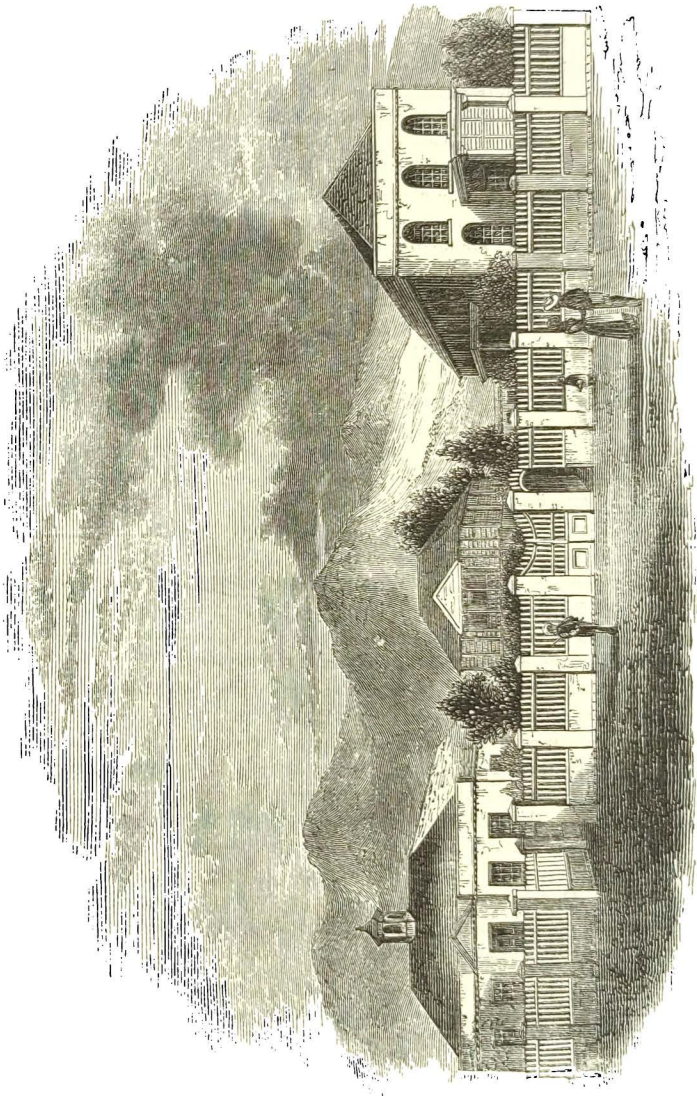


THE
MISSIONARY HERALD.



BAPTIST MISSION PREMISES, SPANISH TOWN, JAMAICA.

BAPTIST MISSION PREMISES, SPANISH TOWN, JAMAICA.

WE are indebted to our valued friend, Mr. Phillippo, by whom the whole of these premises have been erected, for the following explanatory observations on the annexed engraving.

“The building seen to the right of the plate, is the chapel, which, with an addition in the form of an octagon at the end, not visible, and which is chiefly occupied by Sunday school children and teachers, will hold about 2500 persons. To the left is seen the Metropolitan School Establishment, which contains three rooms, and in which are conducted four educational departments, irrespective of the Sabbath school, which numbers upwards of 600 scholars. Here are a normal school, a boys’ school, a girls’ school, and an infant school; conjointly accommodating full 350 scholars. In the centre of these two buildings is the residence of the missionary. These, with other buildings not seen, together with an extensive burial ground immediately connected with the premises, are valued at £10,000.

“The station was commenced by the Rev. Thomas Godden, in the year 1819, who collected a church numbering about 250 members. Mr. Godden returning to England on account of ill health, where he died shortly after his arrival, was succeeded by Mr. Phillippo in 1823. Serious obstacles being opposed to Mr. Phillippo’s entering upon his ministerial duties during the first fourteen months of his residence at Spanish Town, he commenced arrangements for the establishment of a Day and Sabbath School, in accordance with the objects and plan of the British and Foreign, and Sunday School Union Societies, the first of the kind, with the exception of a day school on the same plan begun by his missionary brother, Mr. Coultart, in Kingston, that was established on the island. These schools have been carried on almost uninterruptedly, and with great vigour and success, to the present day, producing advantages to the lower classes of the population throughout the neighbourhood especially, that cannot be fully estimated. At different periods successively, similar institutions, attended by similar results, and which for some years past have been six or seven in number, were founded in different parts of the district. Including the three departments at Spanish Town, where three separate teachers are employed, the present number is *nine*, containing upwards of 1000 children, independently of the number connected with the Sabbath schools, nearly as numerous, who are not here included. Spanish Town station has also originated, since 1823, nearly twenty other stations, several of which are among the most important and prosperous on the island, having, in addition to other circumstances, become the parent and centre of surrounding ones. The following are the statistics of the district for the past year. Baptized during the year 228. Clear increase 177. Total number of members 3246. Number of inquirers 1880. Day schools 9. Sabbath schools 7. Day scholars 1091. Sabbath scholars 1171. Missionaries 3. School masters and mistresses 13. Native assistant missionaries included in the list of school masters and mistresses 5. Stations in all 9.”

E A S T I N D I E S.

CALCUTTA.

In a letter dated September 16th, Mr. Thomas says, "The brethren and sisters are all in pretty good health: mine has greatly improved, notwithstanding I have been obliged to try it to the utmost in my efforts to bring up the arrears of business occasioned by my late illness. My dear partner and family also are in good health."

Mr. Evans, at the same date, writes thus:—

In both my church and the Benevolent Institution, I find much to encourage the prayer of faith and the energetic effort. A few sabbaths ago I had the pleasure to receive one by baptism, and there are about three or four more who expect soon to honour and follow the Lord. May the number be greatly increased.

I hope we shall soon hear of additional brethren for India. Amidst all your praise-

worthy efforts for Jamaica and Africa, do not forget the perishing millions of degraded India. I feel more than ever convinced that there is very much to encourage the devoted servant of Christ in the present condition of this country. I would I had time to state why I think so, and to encourage the Committee in relation to our mission here, but this cannot be done until I have a little more leisure.

NATIVE INSTITUTION, INTALLY.

Mr. Small gives the following account of his labours among his youthful charge in a letter dated Intally, August 8, 1842.

