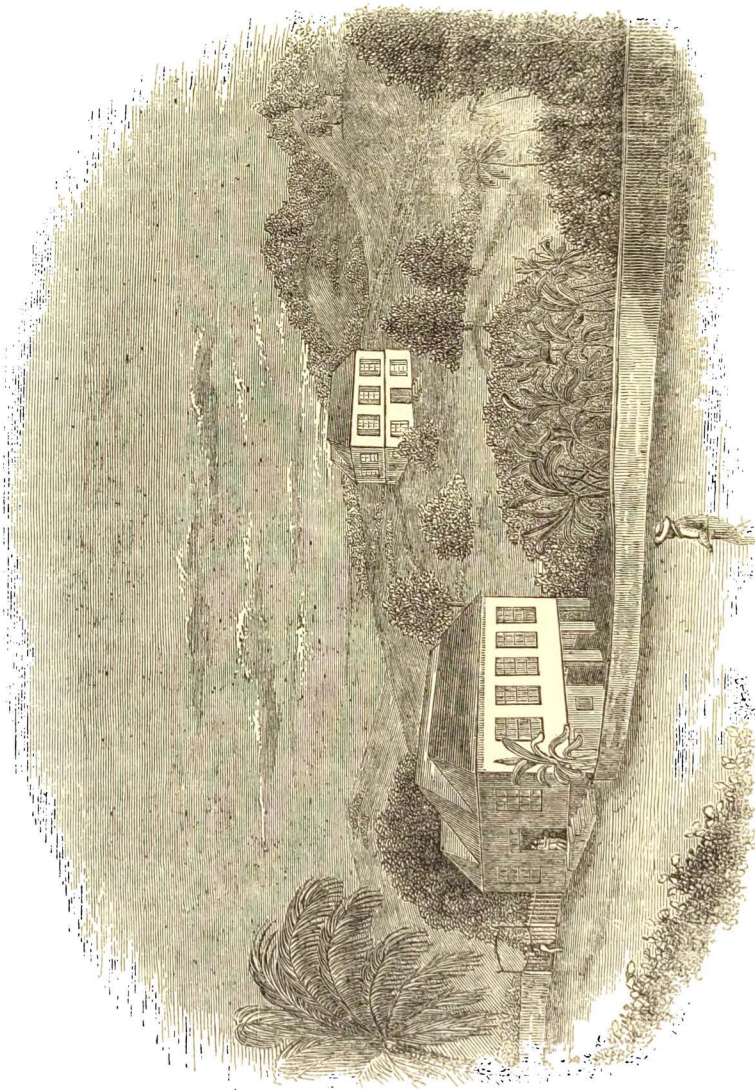


THE
MISSIONARY HERALD.



STEWART TOWN, JAMAICA.

The Missionary Herald (Feb. 1841).

STEWART TOWN, JAMAICA.

OUR engraving for the present month represents the chapel at Stewart Town, in the parish of Trelawney, on the north side of Jamaica, the residence and principal station of our missionary brother, Mr. Dexter. This station was formed in the year 1829, and the last Annual Report from Jamaica states, that at the close of 1839 there were 533 members in full communion, and 550 inquirers. Connected with this, is the station at Rio Bueno, formed at the same time, and a smaller at New Birmingham, commenced in 1838. The three comprised, last year, a total of 1121 members, and 1160 inquirers; the schools containing 936 pupils. Some interesting details respecting the stations under Mr. Dexter's care will be found in our numbers for April and December, 1840; and we apprehend the cause of truth and piety has been advancing in these churches as favourably as among any others on the island.

CONTINENT OF INDIA.

CALCUTTA.

WE have had, during the last few months, to report, in quick succession, the ravages of disease and death among our beloved missionary friends in Bengal. It has pleased God, in order to humble and prove us, and try our faith in himself, to add yet another stroke to those previously inflicted. Intelligence just arrived from Mr. Thomas, conveys the painful intelligence that Mr. George B. Parsons, who left England so lately as September, 1838, is thus early numbered with the dead. He expired under the hospitable roof of Mr. J. B. Biss, of Calcutta, on the 13th of November last, in the 28th year of his age; adding one more to the lengthening catalogue of those servants of the blessed Redeemer who have willingly poured out their lives as a libation on the offering of the Gentiles.

Our lamented young brother possessed originally a sound and vigorous constitution, but during the last rainy season, exposure to the warm vapours, so prevalent at that time, appears to have induced inflammation of the throat, which laid the foundation of the disease which has now terminated his valuable life. On being obliged to intermit his labours at Monghyr, he accepted the Christian hospitality of a pious magistrate at Bhaugulpore, whose love to the Redeemer prompts him to show kindness to all his servants, quite irrespective of sect or party. Here the opinion of the resident surgeon was quite in unison with that of the medical gentleman at Monghyr,—that there was no ground whatever for apprehension, but that in a little time Mr. Parsons might be expected to resume his post. Subsequent symptoms, however, proved that these anticipations were not well founded.

An extract from Mr. Thomas's letter, dated the 16th of November, will best complete our narrative:—

I stated in my last, that brother Parsons, of Monghyr, had been ordered to be silent for six months. Now what shall I say? Alas! his work is already done—his race is finished—he has gone to join the company of the redeemed who are before the throne.

About a fortnight ago I received a note from Mr. Moore, saying that his medical attendants had ordered his immediate return to England, and that at the request of our brother, he wrote to request that a passage might be secured in one of the first ships. This was followed a day

or two after by the doctors' certificate, which expressed in very decided terms their conviction that an immediate return to England afforded the only chance of recovery. As from this document it was evident that our dear brother was suffering from consumption, we had strong doubts respecting the propriety of his return to England, and intended, on his arrival in Calcutta, to recommend his going to Penang or China, or some other place better fitted for persons labouring under hectic complaints than England, and therefore awaited his arrival with some anxiety. Indeed, I felt apprehensive that he would not live to leave the country, but would either die on his passage down from Bhaugalpur or else in Calcutta. Our dear friends were to have left for Calcutta on Monday, the 2nd inst., but Mr. P. was then too unwell to venture, and the doctor was anxious to see the effect of the medicines he then prescribed. On Wednesday, the 4th, being rather better, they commenced their journey towards Calcutta, where they arrived on the evening of Wednesday, the 11th. On Thursday they took up their abode with our kind friends, Mr. and Mrs. Isaiah Biss, just calling at the Mission-house as they passed. The next morning I called to see him, as did the brethren Ellis, Tucker, and Wenger. In the evening brother Yates went to see him, and spent two or three hours in his company. Little did either of us think we were then enjoying the last interview we should ever have with him on this side of eternity, but so it

proved. His appearance, though indicative of disease, was not so much altered as I had expected, and his voice, though evidently measured, and used with great caution, was yet clear, and, within the measured limits in which he used it, strong; and hence we were not prepared to expect so sudden a termination to his valuable life. Shortly after brother Yates left, which was before eight or nine o'clock, he retired to rest, and slept unusually well, until he was awaked by Mrs. Parsons to take his medicine. I understand he again slept, but about half-past eleven o'clock a fit of coughing came on, a blood-vessel was ruptured, and being unable to bring up the discharge, he almost immediately expired, and thus realized what I have since learned was his earnest desire, viz., to die in India.

His career has been short, and one of much suffering, but not, I trust, in vain. He was ardent and laborious; it was in his heart to do much: he was ready to lay himself out to spend and be spent for God and souls. That devotedness has, no doubt, been accepted, and though he was not permitted to accomplish what his fond heart had planned—and though, in his continued affliction and early removal, there is much we cannot understand, we may rest assured, that when the whole shall be surveyed in the light of eternity, it will be distinctly seen that infinite wisdom and love attended him through every scene. He has now, we feel assured, entered the joy of his Lord.

