various important Papers of Instructions to Travellers, and Reports of Aborigines Society, from Dr. Hodgkin.
14. Letters of Instructions relating to Health, printed paper on Cholera, &c., from Mr. James Peggs, Bourn.
15. Valuable advice from Lieutenant-Colonel Nicolls, and letters of introduction to—
  - (1.) Mr. John Scott, chief constable, Fernando Po.
  - (2.) Capt. John Becroft, Fernando Po.
  - (3.) Duke John Lyambo, Old Calabar, regent.
  - (4.) King Aqua, of Cameroona.
  - (5.) King William, of Bimbia.
  - (6.) King Boz, of Brass.
  - (7.) King Bell, of Cameroona.

16. Introductions from Dr. Hodgkins to the Governors at Cape Palmas and Mesurado.

17. Thanks are also due to M<sup>r</sup>Gregor Laird, Esq., for very important advice and information; and also to Lieutenant-Colonel Nicolls, for the deep interest he has taken in the important enterprise.

Capt. Irving is very kind, and Capt. White exceedingly agreeable. We have on board eight black persons, from Cape Palmas, Cape Coast, and Fernando Po; and believe the captain will

encourage us to do all the good we can to his ship's company.

We have not yet had any sea-sickness.

I now hastily conclude; and remain,

Your affectionate brother in Christ,  
JOHN CLARKE.

P.S.—Please to remember us in your daily prayers, and allow not the church of Christ to forget Africa. Suffer not her perishing millions to rise up against you in the day of judgment.—Farewell.

### MEARD'S COURT AUXILIARY SOCIETY.

Our readers may have noticed, in our Number for September, the acknowledgment of a collection of 30*l.*, made at the Rev. John Stevens's chapel, Meard's Court, Soho, after a sermon by Mr. Knibb. We have the pleasure to add, that our respected friends, comprising that church and congregation, have since unanimously concurred in forming an Auxiliary Society, which has already remitted to Fen-court the sum of 55*l.* We have great pleasure in laying before our readers the excellent Address, issued by the Committee of this active Auxiliary on its formation:—

Christian Friends, — The Committee have great pleasure in laying before you a statement of the formation of the above Auxiliary to the Baptist Missionary Society, for the purpose of disseminating the Gospel of the grace of God into heathen lands, but more especially into Africa, where the horrible traffic in human blood has long been carried on; and beg leave most respectfully to solicit your co-operation in aid of this work of faith and labour of love, humbly imploring the Divine blessing and influence, without which all means will prove abortive.

That the providence of God is opening the way for the Gospel to be sent into Africa appears to us in a very striking and evident manner, with a clearness that cannot fairly be denied, and ought not to be overlooked by Christians of any denomination, and in which all may unite, without denying those principles by which they are individually distinguished; the hand of the Lord appearing, in a most remarkable manner, in the conversion of many of the negroes, who have been stolen from Africa; and sold for slaves to the West India planters; but who now, having obtained their freedom, are desirous of returning to the land of their nativity, there to publish the glad tidings of salvation through a crucified Saviour. Means only are wanting, and they only wait to be furnished with pecuniary aid for the undertaking; thus it is evident the Lord has a chosen people among the sons of Ham, whom he intends to gather by the preaching of the Gospel.

And can we, Christian friends, stand still, while this work of the Lord is going on before our eyes, without rejoicing thereat, and feeling desirous to aid, by our subscriptions and dona-

tions, in promoting it? And shall not our affections extend as far as the election of grace and the purchase of Messiah's blood extends, when it is made manifest by the regenerating influence of the Holy Spirit? These impressions have determined us most sincerely to invite you to unite with us in following the leadings of Divine Providence, and the operations of Divine grace, in the furtherance of this good work which is now brought before us, in which we have now opportunity to assist; and which will be accomplished whether we have any hand in it or not, for "the counsel of the Lord shall stand, and he will do all his pleasure."

We submit, then, this address, Christian friends, to your serious consideration, wishing every one to be fully persuaded in his own mind of the propriety of uniting herein; and then to give according to the ability which God hath given, remembering that "the Lord loveth a cheerful giver;" and if there be first a willing mind, it is accepted "according to that a man hath, and not according to that he hath not." May the Lord pour out his Spirit upon his ministers and people, and accomplish his purpose in the ingathering of his elect, by the propagation of the Gospel among "all nations, and kindred, and tongues, and people."

Several ladies having kindly tendered their services, are now engaged as collectors; and any other persons wishing to do the same may be furnished with books and cards for that purpose, on application to the Treasurer or Secretary, by whom, also, subscriptions and donations will be thankfully received.