God has been very gracious to my dear partner and myself, ever since we left the shores of England—both as it regards health and in respect of the friends and fellow-labourers, and sphere of work to which we have been led. Oh, that we were both more fitted for our work! For myself, at least, I feel that much more preparation is required. I need to be much more *refined*, that I may be rightly fitted for the Master's service. Neither my mental nor physical powers are strong, but if they were only more consecrated and sanctified, I know I should have both more happiness and more prosperity in God's blessed work. I have not made that progress in the language which I had hoped, and which you, and others too, may have expected I should have made before this time. But whatever we may plan or desire, we must be content to follow the *leadings of Providence*, and improve opportunities and talents according as they are afforded. I have had very little time for *study* ever since I was harnessed to my work. The sole charge of one, and, for several months, of two large and important institutions, along

with occasional English preaching and other work, has in general left but the *frag-ends* of time and strength (never very robust, but certainly not improved by this climate) to the acquisition of a language perhaps one of the most difficult for a foreigner to master so as properly to speak it. However I still go on, slowly but perceptibly advancing; and meantime I have the satisfaction to know that I am occupying a post of both present and prospective usefulness, which there is no one else able to take at present, being every one otherwise fully engaged. I forwarded a Report of the Institution to you and several others of the Mission Board. I hope that they will all be made *use of* and *useful*. The greatest difficulty and drawback connected with the school, is the want of funds and of interest taken in it. It is often confounded at home, I think, with the native Christian institution. They are quite distinct, and separate collecting-books should be put in circulation, as well as public collections made, for each.

Do say something in the Herald recommending subscriptions and collections for *specific*

objects, and, as far as you are convinced of it yourself, state the importance, particularly as regards mission work in *India*, of Christian institutions for the *education* of the natives. All who have directed their attention to the subject here, are becoming more and more impressed with the conviction that this is the most hopeful, and, therefore, most important sphere of missionary labour. A desire for bibles, and Christian tracts and books, as well as for instruction by every other means, is daily on the increase; more, I believe, as a natural and necessary consequence of the education received at *missionary* schools (not government ones, or those got up by Hindoos and Mahammedans designedly to exclude our blessed faith and precious bible)—more, I say, in consequence of Christian institutions for the young than even of the divinely appointed means of preaching, or of the translation and distribution of Christian works. Not that these schools, or any of the other media of communicating knowledge, are sufficient of themselves, or should be attended to, to the exclusion of the others, but that, in the *present* state of *India*, and from the peculiar character of the Hindoo mind, they promise to be more extensively and more *intensively* efficacious. But one of the excellencies of the system pursued, at least in the *Intally* Institution, and I suppose, more or less, in the missionary schools in general, is this, that *all* these various means are brought to bear upon the *young immediately*, and, through them, indirectly on their parents and older relatives. The schools almost every where are opened every morning with prayer. This calls down the aid of *heaven* to our help. We acknowledge (as who have had more reason to do than missionaries in *India*?) the insufficiency of the word without the Spirit for salvation; man's weakness, our dependence on God's blessing. We plead the *promises* of scripture, and lay the wretched case of the listening idolaters before the God of grace. Then, with *us* at least, a short portion of the scriptures is read, and, when I officiate, this is applied and illustrated, in the most homely, simple way I can. I should have said, this *precedes* the prayer (not follows), and so their minds are better prepared for attending to and understanding the petitions which are offered. Having, as our head teacher, a pious and experienced Christian (an East Indian), and a member of Circular Road Church, I have perfect confidence, should any thing prevent my being present, that all will go on as usual. He, and one or other of the young native Christians who are engaged as teachers, conduct the worship in Bengali each alternate morning, when they simply read and pray. The whole service seldom exceeds ten minutes or a quarter of an hour; so that the boys can neither feel wearied nor grudge the time which might otherwise be

employed at lessons. Here then is *preaching*; *short* sermons it is true, but perhaps as well remembered and understood as many longer ones to older heads. It is "here a little, there a little, line upon line, precept upon precept." Then the first hour is occupied with the bible in English, along with catechisms and verses. Once a week (on Monday) each class reads, at the *Bengali* hour, the same scriptures in their *own* tongue, which they had read the previous week in English. None but Christian teachers are allowed to explain the bible. It is an advantage our institution has to have such. But Christian instruction does not *end* with this. *All* the class books are leavened and pervaded with those truths which tend to happiness and holiness, both in this world and the next. The highest boys write essays, generally by their own choice, on moral and religious topics. And the evidences are carefully taught, and difficulties and objections (which are freely allowed to be stated) refuted or removed. We have always a store of tracts and scriptures, in English and Bengali, which are occasionally distributed to the boys (or given when requested), the size and number being adapted to the age or seniority of the class. It is interesting to trace the progressive and varied effects of the truth on the minds of the boys and teachers. At first the aversion to God's truth (natural to all), aided by prejudice, is observed; then a long season of obstinate indifference; then the kicking against the pricks, sneering, objecting, opposing, and, lastly, either a period of anxious and prayerful inquiry, betokening a work of grace going on within, which generally, though not till after *many* days, results in conviction, conversion, and profession, or else a settling down into hardened indifference or open and avowed infidelity or idolatry. There are one or two young men of the highest class, who are in a very interesting state of mind at present, anxiously searching the scriptures and inquiring after salvation and the truth. And the school pundit (who does not understand English at all, and whom I have, therefore, referred over to Mr. Wenger for fuller and freer discussion than he and I can easily carry on) is also at present in a most hopeful and interesting state. The Sanscrit and Bengali Testaments he has read nearly through, as well as large portions of the Old Testament in Bengali. But God only knows what may be the issue. It is a rare thing for *Pundits* to be *anxious inquirers*. Thus you see *all* the modes of communicating religious truth are employed at this institution. But we look more to the future than the present, for results. If it please God to bring home the knowledge received to the hearts and consciences of many of these lads, who are likely to be more useful in imparting it to their fellow countrymen? And, any way, the beneficial influence of Christian

education must be exhibited in time on the widely leavened mass. I have a class for an hour and a half before breakfast, for youths who are engaged in offices through the day. And from ten to four, I am engaged in teaching and superintending at the school. The

attendance averages from 80 to 100. We have three professing Christian teachers, and three Hindoos. I hope occasionally to report to you how we are getting on. But for the present I must conclude.

HOURAH.