What was the state of mind in which Mr. Parsons met the last enemy, will appear from a sentence contained in a letter, written while at Bhaugalpur, to his widowed mother:—

Let us take courage, and be cheerful, for we are drawing nearer and nearer our happy home. Soon, very soon, Jordan will be passed; the glories of the New Jerusalem will have enraptured our spirits; we shall have bid an eternal adieu to sin, and sorrow, and pain, and infirmity, and danger; we shall have rejoined those dearly beloved ones who have gone before us, and around whose graves we once wept; all the holy and the good, whose names we revere,

and whose lives we read with pleasure, will have become our bosom companions; and, what exceeds all, indeed all conception, we shall have seen the glory of our exalted Lord, have caught the smile from his unveiled face, and have held immediate communion with him! These are the gifts of free grace, and shall a few light, momentary afflictions becloud the face of all this glory? The Lord enable us to look at the things which are eternal!

Mr. Parsons is the third individual, belonging to the same family circle, who, at different periods, and under different circumstances, has been called to the heavenly rest from the Baptist Mission in the East. "*Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*" Rev. xiv. 13.

Just one week after the removal of Mr. Parsons, arrived the *Jessie Logan*, which conveyed his younger brother, Mr. John Parsons, with Mrs. Parsons, and Mr. and Mrs. Evans, whose departure from Liverpool was announced in our number for August last.

H A U R A H.

FROM THE REV. T. MORGAN.

IN my last communication I related the particulars of the conversion of a respectable young Brahmin. I have much pleasure in confirming the opinions I then expressed of his piety and sincerity; he has hitherto continued firm and faithful, and has realized my fondest hopes.

He was baptized by me at Haurah chapel, on the 2nd of August, in the presence of a large congregation, amongst whom I observed in the body of the chapel, some Kulin Brahmins, several churchmen, and Catholics, besides a great number of natives under the verandah of the chapel and at the windows.

Before descending into the water, I asked him the reasons of his renunciation of caste, and embracing the Christian religion, and what were the doctrines which he now believed. The following are his answers:

"I forsake the Hindu religion—

1. "Because the shastras are contradictory. The Bedas forbid image worship; the Puranas command it. Two commands so contrary to each other cannot possibly proceed from God; therefore I infer that both the Bedas and the Puranas are the production of men, and are unworthy of belief.

2. "The actions of the gods, as represented in the shastras, tend to produce impurity of mind; and they cannot be gods, because they are destitute of the perfections of God. God is holy, they are unholy; God is omnipresent and omnipotent, they are destitute of these attributes.

3. "In all the incarnations of the gods, there was no atonement made for the sins of mankind."

He then expressed his belief in the leading truths of the Gospel, and made a profession of repentance towards God, and faith in the atonement of Christ, and concluded his address as follows: "And now I forsake my brothers and sisters, all my friends and relations, and all my worldly prospects, for the sake of Christ, and pray God to enable me to walk according to the Gospel of Christ; and you, brethren, pray for me."

At the conclusion of this address it was evident that many hearts were moved even to

sobs and tears. The natives, both in and outside the chapel, listened with the most profound attention.

Thus does the Gospel prove to be the power of God unto salvation. It requires no small decision of character to enable a lad of sixteen to cut off all intercourse with those who are near to him by the ties of nature, and to put himself in the hands of strangers. This is "taking up the cross, and following the Lamb."

Brahmins sometimes call upon Hurrish, and express their astonishment that he should have renounced the religion of his fathers. One of them said, "You are a Brahmin, how came you to do this?" Hurrish replied, "I cannot worship an image which cannot see nor hear; and if you will let me see your blood and that of a sudra, and show me any difference, I will honour you." To this the Brahmin would by no means consent.

The repeated occurrence of cases like this will materially tend to weaken the confidence of the people in their religion.

When the Jagannath Puja was celebrated near Haurah, I visited the spot, and took with me some hundreds of tracts. After having gained access near the car through the crowd, I thought it would be rather a novel thing if his godship would permit Christian books to contaminate his throne. I made the experiment by giving some tracts to those who were seated on the level part of the car. They were taken, and more, and more, until the very shrine of the god was covered with tracts from one extremity to the other. My triumph was complete; I could not help exclaiming, "What a change!" When the crowd saw it, they pressed round, and the distribution of all my tracts was the work of a few minutes. These things are trivial in themselves, yet they are evidences that a change of no small degree has taken place in the minds of the natives.

Our English congregation is gradually but steadily increasing. I hope before long to furnish you with the particulars of the baptism of two more, one of whom was educated in the Catholic religion.

D I N A J P U R.

FROM THE REV. H. SMYLIE.

1st May.—I stopped in Sadamah a few days on my return from the mela, and I was happy to observe a manifest change for the better in the people there. Budhu, our native brother there, had adopted a plan I have long thought desirable; that is, he questions all on a portion of Scripture weekly, which has been the means of doing good.

Nalk Muraa Mela.

This has been the best season I have ever spent at the mela. I distributed 600 tracts, and 100 Gospels, which is about 200 more than have been distributed in former years. Those who received them were evidently thankful. While distributing the word of life, there

might be seen around no numbers earnestly reading the books they had just received, amidst all the din, and bustle, and dust of the mela, and although others were pushing their way through the crowd, often disturbing them, still they continued to read. A European, who was passing, stopped a little time with me, and looking at the people reading, without appearing to notice him, he said, "This is very interesting; I never saw any thing like this before; see, how they read!" I answered, "Yes, times are altered, and altering." Others were seen sitting in their little low tents with a few others—perhaps people they knew nothing of, and are never likely to see again; but they had got a new book, those around them could not read, but were anxious to know what it contained, and thus listened with attention. In such a place as this I met with no opposition, but, on the contrary, with unexpected assistance. A young Brahmin who accompanied us from Sadamahli, attended me during the whole of the mela, distributed tracts with as much zeal as if he had been one of our own people, and so did a young blacksmith who also resides near Sadamahli. On the last day of the mela, a very respectable, well dressed Mussulman, whom I knew nothing whatever of, stood within a little distance from me, and exerted himself to the close of the day in keeping the people from at once rushing upon me, so as to interrupt the work I was engaged in, or in preserving me from being borne along with the mob. One thing I rejoiced to see, that while thus employed, they were not rude, but dealt mildly with those whom they requested to depart, as they had got books, that others might be able to approach with more ease. I am sorry I could not learn from whence this Mussulman came, as he disappeared while I was dismounting from the top of my palki, and before I had time to address him. The young Brahmin is not ashamed publicly to tell his people, that he will not attend to Hinduism, and when the household priest called, he plainly told him he would have none of his instruction, for if he could not cleanse himself from sin, he was sure he could do nothing for others. He often accompanies the native assistant to the hat, as he did me to the mela. Some few of the people told me they had obtained tracts last year, and repeated some part of them, but I could only imperfectly hear what they said. Others requested me to preach to them, but this could not be done. Some who could not read, pleaded very earnestly for books, saying, they had a son or some other person to read for them, nor would they go away till I had given them a small tract. A good feeling prevailed among the people, and they would frequently say, "Take care not to take the books if you cannot read, for it will not be good for those who do so, or for those who ill-use these books, because all they contain is good." Some would say, "It is God's word;" others had been directed by some relative or neighbour to take care not to return

without a book, as they seemed to be sure I would attend the mela. Some of these would stand long with their hands clasped, pleading for a book, saying, "We cannot go home without one, for such was the order we received, that should we return without it, we should bring displeasure upon ourselves." Much of my time was taken up listening to persons reading a portion of the book they were about to receive. Those who were favoured with Gospels were evidently pleased, and went away with every appearance of gratitude.

Spreading taste for reading.

I am sorry to see that numbers of people buy the vile books which have been sent up from Calcutta for sale. Should any one be disposed to ask what those books contain, I would answer, that their contents are such, that no man could mention them in public without shame. When I have met people with one or another of them in their hands, and asked what they had there, they have been ashamed, and hung down their heads. Can no stop be put to this torrent of filth? If their countrymen will send books to Dinajpur, let them send something useful, and not writings that excite the most corrupt lusts of the flesh.

For some months past I have not been able to preach in the public bazaar, for I no sooner enter the bazaar, than I am surrounded by old and young crying out for books. Others come to tell me that they have read the book they received, and to repeat what they have committed to memory, and to get another book. Tho following will in some measure show the spirit the people are in. The Brahmins very seldom interfere now; when they do come, it is to get a book, and to go in peace.

