

# MISSIONARY HERALD.

CCXLI.

JANUARY, 1839.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London; or by any of the Ministers or Friends whose names are inserted in the Cover of the Annual Report.

## FOREIGN INTELLIGENCE.

### EAST INDIES.

#### AGRA.

We have great pleasure in stating that, on the recommendation of our missionaries in India, the Committee have received, as one of the additional missionaries for that extensive field, the Rev. Richd. Williams, who has formed a small church at Agra, and is labouring there with much zeal and devotedness. Mr. Williams was brought under the notice of the Committee some years ago by Mr. Leslie, of Monghyr, and farther inquiries and information have fully satisfied them as to the propriety of the step they have now taken.

Agra is about a thousand miles from Calcutta, a city of great importance, and very populous. It is the capital of that extensive district which last year was visited by the dreadful famine, in consequence of which, no less than 80,000 poor famishing creatures were congregated within its walls at one time, to receive the scanty relief furnished by the Government, and the contributions of individual charity. The extreme pressure of that awful visitation has been, in some measure, mitigated. May it prove to have prepared many to receive, with humble gratitude, the bread which came down from heaven!

#### LUKHYANTIPORE AND KHARI.

*Mr. De Monte's Journal.*

The following is an account of my labours among the Christians of Khari and Lukhyantipore. To begin with the first station, I observe that on Sundays, besides the morning and afternoon services, I have

had an intermediate service on every Sabbath day. My congregations varied, both in the morning and afternoon, from fifty to sixty-four, and evidently heard the word of God with seriousness and attention. The intermediate meeting consists of church members, and candidates for baptism, when the former are interrogated as to the state of their minds, and admonished, instructed, or encouraged, as their circumstances require; and the latter are examined as to their fitness for joining the church. As some of them are fit subjects of baptism, I think the number of church members will be augmented as soon as a person is sent thither to baptize them; for they have been for years as candidates, and their baptism is deferred on account of some ordained missionaries not being able to go to them. Some hopes, also, are entertained of the three excommunicated persons being restored to the church communion very soon, from their evident signs of repentance. We have three week-day services here, Friday, at Khari, Tuesday, at Bannáábád, and Wednesday, at Madpur; and on these occasions both men and women, to the number of five to twenty, are taught, by catechetical exercises, the principles of the Christian religion. I hope some of them are now endeavouring to improve their characters. In general, they attend on the means of grace regularly, which leads me to hope that, under the divine blessing, their minds will be enlightened, and they will be enabled to follow the Lord fully. The number of persons removed by death are few, two men, and three women. One of the men, Doorogaram Makal, was a member of the church for the last three years, and died in the Lord. And we have a good hope of one of the women, too; for though she was not in the church, yet she led a good life, and was a candidate for baptism. In regard to the rest of them, truth compels me to state, that very little hopes are entertained of them. During the last year, only two Hindus have joined the Christian population here, and, deducting the two

from the five deceased persons, we have a decrease of three people in this station. It is the Lord; let him do what seemeth good. Ere long he will remember our low state, and bless us with prosperity in this place, also. We have here, now, altogether, two hundred and eight persons, including men, women, and children; consisting of a hundred and eighty catechumens, twenty-five church members, and three who have been excommunicated. From among the catechumens, six persons have offered themselves as candidates for baptism.

We now turn to our Lukhyantipur station, and here, I hope, we shall find much reason to bless the Lord. We have in this station not less than three hundred and ninety-five persons, consisting of men, women, and children; of these thirty-eight are church members, three who have been excommunicated, and three hundred and fifty-four catechumens. From among these catechumens seventy persons have offered themselves as candidates for baptism. I am happy to inform you that the work of God is prospering here, even beyond our most sanguine expectations; not so much in regard to the number of persons added to the Christian population, but particularly as it respects their growth in grace. That our people are ameliorating in their moral character, and are exceedingly desirous of gaining divine knowledge, is apparent to all their neighbours. Some of our illiterate brethren are so anxious to learn to read, that not being able to do this in the daytime, on account of their daily occupations, they gladly sit until eleven at night with the Lukhyantipur school teacher, and read and write with perseverance. I am happy to report that some of them can now read the Scriptures tolerably well, while others are aspiring after it. Religious subjects seem to have a good share in their conversation; and it is not unusual to see them afterwards having recourse to me for the elucidation of certain passages of the Scriptures. We have five week-day services here. Mondays, at Lukhyantipur; Tuesdays, at Sadasipur, and Banspalla; Wednesdays, at Mārūpāy; and Fridays, at Dhānkāta. On these occasions, from twelve to twenty persons meet together for learning the principles of the Christian religion by catechetical exercises; and, that our people may be praying Christians, every one among the men has to supplicate the throne of grace by turn. Many of them do pray with fervency, and have family worship regularly in their houses. This is manifest to their Hindu neighbours, who behold their holy conversation with a degree of surprise. I mentioned in my last journal that many of our people have learnt the first catechism, and

that on account of my teaching them, by the advice of my respected friend, the Rev. G. Pearce, the contents of a tract called, "A Compendium of Christian Duties." I could not introduce the second catechism; but now, as they have gone through this tract, too, I have commenced teaching them the second catechism from the month of February last; and it seems they are endeavouring to learn it as fast as possible. I hope in time they will treasure up in their minds the important doctrines it contains. On Sundays we have three services at the Lukhyantipur chapel; in the morning from a hundred and forty to a hundred and seventy persons attend the chapel (not including Hindus); and in the afternoon, from ninety to a hundred and forty people join in serving the Lord. The decorum and seriousness are highly pleasing. The intermediate meeting consists of church members, and candidates for baptism, when the former are asked as to the state of their minds during the week past, and instructed, admonished, or encouraged, according to their various wants and necessities; and the latter are led to state their reasons for desiring baptism, and are examined as to their fitness for receiving this ordinance.

In this station ten persons have been removed by death during the last year, four men, three women, and three infants; but none of them were in the church. The men and women renounced their caste a short time ago, and were under Christian instruction, and it is supposed that had they lived they would have given evidence of their conversion to God. Within the past year five persons were baptized, and received into church fellowship. Twenty-one Hindus have renounced their caste, and joined the Christian population in this place. They give us every encouragement to hope that they are trying to walk as it becometh the gospel of Christ.

From the numerical statements given above, it will be seen that we have now in Lukhyantipur station three hundred and fifty-four catechumens, thirty-eight church members, and three excommunicated persons; and that among the catechumens we have seventeen candidates for baptism. In order to meet the instruction of this vast number of persons I have only two catechists to assist me; and what could we do among so many, considering the indolent habits of some, the dulness of comprehension of others, and the greatness of the distance of some of the villages where they reside. Consequently, by the advice of the Rev. C. C. Aratoon, I have engaged two more catechists from this month, and appointed a day in the week for instructing a certain number of promising men for the ministry.

From a view of the account just given, it is certain that the Lord has blessed my feeble efforts with much success, and that he is carrying on the work of grace in the hearts of many persons here. When I first came to this station, which is about six years ago, I found no more than one church member, three excommunicated persons, and twenty-seven catechumens; thirty-one persons in all; but it appears from the numerical statement given above, that we have more than half this number now candidates for baptism, and hence we are encouraged to abound more in the work of the Lord; seeing that "our labour is not in vain in the Lord."

July 1st, 1838.

### CEYLON.

The following encouraging intelligence from our excellent brother Daniel, has been longer than usual on its passage, it being dated 30th June last. Our readers will perceive by it that the work of God is still advancing at the stations under his care. Long before now, we trust, he has been joined by our friend Mr. Harris, who was expected to leave the Cape about the middle of September:—

Since I wrote to you a number of circumstances have occurred to try our faith and patience, and to call forth gratitude to our God and Saviour. Some of our native members have acted irregularly in not evincing a due attachment to public ordinances; and a few of them have been led astray by the temptations which surround us. We have been therefore obliged to exclude some of them, and to admonish others; while some who have been excluded on former occasions, having professed repentance, have been restored to the communion of the church. We have on the other hand been favoured lately to receive eighteen by baptism into the church at different places, within the last three months; and several others are candidates for that important ordinance. Oh, that they may be of those whom the Lord will own on the decisive day.

#### NEW PLACE OF WORSHIP AT KOTTAGHAWATTA.

We have, likewise, within the above mentioned time, opened a new place of worship at *Kottaghawatta*, a village about five miles from Colombo, where another missionary station has been established, and a church of twelve members formed. Five of these were previously united to the church here; and seven others have been added to them, out of the above specified eighteen, who are

said to have been baptized. The Lord has raised up a suitable native assistant missionary, who was formerly one of my best school-masters, but who is evidently qualified to perform more important work. He and his family are gone to live among the people; where he is remarkably diligent and active. In that village, and about eight others, he is continually occupied, both in public and from house to house, preaching and teaching the Lord Jesus. He is peculiarly skilled in attacking the idolatrous errors of the people around him. A great spirit of inquiry and opposition having been produced by his efforts, many around him, who were accustomed to go to the heathen temples, have this year neglected them; while obstinate idolaters have exhibited their fierce opposition to his faithful efforts. These things are encouraging. But having had in some instances painful disappointments to excited hopes, I am often afraid to mention many things which are pleasing, lest I should have to record their failure. Our sole trust must be in the name of the Lord, who made heaven and earth.

#### WANT OF MISSION-HOUSE.

One considerable difficulty existing at this station is, the want of a residence for the missionary. As no one builds in these interior places a house, except for his own occupation, none can be rented. He and his family are at present obliged to occupy a room in a house belonging to another, which is most unpleasant to both. I have applied to the Government for the gift of a piece of land on which to erect a dwelling, which has kindly been granted. But how to get money for the building of one, I do not know. I have so lately been a solicitor for money from the European population here, and must so soon do it again for a missionary object, that I dare not in this case seek their aid. I think, for £40. the whole may be completed; and when it is considered that I do not know if the station can be maintained without it, I hope that the Society, or some benevolent individuals connected with it, will afford me that outlay for this object.

#### MATELLE STATION.

I have mentioned our station at *Matelle*, about ninety miles from this. Our active and benevolent native member, who commenced it, and hitherto occupied it, has at length finished a neat place of worship there; which, with its furniture, and the ground on which it stands, with the utmost economy, has cost a little more than £70. I have allowed them £5. on behalf of it from the Society—the rest they have raised, or will raise, by their own exertions and ap-

plications, and have the premises conveyed over by deed to the Baptist Missionary Society. I went to the opening of it, which took place on the 24th of May last. That I might perform the journey with the utmost economy and make it a missionary tour, I engaged a bullock bandy; and, with a native brother, proceeded by slow stages thither and returning, that we might as far as possible preach in every place the gospel of God. We were out nearly two weeks; and in the course of the excursion, preached between us, I should calculate, about sixty times—often to people who never had heard of the true God, nor of the only Saviour. We put into circulation about 500 tracts. In streets, in the high-ways, at bazars, in private houses, in school-rooms, and in many other places, we made known the gospel of God. The opening of the place of worship was a very interesting service. After the service, a long and public conversation was held on Buddhism and Christianity, by the different advocates of both systems, amidst a number of deeply-interested spectators. On the following Lord's-day, besides two Singhalese sermons, the ordinance of baptism was administered in a river to three natives (who had been long under private as well as public instruction), on a profession of repentance and faith in Christ. In the evening of the day the Lord's supper was administered; and they, with our friend who preaches to them, and his wife, who had before made an avowal of attachment to Christ, were formed into a Christian church. Oh that the little one may indeed become a thousand!

While at this spot I saw the necessity of more vigorous efforts being made, than could be exhibited by a person who was occupied in business the whole of the week, and using only efforts on a Lord's-day, to instruct the people. I therefore conversed with our friend who had been instrumental in raising the cause there, on the importance of devoting his whole time to the work of the ministry. I find that four day-schools can be conducted there, a conveyance to take him from place to place maintained, and his wants supplied, for the sum of eighty rix-dollars, or £6. per month. After much prayer and deliberation, I have determined thus to do, for at least twelve months, and to continue it, if it receive the sanction of the Committee. My reasons are as follow: In the whole space of the way from Kandy to Trencomalie, a distance of 118 miles, except this, there is no Protestant place of worship. To neglect this opportunity would be highly criminal. The person who preaches to them is very diligent, and a most acceptable preacher. He is there. To send another missionary, I mean,

a European, with his family, would involve great expense. As he has a house of his own, we have no house rent to provide. Except his travelling expenses, which would be about the same in both cases, the salary allowed him is not above one-sixth part of what a European missionary would require. Being a native, he is eloquent in the language of the people, and has not to devote a year or two to the study of the language before he can preach in it; and being a near relative to the Modeliar of the village, he will have the aid of his influence, which is considerable among the people. I am sensible these things will increase the expenditure of the Society, but I could not think it right to neglect it. To remedy it as far as I can, I have circulated a proposal for a monthly subscription to aid it. I have obtained promises for this end of about two pounds per month, and hope to make it up three. You will, I am sure, willingly defray the other three.

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## WEST INDIES.

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### SPANISH TOWN.

The following communication from Mr. Philippo, dated 12th Oct., presents a very gratifying picture of the effects resulting from the recent change in the social condition of the labouring classes in Jamaica:—

Things here, as far as the people are concerned, are progressing to admiration. From the commerce carried on between the towns and the country, and from the appearance, manners, and behaviour of the people, I can scarcely persuade myself at times that the least alteration has taken place in their social condition. The exceptions to this statement are of a decidedly favourable character. All who feel themselves in the enjoyment of all the advantages of freedom are evidently more industrious, enterprising, cheerful, and happy. They seem, indeed, to exist in a new world, and to breathe a new atmosphere. The change is already astonishing; and he hopes it is calculated to create of the future, cannot but be of the most gratifying description to every unprejudiced and right-thinking mind. Already, also, many converts have been made to the belief of the advantages that will result from the new state of things. Amongst these is a gentleman of high professional rank, and a member of Assembly, whose previous anticipations as to the results of freedom were well known to have been of the most gloomy description. He assured me the other day (and I believe he has not scrupled to avow his conviction in a

more public manner), that he is now thoroughly persuaded that the change will be infinitely for the better to the country in every respect. The people attached to his own estates, he assures me, with but few exceptions, have been carrying on its operations to his entire satisfaction, and that for the same terms of remuneration (1s. 8d. per day) he could obtain as many labourers as he might choose to employ. Such were his prospects previous to the 1st of August, that he felt almost determined to part with his properties; but now, if I understood him correctly, so far from doing so, he would have no objection to make purchases of a similar kind. As an evidence that he is sincere in his acknowledgments of the moral influence that has been exerted by the missionaries,—notwithstanding the scandalous reports that have been circulated to the contrary by the corrupt and vicious press of this country,—he has generously offered a piece of land to the Baptist Missionary Society, situated in the midst of a large rural population, and to build a chapel and school-house upon it at his own expense, on condition of its being supplied, either steadily or occasionally, by a missionary of our denomination.

Similar views are now beginning to be entertained by the generality of the resident proprietors of any account; and hence increased advantages are afforded to missionaries for the successful prosecution of their important work. If the Society could but aid us in our struggles for two years longer, with men, and with increased means of a pecuniary kind, they might then leave us to ourselves, for the whole island, in a moral and religious sense, would then be ours. As an individual, no one can possibly possess greater external advantages of usefulness than I do at this moment; but I am bound hand and foot by the want of comparatively trifling pecuniary means. There is scarcely an estate or property of any kind, for miles around, upon which I have not been invited to establish schools and erect a place of worship. If I have had one acre of land offered me for this purpose, I have had a hundred; and in almost every case accompanied with the offer also of building materials, and a part of the labour requisite in the erection; but still I cannot move, because a little ready money is necessary to take up the lands, and in making other necessary preparations. Nor have I any hope of aid from our own people in these districts, as they are already engaged in efforts towards liquidating the debts on the chapels at Passage Fort, and Sligo Ville, which press upon me, and will do for some time to come, very heavily.

It must be painful indeed to a missionary, to labour among a people who manifest no disposition to listen to his message; but I often persuade myself that it is still more so, where, from comparatively trifling causes, he is unable to satisfy the insatiate appetite of hundreds, hungering and thirsting for the bread and water of eternal life. Wants requiring pecuniary means arise on every hand. In addition to the need of new Chapels, all those already erected require enlargement. Cannot the Committee award me £100 to secure some of the most eligible of the lands for the purposes for which they are offered? If so, the people themselves in most of the places would proceed with the buildings. I press this upon the Committee with the utmost earnestness, and sincerely hope they will give the subject their instant and prayerful consideration.

#### BROWN'S TOWN.

From this station also, on the opposite side of the Island, the accounts are equally satisfactory. The letter from which they are taken was written by Mr. Clark, on the 9th Oct.

"We have much—very much to be grateful for. The desire of our hearts is gratified to an extent beyond our most sanguine expectations, as regards the work of God. It is progressing more rapidly than before. Religion appears to be taking greater hold of people's minds, and more powerfully regulating their conduct. I have, during the last two years, baptized nearly 200 persons, and during that time have had to exclude but two from our communion; and certainly our church discipline is not less strict than any church I know of at home. Our people are now fully equal in intelligence to the peasantry of England—at least when I was at home. Old and young have learned, or are learning to read. On a Sabbath day we have from 500 to 600 children, and nearly as many adults, learning to read the word of God—old people in spectacles and idolaters from Africa among them. We have evening schools on Mondays and Thursdays, besides others on estates; a writing school on Saturday; and a Bible class. I am going, after much hesitation, to enlarge the chapel, to enable it to accommodate double the present number it can now contain. I have had a heavy debt to struggle with, but I rejoice to say that only £10 remains, and that I expect to receive this evening. The enlargement will cost £2,000. From the past I derive hope for the future. God has helped us in every difficulty, and will not now forsake us.

"At Bethany—the station I formed my-

self, and in which I feel no ordinary interest, we have got a congregation of 1,200. There I am about also to build. The day-school is very interesting—the attendance from 120 to 130. I have to-day, and since I began this letter, commenced a new school, about four miles from this. My expectations were not excited, but more than gratified. We have commenced with 97 children. I am pledged to commence two or three more as soon as I get premises.

“The people are going on steadily and industriously.”

#### RIO BUENO.

Extract of a letter from Mr. Dexter, dated Oct. 1.—

You will have seen by the newspapers which have been forwarded to you, some account of our rejoicings and our alarms during the ever-memorable month of August. Things have since settled down into their ordinary channel. The people in this district are every where working cheerfully, and are in most cases fairly paid. I need not, however, enlarge on this point, as you will obtain general information from other sources.

Our stations are, perhaps, in every respect in a more prosperous condition than they ever were since I have known them. The congregations are, from their size, painfully pleasing. At Stewart Town especially, though the chapel has been enlarged, and a considerable number who used to come from a great distance in the mountains now form a separate congregation at Liberty Vale, we still have many more than we can accommodate: while at Rio Bueno something must immediately be done to screen from the scorching rays of the sun the hundreds who cannot gain admission to the chapel. At Liberty Vale we have at present about 300 in attendance, who are supplied once a fortnight from Stewart Town, partially by myself, and partially by Mr. Dillon my schoolmaster. A Sabbath-school has been commenced, in which there are about 50 scholars, and I have engaged a master who, after Christmas, will begin a day-school there. I trust he will be useful in other ways. I mentioned him to you some time ago, as a member of Mr. Cater's church at Bath, who came out as a clerk. He has since found that store-keeping and religion will not agree in this country; and having expressed a determination to return to England at the end of the year, unless he found some employment more congenial with his feelings, I at once requested him to take charge of a school at the station referred to. As soon as he is settled there, I shall endeavour to obtain a place about ten miles far-

ther up the country, in a district which has never been visited by any thing like the light of the gospel, and where the people are consequently given up to the full power of the old African superstitions and IDOLATRIES. The last word, strong as it is, is not too strong to express their real condition; as I am credibly informed that there are, throughout the whole of that (the midland) part of the island, many who are as thoroughly given up to the worship of “gods that cannot save,” as were their ancestors on the shores of Africa. I fear that many of our friends at home will be startled on hearing this; they seem to have formed the opinion that Jamaica is almost, or *entirely* evangelised. They may, however, rest assured that much more exertion will be necessary before that desirable end shall be accomplished. Should a place be obtained in that neighbourhood, service will be held there, and at Liberty Vale, on alternate Sabbaths, either by myself, Mr. Dillon, or Mr. Gibson, the new school-master referred to. He has been used to conducting village services at home, and will not therefore have to enter upon a work which is new to him. Mr. Dillon also has begun to preach, and is, I believe, an acceptable supply. You will rejoice with me that God is raising up such instruments, and pray with me that their labours may be blest.

#### MANCHIONEEL.

Extract of a letter from Mr. Kingdon, dated Sept. 21:—

I have a pleasing task to perform in writing you to-day, viz., to tell you that we are in great want of room for the congregation that assemble here sabbath after sabbath; and that, in consequence of this circumstance, we are seriously proposing to build forthwith such a chapel and school-room as will better suit the number that require accommodation. That we do need a larger place of worship, you will feel convinced when I inform you that we are obliged to throw open to the people every sabbath, our only two rooms, excepting the bed-room, and my study, when the chapel has been filled; and that we should be very likely to have a still better attendance; and some of the planters, perhaps, occasionally, had we a more convenient and decent place for their accommodation. Sometime since, finding our week-evening meeting here badly attended, I determined to go down to the estates, to one on one evening, and to another on another evening, for the purpose of holding meetings there; and I am induced to think that the steepness of our ascent has been a hindrance to persons coming after

the fatigue of their day's work, for I get double the number, and often more than this, that I used to have up here, and many hear the word when brought so very near, that will not go far for it. To this practice of mine, and also to our having a day-school in active operation through the first five working days of the week, as well as a good sabbath-school, do I attribute it, under the blessing of God, that there is a greater desire to hear the word than we have hitherto observed. And now, my dear brother, I hope you will be able to help us materially in this undertaking. You will see, if you refer to the subscription list that I sent to Mr. Steane by last packet, the amount of labour and money already given, and promised here, to which, I trust, great additions will be made; but whether we finally decide on having (as at first proposed) a stone building, or only a wooden one, the expenses of it will fall little below a £1,000. currency. The architect to whom I have applied for plans and specifications, being just now indisposed, I have not the means of stating particulars by this packet, but I hope to do this next packet. In the meanwhile, I beg leave to apprise you of our intention, and of our necessities, trusting that this intelligence will be gratifying.

#### HONDURAS.

The Society has been called to sustain an affecting bereavement in this part of the missionary field. Mr. Henry Philpot, whose arrival at Belize was announced so lately as in our number for September, is numbered with the dead! He was a young man whose unaffected modesty, amiable disposition, and zealous attachment to missionary service, gave fair promise of extended usefulness. His arrival had greatly refreshed the heart of Mr. Henderson, with whom he was to be associated in the increasing labours of the station; but soon after commencing his engagements, disease began to undermine his constitution, nor ceased its ravages till the earthly tabernacle was levelled with the dust. His death took place on the 7th of September, at half-past six in the morning, at the mission-house, and he was buried in the evening of the same day, amidst the regrets of a respectable assembly, who had learnt in some measure, during his brief sojourn among them, to appreciate his worth.

These few particulars are gleaned from a letter addressed by Mr. Henderson to a near relative, which is the only communica-

tion which has yet reached us since the mournful event. That letter gives the following account of the only occasion on which he preached at the Mission Chapel, as he was occupied, except in that instance, at another place of worship lately opened in a distant part of the town.

"On the 27th of May, he preached in our place of worship in the evening, the first and only time. When I heard him, I hoped it was an earnest of future usefulness. His subject was Divine love, from the words of our Saviour to Peter, 'Simon, son of Jonas, lovest thou me?' There was a correctness of diction not always to be met with in young preachers; the ground he took seemed to be his own. What he had tasted and what he loved was declared unto us with gravity and affection. He was much loved by the members of the church, and his loss is much felt by us all. How consoling! oh, how consoling to know, that verily there is a reward for the righteous, and that his loss to us is incalculable gain to him—being of those who washed their robes and made them white in the blood of the Lamb."

#### ARRIVAL OF MISSIONARIES.

It was stated in our November Herald, that our esteemed brother, the Rev. George Pearce, had taken his departure from Calcutta, in the hope of recruiting his greatly impaired health. We have the pleasure to state that Mr. P. arrived at Penzance on the 18th November. The Larkins, in which he sailed, struck on a sunken rock among the Scilly Islands; but a merciful Providence preserved the lives of all on board, though they were obliged hastily to quit the vessel, and proceed to Penzance in an open boat.

Mr. and Mrs. Bayne reached Calcutta in safety some time in the month of September, though their vessel also, the *Elvira*, narrowly escaped shipwreck in passing up the Bay of Bengal.

On his homeward passage, Mr. Pearce had the pleasure of spending two or three days with Mr. Daniel, at Colombo, and also of meeting Mr. Harris and his family at the Cape of Good Hope.

Our beloved brother, Mr. Clarke, of Jericho, has returned from New York to Jamaica with his wife and child, with some degree of amendment in their health. Much kind attention was shown them by our Christian friends in the United States.

#### LIST OF FOREIGN LETTERS RECEIVED.

EAST INDIES.—Rev. J. Williamson, Sewry, March 20; James Penney, Calcutta, Aug. 23, and another without date; James Thomas, Calcutta, two without dates; United Mis-

sionaries, Calcutta, July 2; G. Bruckner, Samarang, July 15; R. Williams, Agrn, Nov. 12; J. C. Marshman, Serampore, July 2; E. Daniel, Colombo, June 30; J. Harris, Cape, Aug. 24, Sept. 11.

SOUTH AFRICA.—Messrs. Kidwell and others, Graham's Town, Aug. 10, Sept. 3.

JAMAICA.—Rev. T. Burchell, Montego Bay, Sept. 4, Oct. 2; W. Knibb, Falmouth (two) Sept. 1, Sept. 14, 16; T. E. Ward, Falmouth, Oct. 10; D. Day, Port Maria, Sept. 5; W. Dendy, Salter's Hill, Aug. 22, Oct. 18; T. F. Abbott, St. Ann's Bay, Sept. 3, 18, 26; H. C. Taylor, Old Harbour, Sept. 17; J. Kingdon, Belle Castle, Sept. 21; J. M. Philippo, Spanish Town, Oct. 12; J. Clark, Brown's Town, Oct. 1, 10; B. B. Dexter, Rio Bueno, Oct. 1, 11; J. Tinson, Kingston, Oct. 13; J. Reid, Hayes Savannah, Oct. 10; Mrs. Baylis, Beththephil, Sept. 27; S. Oughton, Lucea, Oct. 23.

BAHAMA ISLANDS.—Rev. E. F. Quant, Turk's Islands, Aug. 30, Oct. 20; Mrs. Applegate, Nassau, Sept. 22.

Rev. John Clarke, at New York, Sept. 8.

### CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, from Nov. 15, to Dec. 15, 1838, not including individual subscriptions:*

Gloncester, Friends, by Mr. Reynolds...	0	0	0	South Africa, Graham's Town Auxiliary,			
Branley (York), by Mr. Cliff.....	11	0	0	by Mr. T. Nelson.....	60	0	0
Stoke on Trent, Collection, by Mr. Vicars	3	0	0	Bedfordshire Auxiliary, by John Foster, Esq.,			
Devonport, Morice Square, by Rev. T.				Treasurer:—			
Horton.....	25	0	2	Bedford.....	20	5	0
Ipswich, Donations by a few Friends, by				Biggleswade.....	60	1	3
Mr. Pollard.....	24	3	0	Gamlingay.....	29	14	1
Downton, Collection and Sunday School,				Gransden.....	1	15	9
by Rev. John Clare.....	16	2	10	Sharnbrook.....	9	16	4
Winchester, Collection, by Rev. John				Staughton.....	5	12	0
Dyer, junr.....	5	2	6	Triplow.....	0	14	6
Oxfordshire Auxiliary, on account, by Mr.							127 18 11
Bartlett.....	100	0	0	Cornwall Auxiliary, by Rev. Joseph Spasshart:—			
Dividend on Estate of late F. Deakin,				St. Austle.....	28	0	0
Birmingham, by Mr. J. W. Showell.....	20	11	11	Padstow.....	6	14	0
Great Shelford, Collection, &c. by Rev.				Marazion.....	2	2	0
W. W. Cantlow.....	15	5	6	Redruth.....	30	8	4
Churches at Kingussie and Tullimnet, by				Truro.....	42	19	4
Rev. R. Thomson, Perth.....	8	10	0	Helston.....	15	19	8
Dock Head, Bermondsey, Collection,				Penzance.....	16	1	11
April 29.....	0	16	0	Chacewater.....	7	17	0
Great Driffield, Collection, by Rev. J.				Falmouth.....	49	18	6
Normanton.....	7	16	0				200 0 10
Beacon-field, Collections, by Rev. Eus-				Thorpe, Essex, by Mr. King.....	4	8	4
tace Carey.....	5	5	0	Otley, by Rev. John Eyres.....	6	13	0
Sible Hedingham, Collected at Prayer-							
Meeting, by Rev. R. Langford.....	1	18	3	P. S. By an oversight, the sums acknowledged			
Hampshire Auxiliary, on account, by Mr.				last month, as received from Swanwick and Bur-			
B. H. Hinton and Mr. George.....	238	0	3	ton on Trent were reversed. The former should			
				have been £7 6 0; the latter £12 14 2.			

### *For the Ten additional Missionaries to India.*

Mr. J. L. Benham, Wigmore Street.....	20	0	0
Mr. Ridgway, King William Street.....	10	0	0

### DONATIONS.

Produce of a Diamond Ring, given by a deceased friend.....	4	5	6
Friend, by Mrs. Cox, Hackney.....	5	0	0
Friend at New Mill.....	2	0	0
Mrs. Leader, Woolton, by Rev. John Kershaw.....	50	0	0
John Coward, Esq. Liverpool, to extend operations in Jamaica.....	50	0	0
Mrs. J. L. Angas, Newcastle-on-Tyne, Do.....	10	0	0

For Rev. W. Knibb's Schools, by the Editor of the Emancipator:

Mrs. Sykes, Clifton.....	1	0	0
E. S. Abdy, Esq.....	1	0	0

### TO CORRESPONDENTS.

A small box has been received for Mr. Knibb, from "A sincere friend to the Missionary Cause."



# MISSIONARY HERALD.

CCXLI.

JANUARY, 1839.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London; or by any of the Ministers or Friends whose names are inserted in the Cover of the Annual Report.

## FOREIGN INTELLIGENCE.

### EAST INDIES.

#### AGRA.

We have great pleasure in stating that, on the recommendation of our missionaries in India, the Committee have received, as one of the additional missionaries for that extensive field, the Rev. Richd. Williams, who has formed a small church at Agra, and is labouring there with much zeal and devotedness. Mr. Williams was brought under the notice of the Committee some years ago by Mr. Leslie, of Monghyr, and farther inquiries and information have fully satisfied them as to the propriety of the step they have now taken.

Agra is about a thousand miles from Calcutta, a city of great importance, and very populous. It is the capital of that extensive district which last year was visited by the dreadful famine, in consequence of which, no less than 80,000 poor famishing creatures were congregated within its walls at one time, to receive the scanty relief furnished by the Government, and the contributions of individual charity. The extreme pressure of that awful visitation has been, in some measure, mitigated. May it prove to have prepared many to receive, with humble gratitude, the bread which came down from heaven!

#### LUKHYANTIPORE AND KHARI.

*Mr. De Monte's Journal.*

The following is an account of my labours among the Christians of Khari and Lukhyantipore. To begin with the first station, I observe that on Sundays, besides the morning and afternoon services, I have

had an intermediate service on every Sabbath day. My congregations varied, both in the morning and afternoon, from fifty to sixty-four, and evidently heard the word of God with seriousness and attention. The intermediate meeting consists of church members, and candidates for baptism, when the former are interrogated as to the state of their minds, and admonished, instructed, or encouraged, as their circumstances require; and the latter are examined as to their fitness for joining the church. As some of them are fit subjects of baptism, I think the number of church members will be augmented as soon as a person is sent thither to baptize them; for they have been for years as candidates, and their baptism is deferred on account of some ordained missionaries not being able to go to them. Some hopes, also, are entertained of the three excommunicated persons being restored to the church communion very soon, from their evident signs of repentance. We have three week-day services here, Friday, at Khari, Tuesday, at Bannáábád, and Wednesday, at Madpur; and on these occasions both men and women, to the number of five to twenty, are taught, by catechetical exercises, the principles of the Christian religion. I hope some of them are now endeavouring to improve their characters. In general, they attend on the means of grace regularly, which leads me to hope that, under the divine blessing, their minds will be enlightened, and they will be enabled to follow the Lord fully. The number of persons removed by death are few, two men, and three women. One of the men, Doorogaram Makal, was a member of the church for the last three years, and died in the Lord. And we have a good hope of one of the women, too; for though she was not in the church, yet she led a good life, and was a candidate for baptism. In regard to the rest of them, truth compels me to state, that very little hopes are entertained of them. During the last year, only two Hindus have joined the Christian population here, and, deducting the two

from the five deceased persons, we have a decrease of three people in this station. It is the Lord; let him do what seemeth good. Ere long he will remember our low state, and bless us with prosperity in this place, also. We have here, now, altogether, two hundred and eight persons, including men, women, and children; consisting of a hundred and eighty catechumens, twenty-five church members, and three who have been excommunicated. From among the catechumens, six persons have offered themselves as candidates for baptism.

We now turn to our Lukhyantipur station, and here, I hope, we shall find much reason to bless the Lord. We have in this station not less than three hundred and ninety-five persons, consisting of men, women, and children; of these thirty-eight are church members, three who have been excommunicated, and three hundred and fifty-four catechumens. From among these catechumens seventy persons have offered themselves as candidates for baptism. I am happy to inform you that the work of God is prospering here, even beyond our most sanguine expectations; not so much in regard to the number of persons added to the Christian population, but particularly as it respects their growth in grace. That our people are ameliorating in their moral character, and are exceedingly desirous of gaining divine knowledge, is apparent to all their neighbours. Some of our illiterate brethren are so anxious to learn to read, that not being able to do this in the daytime, on account of their daily occupations, they gladly sit until eleven at night with the Lukhyantipur school teacher, and read and write with perseverance. I am happy to report that some of them can now read the Scriptures tolerably well, while others are aspiring after it. Religious subjects seem to have a good share in their conversation; and it is not unusual to see them afterwards having recourse to me for the elucidation of certain passages of the Scriptures. We have five week-day services here. Mondays, at Lukhyantipur; Tuesdays, at Sadasipur, and Banspalla; Wednesdays, at Mārūpāy; and Fridays, at Dhānkāta. On these occasions, from twelve to twenty persons meet together for learning the principles of the Christian religion by catechetical exercises; and, that our people may be praying Christians, every one among the men has to supplicate the throne of grace by turn. Many of them do pray with fervency, and have family worship regularly in their houses. This is manifest to their Hindu neighbours, who behold their holy conversation with a degree of surprise. I mentioned in my last journal that many of our people have learnt the first catechism, and

that on account of my teaching them, by the advice of my respected friend, the Rev. G. Pearce, the contents of a tract called, "A Compendium of Christian Duties." I could not introduce the second catechism; but now, as they have gone through this tract, too, I have commenced teaching them the second catechism from the month of February last; and it seems they are endeavouring to learn it as fast as possible. I hope in time they will treasure up in their minds the important doctrines it contains. On Sundays we have three services at the Lukhyantipur chapel; in the morning from a hundred and forty to a hundred and seventy persons attend the chapel (not including Hindus); and in the afternoon, from ninety to a hundred and forty people join in serving the Lord. The decorum and seriousness are highly pleasing. The intermediate meeting consists of church members, and candidates for baptism, when the former are asked as to the state of their minds during the week past, and instructed, admonished, or encouraged, according to their various wants and necessities; and the latter are led to state their reasons for desiring baptism, and are examined as to their fitness for receiving this ordinance.

In this station ten persons have been removed by death during the last year, four men, three women, and three infants; but none of them were in the church. The men and women renounced their caste a short time ago, and were under Christian instruction, and it is supposed that had they lived they would have given evidence of their conversion to God. Within the past year five persons were baptized, and received into church fellowship. Twenty-one Hindus have renounced their caste, and joined the Christian population in this place. They give us every encouragement to hope that they are trying to walk as it becometh the gospel of Christ.

From the numerical statements given above, it will be seen that we have now in Lukhyantipur station three hundred and fifty-four catechumens, thirty-eight church members, and three excommunicated persons; and that among the catechumens we have seventeen candidates for baptism. In order to meet the instruction of this vast number of persons I have only two catechists to assist me; and what could we do among so many, considering the indolent habits of some, the dulness of comprehension of others, and the greatness of the distance of some of the villages where they reside. Consequently, by the advice of the Rev. C. C. Aratoon, I have engaged two more catechists from this month, and appointed a day in the week for instructing a certain number of promising men for the ministry.

From a view of the account just given, it is certain that the Lord has blessed my feeble efforts with much success, and that he is carrying on the work of grace in the hearts of many persons here. When I first came to this station, which is about six years ago, I found no more than one church member, three excommunicated persons, and twenty-seven catechumens; thirty-one persons in all; but it appears from the numerical statement given above, that we have more than half this number now candidates for baptism, and hence we are encouraged to abound more in the work of the Lord; seeing that "our labour is not in vain in the Lord."

July 1st, 1838.

### CEYLON.

The following encouraging intelligence from our excellent brother Daniel, has been longer than usual on its passage, it being dated 30th June last. Our readers will perceive by it that the work of God is still advancing at the stations under his care. Long before now, we trust, he has been joined by our friend Mr. Harris, who was expected to leave the Cape about the middle of September:—

Since I wrote to you a number of circumstances have occurred to try our faith and patience, and to call forth gratitude to our God and Saviour. Some of our native members have acted irregularly in not evincing a due attachment to public ordinances; and a few of them have been led astray by the temptations which surround us. We have been therefore obliged to exclude some of them, and to admonish others; while some who have been excluded on former occasions, having professed repentance, have been restored to the communion of the church. We have on the other hand been favoured lately to receive eighteen by baptism into the church at different places, within the last three months; and several others are candidates for that important ordinance. Oh, that they may be of those whom the Lord will own on the decisive day.

#### NEW PLACE OF WORSHIP AT KOTTAGHAWATTA.

We have, likewise, within the above mentioned time, opened a new place of worship at *Kottaghawatta*, a village about five miles from Colombo, where another missionary station has been established, and a church of twelve members formed. Five of these were previously united to the church here; and seven others have been added to them, out of the above specified eighteen, who are

said to have been baptized. The Lord has raised up a suitable native assistant missionary, who was formerly one of my best school-masters, but who is evidently qualified to perform more important work. He and his family are gone to live among the people; where he is remarkably diligent and active. In that village, and about eight others, he is continually occupied, both in public and from house to house, preaching and teaching the Lord Jesus. He is peculiarly skilled in attacking the idolatrous errors of the people around him. A great spirit of inquiry and opposition having been produced by his efforts, many around him, who were accustomed to go to the heathen temples, have this year neglected them; while obstinate idolaters have exhibited their fierce opposition to his faithful efforts. These things are encouraging. But having had in some instances painful disappointments to excited hopes, I am often afraid to mention many things which are pleasing, lest I should have to record their failure. Our sole trust must be in the name of the Lord, who made heaven and earth.

#### WANT OF MISSION-HOUSE.

One considerable difficulty existing at this station is, the want of a residence for the missionary. As no one builds in these interior places a house, except for his own occupation, none can be rented. He and his family are at present obliged to occupy a room in a house belonging to another, which is most unpleasant to both. I have applied to the Government for the gift of a piece of land on which to erect a dwelling, which has kindly been granted. But how to get money for the building of one, I do not know. I have so lately been a solicitor for money from the European population here, and must so soon do it again for a missionary object, that I dare not in this case seek their aid. I think, for £40. the whole may be completed; and when it is considered that I do not know if the station can be maintained without it, I hope that the Society, or some benevolent individuals connected with it, will afford me that outlay for this object.

#### MATELLE STATION.

I have mentioned our station at *Matelle*, about ninety miles from this. Our active and benevolent native member, who commenced it, and hitherto occupied it, has at length finished a neat place of worship there; which, with its furniture, and the ground on which it stands, with the utmost economy, has cost a little more than £70. I have allowed them £5. on behalf of it from the Society—the rest they have raised, or will raise, by their own exertions and ap-

plications, and have the premises conveyed over by deed to the Baptist Missionary Society. I went to the opening of it, which took place on the 24th of May last. That I might perform the journey with the utmost economy and make it a missionary tour, I engaged a bullock bandy; and, with a native brother, proceeded by slow stages thither and returning, that we might as far as possible preach in every place the gospel of God. We were out nearly two weeks; and in the course of the excursion, preached between us, I should calculate, about sixty times—often to people who never had heard of the true God, nor of the only Saviour. We put into circulation about 500 tracts. In streets, in the high-ways, at bazars, in private houses, in school-rooms, and in many other places, we made known the gospel of God. The opening of the place of worship was a very interesting service. After the service, a long and public conversation was held on Buddhism and Christianity, by the different advocates of both systems, amidst a number of deeply-interested spectators. On the following Lord's-day, besides two Singhalese sermons, the ordinance of baptism was administered in a river to three natives (who had been long under private as well as public instruction), on a profession of repentance and faith in Christ. In the evening of the day the Lord's supper was administered; and they, with our friend who preaches to them, and his wife, who had before made an avowal of attachment to Christ, were formed into a Christian church. Oh that the little one may indeed become a thousand!

While at this spot I saw the necessity of more vigorous efforts being made, than could be exhibited by a person who was occupied in business the whole of the week, and using only efforts on a Lord's-day, to instruct the people. I therefore conversed with our friend who had been instrumental in raising the cause there, on the importance of devoting his whole time to the work of the ministry. I find that four day-schools can be conducted there, a conveyance to take him from place to place maintained, and his wants supplied, for the sum of eighty rix-dollars, or £6. per month. After much prayer and deliberation, I have determined thus to do, for at least twelve months, and to continue it, if it receive the sanction of the Committee. My reasons are as follow: In the whole space of the way from Kandy to Trencomalie, a distance of 118 miles, except this, there is no Protestant place of worship. To neglect this opportunity would be highly criminal. The person who preaches to them is very diligent, and a most acceptable preacher. He is there. To send another missionary, I mean,

a European, with his family, would involve great expense. As he has a house of his own, we have no house rent to provide. Except his travelling expenses, which would be about the same in both cases, the salary allowed him is not above one-sixth part of what a European missionary would require. Being a native, he is eloquent in the language of the people, and has not to devote a year or two to the study of the language before he can preach in it; and being a near relative to the Modeliar of the village, he will have the aid of his influence, which is considerable among the people. I am sensible these things will increase the expenditure of the Society, but I could not think it right to neglect it. To remedy it as far as I can, I have circulated a proposal for a monthly subscription to aid it. I have obtained promises for this end of about two pounds per month, and hope to make it up three. You will, I am sure, willingly defray the other three.

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## WEST INDIES.

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### SPANISH TOWN.

The following communication from Mr. Philippo, dated 12th Oct., presents a very gratifying picture of the effects resulting from the recent change in the social condition of the labouring classes in Jamaica:—

Things here, as far as the people are concerned, are progressing to admiration. From the commerce carried on between the towns and the country, and from the appearance, manners, and behaviour of the people, I can scarcely persuade myself at times that the least alteration has taken place in their social condition. The exceptions to this statement are of a decidedly favourable character. All who feel themselves in the enjoyment of all the advantages of freedom are evidently more industrious, enterprising, cheerful, and happy. They seem, indeed, to exist in a new world, and to breathe a new atmosphere. The change is already astonishing; and he hopes it is calculated to create of the future, cannot but be of the most gratifying description to every unprejudiced and right-thinking mind. Already, also, many converts have been made to the belief of the advantages that will result from the new state of things. Amongst these is a gentleman of high professional rank, and a member of Assembly, whose previous anticipations as to the results of freedom were well known to have been of the most gloomy description. He assured me the other day (and I believe he has not scrupled to avow his conviction in a

more public manner), that he is now thoroughly persuaded that the change will be infinitely for the better to the country in every respect. The people attached to his own estates, he assures me, with but few exceptions, have been carrying on its operations to his entire satisfaction, and that for the same terms of remuneration (1s. 8d. per day) he could obtain as many labourers as he might choose to employ. Such were his prospects previous to the 1st of August, that he felt almost determined to part with his properties; but now, if I understood him correctly, so far from doing so, he would have no objection to make purchases of a similar kind. As an evidence that he is sincere in his acknowledgments of the moral influence that has been exerted by the missionaries,—notwithstanding the scandalous reports that have been circulated to the contrary by the corrupt and vicious press of this country,—he has generously offered a piece of land to the Baptist Missionary Society, situated in the midst of a large rural population, and to build a chapel and school-house upon it at his own expense, on condition of its being supplied, either steadily or occasionally, by a missionary of our denomination.

Similar views are now beginning to be entertained by the generality of the resident proprietors of any account; and hence increased advantages are afforded to missionaries for the successful prosecution of their important work. If the Society could but aid us in our struggles for two years longer, with men, and with increased means of a pecuniary kind, they might then leave us to ourselves, for the whole island, in a moral and religious sense, would then be ours. As an individual, no one can possibly possess greater external advantages of usefulness than I do at this moment; but I am bound hand and foot by the want of comparatively trifling pecuniary means. There is scarcely an estate or property of any kind, for miles around, upon which I have not been invited to establish schools and erect a place of worship. If I have had one acre of land offered me for this purpose, I have had a hundred; and in almost every case accompanied with the offer also of building materials, and a part of the labour requisite in the erection; but still I cannot move, because a little ready money is necessary to take up the lands, and in making other necessary preparations. Nor have I any hope of aid from our own people in these districts, as they are already engaged in efforts towards liquidating the debts on the chapels at Passage Fort, and Sligo Ville, which press upon me, and will do for some time to come, very heavily.

It must be painful indeed to a missionary, to labour among a people who manifest no disposition to listen to his message; but I often persuade myself that it is still more so, where, from comparatively trifling causes, he is unable to satisfy the insatiate appetite of hundreds, hungering and thirsting for the bread and water of eternal life. Wants requiring pecuniary means arise on every hand. In addition to the need of new Chapels, all those already erected require enlargement. Cannot the Committee award me £100 to secure some of the most eligible of the lands for the purposes for which they are offered? If so, the people themselves in most of the places would proceed with the buildings. I press this upon the Committee with the utmost earnestness, and sincerely hope they will give the subject their instant and prayerful consideration.