Mr. Morgan, who continues to itinerate in this populous district, writes thus:—

Two have been lately added by baptism to the English church; both are the children of pious parents and doubtless the subjects of many prayers. The parent of one was for many years a member of this church, the other is a native of England, but has been in this country for some years, engaged in the nautical profession.

From this instance pious parents may derive additional encouragement to persevere in prayer. Many a youth whose conversion at home appeared hopeless has, under the divine blessing, even in India been brought to the knowledge of the truth; and pious persons, while contributing to missionary societies, seldom think that they are furnishing the means of meliorating the temporal and spiritual condition of those that are dear to them by the ties of consanguinity, while far from their country, friends, and home.

In reference to my labours among the heathen; I continue to distribute the word of God and to preach, and in most places find good congregations. It is evident that a spirit of inquiry is abroad, knowledge is increased, and many are running to and fro. I meet with many who are convinced of the truth of Christianity, and willing to renounce Hinduism, but dare not displease their friends upon whom they are dependent for subsistence and success in life.

A respectable young man visited us for some time, and when he went home, he took with him some tracts which produced a sensation in the village. I had mentioned to him some of the contradictions and falsehoods that are contained in the shâstras; these were his artillery, and the people were anxious to know in which shâstras these contradictions are to be found. I wish that there was a small Bengâli tract containing some of the most obvious astronomical, philosophical, and moral falsehoods contained in the shâstras, including a reference to the shâstras themselves.

Sayings and doings among the Hindus.

While preaching on the road, a brâhman came forward and said, All we see is God; men, trees, beasts. I asked him, Is a child a part of God?—Yes: Is a jackal a part of God?—Yes. But jackals eat children, therefore God eats himself. He was next asked what were the perfections of God; he answered,

The same as those of man. Is God guilty of theft? Yes, he can do what he likes, because he is God.

Here a party of other young brâhmins came forward and said, "Your Christ is not better than our Krishna, because he commanded his disciples to steal an ass. We allow it is true that our Krishna stole the dhoobâs clothes, and your Christ stole the ass, and one is as good as the other." Seeing that it was useless to argue, I said that they were sinning against the dictates of their understanding and conscience, and urged them to repent before they would have to stand at the bar of him whose name they were then blaspheming.

Another time I was speaking of the multiplicity of views among the Hindus, as to the way of salvation. A man answered by saying, "So are the Christians likewise divided in their sentiments as to plurality of Gods; we assert no more than you do. Christians assert that the Father, Son, and Spirit are one; so all the debâtas are only emanations of Brahma; they are like the darogâ, mâgistrate, session judge and saddar dewany amin." My reply was: "All the operations of the trinity are characterized by oneness of will and of actions; but your gods made war against each other, killed, cheated and injured one another, which at once destroys the belief of their oneness."

Females.

I am induced to think that the females of this country, though ignorant, degraded, and in comparative bondage, yet are often anxious to hear what we have to say, and to know what Christianity is. While I was lately speaking on the impossibility of obtaining salvation by the Ganges, an elderly female came forward and put to me several questions, and ultimately acknowledged that men cannot be saved by bathing in the Ganges, but by fixing the mind upon God. At another time a female with a child in her arms accosted me in the road and asked for a book. The request being very unusual, I asked her if she could read; she replied in the affirmative. Being surrounded by a goodly number of people, I requested her to read, which she did with great correctness; this being a favourable opportunity, I endeavoured to impress upon the mind of the peo-

ple the degraded condition of Hindu females, and the value of education. I have since presented her with a copy of the New Testament, which she received with apparent gratitude and pleasure.

It was indeed an interesting sight to see a poor Hindu woman reading the word of God in her own language, surrounded by her benighted countrywomen, gazing with astonishment.

Scenes at Bandá Ghát.

It was on the last day of 1841, that I went to Bándá Ghát, and saw four venerable females brought there to die. They were shivering with cold and their grey hair was streaming in the wind. They appeared to me to be simply labouring under the infirmities of old age, but were continually requested by their relatives to look at the Ganges and to drink the water. Upon expostulating with them on the cruelty of the practice, the only answer that I had was, "This is our custom." Ere I left, the sun had descended below the horizon, and the shadows of the night were stretching forth to hide this cruelty, and the accomplishment of the murder of those once tender mothers, by exposure and want of proper nourishment. Oh! how happy are they who hear the joyful

sound, who in their dying hour are treated with kindness and compassion!

I lately witnessed another scene that fully confirms the opinion, that some of the Hindus lose confidence in the Ganges in the hour of death. A brahman was placed on a bed, surrounded by many natives and relatives; his frame was emaciated, his eyes sunk, and it was evident that the hour of departure was at hand. After my conversing with the relatives for some time and requesting their acceptance of some tracts, the dying man opened his eyes and seeing a tract, requested that it might be given to him, and continued to read until it was taken from him. I then approached the bed and said that we are all sinners, but Christ has died for men and endured their punishment, and that he is the only Saviour; the poor man listened with the greatest avidity and seemed anxious to know the way of salvation. His relatives hearing and seeing this, became alarmed and ordered me away, saying, "He does not want your religion."

I gave them to understand that I was on the public Ghát, and had as much right to be there as they had, and continued to address the people. The fact of a dying brahman in sight of the Ganges, reading a Christian book, seemed to fill all with astonishment.

MONGHIR.

DEATH OF MRS. JOHN PARSONS.

The following account of this afflictive event is transmitted by our bereaved brother, Mr. John Parsons, in a letter dated September 8, 1842.

On the 22nd of last month she was permitted to give birth to a living son, and for two or three days her state of health appeared favourable, but on the fourth day strong fever came on, and her whole frame having previously been in a very weak and exhausted state, she sunk rapidly, and breathed her last at twenty minutes past eleven on the 26th of August.

For many months her state of health has been far from good. Ever since her very severe illness, about this time last year, she has been the subject of great weakness, and we naturally looked forward to the above time with great anxiety. But I have the unspeakable satisfaction to know that in her mind this anxiety has been connected with a complete and simple reliance on the atonement of Christ, and on the wisdom and goodness which ever have and ever must mark the dealings of our heavenly Father's hand. So that she has contemplated the probability of her decease with the greatest composure; and I have joyfully witnessed the evident ripening of her Christian graces, and the maturing of her character, the heavenliness

of her disposition, and the simplicity and ardour of her attachment to the cause and people of God. Her memory is cherished by our friends here as of one with whom they "took sweet counsel together," and in whom they discerned very much of the image of Christ. Though a wandering and delirious state for the last few hours deprived us of the last valued expressions of her faith and peace in God, yet the remembrance of her life affords a more solid ground of satisfaction. With as much certainty as it is possible to attain, do I know that she is now in the full possession of that felicity to which she often looked forward with rapturous joy. Our union has been one of uninterrupted and growing affection and oneness, and the parting is bitter indeed; yet I desire to bless the goodness of a covenant God, who has wonderfully supported my mind, and afforded me much consolation and peace.