1st April, 1840. In the afternoon I went to the bazaar, where I found a number of people waiting my arrival to repeat what they had committed to memory from books received a day or two ago, and to claim the promised reward for so doing. Cases of this kind are becoming common, and numbers of the H. C.'s school boys do the same, and that daily too.

To-day two young men I had seen in the bazaar called for books. They said, "We have come for books, and we request you to give us large ones, as we come from a far country, and may never have an opportunity of calling again. We want books which contain every thing necessary to salvation, books which we shall be able to read always." To one I gave the New Testament, and to the other the Gospels with the Acts. To-day, in the bazaar, a young man asked me for a book, which when he had received, he read aloud for some time, and then turning hastily to me, said, "Sir, why do you give away so many books? Do you do this to increase your holiness, and to obtain holiness and heaven; or is there any worldly advantage arising from your so doing?" I answered, "We acquire no holiness by it, nor do we expect to obtain heaven, or any worldly profit thereby.

If heaven, holiness, and pardon of sin could be obtained in this way, criminals would only have to give away a few books, and all would be well; but we have never heard nor thought of such a thing; and if a criminal, when condemned by the judge, was to say, 'Oh, pardon me, and I will give away books for my pardon,' would he therefore receive pardon?" "No," was his reply; "but why then do it, seeing there is no profit?" "We do it in obedience to the command of our Saviour, and because without the knowledge contained in these books no man can know the way of salvation. We do it for your and not for our own profit. Go now," I continued, "through the length and breadth of the city; inquire of every soul; no man can tell you the way of salvation. We hope to be saved only through Jesus Christ, and not by giving you books." He stood in silence till I had concluded, and then answered, "That is very true," at the same time clasping his book with both hands.

I would have said more, as he appeared interested, but just at this time three Brahmin pan-

dit's came up in a very friendly manner. One of them said, "I am the man to whom you gave a book some days ago, we beg that you would give us large books, in which we shall find every thing, and we wish the books to be in Sanskrit. We will read the whole; we wish to know all." As they were withdrawing, they said one to another, "This man is a great pandit, but we are pandits too." They seemed anxious to trace some relationship or link of affection if possible. Oh, that the time would come when all shall be one in Christ Jesus! Now several others addressed me from the outer circle of my audience, calling aloud, "Sir, we want books that will tell every thing about Jesus Christ." Another said, with his hands clasped on his breast, "I will go with you, if you will teach me the way of salvation." His desire appeared warm for the moment, but soon became cold, for although I invited him to my house, he never came. Oh, that our God would fan every such desire into a flame that would burst and burn its way through every opposition!

B A R I S A L.

FROM THE REV. J. BAREIRO.

Extracts from a Journal for May.

In my last, I forgot to mention a long and interesting conversation I had with a deputy collector, who having studied at the Hindu college, was found qualified to fill the situation he holds. The conversation, which lasted for nearly two hours, although not profitable to him, may have been so to the young men of the school, in whose hearing it was carried on. There were many points at last granted, which he at first tried to evade, and which were illustrative of the Christian religion. The bairagi, at Shagardi, still continues an inquirer after the word of God. Of our translation of the Psalms in Sanskrit I have given away three copies. Two persons who were imperfectly acquainted with its character, have made themselves proficient to read it fluently. It is much admired. One of them read a little to me the other day, when I gave him a copy of the Gospel of Matthew in Sanskrit. The translation of the references into Sanskrit verse is, I think, a very great improvement, so, at least, it strikes me, who am ignorant of the language.

5th. Spoke to three men and three women at Shagardi, who had come there from a great distance. A boy amongst them could read our tracts, and was supplied with a few for the better information of themselves and their neighbours.

6th. In the hearing of a brother, I held at home an argument with a Maulavi who is acquainted with many doctrines of the Christian religion. The Trinity was the chief point of

discussion. We spoke particularly of the divinity of Christ, and the descent of the Holy Spirit on the day of Pentecost, the particulars of which I related to him, giving him a copy of the Testament in Hindustani for perusal.

11th. At home with a pandit who does not believe in the superstitious observances of the Hindu religion, and three other Hindus, one of whom had followed the pandit. Held a very long, and I trust profitable, conversation with them on the religion of Christ as distinguished from Hinduism, and other false systems of faith. The pandit appeared to be more than usually serious. Many things startled him, and apparently made a powerful impression on his mind. The different topics of my conversation I cannot here mention, but they were of a nature to humble man and glorify God. The man went away expressing his heartfelt satisfaction with what he had heard, and promised to visit me again. I think I have made some mention of this man in one of my former communications, and of his having heard the word of God from me some years ago, soon after I first came here.

16th. At an East Indian's, spoke to three nominal Christians on the duty of observing the Sabbath.

18th. I spoke of the general depravity of man, and of the necessity of a true atonement by Christ, to three Hindus, at home, one of whom was a scholar of mine before.

19th. Spoke to a man (a native) to follow up in his conduct the doctrines of the Christian religion, of which he has a good knowledge.

20th. Spoke to the wife of the above, who at one time had some knowledge of Christ, but having suffered great distress whilst living among heathens, she had lost what little she had. She, with her children, (the husband being employed in the mufassal,) attend worship in the morning at my quarters, and in the evening at the native Christians'. Had some religious conversation with the pandit of the school. In the evening went out, and had a profitable conference with a respectable East Indian, who, living in the mufassal, is in a dangerous state as it regards his salvation, being left entirely destitute of the means of grace. I touched particularly on those topics the serious consideration of which may keep him from relapsing into Mohammedanism—a temptation to which many nominal professors of the Christian religion who

are living in some remote corner of the country, are not unfrequently exposed. Some have even erected mosques, and others "Kali Baria," for the worship of the false prophet and the Hindu goddess, and yet each thinks himself better than his neighbour.

23rd. From a conversation with the pandit who was with me on the 11th, it would appear that he had rightly appreciated the word spoken to him, for he evinced the same desire, if not greater, to learn the right way. It was, therefore, with feelings of great satisfaction I carried on the conversation, which took place in the presence of two old hearers, one a follower of the pandit, the other a maulavi. I spoke of the chief doctrines of the Gospel, heart religion, on the necessity of regeneration, repentance, &c.

D A C C A.

FROM THE REV. W. ROBINSON.

Desire for Scriptures and tracts.

June 3rd. The desire for books continues; but the applications for them have become few, because it is generally known that I have none to distribute. Tracts are much wanted for schools, and for families where children are learning to read; but I have of late given them very sparingly for these purposes, because we have but few remaining. As you have, however, informed me that another grant of 10,000 has been made by the good Tract Society, I shall now become a little more liberal. We are very glad of the tract entitled, "Reasons for not being a Mussulman." The Mussulmans continue to accept copies of it very readily; hence we infer, that it is not in very bad odour among them. One evening, when we were distributing copies of this tract, and of the single Gospels in Hindustani, in the squares of Dacca, commonly called the Choke, four Jews came and insisted on having a Gospel each. I think they received four copies of the Gospel of Luke. One inquired for Hebrew books, but we had none. I believe there is a small mercantile firm at Dacca, composed wholly of Jews, but I have never visited their warehouse.

A new Bungalow Chapel.

I feel much pleasure in stating that we have been able to erect a small bungalow chapel at Dacca. Its situation is excellent; it is by the side of the principal road in the city, yet in a perfectly quiet place. We feel no difficulty in getting a congregation; and we believe that, could a preacher remain there the whole day, he would always have some hearers, and, at certain hours, a great number. We have furnished it with seats that will accommodate forty or more people. They are what in Ben-

gali we call "machans;" but as our friends in England may not know what a machan is, it may be as well to tell them. In Malay and Javanese it means a tiger, but in Bengali it is nothing so dreadful; it is only a stage or a floor of split bamboos. The legs of the seats in question, are whole bamboos fixed in the ground, the upper part is composed of split bamboos, or, to anglicise the expression a little, bamboo laths, tied on with strings, and covered with a coarse mat, to give the whole a neat appearance. Perhaps some fashionable people might smile at my ideas of neatness, but I beg to assure all whom it may concern, that these rustic seats of the grand city of Dacca, are a luxury to many of the poor natives; and I have some reason to think that many a weary traveller, tempted by the accommodation offered him, will step in and place himself, for half an hour, under the sound of the Gospel. The preacher is elevated a few inches above his audience by a platform of earth; while two posts stuck in the ground, and a board nailed upon them, form his pulpit. "Such is the first native chapel at Dacca!" No, my Christian friends, such is the second native chapel at Dacca; for there was one here before, but the preacher died, and no other being sent to supply his place, the chapel was closed, and never re-opened. May your prayers to the Lord of the harvest for more labourers, and your liberality in supporting them, prevent this chapel from being closed.