#### BROWN'S TOWN.

From this station also, on the opposite side of the Island, the accounts are equally satisfactory. The letter from which they are taken was written by Mr. Clark, on the 9th Oct.

"We have much—very much to be grateful for. The desire of our hearts is gratified to an extent beyond our most sanguine expectations, as regards the work of God. It is progressing more rapidly than before. Religion appears to be taking greater hold of people's minds, and more powerfully regulating their conduct. I have, during the last two years, baptized nearly 200 persons, and during that time have had to exclude but two from our communion; and certainly our church discipline is not less strict than any church I know of at home. Our people are now fully equal in intelligence to the peasantry of England—at least when I was at home. Old and young have learned, or are learning to read. On a Sabbath day we have from 500 to 600 children, and nearly as many adults, learning to read the word of God—old people in spectacles and idolaters from Africa among them. We have evening schools on Mondays and Thursdays, besides others on estates; a writing school on Saturday; and a Bible class. I am going, after much hesitation, to enlarge the chapel, to enable it to accommodate double the present number it can now contain. I have had a heavy debt to struggle with, but I rejoice to say that only £10 remains, and that I expect to receive this evening. The enlargement will cost £2,000. From the past I derive hope for the future. God has helped us in every difficulty, and will not now forsake us.

"At Bethany—the station I formed my-

self, and in which I feel no ordinary interest, we have got a congregation of 1,200. There I am about also to build. The day-school is very interesting—the attendance from 120 to 130. I have to-day, and since I began this letter, commenced a new school, about four miles from this. My expectations were not excited, but more than gratified. We have commenced with 97 children. I am pledged to commence two or three more as soon as I get premises.

“The people are going on steadily and industriously.”

#### RIO BUENO.

Extract of a letter from Mr. Dexter, dated Oct. 1.—

You will have seen by the newspapers which have been forwarded to you, some account of our rejoicings and our alarms during the ever-memorable month of August. Things have since settled down into their ordinary channel. The people in this district are every where working cheerfully, and are in most cases fairly paid. I need not, however, enlarge on this point, as you will obtain general information from other sources.

Our stations are, perhaps, in every respect in a more prosperous condition than they ever were since I have known them. The congregations are, from their size, painfully pleasing. At Stewart Town especially, though the chapel has been enlarged, and a considerable number who used to come from a great distance in the mountains now form a separate congregation at Liberty Vale, we still have many more than we can accommodate: while at Rio Bueno something must immediately be done to screen from the scorching rays of the sun the hundreds who cannot gain admission to the chapel. At Liberty Vale we have at present about 300 in attendance, who are supplied once a fortnight from Stewart Town, partially by myself, and partially by Mr. Dillon my schoolmaster. A Sabbath-school has been commenced, in which there are about 50 scholars, and I have engaged a master who, after Christmas, will begin a day-school there. I trust he will be useful in other ways. I mentioned him to you some time ago, as a member of Mr. Cater's church at Bath, who came out as a clerk. He has since found that store-keeping and religion will not agree in this country; and having expressed a determination to return to England at the end of the year, unless he found some employment more congenial with his feelings, I at once requested him to take charge of a school at the station referred to. As soon as he is settled there, I shall endeavour to obtain a place about ten miles far-

ther up the country, in a district which has never been visited by any thing like the light of the gospel, and where the people are consequently given up to the full power of the old African superstitions and IDOLATRIES. The last word, strong as it is, is not too strong to express their real condition; as I am credibly informed that there are, throughout the whole of that (the midland) part of the island, many who are as thoroughly given up to the worship of “gods that cannot save,” as were their ancestors on the shores of Africa. I fear that many of our friends at home will be startled on hearing this; they seem to have formed the opinion that Jamaica is almost, or *entirely* evangelised. They may, however, rest assured that much more exertion will be necessary before that desirable end shall be accomplished. Should a place be obtained in that neighbourhood, service will be held there, and at Liberty Vale, on alternate Sabbaths, either by myself, Mr. Dillon, or Mr. Gibson, the new school-master referred to. He has been used to conducting village services at home, and will not therefore have to enter upon a work which is new to him. Mr. Dillon also has begun to preach, and is, I believe, an acceptable supply. You will rejoice with me that God is raising up such instruments, and pray with me that their labours may be blest.

#### MANCHIONEEL.

Extract of a letter from Mr. Kingdon, dated Sept. 21:—

I have a pleasing task to perform in writing you to-day, viz., to tell you that we are in great want of room for the congregation that assemble here sabbath after sabbath; and that, in consequence of this circumstance, we are seriously proposing to build forthwith such a chapel and school-room as will better suit the number that require accommodation. That we do need a larger place of worship, you will feel convinced when I inform you that we are obliged to throw open to the people every sabbath, our only two rooms, excepting the bed-room, and my study, when the chapel has been filled; and that we should be very likely to have a still better attendance; and some of the planters, perhaps, occasionally, had we a more convenient and decent place for their accommodation. Sometime since, finding our week-evening meeting here badly attended, I determined to go down to the estates, to one on one evening, and to another on another evening, for the purpose of holding meetings there; and I am induced to think that the steepness of our ascent has been a hindrance to persons coming after

the fatigue of their day's work, for I get double the number, and often more than this, that I used to have up here, and many hear the word when brought so very near, that will not go far for it. To this practice of mine, and also to our having a day-school in active operation through the first five working days of the week, as well as a good sabbath-school, do I attribute it, under the blessing of God, that there is a greater desire to hear the word than we have hitherto observed. And now, my dear brother, I hope you will be able to help us materially in this undertaking. You will see, if you refer to the subscription list that I sent to Mr. Steane by last packet, the amount of labour and money already given, and promised here, to which, I trust, great additions will be made; but whether we finally decide on having (as at first proposed) a stone building, or only a wooden one, the expenses of it will fall little below a £1,000. currency. The architect to whom I have applied for plans and specifications, being just now indisposed, I have not the means of stating particulars by this packet, but I hope to do this next packet. In the meanwhile, I beg leave to apprise you of our intention, and of our necessities, trusting that this intelligence will be gratifying.

#### HONDURAS.

The Society has been called to sustain an affecting bereavement in this part of the missionary field. Mr. Henry Philpot, whose arrival at Belize was announced so lately as in our number for September, is numbered with the dead! He was a young man whose unaffected modesty, amiable disposition, and zealous attachment to missionary service, gave fair promise of extended usefulness. His arrival had greatly refreshed the heart of Mr. Henderson, with whom he was to be associated in the increasing labours of the station; but soon after commencing his engagements, disease began to undermine his constitution, nor ceased its ravages till the earthly tabernacle was levelled with the dust. His death took place on the 7th of September, at half-past six in the morning, at the mission-house, and he was buried in the evening of the same day, amidst the regrets of a respectable assembly, who had learnt in some measure, during his brief sojourn among them, to appreciate his worth.

These few particulars are gleaned from a letter addressed by Mr. Henderson to a near relative, which is the only communica-

tion which has yet reached us since the mournful event. That letter gives the following account of the only occasion on which he preached at the Mission Chapel, as he was occupied, except in that instance, at another place of worship lately opened in a distant part of the town.

"On the 27th of May, he preached in our place of worship in the evening, the first and only time. When I heard him, I hoped it was an earnest of future usefulness. His subject was Divine love, from the words of our Saviour to Peter, 'Simon, son of Jonas, lovest thou me?' There was a correctness of diction not always to be met with in young preachers; the ground he took seemed to be his own. What he had tasted and what he loved was declared unto us with gravity and affection. He was much loved by the members of the church, and his loss is much felt by us all. How consoling! oh, how consoling to know, that verily there is a reward for the righteous, and that his loss to us is incalculable gain to him—being of those who washed their robes and made them white in the blood of the Lamb."

#### ARRIVAL OF MISSIONARIES.

It was stated in our November Herald, that our esteemed brother, the Rev. George Pearce, had taken his departure from Calcutta, in the hope of recruiting his greatly impaired health. We have the pleasure to state that Mr. P. arrived at Penzance on the 18th November. The Larkins, in which he sailed, struck on a sunken rock among the Scilly Islands; but a merciful Providence preserved the lives of all on board, though they were obliged hastily to quit the vessel, and proceed to Penzance in an open boat.

Mr. and Mrs. Bayne reached Calcutta in safety some time in the month of September, though their vessel also, the *Elvira*, narrowly escaped shipwreck in passing up the Bay of Bengal.

On his homeward passage, Mr. Pearce had the pleasure of spending two or three days with Mr. Daniel, at Colombo, and also of meeting Mr. Harris and his family at the Cape of Good Hope.

Our beloved brother, Mr. Clarke, of Jericho, has returned from New York to Jamaica with his wife and child, with some degree of amendment in their health. Much kind attention was shown them by our Christian friends in the United States.

#### LIST OF FOREIGN LETTERS RECEIVED.

EAST INDIES.—Rev. J. Williamson, Sewry, March 20; James Penney, Calcutta, Aug. 23, and another without date; James Thomas, Calcutta, two without dates; United Mis-

sionaries, Calcutta, July 2; G. Bruckner, Samarang, July 15; R. Williams, Agrn, Nov. 12; J. C. Marshman, Serampore, July 2; E. Daniel, Colombo, June 30; J. Harris, Cape, Aug. 24, Sept. 11.

SOUTH AFRICA.—Messrs. Kidwell and others, Graham's Town, Aug. 10, Sept. 3.

JAMAICA.—Rev. T. Burchell, Montego Bay, Sept. 4, Oct. 2; W. Knibb, Falmouth (two) Sept. 1, Sept. 14, 16; T. E. Ward, Falmouth, Oct. 10; D. Day, Port Maria, Sept. 5; W. Dendy, Salter's Hill, Aug. 22, Oct. 18; T. F. Abbott, St. Ann's Bay, Sept. 3, 18, 26; H. C. Taylor, Old Harbour, Sept. 17; J. Kingdon, Belle Castle, Sept. 21; J. M. Philippo, Spanish Town, Oct. 12; J. Clark, Brown's Town, Oct. 1, 10; B. B. Dexter, Rio Bueno, Oct. 1, 11; J. Tinson, Kingston, Oct. 13; J. Reid, Hayes Savannah, Oct. 10; Mrs. Baylis, Beththephil, Sept. 27; S. Oughton, Lucea, Oct. 23.

BAHAMA ISLANDS.—Rev. E. F. Quant, Turk's Islands, Aug. 30, Oct. 20; Mrs. Applegate, Nassau, Sept. 22.

Rev. John Clarke, at New York, Sept. 8.

### CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, from Nov. 15, to Dec. 15, 1838, not including individual subscriptions:*

Gloncester, Friends, by Mr. Reynolds...	0	0	0	South Africa, Graham's Town Auxiliary,			
Bramley (York), by Mr. Cliff.....	11	0	0	by Mr. T. Nelson.....	60	0	0
Stoke on Trent, Collection, by Mr. Vicars	3	0	0	Bedfordshire Auxiliary, by John Foster, Esq.,			
Devonport, Morice Square, by Rev. T.				Treasurer:—			
Horton.....	25	0	2	Bedford.....	20	5	0
Ipswich, Donations by a few Friends, by				Biggleswade.....	60	1	3
Mr. Pollard.....	24	3	0	Gamlingay.....	29	14	1
Downton, Collection and Sunday School,				Gransden.....	1	15	9
by Rev. John Clare.....	16	2	10	Sharnbrook.....	9	16	4
Winchester, Collection, by Rev. John				Staughton.....	5	12	0
Dyer, junr.....	5	2	6	Triplow.....	0	14	6
Oxfordshire Auxiliary, on account, by Mr.							127 18 11
Bartlett.....	100	0	0	Cornwall Auxiliary, by Rev. Joseph Spasshart:—			
Dividend on Estate of late F. Deakin,				St. Austle.....	28	0	0
Birmingham, by Mr. J. W. Showell.....	20	11	11	Padstow.....	6	14	0
Great Shelford, Collection, &c. by Rev.				Marazion.....	2	2	0
W. W. Cantlow.....	15	5	6	Redruth.....	30	8	4
Churches at Kingussie and Tullimnet, by				Truro.....	42	19	4
Rev. R. Thomson, Perth.....	8	10	0	Helston.....	15	19	8
Dock Head, Bermondsey, Collection,				Penzance.....	16	1	11
April 29.....	0	16	0	Chacewater.....	7	17	0
Great Driffield, Collection, by Rev. J.				Falmouth.....	49	18	6
Normanton.....	7	16	0				200 0 10
Beacon-field, Collections, by Rev. Eus-				Thorpe, Essex, by Mr. King.....	4	8	4
tace Carey.....	5	5	0	Otley, by Rev. John Eyres.....	6	13	0
Sible Hedingham, Collected at Prayer-							
Meeting, by Rev. R. Langford.....	1	18	3	P. S. By an oversight, the sums acknowledged			
Hampshire Auxiliary, on account, by Mr.				last month, as received from Swanwick and Bur-			
B. H. Hinton and Mr. George.....	238	0	3	ton on Trent were reversed. The former should			
				have been £7 6 0; the latter £12 14 2.			

### *For the Ten additional Missionaries to India.*

Mr. J. L. Benham, Wigmore Street.....	20	0	0
Mr. Ridgway, King William Street.....	10	0	0

### DONATIONS.

Produce of a Diamond Ring, given by a deceased friend.....	4	5	6
Friend, by Mrs. Cox, Hackney.....	5	0	0
Friend at New Mill.....	2	0	0
Mrs. Leader, Woolton, by Rev. John Kershaw.....	50	0	0
John Coward, Esq. Liverpool, to extend operations in Jamaica.....	50	0	0
Mrs. J. L. Angas, Newcastle-on-Tyne, Do.....	10	0	0

For Rev. W. Knibb's Schools, by the Editor of the Emancipator:

Mrs. Sykes, Clifton.....	1	0	0
E. S. Abdy, Esq.....	1	0	0

### TO CORRESPONDENTS.

A small box has been received for Mr. Knibb, from "A sincere friend to the Missionary Cause."



# MISSIONARY HERALD.

CCXLIII.

MARCH, 1839.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London; or by any of the Ministers or Friends whose names are inserted in the Cover of the Annual Report.

*P.S. As the Treasurer's account for the year will close on the 31st Instant, it is necessary that all payments, intended to appear in the Appendix to the next Report, should be made in the course of the present month.*

## FOREIGN INTELLIGENCE.

### CALCUTTA.

October 1, 1838.

On Lord's day, Sept. 30, we had the pleasure of baptizing twelve Hindoos. Eight were young persons from the Girls' Christian Boarding-school, under the superintendance of Mrs. G. Pearce; two were women, formerly residents of the villages in the South; and two young men.

This was a very gratifying season to all our minds, and a pleasing indication that our labour has not been in vain in the Lord. There was a large attendance to witness the solemn ordinance. Soojatullee preached on the occasion with his usual animation and judgment. The application of his discourse was impressive, and great affection was admirably combined with great faithfulness. May the Holy Spirit apply the truths he declared with power to the heart. Mr. Yates, after addressing and interrogating the candidates, baptized them. The girls connected with the institution gave satisfactory evidence of their piety long before Mr. Pearce left for England. The two men and the two women have been candidates for church fellowship for many months. As this was the greatest number ever baptized at one time in Calcutta, we thanked God and took courage.

### HURREE SANDAL AND HIS WIFE.

Hurree Hurr Sandal, who was lately baptized, having heard that his wife was desirous of following him, continued to communicate with her through the medium of an old servant. Hurree's wife had laid a plan of escaping at midnight by a private door, and proposed that Hurree should meet her, and conduct her to the Christians. Mr. Ellis lent Hurree a conveyance

which he accepted. As soon as he reached the spot, Hurree's wife came and embraced him with joy, and exclaimed, "Now I have got you, and will never let you go." Every thing proved favourable for Hurree. It was a day after the Doorgah festival, when most of the people were weary with their orgies, and were fast locked in sleep. A conveyance was provided on the Calcutta side, which brought her safe to her dwelling. We have seen Hurree since he has obtained his wife, and he seems greatly delighted. He says, that his wife asked him, "What is the conduct of Christians to their wives? Do they make slaves of them?" She appears to be an interesting woman. May we not indulge the hope, that the instructions and the example of her husband, under the blessing of the Lord, may prove effectual in convincing her of the follies of idolatry, and tend to lead her to the Saviour? Most of the natives admire her noble attachment to her husband. She has renounced for him, her home, her friends, her relatives, and her jewels.

### LUKHYANTIPORE.

GUNGA NARAYAN SIL'S JOURNAL.

Sept. 14, 1838. I left Calcutta at three o'clock, P.M., and arrived at Lukhyantipore at 7, A.M., Sept. 15. In the morning I assisted Mr. Arratoon in writing, and in distributing Bibles and tracts to Christian people, and in the afternoon went to Dhungato, with brothers C. C. Arratoon and De Monte, to visit the Christian people in the chapel and in the houses.—Sept. 16. In the morning, conversed with the Christian people, and exhorted them to continue to the end. In the afternoon, attended the church-meeting. Demonte and myself examined the candidates for baptism; and, having received satisfactory reasons of their faith, we admitted them to the church.—

Sept. 17th. In the morning I preached a baptismal sermon, from Mark xvi. 16, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." The congregation was unusually great. Thirteen persons were added to the church.—Sept. 18. I went to Marapai. The women here were expert in answering the different questions I put to them. The number present was eighteen.—Sept. 19. Went to Banspalla, and catechised the people. The number present was eleven. I directed the women here to converse with each other on religious subjects when they met in their leisure hours, and pray in turn, which they promised to do.—Sept. 20. Attended the meeting of the native preachers at Lukhyantipore.—Sept. 21. I went to Haurer haut, with two brethren. We took our stand under the shade of a tree, and began to sing a hymn to draw people to us; and, within a quarter of an hour, nearly one hundred flocked around us. The brethren spoke first. I preached from Ezekiel xxxiii. 11, "Turn ye, turn ye from your evil ways, for why will ye die?" The whole haut began to break up; people leaving buying and selling to come to hear us. Within an hour's time, I had the pleasure to see nearly 500 poor people before us, prepared to hear the glad tidings of salvation. I preached to them for three hours, and they heard me patiently. Any person that created the least noise was immediately checked by those standing near. After preaching, some Brahmins asked me several questions, saying, "Sir, why should we go to Christ for salvation; are not our gods able to save us?" I replied, that "the gods you speak of did nothing for the salvation of sinners. Some of them spent their lives in destroying assurs, or giants; some in the fulfilment of their carnal desires, &c. These gods were sinners like yourselves; besides, not one of them has done any thing to save you from the wrath to come." "Please to prove this," said they. "Now, if you survey the history of these gods, you will find that they were guilty of enormous crimes. For instance, Brummu, the chief of the gods, was inflamed with lust towards his own daughter. Indra lived with his Guru's wife, &c.: and, as one blind man cannot lead another, so these gods, being themselves sinners, cannot save you." Then they asked me, "Who is able to save us?" I told them, that there was one, Jesus Christ, who is both able and willing to save to the uttermost those that go to him. He was the only true Saviour of mankind. I then related to them the deeds and sufferings of this Saviour of sinful men, and they seemed to feel the weight of my arguments. I dis-

tributed some tracts among the hearers, and dismissed them. After a few minutes' rest, I took a round in the haut, and spoke to almost every shopman, and wherever I stopped, numbers flocked round me to hear the gospel. Thus the whole day was almost spent in preaching, and in distributing tracts. At half-past five I left the haut. May God bless his word preached here! May the persons that heard it be soon freed from the chains of Satan and sin; and may they embrace Jesus Christ, who gave his life for sinners.

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#### ASSAM.

Extract of a letter from Mr. W. Robinson to his father:—

We have lately sustained a great loss in the death of Josse Ram. He was a native of Assam, and the Sudder Ameen here. He spake and wrote English pretty well. Many a time have I talked to him about Christ and salvation; but, though he used frequently to coincide with what I said, there seemed but little salutary effect produced. He got a copy of the Scriptures from me, and promised to read it. I also got for him an English Bible from Calcutta. He was taken ill very suddenly, and seemed to have a presentiment of his death. He sent for me, and spoke with much feeling about the state of his soul. He begged that I would read some portions of the Scriptures to him; when I asked him whether there was any particular portion which he wished me to read. He mentioned a few of the Psalms, and when he could not call to mind the exact number, he repeated the first verse, and asked me to find it out for him; from which it appeared, he had not taken a Bible to lay it by. He appeared calm and composed; and, when I recommended Christ to him as the only Saviour, his reply was, "My belief is only in him; Jesus is the only Saviour; he can and he will save me. He said, the sins of his youth were the greatest source of pain to him on a death-bed, but he seemed to feel very thankful that he had heard of a Saviour. I was not with him in his last moments, but I hope that he died a believer, and that he is now happy in the presence of his Saviour. Oh, how pleasant to be made the honoured instrument in the hand of the Lord of winning souls to himself! What a crown of glory shall those wear who turn many to righteousness! May the Lord, my dear Father, prolong your life, and grant that many, many souls, may yet be won to him through your instrumentality!

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## DACCA.

REV. O. LEONARD.

Worship continues to be conducted, as usual, twice in English, and once in the native language. I am happy to add, that our attendance at the former is upon the increase; nor have I any cause of discouragement as it regards the latter, as the native teachers still endeavour to uphold the schools, cherishing a hope that something favourable may turn up before the close of the current year, so as to enable them to continue their labours in promoting the best interests of the rising generation in Dacca.

A number of the pupils brought up in the Christian school, and now nearly arrived at the years of manhood, continue their attendance regularly at English worship; and a few of them generally appear among the native congregation, of whom I entertain some pleasing hopes. The seed having been long sown in their hearts and tender minds, it is my hope that the Lord of the harvest will cause it soon "to bring forth and bud, that it may give seed to the sower, and bread to the eater." I have visited the following villages during the past month, and distributed books in each of them; namely—

*Nabolgunge*.—After pressing upon a pretty large concourse of people, being Hindoos and Mussulmans, the truth as it is in Jesus, and pointing out the folly and other evils of idolatry, I distributed tracts and gospels, which were thankfully received by persons capable of reading them.

*Diagunge*.—After addressing and reading to a pretty numerous congregation of all castes, I was enabled to distribute to some good advantage, fifty copies of an excellent tract, which were received with evident gratification.

*Kraneegunge*, situated on the opposite side of the river, where a pretty large party of natives soon assembled. After having brought to their view the love of God, in delivering up his beloved Son to die for our sins, and contrasting the gospel with the abominations of idol worship, I distributed tracts.

My last visit was to a place called *Zinjeera*, chiefly inhabited by the followers of Mahomed, a very indigent, illiterate people, few of whom are capable of reading any language. They, however, collected in pretty large numbers, gave a patient hearing, and, to all appearances, heartily approved of what they heard, and received about twenty tracts. They are mostly boatmen.

## DIGHA.

REV. J. LAWRENCE.

Several months have elapsed since I wrote to you, during which the aspect of the mission at this station has continued much the same. We have not been cheered by any additional converts; neither have we had any sincere inquirers. Several natives have visited us, who have professed a wish to embrace Christianity, and have continued with us for a time; but not finding what they expected, they have at last forsaken us: or we have found them not what we wished, and have sent them away. Our regular services, both native and English, have been kept up as usual, and I think the attendance has somewhat improved at both. Bazaar preaching and the distribution of tracts and portions of the Scriptures, have also been attended to; but not so regularly attended as formerly by myself in consequence of domestic afflictions. Still, my native Preacher, or myself, have been engaged somewhere in the work. I think I may say, almost every day. We have, however, to lament that all our efforts have been like ploughing upon a rock, or like casting seed by the way side. At present we see not the fruit of our labours. I am sometimes tempted to sit down in despondency; to load myself with self-reproaches; to regard myself as an unprofitable servant; and to think it my duty to give way to others who may be better suited for the work, and may be more honoured of God. At other times I am disposed to conclude that the Lord's time for converting the Hindus and Musselmen is not come; but that it is my duty to labour in faith, and patiently wait for it. Thus with many discouragements without, I have strong contentions within. But though often tempted to halt, I have been enabled to persevere hitherto; and I pray God that while there is any thing for me to do in the field, I may never desert it.

I have just returned from a visit to Monghyr, having been invited there in consequence of Mr. Leslie's severe illness. He has had a return of fever, so severe, that I believe scarcely any one expected his recovery. Through mercy, he is now much better, but when I left Monghyr on the 1st instant, he was unable to resume any of his labours. There is a great probability that he will be compelled to seek an entire change before his health is established. He is much opposed to leaving his station; and I believe will not do it if he can possibly avoid it. In order to afford Mr. Leslie all the aid I can, I have consented to remove to Monghyr; not doubting but that the

Committee, when they take into consideration the circumstances of the interesting station of Monghyr, and the unpromising aspect of things here, will approve of the step; at least as a temporary measure, if not for a permanency. I have no desire to remain at Monghyr, if the Committee shall think proper to send out another missionary to reside there. My object in going now is to assist Mr. Leslie; and in case he should be compelled to leave, to take charge of the station until the wishes of the Committee can be known. In my late visit I staid at Monghyr three Sabbaths, and on my leaving, Mr. Beddy went down to remain there until we could make arrangements for returning finally. I expect we shall be able to quit Digha about the latter end of this month. Hurridas will go with Mr. Beddy to Patna. My other native Preacher will accompany me to Monghyr. I feel much at parting from my poor people at Dinapore, for I believe there are some good men among them, who are really hungering and thirsting for the bread and water of life. But my mind is somewhat relieved by Mr. Beddy having promised to come over and preach to them regularly every week.

During the last two months it has pleased our heavenly Father severely to try us by afflictions in our family. In the month of August, two of our dear children were removed from us by that dreadful complaint, hydrocephalus; our youngest, on the 15th, and our next, on the 22nd of August. Immediately after their removal, my dear wife had another trying attack of the liver complaint, which confined her nearly a fortnight almost entirely to her couch. While I was absent at Monghyr, our eldest and only remaining child was taken alarmingly ill; but through mercy, both he and his mother are now better, though Mrs. L. still suffers much, and her strength is much reduced. We have, however, much to be thankful for, and infinitely more than we deserve. Oh! that we may rightly improve these painful, yet, I have no doubt, wise and gracious dispensations! Mrs. L. desires to be very kindly remembered to you, and all our inquiring friends.

#### BAHAMAS.

##### TURKS ISLANDS.

We have given the following narrative, notwithstanding its length, because it affords a lively representation of "the perils in the sea" to which missionaries, especially in some parts of the world, are exposed. It is dated October 20, 1838.

Through the infinite goodness of our mer-

ciful God, I am permitted once more to address you from this place—and I feel it to be in consequence of his boundless mercy; and had you been placed in similar circumstances of danger, as those from which I have recently escaped, and had been the subject of such almost miraculous deliverances, you would feel it was all of his mercy too. When I last wrote you, I was about embarking for the Caicos, to lay the foundation of a small chapel there. I have been, and commenced the work, and in returning had a most perilous and distressing passage; which I fully expected would have ended in a watery grave: but God, who is rich in mercy and goodness, had designed otherwise. I should not think it necessary to trouble you with a recital of my privations and sufferings, which no prudence of mine could avert, and no kindness of your's overrule; but it may awake the sympathies of some to know that danger by sea, as well as privations on land, are our portion, in seeking out and visiting the scattered inhabitants of this scattered colony. And I am also anxious that whenever I leave this station, and another brother succeeds me, he may not enter upon his work blindfold, but may be fully aware of the cost before he decides for a missionary's life. I should be sorry to have it said, that no fair and honest statement of the difficulties of the station had been made; but I should be equally sorry to give you an exaggerated account.

I left this Cay for the Caicos, Sept. 7, taking with me two masons to commence our little chapel. The same evening we reached one of the settlements, where I held service, and stopped the night. The next morning I despatched our boat with the masons for Bottle Creek, while I remained behind to spend the Sabbath at the Hanlover. There I married one couple, published three others; preached twice; administered the ordinance of the Lord's supper to the church; and on the Tuesday following proceeded in a small boat to the Creek. On Wednesday and Thursday we cleared away for the foundation of our chapel; and on Thursday about 12 o'clock, after reading some passages of Scripture appropriate to the occasion, singing a hymn, and delivering a short address to the people assembled, we proceeded to lay the corner stone; then we commended our work to the blessing of Him without whose assistance we should build the house in vain. Nearly every evening in the week we held service, and on the Sabbath I married one couple, preached twice, and administered the Lord's Supper, as on the former Sabbath. Our work was now in progress; the masons were labouring hard, and the people

were assisting them. I had been away from home two Sabbaths, and was desirous of returning, as all my business would be at a stand during my absence, and I feared that a good deal of confusion might take place. On this account I was very much rejoiced to hear on Monday, that a small sloop was beating up inside the reef, and concluded that I should be able to get a passage home in her. On Monday I went on board, and confidently hoped, as all the week was before me, that I should be able to make a passage of about sixty miles before Saturday night. Monday night we lay at anchor, in consequence of our crew coming off so late, and were sorely punished by the mosquitoes. I managed to stand it out till about 2 o'clock, when I begged one of our men to row me out in the small boat to the edge of the reef, where we hoped to get rid of these troublesome visitors, and where we waited for the morning. About sunrise we got under weigh, and beat out of the cut. It very soon fell calm, but afterwards a fair breeze sprang up, and we were soon in sight of Hanlover; we hoped to have anchored here that night, but there was too much sea on the reef for us to enter the cut, and we were obliged to lay out all night before we could double another point of reef to get in a larger cut. The week was now far advanced, and I could plainly see that our men had quite a disposition to loiter. I alternately begged and scolded them, but it was all of no avail; they had resolved not to stir from their anchorage till the next week. At Hanlover, therefore, I spent another Sabbath, and beside attending to the usual preaching and school duties, married two more couples. On the Monday morning we set sail again, expecting to be home the next night, two days and one night being the usual passage to Turks Island. On the Monday we had a very good beat, with the wind direct ahead; on Tuesday morning we cleared the last point of the Caicos land, called Breezy Point, but laid down in the charts, Cape Comete. Nearly all the morning we stood to the north, expecting to get the wind a little northerly after 12 o'clock. About 12 o'clock we tacked again, and the wind beginning to favour us, we were buoyant with hope of soon reaching home; but as the wind drew to the north a *white squall* (a nautical term) came down upon us, and though we were in the wide ocean, in five minutes time the sea was completely covered with a white surf, and looked like one entire sheet of reef. I have often heard of the little time in which a sea rises in this channel; but could not have thought it possible that such an amazing change could take place in so

short a time. The appearance of the sea and sky was very ominous; night was coming on; we could not tell what sort of weather this might be the commencement of. It was the season for hurricanes, and but two days after the equinox, generally considered the most dangerous period; none of us even with the prospect of home before us, wished to brave such weather as the night predicted; so we were glad when our skipper (or master of the sloop) gave orders to *bear up*, and run for Breezy Point. The only regret I felt was that we were all short of provisions, and had not more than one day's store on board. We very soon entered our new harbour, where we lay quite snug all night, while the wind whistled fearfully around. The breeze was too strong to allow the mosquitoes to leave the land for us, and I got a good night's rest in spite of my hard bed. You rest on your soft bed of feathers or down at home, and little know how hard we have to lay on board these boats. To seek comfort is quite out of the question; you may find it in a schooner, or good sized sloop, but in these boats you cannot. The trouble is such, that I have even declined taking a mattress with me or any thing in the shape of bedding, besides a rug to lie upon, with a pillow for my head, and a blanket to cover me. We never think of undressing, but lie down in our clothes night after night; and when I return it is usually with bones so sore, that it takes me a fortnight or more to recover myself. Thanks be to the Lord, I have a strong constitution, and can endure hardship, and what is better, always enjoy better health at such times, than when giving way to any indulgence. In the morning, the weather moderated, and about 12 o'clock we again got under weigh; we had just beat our craft through the boilers or sunken rocks, that cover the mouth of the harbour, when it fell almost a perfect calm. In the afternoon a nice gentle breeze sprang up, though as directly a head as possible; towards evening it increased a little, and became a little more favourable, and all were in hopes to get home the next morning. The evening was fair and beautiful; a bright moonlight, the moon being near the quarter, gave us light till about 10 o'clock. I was in excellent spirits, and spent the evening singing with a fellow passenger, an occasional white attendant with us, and one of the crew, a young man whom I lately baptized. About nine we had evening worship, which I always make a rule to observe on board these boats when allowed. Soon after we had finished our worship, the breeze began to freshen, and our sails were immediately reefed, and just as the moon

dipped the horizon, squalls began to build up to windward with a threatening aspect. I have frequently been at sea in bad, heavy weather without feeling any alarm; but as I saw these squall clouds rising, I felt an indescribable dread of the coming night, and mentioned my uneasy feelings to one of the crew, and told him at the same time, that whatever weather we had, I should not go below, but should remain on the deck all night. In a few minutes after a heavy squall came down, and obliged us to lower all sail, and scud under bare poles; this lasted us about half an hour, and when over, one of the sailors inquired of me the time, and we found we had a long eight hours night to pass before the sun would rise. To look forward eight hours under such circumstances, was like looking forward to an age. After a quarter of an hour's interval, during which we tried to make all possible sail, to get as much sea room as we could, we saw with dismay another threatening squall building up to windward; one man watched it very intently, to discover if it "*lifted*;" but seeing that it did not, they presaged something bad. In a few minutes it came down upon us like a whirlwind, and obliged us to lower every stick of sail; and even with bare poles, we were fearful of being capsized, and laid on our beam ends. For about an hour it blew a fearful hurricane, and "all hopes that we should be saved were taken away." When I looked over the side of the vessel, and viewed the boiling sea, which I expected would shortly prove my only shroud, I confess I shuddered at the thought. The ocean appeared to be boiling up from beneath, and forcibly reminded me of the Scripture account of the deluge; that on that occasion the fountains of the great deep were broken up. These seas frequently broke over us, and I was obliged to fasten myself with a strong hawse to the boat, which was lashed to the deck, to prevent the possibility of being washed overboard. Oh, it was an awful night for all on board, for a full hour I expected every moment to be my last, that the next wave would swallow us up, and wash us into the presence of our Judge. The danger of our situation was greatly increased by our being in the vicinity of a very dangerous reef, called Phillip's Reef, detached from and about five miles distant from the mainland. Had we only hit this reef, one breaker would have capsized the whole concern, and every individual on board must have perished; nothing short of a miracle could have saved any one of us. How near we went to that reef we had no opportunity of ascertaining, as the night was dark as possible, except when the flashes of lightning came to disclose our almost hopeless state; but

from the course we had been making, and the manner in which we had drifted when all our sails were down, we must have passed very close to it. This reef we dreaded more than aught else. I found that we were in a good sea boat, one that would stand a heavy sea; and I hoped we should survive the storm, could we but clear this reef. We kept a man in the bows to look out, and about midnight he cried out to the man at the helm, "*Keep her away, the reefs ahead.*" This was a moment of breathless anxiety; I had for some time been expecting that every moment *might* prove our last; that moment I expected was *now* come, the next I expected would find us in eternity. We had, I believe, given up all hope, and expected every moment to hear our poor vessel strike on the rocks; but to our joy we found the man had mistaken the whiteness of the sea in the channel, for the breaking of the reef. About 2 o'clock another squall struck us, which lasted four hours, and just ended with the break of day. In the account Paul gives of his shipwreck, he says, that he and companions "*wished for day.*" To appreciate the intensity of such a wish we must be placed in similar circumstances. Never did I so much wish for day as then, and never did I hail with so much joy the first grey streaks of twilight in the east. When the morning had cleared away, it showed us a sea running awfully high; our poor vessel with the sails slit to pieces, and otherwise disabled, appeared destined to be engulfed every moment. So hopeless did our task of proceeding appear, that some on board, though anxious to get home, recommended the captain to run back to the Caicos. I sat in perfect silence, not daring to trust myself to give an opinion, lest I should afterwards regret it; but was gratified when I found him determined to *hang on*, as he called it. About 12 o'clock, we made land from the mast head, and about two from the deck; and fully expected to get in the same evening. We were all thoroughly worn out with wet, hunger, and want of rest, and hoped our toils were nearly at an end. About 5 o'clock, we had the land on our weather bow quite plain, and hoped soon to be in; but how uncertain are all things here below. Just as we expected to seize the cup of rest it was dashed from our hands; another heavy squall arose, and in a short time it had covered the whole heavens. Our men fearing we were to have another such awful night as the last; determined to run back for the Caicos, to the only harbour they could enter at night. When I heard the command given to "*bear up*" for East Harbour, I was dumb with disappointment, but still tried to hope that it was all ordered for the

best. What I was most concerned about was, our finding something to support nature with. for at the time we turned back we had ten souls on board and no bread, no flour, no vegetables, no provisions of any kind; not a meal, or half a meal's victuals at all, and our cargo consisted of sugar canes and ripe bananas, which had now become rotten; and the prospect before us was, that at least we should be out two or three more days. I was reproved by a fellow passenger, who seeing my anxiety on this score, said "never fear, Mr. Quant, we shall not starve." I felt reproved, and said, "True, I know we shall not starve," but where the supplies were to come from we were as ignorant of as Elijah, when he sat down by the brook. We continued to steer down for East Harbour for about three hours, when we made the land, though the clouds were hanging all around us, and the atmosphere was very thick; unfortunately, however, our people mistook the part of the land. A strong northerly current had carried us many miles to the north, and instead of making the harbour we expected, we had been running down upon a most dangerous part of the shore. There were two men "looking out," but the night was so thick, and they being ignorant of our mistake, before we were aware of the fact, we were in the midst of a shoal of boilers or sunken rocks. Our situation was again perilous in the extreme; while we, imagining we were steering down for a safe harbour, were in utter ignorance of our danger. By the good providence of God, just at this juncture, the moon cleared away, and showed us our peril; breakers were all around us, and our men were panic struck. We were going before the wind "rap full," as sailors call it, and had we struck fairly one of these rocks, we must have been split to pieces almost instantly: but God was our preserver. I had taken my station with the men in the bows, and pointed out to one of them what I could clearly discern to be a point of reef. Our people did not know what to do; in a few minutes we felt our keel slightly graze a rock, but without injury; in a moment we were horrified to find another rock on each side of us, and one just ahead. Seeing our danger, I shouted to the man at the helm to bring the vessel to the wind, which he, relying on my judgment, did, though I had no right to give such command. In bringing the vessel slap to the wind, she struck broadside against one rock, but escaped the one ahead. In a moment our anchor was out, and we found to our joy that though surrounded by rocks, we had room to float if the wind remained in the same quarter till morning. Here was another merciful escape; we were again almost miraculously

saved. I had eaten very little all day, and now lay down in my berth weary and hungry, to seek refreshment in sleep, which I was truly thankful for, having had none the night before. After a good night's rest I awoke, though very sore and stiff from being wet through about ten hours the night before, and sorely bruised from the motion of the vessel; and what was worse, I felt very hungry, and had nothing to satisfy that feeling. But all these considerations were for a moment forgotten, when I looked overboard, and saw the danger we had escaped. We could not get out again where we had entered, though we had daylight to make the attempt; the passage was too narrow, and nothing but the good providence of God had guided and preserved us in entering. The next morning, instead of getting breakfast, we had to try and satisfy ourselves with sucking sugar-cane; and those who could eat rotten bananas tried to make a breakfast of such food. About 11 o'clock, in running down the land for a better anchorage, we discovered some men fishing, and I being the most likely to succeed on such an errand, was deputed to go and borrow, beg, or buy something in the shape of provisions. I succeeded beyond our people's expectations, and obtained six quarts of ground corn, one quart of flour, and six salt fish; this supply we thought would last us up. To lose no time, we immediately got under weigh again, but our vessel worked so badly, and the boilers were so thick, that after several hours trying, we found we could not succeed, and were obliged to come to anchor again for the night. I now determined, if possible, to abandon my *ship*, and induce the other people who had supplied our wants in the morning, to take us home. For this purpose I went on board their boat at night. I told them my tale of woe; the recital of my sufferings awakened their sympathy, they deeply commiserated my case, and *volunteered* to take me home, and promised to get me there, if possible, by Sunday morning. What joyful news was this! Thus God appeared for us in our distress. We left the creek where the boat was lying, about 3 o'clock on Saturday afternoon, I having more of fear than hope to spend the Sabbath on shore; but about 3 o'clock on Sabbath morning, we came to anchor inside Grand Cay reef, and a few minutes after I set my feet again on land. Bless the Lord for all his goodness and his mercy! For above a fortnight after my return I felt very unwell, which I attribute to cold caught, and from fatigue, and was obliged to call upon my doctor; but now, thank the Lord, I am enjoying as good health as ever in my life.

## CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from Jan. 15, to Feb. 15, 1839, not including individual subscriptions :

Dover, by Rev. E. Carey . . . . .	36	8	6	Saffron Walden, by Rev. J. Wilkinson :—			
Cardington, Cotton End, by Rev. J. Frost . . . . .	15	0	0	Collections . . . . .	15	10	6
Winchcombe, by Rev. J. Mills . . . . .	4	2	0	Juvenile Society . . . . .	2	0	0
Bradford and Meltham, by Rev. H. Dow-				W. G. Gibson, Esq. (don) . . . . .	5	0	0
ton . . . . .	5	13	3	Ditto, Subscription, T. and S. . . . .	2	2	0
Manchester and Vicinity, by Messrs.				F. Gibson, Esq. Ditto . . . . .	2	0	0
Jackson and Evans . . . . .	205	0	4	Miss Gibson . . . . .	2	5	0
Collection, York St. Sept. 9 . . . . .	19	19	8	Richard Day, Esq. do . . . . .	1	1	0
Ditto, Staley Bridge . . . . .	8	14	5				
	233	14	5	Leighton Buzzard, by Mr. Matthews . . . . .	1	12	0
Edinburgh, Sandries, by Rev. C. An-				Stony Stratford, Colls. by Rev. E. Carey . . . . .	20	0	0
derson . . . . .	75	16	8	Worcestershire, balance, by Mr. Harwood . . . . .	7	6	6
Melbourne, by Rev. J. Flood . . . . .	8	7	2	Indep. Ch. Kettering, by Rev.			
Newbury, by Rev. O. Winslow . . . . .	32	13	0	T. Toller . . . . .	2	0	0
Folkestone, by Rev. E. Carey . . . . .	11	4	2	Do. Market Harboro, by Rev.			
Aston Abbots and Wingrave, by Rev. T.				H. Toller . . . . .	5	0	0
Aston . . . . .	4	0	0				
Bristol Auxiliary, on Account, by R.				Elgin Missy. Society, by Rev. N. M'Neil . . . . .	7	0	0
Leonard, Esq. . . . .	80	0	0	Pembrokeshire, by Mr. J. M. Thomas . . . . .	8	14	0
Oxfordshire Auxiliary, by Mr. Bartlett . . . . .	40	0	0	Ashford and Brabourn, by Rev. E. Carey . . . . .	18	2	10
Ford Forge, Baptist Chapel, for Jamaica . . . . .	5	0	0	Potter Street, by Mr. Gipps . . . . .	2	12	6

## DONATIONS.

Anonymous, Chudleigh . . . . .	2	0	0
Anonymous, for Ceylon . . . . .	5	0	0
Mrs. Eason, and Pupils, Camberwell, for Chitpur . . . . .	5	0	0
Mr. Dornford, (two dons.) . . . . .	2	2	0
A. Z. . . . .	5	0	0
Friend . . . . .	5	5	0
M. N. L., Newick . . . . .	4	0	0
Rev. H. Smith, Birmingham, for Mr. Pearce's object . . . . .	5	0	0
Rev. John Shoveller, Portsea, for Jamaica . . . . .	1	1	0
J. M. R. per Rev. N. M'Neil, Elgin . . . . .	10	0	0

## For Miscellaneous Objects.

Southwark Negro's Friend Society, by Mrs. Kilson :—			
For Rev. T. Burchell's Schools . . . . .	5	0	0
For Rev. W. Knibb's Schools . . . . .	5	0	0
Shrewsbury, for Rev. J. M. Phillippo's Schools . . . . .	12	12	0
Richard Peek, Esq., for Rev. J. Kingdom . . . . .	5	5	0

## LEGACY.

Isaac Leonard, Esq. late of Bristol, by R. Leonard, Esq. . . . .	45	0	0
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## TO CORRESPONDENTS.

Mr. and Mrs. W. H. Pearce present their best thanks to Mrs. Penfold, of Brighton, for her handsome present of useful articles for sale on account of the Native Boarding-school, Calcutta.

Mr. Phillippo gratefully acknowledges the receipt of useful and fancy articles from Newcastle-on-Tyne, Guernsey, and Exeter.

The box from Mrs. Adey and friends, at Leighton Buzzard, was forwarded to Mr. Knibb in October last.

Boxes have been received from friends at Accrington, George Street, Manchester, and Mrs. Trego, Plymouth, for Mr. Burchell; and from friends at Blandford Street, and a case from Birmingham, for Mr. Knibb; another of fancy and useful articles from young friends at Salem Chapel, Ipswich, for Mr. Hutchins; and another for Mr. Oughton.

Thanks are presented to a friend for eleven volumes of the Baptist Magazine, and for a quantity of children's clothes, for Mrs. Clark.

We are happy to state that the Moira, with our friends Mr. and Mrs. Aveline for Graham's Town, and Mr. and Mrs. Parsons, for Calcutta, arrived all well in Table Bay, on the 9th of December. She was to sail again for Bengal on the 16th.

It is expected that the Herald, in its enlarged form, will be issued in June next. We thank our friends who kindly specify the number of copies wanted; and shall be glad to have this information from all, as soon as it can be furnished, addressed either to Fen Court, or to the Publisher, Mr. Wightman, 24, Paternoster Row.



# MISSIONARY HERALD.

CCXLIV.

APRIL, 1839.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London; or by any of the Ministers or Friends whose names are inserted in the Cover of the Annual Report.