Our ever kind and affectionate friend, Mrs. Lawrence, has taken the charge of the dear infant, to whom we had given the name of our late respected secretary, my beloved uncle. He appears, at present, healthy and

thriving. For him and for myself I sincerely entreat the prayers of my dear and respected brethren in Christ of the Committee, and of all who feel a sympathy in the joys and afflictions of missionaries.

Brother Lawrence is still, through mercy,

pretty well, but Mrs. L. is a great sufferer, and I fear her constitution is giving way under almost constant pain, endured with most admirable and exemplary patience. Mr. Moore is not in the station at present, but was pretty well when I heard.

CEYLON.

EMBARKATION OF MRS. HARRIS.

Our readers will learn with regret that the health of Mrs. Harris, which has long been delicate, is now so greatly impaired as to necessitate her immediate return to this country. She embarked at Colombo, on board the *Iris*, on the 22nd of July, being attended to the vessel by Mr. Daniel, who says, "She bore the fatigue of embarkation better than could be expected. We put her into a palanquin, and having conveyed her to the wharf, deposited the palanquin in the boat with Mrs. Harris in it, till she arrived near the vessel. She was then hoisted by chair into the ship, and from thence into her cabin and bed."

Mr. Daniel consulted a medical gentleman in Colombo respecting her case, who confirmed the opinion that had previously been given, that she cannot bear the climate of Ceylon. He stated that "nothing should delay her embarkation, and that nothing is so likely to effect her recovery as a voyage to her own land, and a residence there." Mr. Harris remains at his station awaiting the arrival of his successor.

Letters have been received also, apprising us that our valued friend Mr. Daniel is greatly enfeebled by his long continued labours; and that it is feared that ere long a suspension of his exertions for a season, if not an entire change of climate, will become absolutely necessary.

SOUTH AFRICA.

GRAHAM'S TOWN.

In a letter to Mr. Russell, dated Graham's Town, July 29th, Mr. Aveline gives the following account of the zealous exertions which he and his friends in that district have made on behalf of the Jubilee Fund.

I wrote a short time since to my friend Mr. Groser, when I informed him of the receipt of your letter, and of my cordial concurrence with the proposed Jubilee celebration; as also of the readiness with which my people coincided in my views.

I have now the very great pleasure of informing you, that on Monday evening last we held a Preparatory Jubilee Meeting, at which more than three hundred and twenty-six pounds were instantly subscribed. Some more subscriptions will, I am persuaded, come in; and it is our intention to have jubilee sermons preached, and a public meeting, at the season you propose, when congregational collections will be made. As some of the larger subscriptions will be paid in two instalments, it is our purpose to send you one remittance immediately after the ensuing services; that is, in the first week of

October, with the hope that you will receive it by the close of the year. At that time I will also furnish you with the names of the subscribers, with the respective sums attached. I cannot but suppose that you will feel surprise and pleasure at these spirited efforts of my friends; some of whom have respectively subscribed the sums of £75, £70, £50, £25, &c.

The meeting, and its objects, were warmly

supported by Christian ministers and friends of various denominations, who, besides their advocacy, contributed sums of various amount expressive of their cordial furtherance of our proceedings. The Rev. Messrs. Shaw, Bogue, and Thornley Smith, of the Wesleyan Society, Locke, of the London, and Hepburn, of the Glasgow, all spoke in the most friendly manner; and it was altogether as delightful a meeting as could be wished.

WEST INDIES.

JAMAICA.

SALTER'S HILL.

The following information respecting the natives of Africa, at present connected with the church at Salter's Hill, is given in a letter from Mr. Dendy to Mr. Clarke, dated September 16, 1842.

I am fearful that I shall not be able to add much to your stock of information relative to Africa movements in Jamaica, but I must not delay longer, but give you the little I have been able to collect. I have been through the church to see the number of Africans among members and inquirers, but am fearful that the classification will not be very distinct, as I am not acquainted with the geographical location of different tribes; I think, therefore, that they will be rather mixed. I give you them, however, as I have gathered them.

Koramantees,	Members	19	Inquirers	7	Total	26
Eboes		119		15		134
Papaws		17		2		19
Bondas		3		—		3
Mandinjoes		5		2		7
Warnee		1		1		2
Kongos		29		25		54
Guineas		40		11		51
Chambas		6		1		7
Nangos		5		—		5

Housa	Members	1	Inquirers	—	Total	1
Moko		5		4		9

Total number from Africa connected with the church at Salter's Hill, Members 250, Inquirers 68. Total 318.

I could not obtain the particulars of the number of those who remember their native tongue, but should think the greater part of them; but most are getting into years, with the exception of a very few, who came in recent vessels captured by our men-of-war.

I do not know any in my own congregation that I could recommend at present as suitable for Africa. The feeling appears to be good, both among Creoles and Africans. There is also a desire among the young that Africa may be benefited by the gospel; and if a missionary spirit be infused into the young, we may hope that it will be carried on until of maturer age, and that they will infuse the same spirit into the next generation.

BROWN'S TOWN.

The following extracts from a letter, written by Mr. Clark of Brown's Town to Mr. Haddon, exhibiting in a few sentences the effects of divine truth among the people of that district, as they have fallen under his own observation, will be read with great pleasure.