Use made of the Chapel.

I must now tell you what use we have made of our new chapel. I went one evening, before it was finished, and took a seat there with a few tracts in my hand; three natives, who were passing, saw me, and came and seated themselves by me. We entered into conversation,

and one of them read part of a tract; but when I offered them some tracts, they refused them. I was surprised; but I found on inquiry, that they were persons who had just arrived from the country, and who had not, as I supposed, heard of the great anxiety for books which prevails in the city.

I went to the chapel another evening, when brothers Leonard and Chand were both there. A crowd collected, and we had much disputing. One demanded to see God, as a preliminary to his believing what we said. "You Hindus," it was replied, "say that God has no shape; how then can he be seen? And if, as you say, God has no shape, why do you represent him by an image, and pretend to worship him under the form of that image?" A few smiled, and seemed to feel, for the moment, the folly of image worship. Another person, however, replied: "God became incarnate, and we worship him under the forms which he assumed when incarnate." "Do you then say that Ram and Sib, and others of your debtas, are God? I deny that they are God; for they were exceedingly wicked, and God is holy. Our shastras are now in the hands of many of you, and they speak of an incarnation of the Deity; Jesus

Christ was God incarnate. Read our shastras, and compare him with your Krishna, and Ram, and Sib. We challenge you to point out one fault in Jesus Christ. Who then is God incarnate, our Jesus Christ, who was perfectly holy, or your Krishna, Ram, and others, who were, as every body knows, exceedingly wicked?" Several would carry on the dispute, and it led to many of the filthy stories of the Hindu mythology, and at last to the churning of the sea. When asked where the sea was, and a few similar questions, they replied, "Our shastras assert these things, they must, therefore, be true; and your system of geography is wholly false." These assertions excited the decision of several lads belonging to the Government school, and our opponents, finding that they had got the worst of the argument, retired, and left us masters of the field. We regretted that the time had not been spent to better purpose, but we must sometimes argue these points, lest the poor Hindus should think their system incontestably true. "Answer a fool (sometimes) according to his foolishness, lest he be wise in his own conceit." Hinduism must fall even before human science, but the Gospel only can change the heart.

A G R A.

FROM THE REV. R. WILLIAMS.

Aug. 15. Having just now a little time to spare, I think I cannot employ it better than in writing you a short account, so far as I am able, of the state and prospects of the Redeemer's kingdom among us. I deeply regret that I have it not in my power to write much that is very encouraging, though perhaps it may be shown in the sequel, that while we have much to deplore, as it respects the little prosperity and advancement of the kingdom of Christ, yet we have no reason to despair of ultimately obtaining success. We have latterly had no additions to our church, though the congregation is as large as usual, and the good word of God is steadily preached. But amidst our discouragements it is consolatory to know, that the Lord has said, that his word shall not return unto him void, but shall accomplish that which he pleaseth, and shall prosper in the thing whereunto he sent it; that he will bring about his own great and glorious designs, by means, which not only appear to carnal men inefficacious, but even contemptible; as it is written, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence."

Since my return from Simla I have not been able to attend to much direct missionary work

among the natives, in consequence of other equally necessary engagements. I have, however, occasionally attended the market here, and also some villages near at hand, in company with brethren Greenway and Ganpat. I observed that the people generally heard the Gospel with much attention, and showed great readiness in accepting portions of the holy Scriptures and tracts, a considerable quantity of which have been distributed amongst those who can read, and only to such do we give them, for we think that an indiscriminate distribution is a great waste of that which is in itself most precious, and for the price of which much "silver is weighed;" nor should this fact ever be lost sight of, or thrown into the shade, either by those who contribute towards the support of the Bible Translation Society, or by those who are employed in distributing; in order that the former may give liberally, and that the latter may distribute judiciously. A few days ago a native asked me to give him a book for his brother, who, he said, could read very well. I said, "No, I cannot give it, because it is contrary to my established custom. If your brother will come and read to me, then I will with great pleasure give him a book."

I have just sent off some hundreds of tracts, two dozen copies of the Psalms, in Sanskrit, about fifty Sanskrit Gospels, six copies of the four Gospels and Acts bound together, and two entire New Testaments in Urdu, to the large mela at Matra, by brethren Ganpat and Her-

ring, of the Agri Missionary Society. I wished to accompany them, but could not, having to attend to pastoral duties.

Many natives of my acquaintance have called to see me since my return home, to all of whom I made known the way of salvation, and to

some I gave books; one man, a munshi, seemed to be much interested in the great truths of Christianity. He called again to-day. I trust that the Lord will work effectually in his heart, and ripen his convictions into action.

C E Y L O N.

IN a letter from brother Daniel, dated Hanwella, July 8, 1840, after mentioning, as an apology for delay, his secluded situation, where he seldom sees an English face, and has for seven months preached but one English sermon, he proceeds:—

My last letter was from Madanpey, in the neighbourhood of Chilaw, and was written on the eve of my return to this place. I, at that time, intended to revisit that part of the island, with a view to carry into effect plans which I had contemplated during my residence there. But owing to some unaccountable cause, I have not been able to obtain a line in reply to different letters which both Mr. Harris and myself have written to the Modeller there. Thus all the hope I had cherished, in consequence of his promised co-operation, is destroyed, and I must wait, and observe the leadings of the Divine hand, both in reference to my own movements, and the location of the native brother, whom I had thought suitable for that spot. I have no doubt that the great Head of the Church is leading us in that path which will, in the end, be most conducive to the enlargement of his dominion around us.

I have, within these few days, been informed that our Society has determined to send out a printer and a printing press. When these arrive, some alterations must necessarily be made in our arrangements; and probably my disappointed expectations in one case, may be only for more extensive usefulness, connected with the changes that will take place in the other.

You will be naturally anxious to know how I am occupied, and what are the results of my efforts in this place. Although I trust it is the supreme desire of my heart, that in whatever place I am, I may obtain the approbation of my great Master and final Judge, (oh, may I meet no disappointment here!) yet, as I conceive myself answerable to those with whom I labour in the kingdom and patience of Christ, I shall endeavour to present a succinct view of those topics to you.

I think I stated about seventeen months ago, soon after taking up my residence here, that I had made Hanwella the centre of forty villages, and divided them into four sections, to be visited twice in the month, once by myself, and once by the native brother, who has long been stationed here. The plan which was then formed, we have been enabled, with very few exceptions, to pursue. These exceptions have chiefly been occasioned by the flooded state of the country in the rainy seasons, when you are

obliged to go to any spot that is accessible, for in most directions all around appears like a wooded sea. When I have gone for a few weeks elsewhere, I have had my place supplied by some other person. Thus, both Carlois and myself have had, on an average, besides our Sabbath work, near ten villages each week to supply. People in England may think it an easy thing to go to a Singhalese village, and preach to the people the good tidings of salvation through Jesus Christ. They may be ready to conclude that a message of such astonishing grace and condescension will obtain the universal reception it deserves; and that, as soon as the missionary begins to open his commission, crowds of willing hearers will flock around him, and receive his message with breathless attention and joy. But, although I have no doubt such times of refreshing will come to this island, they have not yet arrived. The present race of missionaries, especially in the interior, have to sow in tears, and to labour amidst every discouragement. To collect people to hear the Gospel, and detain their attention long enough to enable them to see its real import, is one of those difficulties which every missionary here has had to struggle with. If you wished to collect them together to give them ardent spirits, or to see the cruel diversion of cock-fighting, &c., there would be no lack of attendants. If you had some monstrous lying legend to tell them, they would not only hear it with delight, but immediately receive it as true. If you call them to a devil's dance, or a procession in honour of a false god, or to hear the Bana read in a language they do not understand, or to all the delusions of image worship, or the false doctrines taught by the traditions of men, you will find tons of thousands assembling without the least difficulty. The multitudes which throng from all quarters to Buddhist and Roman Catholic idolatrous ceremonies and worship, prove this. But call them to hear of the true God, their Maker, and the way of salvation through Jesus Christ, of the news which fills heaven and earth with rapturous joy, and they will laugh at you; they will ask, "What pay will you give us to do so? Give us a quarter of an arack, and we will come and listen to you." Or, if they are not so coarsely insolent, they

will invent some idle excuse, and presently leave you. If you ask them to call their neighbours into their houses, that they may hear what you have to say, they will, at times, while pretending to obey your wishes, run away, and not stay to listen themselves. I do not say that all persons who preach the Gospel have, to the full extent, these trials to endure. I state the result of my individual experience for about the last twenty months which have transpired since I left Colombo. These are things which we require strength from on high to support, and they should call forth the prayers and sympathies of our Christian brethren who are placed where multitudes flock around them, and hear with transport the tidings of a precious Redeemer.