W. BONFIELD, *Sec.*

## DEPARTURE OF MR. KNIBB, WITH OTHER MISSIONARIES.

A PASSAGE has been secured for Mr. Knibb, and the friends who are about to accompany him back to Jamaica, in the *Reserve*, Capt. Hosenon, which is expected to sail on the 10th of November. All packages intended for Mr. Knibb, or any other of the missionaries on the north side of the island, must be forwarded to Fen-court by Thursday, the 5th proximo.

The Committee have been much encouraged by the liberal response which has been made by their Christian friends, wherever their respected brother has been, to his appeals on behalf of

Africa, and for the extension of the Mission in Jamaica. It would have been gratifying, had it been possible to meet the earnest requests from many other quarters for a visit from him. In all cases, the best has been done that circumstances would admit of; and our grateful acknowledgments are due to the gracious Providence which has carried our esteemed missionary, for six months in succession, through a continuous series of labours, such as few constitutions would have been able to sustain.

## ACKNOWLEDGMENTS.

THE thanks of the Committee are presented to Miss Cannon, of Waltham Abbey, for a parcel of Magazines; also, to a friend, for a box of half-bound Magazines, and Jowett's Researches, sent by the Brighton van; for a box of fancy articles, from a lady of the Established Church, by the Rev. John Walcot, Ludgershall; for a box of apparel, from Mrs. Risdon, Birlingham, for Mrs. Clark, Brown's Town; and for a parcel of books, from Miss Higgs and Miss Youngman, for the use of students for the ministry in Jamaica, by the Rev. W. Knibb.

A truss of linen and a box of Magazines have been received from Manchester for Mr. Knibb likewise, a case of apparel and useful articles, from Mrs. Innes, of Edinburgh. A parcel of Spanish tracts, for Mr. Knibb, has been received; also, a cask and case of medicines, and a crate of earthenware.

Two boxes are in hand for Mr. Hutchins; a small box, for Mr. Clark, of Brown's Town; and a parcel of books, for Mr. Merrick, of Jericho.

## CONTRIBUTIONS

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

*Our country friends will observe that we now adopt a different plan of acknowledging the Contributions. It is the same, in fact, which is acted on by each of the other Missionary Societies. To give the particulars, month by month, involves an expence of time and labour to which the limited Establishment at Fen-court is inadequate; not to advert to the reasonable complaint, that space is most inconveniently taken from Missionary intelligence, which is interesting to all, to insert a mass of names and figures, interesting to a very few. The details will be given, as heretofore, in the Annual Report.*

SUMS RECEIVED AT FEN-COURT.			£	s.	d.				£	s.	d.		
			£	s.	d.				£	s.	d.		
<i>Subscriptions.</i>						Mrs. Masters, for En-	20	0	0	N. Robarts, Esq. ....	10	10	0
Joseph Fletcher, Esq....	4	4	0	0	0	tally .....				Ditto, for Africa .....	10	10	0
<i>Donations.</i>						J. H. Allen, Esq., for	5	0	0	A Well-wisher, for Africa	1	0	0
W. A. Hankey, Esq., for						Africa .....	5	0	0	<b>LONDON AUXILIARIES.</b>			
Rev. S. Oughton.....	10	0	0			S. G., by Mrs. Cox .....	5	0	0	Henrietta-street .....	33	13	5
Thos. Hankey, Esq, ditto	5	0	0			J. P. ....	10	0	0	Hackney:—			
Rev. J. A. James, for						Geo. Kitson, Esq.....	5	0	0	Collected by			
Africa .....	5	0	0			Ditto, for Africa .....	5	5	0	Mrs. Elliott, for En-			
Mrs. Cross .....	0	10	0			S. S., per Record .....	10	0	0	tally.....	0	10	6
M. E. ....	5	0	0			Mr. James Oliver, New-	5	5	0				
						ington .....	5	5	0				
						Ditto, for Africa .....	5	5	0				
						A constant Reader of	5	0	0				
						the Patriot, for Africa	5	0	0				