## ANNIVERSARY OF THE SOCIETY.

The Committee have pleasure in announcing to their friends, and the Christian public at large, the following arrangements:—

LORD'S DAY, APRIL 28,

\* Sermons on behalf of the Society will be preached—

*In the Southern District,*

- CAMBERWELL, DENMARK PLACE CHAPEL. In the *Morning*, by the Rev. Christopher Anderson, of Edinburgh; *Evening*, by the Rev. Jonathan Watson, of Cupar, Fife.
- PECKHAM. In the *Morning* by the Rev. T. Powell; *Evening*, by the Rev. R. G. Lemaire.
- WALWORTH, LION STREET. In the *Morning*, by the Rev. James Sprigg, M.A., of Ipswich; *Evening*, by the Rev. Samuel Nicholson, of Plymouth.
- HORSLEY STREET. In the *Morning*, by the Rev. James Puntis, of Norwich; *Evening*, by the Rev. T. Powell.
- CLAPHAM. In the *Morning*, by the Rev. John Edwards; *Evening*, by the Rev. Edward Steane, of Camberwell.
- LAMBETH, REGENT ST. In the *Morning*, by the Rev. Eliel Davis; *Evening*, by the Rev. D. R. Stephen, of Swansea.
- WATERLOO ROAD. In the *Morning*, by the Rev. ———; *Evening*, by the Rev. ———.
- BATTERSEA. (A Public Meeting on Wednesday the 24th. H. Waymouth, Esq., Chairman)
- TRINITY CHAPEL (BOROUGH). In the *Morning*, by the Rev. W. Miall; *Evening*, by the Rev. Thomas Shirley, of Sevenoaks.
- NEW PARK STREET. In the *Morning*, by the Rev. Joseph Angus, M.A.; *Evening*, by the Rev. P. E. Butler, B.A.
- CHURCH STREET, BLACKFRIARS. In the *Morning*, by the Rev. Joseph Davis; *Afternoon*, by the Rev. J. H. Hinton, M.A.; *Evening*, by the Rev. Frederick Trestrail, of Newport, I. W.
- MAZE POND. In the *Morning*, by the Rev. William Brock, of Norwich; *Afternoon*, by the Rev. James Edwards, of Nottingham.
- UNICORN YARD, TOOLEY STREET. In the *Morning*, by the Rev. T. Shirley; *Evening*, by the Rev. B. Lewis.
- ALFRED PLACE, KENT ROAD. In the *Morning*, by the Rev. W. Young; *Afternoon*, by the Rev. John Adey; *Evening*, by the Rev. John Cox.
- JAMAICA ROW, BERMONDSEY. In the *Morning*, by the Rev. John Dyer; *Evening*, by the Rev. John Jackson, of Bath.
- DEPTFORD, LOWER ROAD. In the *Morning*, by the Rev. John Kingsford; *Evening*, by the Rev. ———.
- GREENWICH, LONDON ST. In the *Morning*, by the Rev. J. Wenger; *Evening*, by the Rev. W. Belsher.
- BUNYAN CHAPEL. In the *Morning*, by the Rev. J. Belcher; *Evening*, by the Rev. J. Wenger.
- WOOLWICH, QUEEN ST. *Morning* and *Evening* by the Rev. John Cox.
- ENON ST. *Morning* and *Evening*, by the Rev. ———.

\* The above list is as complete as it could be rendered up to the present moment. Corrections or additions should be sent, without delay, to Fen Court, to be incorporated in the list.

*In the Central District,*

- SALTERS' HALL, CANNON ST. In the *Morning*, by the Rev. S. J. Davis; *Afternoon*, by the Rev. Samuel Nicholson, of Plymouth; *Evening*, by the Rev. T. Swan, of Birmingham.
- DEVONSHIRE SQUARE. In the *Morning*, by the Rev. Jonathan Watson, of Cupar, Fife; *Evening*, by the Rev. J. H. Hinton, M.A.
- EAGLE STREET. In the *Morning*, by the Rev. C. M. Eirrell, of Liverpool; *Afternoon*, by the Rev. Frederick Trest-trail, of Newport, I. W. *Evening*, by the Rev. Edmund Hull, of Watford.
- PRESCOT STREET. In the *Morning*, by the Rev. James Edwards, of Nottingham; *Afternoon*, by the Rev. Benjamin Godwin, of Oxford.
- MITCHELL STREET. In the *Morning*, by the Rev. B. Lewis; *Evening*, by the Rev. W. Miall.
- WINDMILL STREET. In the *Afternoon*, by Mr. W. Jones, M.A.
- LITTLE WILD STREET. In the *Morning*, by the Rev. ———; *Evening*, by the Rev. ———

*In the Western District,*

- JOHN STREET. In the *Morning*, by the Rev. Samuel Nicholson, of Plymouth; *Evening*, by the Rev. William Brock, of Norwich.
- HENRIETTA STREET. In the *Morning*, by the Rev. Edmund Hull, of Watford; *Evening*, by the Rev. F. A. Cox, D.D.
- KEPPEL STREET. In the *Morning*, by the Rev. F. A. Cox, D.D.; *Evening*, by the Rev. James Sprigg, M.A., of Ipswich.
- GRAFTON STREET, SOHO. In the *Morning*, by the Rev. ———
- SOHO, OXFORD STREET. In the *Morning*, by the Rev. ———; *Evening*, by the Rev. ———
- BLANDFORD STREET. (Sermons will be preached on the 2nd or 3rd Sabbath in May)
- NORTHAMPTON STREET, ST. PANCRAS. In the *Evening*, by the Rev. George Pritchard.
- HAMPSTEAD. In the *Morning* and *Evening*, by the Rev. J. Castleden.
- HAMMERSMITH. In the *Morning*, by the Rev. Eustace Carey; *Evening*, by the Rev. J. M. Soule.
- BROMPTON, ALFRED PLACE. In the *Morning*, by the Rev. F. Tucker, B.A.; *Evening*, by the Rev. C. M. Birrell, of Liverpool.
- KENSINGTON. In the *Morning*, by the Rev. J. Broad; *Evening*, by the Rev. Eustace Carey.
- ROMNEY STREET, WESTMINSTER. In the *Morning*, by the Rev. John Jackson, of Bath; *Evening*, by the Rev. James Puntis, of Norwich.
- BRENTFORD (New). In the *Morning*, by the Rev. W. Hancock; *Afternoon*, by the Rev. W. W. Evans.
- HARLINGTON. In the *Morning*, by the Rev. W. W. Evans.

*In the Northern District,*

- SPENCER PLACE, GOSWELL ROAD. In the *Evening*, by the Rev. S. J. Davis.
- HIGHGATE. In the *Morning*, by the Rev. ———; *Evening*, by the Rev. ———
- HENDON. In the *Morning* and *Evening*, by the Rev. J. Gundry.
- TOTTENHAM. In the *Morning*, by the Rev. D. R. Stephen, of Swansea; *Evening*, by the Rev. Robert Roff, of Cambridge.
- SHACKLEWELL. In the *Morning*, by the Rev. John Cox; *Evening*, by the Rev. J. Hoskins, of Camberwell.
- HOXTON, BUTTESLAND ST. In the *Morning*, by the Rev. J. Rothery; *Evening*, by the Rev. John Dyer.
- PROVIDENCE CHAPEL, SHOREDITCH. In the *Morning*, by the Rev. ———; *Evening*, by the Rev. ———
- EBENEZER CHAPEL. In the *Morning* and *Evening*, by the Rev. J. Mashingham.
- HACKNEY. In the *Morning*, by the Rev. Benjamin Godwin, of Oxford; *Afternoon*, by the Rev. P. E. Butler, B.A., of Keppel Street; *Evening*, by the Rev. Christopher Anderson, of Edinburgh.
- HOMERTON. In the *Morning*, by the Rev. D. Curtis; *Afternoon*, by the Rev. John Foreman; *Evening*, by the Rev. P. Dickerson.

*In the Eastern District,*

- LITTLE ALIE STREET. In the *Morning* and *Afternoon*, by the Rev. P. Dickerson; *Evening*, by the Rev. D. Curtis.
- STEPNEY COLLEGE CHAPEL. In the *Morning*, by the Rev. J. E. Goode, of Gosport; *Afternoon*, by the Rev. A. G. Fuller; *Evening*, by the Rev. ———

POPLAR, COTTON ST. In the <i>Morning</i> , by the Rev. Joseph Burton, from the Bahamas; <i>Evening</i> , by the Rev. James Upton. SHAKSPEARE'S WALK. In the <i>After-</i> <i>noon</i> , by the Rev. Joseph Burton, Mis- sionary from the Bahamas; <i>Evening</i> , by the Rev. T. Moore.	BOW. In the <i>Morning</i> , by the Rev. Charles Stovel; <i>Afternoon</i> , by the Rev. W. Norton; <i>Evening</i> , by the Rev. Jo- seph Burton, Missionary from the Ba- hamas. ILFORD. In the <i>Morning</i> , <i>Afternoon</i> , and <i>Evening</i> , by the Rev. John Girdwood, of Manchester.
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## TUESDAY, APRIL 30,

The Committee of the Society will meet at the Mission House, Fen Court, at eleven o'clock, when the company of all Ministers of the Denomination, who may be in town, is requested.

## WEDNESDAY, MAY 1,

The Rev. THOMAS ROBERTS, of Bristol, will preach the General Sermon for the Society, at Surrey Chapel, Blackfriar's Road. Service to begin at half-past six.

## THURSDAY, MAY 2,

The Annual Meeting of the Society will be held at Finsbury Chapel, Moorfields. Chair to be taken by the Treasurer, W. B. GURNEY, Esq., at eleven o'clock.

On Thursday evening, a Meeting for Prayer and Addresses, in reference to Missionary operations, will be held at New Park Street Chapel, in the Borough, to commence at half-past six o'clock.

*Fen Court, March 20, 1839.*

MANY friends of the Society, aware of the great increase which has recently taken place in the expenditure, will be solicitous to know what is likely to be the state of its finances when the accounts of the year are made up. We give the best information at present in our power, partly with a view to meet the inquiry supposed, but chiefly in order to suggest a hint or two, in reference to the coming anniversary, which must be given now, or not at all.

Generally, we are happy to say, the report is encouraging. A considerable increase has taken place in the receipts of the Society, especially in that portion of our income which is devoted to general purposes. This has been owing, among other causes, to the very generous efforts made in some particular districts, and to a disposition, which we trust is growing among our more opulent friends, to regulate the amount of their stated annual subscriptions more strictly in proportion to the relative magnitude of the object, and to follow the apostolic precept by giving *as the Lord hath prospered them*. Three gentlemen, at and near Manchester, for instance, have lately enrolled their names as annual subscribers of £50 each, and another has raised his subscription from ten guineas to thirty pounds. One munificent friend in the metropolis, has promptly followed the honourable example of 'the first three,' nor can we doubt that others, both in town and country, will 'go and do likewise.'

Our respected friends, who heretofore supported the 'Serampore Union,' have had, during the year, a large sum to collect, in order to discharge the claims from that quarter up to 30th of April last, from which date those stations became chargeable to the Society's funds. This circumstance has, of course, occasioned the amount of contributions from these friends to be less than they otherwise would have been, or than they will be hereafter; but, notwithstanding this, we believe we shall not be far from the truth, in anticipating that when the yearly accounts are closed, it will be found that the ordinary receipts have nearly covered the expenditure of the year—a circumstance not of frequent occurrence in our financial history.

Our readers, however, will not have forgotten that a sum of very nearly £4000

was due by the Society a twelvemonth ago. Towards the liquidation of this amount, £1320 was received at and shortly after the public meeting, so that, even if the present year, through the divine goodness, shall be found to have provided for itself, there is still a balance of £2680 unprovided for.

This balance of £2680, or, to state it in round numbers, £3000, will be immediately required, and it ought, by all means, to be furnished at, or before the Anniversary Meeting. The subject is mentioned *now*, in the hope that it will be so.

Hitherto but few, comparatively, of our friends and supporters, have co-operated in removing the encumbrances which have impeded the progress of the Society. The effort has not gone far beyond those who were present at the annual meeting, and on some of them it has rested with a disproportionate pressure. Of this *they* have not complained, but others will be too generous to permit such inequality to be repeated, and it appears to the writer that a comparatively moderate effort, promptly and simultaneously made, will suffice to raise the sum wanted, and thus enable the Society to enter upon the coming year without a debt.

The members of the General Committee are one hundred in number. A contribution of £30, therefore, made or procured by each, is all that is wanting to effect this desirable purpose; and it would be gross absurdity to imagine this could not easily be accomplished. Will each member of the General Committee, therefore, consider this proposal as affectionately, earnestly, and respectfully addressed to himself, and resolve to bring or send the said amount of £30, at least, on or before the day of the annual meeting? And, seeing that unforeseen circumstances sometimes prevent the accomplishment of the kindest purposes, and it is *possible* that all who have the 'will' to do this, may not find the 'way,' will other friends, not of the Committee, be pleased to provide for such contingencies, by devoting a moderate sum to this specific object?

The individual who ventures to propose this plan, trusts to be enabled himself to take a share in it, and to provide *his* quota of £30, by the day specified.

FOREIGN INTELLIGENCE.

JAMAICA.

Just after our last number went to press, two mails arrived from Jamaica. They sailed too early to bring us any intelligence from the Association at Montego Bay, but we lay before our readers a variety of particulars, respecting the different stations, taken from the letters which have come to hand.

ST. ANN'S BAY.

Mr. Abbott has furnished us, according to annual custom, with an account of the state of the churches under his care, which, we are persuaded, will be read with much interest and pleasure. His letter bears date 3d of January, 1839.

St. Ann's Bay, Jamaica, Jan. 3, 1839.

MY DEAR SIR,—I embrace the earliest opportunity afforded me, after closing the public services with which myself and people welcomed the new year, of sending you

a brief account of the stations under my care.

During the year just ended, I have been favored with repeated tokens of the Divine favour, and though, as a family, we have experienced much domestic affliction, my own health has been uninterruptedly good, and I have been most mercifully assisted in the discharge of my various duties. During the past year, seventy-four persons were added to the church at St. Ann's Bay, by baptism, and sixty-eight to the church at Ocho Rios. Seventy-four members were dismissed from the church at St. Ann's Bay, to form a church at "Coulart Grove." The number of inquirers and sunday-school children has greatly increased, and I have married 128 couples. The numbers at the several stations are as follows:—

	Members.	Inquirers.	S. School Children.
St. Ann's Bay	227	783	428
Ocho Rios .	203	538	236
Coulart Grove	74	241	84
Total . . .	504	1562	748

I feel peculiar pleasure in stating that,

while I do not think that myself or deacons have been unwatchful or unfaithful. We have not, except in one instance, been called upon to discharge the painful duty of excluding a member from the church. That there has been no conniving at sin on my part, I feel perfectly conscious, and that the members have not been partakers of others' sins by hiding them, I feel almost equally certain.

In proof of this I may mention that the only other case of discipline which has been brought before me, was one in which an assistant class leader was charged by his brethren with neglecting one of the class during sickness, and for this he was publicly reproved. Our church meetings have been well attended, and the business of the church has been most harmoniously conducted; in short, nothing has occurred to mar our peace, or to induce me to retract a single expression used in my last annual account, in reference to the zeal, kindness, and general consistency, of the people, whom I most sincerely love, and with whom I hope to spend the remainder of my days.

Were not those who have so unwarrantably aspersed the character of our members bigoted and blinded by party zeal, they would examine for themselves, and see with their own eyes, the wonderful change effected in the hearts, as evidenced in the lives of the great majority of our people, instead of eagerly laying hold of and exaggerating the unsupported accusations of a polluted and time-serving press. But the truth is, men who have been bred in the atmosphere of slavery, think it perfectly impossible for a man with a black skin to have any thing but a black heart, or to possess a character for any thing but cunning, deceit, and falsehood—evils which he unhappily, though of necessity, acquired, under the tuition of his fairer-skinned oppressor, but which the gospel has already subdued, and will eventually destroy.

I can most conscientiously say, that so far as I have had an opportunity of judging, the discipline observed in our churches here is equally rigid with that maintained in our churches at home; and though the majority of our members are confessedly deficient in scriptural knowledge, (for which, not they, but their oppressors who kept them so long in ignorance, are to blame,) yet they gladly listen to the advice of their spiritual instructors, and as cheerfully follow it. The zeal and liberality of very many of them, is such as should make more intelligent and prosperous Christians blush; and they live as orderly, peaceably, and holily, as any body of professing Christians I have ever seen or read of. A few years since, the Christmas, and other holidays, were spent by the negroes, instigated and supported by the

whites, to drown care and induce contentment with slavery, in riotous and bacchanalian scenes of the most barbarous and disgraceful character; drunkenness—the promiscuous intercourse of the sexes—fighting, and almost every evil, were the result. But now how changed!

During the rejoicings at the proclamation of freedom in August, not a single riot, quarrel, or case of drunkenness occurred; nor during the past Christmas holidays, which have lasted three times as long as at any former period, have I heard of the least disturbance, or of more than two persons who were seen in a state of intoxication, and they not professors of religion, throughout the whole of this extensive district.

We had public services on Christmas Day and New Year's Day here, and on the following days at Ocho Rios, and though on former occasions our services were liable to interruption from the din in the streets, this year not a drum was heard. The hideous disfigurement of body usually practised, was unseen; the war-song was unheard; the goomba, conch, and other instruments of idolatrous revelry, were cast aside, and while our chapel was crowded on each occasion, the streets and grog-shops were almost entirely deserted.

Surely then some good has been effected, and though it may not equal our wishes, or the unreasonable expectations of those who do little more than complain, while they leave others to labour, we rejoice to say, "The Lord hath done great things for us, whereof we are glad."

I cannot forbear mentioning, by way of showing that our people are not so fond of lax discipline, or of sin, as their assailants would have you believe, that they have brought me information of a dancing party, the only one which, to the best of my knowledge, has been held during the holidays in this district; and though not a single member had the slightest connexion with it, yet two or three inquirers are accused of having participated in it, and if proved guilty, they will be reproved, and their names will be erased from the list of inquirers at our next sabbath service. At the last church meetings held at the stations during the past month, I, as usual, called over the names of all the members, and made inquiries as to the regularity of their attendance upon the means of grace. I most solemnly besought them, if any one of them had been guilty of any sin, or knew that any of their brethren had been, of which the church was ignorant, candidly to confess it, lest I should make a false return of the actual state of the church, and paused at the end of each name, that all might have an opportunity of speaking. But no acknowledgment was made, and on

my putting the following question—"Do you then authorize me to state to the Association on your behalf, that you dwell together in love and peace, and that you are striving to live in the fear of God, and to keep all his commandments and ordinances blameless?"—every hand was held up; and I left them with the pleasing hope, that if I met them no more on earth, I should meet them with the glorified church before the throne of the Eternal, and unite with them throughout eternity in celebrating the triumphs of redeeming love.

The enlargement of our chapel at St. Ann's Bay, by a new roof, seventy feet by twenty-five, is rapidly progressing. The foundation-stone was laid on the 26th Oct., by brethren Knibb and Clark, and the building will, I trust, be completed in about three months. Though the church was, previous to the commencement of this addition, considerably in debt, yet the continually increasing state of the congregation, induced them, though entirely dependant upon their own resources to defray the cost of its erection, to undertake the task—pledging themselves to renewed exertions to enable me to complete the work, which pledge they are nobly redeeming.

When completed, the chapel will accommodate about 1800 persons, and will be a neat, substantial, and durable building. The church and friends at Ocho Rios, who sadly need a more safe and commodious place of worship, than that in which they at present meet, which is fast going to decay, and for whom I would have begun a chapel long since, had I had the means at command; are cheerfully devoting a portion of the first fruits of freedom to this object; and though very many of them are compelled by their former owners to pay shamefully exorbitant rents for their cottages, or leave them and go they know not whither, yet they will, I think, raise a sum sufficient to warrant my commencing a plain substantial chapel for them, by the time I have finished the one at St. Ann's Bay.

At Coultart Grove I have observed the same order of services as in 1837, and on those Sabbaths when I am absent, public service is conducted by a black young man of promise—a deacon of the church at St. Ann's Bay, named Isaac Higgin, who also conducts the day and Sunday Schools at that station much to my satisfaction.

I was induced in May last, by the importunity of a few who cared for their souls, from the borders of Clarendon, within a mile of the centre of the island; and by their representations of the painfully benighted state of that district, to pay them a visit. I found their account alas too true. The whole district was totally destitute of the means of

grace—there being no place of worship or school nearer than Brother Clark's station, which is twelve miles distant, and almost inaccessible to them, owing to a lofty ridge of mountains, which runs between the two places.

The inhabitants, except a few who had occasionally attended Brother Taylor, at Old Harbour, a distance of thirty miles, appeared to be in a state of heathenish darkness. Ten acres of land were kindly offered as a donation by a gentleman favourable to our mission, of the name of Tabois; and a number of people offered to raise a shed at their own cost, if I would occasionally visit them.

I immediately accepted the offer—took possession of the land—preached on it under some trees the same morning, and, after the service, placed in the ground the first stick towards the intended erection. The people have since then raised a thatched shed, fifty feet by twenty-five, with which they must be content until funds can be collected to raise a more durable and comfortable building.

I spent two days with them the week before last, and preached in the shed each day, and though the services were held on their working days, as I could not well deprive my other and larger stations of a Sabbath, from three to four hundred persons were present.

The distance is so great, it being fully twenty-eight miles from hence, and the roads so bad, that it takes me about eight hours to reach it; so that it will not be in my power to visit it frequently. I have however sent an intelligent and pious member of the church at Coultart Grove, named Henry Beckford, to reside there and conduct public service three Sabbaths in each month, and also to attend a day school.

On the fourth Sabbath, the people from that quarter are to meet me at Coultart Grove; but to do this, the whole of them will have to walk sixteen miles, and many of them eighteen and twenty. But in the absence of more efficient aid, I can make no better arrangement for them. Oh, that you had funds to spare to send a laborious missionary to that destitute part of the island! He would have a range of more than twenty miles, many parts of which are densely populated, to preach the unsearchable riches of Christ, without entering upon another's labours, for the ground is uncultivated; or without seeming to interfere with the claims of any other denomination, for it is possessed by none. Far be it from me to under-rate the labours of such men as my friends Higgin and Beckford. They are, I believe, eminently pious and devoted to the service of God, and had they been favoured with a

tolerable education in early life, they would be all that I could wish them to be. As it is, they are in every sense of the term, native assistants, and are, I hope, doing much good; but until recently they were slaves. I purchased the freedom of J. Higgin in April last, but H. Beckford continued to wear the galling yoke until the 1st of August. They have not—could not be supposed to have, that learning and information, that knowledge of the Scriptures, and confidence in themselves, requisite to the sole and efficient management of a station, and they are situated too far from me to admit of my rendering them any very material aid in the prosecution of their studies.

Could I have kept them with me for a year or two, or sent them to some one better qualified to instruct them, the advantage to themselves and the stations would have been immense. I had however no alternative but to abandon the Clarendon station, and to deprive Coultart Grove of public worship three Sabbaths out of four, or to send them forth to do their best. That they do their best I feel perfectly confident, and that they are able to do so well, considering the few opportunities they have had of improving their minds, and the short space of time that has elapsed since they have been able to call their time their own, and have dared to think and act for themselves, reflects the highest credit on their diligence and perseverance. Each of them delivered an address at the Anniversary of our Auxiliary Missionary Society, which was held at St. Ann's Bay on the 6th ultimo., with much propriety and acceptance, and if they continue studious and humble, I shall have great cause to bless God for raising them up amongst us. I do not ask you to assist in their support, hoping to be able to accomplish this out of our school funds, and by collections in the churches; but if the Committee would present each with a copy of the Tract Society's Commentary, a Concordance, and any other suitable book, I should be thankful, as they greatly need them, and would be highly gratified with such a mark of your attention and favour. But my sheet is full, I will send the station accounts in the sheet which encloses this, and I am,

My dear sir,

Very sincerely and affectionately yours,

THOS. F. ABBOTT.

#### MANCHIONEAL.

From Mr. Kingdon, Dec. 13, 1838:—

"You will be glad to hear that the cornerstone of our new chapel has been laid. This interesting event took place last Tuesday evening, in the presence of a goodly number of labourers, and several of the neighbouring gentry; my excellent brother-in-law, Mr. Anderson, laying the stone. I was disappointed in not being able to procure the assistance of any of my brother missionaries, from various circumstances of distance, sickness, or pre-occupation. It will please you to learn, that means for meeting this formidable undertaking are becoming greater. Mr. Anderson is promised the proceeds of some lectures on Jamaica ornithology about to be delivered by Mr. Hill, Secretary to the Governor in the Special Justice Department; and Mr. Anderson intends to give us the sum which may be realized by one of his lectures on the ancient and modern state of Africa. These I take thankfully, as earnestness of the successive helps to be raised up for the completion of this very needful undertaking. And, though not aware of the reception which may be given to any solicitation of friends in England, I hope that we may receive freely what we cannot realize here. Nothing can be plainer than the structure about to be erected. Mr. Anderson has kindly engaged to get lithographed a sketch of the architect's plan of the chapel. I hope to be able to forward you a copy shortly.

(To be continued.)

#### DOMESTIC.

##### DOVER.

On Lord's Day, January the 13th, two sermons were preached by the Rev. Eustace Carey, at the Baptist Chapel, Pent Side, and on the following evening a large and respectable public meeting was held in the same place, Wm. Stace, Esq., junr, in the chair. The Rev. E. Carey, as the deputation from the Parent Society, Rev. W. Copley, of Eythorn, T. Anderson, Countess of Huntingdon's Connexion, P. Briscoe, of Folkestone, S. Lillycrop, &c., &c., addressed the meeting. The collections after these services amounted to £19 16s., and a considerable interest in favour of the operations of the Society, was excited, which we trust will be found after many days. S. L.

#### LIST OF FOREIGN LETTERS RECEIVED.

EAST INDIES.—Rev. James Thomas, Calcutta, (no date) Nov. 20, Jan. 4; John Lawrence, Digah, Oct. 16; Andrew Leslie, Mouhyr, Aug. 27, Sept. 23; W. Carey, Cutwa, Sept. 2; Henry Beddy, Patna, Nov. 9.

JAMAICA.—Rev. J. M. Phillippo, Spanish Town, Nov. 12, Dec. 28, another, no date, Jan. 8; Wm. Knubb, Falmouth, Nov. 6, 29, Dec. 10, another, no date, Jan. 4, 8; John Clarke, Jericho, Nov. 7, Dec.

26; John Hutchins, Savanna-la-Mar, Nov. 2; W. Dondy, Bechtephil, Nov. 5; Joshua Tinson, Kingston, Nov. 13, Jan. 2; John Kingdon, Mauchioneal, Nov. 6, Dec. 18, Jan. 8; John Clark, Brown's Town, Nov. 14, 17; B. B. Dexter, Stewart Town, Dec. 4, Jan. 3; D. Day, Annotta Bay, Dec. 10; S. Whitehorse, Kingston, Dec. 29; James Reid, Hayes, Savanna, Jan. 7; E. B. Lyon, Esq., Treluwnay, Jan. 4; T. P. Abbott, St. Ann's Bay, Jan. 3; H. C. Taylor, Old Harbour, Nov. 20.

BARBADA ISLANDS.—Rev. T. Leaver, Nassau, Nov. 9; Members of the church at Nassau, Nov. 5;—T. Applegate, at New York, Dec. 21.

HONDURAS.—Rev. A. Henderson, Belize, Sept. 22, 29, Oct. 25.

CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, from Feb. 15, to March 15, 1839, not including individual subscriptions :*

Maryport, Friends at, by Rev. Chas. Anderson . . . . .	2 11 6	Grundisburgh, by Rev. J. Eyles . . . . . 3 2 0 Bampton, by Rev. T. Thomas . . . . . 1 10 3 Twickenham, col. by Mrs. Litchfield . . . . . 1 7 0 Newtown, by Rev. Benjamin Price . . . . . 26 5 3 Hanston Mills, collected by Miss Foster . . . . . 4 11 0 Waltham Abbey, by Mr. Pugh . . . . . 1 12 10 Bridgnorth, by Rev. Thos. Morgan . . . . . 33 10 8 Bramley, by Mr. Cliff . . . . . 22 0 0
Loughton Missionary Association, by Rev. S. Brawn . . . . .	6 3 4	
Town Malling, by Rev. E. Carey . . . . .	13 8 3	
Bessell's Green, by do. . . . .	5 0 0	
Borough Green, by do. . . . .	3 13 8	
<hr/>		
	22 1 11	

DONATIONS.

Mrs. Lum, Bolton . . . . .	10 0 0
C. M. . . . .	50 0 0
Josiah Foster, Esq., Tottenham . . . . .	S. 1 0 0
Mr. J. L. Benham's Missionary Box . . . . .	5 0 0
Miss Spurden's do. . . . .	1 0 0
The Assistant Secretary's do. . . . .	1 0 0
"The Missionary Castle." . . . .	3 3 4
George Bennet, Esq., Hackney . . . . .	5 0 0
Miss Griffith, <i>Chelsea</i> , by Mr. Wm. Adeney . . . . .	50 0 0

*For Miscellaneous Objects.*

Mrs. Lum, Bolton, for Mr. Knibb's Schools . . . . .	5 0 0
Mr. Hutchins' do. . . . .	5 0 0
Mr. A. Saunders, Regent Street, for India . . . . .	10 0 0
Mrs. Bolton, Thorpe, for Mr. Knibb's Schools . . . . .	1 0 0
Mr. Burchell's do. . . . .	1 0 0

LEGACIES.

Samuel Jackson, Esq., late of Dorking (Executors, Messrs. Blyth Foster, and Saml. Jackson) . . . . .	45 0 0
Mrs. Sophia Penny, late of Mornington Place, Hampstead Road (Executors, J. H. Leckie, Esq., Henry Hogben, Esq., and John Penny, Esq.) . . . . .	450 0 0
Mr. W. Patient, late of Shute, near Warminster (Executors, Mr. J. P. Carrington, and Mr. William Gillett) . . . . .	10 19 0
Mrs. Elizabeth Dunn, late of Sowerby, near Thirsk (Executors, William Sinclair, Jun. Esq., and Rev. Abraham Pickles) . . . . . (duty free) . . . . .	50 0 0

TO CORRESPONDENTS.

Mr. W. H. Pearce returns his best thanks to the Young Ladies of Dr. Hoby's congregation, and to friends at Crayford, for their acceptable present of useful articles for sale on account of the Female Boarding School.

The thanks of the Committee are presented to Mrs. Hawtin and Mrs. Agates, Hammersmith, for sundry valuable and useful articles for Mr. Knibb's Schools, Falmouth; to Mrs. Trego, Plymouth, for a quantity of similar articles for Mr. Burchell, Montego Bay; to Rev. M. Saunders, Hawarth, for tracts for the Jamaica Schools; to friends of Blandford Street Chapel, per Rev. W. B. Bowes; to young friends at Stepney, by Mrs. Hewitt; and to friends at St. Albans, per Rev. W. Upton, for boxes of useful articles, in aid of Mr. Knibb's Schools. Thanks are also presented to an unknown Friend at Birmingham, for sundry valuable books for the formation of a library for the use of native preachers in Jamaica; to Mrs. Adams, of Homerton, for a box for Mrs. Penney, of Calcutta, and to an unknown Friend for a parcel for Mr. Penney.



# MISSIONARY HERALD.

CCLXV.

MAY, 1839.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London; or by any of the Ministers or Friends whose names are inserted in the Cover of the Annual Report.

## ANNUAL MEETINGS.

On Wednesday, May 1st, the Rev. THOMAS ROBERTS, of Bristol, will preach the Annual Sermon, for the Baptist Missionary Society, at Surrey Chapel, Blackfriars Road. Service to commence at half-past six.

On Thursday, May the 2nd, the Annual Meeting of the Society will be held at Finsbury Chapel, Moorfields. Chair to be taken by the Treasurer, W. B. GURNEY, Esq., at Eleven o'clock.

On Thursday evening, a Meeting for Prayer and Addresses, in reference to Missionary operations, will be held at New Park Street Chapel, in the Borough; to commence at half-past six.

## FOREIGN INTELLIGENCE.

### CALCUTTA.

On the very eve of publication, we have received a communication from Calcutta, dated 9th February, containing the very painful intelligence of the decease of our much respected friend and brother, Mr. Penney, who was removed by cholera, after about twelve hours' illness, on the 2nd of that month.

The preceding day was the anniversary of his birth, (when we believe he had completed his 47th year,) and also of his arrival in India; and a few friends were invited to dine with him on the occasion. He felt unwell at the table, and, as his illness did not yield to the remedies employed, medical aid was called in. It however soon appeared that he was suffering under the deadly disease we have mentioned, and that it was sent, thus suddenly, as the messenger to convey him to his heavenly home. He was attended, with affectionate assiduity, by the brethren Yates and Ellis, till he breathed his last. "He answered," says Mr. Ellis, "all the questions put to him: said that death had indeed come upon him unexpectedly, but that he was not afraid to die." 'I have,' he added, 'no fervent joy, but peace in the prospect of departure. I know in whom I have believed.' He said but little more than desiring the brethren to take care of his wife and children. At seven, his breathing became difficult, and his words scarcely audible. His pain had lessened a good deal, and death was evidently near, when about 8 A. M. he gasped heavily and breathed no more. His death was deeply felt, and numbers flocked to inquire, and could hardly believe that he was gone. At five in the evening, a great many friends being present, brother Thomas read and prayed, when we followed him to the grave, brother Yates giving an address at the interment. Nearly all the missionaries in Calcutta were present, and deep sorrow was on every countenance. I had been with him only a few hours before his sickness, and as to our own feelings they were those of the Psalmist, when he said, *I was dumb, and opened not my mouth, because thou didst it.*"

Thus, while two of the little band of our missionary brethren at Calcutta, have been compelled by long-continued illness to withdraw from the field for a season, a third has been taken away as with a stroke from his earthly labours, to an abode of never-ending peace and joy. How loudly do such events call upon us to *work, while it is called to duty.*

Mr. Penney had resided in Calcutta just twenty-two years, and had occupied a post of great usefulness, for which he was admirably adapted, as Superintendent of the Benevolent Institution. Great numbers of interesting youth have been indebted to him for instruction fitted to promote their temporal interests; and not a few, it is hoped, have derived, through his means, knowledge of the best and highest kind. But the active mind of our brother was not confined to this single sphere of exertion. He cheerfully bore part in the miscellaneous occupations which devolved on his missionary brethren; and our Quarterly Paper, published at the commencement of this month, contains an extract from a funeral sermon he had delivered in the Circular Road Chapel, on the decease of his friend Mrs. Yates. Little, probably, did those who heard it, imagine how soon the preacher was to follow!

Mr. Penney was twice married. His mourning widow was grand-daughter to the venerable Dr. Carey, being the eldest child of his son Felix. Three children of tender age, are left orphans by this removal. May the Judge of the whole earth prove himself, on this sorrowful occasion, the Husband of the widow, and the Father of the fatherless!

### AGRA.

The following account of the progress of missionary work at this station was lately received from Mr. WILLIAMS, the pastor of the church there, by one of the brethren in Calcutta. It bears date, Agra, 30th Oct., 1838.

"It is with much pleasure that I send you some information respecting the establishment and prosperity of the Redeemer's kingdom, which to all who love Christ and desire the salvation of immortal souls, must ever appear an object of the first magnitude and importance. I regret, however, that I cannot say all I could wish on that delightful subject; but still the little affords at least some room for gratitude and joy, and also great reason to hope that through the blessing of God, on the labours of his faithful servants, things will soon bear a much brighter aspect than at present. The good seed of the kingdom is constantly sown here both amongst the native and European population, though but thinly among the former, for want of more labourers. We have English preaching three times a week in the chapel, and once at the house of one of the brethren. The attendance at both places is very encouraging. During the past year the chapel has been enlarged, and is now a commodious place of worship; and I have baptized six persons, one of whom is a native, who previously gave ample proof of his being a subject of saving grace. Our regular attendants on public worship are at present from fifty to eighty, being much less than usual, in consequence of the recent departure of the European regiment from the station, which circumstance has also deprived us of twelve of our members. We have now but twenty-three members and eight communicants, but others are about to come forward and give themselves up to the Lord. We have Hindoostanee worship twice on the Sabbath morning, at my house.

Evening at Mr. Bowman's. I also regularly attend the native market, held twice a week, and other places occasionally, as opportunities occur, accompanied by a native Christian, who is an able and useful man, and is supported by one of the brethren. Mr. Greenway also continues his valuable and useful labours, both among the native and European population, as far as his calling will permit, during the year. Several parts of the Scriptures, together with a great number of tracts in the Oordoo and Hindoo languages, have been distributed. A few days ago, I went to Muttra, and visited the celebrated Ghaut, to which people from all parts of the country resort. After speaking to the spectators on the all-important subject of salvation, I distributed a good number of tracts, and several parts of the scripture: thus far the divine word, which is absolutely necessary to awaken and subdue obdurate sinners, to reduce the rebellious to a state of cheerful obedience, and to quicken and raise the dead to newness of life, has been disseminated. Muttra, I think, would be a good place for a missionary; it presents a very extensive field of labour. We have lately had four native inquirers, but were I to write very favorably respecting them, it might be premature; this much I can say, that they regularly attend the preaching of the gospel, so that they may hereafter, by the blessing of God, be brought to the knowledge of the truth. We have therefore, blessed be God, no reason to be discouraged. May the Lord pour out his Spirit upon his people every where, according to his gracious promise! May the cause of God and truth continue to go forward until peace shall extend her empire throughout the world, and men of every nation, kindred, and tongue, shall own the authority of Christ, and bow to the sceptre of his grace!

With Christian regards,  
I remain, yours truly,  
(signed) R. WILLIAMS."

## MONGHYR.

FROM MR. LESLIE TO MR. DYER, dated  
28th Sept., 1838.

My dear Mr. Dyer,

Through the tender mercy of a gracious God, I have once more been brought back from the mouth of the grave. I have had another severe attack of the jungle fever, which has left me sorely broken down. The first two Sabbaths after my seizure, the very worthy magistrate of this place conducted service in the chapel, by reading Burder's Village Sermons; after that, Brother Lawrence kindly came and took up my labours, both English and Hindoostanee. Next week he leaves, and is to be succeeded by Brother Beddy. The fever has indeed left me, but I am so reduced in strength, that I know not when I shall be able to preach again. As Mr. Moore has fully determined on not returning, Mr. Lawrence has resolved on permanently settling in Monghyr. There is ample work for two; for though I have for the last year sustained all myself, yet it has been rather too much; and I have not been able either to take a single missionary journey, or to go, with the exception of a few times, into the bazars to preach. The fever, too, always hanging about me, has kept me down. All press me to return, for a season, to England; but to this I am very reluctant; and the more so, as the two Peaces are now with you, and it would not look well to see so many of us at home at the same time. I have, however, determined, that if, during the next two months, the fever does not disappear, that I will come home—for what else can I do? But should it disappear, I will most cheerfully stay. I should wish that the Committee would sanction my coming home next year, if I live so long. The doctor says, that my constitution is fairly injured by the climate, and that I can never expect to be well without a change of climate and going to sea. You may rely on it that I will not come unless I see it to be the will of God; for what happiness would home afford me, if I were burdened with the consciousness of acting against His will?

## JERICHO.

Our excellent brother, Mr. CLARKE, it will be seen, is still in circumstances of much affliction. It is highly probable that we shall, ere long, see this faithful missionary in his native land. We re-

joice that Providence has kindly raised up the means of supplying the vacancy which an absence for a few months would occasion.

I am sorry that my sickness still presses hard upon me. At Mount Hermon I had a severe attack of fever and ague, which left me with an affected spleen, for which I am now wearing a mercurial plaster, since I have had two attacks of fever. Indeed the ague commences on the slightest agitation, or extra labour; and on Christmas Day it came on without any discernible cause at all. I am very weak, and dare not preach. The doctor forbids continuous speaking, and says if I do not recover something in three months or so, I must leave the island, and repair to England, to regain health. He is of opinion, that a general debility, rather than any particular complaint, is the matter with me, excepting the slight swelling of the spleen. I am seeking to be more and more resigned to the will of God, and pray chiefly that my Father, who so kindly corrects me, may sanctify to my soul all the afflictions He is pleased to send. I know I shall have no more than what are needful for me. My little daughter continues very ill; yet we hope she will recover. My dear wife continues well. Blessed be God for this great mercy. Mr. and Mrs. Merrick, Joseph, and his two sisters are all great helps and comforts to us. Mr. R. Merrick is a most diligent, plain, useful labourer. He does what he can without fear, and without conceit. Joseph Merrick increases in my estimation daily. He is very useful, and very acceptable among all the people; the two girls are diligently engaged in the schools, and the mother is a pious useful woman.

Should sickness drive me again from beloved Jamaica, I shall proceed to London, or Liverpool, with my wife and child, if the Lord will, and seek a resting place at Berwick, for the winter—work will be out of the question until the spring, when I hope, with God's blessing, I might do something in the Scottish and Northumbrian villages and towns, for the Society; and, by this means, might not be such a dead weight upon its funds. By the following Autumn, I hope, we might be able to return. My people are now trying to remove chapel debts; and if I am forced away from my loved work by sickness, I shall leave, I hope, with lighter loads upon me in this way, than I did when I went to America.

On the day before Christmas, we had an examination of the schools at this place. Mr. Wheeler was present and seemed much gratified. The children sat down to tea in the chapel, and parents and children seemed

alike pleased on the happy day. I hope it will have a good effect upon the school.

Jan. 7th. On the Christmas Day we had a public meeting, at which twelve of the members spoke. I shall get Mr. Merrick to copy the resolutions and speeches in my next, as the latter were very short. I think, however, they were all that could well be expected from a first meeting. The thing was quite new, and the speakers had not time to premeditate much. Near the conclusion, I took ague, and had to leave for a sick bed. About 300 sat down to dinner, and behaved, Mrs. Clarke informed me, with great decorum and quietness. The poorer and the young folks were remembered, and numbers of the children stood behind their parents, to be helped by them on the occasion. On the 31st of December, we examined the scholars at Mt. Hermon, and were much gratified with their progress in reading, &c. They too had their tea together, and a book was given to those who could read. On the New Year's Day, I intended to lay the stone of the New Chapel, but was prevented by rain and indisposition. On the 19th inst., we hope to lay the stones of both chapel and house. From 300 to 400 sat down here also to dinner, under a booth. It rained a little, but they did not mind it, and all seemed happy as possible on the occasion. Mrs. Clarke became very sick while we were at Mount Hermon, and as soon as the fever abated, we came to this place, where we had scarcely arrived when it came on again with increased severity, and continued until today, with but little abatement. The doctor thought her much better, and we hope she is again recovering. I have felt anxious to go to the association, but so little of excitement, or fatigue, or exposure to night air, upsets me, that I dare not go, although Brother Knibb kindly offered to send his chaise for me within fourteen miles of my residence. On Sabbath the 6th instant, we baptized at this place 167. I got Mr. R. Merrick to administer the ordinance for me. The crowd was immense, but all was very quietly and properly conducted. At chapel time I perceived that many hundreds could not approach the chapel near enough to hear the word of life. A booth made outside was filled, and every window and door crowded. Those at a distance finding they could not hear, sat down under the shades of trees. I felt my spirit stirred in me, and went out to attempt to preach, standing in the door of a small house at some distance. The house was immediately filled, and all around me—the people pressed to hear. I was soon reminded of my inability to keep up continuous speaking; and had to give a sermon of a quarter of an hour's length. My breast pained me much all the day after,

but I feel no further bad effects from my imprudence. I feel myself a useless cumber of the ground, but God has given me patience and resignation, and in His own time and way, I trust, He will turn to me again, and employ me in His vineyard to labour for the glory of His great name. I am praying to God for two more labourers to assist me in my work. Could I see two young men of piety, and promising parts, full of zeal for the glory of God, I should immediately take them under my roof for instruction. If any help is offered for such a purpose, by friends in England, I shall be glad to receive a little of it, as my expenses last year have been too great to allow much, to get me out of my pecuniary difficulties with chapel-building matters. And as soon as chapels are paid for, we may begin and enlarge, for the people that come cannot be accommodated at present with seats within hearing, much less within the walls of the chapel.

#### PORT MARIA.

Mr. Day, the much respected pastor of the churches at Port Maria and Oracabessa, has also been greatly afflicted. His last letter is dated from Ebenezer Cottage, near Annotta Bay, the residence of his kind friend, Mr. Barlow. He writes on Dec. 10.

MY DEAR BROTHER,— Before this reaches you, the intelligence of my dear partner's death will have arrived, and I doubt not your sympathies awakened in my behalf, and your prayers presented to the God of all grace for my consolation and support. Since that afflictive dispensation of divine providence, it has pleased God still further to try me by severe personal affliction. Two days after my dear wife's death, I was seized with an attack of bilious fever, from which I have never fully recovered, before I have been again thrown aside by repeated attacks of the same disorder. I am now gradually recovering from the fourth relapse of this kind, which in violence exceeded all the former ones. My strength has been so prostrated, that I have not been able to preach often since my first illness. I feel this to be the bitterest ingredient in my cup of sorrow, that I cannot go forth to scatter the seed of the kingdom, when the ground seems to be so well prepared for its reception, nor to feed the famishing multitudes, who hunger and thirst for the bread and water of life. I hope, however, before the time this reaches you, to be fully engaged in the important sphere of labour in which I am placed. Although my afflictions, both personal and relative, have been great, the hand of my God has been upon me for

good. I have found the truths which I delight to declare to others, the solace and stay of my own mind, when heart and flesh seemed to be about to fail. O that I may be the better qualified to administer to others the same comforts with which I have been comforted in the furnace of affliction!

The greater part of my time, since unable to labour in preaching the word, has been spent under the roof of Bro. Barlow, to whom I feel myself much indebted for his kind and assiduous attention to my weakness and my wants. My dear infant, too, which was left motherless at twelve days old, has found a kind mother in Mrs. Barlow, who has shown herself a mother indeed to the fullest extent. My children have been quite sick, but through mercy are now much better.

With regard to the state of the churches over which I am placed, they are gradually improving, although partially deprived of the ordinary means of grace. When they have no minister among them, one of the members reads a sermon, and in my absence from them they meet for prayer, for my restoration to health and the scene of my labours; I trust their prayers and those of many others, will soon be answered in my behalf.

The negroes in the parish of St. Mary's, are returning to their work, although not so readily as we could wish. We do our utmost to promote industry and good feeling between them and their employers. I hope to furnish you with a correct account of the churches, &c. under my care, at an early period.

#### SAVANNA LA MAR.

Our number for February contained intelligence of the severe illness of Mrs. HUTCHINS. Subsequent letters inform us that the fears entertained on her account have been verified, and that she entered into her heavenly rest on the morning of Thursday, 29th November.