Importance of Schools.

In this state of things, the importance of schools in this country, must be evident to all. By them, not only is instruction of the most valuable kind communicated to the youthful mind, but each school is a nucleus, to which the teacher may invite his friends and neighbours, with the parents of the children, to assemble at stated seasons to hear the Gospel. Our most successful operations, and flourishing societies have commenced, and are continued in this way. In the interior parts of the island about 8*l.* per annum will support a school; and I hope when our wealthy friends in England consider the beneficial aspect of education on the uncultivated minds around me, and its subserviency to the spread of the Gospel, they will, in addition to their general subscriptions, individually come forward with such a sum to assist us in these labours. What is eight additional pounds to many a merchant or capitalist around you? If about six persons, who can easily afford it, would thus act, how much pleasure, both in time and eternity, would they provide for themselves and others, and how materially would they aid me in my efforts here! Hardly any Missionary station in the island is so ill provided with these auxiliaries as Hanwella. The Church Missionary establishment at Cotta has twenty-one schools, while I have now only three, and, I fear, for want of funds, one of them must soon be discontinued. The resources by which I formerly supported these and other similar institutions, have, for the present, been discontinued. I have had, therefore, to advance, during this year, about 25*l.* Whether I shall receive it, I cannot say.

Mode of itinerant labour.

Where we have no school-room, in which to preach, I enter a village, and proceeding from house to house, I sit down in a chair, if I can find one, if not, on a mat, and endeavour to ex-

plain to the residents, in the plainest language, with the most familiar illustrations I can employ, the way of salvation by Jesus Christ. Of course the address will be partly hortatory, partly conversational, and, sometimes, disputative, as the occasion requires. Sometimes the being and perfections of the eternal Jehovah; at others, the folly and wickedness of idolatry; again, the sinfulness and ruin of man; and the sufferings, death, and exaltation of Christ, form the principal topics brought before them. But I generally endeavour to give such an outline of the way of salvation through the dear Redeemer, that if the blessed Spirit should see fit to apply it to their hearts, may be sufficient to guide them in the only way to heaven. We then proceed to another house, and converse in a similar way; and having thus spoken the word in one village, pass on to another. Each day in the week, except Saturday, which is devoted to study and to Hanwella, is employed in these exertions, and in the journeys connected with them. I generally spend, on an average, six or eight hours. You may say, "What has been the result of these labours?" Oh, that I could tell you of success equal to your utmost wishes! of souls flocking "as doves to their windows." This is at present denied us. We have often to meet with little except contempt, laughter, and opprobrium. But we have to reflect on the promise of God, that those who sow in tears shall reap in joy. Probably we are depositing the seed, which will, at no distant time, spring up, and produce a glorious harvest. Some of the results we do see: a few days since I baptized two persons from a village about four miles from hence, who seem to be the fruit of these itinerant and colloquial labours.

The little church here, which about a year and a half since was only seven members, is now augmented to forty-two; thirty-five having been baptized, one excluded, and one restored. But we want to see a more visible display of Divine energy; to behold the Spirit poured out from on high! Aid us by your diligent and persevering prayers, and be not slack, O ye rich possessors of our British Israel, by your pecuniary contributions, to strengthen our hands in our efforts to save souls. I plead not on my own behalf. I ask nothing for myself. I take many a wearisome journey in this torrid land on foot, that I may husband the funds of the Society, and make them productive to the utmost in missionary labour. But I do plead for Christ, who has laid down his life for you, and for souls as deathless as your own; and if there be pity or love in your hearts, it will respond to the call. Let not the love of money rob Christ of your hearts, or cheat you of everlasting glory.

The fervent appeal with which this letter closes, has already, in some measure, been responded to. Two friends, who were present in Committee when it was read, each of whom contributes annually in various forms, a considerable amount to the Society, kindly signified their intention to subscribe the sum of

8l., which Mr. Daniel specifies as the cost of a Singalese school. Is it too much to hope, that the whole kingdom will furnish four more such contributions, thus fulfilling the moderate request of our zealous and self-denying brother?

A SUBSEQUENT letter from Mr. Harris, dated from Matelle, eighty-eight miles in the interior, contains some very gratifying particulars of the progress of the work there:—

I have several times spoken of the place at which I am now for a short time sojourning. It is, I conceive, the most promising station we have, and one that bids fair to realize the most sanguine expectations of a warm and benevolent Christian heart.

I am living at Mr. Siloa's house, in the midst of the mountains; going out almost every day to the neighbouring villages, which are not accessible by those luxuries of a civilized life, turnpike roads, but which are hidden in the thickest part of the jungle, only to be reached on foot or on horseback. As we go, we are obliged alternately to mount and dismount: sometimes we clamber up the rocky precipice, then ride briskly along the villagers' beaten path, until some rough and rugged spot admonishes us to descend, and subjects us to a walk of a mile or two under a tropical sun.

Notwithstanding the two calamities of pestilence and persecution, there is a visible shaking of the powers of darkness in this place. After a longer probation than I deem necessary, I initiated fourteen members into the church of Christ, yesterday, by baptism, four females, and ten males. These were examined by me relative to their renunciation of heathenism, their knowledge of Christianity, evidential and experimental; proper attestations were given concerning their lives and devotional habits, and the Christian missionary, in my opinion, had no right to refuse their wish to join a community of persons worshipping the true God. Five others, under similar circumstances, were prevented from performing this public act of dedication by reason of the sickness to which I have referred. If spared until the day after to-morrow, I am to baptize five of the lowest caste, known here by the name of "Rhodias," or, if chiefs, "Hoolawallyas," who, though rejected by men, seem to have been accepted by God; and whose knowledge, as well as practice, might put many to the blush who have grown up to maturity amid the light and national advantages of England.

So far as human foresight can extend, or human wisdom calculate, the next year at Matelle bids fair to yield a still more productive spiritual harvest. While I am writing this, fresh intimations are given to me of decided conversions to God; and, besides the persons mentioned above, I think, next Sabbath, I shall be compelled to admit others.

In consequence of the metaphysical nature of the Buddhistical religion, missionary labour in this upper province consists in unfolding the

character, attributes, and perfections of God, and in illustrating, even comprehensively, the principles of his government, and their development in revelation. While doing this, the most intense anxiety is manifested; and on concluding one of my discourses to-day, the people broke out into the exclamation, "Saadhoo," which is equivalent to the English, "Bravo," or "Well done." The desire and appreciation of truth is very strong amongst the Kandians, and Buddhism has a loose hold on them. Vigorous Christian effort would extensively, rapidly, and finally sever them from this specious kind of idolatry.

While I have been giving this picture of the state of the mission at Matelle, it has not been for want of ability to communicate similar intelligence respecting the neighbourhood of Colombo. Since my last report I have baptized six persons from our congregation in Grand Pass, Colombo, three from the Fort and Slave Island, and six from the village of Hendella, a new station formed by me, and about which I gave information in a preceding letter.