£ s. d.	Cheltenham:—	£ s. d.	Nottinghamshire.	! £ s. d.
COUNTY AUXILIARIES.	Mr. T. R. Conder, for		Nottingham:—	
<i>Bedfordshire.</i>	Africa .....	5 0 0	John Heard, Esq., for	
Leighton Buzzard:—			India.....	50 0 0
By Rev. E. Adey .....	<i>Hampshire.</i>			
Ditto, for schools.....	Wellow, I. W.—by Rev.		<i>Somersetshire.</i>	
Ridgemount:—	W. Elliott .....	2 9 0	Bath:—	
By Rev. J. Angus ...	Portsmouth, &c., Branch,	100 0 0	On account .....	30 0 0
Luton:—	on account .....			
E. Waller, Esq., for	Southampton:—		<i>Suffolk.</i>	
additional Mission-	Mr. W. Jones, don. ...	3 0 0	Ipawich:—	
aries to Jamaica ...	Jersey:—		Mrs. Cobbold, for	
	By Rev. G. H. Davis	17 6 6	Africa.....	1 1 0
<i>Berkshire.</i>	Guernsey .....	9 14 8		
Reading Auxiliary,	Newport, I. W.:—		<i>Shropshire.</i>	
on account .....	For Africa .....	3 12 0	Shropshire Auxiliary ...	84 6 7
	Beaulieu:—		Ditto, for Translations	0 10 0
<i>Derbyshire.</i>	By Rev. J. B. Burt—	14 14 7	Ditto, for Africa .....	0 10 0
Derby .....				
	<i>Hertfordshire.</i>		<i>Warwickshire.</i>	
<i>Dorsetshire.</i>	St. Albans:—		Birmingham.....	24 11 8
Poole .....	For Ceylon press .....	29 14 6	Ditto, for Africa .....	1 12 5
	Ditto, friends for Eliza			
<i>Essex.</i>	Upton, <i>Entally</i> .....	4 0 0	<i>Yorkshire.</i>	
Colchester:—	Ditto, Miss Daniel, for		Bradford:—	
By W. W. Francis, Esq.	Native Agency, <i>Cey-</i>	1 12 6	Mr. H. Forbes, for	
John Foster, Esq., <i>Big-</i>	lon .....		Africa.....	5 0 0
<i>gleswade</i> , for addi-				
tional Missionaries	<i>Kent.</i>		NORTH WALES.	
to Jamaica.....	T. E. M., donation.....	5 0 0	Anglesea:—	
Ditto, for Africa .....	Eynsford:—		By Rev. W. Morgan .	1 5 0
Collections and dona-	Collected by		Wrexham:—	
tions .....	Rev. J. Broad .....	8 7 6	Mr. J. Griffiths .....	50 0 0
Ditto, for Africa .....	Sevenoaks:—			
	Mr. J. Palmer and	4 0 0	<i>SCOTLAND.</i>	
	family, for Africa...		Jedburgh:—	
<i>Gloucestershire.</i>			Friends, by Rev. C.	
Coleford, for additional	<i>Lancashire.</i>		Robson, <i>Berwick</i> ...	2 0 0
Missionaries to Ja-	Liverpool Auxiliary,		Dunkeld Missionary So-	
maica .....	on account.....	134 0 0	ciety, by Rev. J. Black	3 0 0
Nailsworth:—				
A Lady, by E. Barrett,	<i>Northamptonshire.</i>		<i>IRELAND.</i>	
for Africa .....	Thrapston, for Africa...	1 0 0	Maghera:—	
Gloucestershire Auxil-	Braybrook.....	1 15 1	By Mr. Carson .....	4 13 9
ary, by P. King, Esq.				
Ditto, for Africa .....				
Eastington.....				

## EXTRA DONATIONS FOR REBUILDING THE CHAPEL AT SAVANNA-LA-MAR

From April 15 to Sept. 30, 1840.

£ s. d.	£ s. d.
Ipswich friends, by Mr. Pollard .....	Friend at Watford .....
Pershore friends, by Rev. F. Overbury ...	Kelshall—Mr. and Mrs. Fordham .....
Bristol, by R. Leonard, Esq. ....	Mrs. Gouldsmith, Islington .....
South London Auxil., by G. Kitson, Esq.	B. Risdon, Esq., Birlingham .....
Camberwell friends, by the Treasurer ...	Mr. Baker, Andover .....
Ditto, by Miss Bliss.....	A Suffolk farmer, by Rev. J. Sprigg.....
Plymouth, by Rev. S. Nicholson .....	Mr. J. Miller, Gorseil.....
Ashford—Collected by Mrs. Vines.....	Friend, by Rev. J. Dyer.....
Colchester friends, by Mr. E. Warmington,	Mrs. Blacket, Brixton-hill.....
additional .....	Mr. John Ruff, Hampton .....
Cheddar Friends, by Mr. Clark .....	Ross—Collected by Miss Lewis.....

## ERRATUM.

In our Number for July, the Weymouth collection should have been £10. 12s. instead of £29, which is the whole amount of the remittance, including Miss Gulpin, 14s. Having been received after March 31, no part appears in the last Report.