We are going on here as usual. We have much to bless God for, and many things to mourn over. God has done, and is yet doing, great things for us—our enemies themselves being judges; but we are far from being per-

fectly pure. There are not the same evils in our churches as at home, yet there are evils which make us feel that we must not be content with our past attainments, but that we must vigilantly press onward to things that

are before. The contrast—intellectually, morally, and spiritually—between the state of the people when I came to the island, seven years ago, and at present, is amazing: to those who have been longer on the island it is more wonderful. When I came here in 1835, the greater part of the people in this neighbourhood were living in open sin—very few could read the word of God, still fewer felt its power to their conversion—deceitfulness, lying, dishonesty, drunkenness, and moral degradation in almost every form prevailed. And these evils in the *many*, appeared the more striking from contrast with the *few* who had passed from death unto life, and from contrast with other parts of the island where greater religious advantages had been enjoyed. But the seed which had been sown in 1831, by Mr. Nichols, before he was driven away by the violence of persecution, and in 1834 and 35, watered by Mr. Coultart, sprang up, and has to this time produced fruit to the glory of God. If the decided change in hundreds—if not thousands—of persons is not owing to the Spirit of God applying the word to their hearts, I know not to what it can be ascribed; and if not (as regards those connected with baptist churches at least) to the agency of baptist missionaries, and the co-operation of the active members of their churches (the despised deacons and class-leaders), I know not to what system of means the results produced can be attributed. Twelve years ago this whole district was enveloped in grossest darkness; the gospel had never been preached in it (unless by some accident, of which I never heard, in the church of England); the people's souls had never been cared for; no means had been employed for their enlightenment or conversion: they were heathens in the strictest sense of the word. Now, out of 12,000 people, 5000 are to be found every sabbath

in baptist chapels, and 2 or 3000 at other places. A large portion of these can read the word of God; have given up their former sinful habits, such as adultery, drunkenness, dishonesty, lying, &c.; are respectable members of society; have family prayer in their houses; send their children to schools; contribute liberally to the cause of God; make a profession of religion, and so conduct themselves as to gain the confidence and esteem of all around them. I would then appeal to any reasonable man, to what can so mighty a change be attributed? The people themselves say it is to the religion of Jesus Christ. Is their testimony to be relied on? If not, some other cause ought to be assigned for it. I know not, nor have I ever heard, of any other adequate to the effect produced. The despotic, superstitious influence of ambitious and ignorant men, such as the leaders are said by some to be, could never produce such a mighty change. Giving tickets to those who profess to be inquiring after the truth, and baptizing them when they profess repentance towards God and faith in the Lord Jesus, could not do it. But as the gospel has produced similar effects in other parts of the world, it is but fair to infer that like effects here result from the same cause. And we bless God that it is so. He visited the people in their degradation and misery; he brought them out of the horrible pit and the miry clay; set their feet upon a rock, and put a new song into their mouth. They were not a people, but are now the people of God; they had not obtained mercy, but now they have obtained mercy; and if it be our happy portion to stand at last before the throne of God and of the Lamb, we shall there meet with many thousands of members of baptist churches in Jamaica, and unite with them in ascribing all the glory to God, and casting our crowns at the Redeemer's feet.

HOME PROCEEDINGS.

Our readers are apprised of the noble determination of our brethren in Jamaica, to cease to draw pecuniary supplies from this country. It is now by the voluntary exertions of the churches alone that the baptist ministers in that island are supported, and enabled to continue their labours among the surrounding population. At an epoch so interesting and important, it has appeared desirable to the Committee to address to the church some valedictory observations: the following letter has consequently been prepared and forwarded.

The Committee of the Baptist Missionary Society to the churches of Christ in Jamaica, raised by the labours of that Society.

DEARLY BELOVED BRETHREN,—

Often as you have engaged our affectionate

and anxious thoughts, we know not that we have ever felt concerning you, either more ardent gratitude or more deep solicitude, than at the present moment. Through the goodness of God, and his copious blessing on the labours of thirty years, you have been con-

ducted, through manifold afflictions, to a state of prosperity and peace which cannot be viewed without grateful admiration of divine mercy; and at length you have made known to us your resolution to sustain, without further aid from us, the entire expenses of the work of God amongst and around you.

We rejoice in the step you have thus taken. We are happy that, in point of resources, you are able to undertake so serious a responsibility; and we are still more happy that God has given you the fidelity and zeal to assume it. We are not altogether unacquainted with the difficulties amidst which you stand, and we highly esteem the devotedness to the cause of God which you have herein manifested. May God accept your consecration, and smile upon your toils!

Do not imagine for a moment, beloved brethren, that your separation from us *as a society*, will be accompanied by any alienation of our hearts from you. You are still as dear to us as ever, as joint partakers with us of the grace of God; and, while we are expending on regions yet destitute of the gospel (and partly on your father-land) the resources which your zeal has set at liberty, we shall most unfeignedly rejoice in at once beholding your prosperity, and receiving your co-operation. It is, in truth, as an expression of our sincere and ardent love to you, that we present to you this parting address; and we are sure that you will receive kindly the words of serious and affectionate counsel which it will contain.

You are quite aware that representations have been made, both to the world at large through the press, and to us in a direct manner, unfavourable to your Christian character, both as individuals and as churches. We have been told that cases of gross superstition abound among you—that you consider yourselves as purchasing your inquirers' or members' tickets—that you carry them about with you with a superstitious reverence, and mean to have them buried with you, as a passport to heaven—that you rest in church-membership, and in the forms of religion, without having any experimental knowledge of Jesus—that, under the cloak of religious profession, you indulge unbridled tempers, and allow yourselves in vicious practices—and that you glory only in being baptists, without caring to be Christians. So far have these representations been carried by some parties, that it has been said nine out of ten among you have no real religion. Accusations have been specifically directed against the deacons and leaders in the churches; and of these officers it has been publicly asserted, that the great majority are ungodly men, and that they commonly employ the influence of their office at once to indulge and to screen their vices.

Knowing the pious and devoted character of the brethren whom we had sent to labour

among you—"men who have hazarded their lives" for the diffusion of the gospel in Jamaica—we never believed—we could not believe—these accusations. Promptly and earnestly, indeed, did we feel ourselves bound to make inquiry into them, and we have been rejoiced on all occasions to find that they cannot be substantiated. The unsolicited testimony of men of unimpeachable judgment and impartiality—we refer to the published works of Messrs. Gurney, Sturge, and Candler; the well-attested results of your own church discipline, as apparent in the annual returns of the Association; and the maxim of divine authority, that a tree is to be known by its fruits, have concurred with our specific inquiries to satisfy us of the general falsehood of the charges which have been brought against you. But you must permit us to say, that *we should have been overwhelmed with affliction if they had been true*. We, in common with yourselves, are baptists; but we know that, in Christ Jesus, nothing availeth but a new creature, and faith which worketh by love. We attach value to nothing short of an experimental knowledge of our sin and ruin, and a sincere reception of Christ Jesus the Lord, leading to a holy walk and conversation. And if it had been so that your seeming religion consisted of superstitious notions, and comported with unholy practices, our very hearts would have been broken. Such religion would have yielded neither benefit to you, nor reward to us; and we could not have held up our heads before either God or man. We confess and declare before you, that we attach quite as much importance to the genuineness of individual piety, and to the purity of church discipline, as any of those who have brought accusations against you; and our only consolation under these accusations is that they are not true. In this consolatory belief we most earnestly hope your future course will sustain us. Let the intensity with which the notice of the Christian world has been called to this subject, convince you of the extreme importance attached to it by all who fear the Lord; and lead you to examine, each for himself, whether, in his particular case, there may or may not be, some foundation for blame. In this way you may turn even unfounded reproaches to profit, and derive important advantages from those who may not have spoken in love.