Within the last three months I have opened two other stations: one close to the great "Wihara," or Buddhist temple at Kalany. I have candidates for baptism now from these stations of whose piety I have no doubt. I am proving them by suspending their admission a little longer. To give my projects birth I have also been obliged to establish five fresh schools, and engage as many teachers.

Need of further help.

This, with my former communications, concerning the state of Biblical Translation here, and my ardent desire to multiply means of success, by amending it, will show conclusively, the impossibility of attaining my object without further help. Critical skill and competency are not to be obtained in the Singalese language, without much labour and the most fatiguing study. Combined with that, a large range of Scriptural literature is necessary to qualify for the arduous work of a translator. To follow up with that vigour which they require both branches of this necessary work, is hardly within the limits of one man's power, he be as self-denying and laborious as he may; and to let either decline or sink into neglect is to give rise to obstacles of a formidable character in the prosecution of the work for which God and man have set you apart.

Were it agreeable to the order of things to multiply myself, I would not then be a petition-

er, nor suffer thousands of persons who wish to know the true God, to die ignorant of him! Without sufficient resources it is impossible to organize plans which would shake false worship to its centre. The means, with the press at work, will be too great for present management; and additional help from England is as necessary as the press itself; indeed, one hangs upon the other.

I have been engaged this morning in examining candidates from amongst the Rhodias. The change appears decisive and genuine. The strongest attachment is manifested towards the Gospel, and death preferred to any cowardice or shame. There is no knowing to what ex-

tent the religion of Jesus would spread here, if adequate assistance could be afforded.

I cannot leave this place without baptizing, I think, fourteen more, after every exercise of caution. The Buddhist priests begin now only to care for their lands and subsistence. One accosted me yesterday, anxious to disavow any participation in the late persecution. Considering all difficulties, we bid fair, if we do not ruin our affairs by abandoning an incompetent force to struggle with rising events, to exceed most missionary operations, save those which have been effected in the West Indies by men whom God will delight to honour.

J A M A I C A.

FALMOUTH.—Mr. Henderson, the first of the ten Missionaries recently sent to Jamaica, thus describes his arrival, and the impressions of his own mind on entering this new and important sphere of labour.

I feel great pleasure in being able to inform you that our passage was exceedingly pleasant. Through the kindness of our heavenly Father, both myself and beloved wife were kept from danger, and suffered but little from sea-sickness. We found Captain Borten kind and attentive, and his wife, who sailed with him, studied to make us comfortable. I was permitted to hold service on board every sabbath, and cannot speak too highly concerning the order and attention that were always manifested by the sailors. I have reason to hope that my labours by the way were not in vain. Should any missionary have an opportunity of sailing with Captain B., he will not fail to find kindness of disposition blended with manners perfectly gentlemanly.

I am at present much pleased with the people here. I have preached at Port Maria, Oracabessa, Brown's Town, and at all the stations which are under the care of the devoted Knibb, and have found the attention superior to what is manifested in most of our congregations in England. Piety, here, is evidently of a high order, and I cannot help thinking that it would

soon become a garden of the Lord, if the machinery employed by the brethren could have that attention it requires; every thing seems to suffer from a paucity of efficient labourers. I bless God for sending me hither; the work is great and arduous, but it is most delightful. Feeble and unworthy as my labours are, I find thousands ready to take the bread of life from my hand as often as time and strength will permit me to break it. Never shall I forget what I experienced the first time I preached at Falmouth; the large chapel was crowded in every part; aisles and gallery-stairs were quite filled; the glistening eye told me how deep the interest, and almost prevented my utterance. After a long service, I descended from the pulpit, deeply conscious that I had been speaking to those who had tasted and handled the word of life. It was indeed, to me, a happy time, and made me more than ever thankful that God had put into my heart to leave the land of my birth to proclaim to the despised but affectionate sons of Ham the unsearchable riches of Jesus Christ.

SALTER'S-HILL.—Mr. Pickton, the valuable associate and fellow-labourer with our esteemed friend, Mr. Dendy, communicates, under date of November 12, the following particulars, illustrating the devout interest taken by the Christian people there in the new African Mission:—

Our dear brother Knibb has requested the brethren to hold special prayer-meetings at their various stations, on behalf of our brother Clark, and for the success of his mission to Africa.

Our first meeting was held at Salter's-hill on Monday evening, the 9th of November. Not less than 1500 were gathered together in this one place for prayer, and continued in earnest wrestling with God for upwards of two hours. The deepest sympathy was manifested in the afflictions, sufferings, and wrongs of their father

land, and the liveliest interest for the future peace, prosperity, and salvation of their kindred according to the flesh. I commenced the meeting by briefly stating the circumstances under which our dear brother Clarke is about to visit the land of their fathers, and the purposes for which he is going; and after singing a hymn, and reading a brief portion of Scripture, called upon one of our sable brethren to pray. Among other petitions were these: "O Lord, we pray that when we missionary go to that dark land

all the lions' mouths may be shut up;" "that when he get there, all the people may take him hand, and say they quite glad for see him;" "that when the Gospel is preached there, all the people may run to hear it, like a thirsty hart runs to a hole of water."* Another, after taking a touching retrospect of the once dark and wretched state of himself and brethren, and most ardently praising the Lord for having pitied them in their low estate, and raised them from it, prayed, "That the people here might walk as becometh the Gospel of Christ, so that the Gospel might have a good character in Africa, and every where else, through them." He then said, "O Lord, we know that in we country, Africa, where thy missionary is going, there is nothing but gun, and pistol, and sword; nothing but murder, and fire, and blood; we pray that thy servant may be protected amidst all these, and that the shed blood of Jesus, which alone cleanses from all sin, may stop the spilling of blood in Africa." He then went on to praise Jesus for his great and wondrous love to us, manifested in his freely giving himself to suffering and to death to save us, touching on the principal seasons and scenes of his sorrows, and dwelling on the circumstances of his death; and then prayed that our brother Clarke might pursue his work of faith and labour of love in a like spirit of love, zeal, and perseverance.

The next who prayed was one of our deacons, a native of Africa, and yet in the prime of life. I am very sorry that, owing to his defective English, I could not catch any of his sentences with sufficient correctness to note them; for his prayer for the land of his nativity had a most stirring effect on the assembled multitude,

* In Jamaica there are many holes in the rocks, where the water stands after rain, to which the cattle run to drink.

who understood it perfectly, and, I have no doubt, was heard in heaven.

The last person who prayed, also a deacon, after praying that Mr. Clarke might have a safe passage through the blue sea, be preserved while in Africa; have a door opened for him there; that he might be brought back again to Jamaica, that we might meet face to face; and that we at Salter's-hill might hear from his own lips what God shall do by him in Africa; turned to America, and from thence to the Spanish colonies, praying that the chain might be broken from the slaves there; and that the Gospel might be sent there; and that it might prevail there as it does here. He then addressed God in the most solemn and impassioned manner, in these words:—"O Lord, we are not content with having liberty and the Gospel ourselves, while our brothers and sisters, in other country, are still in slavery, and know not Thee. We will never leave off to pray to Thee until every slave is free; till all the world have the Gospel; till all people every where can meet upon the sabbath to hear Thy word, as we met up here yesterday; till all people can meet upon a week night to pray, as we do now, none daring to make them afraid, any more than any one dare to disturb us now."

Our brother Dendy was at Falmouth on the occasion. I mention this because you might otherwise be surprised at his name not occurring in the account. He is considerably better than he has been.

Our Salter's-hill church and congregation steadily improves; we have not an inch of room to spare now that our large galleries are complete, many being obliged to remain outside.

I doubt not that our people will come forward with their characteristic liberality, toward the expenses of the African mission.

MANCHIONAL.—We are gratified to state, that a letter from Mr. Tinson, at this station, announces an amendment in his health. Our friend writes on the 14th of November:—

Three weeks ago yesterday, we left town in company with our Quaker friends, Mr. and Mrs. Candler, and Mr. Wheeler, Agent of the British and Foreign Bible Society. We spent a few days at Yallahs, and had a most interesting sabbath. It was the first time I had met the people since my long illness. The chapel was full, and about 200 persons outside. After the morning service, Mr. Wheeler addressed the congregation on the importance of obtaining and reading the Bible. I then administered the Lord's-supper to the church, and in the evening Mr. Candler held service. I was too much fatigued to be present, but our friends were much pleased, and the whole day was one of peculiar delight to our poor people.