In reference to this mournful event, Mr. Burchell writes thus, under date Dec. 11.

"For the last four months our house has been full of sickness, which, with my many other common and uncommon duties, has fully occupied my time. Our dear sister Hutchins was with us at this place for nearly five weeks, and finished her sufferings and her earthly career here on Thursday morning, the 29th of November. During the greater period of her prolonged affliction, she was privileged to enjoy the greatest support from her heavenly Father, and the most pleasing consolations from the

word of God. Sunday, the 25th of November, was a day of distressing conflict with her. I never witnessed a more painful or violent assault of the great Adversary of souls. Very early on Monday morning, a ray broke upon her soul, and she sent for me. I arose and went to her: spoke and prayed with her; the clouds now broke, and soon were they all scattered, and she was afterwards privileged to enjoy the brightest manifestations of the divine presence and favour; and her last day was, indeed, a holy and a happy day—composed, tranquil, confident in God. It was a privilege to be with her. She was sensible and happy to the last."

Mr. Knibb adds:—

"Her last words were—'Now unto Him who has kept me from falling, and is presenting me faultless before the presence of his glory with exceeding joy,—to the only wise God, my Saviour, be all honour and glory—Amen—Amen.'"

We rejoice that our bereaved brother, and the relatives of his beloved partner, have such 'strong consolation' to mitigate their sorrows. At the earnest request of Mr. Hutchins, his sister, Miss Martha Hutchins, has been sent out to Savanna la Mar, to take charge of his infant family.

#### KINGSTON.

From Mr. TINSON, Jan. 2, 1839.

I thank you and the Committee for your kind consideration of the case I sent home some months ago; but am sorry to inform you, that the gentleman who promised to build the chapel, &c. is dead! His name was Simon Taylor—the property is called Pleasant Hill. It is about twenty-two miles from Kingston, delightfully cool—surrounded by large coffee properties, and a great number of people, with no proper person to guide them, nearer than this. I had set my heart on getting a missionary amongst them, but for the present, God has ordered it otherwise, and we must be still. The property now belongs to a brother of the deceased, who is very rich, and a very kind master; but whether or not he will carry his brother's plans into effect, I am unable to say. I shall take the earliest opportunity of ascertaining, and will let you know.

I mentioned to you some time since, another station about eighteen miles from town, in another direction, quite in the interior. This is promising to do well. It has been chiefly supplied by one of the officers in our church at Hanover Street,

and I look forward to his becoming the pastor. He is a hard-working, zealous, intelligent man. We have a few members there, but no church formed as yet. A proprietor of an estate called Mount Atlas, has given a piece of land for the erection of a chapel and school-house. £150 sterling would enable us, with what the people can do, in money, labour, and materials, to put up a good house, which would answer the purpose of chapel and school. Of course we shall do nothing till the land be properly conveyed to the Society; this would have been done ere now, but I have really not had time to see to it; and the friend whom I have been sending to the people, and who would some weeks ago have taken the measurement and description of the land, has been near death. He is now convalescent. As soon as this matter is settled, you shall have a copy of the conveyance.

With the stations at Hanover Street and Yallahs, I am much encouraged and comforted. During the year we have added by baptism, seventy-four in Kingston, and seventy-one at Yallahs. We have had some things to try us rather severely, but these have sweetened the promises, and I hope strengthened our faith in them. We are now enjoying harmony and peace, and I trust there is an increasing desire to help in benevolent effort. Our schools are progressing encouragingly, and the people are striving to erect a good school-house in Hanover Street, or rather it is an enlargement of the old one, with a new roof over the whole. The expense will be about £300. We have not yet quite finished our buildings at Yallahs. These varied secular duties, and the superintendence of schools, begging, &c. &c. keep one in a constant ferment. But all this is necessary in the present state of society here. I hope we may be able to do with less help from home this year, than last; but you must not let us go yet—our anxieties are often great as to how we are to pay tradesmen, and schoolmasters, and meet our own necessary expenses."

#### SPANISH TOWN.

From Mr. PHILLIPPO, 8th of January.

"The Christmas holidays have just passed, and with them all alarm of insurrection again. No previous occasion of this kind has ever passed off so quietly and rationally. Our chapels have been crowded beyond all former example. Yesterday morning, I administered the ordinance of baptism to 185 persons, and afterwards the sacrament to full 1200 communicants. With those baptized on a previous Sabbath, I received into

the church yesterday 238 members. The occasion was a solemn and deeply interesting one. Among the 185 baptized, was one entire family of four sisters, young ladies of independent property, who have for years been teachers in our Sabbath school; and besides these, about ten other interesting young people, teachers and scholars in our Day and Sabbath Schools. The Lord is certainly doing great things for us. Though long in the midst of these scenes, I am often filled with wonder, as well as with admiration."

#### RIO BUENO.

From Mr. DEXTER, 3rd of January.

"We have had an interesting Christmas week. On the Sabbath before, I was at Stewart Town,—on Monday went to Rio Bueno,—preached there on Tuesday, and returned in the evening to Stewart Town, where I next morning baptized forty-four, preached, received the new members, and administered the Lord's supper. On the Saturday our new chapel in the mountains was opened. It is a stone building, measuring forty-eight feet by thirty-six, and with about £80 expense, will make a school room and chapel to seat from 500 to 600 persons. The school will be commenced there on Monday the 14th." This new station will be called Birmingham.

#### HOME PROCEEDINGS.

The following Circular, addressed to the kind friends who have been in the habit of receiving monthly parcels from the Mission House, is inserted for general information.

*Fen Court, April 15, 1839:*

My dear Sir,

I have now to state that the arrangements for publishing the Missionary Herald on the new and enlarged plan, notice of which has been already given, are completed, and that the new series is intended to commence on the 1st of June next.

The "Herald" will now consist of a whole sheet, or sixteen pages, embellished with a wood cut, stitched up in a cover, and to be sold at the low rate of one penny a number. The parcels will not be forwarded from Fen Court as heretofore, but from the publisher, Mr. Wightman, 24, Paternoster Row, to whom all orders should be addressed, through the medium of the country booksellers. Such orders as have been forwarded to Fen Court, will be handed over to Mr. Wightman; but as in many instances, the names of the country booksellers have not been mentioned, it is desirable, to prevent mistake and delay, that information

should be given to the publisher, both of the number of copies required, and the channel through which they are to be sent. As it is necessary to ascertain as early as possible what number should be struck off, it is requested that this information may be sent to Mr. Wightman, without delay.

The additional space will enable the Editor to meet the wishes of those friends, who may prefer that the particular items of contributions remitted, should appear at once in the Herald, instead of waiting for the Appendix to the Annual Report. Whenever, therefore, this mode of publishing the particulars of a remittance is desired, instead of reserving them, as formerly for the Report, the friends forwarding the money will be pleased to signify their wish, annexing a list of contributions, with the names plainly written, and it shall be complied with. To avoid confusion, it will be necessary that such particulars should be forwarded at the same time with the remittance.

The "Quarterly Papers" will be published and sent out gratuitously from Fen Court, as heretofore, each contributor of a penny a week or upwards being entitled to a copy.

It is hoped that the arrangement about to be carried into effect, will augment the interest felt in our missionary undertakings, as well as obviate many inconveniences, to which the former system was liable; and it is gratifying to know that it is hailed with warm approbation in every part of the kingdom. Much will depend, as to its success, on the kind interest taken on the subject by our ministering brethren, and other friends, who have the management of our numerous Auxiliary Societies; and I beg to request, dear Sir, your kind concurrence in endeavours to promote the circulation as far as your influence extends.

I am, my dear Sir,

Yours, very truly,

JOHN DYER.

### CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, from March 15, to April 15, 1839, not including individual subscriptions:*

Weymouth Auxiliary Society, by Rev. G. H. Davis.....	20 18 3	Ridgmount, by Mr. Brookes .....	3 15 0
Oxfordshire Auxiliary, by Mr. Bartlett, balance .....	9 17 10	Mersey, collected by Mrs. Rogers .....	1 2 0
Tottenham Ladies' Auxiliary, by Miss Dermer.....	49 9 2	Colchester Auxiliary, by Mr. Francis.....	48 6 1
Chepstow, Monthly Subs. by Mr. Slade .....	7 9 4	Wimborne, by Mr. Miell .....	4 5 7
Leeds Auxiliary, by Mr. Town .....	21 0 0	Dorchester, by Rev. C. Evans .....	2 8 10
Ebenezer Chapel, Shoreditch, Coll. 1838 .....	1 10 0	Hackney Auxiliary, balance .....	34 9 10
Southampton, by Rev. B. H. Draper .....	39 0 0	Ladies' Auxiliary .....	21 4 10
Beaulieu, by Rev. J. B. Burt .....	3 0 0	Portsmouth, &c., by Mr. George.....	18 11 4
Canterbury Auxiliary, by Mr. Flint.....	107 18 6	Shacklewell Auxiliary, by Mr. Aytou.....	25 0 0
Haddenham, &c., by Mr. Tyler.....	2 18 6	Shakespeare's Walk Auxiliary, by Rev. T. Moore .....	5 0 0
Camberwell Auxiliary Society, by Miss Guteridge.....	113 15 3	Plymouth, by Rev. S. Nicholson .....	23 15 8
Boxmoor, by Rev. F. W. Gotch .....	7 11 7	Romford, collected by Mr. Ward .....	1 5 0
Denbigh, by Mr. Davies .....	3 10 2	Totteridge and Whetstone Association, by J. Wood, Esq. ....	5 4 5
Misenden, by Rev. H. H. Dobney .....	15 0 0	Woolwich Auxiliary, by Rev. J. Cox .....	13 6 8
New Mill, by Mr. Grover .....	6 15 0	Collections, 1838 .....	8 4 2
Hadlow and Plaxtol, by Rev. E. Carey .....	14 13 0	Oswestry Auxiliary, by Mr. Jones.....	33 2 5
Liford Missionary Association, by Miss Rose .....	12 3 2	Watford Auxiliary, by Miss Smith .....	70 6 7
South London Auxiliary, by G. Kitson, Esq.....	47 17 10	Collection at Public Meeting .....	24 0 9
Amersham, by Mr. Statham .....	32 18 6	West Drayton, by Rev. W. Nash .....	5 0 0
St. Alban's, by Mrs. Leonard for Ceylon .....	5 5 0	Devonshire Square Auxiliary, by Mr. Davies, on account .....	60 0 0
Bow Auxiliary, by Rev. W. Norton .....	34 0 0	East Kent Auxiliary, by Mr. Parnell .....	6 5 0
West Kent Auxiliary, by Rev. W. Grosser.....	10 0 0	Aldborough, by Mr. Swindell .....	4 1 6
Edinburgh Auxiliary, by Mr. H. D. Dickie .....	43 3 11	Baptist Free School, by Mr. Kendrick .....	2 5 1
Dublin, by Mr. Parkes .....	17 12 9	Llangollen, by Rev. J. Pritchard.....	4 0 0
Kettering, by Mr. Gotch.....	10 18 0	Hitchin, by Rev. T. Griffin .....	31 2 6
Bewdley, by Rev. G. Brookes .....	3 5 0	Clapham Society, in aid of missions, by Mr. Phillips .....	15 0 0
North of England Auxiliary, by Rev. R. Pengilly .....	21 8 6	Luton, by Miss Daniel .....	2 5 0
Stapey, collected by Mr. S. Murch.....	6 0 0	Poole, by Rev. T. Bulgia .....	1 17 0
Crowfield, by Rev. J. Sprigg .....	4 4 0	Nantwich, Mr. and Mrs. Fergusson.....	5 0 0
Hammersmith Auxiliary, by S. Cadby, Esq.....	75 6 10	Brighton, by Mr. Savory.....	6 0 0
		Essex, by Mr. Evans .....	
		Waltham Abbey.....	6 4 10
		Bi-hop's Stortford .....	4 9 10
		Loughton .....	13 0 2
			23 14 10
		Blackley and Rishworth, by Rev. S. Whitewood .....	2 7 7

Perth Ladies' Association, by Mr. Thompson, for Female Education..	6 0 0	Huntingdon Society, by Mr. Paul, Treasurer.	
Wantage, by Mr. Cowie	12 0 0	St. Neot's	23 0 3
Wilts. and East Somerset Auxiliary.		Huntingdon	11 9 9
Laverton	7 12 4	Spaldwick	2 15 4
Bratton	37 16 6	Bythorn	3 0 0
	45 8 10	St. Ives	98 10 0
Hull and East Riding Auxiliary, by John Thornton, Esq.		Bluntisham	62 3 5
Hull	114 18 11	Somersham	4 0 0
Beverley	14 6 0	Ramsey	23 19 3
Burlington	28 4 0		229 7 9
Bishops Burton	7 17 9	Previously acknowledged	162 15 4
Skidby	1 5 0		66 12 5
	160 11 8		
Previously acknowledged	140 0 0		
	20 11 8		

## DONATIONS.

"A grateful heart"	1 0 0
H. Thompson, Esq., Framlingham	5 0 0
Mr. Knight, Limehouse	1 0 0
Mr. D. Dewar, Dunfermline	3 0 0
Friend at Monmouth, by Rev. T. Loader	4 4 0
Mr. Beeby's Missionary Box	0 12 0
Mr. W. Saunders, Horningsea	5 0 0
Mr. and Mrs. Rose, Ilford	2 0 0
Friend, by John Sheppard, Esq.	3 3 8
S. of	1 0 0
Gurst, James, Esq.	10 0 0

*For Special Objects.*

Frome—Friends by Miss Payne, annual contribution for a pupil at <i>Monghyr</i> , by the Rev. Geo. Parsons	5 0 0
Do. by Mrs. Coombs, for do., by do.	5 0 0
Camberwell—Mr. and Mrs. Thomas Gurney, second year's contribution for support and education of a youth, named William, at Chitpore	5 0 0
Do. for a girl, named Martha	4 0 0
Covertry—Pupils at Misses Franklin's School, for a Female pupil at Sibpur, to be called Mary Rebecca Franklin	4 0 0

*Towards discharge of the Society's Debt.*

Mr. R. Stephenson, <i>Edinburgh</i>	30 0 0
Mrs. Broadley Wilson	30 0 0
Rev. Thomas Finch, and Friends, <i>Harlow</i> and Vicinity	30 0 0
Anonymous, Bank Note, 13115	30 0 0
Mr. Richard Cartwright	30 0 0
Mrs. Gouldsmith, <i>Hackney</i>	10 0 0
Friend at Watford	10 10 0
Mrs. Rippon	5 0 0
Mr. Furner, <i>Lymington</i>	5 0 0
Rev. J. C. Norton, and Friends at <i>Langham</i>	12 0 0

## TO CORRESPONDENTS.

The Rev. T. F. Abbott returns his best thanks to the "Society for the support and encouragement of Sunday Schools," for a grant of school books; and to Mrs. Coultart and Friends for a box of useful articles for sale.

The thanks of the Committee are presented to Mrs. Brown, of Thrapstone, for a box of useful articles for Mrs. Clark, of Brown's Town; to Miss Redding, Hackney, for several years in numbers of the Missionary Register, and 3 vols. of Dr. Barrow's Sermons; and to Mrs. Parsons, Lavington, for 10 vols. of Magazines; to Mrs. Arthington, of Leeds, for a box for Mrs. W. H. Pearce; to Friends at New Park Street, for two parcels of books for Mr. Abbott's Assistants; to Mrs. Gibson and friends, Edinburgh, for a box for Mr. Knibb; to Mrs. Nichols, Collingham, for two chests of books for Mr. W. H. Pearce; and to some Friend or Friends unknown, for two parcels for Messrs. Knibb and Dexter.



THE

# MISSIONARY HERALD.

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Subscriptions and Donations in aid of the Funds 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., Camden-street; at the Baptist Mission-press, Calcutta, by the Rev. James Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, U. S., by W. Colgate, Esq.

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## FORTY-SEVENTH ANNIVERSARY SERVICES OF THE BAPTIST MISSIONARY SOCIETY.

In the Services of our recent Anniversary, the friends and supporters of the Mission have had renewed cause for devout thankfulness, not only on account of the general aspect of its increasing operations abroad, but also on account of the tone, and spirit, and number of its friends at home. God has been doing great things for us and by us, whereof we are indeed glad; and He has given us great pleasure, on this occasion, in reviewing the past history and present proceedings of our Society. "Not unto us, O Lord, not unto us, but unto thy name be all the praise, for thy mercy and thy truth's sake."

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On SABBATH, April 28,

Sermons were preached and collections made in most of the chapels of the Denomination in and around London. Those of the collections which may have been paid in at the time this article goes to press, will be found inserted in the List of Contributions given in our present Number. Our friends will be gratified by observing that the amount, generally speaking, is more than in former years.

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TUESDAY, April 30.

An open Committee was held at the Mission-house, which was attended by a greater number of ministering brethren from the country than we remember to have seen on any previous occasion of the kind. The meeting having been opened with prayer, by the Rev. William Brock, of Norwich, our venerable friend, James Lomax, Esq., of Nottingham, was called to the chair; and the Secretary proceeded, as usual, to read the principal minutes of the Committee since the last Anniversary.

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WEDNESDAY, May 1.

*Surrey Chapel.*

After singing, the Rev. John Jackson, of Bath, read the Scriptures, and engaged in prayer. The Rev. Thomas Roberts, of Bristol, preached an elaborate and valuable sermon, to a numerous and attentive auditory, from the 1st, 2nd, and 3rd verses of the 20th chapter of the Revelations. The Rev. John Hunt, of Union Chapel, Brixton-hill, closed with prayer. The collection amounted to *61l. 17s. 4d.*

## THE FORTY-SEVENTH ANNIVERSARY OF THE BAPTIST MISSIONARY SOCIETY,

Was held in Finsbury Chapel, on Thursday, May 2. The attendance was larger than we ever remember to have witnessed.

W. B. GURNEY, Esq., having taken the chair, the services were commenced by singing and prayer.

The CHAIRMAN then rose and said,—By the kind providence of God we are permitted to hold the Forty-seventh Anniversary of this Society. Those who formed it were strong in faith, or they would never have founded it on resources so small, or on a plan that contemplated the conversion of the world. The whole progress of the Society has been in faith; and I cannot help thinking that the history of this Society may furnish a lesson to those of the old-fashioned school who favoured the principle of accumulation. Its conductors, without ever having possessed a shilling of funded property, have entered doors as Providence successively opened them, feeling that while they were doing the Lord's work, he to whom belonged the silver and the gold would so influence the hearts of his servants that the expenses should be defrayed; and your attention this day will be directed to the successful issue of an attempt which was considered by some as chimerical, in the impoverished state of the Society's funds. I refer to the effort made to raise funds for sending out ten additional missionaries to India. You will hear to-day that a larger sum than was solicited has been obtained; and that the general funds, instead of being diminished, as was predicted, are increased 3,000*l.*: thus again exemplifying that which previous dispensations have shown us, that if we attempt great things in the strength of the Lord, he will second us; and that it is not by our efforts, but our stagnation arising from the weakness of our faith, our Society is endangered. Your attention will be directed to the other branches of our Mission; and oh! what an interest must the state and the members of our Western churches create! When our Mission was formed it was in a land of slaves; the missionary was the friend of the oppressed;—Christianity and slavery were found to be incompatible, and slavery has fallen, and now our 20,000 church members in that land have risen to the dignity of freemen. The Report will present the leading features of our various stations. You will learn that, notwithstanding the increase of the funds, there is still a deficiency; but, if we feel that the Lord is working with us, I have no fear that, with the additional agency to which the Report will allude, the necessary funds will be raised.

The Rev. JOHN DYER then read the Report. It stated that the dispensations of Divine Providence had continued to retard that increase of agency at Calcutta which the varied and extending operations in progress in and around that city so much required. The translation of the Scriptures into various languages was steadily

advancing. The labours of the missionaries in other parts of the East Indies had been greatly blessed. The schools were well attended. The Committee had the satisfaction of reporting continued progress in the Ceylon Mission. From the West Indies, the usual annual return from the respective churches, made to the recent Association, showed that, amidst all the scenes of secular excitement which had recently occurred, the work of God continued to advance in a very encouraging degree. A net increase of 2,617 had taken place in the number of members, which was now 21,337. The inquirers were scarcely less numerous, amounting to 20,919. A large increase was also reported in the number of pupils receiving instruction in the schools in connexion with the Mission. The day-schools contained 5,413, the evening schools 577, and 10,127 were taught on the Sabbath, making a total of 16,117, being 5,214 beyond the number last reported. As a further proof of the rapid growth of those habits and feelings which, under God, were the best security for the social welfare of a community, it might be added that the missionaries had solemnised 1,942 marriages during the last year. Since the last Annual Meeting four missionaries had embarked for the East. To the West Indies none had been sent; but it was hoped that reinforcements would be speedily furnished to Jamaica, New Providence, and Honduras. The appeal by Mr. W. H. Pearce for the means of engaging and sending out ten additional missionaries had been favoured with complete success. The receipts applicable to the general purposes of the Mission, which formed the true criterion of its financial progress, had been 16,223*l.* 10*s.* 11*d.*, being an advance of about 4,000*l.* on the amount reported at the last Anniversary. If to this sum were added what has been received for translations, schools, and other minor objects, including contributions for sending new missionaries to India, and towards the removal of the debt, it would form an aggregate of 22,411*l.* 4*s.* 6*d.*, an amount considerably beyond the income of any previous year. At the commencement of the year the Society was burdened with a debt of nearly 4,000*l.*; that amount was subsequently lessened by donations for that special purpose, amounting to 2,673*l.* There were also bills accepted from abroad, which, when due, would absorb nearly 3,000*l.* of the resources of the new year.

The Rev. C. ANDERSON, of Edinburgh, rose to move,

“That the Report be adopted; and that, while this Meeting bows with submission to the dispen-

nations of Providence. In removing valuable missionaries from the scene of their labours, it rejoices in the continued proofs of his care and kindness."

When casting an eye over the world at large, the nations were seen to be groaning under the burdens of different systems of error and superstition, though while listening to the sermon delivered last evening, the mind was cheered by the prospect of that glorious period when there should be but one Lord over all the earth, and his name one. The prospect was indeed most animating, but much remained to be done, before it could be realised. In dealing however with all false systems, it appears to be of essential moment to distinguish between the systems themselves and their adherents. The system must be hated, while it is incumbent upon us to pity and pray for its victims. One of these, Mohammedanism, was described last night as being politically on the wane, and so it certainly was. But the votaries of that system had been too much overlooked or neglected by all sections of the Christian church. In the minds of many there seemed to be, in relation to these people, a feeling amounting almost to despair. Mohammedans, as such, have been long vilified, or treated with cold indifference, as almost unconvertible subjects. The feeling has been very similar to that which has been long indulged towards the poor, long scattered Jews. With regard to Ishmael it is true, "his hand was against every man and every man's hand was against him," but it was well for his posterity that Abraham had interceded with God—"Oh that Ishmael," said he, "might live before thee;" and what was the reply? God said, "I have heard thee concerning Ishmael." The seed of the promise indeed was to be found in Isaac, but still Ishmael was to be remembered, sooner or later, before God. Twelve princes were to spring from him, and these became twelve tribes, as did the sons of Jacob. He was to become a great nation, and he did. The Mohammedan tribes fought with each other as did Israel and Judah; but Kedar and Nebaioth remained as true to their false faith, as did Judah and Benjamin to the truth of God. And it is a remarkable circumstance that as the Messiah sprang out of Judah, so the false prophet rose out of Kedar or Nebaioth. Mohammed, therefore, becoming the head of a great nation under the overruling hand of God, was not without his influence, for his armies bursting into Europe as well as Asia, he and his successors became the great image-breakers in the world. This singular and widely scattered people are at this moment in a most interesting position as to opinion. It is well known that they are divided into two great parties, but under each of these divisions there are various sects. One sect professes at least to believe or allow that Jesus is God. Another professes to believe that Mohammed himself will be judged by Jesus Christ, saying, that as Christ is appointed to be the universal judge, therefore Mohammed must stand before him. These were points of entrance which every Christian might well

ponder, as there was a peculiar mode of approach to every people, whether the Hindoo, Chinese, or Mohammedan. He had heard it said, indeed, even by Missionaries, that the Mohammedans were so bad or so sunk in lust and vice, that it was in vain to make any effort in their behalf. But never let us forget what God replied to Abraham—"I have heard thee," a mode of expression similar to that which he employed in answer to Solomon after the dedication of the temple, by which, in one moment, all the petitions of Solomon were turned into promises. He trusted that there would be a response to the address of the chairman as to enlarging the Mission, and that the period was not far distant when the Society would have the means of establishing a Mission to the disciples of the false prophet. Before sitting down, he would merely glance at two great fundamental truths with which he was desirous to have his own mind more and more impressed. The first was the universal triumph of pure and undefiled religion. Certainly the period was approaching when songs of "glory to the righteous one" would be heard from the ends of the earth, and when every nation would worship him from its place, even all the isles of the heathen; but he was afraid we were not sufficiently impressed with the glory and the certainty of this prospect; and but too many were content to leave their children to believe in it literally. Now what can such persons say respecting the faith of Abraham, distinguished as it was for disinterestedness as well as extent? He could see nothing in his day to warrant or encourage his belief; yet he believed according to that which was spoken, "so shall thy seed be." Nor when Christianity becomes universal will it resemble that of the present day; for never will it arrive at its greatest purity till it has reached its greatest extent. It was the interest therefore, as well as the duty of Christians, to strain after the propagation of their common faith—this was the path leading to incense and a pure offering being offered in every place under heaven. This very Mission owed almost every thing to such an idea. It swelled the bosom of its early founders. He might go over them all, but time admitted of reference to one only, and this should be Andrew Fuller. On one occasion when about to visit London at the time of the renewal of the East India Charter, I recollect his saying something to this effect—"Well, I must go up and wait upon our great men once more. No doubt, our Redeemer was 'born in a stable, and there was no room for him in the inn,' and perhaps some of them imagine his cause will always be small and despised—but he will one day be the 'Head of the heathen' as well as 'the Prince of the kings of the earth.'" Riding in company with him one day on the heights of Yorkshire, the same idea burst from him, when quoting that passage, "I will make thee to ride on the high places of the earth, and feed thee with the heritage of Jacob my chosen." The subject indeed was one by which his mind was animated to his dying day. Another point to

which he (Mr. A.) was anxious to allude was that of the pouring down of the Holy Spirit from on high. It was by the preaching of the Gospel that the world was to be evangelised. This was the sovereign appointment of God our Saviour, while the sword of the Spirit could be wielded only by the arm of conscious weakness. He had frequently thought that Peter must have been but little aware of the import of the Saviour's remarkable words, "Ye shall receive power when the Holy Spirit is come upon you." The day arrived, and by a single expression 3,000 souls, first wounded by his preaching, were instantly healed. Oh! the rich and condescending grace of the Divine Spirit. The man who had acted as a coward and worse, was employed—nay, the tongue, that guilty tongue, with which he denied his holy Master, was the instrument. Nor was this all the effect produced—we labour for years to form the manners of Christians—but the entire multitude there, were of one heart and of one soul, neither said any of them that aught of the things he possessed was his own, and, in short, "great grace was upon them all." Reference had been made to the pecuniary affairs of the Society. There appeared to him a method by which abundance might be obtained, and in such a way that it would scarcely be known from whence it came, at least the individuals would not be known. It had long appeared to him that far more regard should be paid to that secrecy of which the Saviour spake, and with such solemnity. In the word of God, though aiding this cause was not to be denominated "almsgiving," what was there said respecting secrecy, was of extensive application. "Otherwise," said the Redeemer, "ye have no reward of your Father who is in heaven." Let then one, two, or three of our churches make a collection of 300*l.* or 400*l.*, which they are well able to do, and let there be no boasting when this is done; these handed to your treasurer, would appear of course in a single line, as congregational collections; and though nothing be said by any one, the example set must, ere long, rouse other churches to exertion; much valuable time as well as unnecessary labour would thus be saved, and the cause of God be supported in that mode which God specially approves. Nor let any one imagine that this will never be done. It is done already. He knew of one congregation that raised 400*l.* annually for Missionary purposes; another as much as 800*l.*; and a third had actually collected as much as 2,400*l.* last year. These were Presbyterian brethren. Then let us go and do likewise. He would not think that he had lived in vain could he only see our own churches coming forward, and devoting their energies to the cause of God, and acting fully up to their professed principles.

The Rev. T. ROBERTS, of Bristol, in seconding the motion, said, he was free to confess that he never addressed a public assembly with such mingled feelings of regret and satisfaction as he experienced on the present occasion. Differing as he did in opinion on the Serampore question from

many of the most distinguished members of the committee, he had for several years been prevented from taking any part in the proceedings of this Society; but notwithstanding that difference and that painful separation, he could truly say, that he had ever entertained the most cordial respect, and had ever endeavoured to cultivate the most sincere regard for his brethren, from whom he had unfortunately, though conscientiously, been compelled to differ. The pleasure he felt at thus being introduced to the Society was only equalled by the regret he had experienced at being so long away. He thanked the committee for having placed him in a situation by which he was enabled to shake hands with the chairman, as president of that meeting, and treasurer of the Society, over a sepulchre which they had mutually dug, and in which he hoped that all their differences would be entombed that day. Ceused—doubly censured—be the man who from that time should ever, by any means, in any form, from any motive, or on any occasion, attempt to effect their resurrection. Although Christians were sometimes unhappily divided among themselves in the face of imperative obligation to mutual forbearance, yet he thought that little could be said for the Christianity of that man who was so little attached to Christian union as to hesitate to embrace every opportunity for promoting it. If any one community in the religious world was bound by the consistency of its profession to maintain unity to a greater extent than another, it was a Society formed for the propagation of the Gospel in the heathen world; its object was to unite man to man in common hope—to mould all nations of the earth into one family, and that family into one heart. At the dedication of the Temple, when the king was upon his throne, when the priests were at their respective stations, when the Levites were engaged in worship with their vocal and instrumental music, when the ten thousands of Israel were prostrate in the presence of God, when that service was at the height of its delighted harmony, then did the glory of God burst forth and fill the house of the Lord. The dispensation of the Spirit commenced with unity; the disciples were all, with one accord, in one place. Looking around him on the platform, he could not but feel most sensibly the absence of the many, the grave, but happy faces of so many of his reverend fathers and brothers with whom he had been so long associated in promoting the interests of this Society—Ryland, Birt, Kinghorn, Ivimey, and many valued coadjutors besides—and though mentioned last, not the least in importance, the excellent and liberal Broadley Wilson, had retired from the annual assemblies for ever. No—he must be allowed to correct himself—they had not retired from these assemblies, but only from their seat. They were with them to-day in recollection and in spirit. Cherished be the delightful thought, that the work of spreading the Gospel among the heathen whilst in this world, occupied a large share of their affections now. Encompassed with these

spirits of their brethren, and a cloud of witnesses besides, let his friends around him persevere in the great work of spreading the Gospel both at home and abroad, not merely as though they were conscious of the interest those departed worthies felt in the success of their labours, but as if they heard them addressing them *viva voce*, "Abound in the work of the Lord." Those men were now united with those from whom they differed upon earth—they now perfectly understood each other, and were of one mind. Heaven was the place to settle all disputes and to unite all hearts. If any thing at that moment could add to the pleasure which they were feeling before the throne of God, it would be a consciousness of the harmony of this Society to which they once belonged, as being a counterpart of that union in which themselves existed in heaven. Did he say the Society to which they once belonged? He had spoken unadvisedly—death could not destroy connexions formed beneath the shade of the Cross, and cemented by the blood of the Redeemer. Whenever those whom he was addressing arrived at the shores of Jordan, he prayed that the ark of the covenant which separated the waves before the camp of Israel might unite them with those who had gone over before, in the mutual participation of an undefiled and incorruptible inheritance before the throne of God, and in his unveiled presence for evermore. What a chasm did the lapse of a few years make in society—what mutations were accomplished by the hand of death! Such providences spake aloud to those who remained, to those who had still the opportunity of attempting to save mankind; but more especially did these providences address those whose heads were covered by the blossoms of the grave. At the momentous period of dissolution, there was no one object on the face of the earth which would afford them more satisfaction than the recollection that they had contributed of their property, and devoted a portion of their time to the great work of saving men, and of restoring a revolted world to its righteous and its gracious Governor. Compared with those peaceful impressions all worldly glory failed. At that momentous period the heart would be animated and cheered with the expectation of hearing from the lip of its Lord and Master, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Their worldly concerns became criminal where they would neither allow leisure nor inclination to promote the eternal salvation of their fellowmen. Then it was that self-love degenerated into selfishness. Such a degraded being was deaf to the groans of the creation by which he was surrounded. If he were rich and covetous, and the light of benevolence were extinguished within him, the most unpleasant feelings arose in his mind when any appeal was made to his charity. Deaf to the voice of compassion, incapable of feeling its finest impulses, if at any time any thing could be wrung from him, how little was the amount bestowed! Mysterious indeed was that Providence which bestowed the power,

without the will to do good. The bay tree was green and flourishing, but its existence was of short duration; or like some barren mountain conspicuous indeed, but only burdening the earth with its weight, and chilling it with its shadow. If at any time such men, like the priest of old, stumbled over a spectacle of woe, like their brother the Levite, they hastened over the other side of the way. Listening to the Report which had been read, he could not but feel regret at hearing that the amount of their annual income was so small compared with that of other denominations. The Methodists during the past year had received upwards of 80,000*l.* independent of the splendid sum of 200,000*l.* which had been recently raised at the Centenary. The Church Missionary Society had received upwards of 70,000*l.*, the London Missionary Society was very little inferior to that; and although he was free to confess that for an obvious reason the Baptist Missionary Society could not expect their yearly income to equal those he had mentioned; nevertheless, he thought it ought to bear some fair proportion to them. What could be the cause of so great a disparity in their funds? It never could arise from any general idea of the intility of Baptist Missionaries—that was impossible. This Society was among the earliest that sent the Gospel from this country to heathen lands. The first letters received from Dr. Carey and Mr. Thomas, after their arrival in India, were communicated to Dr. Ryland, Dr. Bogue, and Mr. Steven, who were then supplying the Tabernacle at Bristol. They immediately repaired to London to consider the duty of sending the Gospel to the heathen world, and from that circumstance the London Missionary Society arose. Since the commencement of the Baptist Missionary Society, they had been able to produce, through the aid of their Missionaries, as many oriental translations of the Scriptures as would meet the moral exigencies of nearly 100 millions of the heathen. Their Missionaries might be driven from their stations, but the Word of God by them deposited would abide for ever. That extensively-scattered and deeply-rooted seed would grow and thrive, smothering the pages of the Koran, and withering the Shastres of the Hindoo. The Baptist Missionaries, by presenting these translations to the Christian world, had prepared the way for the Missionaries of all other Societies. In addition to that, they had given them grammars, vocabularies, dictionaries, and lexicons, by which they could acquire a knowledge of the languages of distant nations, and thus enter on the field of labour prepared to cultivate it with greater efficiency, and in a shorter time, than if they had not been favoured with such means. The stations of this Society were scattered over the continent of India, and by its instrumentality thousands of children were brought under the influence of evangelical instruction. Christianity was thus growing with their growth. But if they turned their attention from the East to the West, what a prospect was there presented

to their view! Thousands of the sable-coloured population had received the word of life, and the Missions were in a state of unexampled prosperity. These things had been urged on the Christian world again and again, accompanied with the most affecting appeals for the want of money; but at this very time the annual income did not exceed one-fourth of the sum received by the other denominations to which he had just alluded. Was it possible that that small return arose from the criminal indifference of the denomination towards the salvation of the heathen? He greatly feared that, to a certain degree, that was the case. Let them beware of lukewarmness in the Saviour's cause, lest they exposed themselves to the treatment of those who were neither cold nor hot. The saints on earth possessed but one privilege more than the saints in heaven: the opportunity of spreading the Gospel among the children of men. It was that very circumstance which divided Apostolic inclination between heaven and earth. This Society had its trials as well as its triumphs. He was surprised to hear that the Committee of a certain Society had withdrawn their munificent donations in aid of the Baptist translations of the Scriptures in the heathen world. He could remember the time when that Committee coveted the literary toil of the Missionaries of this Society. "They have," said the reverend gentleman, "withdrawn their liberality—be it so—their money is in their pockets, and our consciences are in their right places. That Society could never have accurately known us, or they never would have supposed that they could purchase our principles. That must be our apology for them, or their apology for themselves. They withdrew their liberality, the tidings fled to America; like an electric shock it roused the energies of our transatlantic brethren, and we have received from them recently double the sum." The Society's Missionaries in the West Indies had been charged, and shamefully charged, with being the cause of the negroes' refusal to work upon the estates. But from whom did that cry proceed? Did it come from Lords Mulgrave, Sligo, or Sir Lionel Smith, all governors of Jamaica? On the contrary, they had borne honourable testimony to the Baptist missionaries. From whom, then, did it come? From the very men who, not long ago, sought the lives of their missionaries by charging them with being the authors of insurrection—from the advocates of slavery—from the foes of justice and humanity—from the friends of cruelty and oppression. Was their testimony to be received against ministers of religion whose whole lives attested their Christian principles? The plain matter of fact was, that the planters thought that after the negroes were emancipated, they could cause them to work on their estates for little or nothing: but in that they were mistaken. The planters, by censuring the missionaries, proved that they still clung to injustice and inhumanity as strongly as ever. What was the reason of the negroes' refusal to work? Did they ask for exorbitant

wages? No: a shilling a day was all they demanded for frying in a West India field. One shilling a day was thought exorbitant by these colossuses of liberality. There was not a pastor of a church upon that platform who, if any of his flock came to him, and asked for his best advice, would not willingly give it. That was all that the Baptist missionary had done. He was aware that some of the remarks he was then making were liable to be inserted in a Bristol paper in the West India interest, whose editor ought to possess letters patent for misrepresentation. He was aware that he (Mr. R.) had lost his character long ago with that paper, but he hoped never, never to be able to retrieve it. He was acquainted with many West India proprietors residing in this country—excellent men, who he was sure would act differently if they knew what they were doing; but the fact was, they were hoodwinked by the false representations of their attorneys and overseers. Those proprietors who had given the equitable wages demanded had declared that their estates had never done better than during the past year; and some who early calculated, through the gloomy prospect before them, that they should be compelled to sell their estates, were now contemplating the purchase of others. One gentleman, who owned an estate, said to one of his negroes (who was a carpenter, and a good tradesman) at the period of emancipation, "Well, you are now a freeman—are you disposed to continue on the estate?"—"Oh ess, massa, glad to continue wid you." "Well, then," said his master, "the only thing we have to talk about is terms?"—"Oh no, massa, no 'kasion we talk 'bout terms: you know you used to let me out to work for orders—you only give me what dem paid you, and me be satisfied." And there the conversation ended. With all the trials which the Society had endured, there was great room for thankfulness; and he had sometimes thought that the history of the Baptist Missionary Society would not only be an interesting but a very useful work. It would serve to preserve the memory of men whose names deserved to be had in everlasting remembrance. It would present the Society to the observation of posterity as the oak of the forest whose head had been dissevered by the blast of the hurricane, and the wreck of whose branches had been strewed around, but whose mighty trunk remained unshaken in the earth, and whose head still defied the fury of the elements and the rage of the storm. He trusted that the Society would continue its exertions until the world and the world's population bowed to the everlasting triumphs of sovereign mercy.

The resolution was put and agreed to.

The Rev. WILLIAM BROCK, of Norwich, on rising to move the next resolution, said that they all knew that there were some laws which were more honoured in the breach than in the observance; and the law laid down at the commencement of the meeting was one of them. He was exceedingly glad that the last speaker had not observed that law, for the latter part of

his speech was just what ought to be delivered on the resolution he (Mr. B.) held in his hand. The editor of the newspaper referred to by Mr. Roberts was not the only man in Bristol who could embellish things; for not only did Mr. R. offer all that could be said on the resolution intrusted to him (Mr. B.), but he also gave them the embellishments into the bargain. The resolution was—

“That this meeting especially recognises the goodness of God, in accomplishing the final termination of colonial bondage; and trusts that this auspicious event may be regarded as an earnest of the removal of all other impediments to the progress of scriptural truth throughout the world, and of the copious effusion of the Holy Spirit, to give efficiency to the instrumentality employed.”

He begged to suggest a trifling alteration in the resolution: he apprehended it was not quite true that “colonial bondage had been finally terminated;” and, therefore, he proposed that the words “negro slavery in the West Indies” should be substituted. That would be strictly true; and, with that alteration, he submitted the resolution. It did become them to recognise the hand of God in that which had been accomplished. It was too much to have been done apart from the power and mercy which belonged to the Almighty; there had been prejudices removed, and obstacles taken out of the way, for which, he was sure, they were indebted to God alone. Those who had marked the progress of the emancipation must recollect, at that moment, certain circumstances corroboratory of that remark. For example, who could remember the manner in which their missionaries were treated some years ago, and not feel the truth of what he said? They had been arrested, and their bureaux and desks ransacked, in order to find evidence against them; and he would like to ask if any man there would like his desk ransacked in any matter as to which he might be accused? Such a proceeding was perfectly in keeping with other parts of the conduct, and discovered the *animus* of the accusers of the missionaries; and it could be attributed to nothing but the providence of God that there was nothing found, on which even Jamaica prejudice could lay hold. He had it from Mr. Buxton that, when they had appointed that memorable committee, he felt at a loss to know where he could go for evidence to maintain his position; and then again, by God’s interposition, he was furnished with what he desired. He could mention another circumstance. A gentleman had published a pamphlet on the subject—he could not recollect his name, but it began with a W;—this person called upon Mr. Buxton one morning at breakfast; he was so teased at the time, that he told him he could not attend to him; but, after the man went away, his daughter remarked that he seemed to have something new; the man was called back, and the pamphlet was the result of communications obtained from him. He need not multiply instances of God’s interposition in their favour: they could see that He had been, and still would be upon their side, and therefore they would not fear what man could do. When they

considered the efforts made in Jamaica to excite the negroes to rebellion, it furnished matter of great rejoicing that no insurrection had taken place. Why, the British peasantry would not have submitted to one-half of the oppressions under which the negroes had quietly suffered. He (Mr. B.) would not for one. It was, indeed, a great blessing to see peace prevailing where anarchy was desired; and prosperity abiding, notwithstanding all the wicked plots of their enemies: let them recognise in that the goodness of God. The termination of slavery in the West Indies proved what moral power could effect. The Government had been against them, the Parliament against them, Jamaica against them, but they had been victorious. There was a battle soon to be fought again about the West Indies, and it seemed it would be a desperate conflict. Unhappily even that great question of philanthropy was to be made a party question. But they would not permit vile partisans to come and obstruct the great motion to be submitted to the House of Commons for carrying out the emancipation of the negroes. If the ministry went out, perhaps they might, they would bring them back again, and would rejoice in doing so on such a question as that: and they knew what they could do when their religion was stirred up within them, and when they were resolved to have no denial, in seeking the happiness of man. There was another point, and it illustrated what Christianity could do indirectly; for, as Robert Hall beautifully said, “there were blessings which Religion scatters by the way on her march to immortality.” Who would have heard of the horrors of slavery had it not been for that Mission? And whilst the oppressors of the negroes had been constant in the expression of their belief that the negroes were an inferior race of beings—mere goods and chattels—marketable commodities—whilst British nobles and senators, vile, degenerate sons of England, had bought and sold the bones and flesh of their black brethren, it had been the Baptist missionaries who first made it known that the negroes could think and feel as rational beings. When their missionaries went out to Jamaica there was the old red dragon, horrible and misshapen—

“ (If shape it might be called, that shape had none,  
Distinguishable in member, joint, or limb;  
Or substance might be called, that shadow seemed,  
For each seemed either;) black it stood as night,  
Fierce as ten furies, terrible as hell,  
And shook a dreadful dart.”

But they waged war against him, and, like the youthful David, with the divinely-appointed missile they brought him down. And what they had effected in Jamaica was a model and encouragement for others. America could now see what a Christian people could do in knocking off the fetters of the slave, and she had now no cloak for her sin. She now saw the negroes standing free men, peaceful, happy, industrious, asking boldly, “Who made you lords over us?” America was forced to see all this,

but she contemplated it in a similar spirit to that in which Satan beheld the sun, and said,

"To thee I call,  
But with no friendly voice, and add thy name,  
O Sun! to tell thee how I hate thy beams  
That bring to my remembrance from what state  
I fell."

America hates to hear the voice of freedom, as it comes wafted on the breeze from the islands of the West. The slaveholders said that the apostle Paul was against the Abolitionists. He almost wondered that the spirit of the apostle did not come back again to give the lie to such a calumny,—that it did not spring into visible existence, and address the libeller thus: "I, Paul, advocate slavery! I who said, 'Owe no man any thing;—' Whatsoever ye would that men should do unto you, do ye even so unto them!" And then, with deeply indignant mien, he would add, "Thou shalt not bear false witness against thy neighbour."