No considerate person will expect to find the churches of Christ altogether free from imperfection and inconsistency; and we have not been concerned to maintain any such position in reference to you. It is not so with the churches in this country, nor was it so with those of the apostolic age. All that can be required is, on the one hand, as careful a discrimination as Christian wisdom can make among those who seek admission to the church; and, on the other, a faithful use of

scriptural discipline in cases of delinquency. These things we hope and believe have been appreciated and practised among you. It is of unspeakable importance that they should continue to be so.

Among the allegations made to your disadvantage, one has been, that the system pursued in some of the churches (known as the leader and ticket system) directly, and even necessarily, tends to make the churches superstitious and corrupt. We have never interfered with the internal arrangements of any church connected with the Society; it has been our rule not to do so, and we are not now about to depart from the rule. Nevertheless, we commend this charge to your serious consideration. When a practice does not rest upon direct scriptural command, it is always to be carefully watched, lest, however well intended or really useful, it may produce, although not necessary, yet accidental evil. In this respect, dear brethren, we entreat you to have an open and discerning eye. If either inquirers' or members' tickets beget superstition or false confidence, even though the instances be few, consider whether some way may not be found of securing the good without the evil. Or if the habit of paying subscriptions when tickets are given be liable to abuse, so that either the party receiving a ticket may think he is buying it, or the party giving a ticket may use it to enforce subscription, try and think of some better mode. We do not for a moment believe that you wish to foster these or any other evils, and we are willing to make great allowance for the unspeakable difficulties amidst which your modes of action have grown up; but, as no human expedient is of perfect wisdom, so it is proper for us always to be on our guard against mischief, and ready to supply a remedy. Tenacity of current usages is not at all to be commended in such matters.

From these remarks, which have reference to the churches separately, we now pass on to some which bear on them in their relation one to another. While remaining in connexion with the Society, each church was in a measure insulated from its companions, working in its own sphere, and looking for help towards England. One of the principal difficulties in the way of assuming your independence has doubtless been the feeble condition of some of your number. You have, of course, found it necessary in this respect to adopt a new system, and to commence a plan by which the stronger churches shall help the weak. Some of you have for a considerable period, not only met all your own expenses, but contributed largely to Christian and benevolent objects beyond the limits of the island. It will now be highly important for such churches to make their resources available for the assistance of their sister churches, and to direct their liberality

towards strengthening those whose early efforts much exceed the contributions they can raise. We trust that the union of the churches in association may be conducive to this end, and that a spirit of wide and universal co-operation will greatly facilitate the progress of the gospel over the entire surface of the island, the evangelization of which may be considered as in so great a degree confided to your care.

We remind you further of the peculiar and most interesting position in which divine providence has placed you, in relation to your kindred and your parent land. Not reluctantly or faintly have we responded to the call, which issued from the midst of you immediately on the attainment of your freedom, that efforts should be made by the Society for Africa; and we know that some parts of the West Indies demand help scarcely less urgently. Has not God, by his eminent mercy towards you, been preparing you to bless your country and your kindred? And not by your contributions alone. You possess especial personal adaptation for the preaching of the gospel, not only in Africa itself, but to persons every where of African descent. But you have yet much to learn, before you can be fully qualified to teach. With how much industry should you be acquiring knowledge, and especially an ample knowledge of that holy book which makes us wise to salvation! Above all should those dear brethren who may be selected to enjoy the advantages of the Theological Institution, now happily founded at Rio Bueno, cherish large desires after improvement. We trust that they will do so; and that they will be content with nothing less than becoming, as men of God, perfect, thoroughly furnished to every good word and work.

We cannot close this epistle without expressing our affection in a direct manner towards our beloved brethren, the pastors, who have taken the oversight of you in the Lord. We give thanks to God that he has enabled them to sustain so well, some of them in a great fight of afflictions, the responsibility they assumed. Well have they justified our confidence, and deserved your love; nor will you, we are persuaded, fail of esteeming them very highly in love for their work's sake. They, at the same time, will seriously bear in mind, that mainly (under God) upon them will depend the future prosperity and increase of the churches; and they will allow us to express our earnest hope that, in the room of a common relation to the Society, which has hitherto cemented them, they will become eminent for that unity of spirit with each other, which is a more perfect, and now more necessary bond. Our mouth as well as our heart is open to them; and we say to them, with affectionate solemnity, with a slight modification of the words of the apostle—"If there

be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye our joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others."

What shall we say more? Brethren, our hearts' desire and prayer to God for you is, that you may be saved. May he graciously count you worthy of this calling, and fulfil in you all the good pleasure of his goodness,

even the work of faith with power! Wherefore, dearly beloved and longed for, our joy and crown, so stand fast in the Lord, dearly beloved. And, with those who are coming from the east and the west, from the north and the south, to sit down with Abraham, and Isaac, and Jacob in the kingdom of God, may it be our happiness to meet you, in the presence of Him who hath loved us, and washed us from our sins in his own blood! Amen, and Amen!

Signed on behalf of the Committee,
JOSEPH ANGUS,
Secretary.

London, November 4, 1842.

DESIGNATION.

Mr. Owen Birt, the eldest son of the Rev. C. E. Birt, A.M., pastor of the church assembling at Broadmead, Bristol, having been accepted for missionary labour in Ceylon, was solemnly designated to the work on the 10th of November. The services were conducted in the chapel at Broadmead. After prayer by Mr. Davis of King Street, Bristol, an introductory discourse was delivered by Mr. Hinton, the usual questions were asked by Mr. Huxtable, prayer was offered by Mr. Crisp, and an affectionate address was delivered to the young missionary by his father and pastor from the words, "The Lord Jesus be with thy spirit." The solemn exercises were concluded by Mr. Winter. A passage is engaged for Mr. Birt in the Sumatra, which is expected to sail in a few days.