On Monday evening we had a service out in a coppice, near the Mission promises, to name a new village which is about to spring up; twenty families having already engaged land, and which

is to be called "Knight's Ville," as an expression of respect for Miss Anne Knight, sister of Mrs. Candler. We sell a quarter of an acre to each family, which will be sufficient for a house and garden; while by labouring on the surrounding estates, where there is ample employment for all, they can procure every necessary of life, and will be independent of the different properties, and thus escape the perpetually vexatious and perplexing question of rent. There will be another advantage, they will be near the house of God, and close to a school for their children.

Both the church and the schools at Yallahs continue to afford me great comfort. I think I informed you, that a few weeks ago we formed a church at Mount Atlas, consisting of thirty-eight members dismissed from town, but living in that district.

We came hither this day fortnight, and, I

hope, are benefited by the change. I have lost the fever, but am still weak, and the head will bear little exertion, either bodily or mental. We have received very much kindness from brother and sister Kingdon. Last sabbath I accompanied brother K. to one of his stations, about thirteen miles from this, to aid in opening a new place of worship, which will be called Denmark-hill. Brother K. continues to labour in this region with much diligence, and not

without pleasing indications of success. Mrs. K. continues to labour efficiently with her working school, during the week, and here is also an interesting sabbath-school, besides a pretty large Bible class of young persons, who are anxious to procure copies of the Scriptures; a number have purchased since we have been here. All this is good, and though it may make little noise in the world, the angels in heaven will rejoice.

Mr. Kingdon, on the 29th of October, says:—

The chapel that has been so long in building here, is at a stand, owing to there still remaining various debts upon it; but as it is tolerably well secured from damage by the weather, its slow progress is the less to be lamented. The people are contributing from six to twelve dollars a week towards sweeping away the encumbrances, but they do not very readily conceive how long such contributions must continue to make up even 100*l*.

Next Lord's-day the humble wattle chapel, built by the Black River or Long Bay church, at Windsor Forest, is to be opened; from which time, as the accommodations will much exceed those afforded by the old chapel, we may hope for a larger attendance of hearers. We are contriving to have a school-master or school-mistress on the spot to keep a day-school as well as a sabbath-school, and I hope God will enable us to carry that point too before long.

Home Proceedings.

LETTERS RECEIVED FROM MISSIONARIES, &c.

From July 1 to Dec. 31, 1840.

EAST INDIES.—Calcutta, Messrs. Yates, Ellis, and Biss, Jan. 8; Rev. R. Bayne, April 15, and Aug. 8; Rev. W. H. Pearce, Feb. 7; Rev. J. Thomas, May 9, Feb. 12, April 4, and 25, July 6, Sept. 9, and 17, and Oct. 16; Mr. Jonathan Carey, June 6, and July 29; Rev. J. Wenger, Aug. 11. Howrah, Rev. T. Morgan, June 6, and Aug. 10; Messrs. W. W. Evans, and J. Parsens, (at sea, off St. Antonio,) Aug. 5. Monghyr, Rev. G. B. Parsons, June 30; Rev. A. Leslie, Sep. 29. Digha, Rev. J. Lawrence, July 4, and Oct. 15. Scwry, Rev. J. Williamson, March 12. Agra, Rev. T. Phillips, Sept. 15, and Oct. 20; Mr. J. W. Urquhart, Oct. 20.

CEYLON.—Colombo, Rev. Joseph Harris, May 7, June 6, and Oct. 13, and from Matelle, Sept. 7. Madampey, Rev. E. Daniel, Feb. 17, and from Hanwella, July 8; Mr. C. C. Dawson, (on his passage to Ceylon,) Oct. 16.

JAVA.—Samarang, Rev. G. G. Bruckner, June 17, and July 1.

WEST INDIES.

JAMAICA.—Montego Bay, Rev. Thomas Burchell, May 18, June 4, and 24, July 10, 11, Aug. 11, and 29. Sept. 12, and 29, and Oct. 17. Kingston, Rev. Joshua Tinson, May 14, Aug. 14, Sept. 12, and Oct. 1; Mrs. Tinson, July 23; Rev. S. Oughton, June 5, 14, and 24, July 27, Aug. 14, Sept. 16. Ebony

Grove, Rev. J. Read, July 22, Aug. 31. Annatto Bay, Rev. Josiah Barlow, June 10, and Aug. 11, and 29. Old Harbour, Rev. H. C. Taylor, June 12, Sept. 7, and from Spanish Town, Oct. 30. Port Maria, Rev. D. Day, June 23, July 6, and Sept. 7. Manchioneal, Rev. J. Kingdon, June 3, and 25, July 21, and Oct. 29. Savannah-la-Mar, Rev. J. Hutchins, June 16, July 21, Aug. 24, and Sept. 15. Sligo Town, Rev. J. M. Phillip, June 23, and 27, and Oct. 1, and 28. Brown's Town, Rev. H. J. Dutton, June 9, Sept. 2; Rev. John Clark, July 24. Oracabessa, Western Union, July 2; Rev. D. Day, Aug. 10. St. Ann's Bay, Rev. T. F. Abbott, June 18, Sept. 9, and Oct. 15; Jamaica Association, Sept. 4. New Birmingham, Rev. B. B. Dexter, Aug. 8. Mount Charles, Rev. W. Whitehorne, July 29. Falmouth, Rev. W. Dendy, July 21, and Aug. 11; Rev. J. E. Henderson, Oct. 8. Lucca, Rev. E. J. Francies, July 2, Aug. 10, and Sept. 13. Bothsalem, Rev. G. Webb, Sept. 20.

BAHAMAS.—Nassau, Rev. T. Loaver, May 8, and June 25; Rev. H. Capern, June 24, (two letters,) July 26, Sept. 9, and Oct. 12; Rev. J. Corlett, Sept. 16. Turk's Island, Rev. E. F. Quant, June 16, Aug. 6, Sept. 8, and Oct. 20.

HONDURAS.—Belize, Rev. A. Henderson, May 30, June 30, July 31, and Sept. 4, (two letters.)

ACKNOWLEDGMENTS.

THE Committee acknowledge with thanks a valuable donation from the Misses Higgs and Youngman, of Stepney-green, of Howe's works, Doddridge's works, and other useful books, for the proposed Theological Institution in Jamaica. A box of maps, books, and instruments from the British and Foreign School Society, for Normal

Schools in Jamaica. A parcel of books for Mr. Merrick, and Magazines from Mrs. S. Hobson, and Mr. J. Castle.

There have also been received a box for Miss Anstie; a box for the Rev. H. C. Taylor; a box for the Rev. J. E. Henderson; and a case for the Rev. J. M. Phillippe.

NOTICE TO AUXILIARY SOCIETIES.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March; which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made, at the latest, in the course of next month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretaries, No. 6, Fen-court, Fenchurch-street, accompanied by the list of subscribers, &c., in alphabetical order.