The Rev. CHARLES J. MIDDLEDITCH, of Frome, seconded the resolution. He began his speech by referring to the mention in the Report of the death of several of their missionaries. It was their duty to be resigned to all the dispensations of Providence. They were in the habit of praying that God would send more labourers into his vineyard, and they were not only to offer their thanksgivings for receiving an answer to their prayers, but also to be prepared to sing the requiem of the dead who rested from their labours, and whose works followed them. He had read of a Theban general, who was mortally wounded at the battle of Leuctra: in the hour of his dying agonies he anxiously inquired, "Is my shield safe—is Thebes victorious?" His shield was presented to him, and he was informed of the defeat of the Spartans. "Then," said he, "my death is a glorious departure: tell me not I am childless—Leuctra and Marathon, the scenes of my triumphs, are my immortal children." He won the victory, but he could not share in the honours of the triumphant banquet. Let them remember that their friends who had fallen would live for ever in the full enjoyment of that blessed promise, "Be ye faithful unto death, and I will give unto you a crown of life." Mr. M. then referred to the manner in which colonial affairs had been generally managed, and remarked that it seemed as if the exercise of power there was necessarily attended by cruelty and oppression. The history of the colonies of Britain was written in letters of blood. Let them turn to America: where were the numerous hordes, he would ask, who by long possession, and the exercise of the pursuits of agriculture or of hunting, had acquired a title to the land which they inhabited? They had almost ceased to be, so that out of 10,000 or 12,000 only a few hundreds remained. Then let them think of the West India Islands,—where were their native inhabitants? The lust of power and pride of dominion had there exterminated a noble race of beings,—a race of beings fitted by their physical and moral powers to adorn the nature of which they partook, all

swept from their native land. What was the cause of that tendency to oppression and tyranny in the exercise of government? When they considered the character of the men to whom the government of the colonies had been generally intrusted, they would be perhaps able to answer to the question. Men had been commonly chosen, not because they were fitted for the important trust, but because their titled poverty needed some office by which to replenish its exhausted coffers. True, they had had a Sligo, a Mulgrave, a Sir Lionel Smith, and they rejoiced in them; and if the Government had no other claim upon their regards, their having given such men to take care of the interests of justice and humanity, entitled them to no small share of esteem. He fully approved the alteration in the resolution proposed by the gentleman who had moved it. There was no question as to the ultimate, final termination of colonial slavery, but something still remained to be done; and if England did not arouse and gird herself for the work, the fetters of the slaves still in bondage would be riveted for a long period to come. But England would persevere, and ere long slavery would be entirely abolished. The last speaker had well said, that all was to be attributed to the goodness of God. The church of Jesus Christ had done more for the emancipation of the negroes than all the senates in the world. The prayers, the zeal, the energy of the church effected this great work. The church had agitated, and would agitate again, until she had secured the final termination of that system of bondage. Oh! if the church of Christ had not come forward as a church, what would have been the state, at present, of their oppressed, enslaved fellow-men? If the church had not taken up the maxim, "Slavery is a sin against God," and acted upon it, they could not have passed a resolution that day expressive of joy at the termination of slavery in the West Indies. The negroes were nominally free; they needed to have their right secured; and it was by Britannia that their Magna Charta would be written. Mr. M. then said, that the chairman had just suggested the propriety of taking up the collection: he felt that it was quite unnecessary for him to say any thing to induce a manifestation of their liberality on that occasion.

After the collection had been made,

The Rev. THOMAS SWAN, of Birmingham, moved the third resolution,—

"That this meeting observes with pleasure, that through the kind liberality of many Christian friends, the receipts of the Society have considerably increased during the past year. It thankfully acknowledges that liberality, while remembering the present incumbrances of the Mission, and the certainty of an enlarged expenditure, the meeting earnestly calls on all the friends of the Society for extended, vigorous, and systematic efforts on its behalf."

He (Mr. S.) had been present ten years ago at a meeting of that highly-favoured Society, and had been delighted to witness the spirit which was manifested on that occasion. He trusted that he would have the pleasure of seeing a



similar spirit evinced by the meeting to-day. He rejoiced to see his venerable father (Mr. Roberts) amongst them, and to see the union of their missionaries—the separation of whom had cost them many sleepless nights and many tears. It had been said yesterday that the receipts of the Baptist Missionary Society ought to amount to 30,000*l.*; but a brother, no way distinguished for enthusiasm, had said that they should not stop there—that that should not be the maximum. He came from Birmingham; and he begged to tell the meeting that he too had got a bad character there, and he hoped it would continue bad on that subject, and grow blacker and blacker every day. It was said that in Birmingham all the missionary meetings were anti-slavery meetings—which was not at all agreeable to some people. But when he came to London, he found that the Baptists there had every whit as bad a character as the “Brummagem” Christians. And he rejoiced to find it so. On the last first of August the sun of freedom rose upon hundreds of thousands of their fellow-Christians and fellow-immortals in Jamaica and other islands. They must go on rejoicing in the onward progress of freedom, and he hoped that the time would soon come, when all lands should be free, and know the truth, and be inoculated by the spirit of pure and undefiled religion. His resolution respected money; but the collection was over, and it was not very easy to talk after the business of the meeting was over—yet he must talk a little. He must be permitted to indulge in the pleasing reflections which arose in his mind, as he remembered that their black friends and brethren in the Western Islands were all free—the mother and the babe—the young men and the maidens—the old men and the children—were all free, and many of them were rejoicing in the light and liberty of the Gospel of the grace of God. No more would the hard-hearted driver be allowed to treat them like beasts of burden—no more would they be lacerated by his whip—no more would their cries of agony rend the air. They were free—and oh! was it wonderful that they should exult in their freedom? Was it strange that they should determine not to work unless they were paid for it? He did rejoice that the darkest stigma which had rested on this country was removed. That weight had been taken away which would have sunk them lowest in the scale of nations—subjected them to the heavy curses of the Eternal—and called upon their heads the terrible judgments of God. The people of Britain had arisen, and uttered a loud and piercing rebuke, and the manacles of the slave had been struck off—and not only the slaves were thus made free, but this country was made free—free to pursue her elevated course of benevolence and mercy. It was a proof of the darkness—the desperation of human depravity, that men entertained the idea that because a portion of their fellow-men had a black skin, they were therefore to be stolen, and sold, and whipped, and murdered. No man had a right of property in another. It was neces-

sary to continue the agitation of the question, for the fact was, that the slaves were greater in number than ever; 260,000, Mr. Roberts had said, are annually taken from the shores of Africa,—therefore they must retain their bad character as to the agitation of the question. It had been found that Christianity and slavery could not long co-exist, where the one was there was not the other; they had seen that the noble missionaries of that Society had been rendered most valuable instruments in effecting the emancipation of the negroes. God had raised up men fit for the work, men of piety, of zeal, of prudence, of firmness, of integrity, whose tongues could not be silenced, and whose minds could not be enslaved; and the manner in which they had been preserved and delivered from cruel and blood-thirsty enemies, was matter of devout thankfulness to God. Some of them had gone to the skies, were now emancipated from the thralldom of mortality, and in the midst of the general assembly and church of the first-born, they looked down on that assembly; their immortal and perfected spirits felt in unison with theirs. They had laboured to effect the emancipation of the negroes from temporal bondage, and they had succeeded; he would beg to remind them, that it was their important duty to endeavour to effect their spiritual emancipation. They should labour to free them from the servitude of sin and Satan, and bind them in the golden bonds of Immanuel's love. He called on their Baptist brethren in America to come forward manfully, and like Christians, and exert themselves in this good work; and he trusted that surely the appeal would not be made in vain to that liberty-loving, liberty-glorying nation. Mr. S. concluded by referring, at some length, to the life and character of the late Mr. Penney, one of the missionaries of the Society in Calcutta, and read a letter from Mr. Yates, addressed to Mr. Pearce, dated February 8th, 1839, which gave a very affecting account of the last moments of Mr. Penney.

The Rev. SAMUEL NICHOLSON, of Plymouth, seconded the resolution. He said it had reference to a collection and increase of their funds. It was of great importance that, in getting funds, they should be regulated by the principles of the Gospel; he felt extremely desirous that, whatever contributions should be poured into the treasuries of this Society or any other, might be offered in a proper spirit, and by persons who were convinced of the obligations under which they were of devoting themselves to the Lord. If contributions were offered in that spirit, they might the more confidently anticipate a blessing. He cordially reiterated the expression of an old friend of the Society, “Give me the faith, and let the money be a secondary affair.” “Them that honour me, I will honour them, saith the Lord; and they that despise me shall be lightly esteemed.” Some had scornfully said that money, money was their only object. He said money was desirable, but it should come from hearts

constrained by the love of Christ. Those contributions which were offered in a spirit of love, of abasement, and of humble prayer, were the most valuable by far. Without the blessing and the Spirit of God all efforts were vain. Let them seek the blessing of God, and if they obtained it, then "the little one should become a thousand, and the strong one a great nation." There was need of some salutary evangelical principle to prevent them from being carried away by the love of the world; and he knew no better way of effecting that than by consecrating their property to the service of God—thereby the plethoric tendency would be checked. There was too much honour paid to intellectual greatness, and too little to humble goodness; this was not agreeable to the word of God. Without Christian principle, intellectual superiority was a curse rather than a blessing. They should cultivate that spirit of love to God, and then they could come forward with their contributions, and say, "All are thine, and of thine own we have given thee."

The resolution was then put and carried.

The Rev. Dr. COX, of Hackney, then moved the last resolution.

"That the Treasurer and Secretary be requested to continue their services; and that, as in conformity with the unanimous recommendation of the Quarterly Committee, this meeting concurs in the expediency of appointing an additional Secretary for the management of the growing concerns of the Society, the Committee be requested to appoint such an officer, as soon as they may be able satisfactorily to do so;—that Messrs. Charles Spurden, Charles Jones, and Richard Cartwright, be Auditors, and that the following be the list of the Committee, for the year ensuing, with power to fill up vacancies."

Which was seconded by the Rev. D. R. STEPHEN, of Swansea, and carried unanimously.

Thanks were then given to the Chairman, and the meeting separated.

On the same day, in the evening, a meeting for prayer and addresses in relation to Missionary operations, was held at New Park-street Chapel, in the Borough. The Rev. Messrs. D. R. Stephen, Thomas Swan, and George Comb addressed the meeting; and the Rev. J. H. Hinton, Octavius Winslow, T. Pulsford, and John Jackson engaged in prayer. A collection was made at the close of the meeting, which amounted to 13*l.* 7*s.* 8*d.*

## FESTIVAL OF JUGGERNAUT.

THE friends of Christian Missions have now, for a series of years, been familiar with the name of Jugurnath, or Juggernaut, one of the many horrid idols of India. Recently our attention has been directed to an engraving published at Calcutta, conveying, as far as such a representation can do, a lively image of the scene which takes place at the great annual festival, in which the raths (or cars) of this pretended deity and two others are drawn in procession, amidst the noisy acclamations of myriads of his infatuated worshippers. Of this engraving we now present a copy. It represents the commencement of this festival, and the figures at the bottom of the plate are intended to illustrate the principal objects therein presented to our view.

The building to the left, immediately over No. 1, is a *Muth*, or Hindoo monastery, many of which exist in the town of Pooree, where this festival is held. These establishments tend greatly to keep up the renown of Jugurnath, as most of them are interested in drawing pilgrims to his shrine. They are generally liberally endowed, and many of them are very rich. When the late excellent J. H. Harrington, Esq., visited Pooree, just before he left India, the Gooroo or principal teacher of the Muth in the plate called upon him. He was a venerable, grey-headed old man, and approached leaning upon two of his favourite disciples. In reply to some questions respecting the connexion of Government with Jugurnath, and the abolition of the pilgrim tax, he remarked, "That Jugurnath was never so popular as under the British protection; that his glory was now spread through the three worlds; and that it would be a pity for the

Honourable Company, by leaving him to himself, to destroy all the holiness they had acquired!"

No. 2 in the plate directs our attention to the vast pagoda, in which "the Lord of the World," impiously so called, has for several ages established his destructive sway. This far-famed temple is said to have been built in the year 1193, and to have cost in the erection from four to five hundred thousand pounds. The principal tower is nearly as high as the Monument in London, and the whole area, within which are more than fifty smaller temples devoted to the various gods of India, is surrounded by a stone wall twenty feet high, and nearly six hundred and fifty feet square. The walls of all these temples, and especially of the largest, are covered with images of the most detestable character, in durable and massive sculpture; and yet not only is the temple itself reputed most holy, but all the land within ten miles of it. To die within these limits is considered a sure passport to eternal bliss.

No. 3 may guide the eye to the principal gate of the temple, called Singha-dwara, or the Lion's gate, by which the pilgrims enter when they go to worship the idol. No. 4 is placed beneath the beautiful column standing immediately opposite Singha-dwara. It is surmounted by an image of Aruna, or the dawn, personified. To the left of this pillar are seen European gentlemen on an elephant, and to the right another on horseback, moving amidst the vast multitude of idolaters, and by their presence and active superintendance of this abominable worship, helping to confirm and rivet these awful and God-disho-



nouring delusions on the minds of the people. To the right, above the figures 5, 6, and 7, is placed the car of Jugurnath, with those of Bul-lubhadra and Soobhudra, his brother and sister. These images, which are but partially visible in the plate, are as ugly and monstrous in their appearance as any thing that can well be imagined. Their very distant approximation to the human

figure does not extend below the bosom, and all the rest is a mere huge block of timber. Arms and feet they have professedly none; but these appendages, made of gold, are supplied on state occasions.

These be thy gods, O India! We will not weary and disgust our readers by a recital of the

ceremonies observed on these state occasions, though they are copiously detailed in the article which has furnished the particulars already given. May the fact that these polluting and destructive scenes are recurring year after year, and hurrying thousands upon thousands to misery, disease, and death, operate as a powerful stimulus to

persevering exertion in the cause of God and truth, and lead the disciples of Christ more earnestly to plead with him that he would, in the exercise of his own power and mercy, take possession of his promised inheritance, vindicate the insulted majesty of heaven, and utterly abolish all the gods of the heathen!

## Home Proceedings.

### RETURN OF THE REV. W. H. PEARCE TO CALCUTTA, WITH FOUR ADDITIONAL MISSIONARIES.

OUR much esteemed brother, the Rev. W. H. Pearce, expects to embark about the middle of June, on the Plantagenet, Capt. Domett, for Calcutta. He will be accompanied, Providence permitting, by four additional missionaries, making, in the whole, eight out of the number for whose passage and equipment the Christian public have kindly provided in consequence of his

appeal. Of these four brethren, Mr. Phillips has been designated at Newcastle-upon-Tyne, and Mr. Morgan at Bristol. It is intended that the designation of the remaining two, Messrs. Tucker and Wenger, shall take place at Denmark Place Chapel, Camberwell, on Friday, June 7th, agreeably to the notice on the cover.

### ARRIVAL OF THE REV. J. HARRIS, AT CEYLON.

MR. and Mrs. Harris and their family, arrived safely at Colombo, on the second of November, 1838. During their voyage from the Cape thither, the ship was struck by lightning, by

which all on board were placed in imminent danger, but the hand of God graciously protected them.

### ARRIVAL OF THE REV. GEORGE B. PARSONS, AT CALCUTTA.

THE "Moirs," on which Mr. and Mrs. Parsons sailed for Calcutta, arrived, as we learn from the

shipping list, at that port in February, but we have as yet had no direct intelligence from Mr. P.

### DESIGNATION OF ANOTHER MISSIONARY TO JAMAICA.

MR. E. J. Francies, appointed to Jamaica, was designated to his important work, at the Chapel in Waterloo Road, Lambeth, (occupied by the church and congregation under the pastoral care of his father, the Rev. George Francies,)

on Wednesday evening, May 15. Mr. F. it is expected, will take charge of the stations at Ebony Chapel in Vere, and Four Paths in Clarendon. He is expected, with Mrs. F., to sail very shortly.

### LETTERS RECEIVED FROM MISSIONARIES, &c.

**EAST INDIES.**—Calcutta, Rev. J. D. Ellis, Feb. 12. Serampore, Rev. John Mack, Feb. 9. Sewry, Rev. James Williamson, Oct. 19, 1838. Patna, Rev. H. Beddy, Feb. 1. Rev. Geo. B. Parsons, on board the Moira, Dec. 14, 1838.

**CEYLON.**—Colombo, Rev. Joseph Harris, Nov. 13, Dec. 25, 1838, Jan. 18, 1839. Rev. Eben. Daniel, no date, received May 1.

**JAVA.**—Samarang, Rev. G. Bruckner, Jan. 1.

#### WEST INDIES.

**JAMAICA.**—Savanna la mar, Rev. John

Hutchins, Mar. 27. Falmouth, Rev. W. Knibb, Jan. 23, Feb. 27, Mar. 18. Bechtphil, Rev. Walter Dendy, Jan. 22, two, Jan. 25. Manchioneal, Rev. John Kingdon, Feb. 4. Mount Charles, Rev. W. Whitehorne, Jan. 29. Jericho, Rev. John Clarke, Jan. 28, Mar. 4. Spanish Town, Rev. J. M. Phillippo, no date, received Mar. 16, and another without date, received April 1. Kingston, Rev. Joshua Tinson, Jan. 23, Feb. 7, 21. Rev. Samuel Oughton, Feb. 25, (two letters). Saint Ann's Bay, Rev. T. F. Abbott, Feb. 5, 8, (two letters) 12. Rio Bueno, Rev. B. B. Dexter, Feb. 18. Brown's Town, Rev. J. Clark, Feb. 15, Mar. 19. Old Harbour, Rev. H. C. Taylor, Feb. 22, Mar. 2. Montogo Bay, Rev. Thomas Burchell, Feb. 5, 18.

Port Maria, Rev. D. Day, Mar. 13. Annotta Bay, Rev. Josiah Barlow, Feb. 26.

Nov. 10, 1838. Feb. 11, 1839. Turks Island, Rev. E. F. Quant, Jan. 13.

BAHAMAS.—Nassau, N.P. Rev. W. MacLure, Nov. 7, 1838. Rev. Thomas Leaver,

HONDURAS.—Belize, Rev. A. Henderson, Jan. 22.

### ACKNOWLEDGMENTS.

The thanks of the Committee are respectfully presented to the following:—viz., to friends at Wincanton, for useful and fancy articles for Jamaica Schools; to Misses Louisa A. and Emma Hayes, Chapel Hill House, near Margate, for a box of fancy articles for the Rev. W. H. Pearce, by the Rev. J. M. Cramp; to Mrs. Payne and friends, Chesham, for a box of useful and fancy articles for Mr. Dexter, Rio Bueno; to the Misses Simpson, Cambridge, for a parcel of Magazines; to Mr. R. Vears for 12 volumes of the Baptist Magazine in numbers; to friends at Hitchin, for a box of useful articles for Calcutta, by Miss Palmer; to friends at Harlow, for a box of useful articles for Mr. Burchell's schools; to Miss Harvey, Aylsham, for a box of fancy articles, for Mr. Phillippo's schools; to Mrs. Williams, Reading, for a box of useful and fancy articles, for Mr. Phillippo; to Mrs. Hall, Biggleswade, for a parcel containing the Tract Society's Commentary, &c.; to Mrs. Earle,

Ripon, and to friends at Alcester, Woodstock, and Collingham, for boxes of useful and fancy articles, for the Rev. W. H. Pearce; to a friend, by Mrs. Ivatts, for 20 copies of the "Offering for the advancement of truth;" to the Rev. Bourne Hall Draper, Southampton, for 480 copies of "A Book for the Negro Scholar," for the Rev. Messrs. Knibb, Phillippo, Oughton, and Kingdon; to Mrs. Hull and friends, Watford, for two boxes of useful and fancy articles, for the Watford School, Montego Bay; to the ladies of the Rev. W. Robinson's congregation, and their friends, Kettering; to Mrs. Cliff, Bramley, and to Mrs. Freer and friends, Upton, for boxes of useful and fancy articles for the Rev. W. H. Pearce; to Mr. Woodbine, Maze Pond, for several years' numbers of the Evangelical Magazine; and to ladies of Cambridge, by Mrs. Roff, for two boxes for Rev. W. H. Pearce.

(May 17.)

### NOTICES TO CORRESPONDENTS.

Our friends are earnestly requested to aid us as efficiently as possible, in the circulation of the "Herald," in its new and enlarged form. Many of the members of our Churches, not able to pay for a more expensive Magazine, will find the "Herald," a source of spiritual, as well as of general improvement. Orders for the "Herald," should be forwarded to the publisher, Mr. Wightman, 24, Paternoster Row, through a Country Bookseller.

The Annual Report of the Society, will be ready in a few days.

The Brief Account of the Society, with Lists of Stations, Missionaries, &c., is respectfully recommended for distribution. Our friends will be able to promote the interests of the Mission, by circulating it in various directions. It may be procured on application to Mr. Wightman, price ninepence per dozen, or six shillings per hundred.

The next Quarterly Paper of the Baptist Missionary Society, will be published on the 1st July.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society from April 15th to May 15th, 1839.

LONDON AND ITS VICINITY.	
ANNIVERSARY COLLECTIONS.	
<i>Southern District.</i>	
£ s. d.	£ s. d.
Camberwell, Rev. E. Steane...	52 13 6
Peckham, Rev. T. Powell.....	5 0 0
New Park-street, Rev. J. Angus, M.A. ....	23 0 6
Walworth, Horsley-street, Rev. R. G. Lemaire .....	8 2 6
Regent-street, Lambeth, — Eliel Davis .....	6 6 1
Church-street, Blackfriars, — Jos. Davis .....	7 10 3
Maze Pond, — John Aldis	24 0 5
Unicorn-yard, Tooley-street, — D. Denham .....	6 10 0
Jamaica-row, — W. Dovey...	4 0 0
Deptford, — J. Kingsford.....	3 12 6
Bunyan Chapel, Greenwich, — Joseph Belcher .....	1 6 6
	<hr/> 142 2 3
<i>Central District.</i>	
Prescott-street, — C. Stovel	9 16 0
Eagle-street, — R. W. Overbury .....	27 10 0
Fetter-lane, — J. Elvey.....	8 10 0
Eldon-street, (Welsh) — D. Jones .....	4 10 7
Mitchell-street, — W. Miall...	7 0 0
Little Wild-street, — C. Wool-lacott.....	5 5 0
Salter's-hall, Cannon-street, — S. J. Davis .....	29 2 6
Windmill-street, — W. Jones, M.A.....	6 10 0
	<hr/> 94 4 1
<i>Western District.</i>	
New Brentford, — W. Hancock .....	4 0 0
Keppel-street, — P. E. Butler, B.A. ....	10 18 6
Soho, Oxford-street, — G. Comb.....	13 0 0
Romney-street, Westminster	4 6 6
Hammersmith, — D. Katters	13 0 0
Harlington, — J. George .....	6 12 6
Northampton-street, St. Pancras, — J. Hall .....	3 10 0
Hampstead, — J. Castleden...	6 5 0
	<hr/> 61 12 6
<i>Eastern District.</i>	
Shakespeare's Walk, — T. Moore.....	3 5 0
Little Alie-st., — P. Diekerson	8 0 0
Ilford, — E. R. Hammoud .....	7 7 6
Bow, — W. Norton .....	10 18 6
<i>Northern District.</i>	
Hackney, — F. A. Cox, D.D. LL.D.....	23 9 3
Homerton, — D. Curtis.....	7 0 0
Shacklewell, — John Cox.....	7 5 9
Tottenham, — J. J. Davies....	48 14 3
Highgate, — E. Lewis.....	3 11 3
Buttesland-street, Hoxton, — J. Rothery.....	10 5 0
Hendon, — J. Gundry.....	2 12 6
	<hr/> 132 9 0
Annual Sermon at Surrey Chapel, Rev. Thomas Roberts.....	61 17 4
Annual Meeting, Finsbury Chapel .....	137 8 11
Meeting for Prayer and Addresses at New Park-street Chapel .....	13 7 8
Total of Anniversary Collections received	<hr/> 643 1 9

Donations towards liquidating the Debt owing by the Society.	
£ s. d.	
Amount acknowledged in the May Herald	192 10 0
A. B. C. D. ....	20 0 0
J. P. ....	30 0 0
Rev. S. Nicholson and Friends, Plymouth .....	30 6 0
M. G. Jones, Esq. ....	30 0 0
Rev. D. R. Stephen.....	5 0 0
W. P. Bartlett, Esq.....	30 0 0
Rev. R. Roff and Friends, Cambridge .....	45 0 0
Rev. E. Hull and Friends, Walford .....	30 0 0
Rev. S. Kent and Friends, Biggleswade .....	30 0 0
Rev. C. Room and Friends, Portsea.....	30 0 0
Thomas Bignold, Esq., Norwich.....	30 0 0
W. L. Smith, Esq. ....	20 0 0
Joseph Gutteridge, Esq. ....	100 0 0
Miss Gutteridge .....	10 0 0
William Manfield, Esq.....	10 0 0
Rev. John Dyer and Friends .....	30 0 0
Thomas Bickham, Esq. ....	30 0 0
D. Piper, Esq., Earl's Colne .....	1 0 0
	<hr/> 703 16 0
Keppel-street Auxiliary .....	2 15 0
Ditto Ladies' Association .....	1 15 6
Per ditto .....	0 2 6
	<hr/> 4 13 0
Eagle-street Auxiliary, by Mr. Neale.....	20 0 0
Mr. Thomas Merrett (sub.) .....	1 1 0
James Gorst, Esq., Camden Town (don.) .....	10 0 0
Mr. D. Dunster, by Rev. E. Carey (sub.) .....	1 1 0
New Park-street Association—Subscriptions (a third) by Mrs. Evans .....	10 5 4
Rev. J. Angus's Junior Bible Class for Chitpore .....	15 0 0
Missionary Prayer Meeting	
Box (a third) .....	1 5 6
Boxes, by various Friends (moiety) .....	6 0 6
	<hr/> 32 11 4
Prescott-street Aux., by G. Morris, Esq.	45 0 0
Hackney, additional, by Mr. Luntley .....	6 6 0
Mr. Ridgway (sub.) .....	2 2 0
Maze Pond, Ladies' Association, by Mrs. Heighton, for Female Education .....	15 15 0
Mrs. Scott, Pentonville (sub.) .....	1 1 0
Mr. Caton, Camberwell (do.) .....	1 1 0
Collected by a young woman .....	1 0 0
Ditto by Mrs. Hopkins, Highgate .....	3 13 8
Trinity Chapel Auxiliary (moiety) .....	16 0 0
Little Alie-street Sabbath-school Assoc. Church-st. Aux., by Mr. Hunt, Treas.—Collection .....	3 11 4
Subscriptions .....	25 9 0
	<hr/> 29 0 4
T. Sanger, Esq., Highgate (sub.) .....	0 10 6
Bow Auxiliary, additional—Collected by Miss Burford .....	1 3 7
J. Gibson, Esq. (sub.) .....	1 0 0
Mrs. Newman (do.) .....	1 0 0
	<hr/> 3 3 7
Friends, by the Misses Rawlings, for the support of two pupils at Monghyr, by Rev. G. B. Parsons, to be named Andrew Reed and Thomas Turner.....	10 0 0
South London Auxiliary, G. Kitson, Esq., Treasurer. Maze Pond Branch, by Mr. Beddome. Collected by—Mrs. Bartlett .....	2 16 5
Mr. J. W. Brown .....	1 4 0
Miss Buris .....	3 10 11
Mr. B. Butterworth .....	4 0 0

£ s. d.		£ s. d.		£ s. d.	
Miss Crossman .....	1 5 2	Datchet, collected by Mrs. Newman.....	2 5 0		
Miss Fleetwood .....	4 4 6	Princes Risborough—Sunday-school, by			
Miss Jennima Heath .....	1 0 0	Rev. J. Davis .....	2 0 0		
Mr. Job Heath, jun. ....	2 7 7	<i>Cambridgeshire.</i>			
Mrs. Keighley.....	2 18 6	Cambridge, Ladies, by Mrs. Hoff, F. F.	18 11 6		
Miss Thomas.....	0 17 0	Ditto, for Female Boarding School, Cal-			
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Heath, Mrs. J. ....	1 1 0	regational Society, Bartho-			
Heath, Mrs. E. ....	1 1 0	lomew-yard. Collections at—			
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THE  
**MISSIONARY HERALD.**

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**SUJATALI, A NATIVE MISSIONARY;**  
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## BRIEF ACCOUNT OF SUJATALI.

We have this month the pleasure of presenting to our readers a portrait of SUJATALI, native preacher in Calcutta. It was sketched by a friendly artist, and sent us by the brethren residing in that city. Owing to the restraint of sitting for his likeness, it fails to exhibit the peculiar benevolence of Sujatali's countenance; it is otherwise considered, by those who know him, a very correct representation. The following account of this excellent man has been kindly furnished by our brother W. H. Pearce.

SUJATALI was born of respectable parents, at Lucknow; and received, in early life, a tolerable education. His father was physician to the prime minister of the king of Oude. As a Mahomedan he imbibed the strongest prejudices against Christianity; and, when a young man, abandoned himself to the gross vices so common among his countrymen. He was for some years engaged in the service of a Mahomedan chief in the upper provinces; but, about fifteen years ago, came to reside at Howrah, near Calcutta, where he became acquainted with the Gospel in the following manner. As he was passing one of the places of worship in Calcutta, erected by the Baptist missionaries for the purpose of preaching to the natives, he perceived a number of persons collected to hear. Curiosity induced him to enter the chapel during the service. Mr. Eustace Carey, we believe, was then preaching in Bengali, with which Sujatali was unacquainted; but Bagchi, a converted Brahmin, who was there to assist Mr. Carey in the service, perceiving Sujatali enter, and supposing him, from his dress, to be from the Upper Provinces, and probably acquainted only with Hindustani, conversed with him, and at last gave him a Testament in that language, and invited him to attend at the next stated time for worship. Sujatali was impressed with what he read, and determined to accept the invitation; accordingly, he came before the time appointed; and, after waiting a little without meeting with the missionary or his assistant, was obliged to leave the place, and proceed on business elsewhere. Before doing so, however, he took up a piece of charcoal, which lay on the ground near him, and wrote in Hindustani, on one of the chapel steps, the following words: "I Sujatali came to meet you, but you were not here; when you come, wait for me." Very soon after the missionary and Bagchi came to conduct worship; when the latter perceived the writing intended for him, and waited, as requested, after the close of the service, till the young Mahomedan arrived, when they entered into full conversation on the subject of Christianity. Many of his difficulties being thus removed, he was prevailed upon by Bagchi to come and reside for a time on the Mission premises, to receive further instruction from Mr. Yates, who was acquainted with Hindustani.

Speaking of himself before his conversion, he writes:—

"It is deeply to be regretted that, as I grew in years, I grew also in sinful works, even such works as I am ashamed to mention. I feel there is no sinner so great as myself. Were I to state in writing all my particular sins, those who peruse the account would be struck with horror and grief. But, alas! notwithstanding my gross transgressions, I still thought myself a good man, because I regarded Mahomet, and observed the rites of his religion. I felt quite confident, that whoever trusted in Mahomet would be delivered from everlasting fire, and certainly go to heaven."

When the Scriptures were given him, however, the case was different. He adds, "The more I perused the Testament, the more my desire for studying it increased, like the desire of a thirsty man to drink of a well of living water. The perusal of the sermons, miracles, and sufferings of Jesus Christ greatly affected my mind. Now, also, all my former sins came into my remembrance, till I felt them like a burden on my head too heavy to be borne. I became, also, quite ashamed on account of my sins, and began to feel how much more suitable to my case was Jesus Christ than Mahomet, in whom I had hitherto trusted."

Sujatali remained with the missionaries about a month, studiously reading the New Testament, and manifesting a great desire for instruction; when his mother came to fetch him away, declaring, with the most vehement threats, that if he did not immediately leave the Christians she would destroy herself. From a sense of filial duty he complied, and accompanied her home to Howrah; where, after a short time, he was assailed by the solicitations of his wife, mother, sisters, and other relatives, and the arguments of several learned Mussulmen, employed by them to establish the faith of Mahomed. Withstanding the one, however, and fairly overcoming the other, by a comparison of the Koran and the New Testament, he was afterwards enabled to maintain a temper and conduct so consistent with the faith he had newly embraced, that, by degrees, he overcame the opposition of his relations, and returned again to reside with the missionaries. In due time, after giving a very satisfactory account of his faith, he was received

as a candidate for Christian fellowship; and, on the 8th of May, 1824, he was baptised by Mr. Yates, in the river Ganges, in the presence of some European friends and a large assemblage of native spectators, all of whom behaved with great decorum.

Anticipating that, on his professing Christianity, Sujatali would be deprived of support from his countrymen, Mr. Pearce, from the first, encouraged him to acquire a knowledge of printing, in the Society's office, at Calcutta. This he did, and, as a compositor, readily supported himself for some time; till his decided piety, and promising talents, pointed him out to the missionaries as suitable for the office of a native preacher. He was therefore relieved from secular employment; and, after a course of instruction in the doctrines and duties of Christianity, commenced his labours in this department; which he has continued, with unremitting diligence and zeal, till the present time. Since his conversion he has acquired a good knowledge of the Bengali, and now preaches with equal fluency in that language and the Hindustani.

In preaching to his unconverted countrymen, especially the Mahomedans, he is exposed to their scorn and hatred on account of his desertion of his former faith, and his open profession of Christianity. As an instance of this we may mention, that some time ago, after preaching in one of the Society's chapels in Calcutta, a Mussulman took him aside into a neighbouring alley, and, after reproaching him bitterly for leaving the faith of Mahomed, he exclaimed, with rage depicted in his countenance, "It is well for you that you are in a country under the government of Christians: if you had been in a country governed by a Mahomedan ruler," said he, "I would have cut you bit to bit, in this manner," snapping his finger and thumb together.

Notwithstanding this bitter dislike on the part of his countrymen, he labours assiduously for their conversion. Some years ago he took a journey of several hundred miles to see his mother, and endeavour to lead her to Christ, though, it is feared, without success. He afterwards took a longer journey, expressly to visit the chief in whose service he had been formerly employed. In this case he was at first very rudely treated by his attendants, when he told them he had changed his religion; but he afterwards so far won upon all around by his conversation and deportment, that he was invited, by his former employer, to a public discussion with some learned Mussulmen, which was held in the fort, and at which the chief and many others were present; and, on the following morning, when Sujatali went to preach in the market-place of the neighbouring town, he had the satisfaction of having for his auditors the chief and his attendants.

The following narrative, which has before been published,\* relates to Sujatali, and exhibits,

\* Missionary Records, India, p. 183.

in a pleasing light, the nature and success of his efforts among his countrymen.

"A very learned Maulavi, on his return from a pilgrimage to Mecca, visited Calcutta, as a public teacher and bold reformer, and was accustomed to expound the Koran to crowds of respectable Mussulmen. A native preacher passed one day, when he was addressing about three hundred persons; and, it being discovered that he was a Christian, the Maulavi invited him to the front of the spectators, that they might converse on Christianity. The preacher, who is of very prepossessing appearance and manners, then respectfully advanced, and was asked why he had left the religion of Mohamed, and joined the rank of the infidels. In reply, he referred to the truths of the New Testament; when the Maulavi assured him, that if he believed that, he must also believe in Mohamed, for Christ spoke of him as his successor in office. The preacher replied, that if this could be proved he would again become a Mussulman, but that the evidence must be produced by his opponent. The Maulavi then said, 'If you will come, and bring with you a New Testament, in Arabic or Persian, I will immediately convince you.' Being requested to mention the time, he named three days afterwards, and informed his audience of the appointment. Punctual to his engagement, the native Christian appeared with an Arabic and Hindustani Testament; and, being invited to commence the discussion, he presented the Arabic Testament to the Maulavi, and retained the other for his own use. The Maulavi, not so well acquainted with the Testament as the Koran, searched in vain for the passage he wanted; when his opponent requested him to state its meaning, observing that he could, perhaps, refer to it immediately. It soon appeared that the portions referred to were the latter part of the 15th and the beginning of the 16th chapter of John, which are often quoted by the Mussulmen; and these having been found by the native preacher, and read and commented on by the Maulavi, some who were present began to rejoice at this prediction of their prophet. The preacher, however, begged them to allow him to read the whole of both chapters, with one or two other passages, in which the person here called the Holy Spirit is mentioned; and stated, that it would then be seen whether or not it applied to Mohamed. This being granted, they listened most attentively, while he read and explained both chapters; and he showed them that the Holy Ghost, 'the Comforter,' here spoken of, is the same as the Holy Ghost spoken of in Acts i. 8. This his learned antagonist immediately allowed; and the hearers, of course, assented to the acknowledgment; when the preacher said, 'Now you see that the apostles were to wait at Jerusalem till the Holy Ghost came to them. But were not the apostles dead, and Jerusalem itself destroyed by the Romans, long before Mohamed made his appearance? Must not every one of those to whom

Christ addressed the words have been dead within a hundred years after he had spoken them? and did Mohammed appear till six hundred years after that event? How can they then be spoken of him?" His candid opponent was at once convinced, and assured him, before all the people, that he had given a fair explanation of the passage, and begged to know how he could express his respect for him. He replied, 'By declaring before all this assembly your opinion of this volume—the New Testament: is it a false translation, or may it be relied on?' 'I protest before you all,' said he, 'that this is, I fully believe, a correct version of the New Testament, and may be read without fear of fraud or interpolation.'† 'Now,' said the preacher, 'you hear what this learned Maulavi says: you acknowledge his skill, and learning, and piety; from henceforth, then, no longer repeat to us, when we reason to you from this volume, the common but unfounded objection, that the text is vitiated.' All agreed in the reasonableness of the request; and, after parting in a friendly manner from the Maulavi, the preacher departed with the approbation of the hearers. 'Thus,' said he, as he related the circumstance, 'has God graciously magnified his word in the presence of my countrymen; and thus has he encouraged my hope of the coming of his kingdom.'

The labours of our brother, however, are by no means confined to the Hindus and Mohammedans: he is also a most valuable agent in the instruction of native Christians. He has acted, for several years, as deacon to the native church at Calcutta, under the pastoral care of Mr. W. H. Pearce, and has uniformly performed the duties of his office in the most satisfactory manner. He is in the habit of conducting all the more social meetings of the brethren; and, on the Lord's day, during the pastor's indisposition, has often supplied the pulpit with great acceptance. In visiting the sick he is extremely kind and attentive; and cheerfully expends a considerable part of his limited salary in relieving the wants of the poor. In consoling those who have had to leave all for Christ, and in instructing our native brethren preparing for the ministry, his Christian conversation and example have also been very useful. Hence he is universally beloved and respected by the native Christian community.

His public services are distinguished by tenderness of feeling, as well as faithfulness. In prayer, particularly when expressing gratitude to God for his pardoning mercy, or when pleading for the Divine blessing on British Christians, who have been the means of making himself

† The translation was by the Rev. H. Martyn.

and countrymen acquainted with the Gospel, the missionaries have known him frequently affected even to tears.

In preaching he insists much on the necessity of regeneration, and of that spirituality of mind which distinguishes the real from the mere nominal Christian; and uniformly refers to the example of the Saviour as that which must be made the model of every Christian. As the authority for every thing which he advances he constantly quotes the Scriptures; in which, by diligent and prayerful study, he is admirably versed.

As an author, as well as preacher, our dear brother has usefully exerted himself. He has composed a small collection of hymns and other tracts, which have been printed by the Calcutta Tract Society, or our missionaries in that city, and have proved both acceptable and useful.

Though entirely unacquainted with English, he does what he can for the salvation of Europeans also. In addition to his stock of Tracts and Gospels in the native languages, he regularly carries with him a number of English tracts, which he offers to sailors, soldiers, and others of our countrymen, wherever he meets them. And, finding but little attention paid to the numerous inmates of the European hospital, he has repeatedly been to visit the sick and dying there, giving each a tract, and getting one of the assistant apothecaries, who is acquainted both with the native language and English, to interpret for him a few words of warning, counsel, or encouragement, as may appear suitable to each.

Sujatali is about forty-five years of age; in person rather tall, and well-proportioned. He retains his flowing beard, and wears entirely the native dress. He has a sedate, but very interesting countenance; and his manners are remarkably mild and engaging. For many years he has maintained a character for consistency, zeal, and activity which would be considered honourable to any European Christian, and may justly be regarded as a shining monument of the power of Divine grace in converting a bigoted and depraved Mohammedan into a meek and lowly disciple of Christ Jesus.

While we speak thus highly of our dear brother, we would ever recollect that by "the grace of God" he is what he is, and that he needs the constant communication of that grace to enable him to maintain his profession even to the end. We therefore entreat for him the fervent prayers of our readers, that God may still preserve him from all evil, and make him, by the rich influences of his Spirit, a still more extensive blessing.

## CALCUTTA.

It was mentioned, in our last Number, that no direct intelligence had been received of the arrival of Mr. and Mrs. Parsons at Calcutta. Subsequently letters arrived both from Mr. Parsons, and also from Mr. Bayne, extracts from which are subjoined. These communications derive additional interest from the fact that they convey the *first* impressions made on the minds of our dear brethren on their arrival in the metropolis of the East.

From Mr. PARSONS.

*Calcutta, March 7, 1839.*

Happy am I to address you from Calcutta. We did not arrive here till the 22nd of February. A succession of calms and contrary winds detained us. This detention we can now see to have been a gracious arrangement of Providence: the vessels which arrived earlier encountered a dreadful storm in the bay. The pilot who took us up the river was in mourning for his wife, who was returning from England in a vessel that was lost in the gale. The tediousness of the passage was the main thing that rendered it unpleasant. The alleviations, arising from the kindness and attention of the captain, continued undiminished to the last. His kind treatment of us will justly entitle his vessel to a place amongst the list of favourites.

We have also to bless God that the voyage was not altogether destitute of marks of his favour in rendering us useful to our fellow-voyagers. A young man, a passenger, who, at the commencement, appeared thoughtless and unpromising, towards the close appeared pleasingly altered for the better, and attended our evening family worship. He told us that he had begun the voyage a deist, but that the difference he had observed in the conduct and happiness of the religious and irreligious portions of the passengers had convinced him that religion was a valuable reality, had led him to think seriously on the subject, and that now he trusted he should be entirely subjugated by its power, and feel himself the contentment and peace it gave to others.

The news of the painful losses sustained by the mission at Calcutta reached us before we arrived in that city. A homeward-bound vessel that passed us gave us Calcutta papers, which announced the return of brother G. Pearce. The pilot brought papers which contained accounts of the sudden removal of dear brother Penney. On reading this, I concluded that, for a while at least, Calcutta must be my resting-place. This was confirmed when I heard from brethren Bayne and Ellis, who met us on our arrival, that Mr. Lawrence had left Digah, and was now at Monghyr. A meeting of the brethren was held at Mr. Ellis's on Tuesday evening, at which they invited me to remain in

Calcutta. They said, most kindly and considerately, that, in appointing stations, they always regarded the feelings of the individual about to be stationed, and asked mine respecting remaining here. That I had strong private predilection in favour of Monghyr I cannot deny; but, as Mr. Lawrence's assistance must be, from his knowledge of Hindustanee, and his experience as a missionary, vastly more than any I could render, and as I came out not to please myself, but to do all the good I can, I declared my readiness to be placed anywhere where I could be most useful. They thought that now Calcutta was that place, and so the matter was settled. May God confirm the arrangement by making me abundantly useful!

*Missionary operations in Calcutta.*

The missionary operations going forward in Calcutta are on a far more extensive scale than I expected. I see that the amount of labour connected with a central station is not to be estimated by regarding the calls of that station alone. In a measure, the care of all the out-stations alights here. Preparations for missionary work there, must be made here.

The printing-office is an immense concern. I never go over it without admiring the calmness and quietude with which brother Thomas bears the ponderous weight of its management. There is an incessant stream of proofs pouring in to be corrected. I am happy to find that the unjustifiable decision of the Bible Society has been overruled by God for the spread of his pure word; that the contributions from America, in consequence of that decision, enable our brethren to print and distribute many more copies of the New Testament translated than they could formerly do.

The Native Christian institution, for raising up native preachers, educated and efficient, is a most pleasing undertaking. The premises now occupied are most suitable and commodious. The compound is large, and surrounded by the neat bungalows the students occupy. It contains all they need,—a tank to bathe in, room enough for exercise: thus those within it are excluded from the sight of heathen example, and the deteriorating effects of heathen influence. Contentment and happiness seem to live in undisturbed possession of the place. The order observed among them is excellent; and, more important

and pleasing still, God has so blessed the assiduous efforts made for their conversion, that the whole of the elder students give indications of a genuine work of grace, all above thirteen years of age being, or about to be, members of the church.

*Native Worship.*

I have attended worship in the principal native chapels; one in Bengalee. Here the order of service and deportment of the congregation was much like that of village congregations in England: singing with all their hearts, no doubt, and, I am sure, with all their lungs: the other in Hindustanee. Here all was new. It was held in Jaun bazaar, a part of the city thickly inhabited by Mussulmen. The building is exactly suited to its purpose. It stands at the corner of a street. The sides that face the street are open, with two or three steps leading up to the interior. Inside there are a few seats. The largest proportion of room is left for standers. In the middle stands the pulpit, a wooden platform, raised two steps from the ground, surrounded by wooden railing, and before it a table covered with tracts and Scripture. The steps and opening towards the road were crowded. Brother Aratoon spoke first. Though quite infirm, so that he seems to walk with difficulty, he is extremely energetic. A native continued arguing with him some time, but was at length silenced. Sujatali, the native preacher, spoke next. His long grey beard gives him a very venerable appearance. He is the very personification of mildness. In answering objections there was an urbanity and kindness that won immediately. He strongly exemplifies what H. Martyn calls "the power of gentleness." Yet he has great tact. He so hedged in a Mussulman as to force him to allow that Mohammed did wrong, to the no small disquiet and disapproval of the listeners. The congregation was continually fluctuating. The (in reality) brotherly affection and love that reigns among the mission family is truly delightful. We were received at once to the arms of their confidence and friendship, and feel very happy in reciprocating their kindnesses. We are at present living at the Mission-house with brother Thomas, who has kindly invited us to stay a month or two with him, till we are a little more accustomed to Indian manners and arrangements. All the brethren and sisters are well.

Yours affectionately,  
G. PARSONS.

From Mr. BAYNE.

Calcutta, Dec. 22, 1838.

Our missionaries are found in every thing,—translating the Bible, in whole or in part, into different languages; preaching to Mussulmen or Hindoos in all parts; educating

heathen children and the children of Christian parents; cherishing those who are driven by persecution from their home; and training up pious young men of talent for the ministry, as well as preaching the word of life to the English. A few observations, made without much regard to order, as they occur to my own mind, will perhaps interest you.

*English Preaching.*

As Paul every where preached to his own countrymen, so we consider it very wrong and unwise to neglect our countrymen, while the heathen are the principal objects of our anxiety. Mr. Yates is the pastor of an English church, consisting of about 70 members; congregation in all 200. I preach for him once a Sabbath. There is another church, composed of English, Portuguese, and natives. Their pastor is brother Robinson, who is about to leave for Dacca, so that his flock will be left, for a season, without a shepherd. It is an affecting circumstance that hitherto the hands of our brethren have been so full, that when one was obliged to quit his station from ill health, or any other cause, his work fell to the ground for want of one to fill his place. This was the first congregation of Christians in this benighted land. Here Carey, Marshman, and Ward used to labour, but it has dwindled away to almost nothing. Brother Symes, in Dum Dum, has been most highly favoured. He preaches to the English soldiers; and has baptised some every month, for nearly a year. He has every day from four to ten individuals, inquiring the way of salvation. Lately he baptised one who had been a noted prize-fighter, eminent in the ring in England, a powerful, lion-looking, lion-hearted man. With one blow he could level a strong man to the ground. He was the terror of many in the regiment. That bully, to use his own phrase, "sauntered by chance into Mr. Symes's chapel," and heard the Gospel, and was alarmed. He returned again and again, till at last light broke in upon his mind, and he became a new creature. The change in such a character was, of course, marked and decisive: the lion was changed into a lamb. Two months after that, in the mess-room, some of those who had stood in awe of him before, began to ridicule him. One of them said, "I'll put it to the test whether he is a Christian or not;" and on that he rose, and, taking a basin of hot soup, he threw it into his breast. The whole company gazed, in breathless silence, expecting that the lion would have started up, and murdered him on the spot; but, after he had torn open his waistcoat, and wiped his sealded breast, he calmly turned round, and said, "This is what I must expect: if I become a Christian I must suffer persecution." His comrades were filled with astonishment; and, fired with indignation at the cowardly assailant, they rushed simultaneously upon him, and thrashed him so soundly that he was obliged to be carried to the hospital.