It is intended to present our readers with a complete list of the contributions to the Jubilee Fund in the Herald for January, which will therefore contain twice the usual number of pages.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to ladies at Chesham, for a box of books, apparel, and haberdashery, for the Rev. W. Knibb; to Mrs. Turner, of Coleford, for a box of useful articles, for the Theological Institution, at Calabar; to friends at Coleford, for a box of useful articles, for the Rev. J. Williams, of Mandeville; to friends at Chesham, for a box and tin case of useful articles, for the Rev. George Pearce, Calcutta; to ladies at Stepney, for a case of useful articles, for Africa (by Dr. Prince); to Mrs. Collins, of Dunstable, for six years' Baptist Magazines; to friends at Lynn, for a box of useful articles, for the Rev. E. Francies, of Lucea; to Mrs. Gipps, of Potter Street, for a parcel of useful articles, for Mr. Sturgeon, Fernando Po; to Mr. Jennings, of Gibson Square, for a Bible, two vols., for the church at Fernando Po; to Mrs. Trego, of Plymouth, for a case of apparel and haberdashery, for the Rev. T. Burchell; to ladies at Cambridge, for a box of apparel, for the Rev. W. Knibb; and to A. M., of Birmingham, for a chest of useful articles, and bag of nails, for Africa (by the Rev. J. Clarke).

A box has also been received from Mr. Taylor, for the Rev. H. C. Taylor; a parcel, from place unknown, for the Rev. T. Dowson; a parcel from Miss Standerwick, for the Rev. J. H. Wood; a box, from the Rev. P. Anstie, for Mrs. Cornford; a chest, from Mr. Yarnold, for Miss Yarnold; and a case, from Mr. Pearson, Camberwell, for Mrs. Capern.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of October, 1842.

<i>Donations.</i>		HERTFORDSHIRE.		Do., by Dr. Prince, for <i>Africa</i> 4 0 0	
Gladding, Mr. R.	1 0 0	Hemel Hempstead	30 16 4	SUSSEX.	
Prince, Dr., Sundries by, for <i>Africa</i>	0 17 6	Hitchin, for <i>Native Girl</i> , <i>Mary Brown, Entally</i>	3 0 0	SUSSEX, on account	
Rippon, Mrs., for <i>Affiks</i> , <i>Western Africa</i>	10 0 0	Markyate Street	17 2 6	150 0 0	
Wilson, Mrs. Broadley ..	30 0 0	St. Albans	13 2 7	WILTSHIRE.	
LONDON AUXILIARIES.		KENT.		Melksham, by Dr. Prince, for <i>Africa</i> ...	
Keppel Street	11 18 10	Chatham—		Mr. E. W. Phillips,	
Meard's Court	7 11 0	Brook Chapel.....	3 0 0	for <i>Africa</i>	
BEDFORDSHIRE.		Sandhurst—		Westbury Leigh, by Rev. S. Evans	
Luton—		Mrs. Ellis	10 0 0	8 0 0	
Mrs. Tranter, for <i>Kot-</i> <i>tighawatta, Ceylon</i> ...	7 1 0	LANCASHIRE.		WORCESTERSHIRE.	
CORNWALL.		Bacup	5 0 0	WORCESTERSHIRE, on account	
Saltash	6 7 5	Rochdale	165 1 9	101 15 7	
DEVONSHIRE.		LEICESTERSHIRE.		YORKSHIRE.	
Devonport—		Leicester	171 9 5	ShIPLEY, Sunday School, for <i>Orphan, Entally</i> ...	
Morice Square, on ac- count	15 0 0	NORTHAMPTONSHIRE.		for <i>Orphan, Entally</i> ...	
Kingsbridge	11 1 0	Long Buckby.....	7 4 0	2 0 0	
Modbury	17 0 0	NORTHUMBERLAND.		NORTH WALES.	
Newton Abbott	4 17 4	Newcastle-on-Tyne	19 8 2	Beaumaris	
DURHAM.		Do., for <i>Translations</i> ..	0 10 0	4 7 0	
Stockton.....	6 0 6	NOTTINGHAMSHIRE.		SOUTH WALES.	
HEREFORDSHIRE.		Nottingham	27 19 9	CARDIGANSHIRE, on ac- count	
Kington, by Rev. J. Blackmore.....	15 0 0	SOMERSETSHIRE.		62 3 1	
		Bath, on account	20 0 0	FOREIGN.	
				Donations in Jamaica, and on passage home, by Dr. Prince, for <i>Africa</i>	
				11 9 0	

JUBILEE FUND.

The Contributions to the Jubilee Fund amount at the present time to about £25,000.
The following sums have been promised or paid since the last acknowledgment.

	PROMISED.	PAID.		PROMISED.	PAID.
A Friend, S. M. 88000.....	.	10 0 0	Clayden, O., and E. Good, Col- lected by .....	.	1 8 0
Abergavenny	42 16 0	Coventry .....	.	41 3 2
Addlestone	50 0 0		Camberwell, for <i>Missionary</i> <i>Vessel</i> .....	.	20 10 0
Andover	25 12 3	Cefn Brychan and Penycae .....	.	10 3 0
Astwood	19 7 8	Collingham .....	.	25 0 0
Argoed	1 0 0	Campden .....	.	2 5 0
Amlwch	5 0 0	Cefn Mawr .....	.	16 2 5
Buxton, Sir T. F., Bart.	50 0 0	Chepstow, Collection .....	.	2 6 2
Bahamas, Grand Cay	54 18 6	Caerwent, Collection .....	.	2 2 6
Bovey Tracey, Collection.....	.	4 14 6	Coalbrook Dale .....	.	3 17 0
Bishops Stortford	6 1 10	Camberwell, A. Cave and his Class.....	.	2 2 0
Banbury, Collection.....	.	13 9 4	Daniel, Mr. S. ....	.	5 0 0
Basford	6 12 0	Edinburgh, Elder Street .....	.	4 2 5
Bottisford	6 0 0	Bristow Street.....	.	8 5 10
Bradford, Yorkshire, 1st and 2nd Churches.....	.	27 19 10	Duncan Street .....	.	2 13 7
Bellmore, Miss, Collected by	0 15 0	Mr. Haldane.....	.	3 10 0
Biggleswade	300 0 0		Eagle Street, Mr. G. Whitting..	.	3 0 0
Belize, on account.....	.	35 0 0	Friend, by Mr. Searle, Loughton	.	2 0 0
Brawn, Rev. S., Loughton.....	.	5 0 0	F. S. ....	.	1 0 0
Brixton Hill, Salem Chapel	7 0 0	Forman, Mr., Derby .....	.	1 1 0
Berwick St. John, and Chalk	1 4 0	Franks, W. E., Esq. ....	.	10 10 0
Bird, Mr. James, Harefield	0 6 5	Graham's Town, South Africa... 400 0 0	.	
Bethel, Monmouthshire	5 0 0	Gravesend, Enon Chapel.....	.	2 12 6
Brice, Mr., Hemel Hempstead ..	.	5 0 0	Gould, Mr. G., Loughton.....	.	100 0 0
Iythorne.....	.	13 8 2			
Carter Lane, near Birmingham	.	4 0 0			