CONTRIBUTIONS

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

SUMS RECEIVED AT FEN-COURT.		£ s. d.		Cambridgeshire.	
<i>Subscriptions.</i>				<i>£ s. d.</i>	
Miss Conder	1 1 0	Henrietta-street Female Teachers, per Miss Gundry	11 11 0	Cambridge.....	89 15 8
<i>Donations.</i>		Lillycrop, Rev. S.....	1 0 0	<i>Cornwall.</i>	
M. H. S., for Africa, and additional Missionaries to Jamaica	1 0 0	Perkins, Mr. W.....	5 0 0	Cornwall Auxiliary.....	185 1 6
M. E.	5 0 0	Nash, Mr. T., per Mr. Hanson	0 10 0	Ditto, for schools.....	1 1 0
Miss S. Thomson.....	1 0 0	Skerrett, Mr.....	5 0 0	Saltash	3 3 4
<i>Collected by</i>		Soule, Rev. J. M.....	5 0 0	<i>Devonshire.</i>	
Miss Sims.....	0 11 0	Whittaker, Mr. P.	5 0 0	Devonport.....	32 12 9
<i>Collections, Donations, &c. in London and Vicinity, for the removal of the Debt.</i>		Wilmshurst, Mr. B. C.	5 0 0	Ditto, for debt.....	10 0 0
<i>Collected by</i>		Woolley, Mr. G.....	5 0 0	Ditto, for translations	0 10 0
Broughton, Mrs.	2 15 0	Cozens, W., Esq.....	15 0 0	North Devon Auxiliary	38 0 0
Burroughs, Misses	1 7 0	Tottenham, Friends at, per Rev. J. J. Davies.....	100 0 0	Plymouth, by the Rev. J. Nicholson, for debt	10 0 0
Bentley, Mr.....	1 0 0	LONDON AUXILIARIES.		Torquay—	
Cartwright, Mr., Jun... ..	5 0 0	Marylebone Auxiliary..	20 0 0	J. Tetley, Esq., M.D., for Africa	5 0 0
Cartwright, Miss.....	1 0 0	Ditto, for Africa	10 0 0	<i>Essex.</i>	
Davis, Rev. Joseph.....	5 0 0	Kensington Gravel Pits—		Langham.....	31 17 0
Dyer, Mr. Samuel.....	5 0 0	Collected by young people.....	14 0 0	Friends, by the Rev. W. Pechey, for Africa... ..	11 7 6
Dupree, Miss.....	5 0 0	Walworth—		Loughton—	
Eagle-street, Friends at	75 17 7	One-third of Collection by the Rev. G. Clayton	35 6 0	G. Gould, Esq., for debt	10 0 0
Gale, Miss.....	2 8 6	COUNTY AUXILIARIES.		Ilford—	
Gamble, Mr.....	1 0 0	<i>Bedfordshire.</i>		Collected by Miss Rose, for debt.....	5 0 0
Hinton, Miss A. E.....	5 2 0	Leighton Buzzard, for debt.....	5 0 0	Colchester—	
Laughton, Mr. J.....	1 0 0	Cardington—		Collected by Miss Ellis, for debt	5 12 0
Lawrence, Miss	1 0 0	Cotton End, moiety... ..	18 0 0	Sible Hedingham.....	3 5 0
Maywood, Miss.....	1 0 6	<i>Berkshire.</i>		<i>Gloucestershire.</i>	
Olney, Mr. W.....	3 0 0	Wallingford, for debt ...	10 0 0	Cheltenham, for debt... ..	10 0 0
Peacock, Rev. J., Friends by.....	13 7 8	<i>Buckinghamshire.</i>		<i>Hampshire.</i>	
Richards, Mrs.....	2 0 0	Wycombe—		Whitchurch	26 13 2
Roe, Mr. F.....	5 0 0	Messrs. Hearn and Verey, for debt	2 2 0	Hartley-row, per Mr. Phillips	0 13 0
Williams, Mrs.....	1 0 0	By the Rev. G. Pearce.		Lynton, for debt... ..	10 0 0
Woolley, Mr. G.....	5 0 0	Gold Hill	1 11 11	Andover—	
<i>Donations.</i>		Beaconsfield	7 9 10	Mr. Baker, for debt... ..	5 0 0
Carey, Rev. E.....	5 0 0	Great Marlow	1 6 4	Mrs. Hill, ditto.....	5 0 0
Davies, Mrs., Walthamstow	1 1 0				
Gurney, W. B., Esq. ...	5 0 0				
Hanson, Joseph, Esq. ...	5 0 0				

Hertfordshire.			£ s. d.			Blakenavon—			£ s. d.			NORTH WALES.		
Boxmoor—						Horeb.....			9 2 0			By the Rev. Joseph Angus.		
Rev. F. W. Gotch, for						Ebenezer.....			2 11 1			<i>Denbighshire.</i>		
debt.....			10 0 0			Caerleon.....			9 1 3			£ s. d.		
<i>Kent.</i>						Llanwenarth.....			8 5 1			Cefn Bychan—		
Ramsgate, for debt.....			10 0 0			Nantyllo and Blakenav						A day's work.....		
Ashford, ditto.....			2 10 0			Gwent.....			20 0 0			Subscriptions and dona-		
Maidstone, ditto.....			15 15 2			Pontheer.....			15 8 9			tions 3 9 4		
<i>Lancashire.</i>						Pontrhydryn.....			8 10 0			Cefn Mawr—		
Manchester, for debt...			10 0 0			Pontypool—						A day's work.....		
<i>Leicestershire.</i>						Trosnant, English						Collections, &c.....		
Leicester, for debt.....			10 0 0			church.....			9 5 7			Denbigh—		
<i>Lincolnshire.</i>						Ditto, Welsh church			12 0 0			A day's work.....		
Grimsby, per Rev. E.						Ditto, Tabernaacle....			5 18 6			Donations and Sub-		
Carey.....			9 4 0			Pisgah.....			3 5 3			scriptions 7 5 4		
Lincoln, for debt.....			10 0 0			Q., Monmouthshire.....			2 2 0			Llangollen—		
<i>Northamptonshire.</i>						Tredegar.....			20 14 4			A day's work.....		
Kettering, for additional						<i>Somersetshire.</i>						Donations and Sub-		
Missionaries to Ja-						Bristol, per Rev. J. S.						scriptions..... 9 1 10		
maica.....			38 8 3			Crisp, for debt.....			7 0 0			Llanrwst—		
Ditto, for debt.....			10 0 0			<i>Surrey.</i>						A day's work.....		
Kislingbury—						Dorman's Land, per						Collections, &c.....		
Mrs. Crate, for Af-						Rcv. E. Carey.....			10 11 0			Ruthin—		
rica.....			0 10 6			<i>Suffolk.</i>						A day's work.....		
Northamptonshire, for						Bungay—						Donations, &c.....		
additional Mission-						J. Childs, Esq., for						Mold—		
aries to Jamaica.....			105 0 0			debt.....			5 0 0			A day's work.....		
<i>Northumberland.</i>						<i>Warwickshire.</i>						Collection..... 0 10 6		
Newcastle, per Rev. G.						Leamington—						Rhyddlan—		
Sample, for debt.....			10 0 0			Miss A. M. Ryland			1 0 0			A day's work.....		
Ditto, per Rev. R.						Birmingham, per Rev.						Collection..... 1 0 0		
Banks.....			2 5 0			Dr. Hoby, for debt...			10 0 0			<i>Carnarvonshire.</i>		
Berwick, for debt.....			5 0 0			<i>Wiltshire.</i>						Bangor.....		
Ford Forge, ditto.....			5 0 0			Melksham—						Carnarvon.....		
<i>Monmouthshire.</i>						Rev. J. Russell, for						Nevin, Rhoshirwaen,		
Deputation Rev. P. J. Saffery and						debt.....			10 0 0			Salem, Llangian, and		
Rev. D. Davies.						Nettleton.....			1 0 0			Galltraeth.....		
Abergavenny—						Grittleton.....			1 0 0			Pwllhell.....		
Frogmore-street.....			23 5 0			Berwick St. John.....			0 6 0			<i>SOUTH WALES.</i>		
Lion-street.....			10 13 8			<i>Yorkshire.</i>						<i>Pembrokeshire.</i>		
Aberyschan.....			13 9 3			Scarborough, for debt...			12 0 0			Carmel.....		
Bassalleg Bethesda...			7 12 2			Ripon—						1 5 3		
						F. Earle, Esq., M. D.,						<i>SCOTLAND.</i>		
						for debt.....			10 0 0			Greenock, for Africa ...		
												3 8 0		

ERRATUM.—For "Sevenoaks," in last Herald, read "Bessel's Green," 101.

POSTSCRIPT.—We leave out a paragraph, that had been already set up, to announce the arrival of a brief letter from Mr. Knibb, dated "Atlantic Ocean," on the 19th of December. They had crossed the tropic of Cancer on the 17th. All on board were well, with the exception of Miss Grafey, who had suffered much from sea sickness, but was recovering. We hope, in our next "Herald," to be able to communicate intelligence of the safe arrival of our friends at Falmouth.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, 6, Fen-court, Feuchurch-street, London in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, U. S., by W. Colgate, Esq.