Another had been twelve or fifteen years in the army, wallowing in sin. Being a shrewd, intelligent, enterprising man, he was a favourite of the officers, and was often promoted, but had as often to be degraded, as, during all that time, he had not been known to be three days sober. The grace of God has, however, brought that man to live soberly and godly.

Another, who had been a sort of priest, and looked up to by all the Catholics in the army, has thrown away his crucifix, and embraced a crucified Redeemer by a living faith. He is like a man in ecstasy, filled with the love of God in Christ; and, when off duty, will stand among his comrades and weep over them, as he implores them to flee from the wrath to come. Though he was a violent papist before, and suffers much opposition now, he manifests no resentment.

#### *Boys' Christian Boarding-School.*

This consists of boys and young men, who are the children of native Christians, or the orphan children of heathen, or converts from heathenism. They are about fifty in number. They are brought altogether into the house, separated from idolators, brought up under Christian influence, instructed in different grades of Bengalee and English literature, and fitted for future usefulness. This school stands very high in public estimation: but the most interesting part to you and to myself is, that there are six pious, humble, clever young men, who promise to be good native preachers. It is to such as these that we must look for the evangelization of India. They alone can stand the heat of a burning sun. They can enter into many places where European constitutions would melt away. They can have access where others would not be admitted; and, for one inquirer who comes to a European, there are ten who apply to a native preacher. Had I room, I could tell you many anecdotes about these youths which would encourage and revive you. Let one suffice.

One of the youth was a Coolin Brahmin, that is, a Brahmin of the highest caste, who is regarded as a sort of god, and may have as many wives as he pleases, of the first rank. His frown makes the people tremble, and his favour fills them with joy. Water in which he has dipped his dirty toe is sucked up like nectar. By slow degrees, however, he was enlightened in the folly and evil of idolatry. This was by attendance on a day-school kept by the missionaries.

Here is one advantage of such a school, that by this means you can get at the first youth in the country, who would be otherwise inaccessible. Parents would shrink with abhorrence at the idea of sending their children to receive merely religious instruction; but they will send them to receive other instruction, though they are plainly told, at the same time, that religious truth is kept prominent in the school, and that, therefore, the children may become Christians.

When they hear this, they will sometimes fall back upon their cheering doctrine of fatalism,—“What must be, must be.” At other times they do not hesitate to say, that if they thought their children would become Christians in after life, they would kill them at once.

When that young man saw his own miserable condition, and the suitability of the Gospel to his case, he was prepared to renounce all for it; and he had much to give up. His parents and connexions were very wealthy, but bigoted Hindoos. They tried, by kindness and by threats, to prevent him from bringing disgrace upon them; but when he had broken his caste they disinherited him, and cast him off without a pice; so that if a Christian institution had not opened to receive him, he must have perished. He had a wife also. They were much attached to each other, but she could not now bear to see him. The poor youth was abandoned by all his friends, but the love of Christ supported him. About two months ago his wife's affection revived in a manner more likely to be met with in romance than in real life. She bribed her servants with her many jewels, escaped from the prison-like walls in which all women of high caste are immured, and got to her husband, who was prepared to receive her outside. The occasion was early in the morning, when her servants and guards lay asleep, intoxicated after their religious festival. It seems that after her husband became a Christian she was delivered of a child, but her wrath was so much excited that she would not see it, and never did, as it died soon after. She had never before seen a white face, and her questions were very curious. “Do Christians love their wives?” “Do they really kill their children, and eat them along with cow's flesh?” &c.; for thus she had been instructed. She has now laid aside all her former practices and prejudices, and is enjoying Christian instruction, and gives a pleasing prospect of future usefulness. Though her father is one of the richest landed proprietors in Bengal, she fled with nothing but one valuable chain. She is the first woman of respectability who has burst the shackles of confinement and renounced caste, and has thus broken the ice for others. Her husband's remark was good,—“We must deal gently with her, as she is not able to bear much yet. I came here because I loved Christ, but she has come simply because she loves me.”

The boys are clothed, boarded, educated, and provided with every thing at eight shillings each per month. When I first saw them all together, with Bibles in their hands, and heard them break forth in a song of praise, and then one of them pray with much apparent simplicity and fervour, though I could not understand a word, I sobbed like a child.

There is a **GIRLS' BOARDING-SCHOOL** upon the same plan, consisting of about 30 or 40.

*Translations.*

In this department the brethren are doing wonders. Since 1831 more than 120,000 volumes of the Scriptures, in whole or in part, have issued from the press belonging to the Mission. Brother Thomas superintends the press. He is an Israelite indeed.

Thus have I brought you into our domestic circle: and a happy one it is. In a future letter I may lead you out into the city, and show you some of the abominations wrought at noon-

day. Even now the din of music is very great, as the people are worshipping the new moon; and the Mussulmen are rejoicing, because this tells them that the month in which they fast is ended, and now they may eat as much as they please. Amidst all, however, Hinduism is giving way, and the cause of truth is advancing with accelerated progress. All things indicate that, while there will be a severe struggle, India shall yet "stretch forth her hands unto God." Amen.

## C E Y L O N.

OUR valuable brother, Mr. Harris, has been called to a most severe trial of his faith and patience by the dangerous illness of his beloved wife, who has been brought very low by a violent inflammation of the liver. A more recent letter, addressed to his friend and former pastor, the Rev. W. Upton, of St. Alban's, encourages the hope that her life, so important to her husband and infant family, will be spared. A few extracts from this letter will prove interesting to our readers.

I have every thing, excepting the severe affliction of Mrs. H., to induce me to abide here. I never was so happy—never so delightfully engaged. God is blessing my labours among the young men of the Burgher population. Missionary work I am more intently set upon than ever; and India is the soil to which I feel almost irresistibly bound. It is desirable that another missionary be sent here forthwith; for, whether I go or stay, the sequel will prove it to be an act of wisdom, and, if I mistake not, an intervention of the Great Head of the Church. I bless God that I have been permitted to have this brief insight into the abominations of the heathen world: my zeal will burn with a purer and a steadier flame on their behalf, and my cries more piteously and incessantly ascend to heaven. I have learnt such lessons here already as, I trust, I shall never forget. It is a good school for a solid Christian to enter: it tends

to ripen him for heaven far more effectually and rapidly than any residence or employment at home can; and, therefore, what gainers we have been, from the greatest to the least, the balance of eternity must decide. The affliction in which we now are is not the least element in our spiritual gain: all things are working together for our good, and fitting us for our abode of blessedness above.

Dear brother Daniel is well, and just returned from a two months' peregrination in the jungly parts of this populous island. I have not now space to detail what is going on,—but much good, and much more evil. Satan is the master at present, but this will not always be the case. Truth shall progress; purity shall reign; ignorance shall disperse; corruption shall put on incorruption, and all flesh see the salvation of God.

Since the reception of the above letter from Mr. Harris, we have been favoured with a highly interesting communication from Mr. Daniel, together with the Annual Accounts of the Ceylon Mission. Our space will permit us to give a few extracts only.

Since I last wrote to you, the Lord has, in great mercy, sent my dear brother Harris and his family to this island. I need not detail any part of the dangers and afflictions which befel them on the voyage, as he has, doubtless, made them known in his communications. I sincerely hope that his residence here will be a great and glorious good to the benighted people. His labours in English are very acceptable to many who have heard him. He is able, by an interpreter, to make known the glorious Gospel of Christ to the Cingalose; and he is prosecuting

the study of the language with diligence and success.

*Journey into the Interior.*

I have been, a week or two ago, taking a journey of nearly fifty miles into the interior of the country, in order to examine the most eligible site for a new station, and likewise to preach the Gospel to the benighted people. I had a fatiguing and trying journey, performing the greater part of it on foot, under the rays of a burning sun. I kept a diary of the occurrences



that transpired, but am apprehensive I shall not be able to forward it with this. I found the people in the most deplorable spiritual condition. For a range of fifty miles in length, and, I suppose, an equal extent in breadth, not a Cingalese school nor Protestant place of worship was to be found. In some of the places I entered, the people had never heard of God the Creator; nor had the name of the Saviour Jesus been proclaimed from the foundation of the world. They had no one to teach them the way of salvation, but were treading in the same path which their forefathers trod. Oh, that rich Christians in England had visited these people, then would they be induced to consecrate a far larger portion of their wealth towards their illumination.

*New Missionary Station.*

I intend, the day after to-morrow, to proceed to Hanwella, where I think of spending about a month in exploring the villages around; and shall station in the neighbourhood I have explored an assistant missionary, who has lately been labouring about Hanwella, aiding the native brother there, Carolis. When we have both spent our month in the different places before us, we must compare our accounts together, and each take the station which may appear best suited for us. One difficulty will arise from the want of a house. As, in the villages in this country, people only erect for themselves, and not to let, one must be built, if a new station be taken up.

I think the work of the Lord is, on the whole, gaining ground among us. Since I last wrote, six persons have been baptised at Matelle, five at Byamville, five at Kottighawatta, and three at Colombo. In the Pettah congregation a spirit of religious inquiry has been excited, the number of hearers has much increased, and several appear to be on the eve of professing Christ before men.

*Ordination of two Native Preachers.*

Yesterday Mr. Harris and Mr. Seirs accompanied me to Byamville, to ordain two native assistant missionaries over the newly-formed churches and stations at Byamville and Kottighawatta. The persons selected for the office appear to be men of God, called by him to the work, and to have been favoured with much success in the cause of God. Brother Seirs commenced the business of the day by giving out a hymn, by reading the Scriptures, and prayer. I then explained the nature of the service, asked the different questions, and prayed the ordination prayer. Brother Harris then gave the charge to them, from Matt. x. 16. Afterwards brother Seirs preached to the people and congregation, from Heb. xiii. 20, 21, and concluded in prayer. It was a day of

great interest and solemnity. It is, indeed, a matter of high satisfaction, that, in the midst of the death of English instructors, the Lord is raising us natives qualified for the important employment.

*Missionary Meeting in Colombo.*

We have recently had a most interesting Missionary Meeting of our denomination in Colombo; but, instead of detailing the particulars I will send you the *Observer* newspaper, which contains a report of the meeting. His Excellency the Governor is disposed to befriend missionary operations in a way that does honour both to his head and his heart. I have had two or three interviews with him lately on behalf of the Rodyias and the Vedhas—the most despised and neglected castes of the island, who appear to be shut out from any intercourse with other people. His anxious desire is that instruction should be communicated to them; and I believe he would co-operate with any missionary in the work. We have at Matelle commenced a school for the Rodyias, and our missionary there often preaches to them.

A most interesting examination of the school for the education of the daughters of the native head-men took place on Wednesday last. The progress was highly gratifying to the lady who is engaged in superintending it. Yesterday we attended a most pleasing Missionary Meeting of the Wesleyans, near Negombo: but I must leave the details of these and other matters to brother Harris.

*List of the Stations in Ceylon.*

As you wish a plan of our Missionary Stations, &c., I give a sketch, which may be considered as accurate, except that the number of members may be more or less than specified.

Place.	No. of Mem.	Missionary.
Colombo . .	64 .	{ Joseph Harris. H. Seirs.
Byamville . .	36 .	J. Meldor.
Kottighawatta	18 .	J. W. Nadar.
Matelle . .	10 .	H. C. Silva.
Hanwella . .	7 .	{ Carolis. Wm. Meldor.
Weyangodah	just commenced.	Either myself or Wm. Meldor will take the charge of it.

Besides these stations, about eight other places have been occupied through the year. In more than forty-five places in the island, besides occasional journeys, is the word of God made known.

There are 17 day-schools, with between 400 and 500 children, beside Sunday-schools.

TABULAR VIEW OF THE CHURCHES, STATIONS, SCHOOLS, &c., IN CONNEXION WITH THE BAPTIST MISSION  
IN THE ISLAND OF JAMAICA.

STATIONS. IN WHAT COUNTY AND PARISH SITUATED.	MINISTERS.	Station commenced.	Church formed.	Increase for 1838.			Decrease for 1838.			Number of Members.	Number of Inquirers.	Number of Marriages.	SCHOOLS, SCHOOLMASTERS AND TEACHERS.			Number of Scholars.							
				Baptised.	Received.	Restored.	Died.	Dismissed.	Excluded.				Withdrawn.	Day.	Evening.	Sunday.							
COUNTY OF SURREY.																							
Mount Charles, St. Andrews .....	W. Whitehorne ...	1824	1827										S. Whitehorne .....	250		130							
Brandon Hill, do. ....	Do. ....	1835																					
Scott's Hall, St. Mary's .....	Do. ....	1834																					
Kingston, East Queen-street.....		1816	1816	...	79	52	26	...	31	...	3071	2030											
Port Royal, Port Royal .....		1822	1826																				
Kingston, Hanover-street .....	J. Tinson .....	1826	1826	74	13	9	15	5	11	7	636	270	24	W. Woolley .....	51	...	69						
Yallahs, St. David's .....	Do. ....	1830	1830	71	7	10	12	...	12	2	448	342	20	R. H. Rae .....	136	...	96						
Mount Atlas, St. Andrew's .....	Do. ....	1838																					
Belle Castle, St. Thomas in the East .....	J. Kingdon .....	1831	1831	18	1	15	1	...	8	...	92	22	6	J. and Mrs. Kingdon .....	70	...	251						
Long Bay, do. ....	Do. ....	1835	1837	11	...	2	...	...	4	...	29	7											
Annotta Bay, St. George's .....	J. Barlow .....	1824	1824	218	5	18	13	...	12	38	886	307	74				70						
Buff Bay, do. ....	Do. ....	...	1834	16	2	1	...	...	...	...	126	34	3										
COUNTY OF MIDDLESEX.																							
St. Ann's Bay, St. Ann's .....	T. F. Abbott .....	1829	1830	74	4	1	3	74	1	2	227	783					428						
Ocho Rios, do. ....	Do. ....	1829	1830	68	8	...	6	3	...	...	203	538	128	S. M'Koy .....	38	...	236						
Coultart Grove, do. ....	Do. ....	1835	1838	...	74	...	...	...	...	...	74	241	...	J. Higgin .....	118	...	84						
Stacey Hill, Clarendon .....	Do. ....	1838	...	...	...	...	...	...	...	...	...	...	...	H. Beckford .....	39	...	...						
Landover, St. Ann's .....	Do. ....	1838	...	...	...	...	...	...	...	...	...	...	...	J. Ellis .....	58	...	...						
Brown's Town, do. ....	J. Clark .....	1830	1831	108	1	2	2	1	1	...	280	1057	...		50	753							
Bethany, do. ....	Do. ....	1836	...	...	...	...	...	...	...	...	...	420	285	F. Johnson .....	180	...	164						
Mount Zion, Clarendon .....	Do. ....	1838	...	...	...	...	...	...	...	...	...	...	...										
Somerset, St. Ann's .....	Do. ....	1838	...	...	...	...	...	...	...	...	...	...	...	R. Brown and A. Valentine .....	130	...	...						
Port Maria, St. Mary's .....	D. Day .....	...	...	...	2	3	...	...	2	...	523	300	14	J. Williams .....	25	...	30						
Oracabessa, do. ....	Do. ....	...	...	...	2	...	...	...	1	...	335	250	6										
Bagnal's Vale, do. ....	Do. ....	...	...	...	...	...	...	...	...	...	...	...	...										
Old Harbour, St. Dorothy's .....	H. C. Taylor .....	1824	1825	281	12	18	14	16	39	44	1126	315	56	J. Mosely .....	142	...	203						
Ebony Chapel, Vere .....	J. Reid .....	1829	1829	...	...	...	...	...	...	...	8	...	30	G. Moody .....	124	30	50						
Four Paths, Clarendon .....	Do. ....	1834	1834	...	...	...	...	...	...	...	9	...	...				20						
Jericho, St. Thomas in the Vale .....	J. Clarke .....	1824	1834	101	10	18	12	2	21	13	1147	1110	46	S. and D. Merrick .....	48	59	201						
Mount Hermon, do. ....	Do. ....	1834	...	...	14	6	9	...	2	2	258	488	4	C. Mactaveshier .....	49	...	120						
Lucky Valley, do. ....	Do. ....	1834	...	...	...	...	...	...	...	...	...	...	...	Miss O'Meally .....	32	...	50						
Guy's Hill, do. ....	Do. ....	1834	...	...	...	...	...	...	...	...	...	...	...										
Springfield, St. John's .....	Do. ....	1834	1834	5	2	...	1	...	...	...	100	243	...				95						
Moneague, St. Anne's .....	Do. ....	1834	1835	18	12	1	...	...	...	...	71	173	3				43						
Spanish Town, St. Catherine.....	{ J. M. Phillippo } { & H. C. Taylor }	1819	1820	193	36	26	13	9	33	...	2112	635	167	{ G. Kirby, E. Newell, E. Carr, and } { M. M'Vicar .....	321	14	635						

Passage Fort, do.....	J. M. Phillippo .....	1821	...	53	...	7	9	3	...	7	...	405	530	9	W. and Mrs. Norman.....	75	63	325
Sligo Ville, do.....	Do.....	1834	1838	65	...	7	9	3	...	7	...	405	350	19	J. and Mrs. Ogborne and J. O'Meally.....	70	35	102
Sturge's Mount, do.....	Do.....	1837	...	...	...	...	...	...	...	...	...	...	212	...	S. Bernard.....	45	54	72
Kitson Dale, St. John's.....	Do.....	1835	...	...	...	...	...	...	...	...	...	...	354	...	...	...	24	56
Rock River, St. Thomas in the Vale.....	Do.....	1837	...	...	...	...	...	...	...	...	...	...	63	...	A. Anderson.....	13	16	25
Taylor's Caymanas, St. Catherine.....	Do.....	1838	...	...	...	...	...	...	...	...	...	...	150	...	J. O'Meally.....	35	63	...
<b>COUNTY OF CORNWALL.</b>																		
Savanna-la-Mar, Westmoreland.....	J. Hutchins.....	1829	1829	56	...	6	5	3	8	...	280	577	14	R. L. Constantine and J. Lake.....	120	...	150	
Fuller's Field, do.....	Do.....	1827	1828	56	...	...	1	2	...	...	78	255	...	J. Valentine.....	180	...	150	
Mountain Side, do.....	Do.....	1836	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Friendship, do.....	Do.....	1838	...	...	...	...	...	...	...	...	...	...	...	...	J. Vaz.....	42	...	...
Montego Bay, St. James's.....	T. Burchell.....	1824	1824	339	...	7	18	53	33	5	1	2861	1145	218	J. R. Andrews and Miss Cummins.....	326	...	63
Shortwood, do.....	Do.....	1830	...	...	...	...	...	...	...	...	...	...	580	27	Miss J. Reid.....	152	...	215
Mount Carey, do.....	Do.....	1835	...	...	...	...	...	...	...	...	...	...	609	7	J. C. Hayles and J. Fraser.....	281	...	742
Bethel Hill, Westmoreland.....	Do.....	1835	...	...	...	...	...	...	...	...	...	...	539	25	Miss A. Reid.....	145	...	261
Montpelier, St. James's.....	Do.....	1837	...	...	...	...	...	...	...	...	...	...	...	...	J. Chambers.....	119	...	...
Tottenham, do.....	Do.....	1838	...	...	...	...	...	...	...	...	...	...	...	...	S. J. Vaughan.....	151	...	193
Watford Hill, do.....	Do.....	1838	...	...	...	...	...	...	...	...	...	...	...	...	...	139	...	...
Falmouth, Trelawney.....	W. Knibb.....	1827	1827	235	3	15	22	6	29	8	1359	800	234	T. E. Ward and Misses Troop and Beunett.....	250	...	583	
Refuge, do.....	Do.....	1831	...	35	...	3	10	...	5	...	495	340	...	J. M'Lachlan and Miss Clarke.....	130	20	453	
Waldensia, do.....	Do.....	1836	...	...	...	...	...	...	...	...	302	200	16	Thomas and Mrs. Levermore.....	128	61	216	
Camberwell, do.....	Do.....	1837	...	...	...	...	...	...	...	...	...	...	...	...	F. and Mrs. Eberall.....	120	...	142
Manns, do.....	Do.....	1838	...	...	...	...	...	...	...	...	...	...	...	...	A. Silverthorn and Miss M'Kenzie.....	74	...	...
Tharps, do.....	Do.....	1838	...	...	...	...	...	...	...	...	...	...	...	...	L. Williams and D. Ward.....	53	...	...
Rio Bueno, do.....	B. B. Dexter.....	1829	1829	53	2	9	9	9	5	...	367	480	24	Wm. and Mrs. Innes.....	120	...	190	
Stewart Town, do.....	Do.....	1829	1829	85	...	4	8	53	6	1	429	455	51	F. H. Dillon and Miss Thomas.....	117	70	200	
New Birmingham, do.....	Do.....	1838	1838	...	54	...	...	...	...	...	...	160	9	J. Gibson.....	45	...	60	
Gurney's Mount, Hanover.....	S. Oughton.....	1829	1829	199	3	6	7	9	3	...	675	1034	180	S. Stennett and E. Chambers.....	197	...	450	
Lucea, do.....	Do.....	1830	1830	189	3	2	10	2	2	...	588	692	77	F. Daly.....	91	...	350	
Green Island, do.....	Do.....	1831	1835	29	...	...	...	...	...	...	99	475	15	E. England.....	44	...	200	
Fletcher's Grove, do.....	Do.....	1835	...	...	...	...	...	...	...	...	...	...	...	...	Thomas B. Pickton.....	143	18	396
Salter's Hill, St. James's.....	W. Dendy.....	1824	1825	150	13	20	28	2	29	...	1112	749	80	W. P. Russell.....	155	...	242	
Bethtephil, do.....	Do.....	1835	1835	74	14	7	6	1	19	1	471	438	63	J. Lovemore.....	42	...	...	
Maldon, do.....	Do.....	1834	...	...	...	...	...	...	...	...	...	157	5	...	...	...	...	
Prospect, St. Elizabeth's.....	Do.....	1837	...	...	...	...	...	...	...	...	...	10	2	...	...	...	...	
County of Surrey.....	...	...	...	408	107	107	07	5	78	47	5288	3012	128	...	...	507	...	616
County of Middlesex.....	...	...	...	966	182	86	65	105	107	61	6879	8212	767	...	...	1542	408	3692
County of Cornwall.....	...	...	...	1500	90	90	186	120	111	6	9170	9695	770	...	...	3304	169	5819
Total.....	...	...	...	2874	588	283	236	230	206	114	21337	20919	1942	...	...	5413	577	10127

Note 1st.—All those Stations where there are Inquirers, but where Churches are not yet formed, service is conducted on the Lord's day, or during the week, or both, and the ordinance of the Lord's Supper occasionally administered to the members in the District.

2nd.—The Sabbath and Evening Estate School Teachers, whose labours are very efficient, are not included in the above list of Masters.

## J A M A I C A.

The foregoing Tabular View of the missionary stations connected with the Society in Jamaica, has just been forwarded to us by our esteemed friend the Rev. T. F. Abbot of Saint Ann's Bay. It presents a gratifying view of the state of our West Indian Mission, and is calculated to excite feelings of devout thanksgiving to Him, whose blessing has so wonderfully rested on, and distinguished the labours of our brethren, and also to stimulate increased efforts to sustain and extend those labours.

## GENERAL NOTES ON THE TABLE.

1st. *Arrival*.—In January last the Rev. David Day, arrived in this Island as a Missionary in connexion with the Baptist Missionary Society, and is now occupying the stations at Port Maria, Oracabessa, and Bagnal's Vale, which were left vacant for several months, by the death of the Rev. Edward Baylis.

2nd. *Death*.—During the past year one of our Missionaries, the Rev. Francis Gardner, was removed by the hand of death. He had laboured in this Island more than 7 years, the early part of which he spent in the parish of Westmoreland. His ministerial labours were interrupted by the disturbances in 1831-2;—He was called to endure persecution for the Gospel's sake, and was incarcerated nearly 6 weeks in the common jail of Montego Bay. Soon after his liberation, he became pastor of the Church assembling in East Queen Street Chapel, Kingston, whence after a short illness, and in the midst of activity and usefulness, he was summoned to his rest above.

3rd. *Places of worship*.—I. There are sub-

stantial Chapels erected and belonging to the Mission, at Mount Charles, East Queen Street, and Hanover Street, Kingston; Port Royal, Yallahs and Belle Castle, in the County of Surrey, At St. Ann's Bay, Brown's Town, Oracabessa, Old Harbour, Vere, Four Paths, Jericho, Mount Hermon, Springfield, Moncagua, Spanish Town, Passage Fort, and Sligo Ville in the County of Middlesex; and at Savanna-la-mar, Fullersfield, Montego Bay, Shortwood, Falmouth, Refuge, Waldensia, Rio Bueno, Stewart Town, New Birmingham, Salter's Hill, and Beththephil in the County of Cornwall.

II. A Chapel is being built in Green Island;—those at Old Harbour, and Refuge, have been recently enlarged;—those at St. Ann's Bay, Brown's Town, Spanish Town, Passage Fort, Rio Bueno, Stewart Town, and Beththephil are being enlarged; and those at Sligo Ville, and Waldensia are about to be.

III. At the following places, Chapels are greatly needed, Worship at present being conducted either at decayed Chapels, temporary sheds, or houses. Brandon-hill, Scott's Hall, Long Bay, Annotta Bay, and Buff Bay in Surrey; At Ocho Rios, Coultart Grove, Bethany, Mount Zion, Stacey Ville, Port Maria, Bagnal's Vale, Sturge's Mount, Kitson Dale, and Rock River in Middlesex;—and at Mountain-Side, Mount Carey, Bethel Hill, Gurney's Mount, Fletcher's Grove, Maldon, Lucea, and Prospect in Cornwall.

4th. The Tabular View shows a clear increase during the past year of 2617 Members, 3138 Enquirers, 2966 Day, and 2663 Sunday Scholars.

## Home Proceedings.

## DESIGNATION OF MISSIONARIES.

ON Friday evening, June 7, in the presence of a very numerous audience, the Rev. Francis Tucker and the Rev. John Wenger were designated to their important work as missionaries to the heathen, at Denmark-place Chapel, Cumberwell. After reading and prayer by the Rev. George Pritchard, an introductory discourse was delivered by the Rev. Edward Steane, who also

proposed the usual questions, which were answered, in each instance, in a very interesting and satisfactory manner. The Secretary of the Society offered the ordination prayer; Dr. Murch delivered an appropriate charge; and the service was closed in prayer by the Rev. Thomas Powell, of Peckham.

VALEDICTORY SERVICE ON ACCOUNT OF MISSIONARIES  
PROCEEDING TO CALCUTTA.

IN compliance with the wishes of very many friends of our beloved brother Mr. Pearce, and the other missionaries about to accompany him

to India, a solemn service was held at Finsbury Chapel (kindly lent for the occasion,) on Friday evening, June 14, when that spacious edifice

was filled with a large and attentive auditory. The Rev. Samuel Green read the Scriptures and prayed; and, after the Rev. John Dyer had briefly stated the object of the meeting, and introduced the several brethren to the assembly, addresses were delivered by Messrs. Tucker and Phillips, acknowledging the kindness they had received, and requesting that prayer might continue to be offered on behalf of themselves, their companions, and the cause to which they are devoted. The Rev. John Aldis then commended them, with fervent intercession, to the Divine care; an affecting and appropriate valedictory address was given by the Rev. J. H. Hinton; and the interesting solemnity was closed in prayer by the Rev. George Francies, whose son

has just embarked for Jamaica, as stated in our last Number.

This day (June 18,) our dear friends have all left the metropolis, to join the ship at Portsmouth; viz., Mr. and Mrs. Pearce, Mr. and Mrs. Tucker, Mr. and Mrs. Phillips, Mr. and Mrs. Morgan, and Mr. Wenger; with Miss Wright and Master George Beeby, about to reside in India, and who gladly avail themselves of so favourable an opportunity to proceed thither. It is expected that the Plantagenet will sail on the 20th; and we rejoice in the full persuasion that many sincere and affectionate prayers will ascend to the Father of mercies, that she may have a safe and prosperous voyage to the desired haven!

OUR kind and hospitable friends at Portsea have again shown their affectionate regard to the Redeemer's cause, by the manner in which they have received and helped forward our beloved Missionaries, on quitting their native shores. We are happy that the following notice, from the pen of our brother, the Rev. C. Room, reached us just in time to be inserted in our present number.

Farewell! It was an affecting word; but the anchor was weighed, the sail was crowded, and the cutter was waiting to convey back the friends of the missionaries to the beach; and, though painful, the word was spoken—farewell!

To be more explicit. According to previous appointment, our missionary brethren, the Rev. Messrs. W. H. Pearce, Tucker, Morgan, Phillips, and Wenger, with the esteemed partners of the first four, together with Miss Wright and Mr. Beeby, jun., who accompany them in a private capacity, arrived at Portsea on Tuesday, June 18, at which season a valedictory service was held at the Baptist chapel, Meeting-house alley,—a service which will not soon be forgotten. On that occasion five addresses were delivered by Messrs. G. Pearce, Phillips, Morgan, Wenger, and Tucker; Mr. W. H. Pearce being unable, through indisposition, to take part in the engagements of the evening. Prayers were offered by the Rev. Messrs. Jones, (Independent,) Shoveller, Cousins, (Independent,) Evans, of Fen-court, and Morris; and the valedictory address was delivered by the Rev. C. Room, the pastor of the church.

Many friends were collected to witness the solemnity; and, as the brethren successively addressed the meeting, delight seemed to deepen and extend, till Mr. Tucker, gathering up the previous elements of emotion, concentrated them in his closing address, and sent them back, with a thrill of interest, through the numerous assembly. It was a hallowed season. Three hours had transpired; but, as the finger pointed to ten on the dial, not an indication of

listlessness appeared, but the greater part of the assembly seemed chained to the spot.

On Wednesday evening our missionary friends met the ministers of the town and others at a social tea-party, at the house of one of the members of the church; after which they adjourned to the chapel, where a most impressive discourse was delivered by Mr. Tucker, from Heb. i. 1, 2.

On Thursday morning our dear friends were entertained at the house of one of the deacons; and, after singing the 566th hymn, *New Selection*, were finally commended to God in prayer. The summons to embark came about half-past nine o'clock; when, having entered the boat, in company with a numerous party, they at length were received on board the vessel, which lay before them at Spithead.

In addition to our brethren, there were, in the same ship, Messrs. Krauss and Innes, missionaries from the Church Missionary Society, together with five Roman Catholic clergymen, also bound for Calcutta.

At length the Plantagenet having got under weigh, a part of the friends re-entered the cutter, and for a time followed the vessel in her course; while another section, returning in a boat, sang, as they put off from the vessel, the beautiful hymn of Kirke White,—

“Come, Christian brethren, ere we part.”

A letter from our brother Wenger, bearing date 9 P.M., and sent on shore by the pilot, states that at that time they were proceeding down Channel with a favourable wind, at the rate of seven or eight miles an hour.

ACKNOWLEDGMENTS.

Mr. and Mrs. W. H. Pearce beg respectfully and gratefully to acknowledge the receipt of boxes of useful and fancy articles, for the support of the Native Christian Institution at Calcutta, from the friends of the Mission at the following places:—Aberdeen, Mrs. Stalker and friends; Battersea; Birmingham, Miss Morgan and friends; Bradford, Wilts, Miss Head and friends; Brighton, (two boxes,) Mrs. Gibson and friends; Broughton, Hants, Miss Tomkins; Buckingham, Miss Hatton; Camberwell; Dunstable; Great Driffield, Yorkshire; Harlow; Leicester, Harvey-lane; Oxford; Portsmouth; Salter's Hall Chapel; Spencer-place Chapel; Tewkesbury; and a package of needles, from the Rev. James Smith, of Astwood.

The thanks of the Committee are respectfully presented to the Rev. J. Venimore and friends at Ingham, for a box of useful articles for the

Rev. W. Knibb; to Dr. Stenson, Bourton, for a box of Magazines, for the West India Mission; to Mrs. Kitson and friends, for a box containing useful clothing, for schools under the care of Rev. W. Knibb; to the ladies of Devonshire-square, for a box for Mrs. Clark, of Brown's Town, Jamaica; to a friend at Plymouth, for several years, in numbers, of the Baptist Magazine; to Rev. S. Brawn, Loughton, for a box for Rev. J. Lawrence; to Miss Jacobson, for a parcel of Magazines; to Isaac Bass, Esq., and friends, Brighton, for a box of useful and fancy articles for Rev. T. Burchell; to the Misses Girllings, of Sporre, Miss Graves, of Northwald, and the Swaffham Baptist Sabbath-school children, for a box of fancy articles for the Rev. J. M. Phillippo; and to Miss Ayres, Keynsham, for a box for the Rev. W. Knibb.

(June 15.)

CONTRIBUTIONS

Received on account of the Baptist Missionary Society from May 15th to June 15th, 1839.

LONDON AND ITS VICINITY.		£ s. d.	£ s. d.
<b>ANNIVERSARY COLLECTIONS.</b>			
Amount acknowledged in June			
Herald	643	1	9
Alfred-place — Rev. W. Young	4	1	6
Greenwich, London-street — Rev. W. Belsher	6	0	0
Shoreditch, Providence Chapel Ebenezer Chapel,	5	7	0
Rev. J. Massingham	1	12	0
Stepney, — Rev. W. H.			
Murch, D.D.	5	13	6
Waterloo-road, — Rev. G.			
Francies	3	10	0
Devonshire-square, — Rev.			
J. H. Hinton, M.A.	40	0	0
			709 5 9
<i>Donations towards liquidating the Debt owing by the Society.</i>			
Amount acknowledged in the			
June Herald	703	16	0
W. B. Gurney, Esq.	100	0	0
Joseph Gurney, Esq.	50	0	0
W. Cozens, Esq.	30	0	0
James Lomax, Esq., Nottingham	30	0	0
A Minister with small means	20	0	0
Woodstock, by Rev. C. Darkin	5	0	0
			958 16 0
<i>Annual Subscriptions.</i>			
G. B.	1	1	0
T. Bickham, Esq.	2	2	0
Rev. R. Hogg	2	2	0
W. Taylor, Esq., (3 years)	3	3	0
Joshua Vines, Esq., by Rev.			
Dr. Murch	10	0	0
			18 8 0
<i>Donations.</i>			
John Pirie, Esq., Alderman	50	0	0
A Friend, for the education and support, at the Native Christian Institution, Calcutta, of a youth, to be selected by the Rev. W. H. Pearce, named William Nicholls	50	0	0

	£ s. d.	£ s. d.	
W. W. Nash, Esq., by J. Gutteridge, Esq.	10	0	0
Friends, by Miss Jane Rawlings, for a pupil to be named Charles Gilbert, under the charge of the Rev. G. B. Parsons	5	0	0
George Sturge, Esq.	1	1	0
Dr. Elliott, Camberwell	1	1	0
"A Widow" by the Secretary	0	10	0
Mr. D. Mill, Montrose, by the Rev. J. Watson	0	10	0
			118 2 0
<i>Auxiliary Societies.</i>			
John-street Auxiliary — Rev. J. H. Evans, A.M., Collections, Subscriptions, &c.	100	0	0
Spencer-place Auxiliary — Rev. J. Peacock, by Mr. Clutterbuck, Treasurer, — Collections, Subscriptions, &c.	13	12	4
			118 12 4
<i>Bedfordshire.</i>			
Dunstable — Rev. D. Gould.			
Collections	22	10	0
Weekly collections by—			
Misses Peel and Cheshire	6	13	3
Misses Gutteridge	5	0	0
Missionary boxes by—			
A. and B.	0	13	0
C.	0	4	6
Miss Chambers	1	0	0
Misses Gutteridge	0	13	6
Miss Masters	1	2	6
Eliza Radwell	0	5	2
Sunday-school Girls	0	10	10
Mrs. Willis	1	1	9
<i>Subscriptions:—</i>			
A Total Abstainer	0	15	0
Batchelor, Mr. William	1	0	0
Blackwell, Mrs.	1	0	0
Blackwell, Mr. J. W.	0	10	0
Chambers, Mr. Samuel	0	10	0
Cheshire, Mr. Henry	0	10	0
Cheshire, Mr. Joseph	0	10	0

	£	s.	d.	£	s.	d.
Flowers, Mr. Joseph .....	1	0	0			
Gould, Rev. Daniel .....	1	0	0			
Gutteridge, R., Esq. (the late) .....	2	0	0			
Gutteridge, Mr. Richard .....	2	0	0			
Gutteridge, Mr. Joseph .....	0	10	0			
Groom, Mr. William .....	1	0	0			
Hawkins, Mr. ....	0	10	0			
Humfrey, Miss .....	0	10	0			
Masters, Johnson, Esq. ....	1	0	0			
Fotter, Mr. James .....	0	10	0			
Scroggs, Mr. G. ....	0	10	0			
Turnbull, Mr. W. ....	0	10	0			
Willis, Mr. William .....	0	10	0			
Willis, Mrs. William .....	0	10	0			
Sums under 10s. ....	0	10	0			
<b>Less Expenses.....</b>				56	19	6
<b>Less Expenses.....</b>				1	10	3

*Buckinghamshire.*

Buckingham:—						
Friends, by Miss Hatton, for <i>Entally</i> ..	2	0	0			
By Rev. P. Tyler ..						
Aston Clinton — Rev. T. Amsden ..						
Collections .....	1	4	9			
Collected by						
Miss Ginger.....	1	10	0			
Miss Hartop.....	1	15	0			
Cuddington:—						
Stranks, Mrs. ....	0	8	4			
Haddenham:—						
Mr. D. and Miss V. ....	0	9	0			
Long Crendon—Rev. W. Hopcraft ..						
Collection .....	0	12	7			
Collected by Miss Dodwell ..	1	5	3			
Quainton — Rev. D. Walker ..						
Missionary Box .....	1	14	2			
<b>8 19 1</b>						

*Cambridgeshire.*

Burwell:—						
Legacy of the late Mrs. Elizabeth Nicklin ..	47	5	0			
Cambridge — Rev. R. Roff ..						
Collections .....	63	0	0			
Cottenham:—						
Collections .....	24	0	0			
Shelford:—						
Collection and subs. ....	23	13	2			
Missionary Boxes .....	2	15	2			
<b>26 13 4</b>						

*Essex.*

Braintree — Rev. W. Humphries ..						
Collections .....	10	19	0			
Subscriptions:—						
Hart, Miss .....	0	10	0			
Young Ladies by ditto .....	0	16	0			
<b>12 5 0</b>						
Chelmsford Ladies' Negro's Friend Society, by Mrs. Candler, Treasurer, for the Rev. J. M. Phillippo's Schools.....	5	0	0			

*Kent.*

Chatham:—						
Collections at—						
Brook Chapel — Rev. F. Overbury ..	14	0	0			
Zion ditto — Rev. W. G. Lewis ..	20	0	0			
<b>34 0 0</b>						
Sevenoaks:—						
Mr. Knott .....	1	1	0			
East Kent Auxiliary, by Rev. J. M. Cramp ..						
Ashford .....	19	15	8			
Bethersden .....	0	10	6			
Brabourne .....	4	7	8			
Canterbury .....	125	6	6			
Deal .....	5	5	0			
Dover .....	39	2	0			
Egerton .....	1	10	0			
Eythorne .....	22	17	6			
Folkestone .....	19	7	6			

Margate.....	14	1	7			
Ramsgate .....	21	7	6			
St. Peters .....	20	17	10			
<b>294 9 3</b>						

Previously acknowledged .....	193	13	10			
<b>98 2 11</b>						
<b>Less Expenses.....</b>				2	12	6

*Lancashire.*

Liverpool Auxiliary, by W. Rushton, Esq., on account .....	55	0	0			
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*Manchester:—*

York-street Juvenile Missionary Society, by Miss Culverwell, for <i>Entally</i> ..	4	0	0			
for <i>Jamaica</i> ..	2	0	0			
<b>6 0 0</b>						

*Middlesex.*

Ealing — Mr. Fountain .....	1	1	0			
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*Norfolk.*

Lynn, Rev. W. T. Poile ..						
A Friend .....	0	10	0			
For extra exertions.....	0	5	0			
<b>0 15 0</b>						

*Northamptonshire.*

Rev. J. P. Mursell, Rev. S. J. Davis, and Rev. J. Burton — Deputation ..						
Blisworth .....	5	10	0			
Brayfield .....	3	10	4			
Braunston .....	8	6	0			
Brinton .....	5	12	6			
Bugbrook:—						
Collection at Public Meeting ..	10	0	6			
By Cards — two-thirds proceeds ..	5	14	4			
Missionary Box by Writing ..	0	9	0			
Class .....	4	8	3			
Proceeds of Tea Meeting ..	20	12	1			
<b>20 12 1</b>						

*Burton Latimer:—*

Collection .....	3	5	0			
By Miss Ashford.....	2	5	0			
<b>5 10 0</b>						

Ectone .....	1	10	7			
Hackleton:—						
Collections .....	19	8	2			
Mis. Box by Miss Cave.....	0	11	0			
Two Sabbath-sch. Children ..	0	8	0			
<b>20 7 2</b>						

Harleston .....	2	13	6			
Harpole .....	7	12	2			
Kingsthorpe .....	4	0	0			
Kislingbury .....	19	0	0			
Lampport — Missionary Box ..	0	6	8			
Long Buckley .....	6	4	2			
Milton:—						
Collection .....	14	0	0			
Sabbath-school .....	0	3	6			
<b>14 3 6</b>						

*Morton Pinkney:—*

Weekly Contributions, by Miss Williams ..	2	2	0			
<b>8 17 7</b>						

*Northampton, College-street:—*

Collections .....	45	14	2			
Female weekly contributions ..	23	9	3			
Missionary Box, by Mr. W. Gray, jun. ....	15	19	0			
Breakfast proceeds.....	2	3	1			
Sabbath-school .....	0	1	6			
Subscriptions:—						
Bartham, Mr. R. ....	0	10	6			
Bumpus, Mr. T. ....	1	1	0			
Cooke, G., Esq. ....	1	1	0			
Dacey, T. E., Esq. ....	2	2	0			
Garrett, Mr. Thomas.....	1	1	0			
Garrett, Mrs. ....	1	1	0			
Goodacre, Mrs. ....	1	1	0			
Gray, Rev. W. ....	1	1	0			

		£	s.	d.	£	s.	d.							
Gray, Mr. W. ....		1	1	0				Missionary Box at Ivy Cottage, <i>Stowey</i> .....	3	12	10			
Hobson, Mr. E. ....		0	10	6				Missionary Cards .....	2	0	0			
Lampson, Mrs. ....		2	2	0				Collected at Prayer-meetings.	1	7	1			
Osborne, G., Esq., <i>Newport</i>		1	1	0				Subscriptions:—						
Parker, Mrs. ....		0	10	6				Brown, Mr. J. .... (2 years)	1	0	0			
Rice, Mrs. S. ....		1	1	0				Gristock, The Misses ... (do.)	1	1	0			
Richards, Mr. W. ....		0	10	6				Nicholls, Mr. .... (do.)	2	0	0			
Sheppard, Thomas, Esq. ....		1	1	0										
Williams, Mr. W. ....		1	1	0										
					106	7	0	Less Expenses .....		1	8	4		
Church-lane.....					4	3	0							
Ravensthorpe:—														
Collection .....		3	10	0				<i>Suffolk.</i>						
Collected by Miss Scott.....		1	10	0				Society in Aid of Missions, by						
					5	0	0	S. Ray, Esq., Treasurer,						
Roads .....					13	3	9	for Translations.						
Towcester:—								Ipswich, Tackett-street —						
Collection .....		2	16	1				Rev. W. Notcutt .....	5	11	0			
By Miss Roby .....		3	0	0				Stow Market — Rev. W.						
Barker, Rev. T. ....		0	10	0				Ward .....	4	0	0			
Ditto, Friend by .....		1	0	0				Sudbury — Rev. W. Wallis	1	0	0			
Goodman, Mr. J., <i>Badden</i> ...		1	0	0							10	11	0	
					8	6	1	<i>Warwickshire.</i>						
Weston .....					14	0	0	Birmingham:—						
West Haddon:—								Joseph Sturge, Esq., by Rev. W. H.						
Collection .....		3	2	0				Pearce .....				5	0	0
By Miss Hanbury .....		2	1	9				Miss Hoby — F. E. ....				0	2	6
					5	3	9	Rugby — Rev. E. Fall.						
Less Expenses.....					13	4	1	Female Penny-a-week Society	3	17	6			
								Box, by Mary Hanes .....	0	11	6			
								Caldecott, T., Esq. ....	0	10	0			
								Edmunds, Mr. T. ....	0	6	0			
								For Translations:—						
								Ansty, Rev. Mr. ....	0	10	0			
								Gibb, Scott, Esq. ....	0	10	6			
								Grenfell, Rev. Mr. ....	1	0	0			
								Price, Mr. ....	1	0	0			
												8	5	0
								<i>Wiltshire.</i>						
								Wilts and East Somerset Auxiliary, by						
								Benjamin Anstie, Esq., Treasurer.						
								Devizes Branch:—						
								Annual subscriptions.....	23	16	6			
								Weekly contributions by—						
								Mrs. B. Anstie .....	6	17	0			
								Miss T. Hook.....	1	10	4			
								Miss Blackwell & Mr. White	0	17	2			
												33	1	0
								<i>Foreign.</i>						
								Jamaica:—						
								Brown's Town — Rev. J. Clark.						
								Collections, &c.....	100	0	0			
								For the Ten additional Missionaries to India.						
								Mr. E. A. Butler, <i>Birmingham</i> ,	10	0	0			
								Rev. James Smith, ditto, by						
								Dr. Hoby .....	4	0	0			
								G. W. Anstie, Esq., <i>Devizes</i> ...	5	0	0			
								Mr. Hearn .....	2	10	0			
												21	10	0

## NOTICES TO CORRESPONDENTS.

WE are much obliged to the friend who writes from Kidderminster, but must decline animadverting on the article in the paper he has sent us. Documents amply sufficient to demonstrate, to every reasonable man, the malicious character and utter falsehood of the charges against our Jamaica missionaries, by the less reputable portion of the newspaper press, are before the public; and it is neither practicable nor expedient to contradict every anonymous writer who chooses to retail oft-refuted slander.