		PROMISED.	PAID.			PROMISED.	PAID.
Gould, Mrs. G., do.	.....	10	0	Moulton	.....	4	13
Gould, G. W., do.	.....	1	0	Northampton, College Street	.....	09	1
Gould, Mr. John do.	.....	3	0	Grey Friars' St.	.....	9	9
Gould, Mr. Chalkley, do.	.....	1	0	Ravensthorpe	.....	12	3
Gould, Mr. John Rose, do.	.....	1	0	Rushden	.....	6	4
Gould, Miss, do.	.....	5	0	Spratton	.....	6	3
Gingell, Mr., do.	.....	3	0	Towcester	.....	7	10
Good, William	.....	1	6	Walgrave	.....	6	18
Horsley Street, Walworth, Col- lection	.....	4	6	West Haddon	.....	7	0
Harnden, Miss, Collected by ...	.....	0	5	Newcastle, New Court, on ac- count	.....	160	0
Hayes, Sarah	.....	1	0	Oakham	.....	33	10
Hemel Hempstead, small sums	.....	4	9	Olney, D., Esq., Tring	.....	10	0
Hull, George Street	.....	100	0	Olney, Mrs.	.....	2	0
Holyhead, Tea Meeting	.....	7	8	Olney, Daniel Morris	.....	1	0
Hawick	.....	7	2	Oswestry	.....	18	10
Hackney	400	0	0	Paulton, on account	.....	100	0
Jamaica Row	.....	1	11	Poplar, Collection	.....	4	2
Jedburgh	.....	1	10	Payne, Mrs., Banbury	.....	3	0
Jericho, Jamaica	600	0	0	Prescott, Devon, Collection	.....	3	4
Kilmington, Collection	.....	4	11	Pontyccelyn	.....	5	0
King, Miss Eliza Mary, Lough- ton	.....	1	0	Paxford, Collection	.....	0	19
Llandogo	.....	1	2	Poole, on account	.....	17	0
Llanwenarth, Collection	.....	2	5	Rugby, Collection	.....	2	10
Liverpool—				Ramsgate	120	0	0
Lime Street	.....	103	7	Reynolds, Mr., Gloucester	.....	3	1
Pembroke Chapel	.....	119	6	Ruthin	.....	11	4
Soho Street	.....	7	12	Rose, Mr., Ilford	.....	5	0
Public Meeting	.....	36	15	Ringstead	.....	3	5
Welch Baptists	.....	15	10	Stone, Mr., Loughton	.....	1	0
Lymington, an account	.....	50	0	St. Alban's, balance	.....	1	2
Loughton, Collection	.....	34	8	Smarden, Collection, additional	.....	0	2
Loughton, Profits from Tea	.....	1	12	Syckelmoore, A., Smarden, Col- lected by	.....	4	0
Lawrence, Mr. W.	.....	1	0	St. Peter's	.....	11	1
Massingham, Mr., Collected by,	.....	1	5	Steventon	.....	2	17
McAll, Mrs., Loughton	.....	4	0	Stanwick	.....	6	0
Moore, Mr., Ilford	.....	5	0	Staines, additional	.....	0	10
Manchester, Union Chapel, Teachers, &c., additional	.....	5	14	Sodbury, Old, Collection	.....	3	0
Maidstone, Bethel	.....	24	12	Sing, Joshua, Esq., Bridgnorth.	.....	10	0
Ditto, Providence	.....	4	0	Swansea, Mount Pleasant, S. S.	.....	1	10
Milport	.....	1	4	Sheffield	150	0	0
Merthyr Tydvil, Zion, Collec- tion	.....	10	10	Saron Goitre, Monmouthshire.	.....	1	5
Maze Pond, by Mr. George Vaile	.....	0	10	Shortwood	.....	100	0
Markyate Street	.....	21	8	Spencer Place	.....	36	15
Mounfield, near Battle, by H. Selmes	.....	0	10	St. Hill, Devon	.....	6	10
Nottingham	.....	152	12	Salisbury, balance	.....	57	0
Nash, Mrs., Camberwell	.....	3	0	Stoney Stratford	.....	40	0
Newport, Ryde, &c.	.....	31	9	Stourbridge, Collection	.....	7	10
Northamptonshire—				Salter, Miss, Watford	.....	5	0
BAZAAR	.....	161	4	Savell, Miss, Camberwell	.....	1	0
Blisworth	.....	11	5	Townley, Rev. H.	.....	5	0
Braunstone	.....	11	10	Town Malling, Collection	.....	3	3
Braybrook	.....	1	5	Trowbridge	.....	300	0
Bugbrook	.....	26	5	Thrapstone	.....	71	15
Clipstone	.....	75	0	Vines, C., Esq., Islington	.....	25	0
Guilsborough	.....	20	7	Watford, Collection	.....	31	3
Hackleton	.....	14	3	Woodford	.....	6	2
Kislingbury	.....	6	0	Westbury Leigh	.....	11	3
Milton	.....	18	5	Wootton, Collection	.....	2	3
				Wellington, Salop.	.....	25	0
				Wigan	.....	12	8
				Withington	.....	3	0

Mr. Angus begs to acknowledge, with many thanks, the receipt of £50 as a Jubilee Offering, from a friend at Dawlish: also £50 from the same quarter, for the Baptist Irish Society.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-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., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.