The letter of "A Baptist" has been handed to the proper quarter. The writer omitted to state the amount of his proposed contribution to the object he recommends.

The Rev. Edmund Clarke will accept cordial thanks for the interesting letter from Mr. Bayne, which would have been gladly made use of, but that a similar letter from Mr. B. to his former pastor had been previously included in our arrangements.



THE  
MISSIONARY HERALD.

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Subscriptions and Donations in aid of the Funds of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Pen-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., Camden-street; at the Baptist Mission-press, Calcutta, by the Rev. James Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson and at New York, U. S., by W. Colgate, Esq.

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PROVIDENTIAL DELIVERANCE.

## PROVIDENTIAL DELIVERANCE

OF A FAMILY OF NATIVE CHRISTIANS IN INDIA.

OUR engraving this month represents the providential deliverance of a family of Native Christians, which occurred in the month of May, 1833. At that time a destructive gale took place, which, in its effects, greatly injured the villages of Mukerjea-Muhul, Khari, and Bamanabad,—mission stations which are situated on the borders of the Sunderbunds, or extensive forests, which skirt the province of Bengal on the south. These forests are intersected by various arms of the sea, the water of which rises and falls with the tide. The villages are situated at the head of one of these creeks; and, at the time of which we are speaking, the wind, which had blown most furiously from the south all one night, had prevented the water from the creek from receding at the ebb, so that it had remained nearly level with the bank till the coming in of the tide on the following morning. The wind still blowing with great strength in the same direction, the sea soon rose above the bank, and rapidly formed a body of water several feet high, which, impelled by the wind, crossed the country from the south-east with awful grandeur, making a noise like distant thunder. Deer, wild hogs, and other inhabitants of the jungle, washed from their retreats, mingled together in wild confusion, and were many of them drowned.

Some persons on the spot, who were watching the progress of the storm, feared what the consequences would be, and gave immediate notice to their neighbours. In the course of a few minutes their fears were verified,—the swelling surge arose, carrying destruction with it. At all the villages most of the houses were washed down; while at Khari the mud walls round the burial-ground were completely levelled; and the large chapel, and the houses of the native preachers, raised several feet from the ground, were greatly damaged; and had not the people, heathens as well as Christians, found refuge in the latter buildings, many of these villagers (as was the case in the surrounding ones) would doubtless have been washed away.

It was in this inundation that the family of Subal, before referred to, was exposed to danger, and rescued in the following singular manner. The huts in which the peasantry of Bengal reside are generally very slightly built. A bamboo post is erected at each of the four corners, to which mats are attached, so as to join the walls. The roof, which is constructed of straw or leaves, fastened on a frame-work of split bamboos, and in shape like the roof of a barn, is laid on the four bamboo posts before mentioned, and securely fastened with twine.

The house of Subal was situated on a spot of ground almost surrounded by the jungle, and

was therefore particularly exposed. He saw the flood rapidly advancing, and could perceive no means of removing his family to a place of safety. At last, it struck him, that, by getting on the top of his house, they might remain uninjured till the waters abated. With this view, he assisted his wife, mother, and two children in mounting the roof; and, following them himself, determined there to wait the subsiding of the flood. The waters, however, rose much higher than he expected, and seemed to threaten every moment to wash them all away. He looked on with anxiety and distress, when, to his surprise, he found that the force of the water had broken the strings which fastened the roof to the posts, and, raising it from the latter, was carrying himself and family away upon it, as upon an inverted boat, towards the jungle. In these novel circumstances he felt still more alarmed for the safety of the party; but, through a kind Providence, they were all carried for two miles, till they reached the jungle, on the brush-wood of which they and their conveyance were securely deposited. After a little time they managed to climb a tree, in which the whole party remained till the morning; when Subal found the flood sufficiently abated to allow him to proceed to Khari, from whence the brethren soon came to his assistance, and brought his family in safety to their ruined habitation. A subscription was raised to aid himself and other sufferers in the flood, in rebuilding their houses, and they were soon again in possession of a quiet home.

Though Subal was thus wonderfully preserved in this calamity, we regret to say that it was only to meet death in another unexpected form. A few months afterwards he went a little way into the jungle, with three other native brethren, to cut the dry grass which grows there, and which is used in the roofing of houses. As he was engaged in this employment, a tiger stole upon him unperceived; and, seizing him in a moment, carried him off into the surrounding jungle. The other brethren had but a glance of him as he was carried away; and, knowing it to be hopeless to attempt to rescue him, and dangerous for them to stay any longer in the neighbourhood, they gave up their employment, and made the best of their way to the village. The poor man was never heard of again; and, doubtless, fell a victim to the furious beast. The missionaries trust that he was a sincere and humble believer in Jesus, and that to him "sudden death" was "sudden glory."

We are happy to add that one of the children preserved from the flood was afterwards admitted into Mr. Ellis's boarding-school at Entally, and is now a promising pupil in that institution.

## CALCUTTA.

THE following communications respecting several of our Indian stations were forwarded us by our brother Ellis, of Calcutta, under date of 12th of February last. It will be seen that they consist of letters and journals supplied by the missionaries themselves; some of whom—Gunga Narayan Sil, for instance—in writing English, use a foreign language. When this is taken into account, we conceive the interest of the communications will be increased; and feel persuaded our readers will rejoice in the evidence they afford of persevering evangelical labour carried on by these humble servants of the Redeemer in the various and distant stations to which they refer.

*Calcutta, Jan. 15th, 1839.*

On the first Sabbath in the year, two women, the wives of native Christians, were added to the native church by baptism: they had long given satisfaction to the members by their conduct. The congregation of the native church is on the increase; and we hope that there are many indications for good. Sujatali continues active and useful. The members all seem to look up to him with respect and affection. There are two inquirers in daily attendance on Sujatali.

*Circular Road Chapel.*

Two candidates were proposed for baptism at our last church meeting. We need a revival. Although the congregation continues steady, there are few under serious impressions,—few inquiring the way to Zion with their faces thitherwards. No thirsty desert needs the showers of rain from above more than we need the outpouring of the Spirit.

*Luckhyantipore.—MR. F. DE MONTE.*

Ever since my arrival here I have enjoyed good health, and have been employed as usual in the work of preaching. About a week ago, I visited the Khari station, and found the brethren pretty well here, as it regards their health. The eleven persons that were lately baptised by Mr. C. C. Aratoon, at this station, seem to walk as it becometh the Gospel of Christ; and also eighteen other persons have offered themselves as candidates for baptism, and I hope they will be received into the church when Mr. A. visits the station next time. Some of the people made many inquiries about Mr. G. Pearce, and particularly Nilu, Bhunie, and Muchiram Sing are very anxious to hear whether he has wholly got rid of his affliction, and expected to return to Calcutta in a short time. Kalachand Mandal observed to me on a certain occasion, "Indeed, I cannot but remember, sir, Mr. Pearce's kindness to me with gratitude; for when I was quite a blockhead, he took me into his own house, and, as an affectionate father, taught me to read and to write, and subsequently encouraged me to make myself useful in the mission." Many of the brethren of Luckhyantipore likewise often inquire of me whether Mr. P. is well now, and

expected to return in three or four months hence. And whenever I had occasion to hear their prayers, I observed that they seldom forgot to beg the Lord on his behalf; and, as a particular instance of this, I shall mention the following circumstance:—On the New Year's day a great number of us met together at the chapel, for the purpose of spending the day in meditation and prayer for the general outpouring of the Holy Spirit, when a portion of the word of God was expounded, and twelve prayers were offered up to the throne of grace. Though I do not think it necessary to mention the names of those who prayed, or the subject-matters of their prayers (which were indeed suitable to the occasion,) but what I chiefly intend to do here is, to set down the expressions made use of in their prayers, relative to Mr. G. Pearce's welfare, as well as I can remember them. "Lord," cried one of the brethren, "have mercy on our beloved pastor; remove his afflictions; take care of him on the great deep of water; and safely conduct him to his dear relations, and bring him back to us again in the full enjoyment of health." Another earnestly entreated the Lord thus:—"O Lord, let us see his face and rejoice; hear his word and be instructed." And a third addressed the throne of grace in these words:—"O God, bring our pastor back to us speedily for the good of the poor and needy." I think, my dear tutor, it would occupy too much time and space to give here all the words that have been uttered on the occasion respecting Mr. P., and, therefore, I shall pass them over in silence, and shall only observe that these few expressions evidently show us the great and unfeigned love which the people have for him. Perhaps you are aware that during the months of September and November last, eighteen persons were baptised by Mr. Aratoon here, and I hope in time they will prove to be useful members of the church. We have also four candidates for baptism in this station, and of course when we are satisfied as to their conversion, they will be received into the church.

*Luckhyantipore.—GUNGA NARAYAN SIL.*

Preached in Luckhyantipore chapel from Gen. xvi. 13. "Thou, God, seest me." The number

of people was nearly two hundred. They all heard me attentively. I explained that the great God with whom we have to do, constantly observes us, wherever we are and whatever we do; and equally foolish and wicked are they who presume to think that God does not regard, and will not punish sin; and he not only sees all our ways and actions, but he knows our secrets, and it is pleasing to consider that God knows them who fear and love him; and, finally, I exhorted the people to remember this truth morning, noon, and night; at home, abroad, alone, and in company, "Thou, God, seest me." At 1 o'clock attended the church meeting. In the afternoon preached from Matt. xviii. 21, 35, about the account and payment of our debt to God. The number of people was more than one hundred. They listened seriously. May God bless the service of this day! Dec. 3rd.—Catechised at Luckhyantipore chapel—a number of persons—more than twenty were females. Dec. 4th—Arrived at Harrir Hat at 2 P. M.—left the *Salti*, and walked down to Sibpore. It being very dark, and I and my men being tired, we pitched our tent at the front of an ancient temple. No sooner was the tent pitched, than many people of the village came, among whom some were very good and sensible. They sat at the door. I spoke to them. There was a native doctor who asked me several questions. I spoke to him about the disease of our souls and of the Great Physician, Jesus Christ. Four o'clock in the morning,—Left the place, and arrived at Kulpi, at half-past seven—preached at the *hat*—hundreds after hundreds of men flocked round to hear the glad tidings of salvation. I spoke to them about the sinfulness of man's heart—about Christ being the way, the truth, and the life. They said, "This day we have heard new things." They received the Gospels and tracts with thanks. Went to Sagoals Kackhari—spoke with the Amlas. At 6 P. M., left Kulpi, and walked up to Nabinakpore—pitched the tent there—some respectable people came to see me—they sat at the door, and heard the word attentively. I pointed to them that Jesus Christ is the only way. Dec. 9th.—Preached at Luckhyantipore chapel in the morning, from Luke x. 41, 42. "Martha, Martha, thou art careful, and troubled about many things; but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her." I explained to the people, 1st, What is that one thing needful—the knowledge of God, of ourselves, and of our Redeemer. 2nd, In what respect is it needful. 3rd, Its advantages. The number of people was upwards of two hundred. At one o'clock attended the church meeting. In the afternoon, preached from Matt. vii. 13, 14. "Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." The number of people was

nearly two hundred. I showed them what kind of way it is that leadeth unto life, and few are found in it; and the broad way that leadeth to destruction. People were very serious at the time of delivery. May the Lord bless the instructions of this day! Dec. 14th.—Went to Joynagur—preached the word of God—several respectable Brahmins came to me and asked me questions concerning the truth of Christianity; thus far they are induced to say, that Christianity is better than popular Hindooism—took a walk in the market—conversed and gave tracts to hundreds that begged for them.

*Dum Dum.*—MR. SYMES.

This has been an eventful month, especially as it regards the European part of the church and congregation. Many from the troops have been sent to the upper provinces; amongst them, from twenty to thirty of our congregation, and seven church members. This is not to be regretted, as they will now form a church of themselves; and having one amongst them who is qualified to act as their leader, we have reason to hope that the Lord will preserve them, and add to their number. We, of course, felt the separation; but the loss has been counterbalanced to a considerable degree by another circumstance which presents a cheerful prospect. Since a chapel has been erected, and a missionary residing in the station, the church and congregation have felt it a great burden to be marched to the Established Church every Sabbath morning, especially as the Roman Catholics were exempt from this duty, and were regularly marched to their own chapel. We accordingly agreed to petition for the same favour; and, on so doing, an order was issued immediately, "that on all future parades for divine service, the Baptists should be marched to their own place of worship." We have enjoyed this privilege these three Sabbaths, and I have no doubt, under the Divine favour, it will be productive of much good. Our prospects in native labour are rather encouraging. I have hired a house at Rajhat, on the Barrackpore road, for three rupees per month. It has a fine open front; and will accommodate about thirty-five with seats. The haut days are Wednesdays and Saturdays. I shall always be enabled to attend every Wednesday, and Soobroo every Saturday. The attendance has been hitherto exceedingly good. I am striving to accomplish the same object at Gowrypore haut; a native has very kindly offered me a piece of ground gratis, for the purpose of erecting a house; but it will be better, I think, to rent a place until I see how it will answer. On the 11th of this month we baptized two individuals, and we have two more to baptize next month, (D.V.) On the 27th, we lost one of our sisters by death; her end was peace.

*Dacca.*—MR. O. LEONARD.

I have pleasure in sending you the following account of my humble labours during the

past month, and must again express my regret that I have nothing now of a cheering nature to communicate, especially as it regards the natives, who appear as if thrice dead, and almost proof against the threatenings and calls of the law and the Gospel; they hear attentively, and are not backward in expressing their approbation of what they hear, but still continue the same besotted votaries of idols and all their abominations. We are indeed frequently constrained to use the language of the prophet: "Who hath believed our report? and to whom is the arm of the Lord revealed?" The annual examination of the Christian and native schools was held at my house on the 20th ult., where 67 of the former and about 300 of the latter, exclusive of five Christian and eighty-two girls of caste, presented themselves for inspection, and performed their several parts much to the satisfaction of all present; but, I am sorry to say, through events, over which we could have no control, we were deprived of the presence of many who feel a deep interest in the spread of Scripture knowledge amongst the rising generation. Their absence was occasioned through an affray which took place between two leading Jemmindars, in which, it is said, a number of lives have been lost. The Christian school will continue, at least to the end of the present year, but our subscriptions will not admit of our continuing the Vernacular Schools any longer. We have struggled as long as the shadow of a hope remained for their preservation; but must now give them up finally, which will form a breach in our work deeply to be regretted; but the work is the Lord's, and it becomes us to bow in humble submission to his all-wise and gracious dispensations; "what he does we know not now, but we shall know hereafter."

*Chittagong.*—Mr. C. FINK.

Nov. 1st.—Went out with brother Johannes and the native preacher to one of the Chouck bazaars, where we gathered a large congregation of natives, whom I first addressed; declared to them the lost and ruined condition of all mankind, and the evils of idolatry, and recommended to them Jesus Christ as the only Saviour. Brother Johannes then stepped forward, and asked them whether they understood what I had preached to them. To which they replied in the affirmative. Brother J. then spoke for a good while, and afterwards we gave away four copies of Luke's Gospel. 3rd.—Went out and gathered a number of natives before a native shop, and spoke to them the word of truth, and showed to them the plan of salvation through a crucified Saviour, which they heard very attentively. 4th, Lord's-day.—We had our usual English and Bengalee worship morning and evening. At 1 p. m., several Brahmins came to our house, with whom we had a long conversation regarding the Christian religion and the way of salvation through our Lord Jesus Christ. On their departure each of them received a copy of

St. Luke's Gospel. After the Bengalee worship in the afternoon, I went out and gathered a large concourse of natives, to whom the word of God and the plan of salvation through a crucified Saviour, was explained. While I was discoursing, a man stepped forward, and asked me, "Whether there are no other ways besides Christ for a man to be saved?" In reply, I asked him, Whether *he* knew any other way? He said that his guru has taught him two or three ways by which man could be saved; that is, *Gangasnon, dan, and Jattrra to Jagarnath.* I told him that his guru was in darkness like himself, and had deceived him. I then explained to him and the rest the plan of salvation through Christ our Saviour. 5th.—In the evening we had our monthly prayer-meeting, when brothers Johannes, Ganganarayan, Cravin, and myself prayed. 17th.—The Bishop of Calcutta, accompanied by the archdeacon, the chaplain of the station, the commissioner, and a military officer, visited us, and afterwards the bishop examined brother Johannes's school. 25th, Lord's-day.—We had our Bengalee and English worship morning and evening as usual, and after morning worship I had several Mugs to hear me, to whom I communicated the word of life; after which, each of them received a Burman tract, of which I had a few with me. On their departure, they invited me to visit their village, which is situated to the north of Sita Kundu, and in which, they say, there are about 500 houses, and the distance of it is about a day-and-a-half's journey from this town. Dec. 2nd, Lord's-day.—We had worship as usual morning and evening. In the morning, a few of us surrounded the table of the Lord, and commemorated the dying love of our Saviour. In the evening brother Johannes and myself went out to the main road, where we gathered a large congregation of natives, to whom we read and preached by turns till it was quite dark in the evening, and after which we gave away a few copies of Luke's Gospel. 3rd.—In the evening we had our monthly prayer-meeting; the first prayer was offered by brother Ganganarayan: brother Johannes read and explained the chapter, and I concluded in prayer. Jan. 26th, 1839.—I have heard from the two senior native preachers, Khepoong and Kullafree, at Akyab, who have given me a very pleasing account of their labours among their countrymen and among the few members of the church; of the latter, they say, that they are very punctual in their attendance on the means of grace every Sabbath morning and evening, and are doing well; but I regret to say I have not heard anything from the other two preachers, Mecarung and Kyojornee, of what they are doing in their respective stations, and therefore I am unable to give you any account of them. I hope, however, they are doing well. Khepoong and Kullafree write that they are out almost every day among the heathens preaching and giving away books and tracts, which, they

say, the people are very eager to hear and to receive. They also mention, that they sometimes meet with resistance and opposition from some of the townspeople; but they remark that this is a thing which they, as well as all other preachers of the Gospel, must always encounter while labouring for the honour of the Lord Jesus Christ, and for the conversion of their fellow-sinners. They are much in want of Burman Scriptures and tracts for distribution; and if you can kindly send a small quantity to me, I shall be most happy to take charge of them, and forward the same by the first vessel going from this port to Akyab. If it should be agreeable to the Society, I would propose that so long as the Mug Christians have not a missionary with them, I might be allowed to pay them yearly a visit, (leaving my family in Chittagong,) and remain with them for two or three months, or till the commencement of the rains, and return again to Chittagong. This I shall be most happy to do, if the Society will kindly defray my travelling expenses to and from Akyab, which will be altogether only about 100 rupees, or perhaps less than that sum. The annual grand Mellah, on the occasion of the Sibratri puja, will take place on the 12th of next month, as usual at Sitakunda, when numerous Hindoos of different castes and ranks will assemble together from various parts of Bengal, for the purpose of bathing in the burning well, and worshipping the volcanic fire that issues out of a rock situated upon the mountain. The Mellah will continue for about ten days, and the distance of it from this town is about twenty-

five English miles. We have proposed to visit it, and to remain on the spot for some days, for the purpose of disseminating the Gospel of salvation to the thousands of the perishing heathens, and we trust that the Lord will be with us, and will accompany his holy words with the power of his Holy Spirit, to the pulling down of the strongholds of Satan, and to the conversion of our poor benighted fellow-men. We need your prayers; oh! let us all pray continually to the Great Head of the Church that all the kingdoms of this world may soon become the kingdoms of our Lord and of his Christ. There is no doubt, yea, we know and believe, that Jesus our blessed Saviour shall soon have the heathen for his inheritance, and the uttermost parts of the earth for his possession. Yes—

“For him shall endless prayer be made,  
And princes throng to crown his head;  
His name like sweet perfume shall rise,  
With every morning sacrifice.”

Let us, therefore, not be weary in well-doing, for in due season we shall reap if we faint not. Brother Johannes has been very busy with his school, his chapel, &c. He has also devoted his time almost every morning and evening to preaching with me to the natives. He is doing all he can to finish the remaining part of the building, and, I believe, he is going to borrow some money to get this building off his hands. He is doing much to keep up his school against the Roman Catholic priest's opposition school. It is impossible he can long withstand his efforts.

### J A M A I C A.

WE are gratified, but not surprised, to find that the Sketch of Sujatali, in our number for last month, proved so acceptable to our readers. We now present, as a prelude to other communications from Jamaica, a notice of one of its newly-made freemen, which has been for some time in our possession. It has been kindly furnished us by the Rev. John Clark, of Brown's Town, of whose church Mr. Finlayson is a deacon.

JAMES FINLAYSON was a slave at Penshurst, the property of Mr. Senior. He was exceedingly depraved: dancing, drinking, and fornication were habitually indulged in by him. He knew nothing of the Bible or the way of salvation, but lived without God and without hope in the world.

He contemplated attempting to escape from slavery, and thought that if he could but read and write he might be enabled to effect his object. He consequently bought Dilworth's Spelling-book, and obtained a few lessons in reading: he made, however, little progress. From this book he derived his first impressions of the evil of sin; but his conduct remained unaltered. About this time (1828) he went on a

Sabbath-day to Falmouth, a distance of thirty miles from his home, to dispose of some honey. In that town there were a Wesleyan and a Baptist missionary stationed. He went to the house of the former to offer his honey for sale. The missionary met him at the door, and sharply reproved him for breaking the Sabbath, evidently pitying his ignorance and unconcern. James feeling ashamed, although he scarcely knew why, walked away; the missionary's words to him, "Poor man, poor man," ever recurring to his mind. Entering another street, he saw a number of slaves, like himself, going to a chapel, and thought he would also go. The place was crowded: unable to get in, he stood at the door and listened. The pulpit was occupied by that

devoted and wonderfully successful missionary, James Mann, who soon after was called from his labours to a glorious reward. Mr. Mann preached from Psalm iv. 2. "Oh! ye sons of men, how long will you turn my glory into shame?" &c. James heard with riveted attention; the truth reached his heart; he thought every word was intended for him, and his fears were excited. After the service he returned home, and as the woman of Samaria left her waterpot, and went her way into the city to tell of Jesus, so James forgot his honey; his mind was filled with anxiety about his soul; his concern was to obtain deliverance from the wrath to come, and to make known to his friends and acquaintance the strange things he had heard. On his return he went to some people in the neighbourhood, who professed to be acquainted with the Gospel; but the "light that was in them was darkness." All he could obtain from them were directions for superstitious ceremonies which they affirmed to be necessary for salvation. These afforded him no peace of mind. He heard, soon after this, that our General Baptist brethren had commenced a station at St. Ann's Bay. He went to Mr. Bromley, the minister, and obtained from him the knowledge of a "more excellent way." He then forsook his sins, and made a public profession of faith in Christ by baptism. Having felt the love of Christ in his own heart, he could not but feel for his perishing fellow sinners, nor he restrained from making known to them the excellencies of the Saviour he had found to be so precious to his soul; he went to the surrounding negro villages and invited the people to accompany him to the house of God. Many are now adorning the Gospel, and some are before the throne, whom James took by the hand and led to Jesus.

Notwithstanding his former licentious conduct, he had been a favourite slave, and his master and mistress had treated him with more than ordinary kindness; but as soon as this striking change was manifest in his conduct and character their malignity was excited against him. By persuasions, revilings, and threatenings they sought to prevail upon him to give up his profession of religion, and return to the follies of the world; but his love to that Saviour who had first loved him was unwavering. His master then determined to send him to his friend Mr. Drake, keeper of the House of Correction, to flog the praying out of him. Poor James was accordingly handcuffed and sent to that most loathsome and horrid prison, the St. Ann's Bay workhouse. Here he was worked in chains, yoked with another, like horses in a cart, cruelly whipped by inhuman drivers, and compelled to drag heavy loads. He was laid down and barbarously flogged; between the lashes the question was put to him, "Will you now leave off praying?"—"No." He had learned "the worth of prayer;" he could rather suffer the loss of life itself than forsake the throne of grace, where he had, in sore distress, poured out his soul and

obtained strength equal to his day. The God whom he served did not forsake him; his Christian friends felt for him in his affliction; they joined their little means together to supply him with comforts, and to bribe the drivers to restrain their cruelties. His health at length gave way, and he was sent back to his master, but so injured that he was incapable of labour for many months.

About the period of his release, the station at St. Ann's Bay was transferred to our society, and Mr. Bromley was succeeded by our dear departed brother, Mr. Nichols. Under his instruction and kind pastoral care, James learnt to read the Bible, and made considerable progress in knowledge and in grace. He resumed his active labours to benefit the souls of others, and formed classes at different places, which he met from time to time for prayer and reading the Scriptures.

Towards the close of 1830, his beloved pastor was induced, by the representation of himself and others of the destitute state of the neighbourhood of their residence, to visit this place, (a newly formed settlement,) to preach the Gospel to an ignorant and sinful people. Premises were obtained, and opened for public worship. James and his Christian brethren (whom he was instrumental in inducing to seek the Saviour,) were zealous in their efforts to bring the surrounding slave population to hear the words of eternal life. Before long, a considerable congregation was collected; the preaching of the word appears to have been attended by striking manifestations of God's mercy and power in leading numbers to repentance who have ever since adorned the Christian name. The fallow-ground was broken up and seed was sown, which the devoted servant of God, who then laboured diligently and prayerfully under many discouragements, was not permitted to see spring up, but which it has been my happy privilege to watch and water, while God has graciously blessed, and given an increase far exceeding our most sanguine hopes.

For the space of twelve months the Gospel had comparatively free course and was glorified. The heart of many a poor, degraded child of toil and sorrow was comforted by the consolations of the Gospel of Christ; many a hopeless slave was gladdened by the prospect of a rest of joy, and love, and liberty beyond the grave. God, however, in his then inscrutable providence, permitted a heavy trial of affliction and persecution to come on this infant church, in common with others on this side of the island. The negroes in some distant parishes attempted by force to obtain their freedom. The abettors of slavery who had ever viewed the labours of missionaries with suspicion, sought by every means in their power to fasten the charge of instigating the ill-judged attempt upon them. But in this they signally failed, and God caused the innocence of his servants to appear clear as the noon-day sun. A union was formed, the professed purpose of

which was to expel the missionaries and destroy their chapels. Although at a distance of nearly fifty miles from the scene of the insurrection, the lives of Mr. Nichols and his family were in the greatest jeopardy. He was obliged to fly—the chapels in which he broke the bread of life were destroyed—the one which stood on this spot was levelled with the dust, and even the foundations were dug up; several members of the church were taken prisoners and cruelly treated, but afterwards released, no charge being brought against them. James was sent for to Falmouth, where some of the missionaries were imprisoned, and hundreds of negroes shot or hung, whose only crime was, their attending "sectarian" places of worship. He expected to share the fate of many of his brethren in Christ, and though urged by some of his friends not to go, but fly to the woods, he refused to yield to their entreaties, being willing to be bound or to die for the sake of Jesus. In a little journal which he kept, I find the following entry, and copy it nearly in his own words:—"The time of martial law, when persecution arose, and all the chapels were pulled down to the ground, I took my Bible and all my books and put them in a box, and carry it to a cave. When I can make a little time, I go to the cave, I sit myself down, and try to read my Bible; it was very little I could read, yet it make me happy. When I go into the cave, and sit down, I think that God is with me there.

"In three weeks I was sent for to Falmouth, and all the way I ask for Christians, but none could I see that could give me any comfort—not one. Some people meet me, and ask me, if you going to Falmouth?—I said, 'Yes;' and they said to me, if it was we, we would not go. I say, 'I am in the hand of God.'

"The morning when I was going to Falmouth, all the children of my class come to take leave of me, and I did think I would see them in the world above. I sing the 590th hymn, (Willcocks's Collection, beginning, 'I'm not ashamed to own my Lord,') and pray with them."

Their hearts, it appears, were too full; they could not unite with him in singing, for weeping at the thought that they should "see his face no more."

"I return from Falmouth safe," he again writes. "The Lord brought me back. The class children come that afternoon and see me. They did not know what to do with me. I say, 'Come, let us fall down and give thanks to God for his mercy to you and me.'

"I send to the Christians and call them to me, and say to them, 'My brethren, hear my word. This trial is to try our faith. What will we do? Shall we go back? God forbid! We will see minister come again; and if not, Jesus Christ, the Son of God, he will be our minister. We then agree to have the Lord's Supper every three months.'"

For two long years were James Finlayson and his brethren and sisters in Christ left as sheep

scattered upon the mountains without a shepherd. He, however, did "what he could" towards discharging the pastor's office. At the still hour of midnight he was accustomed to meet his fellow-sufferers in the cause of Jesus, to strengthen their hands in God; and occasionally he administered to them the Lord's Supper. Strikingly was God's gracious promise verified in regard to this little band: "When thou walkest through the waters I will be with thee," &c. Isa. xliii. 2. God mercifully preserved his church, with the exception of but two members, during this time of severe trial and temptation, from the fear of man and the pollutions of the world.

Early in 1834, our revered friend, the late Mr. Coultart, was enabled to recommence the good work in this place. James was the first to come forward and exert himself in again collecting the scattered congregation. One large and commodious chapel was then set on foot, and in the course of the following year completed. The day of its opening for the service of God was a joyous day to James. His heart was gladdened by seeing it thronged every Sabbath-day with attentive hearers, until we were compelled to open another station to "draw off" a part of the congregation; and again to see the vacant seats filled up, and hundreds more throng to the house of God, until it could not contain more than one-half of those anxious to hear the word of life; and still more is his heart rejoiced by seeing one after another coming forward to profess their love to Jesus.

In 1835, James purchased his freedom, and took up his residence in the neighbourhood of the chapel; so that I have had daily opportunities of observing what spirit he is of.

About a year ago he was examined by the commissioners appointed to inquire into the truth of J. Williams's Narrative. Mr. Senior having complained of the prayer-meetings on the property as disturbing to him, and having destroyed the prayer-house; James was asked to give some information on the subject. His evidence was as follows:—"Sometimes about twenty persons used to be present at prayer; at other times, not more than a half of that number. One of the elder brethren used to commence with a little prayer; after that we sung a hymn which was given out by one of the brethren; then we had another prayer and another hymn, and the meeting ended with a prayer: every body then went away. These meetings worked great good in me; they taught me to be honest in my dealings, to speak truth at all times, and to do to others as I should wish them to do to me; they taught me, also, to be thankful for all things. I used at one time to take a great deal of my master's time without thinking that I was doing any harm; and I used to do many other bad things. Religion told me that all this was wrong."

Several other questions were put to him, to which he replied, "I never knew any of our



people who would turn their backs on others because they did not belong to the same church as ourselves. That would not be a Christian feeling. I am now working for myself, and getting a comfortable livelihood, and am always ready to help a fellow-creature who is in want of assistance. Since I purchased my freedom, I lent Peter Atkinson 30*l.* 5*s.* to buy the balance of his apprenticeship; and I have also lent 12*l.* to Francis Johnson. I have a large family to support—there is my wife, myself, five of my wife's children before marriage, and five of my own. Atkinson is now working for himself; he first worked for me to pay off the sum I advanced for him, but he was so sickly that I was obliged to let him off. He will pay me when he can, and if he should not be able, I don't mind the money. I paid 73*l.* 6*s.* 8*d.* for my freedom."

My object in making this long extract is, principally to show that he is "diligent in business" and generous in disposition. He is also "fervent in spirit, serving the Lord." He devotes no inconsiderable portion of his time to the discharge of his duties as a deacon of the church and a class-leader. Unless prevented by sickness, he is always in his place in the house of God on the Sabbath-day, superintending the Sabbath-school, and, in my absence, conducting the prayer-meetings. His prayers are among the most touching I ever heard; the prosperity of the cause of God is nearer to his heart than the acquirement of any earthly good; his soul is full of ardent desire for the extension of the Redeemer's kingdom, and especially for the conversion of the inhabitants of the far-distant land of his fathers. Often has he expressed his desire that he could go across the sea and make known to his kindred the blessed truths which are so precious to his own soul. At our last missionary collection he contributed 10*l.* to send the Gospel to the heathen, and within eighteen months he has given not less than 50*l.* besides to the cause of God. These offerings were not his superfluous savings, but, I believe, the whole profits of his business, gained by hard labour during that time, and which he delights in laying on the altar of the Lord, to prove his gratitude for the great things which God has done for him.

I will conclude this imperfect account of my sable friend and deacon, with an extract or two from an extempore address which I prevailed on him to deliver, to urge the people to obtain instruction for their children. It was taken down by brother Knibb.

"My dear brothers and sisters, you see the star is risen on our country, and I say, let our children see the rising sun with book in hand. Let 'Blackee' mind his duty. Let us labour honestly that we may get gold and silver, and be able to give our children education. I say, let

them be wise that they may be good. Let all join with me in this cause; let there be no want of funds to carry on our schools; let not our enemy say that we are not able to give our children instruction; but let us say we will carry it on. We know the time when we only had the shape of men. I remember it when I have no knowledge—remember that my good minister, Mr. Nichols, first teach me to spell: now, I able to read and to find the hymn and the text in the chapel. Rise up, Blackee, don't you see the sky is red—the day is come; work then to-day in this good cause, and do not leave it till to-morrow. Be of good heart.

But you say, when shall we send our little children to school? When are they fit to go? I say, that as soon as a child is able to say, 'Mother, give me a bit of cocoa,'—and you know that is first thing they say—that is the time to send them to school; because, if they able to ask mother for cocoa, they able to learn to read the book. It is schools brought Jamaica to what it is. Long time ago, schools not here, and liberty not here, except for the white. How, then, these come? That good country that send we the Gospel, send we schools, and send we the free; and, therefore, we must carry on schools in every quarter, and we must support them too. We know that there are many slavery country; and if our children are not taught here, how shall we be able to send good man to them, and teach them the good things we know? You know that if you plant an ear of corn, you want a basket; so the Lord expects that the truth should spread by us through the world. No sword—no powder; but the gun and powder of prayer. And your hearts ought to be full of love to do this. I say, now we free, we must give our pounds that the Gospel may fly on eagles' wings; and that whether Baptist or Wesleyan, or any good people, are doing good, our hearts may feel a rejoice. Then God will bless us—will give us plenty—grass for horses—berries for birds—and yams for us, while we crown all by prayer to God.

"When Moses ask the children of Israel to give for the religion, him obliged to say, 'Stop!' they bring so much. I do not expect this yet; but I hope Blackee will give cheerfully. Let us remember that the Lord hath done great things for us, and that we hope to live with him in a brighter world. We must, my brethren, enlarge the chapel as well as build schools. We must remember that England give more money than I can tell to make we free; and we must try to pay it all back in sending the Gospel to Africa, that our brethren and sisters may see the great light we enjoy. Now, brethren, let us send our children to school that they may not learn to curse and swear and drink rum, and be brought up in the fear of God. Brethren, I have done."

The following letters, forwarded to the Association, held at Montego Bay in January, from the Churches of Savanna-la-Mar and Fuller's Field, under the pastoral care of Mr. Hutchins, present a gratifying statement of the progress of the Redeemer's cause, in a quarter where, at no distant period, the most violent opposition was experienced.

*Church at Fuller's Field.*

UNDER the good hand of our heavenly Father we have been brought through another year in safety. Sometimes we have, in no small degree, enjoyed the smiles of his reconciled countenance; and, at other times, we have severely felt his chastising hand. Our beloved pastor has been deeply afflicted: his dear partner has been taken from him by the hand of death; and, while we feel on his account, we feel deeply on our own: we, too, have lost a friend who had our interests deeply at heart,—one who agonised for us at the Redeemer's feet, sought in every way the advancement of our spiritual welfare, and was truly desirous that the same mind should be in us which was also in Christ Jesus.

At Fuller's Field we have so far completed a building, on the spot where the other was burnt to the ground, as to be able regularly to attend Divine service there. The building is fifty feet by thirty, which we expected would be sufficiently large to accommodate us for a considerable time: but God's time seems to be come to favour this long cold and dark part of our land. There is a constant troubling of the waters, and a spirit of hearing never before witnessed now prevails. Numbers have been added to the church; and numbers are casting their lot in with us as a people, desirous of being instructed in the fear of the Lord.

Among those who have been added to us by baptism are an overseer and his wife, who have, for some time past, given evidence that they had experienced a change of heart. At any sacrifice they were determined to follow the steps of the Redeemer; and, on the 6th instant, with thirty-eight others, were publicly baptised, and received into church fellowship. From this circumstance it is evident that, if the generality of those who come from that favoured country from which the Gospel was sent to this land of springs would but cherish those holy feelings which were planted within them in the days of their youth, in the house of their fathers, Jamaica would, long ere this, have been still more highly favoured of her God; for, from the example set by those at the head, numbers are now attending from the estate, from which, until very recently, we could not procure any. We look on this instance of Divine favour as a token for good; and, judging from the valuable assistance our pastor has received in carrying on prayer-meetings, through the little band of young men added to the church at Savanna-la-Mar in the past year, we cannot but indulge ourselves in the fond expectation that, with the assistance of this

our new friend and brother in Christ, we shall again stretch out our borders, and occasionally preach at Negriil, which was abandoned for want of that strength and assistance which our heavenly Father now seems to have thrown in our way.

As to what this our station is likely to be we cannot tell. The building is capable of holding 500 persons only. Our minister has not been able to attend to us lately, in consequence of his heavy trials, and therefore we can only say that on the day of the opening there were fully 1200 persons present. On Christmas-day our pastor visited us, when the place was well filled; and on Sabbath-day, the 6th instant, fully one half of the people could not approach sufficiently near to hear the sound of that Gospel which, under God, is able to make wise unto salvation.

A day-school was commenced, with four children, under the superintendance of Mr. James Valentine, on the 14th of February: now there are 224 children on the books, and from 100 to 120 are in daily attendance. There are 150 in the Sabbath-school; and 56 have been added to the church by baptism.

We cannot look upon this but as in answer to the many fervent prayers and indefatigable labours of the servants of Jesus Christ, who, though often much discouraged, and their spirits much cast down, relied solely on the promise of God that his word should not return unto him void, and therefore ever persevered. And doubtless, even now the sainted spirits of a Mann and a Gardner, and of our dear sister, who has just followed them to their eternal home, are still taking a lively interest in our present and future welfare.

During the year 56 have been baptised, 2 have been dismissed to other churches, 1 has died, and there are now 78 members, with 255 inquirers.

There are 224 children in the British and Infant schools, and 150 in the evening school, under the charge of Mr. James Valentine.

*At Savanna La Mar.*

The great Head of the church, amid various dark dispensations of his providence, has also smiled upon us. His goodness to us stands unparalleled by that of any previous year. We are now delivered from the galling yoke of temporal slavery, and our earnest prayer is that we may "stand fast in that liberty wherewith Christ has made us free." From the long and continued affliction of our now departed sister, our services were not for some time so regular as we could wish. A degree of coldness appeared

amongst us, which we trust, under the kind hand of our God, has been again removed. The general attendance on the preaching of the Gospel is good, and in many instances God has convinced us of its saving efficacy. We are endeavouring to lessen as much as possible the debt that still remains on our chapel, for we find it necessary again to prepare for the accommodation of others to sit within our walls, and to listen with us to the sound of the Gospel of life and peace. We had three of our young friends trained as teachers, who have now schools in full operation, Mr. J. Valantine, who is at Fullers Field; Mr. Constantine, who is at Savanna La Mar; and whose numbers stand on the books 120. Two days each week we have a working school under the superintendence of Miss Jane Lake; and in the Sabbath school there are about 150 children. At Friendship, Mr. J. N. Vaz has 42 children on his books, and 32 in daily attendance; and an evening school, at Sweet River, of about 18. Mr. A. Valentine has been sent to the Rev. J. Clark, at Brown's Town, to take an active part in his schools; and Mr. R. Johnson is now about leaving us to be trained for the carrying on of another school. Thus God is pleased to give us the instruments with which to carry on his work, and while he

chastises with one hand he is comforting with the other. Our energies will be more than ever turned to the instruction of the young, remembering that it is a positive command given by Christ, "Feed my lambs."

During the past year 56 have been baptised, 6 restored, 5 have died, 3 have been dismissed, and eight excluded. The present number in the church here is 280, with 577 inquirers.

In the British day school there are 120 children, and 150 in the Sabbath school, under the charge of Mr. R. L. Constantine and Miss Jane Lake. At Friendship, there are 42 children in the day school, 18 in the evening school, at Sweet River, and 16 in that at George's Plain, under the charge of Mr. J. N. Vaz and W. Harrison.

#### *Mountain Side.*

We regret that our minister has been unable to attend much to this station, partly from very heavy relative and sometimes personal afflictions, and partly from his being obliged frequently to be present at and attend to the building at Fullersfield. But his absence has been partly made up by some of our young friends with whom God has favoured us, and they have many opportunities of reading sermons to very good congregations.

### "THY KINGDOM COME."

THE duty of prayer supposes the duty of working together with God. He who would content himself with praying for the coming of Christ's kingdom, without exerting himself to promote it, ought to content himself with praying for his daily bread, without using the requisite means to obtain it.

The absurdity of such prayers has been seen and felt by children of a very early age. A little girl, on one occasion, transmitted her contribution of ten shillings, being all the money she possessed, to one who was connected with a Missionary Society, stating in her letter that she

was too young to converse with him on the subject of religion, but that she forwarded that sum, "because her mother had taught her, for several years, to say, 'Thy kingdom come;' and she thought she could not be sincere in the use of that prayer, unless she did all in her power to help forward the coming of that kingdom among the heathen."

He who hath said, "After this manner pray ye, Thy kingdom come," hath also said, "My son, go, work to-day in my vineyard;" and will finally say to every negligent man, "O thou wicked and slothful servant!"

### THE POOR WIDOW IN SOMERSETSHIRE.

IN the congregation worshipping in the parish church of W. there was, some little time ago, a poor woman, whose zeal for the glory of God in the salvation of souls is well calculated to humble and stimulate the more wealthy friends of the missionary cause. She was very poor, and accustomed to earn her livelihood by hard labour, working for the farmers for about 8*d.* per day. It happened that a small annuity, of about 20*l.*, was left to her by some connexion, after the receipt of which she became much interested in the spread of the Redeemer's kingdom. At the conclusion of one of the Missionary Meetings at W. she brought Mr. J., the chairman, the chairman, the sum of 17*l.* as her donation. He remonstrated with her, and refused to take so much, imagining, from her poor condition, that

she could not possibly spare it. She persisted in presenting it. The next year she brought no less a sum than 20*l.*, which she had saved for the purpose, being the whole amount of her annuity for that year; having pursued her usual course of toil for her own maintenance; thus beautifully exemplifying a most literal compliance with the apostolical precept, "Let him labour, working with his hands, that he may have to give to him that needeth." Eph. iv. 28.

In six years this poor widow's contributions had amounted to 72*l.* Of her we think it might justly be said, "She hath done what she could." Consider, reader, whether the same can be said of you, by Him who well knows your circumstances, and to whom you are not less indebted.

## Home Proceedings.

### LETTERS RECEIVED FROM MISSIONARIES, &c.

**EAST INDIES.**—Calcutta, Rev. J. Thomas, Mar. 12. April 2, (to Rev. W. H. Pearce,) May 7. Messrs. Colvin, Anslie, & Co., Feb. 28, Mar. 9. Rev. J. D. Ellis, Mar. 11, May 7. Rev. Geo. B. Parsons, Mar. 7. Monghyr, Rev. John Lawrence, Jan. 15, May 4. Serampore, Rev. W. Carey, Dec. 31. Samarang, Rev. G. Bruckner, Jan. 22. Patna, Rev. H. Beddy, Mar. 18.

**CEYLON.**—Colombo, Rev. Eben. Daniel, Jan. 10. Rev. Joseph Harris.

**SOUTH AFRICA.**—Graham's Town, Rev. G. Aveline, Mar. 1. Messrs. Kidwell and others, Mar. 15.

### WEST INDIES.

**JAMAICA.**—Falmouth, Rev. W. Knibb, April 3, 24. Montego Bay, Rev. Thomas Burchell, April 3, 16, 23, 30, 31; May 24, (three letters) Saint Ann's Bay, Rev. T. F. Abbott, Mar. 11, 25; May 25. Kingston, Rev. S.

Oughton, April 4, 24; Rev. J. Tinson, April 12. Messrs. Anderson and Kemble, April 25, May 23. Beth-tophail, Mrs. Baylis, Mar. 30. Oracabessa, Rev. D. Day, April 23; at Kingston, May 2. Spanish Town, Rev. J. M. Phillippo, April 16, 17. Salter's Hill, Rev. Walter Dendy, April 17. Ebony Grove, Clarendon, Rev. James Reid, April 24. Brown's Town, Rev. John Clark, May 2, 18. Stewart Town, Rev. Benjamin B. Dexter, May 6. Bello Castle, Manchioneal, Rev. J. Kingdon, May 10.

**BAHAMA ISLANDS.**—Nassau, New Providence, Rev. Thomas Leavcr, Mar. 9, 12; May 1, June 1. Archibald Taylor, Mar. 13. Grand Cay, Turk's Island, Rev. E. F. Quant, Feb. 15, April 19.

**SOUTH AMERICA.**—Belize, Honduras, Rev. A. Henderson, May 8.

**NORTH AMERICA.**—Boston, Mass., Rev. S. Peck, Sec. A. B. M. S., June 7.

### DESIGNATION OF A MISSIONARY TO BELIZE.

IN consequence of the lamented decease of Mr. Philpot, so soon after his entrance on missionary work at Belize, in connexion with Mr. Henderson, it has been necessary to send another missionary there. To this service the Committee appointed Mr. William Weatherall, a member of the church at Bury St. Edmund's, under the care of the Rev. Charles Elven, but lately residing at Halstead, pursuing his studies under the direction of the Rev. William Clements, and preaching, with much acceptance, in the neighbourhood. Mr. Weatherall's designation took place at Halstead, on Tuesday, June 25, in the presence of a very large and deeply-interested auditory; when the Rev. Eustace Carey delivered the introductory discourse; the usual questions

were proposed by the Rev. William Clements, minister of the place; the Rev. Ebenezer Prout, one of the Independent ministers of Halstead, offered the ordination prayer; and the Rev. C. Elven delivered the charge. A collection was made after the service; which, with that at the close of a sermon preached on the Lord's day evening previous, by the Rev. John Dyer, amounted to upwards of 20*l*.

On Saturday, the 29th, Mr. and Mrs. Weatherall embarked at Gravesend, on board the *Favourite*, Capt. Blenkinsop; and many earnest prayers have been offered for their prosperous voyage, and that their residence on that distant shore may be made an extensive and long-continued blessing.

### ACKNOWLEDGMENTS.

The thanks of the Committee are respectfully presented to the following, viz.—to ladies connected with George-street Chapel, Manchester, for a box of useful and fancy articles for Mrs. W. H. Pearce; to the Rev. T. Jarvis and friends, Jersey, for a box of fancy articles for the Rev. W. Knibb; to friends at Norwich for a box for the Rev. W. H. Pearce; to friends at Bury for a parcel for the Rev. E. Quant; to Mr. Christian, Canterbury, for a parcel of Magazines, &c., for the Mission; to the Religious Tract Society, for a grant of Tracts to the Rev. W. Weatherall;

to the Peace Society for five parcels of their publications for the Missionaries who have lately sailed for India; and to friends at Bristol for three boxes, containing useful and ornamental articles, elementary books, slates, &c., for schools under the care of the Rev. W. Knibb.

The Committee also thankfully acknowledged the receipt of a box and parcel from places unmentioned, and a box of useful articles and Magazines, from a friend to the Mission at Bath, for the Rev. J. M. Phillippo.

(July 22.)

CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, from June 15th to July 15th, 1839.*

IN the last Annual Report of the Society, which has just left the press, reference was made to the state of the Translation Fund; and the hope expressed that British Christians, as well as American, would more liberally assist in carrying on the important labours of that department. Our readers will perceive that this appeal has been nobly responded to by an old friend of the Society, ROBERT HALDANE, Esq., of Edinburgh, whose first donation to this object was made forty years ago; and who has now shown that length of days has not diminished his zeal in the good cause, by a liberal benefaction of *Four Hundred Pounds.*

LONDON AND ITS VICINITY.				£ s. d.		£ s. d.	
<b>ANNIVERSARY COLLECTIONS.</b>							
	£ s. d.	£ s. d.					
Amount acknowledged .....	709 5 9						
Henricita-street—Rev. W. A. Salter.....	15 6 7						
Cotton-street, Poplar—Rev. J. Upton .....	10 2 0						
		734 14 4					
<i>Donations towards the Debt.</i>							
Amount acknowledged .....	938 16 0						
W. T. Beeby, Esq. ....	30 0 0						
Miss Angas, Tavistock .....	20 0 0						
		988 16 0					
<i>Annual Subscriptions.</i>							
Miss Dimsdale, Highgate .....	1 0 0						
Mr. J. Exeter, Kennington ...	1 1 0						
S. Medley, Esq. ....	1 1 0			3 2 0			
<i>Donations.</i>							
An old Friend.....	15 0 0						
Rev. J. H. Hinton, M.A. ....	2 0 0						
Thank-offering to Divine Providence.....	5 0 0						
Contributions for Boys' Boarding-school, per Miss Grafty, Miss F. Cox, and Miss E. Corbett, Hackney .....	3 1 0			25 1 0			
<i>Auxiliary Societies.</i>							
South London Auxiliary, by G. Kitson, Esq., Treasurer:—							
A friend, by Mr. C. Jones.....	1 0 0						
Battersea Branch, by Mr. Tritton:—							
Collection.....	6 13 5						
Collected by							
Miss Allom .....	1 8 4						
Miss S. Blackmore.....	4 0 0						
Miss Crook .....	0 13 6						
Miss Davis .....	0 15 0						
Master Falcke .....	1 10 11						
Master M'Farlane .....	0 13 3						
Miss F. Nicholls .....	1 1 0						
Miss Stapleton.....	0 16 5						
Missionary box for Girls' School, per E. Green.....	0 3 2						
Subscriptions:—							
Walter Blackmore, Esq.....	5 0 0						
Mrs. Tritton.....	1 0 0			24 15 0			
<i>Bedfordshire.</i>							
Luton:—							
Mr. B. Harrison.....	1 10 0						
<i>Devonshire.</i>							
Paignton:—							
Friends, by Rev. C. Troward.....	5 3 6						
				<i>Essex.</i>			
				Dunmow:—			
				Mrs. Carter .....	5 0 0		
				Epping:—			
				Rev. W. Weare.....	2 2 0		
				<i>Lancashire.</i>			
				Liverpool Auxiliary, by W. Rushton, Esq., Treasurer:—			
				Juvenile Auxiliary, by Mr. R. Jones.....	14 17 11		
				On account .....	5 2 1		20 0 0
				<i>Middlesex.</i>			
				Harefield:—			
				Missionary box .....	0 3 2		
				<i>Norfolk.</i>			
				Norfolk Auxiliary—Mr. Joseph H. Allen, Treasurer; Rev. J. Puntis, Secretary.			
				Aylsham:—			
				Collection at Public Meeting .....	2 14 0		
				Weekly Society .....	1 10 0		4 4 0
				Beccles:—			
				Collection .....	4 10 0		
				Delf, Mr. W.....	1 0 0		5 10 0
				Fakenham:—			
				Collection.....	7 10 0		
				Subscriptions:—			
				Cates, Mr. Robert .....	1 0 0		
				Ditto .....	1 1 0		
				Fyson, Mr.....	1 0 0		
				Hunt, Mr.....	0 5 0		
				Spice, Mr.....	1 0 0		11 16 0
				Foulsham:—			
				Collection.....	4 0 0		
				Collected by			
				Miss Eliza Adams .....	2 13 0		
				Miss M. A. Pratt.....	2 2 0		
				Subscriptions:—			
				Burrell, Mr. ....	2 10 0		
				Burrell, Mrs.....	2 2 0		
				Thompson, Rev. D.....	3 0 0		
				Thompson, Mrs.....	2 0 0		18 12 0
				Ingham:—			
				Collection.....	14 12 4		
				Weekly Society, by Mrs. Venimore .....	4 11 1		
				Bag of 100 farthings, by a little girl .....	0 2 1		
				Subscriptions:—			
				Barber, Mr. G. S.....	5 0 0		
				Barber, Mrs.....	1 0 0		
				Cooke, Mr. R.....	1 0 0		
				Cooke, Mrs.....F. E.	0 10 6		



	£ s. d.	£ s. d.
Keswick:—		
Mrs. Fletcher .....	1	0 0
Maryport:		
Collections .....	8	0 0
Newcastle (additional) .....	1	11 0
North Shields .....	3	9 4
South Shields .....	4	13 6
Whitehaven:—		
Collection .....	8	15 0
Subscriptions, by Miss Stuart .....	2	10 0
Wilnot, Mr. ....	1	0 0
Small sums .....	0	15 0
	13	0 0
Workington:—		
Collection in Scotch Church .....	2	6 0
Subs. by Mr. Hamilton .....	2	9 0
	4	15 0
	62	1 4
<i>Somersetshire.</i>		
Bath:—		
By Rev. J. Jackson.		
Mrs. Lum, for the debt.....	5	0 0
Ditto, annual .....	20	0 0
Samuel Salter, Esq., <i>Trow-</i> <i>bridge</i> , for debt.....	20	0 0
	45	0 0
Bristol Auxiliary, by R. Leonard, Esq., on account .....	60	0 0
Frome Auxiliary:—		
Francis Allen, Esq., Treasurer.		
Annual Subscribers:—		
Allen, F., Esq. ....	1	1 0
Brittain, Mr. ....	0	10 0
Bunn, Mrs. ....	1	1 0
Bunn, Miss .....	1	1 0
Coombs, Mr. ....	0	10 6
Cooper, Mr. ....	0	10 6
Ledyard, the Misses .....	0	10 0
Middleditch, Mrs. ....	0	10 6
Porter, Mr. ....	1	1 0
Rawlings, Mr. S. ....	0	10 6
Sheppard, J., Esq. ....	2	2 0
Sinkins, Mrs. J. ....	1	1 0
Vaters, Mr. ....	0	10 6
	10	19 6
Donations:—		
Allen, Mr. ....	1	0 0
Phillips, Mr. J. L. ....	1	0 0
Sage, Mrs. ....	1	0 0
Allen, Miss .....	0	10 0
Houston, Mr. ....	0	10 6
Jones, Rev. W. ....	0	10 0
Jones, Mrs. ....	0	10 0
Middleditch, Mrs. ....	0	10 0
A Friend, R. P. T. ....	0	10 6
Ditto, by Mrs. Middleditch .....	0	10 0
Anonymous contributions...	0	14 0
Sale of tickets at public breakfast .....	0	12 0
Sums under 10s. ....	3	12 6
	11	9 6
Public Meeting—Collection.....	6	0 2
Badcox-lane—Rev. C. J. Middleditch. Collection .....	5	1 8
Collected by		
Miss Allen.....	4	12 8
Miss Biggs .....	1	18 11
Miss A. Cooper.....	2	0 0
Miss Porter.....	4	8 2
Missionary box by		
Henry Clark .....	0	3 10
Miss Edgell .....	0	15 2
Ann Franklyn .....	0	6 8
Miss Stone .....	0	5 5
Mr. Sage's children.....	0	7 6
Interest of legacy by Mr. Coombs .....	8	18 0
	28	18 0
Sheppard's Barton—Rev. W. Jones. Collection.....	4	14 0

	£ s. d.	£ s. d.
Collected by		
Miss Button .....	3	0 4
Miss Heal .....	1	6 1
Miss Payne .....	1	9 3
Miss Sims.....	1	15 0
Mrs. Vincent .....	0	14 0
	12	18 8
	70	5 1
Less expenses .....	1	19
<i>Suffolk.</i>		
Ipswich, by Mr. Pollard.		
Collections .....	25	4 6
Mrs. Lacey and friends, for African Mission .....	5	0 0
Mrs. Cowell, for ditto.....	1	0 0
	31	4 6
Sudbury:—		
Collections. ....	3	0 0
<i>Wiltshire.</i>		
Wilts and East Somerset Auxiliary; by B. Anstie, Esq., Treasurer.		
Berkington:—		
Collections .....	7	4 4
Weekly and quarterly con- tributions .....	1	0 0
Edwards, Rev. E. ....	0	10 6
	8	14 10
Bradford:—		
Collection .....	3	18 6
Collected by		
Miss Head .....	6	17 4
Mrs. Mackie.....	2	3 5
Miss Taylor .....	1	7 0
Mrs. Relph .....	1	7 5
Miss Rodway .....	0	8 8
Subscriptions:—		
Head, Miss .....	10	0 0
Seymour, Rev. J. ....	0	10 0
Donation:—		
Allwood, Mr. ....	1	0 0
	21	12 4
Chippenham:—		
Collection .....	3	2 6
Collected by		
Miss Alexander .....	1	1 0
Mrs. Brinkworth.....	1	10 6
Mrs. Rawlings.....	11	6 0
	17	0 0
Corsham:—		
Collection .....	3	11 10
Subscriptions:—		
Britten, Mr., <i>Allington</i> , for 1838.....	0	10 0
Butler, Mr. ....	0	10 0
Friend, A .....	1	0 0
Gould, Mr. ....	1	0 0
Spackman, Mr. ....	5	0 0
Spackman, Mrs. ....	1	0 0
Missionary boxes by		
Miss M. Blake .....	0	9 0
Mr. C. Bodman .....	0	10 0
Miss Webley.....	0	14 8
	14	5 6
Devizes:—		
Collections .....	22	16 10
Subscriptions:—		
Anstie, Benjamin, Esq. ....	3	0 0
Anstie, Paul, Esq. ....	3	0 0
Anstie, G. W., Esq. ....	5	0 0
Anstie, Mrs. G. W. ....	5	0 0
Biggs, Mr. Richard.....	1	0 0
Cartwright, Mr. W. B. ....	1	1 0
Leach, Mr. Valentine.....	0	10 6
Slade, Mrs. ....	0	10 0
Tomkins, Dr. ....	2	0 0
Waylen, Robert, Esq. ....	2	2 0
Whitchurch, Mr. S. ....	0	10 0
Sums under 10s. ....	0	3 0
	46	13





THE  
MISSIONARY HERALD.

Subscriptions and Donations in aid of the Funds 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., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. James Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson and at New York, U. S., by W. Colgate, Esq.



NATURAL CURIOSITY IN JAMAICA.

THE above engraving has been made from a drawing sent us by our esteemed friend, the Rev. John Clarke, of Jericho, Jamaica. It is an exact representation of a pair of united trees, growing luxuriantly on the bank of the Rio Cobre, very near the place where Mr. C. usually administers the ordinance of baptism. The trees stand about 200 yards from Mr. Clarke's house, on the Mission premises, and attract the notice of strangers. The drawing was made by Mr. Joseph Wheeler, who has lately visited Jericho, as agent of the British and Foreign Bible Society.

The large tree is the "Hog Plum," or *Spondias Myrobalanus*, according to Dr. Barham. The fruit is abundant, of a rank smell and yellow colour. It is eaten by sheep and hogs. The bark and leaves are used as a bath for the

legs and feet, when inflamed and swollen after severe fever. The wood is not valuable, except for posts; which, when put in the ground, usually take root and grow, and so are much used for fences around the sugar-cane, &c.

The other is the "White Fig," or *Ficus Indica Maxima* of Hans Sloane, and *Ficus Indica* of Linnæus. This is a remarkable tree, of which Hans Sloane makes five kinds. They are all very much alike in appearance; all possess a milky juice, which, when extracted, resembles birdlime, and is used for repairing broken articles. The wood is tolerably good for common use, but soft, and not lasting. The fruit is about the size of an apricot, but not fit to eat. The tree often grows to a great size, but seldom straight up of itself: it lays hold of the nearest tree, clasps it round and round,

closes its folds as it grows, gets towering and flourishing to the top of the tall Abay, *i. e.*, the *Elais Guineensis*, and the iron-hearted Bully-tree, *Achyas Salicifolia*; and finds a support for many years, until at length it destroys the tree that has so long been its stay. It throws out, in a curious manner, little withs, which soon grow downwards to the earth, take root there, and become strong additional supporters to the first ascending stem.

The peculiarity of the tree represented above is this; that, after surrounding the supporting stem so as to secrete it from view, it mounts the trunk, and, on reaching a good branch, runs but a little way along it before it ascends in a perpendicular direction, in towering beauty; showing a fine straight trunk, with branches rising above its supporter, and roots striking out from the branch that bears it, making their way downwards to reach the ground.

## C A L C U T T A.

### FEMALE CHRISTIAN INSTITUTION.

As an appropriate introduction to the last Report of this valuable institution we insert the following gratifying testimony to its utility and importance. It is taken from an interesting work, entitled, "Female Education in India," just published, by Mrs. Henry Chapman, lately a resident in Calcutta; and exhibits, in a light equally just and honourable, the benevolent exertions of Mrs. George Pearce, by whom the seminary has long been conducted.

"ALTHOUGH we mention the taking charge of the children of native converts last, as not directly affecting the heathen female population in their perishing condition, whose cause we have had prominently in view; it must not be supposed to be, in our apprehension, the less important. We can scarcely conceive any exercise of love more immediately affecting the welfare of the whole church, or which presents itself as forcibly to be the legitimate occupation of those who are in any way associated with the ministry. . . . . It is necessary to have in remembrance that Hindoos who receive the Gospel are really outcasts. From the moment they embrace the truth their nearest kin hold them to be accursed; all their former associations are destroyed; and, however pure their motives, their conversion to Christianity necessarily entails something approaching to dependence. He who is first called of God in a village must stand alone; and if others, sufficient to form a body to which a minister can devote himself, are not speedily gathered, the abandonment of his dwelling and occupation is a natural consequence. To whom, then, does he reasonably look for the education of his children?"

"Again; a church being formed, its growth and vigour, speaking after the manner of men, can scarcely be aided in any more obvious way. The native convert looks upon his pastor with high veneration. The act of committing his children to his care will, however, establish that better relation of confidence and affection; and the child, returning from time to time to the village, with increasing capability for every duty, will be made a blessing that the heathen must be ignorant of.

"The female children can at all times be more readily spared from the agricultural dis-

tricts: they are wholly without other means of becoming enlightened. And again, under the existing great need of pastoral aid, it is not an unimportant feature that this branch of the work very naturally devolves upon the missionary's wife, or any other lady who will devote herself to it.

"The Baptist, and the Independent London Mission, who have large flourishing congregations in the villages south of Calcutta, have, from the very unhealthy nature of the district, found it impracticable for European missionaries to reside among their people; they have, therefore, directly identified these boarding-schools with their missions, which afford to the benevolent the opportunity of giving to a native child the most desirable education; whilst, at the same time, orphans are not excluded from a participation in the benefits of those institutions.

"The most favourable example of this class of missionary labour is at Seelapoor, a small village opposite to Fort William, and within a short distance from Bishop's College, conducted by Mrs. Pearce, the wife of the Rev. George Pearce, of the Baptist Mission. In the range of their own premises there is ample room for the accommodation of a large family. The house, though unpretending, is spacious, and has a most agreeable aspect to the banks of the river, with good garden ground, being situated at the point most contiguous to the sphere of Mr. Pearce's labours, the villages on the Hoogly, south of Calcutta. There are forty girls, children of the Baptist Mission congregation, boarded, and in all respects cared for with the most discreet Christian kindness. The system of instruction is simple and useful, bearing throughout a character purely missionary. The

chief study of the children is the Scriptures in Bengalee, with which they may be said to be well acquainted. Writing, arithmetic, the elements of grammar, and geography, they are also taught, all in their native language. Needle-work and household work form part of their occupations. Their habits, with respect to food and dress, are retained. But, as the opportunity has offered, in their arrangements for sleeping, a special regard has been had to the encouragement of prayer in secret, and the cultivation of a sense of modesty and decorum, by erecting a range of matted buildings, of very neat exterior, divided into separate compartments, with a cot for each girl.

"The family worship in this household is

open to native converts in the neighbourhood, and the number seated round the large room, presents a most interesting object. The psalmody of the children has been much cultivated, and is more distinct and powerful than in any other institution with which we are acquainted. The parents are encouraged to a free communication with the Mission-house: the children, likewise, have stated seasons to visit their homes, so that with all their acquirements, they are not suffered to become estranged from their own kindred.

"Mrs. Pearce has had the pleasure of perceiving indications of real piety in some of the girls, and of great improvement in the whole number."

## REPORT OF THE SCHOOL.

(Forwarded in January last.)

AGREEABLY to the resolution of the Committee, the school was removed to Calcutta in July last; and buildings for the accommodation of the children have been put up on the Mission ground, adjoining the Circular Road Chapel. Seven of the pupils have been married to young men from the villages to the south, where they are gone to live; and where, I trust, they will be very useful in instructing their countrywomen. I have had the pleasure of receiving notes from two of them, requesting that I would send them books, as they wish to commence schools to impart instruction to their neighbours. They are sensible and well-informed girls, who will not be contented with merely teaching them to read, but will be anxious to make known to them the way of salvation. I have also received applications for books from three of the girls whose husbands cannot read, and who have requested their wives to teach them. These interesting facts ought to encourage us who labour, and those who give their contributions for the benefit of these children now under our care, that we shall, in due time, hear of the fruits of their labours, after they have settled down in their native villages. One of the most pious and best informed was lately married to a young man who is preparing to become a preacher. If we may infer from her conduct while in the institution, she promises to be a useful character.

In the month of July the school was visited with much sickness, which, I am thankful to say, has passed off without our having to deplore the death of any. Two of the children were sent to their parents, and have not yet returned, but they are expected to return in the beginning of the ensuing year.

I very much miss the assistance of Mr. Pearce, who used to attend to their religious instruction, and felt deeply interested in their spiritual welfare: I have, however, to acknow-

ledge the kindness of Mr. Yates in conversing with all those who profess to be under serious impressions. Mr. Yates kindly examined eight of the girls, and baptized them, in the Circular Road Chapel, on the 30th September last. The ages of those baptized were from nine to fourteen. Two women were baptized at the same time, who formed a part of the adult school that was mentioned in the former Reports. One of the women was the mother of one of the school-girls, and the other the aunt of another. Both of them, we have reason to believe, received the greatest part of their knowledge from the children of the school.

The books at present in use in the school are, with some exceptions, the same as mentioned in former Reports; namely, the Holy Scriptures, Pilgrim's Progress, books in geography and history, Yates's Elements of Natural Philosophy, Animal Biography, and some smaller works. The following are new works, introduced during the past year:—Anecdotes on Moral and Religious Subjects, Bible and Gospel History, the History of Daniel, and Mr. Leechman's Catechism, with Scripture Proofs. The whole of these books are not read in class: some of them are read out of school hours, and all are not in constant use. The children have also read most of the tracts that are free from allusions to the abominations of Hindoo idolatry.

Of the progress of the children I have to speak favourably. They still continue to show the same love to reading, and the same thirst after knowledge, as stated in my former Reports. Their writing, arithmetic, and sewing, are attended to as usual. Of their general behaviour I am glad, also, to have to report well.

In conclusion, I would commend the institution to the prayers of the friends of native Christians; and at the same time would solicit them for myself, in the responsible situation I

am called to fill.—I cannot conclude this Report without mentioning the assistance I have always derived from Ramkistoo, the Christian native schoolmaster, whose pious example and

diligent exertions have proved a blessing to the Institution. His conduct, ever since he has been employed, has afforded me the highest satisfaction.

### ENTALLY.

In a letter from Entally, dated 11th March, Mr. Ellis, amongst a number of other interesting particulars, gives a farther account of the wife of Hari Har Sandal, mentioned by Mr. Bayne in our Number for July.

THROUGH the kind providence of God we are all in tolerable health, and I trust the empire of Jesus is advancing in our midst. Though even now his kingdom "cometh not with observation," as the increase and precise growth of the plant is not hourly perceptible; yet, by a comparison of its past and present condition, we may see clearly its enlargement and increase. To us the past year has been an encouraging one, as, I believe, in no two preceding years have there been so many additions to the churches. The English chapel in Bow Bazaar is supplied by the brethren alternately; but as measures are now in progress to place the chapel in the hands of trustees, for the use of the church, one brother will probably take the chief pastoral care. Brother Thomas has again taken charge of Howrah.

I had not time, in my last, to state fully the reasons of our removal to Calcutta. On our reluctantly leaving Chitpur, on account of its great unhealthiness, Howrah was selected as a temporary location for the Boys' Christian boarding-school, until suitable premises could be secured for its accommodation, as it was impossible long to continue it without. I wrote the Committee in June last, through brother W. H. Pearce, stating that unless suitable premises could be secured, they must kindly relieve Mrs. Ellis and myself from its duties; it being impossible to continue as we then were, with scarcely any room, and without a single accommodation for the sick and the general purposes of the school. The premises here in Entally, as brother W. H. Pearce will explain, soon after presented themselves as large and suitable; and believing that the providence of God had directed us to them, it was determined to remove the school to a permanent location there. The Boys' boarding-school has now increased in size, and also in importance, and it has been thought desirable to name it THE CALCUTTA NATIVE CHRISTIAN INSTITUTION. There are now in it upwards of fifty boys and young men. It is divided into the school and theological departments. The former is precisely as it has already been. Into it the boys are received young, and pursue a course of liberal education in Bengalee and English. Into the higher department young men of decided piety, and having in view the ministry of the Gospel, are alone received. It is not intended to limit the en-

trance into this department to those only who have passed through the school division; but any young men of piety, and possessing sufficient acquirements in English, are received for a four years' course of theological study. In this department there are eight students, including one who has recently been received from the Serampore College.

The little church formerly at Chitpur is now a church in Entally, and consists of 16 members, chiefly inmates of the Native Christian Institution. Besides these there are eight proposed to the church, five of whom are received, and will be baptized in a few days; and three have not yet been our usual time on probation.

It is with devout thankfulness to the God of all grace that we can now say that there is not a lad in the Institution, above fourteen years of age, who is not decidedly pious, united to the church, or shortly expecting to be.

#### *Escape and Conversion of the Wife of Hari Har Sandal.*

The case of a young woman, Rammoni, one of the five about to be baptized, is one of peculiar interest. She is from one of the most respectable and wealthy families in Bengal. About nine months ago her husband, Hari Har Sandal, educated in the Chitpur school till it was discontinued, professed his faith in the Saviour, and, of course, was at once separated from his house, wife, and friends. From this time Rammoni, his wife, had no means of seeing or communicating with her husband, to whom she was much attached. As you are aware, respectable females in this country live entirely secluded, and are not allowed to go beyond their own dwelling. At this time she was planning how she might escape; and, having heard of us when her husband was a scholar at Chitpur, she, by promises of money, induced one of the female servants to engage secretly the services of a labourer of the family, persuading him to come to us, and to beg that we would assist her in escaping to her husband. After several communications, it was arranged that her husband should, during the night, come near the house in which she lived with her friends. The time was appointed by herself, on the night succeeding a heathen puja, when, as she said, all the inmates of the house would, from their previous revellings, sleep soundly.

As she had now arranged every thing, her husband, with two or three native Christians, went to the place appointed. The man who had communicated with us about it was waiting in the road, and immediately went to the house, and, giving the signal agreed on, she quickly passed out by a small back door of the house, having stripped herself of her jewels to avoid detection; within a few moments she was in the arms of her husband, and they both reached our house in safety. Her friends were much enraged at their loss; but, on taking legal advice, they were satisfied they could do nothing to get her again, as of herself she had escaped to her husband, who, of course, had in her a primary right of control, as they were both of age. We found her a superior and interesting woman, but not knowing a letter of her own language, as there is a strict prohibition for a respectable Hindoo female to learn to read. In about two months, however, by great industry and perseverance, she learnt to read easy books of Scripture. Her mind became much affected by the truths of the Gospel, and the wonderful arrangements of Jehovah in the redemption of sinners, by the shedding of the blood of Jesus Christ. With religious feelings deepened, and her mind increasingly enlightened, she is now decidedly pious, and a lovely pattern of Christian character, over whom we are allowed to rejoice, as do the angels in heaven over one repenting sinner. She is a signal instance of the power of Divine grace in a transformation from death unto life. We trust her influence and usefulness will be great. While born of a high family, and nursed in the bosom of wealth, she is now clothed with humility; and happy, very happy, in the possession of grace, mercy, and peace in Jesus; desiring only the honour which cometh from God, and glad alone in the unsearchable riches of Christ her Saviour.

A plan of the chapel and school-house for our Institution for Hindoo youth was sent last post, which, we trust, will be approved. The chapel is not only begun, but the walls are just completed. It is, inside, 45 feet by 53 feet, and will seat about 400 persons. The school-house will accommodate 500 boys. This we hope to erect during the coming rains, so as to commence the school at the end of the present year. There is much to encourage efforts of this kind; for, besides several instances of conversion, they are making a great impression on the spirit of the mass of the people, purging their intellectual and moral vision from the mists of heathen error; and many young men are earnestly seeking to be enlightened by the truth as it is in Jesus Christ.

#### *Account of Ramkrishna Srimani.*

I regret to state that one of the best students in the theological class, Ramkrishna Srimani, has been a long time very ill. He is now on his way up to Monghyr, to try the effect of a temporary change of climate. In him we have had the greatest pleasure. His deep piety and lovely disposition endeared him to us and to all who know him. In a letter, received a few days since, he writes, "In my trying circumstances the only comfort I receive is from the Lord Jesus and his Gospel. I am glad to tell you my thoughts, and the feelings of my soul. In this trying sickness the Lord is merciful. Full of trouble in my soul,—hopeless and disappointed; but when I fall at his feet all these storms become cool and quiet. I know that you never forget me in your prayers, yet I would beseech you to pray specially for me that I may not fall in this trying condition, but may the strength of the Lord hold me fast. I know that love has drawn me to Christ and to his people. I am very glad to hear that our chapel is to be larger. May the Lord bless the efforts of his people to save the perishing souls of India, and drive away the darkness that has so long overshadowed it!"

#### *Visit to the Southern Villages.*

Some time ago, in company with brother Aratoon, I paid a visit to our various Christian villages south of Calcutta. We observed a great change in the frequency with which the houses of native Christians were mingled here and there among the dwellings of the heathen; whereas, a few years ago, the profession of the Christian name was inevitably followed by expulsion from the village.

We were pleased at the visible increase in the amount of the Christian population; and, generally, with the spirit of the people, and their attendance on the means of grace; although we could not but see the painful want of a more efficient superintendance and more efficient Christian teachers.

At Luckyantipur five females were baptized; after which about sixty united in commemorating our Lord's death, while there were 150 present at worship.

In all the villages connected with the mission, south of Calcutta, there are nearly 200 members. Ten years since, and all around them was the darkness of death;—not one ray of the light of life, not one sound of the glad tidings of the Gospel of peace had vibrated on their ears.

Dr. Judson, of Burmah, is now with us. His health is a good deal impaired. The members of the mission are generally well.

The following extracts, forwarded from the several stations specified, in Bengal and beyond it, furnish evidence of the zeal and fidelity with which our brethren are pursuing their important labours; while they show, at the same time, how affectingly disproportionate are the means as yet employed to the extent of the field which calls for Christian cultivation.

From Mr. ROBINSON.

Dacca, Feb. 1, 1839.

I arrived at this place on the 10th of last month, after a journey of a fortnight. The native brethren and myself had some opportunities, during our journey up, for preaching and distributing tracts; but a part of the way lying through the Sunderbunds, and we being always in tide-water, we were not able to do much. In most places where we landed and spoke to the people, we found them quite ignorant of the Gospel. How many missionaries are needed to spread light through the dark tract that lies between Calcutta and Dacca! yet this is but a small part of India.

On Sabbath day, Jan. 6th, we had a fine opportunity for preaching, and we were engaged nearly the whole day. About ten in the morning, the native brethren and their families came on board my boat for worship. Some of the villagers, seeing them walking along the shore from their own boat to mine, with books in their hands, inquired what they were going to do, and what those books were for. We, of course, replied to their queries, and invited them to come on board and hear. Several accepted the invitation; and my audience, consisting of native Christians, boatmen, and villagers, was by no means a small one. This service over, we went about among the villagers, whom we found a very simple people, and quite willing to hear us. They said that they had heard some report of Christianity before, but that they never till then heard the word of God. Those who could read were eager for tracts. A young man, after looking at one of the tracts, and understanding something of its import, said, "I should like to have many such little books as these: I am a medical man, and they would be very proper to give to the sick." I was pleased with the remark, and wished that I could keep the young man near me for instruction; but, in all probability, I shall never see him again, and he may die without a competent knowledge of the way of salvation. I was careful to say to many that I was going to Dacca, and that I should be glad to see them there; but I was then more than three days' journey from the place of my destination, and few, I fear, to whom we preached on that day, will see us again, or hear the word of life again. "Many gentlemen," said they, "and ladies too, have passed this way, but they never came into our villages to tell us such things as these."

In the afternoon of this Sabbath, I and the native brethren walked to a *hat*, or market, distant about a mile, where we got several large

congregations; but so noisy, though the poor people were perfectly good-natured, that we could scarcely be heard. At last I left the *hat*, and took refuge under a tree in an adjoining field. Our native brethren soon followed; and here we got a very interesting congregation, which we could address seriously, and without tumult.

I closed the day by a conversation with a poor villager, at his own door; and he, to show me all the respect in his power, presented me with a hen's egg.

Many of those whom we addressed on that day were the deluded followers of Mohammed; but they had not learned to make the usual objections, and they showed none of that ferocity which is so characteristic of the votaries of the false prophet.

I left these poor people the next morning with deep regret, much wishing that a missionary could be stationed among them. But how impossible is it to meet the wants of so large a population, scattered over so extensive a country! On the following Thursday I reached Dacca, and it is almost superfluous to add that I was well received. I preached, or rather expounded twice in English on the following Sabbath, that being my first Sabbath here; but brother Leonard and I have agreed to divide the English services between us; I shall, therefore, devote one part of the day to Bengalee.

From Mr. LEONARD.

Dacca, Feb. 4, 1839.

I visited the following places in and about the city at different periods, sometimes in company with brother Robinson and the native brethren, and frequently alone; viz., Kraniganj, Dayaganij, Shathli Bazaar, and Fulkere; where I addressed a number of attentive hearers, and gave away 8 Gospels, and 158 tracts, exclusive of a goodly number distributed by brother Robinson and the native brethren.

Our English congregation is still upon the increase; and there is reason to hope, from Mr. Robinson's experience and superior talents, that the little one will, in due time, become a thousand. We number about seventeen communicants, and one serious inquirer; but, from the state of the city, we have to reckon upon painful fluctuations.

My dear brothers, I feel it a duty to say that my infirmities, both of mind and body, are daily increasing, and, at seasons, render me almost incapable of severe exertion; lest I should cause the brethren any disappointment, in expecting

from me what my almost worn out constitution is unequal to. I feel thankful, however, to add, that, although the flesh is weak, the spirit is willing to serve the Lord whilst a spark of life remains.

I should have noticed that Fulbere is a village of native Catholics, consisting of about fifty or sixty adults, who appear willing to hear the word. Brother Robinson and I, accompanied by the native brethren, continue to visit them.

From Mr. J. PARRY.

*Jessore, Feb. 17, 1839.*

I have been absent from the station for about sixteen days, the greater part of which time I spent at Buridangha, about 60 miles to the south, where there are several brethren. Last Sabbath I had the pleasure of baptizing four converts, viz., Parbati, Maina, Aradhan, and Kubir. The two former are the wives of two native brethren, who were converted about two years ago. Kubir is the father of brother Ramkrishna. Aradhan is the first in his family that has been converted. He is a steady and serious youth.

Those whom I lately baptized are converts directly from Hindooism, and were under instruction and serious impressions for a long time; so that I have no grounds to fear their ever disavowing their profession, but rather hope that they will daily grow in the Christian life. There are also, at present, four candidates for baptism, and about six under instruction. Thus you see, my dear brother, I have much cause to rejoice, and bless God for the grace manifested towards many around me.

#### *Persecution of Native Christians.*

Last month I visited the brethren to the south; but when I reached Khulna, where Mr. R. resides, who is a kind friend to me and my people, I learned from that gentleman that some of my converts had been seriously ill-treated. I went on to Kadandih; and, after I had been there two days, Titu, a new convert, and another young Mohammedan had arrived, and gave me an account of their sufferings. The Zemindar's people bound Titu and two other new converts from Mohammedanism, as if they had been felons, and took them away forcibly to the Zemindar's kacharo, where they were severely beat; and at night cold water was poured upon them, and every effort, by threats and insults, was used to induce them to recant, but they stood firm. After remaining in cruel bondage for about five days, they managed to make their escape and come to me. One was forcibly taken to the Sudder station by the Zemindar's people. Under such circumstances I deemed it necessary to return back to the station immediately, with the sufferers, to represent their cases to the magistrate. On my return I found the convert above alluded to, and he delivered to me a Bengalee petition, which had been drawn up by some of the Zamindar's

Muktars, and was put into the hands of the said convert, to be presented by him to the magistrate as his own voluntary act. This poor man could not read, and was utterly ignorant of the contents of the said petition. I was quite surprised when I read it, it being filled with the grossest falsehoods; viz., that the native Christians were attempting to force him to embrace Christianity, &c. But, I may observe, the reverse was the fact,—that the Zemindars had used every unfair endeavour to induce him to return to his old and false religion. I was obliged to state the whole of the above circumstances to the magistrate, and also the fact of their having been plundered of their cattle and other domestic articles. The magistrate paid the greatest attention to my complaint, and immediately ordered the Daroga to apprehend the Zemindar, and institute an inquiry into the case. Shortly after I proceeded to the south, to see that the police people did their duty; which I must say, to their credit, they performed better than I expected. Most of the offenders have been apprehended, and are at present under trial. My presence at this period was a source of comfort and support to my poor suffering people, who were much alarmed, as other Zemindars had threatened to ill-treat the native Christians. But I now have every hope that, by the kindness of Divine Providence, all our enemies will be miserably disappointed, and the poor sheep of Christ will enjoy their pasture unmolested by the wolves, who are always ready to devour them.

#### *Death of a Native Preacher.*

About the beginning of the last month our dear brother Nilmani entered into his rest, just a few days after a long missionary excursion he made with me to the north. He honoured his profession for the last twenty years, of which he spent the half in missionary labours. I felt his loss very deeply; he has left a widow and three children. Nilmani was a yogi, of the profession of a weaver. He and several brothers were converted at different periods. I have no particular account of Nilmani's conversion, except that he was favoured with Gospel instruction, which was blessed to his conversion, about twenty years ago. A few years before my arrival he was called to preach the Gospel, which he did with much simplicity and mildness. He was beloved by his brethren and sisters, and also respected by the heathen. He was a man of a quiet and peaceable disposition, an exemplary husband, an affectionate parent, and a consistent Christiano. His last illness was spasmodic cholera. For two days he suffered very much, but he seemed perfectly resigned and patient. I often prayed with him during his short illness; and he was often observed to be engaged in secret prayer, and expressed his willingness to leave the world, and to go to the Saviour. He felt no concern for his poor family's temporal provision. When his wife asked him, "When you go, what shall I

do?" he calmly said, "Trust in the Lord, and he will take care of you." On the second day of the attack of the spasmodic cholera he died in peace, and the whole church lamented his death. He was very weak and restless, and therefore could hardly speak. I may add, that he laboured much in the work in which he was engaged, and never seemed to be discouraged, though he was sometimes warmly opposed and insulted by his countrymen.

From Mr. J. T. THOMPSON, on his way to Ghazipur, in Hindustan.

*Berhampur, Jan. 26, 1839.*

I am happy to say I have had some opportunities of scattering the seed of the word, right and left, as I have come on; but I may well say, "What are these among so many?" what the utmost I could have done in comparison with the wants of the people? They are very ignorant, very much debased, very far from God and happiness; and, though they have had a host of missionaries among them in Bengal for years, they at this moment know nothing of the Gospel, nothing but the name of Jesus Christ in some places, as a term of reproach. So much is to be done for this people, that the little I have done is merely a drop in comparison with the ocean, and seems hardly to promise an effect. But I will not despond; the little I can do I will do, in the strength of the Lord, and leave myself and efforts in his hands, whom I desire to serve to the end of my days, in the Gospel of salvation; and I am sure I shall have my brethren's prayers to keep me stedfast in my work.

I find my stock of Bengalee tracts was small, too small for a water journey along the towns and villages using that language up the river. Four times the number, yea, eight times, would have been well disposed of.

I think a river missionary might do much good, by tracking up in a little boat, and making known and distributing the word of truth to his fellow men. This may deserve a thought, when you can get a brother devoted to and delighting in this kind of labour.

*Rujmahal, Feb. 6, 1839.*

Since my last from Berhampur, I have visited a few more places with the word of life, and various has been my reception on those occasions. At Rashnibagh, opposite Murshidabad, curiosity prompted some persons to hear the blind man's defence of our Lord. Their judgment could find nothing to condemn, but their hearts made them loathe the words of a holy God, and they, or rather the master of the house, refused to have any thing to do with the religion of Jesus Christ,—a name to which they seemed opposed with great inveteracy. Retiring from these rejecters of the word, rather abashed at their refusal, I addressed another party, and found the principal full of apathy, and calmly expecting to

live to old age, when, he said, it would be time enough to think of the things of another world. Having induced him to think differently, I left with him and others a few tracts, to help their consideration of the subjects newly set before them. A third party were rather irritated at the mention of the Saviour's name, and seemed shocked at the idea of touching the books of his religion,—an odious religion, that destroyed their nefarious system: but, on seeing some persons subsequently listen to reason, and accept of books, knowing such books to be of an opposing faith, one of the party solicited books for himself, but I had not one to give; he was therefore obliged to walk some distance to the boat ere he could be gratified. A shoal of lads, from a native school, were clamorous, with their teacher, for books; and a party of them, that could not be sooner gratified, pushed off in a skiff to reach the budgerow, and get a tract each.

At Raniganj I found my hearers highly prejudiced; but, on being reasoned with, they showed a willingness to examine our books, and give their high claims a due consideration.

The ignorant villagers of Bel-gache appear never to have been visited by any missionary; and the truths of God's word, and exhortations to a care for their souls, seemed new things to them, and had a solemn effect. Prayer, too, on their attendance at worship with the boatmen, impressed them a good deal; and many, according to the capacity for reading, were the applications for books.

At Baganpara, while some of the people were looking at the tracts, and making inquiries about their contents, one man, as if he had just made a discovery, called out, "Oh, these are the books that teach men to renounce the debts, the Brahmins, and the usages of the country! I know these books." Yet this crying down of the word availed little, for three times successively people came to the boats for books.

At Ataganj, opposite Jangipur, the jamadar of the police, on being offered our books, said he had no desire for them. I told him they contained the words of his Maker, Preserver, and Saviour, and that it became him to cultivate a love for that word: I warned him, also, of the danger of indifference to it. On this he directed one of his men to go with me to the boat for books, and declared his readiness to read and examine them. There were numerous voluntary applicants for books at this place, at a ghāt above this, and at Kasanpur.

At Salganj also, and at Ninsukt and Gokulpur, a good many Gospels and tracts were given to well-disposed persons, some of whom could read Persian, others Nagri, and the greater part Bengalee.

I am sorry to have to state that my stock of Bengalee tracts is out, and that I have now to hand a Gospel to an applicant, without its little auxiliary, a tract, which is adapted so admirably to prepare its way to the understanding of the utter stranger of the Divine word,



I am not without hope, my dear brother, that some of the Gospels and tracts now distributed will serve to cheer the desolate wastes I am passing through; and that the inhabitants, akin to those who once sat in darkness and the shadow of death, will begin to have some perception of heaven and hell, sin and holiness, a pardoned and sanctified, and an unpardoned and morally defiled state; of the true God and idols; of the mercy and grace of God; and of man's works and presumptuous expectations.

From the Rev. W. ROBINSON.

Dacca, March 5, 1839.

*Tour through the Villages.*

During the last month, brother Leonard, myself, and the native brethren, visited several villages on the other side of the river. At Kiraniganj, Chand read the seventh of Mark, and spoke a few minutes. I followed, and endeavoured to draw the attention of the people to the causes of defilement mentioned in that chapter. The subject was appropriate, and the people felt it; for they, like the ancient Pharisees, place defilement not in the commission of crimes, but in the neglect of useless ceremonies. After I had done, Ganganarayan spoke. We had a good congregation, but there was too much levity.

On another evening we went to Nabaganj, where we were soon surrounded by a great number of people. I commenced by reading part of a tract, and then addressed the people on the great subject of salvation through Jesus Christ. Chand, Ganganarayan, and Ranchandar (a native Christian from Assam,) all spoke in succession: there was no time for brother Leonard. The people seemed to hear very attentively, and they were very anxious for tracts; but we distributed them very sparingly, fearing, from certain indications, that they would not be read.

Some days after, brother Leonard and I crossed the river again to another village. About thirty people collected around us, apparently of the most illiterate kind. I spoke, and some listened attentively. Brother Leonard then addressed them, but they had heard enough. Many walked off, and we saw it was time to stop. Only a very few requested tracts.

We had, on another evening, a very attentive congregation, in a quiet part of the city. A Hindoo took a copy of Mark, with which he seemed to be much interested.

Many visit our native brethren at their houses, for the purpose of obtaining tracts and conversing about Christianity. Some have seemed a little

affected; and one young man said he would become a Christian, but we have not seen him again. How transient are good impressions, while evil ones cleave to the mind with awful tenacity!

*Efforts among the Roman Catholics.*

We have been making some attempts among the ignorant Catholics, but the prospect is not flattering. We visit a place called Fulbere, where a few of them reside, on Thursday evenings and Sabbath mornings. At first we got ten or twelve of them to attend, but now we get only five or six. The priest, they say, has shown his displeasure; but, I apprehend, the chief cause is a dislike to Divine things. These poor people, neither in their dress, their dwellings, or their information, are scarcely distinguished from the Hindoos and Mohammedans around them. In a more central part of the city, however, we have met with more encouragement. Several young men, of Catholic families, who were trained up in brother Leonard's school, show an inclination to hear. Some of their relations, also, attend. Our native brethren have preached to a few of these people several times, and I am going to preach in one of their houses this evening. Five of these young men appear very serious, and are really thinking of offering themselves for baptism. The good that appears in them we attribute to the instructions received in school, and to the English preaching, which they attend.

On one Sabbath twelve young lads came from the Company's school to my house. Chand preached a good sermon to them and a few others, from a passage in Ephesians,—“He is our peace.”

Our times for public worship are not regularly established. Things are in an incipient state, as far as the Bengalee language is concerned; but I think I shall soon have as many services, and chiefly in Bengalee, as I shall be able to conduct. The Bengalee language is more useful here than the Hindustanee. Many speak the latter, but very few read it: the Bengalee is understood by all, and that is the language most generally read; hence for Hindustanee book and tracts we have but few customers, while for Bengalee we have numerous applications. Dacca is a most idolatrous city: I am inclined to think that idolatry has much greater power over the mind here than in Calcutta. We number now in Dacca, of all countries and colours, sixteen baptized persons. Yet we are but a grain of mustard-seed; may we become a large tree!

J A M A I C A.

It has already been intimated that our much-respected brother, Mr. Clarke, of Jericho, is under the necessity, through continued ill health, of returning home for a season. The following letter from this diligent and successful mis-

sionary contains most pleasing evidence of the blessing bestowed on the churches under his care, not only in the conversion of many, but in the bringing forward efficient helpers in pastoral work. Our readers will also remark the service rendered by Mr. Clarke in mediating between the newly-enfranchised labourers and their employers, and thus facilitating the satisfactory adjustment of a question which has proved the occasion of much strife and uneasiness in the colony. Mr. Clarke, with his family, may be shortly expected; but our friends will observe that his enfeebled state will prevent his undertaking, for a season at least, any public engagements.

*Jericho, May 24, 1839.*

My dearly beloved Brother in Christ,

When I last addressed you, I thought it not likely that I should again address you previous to the time of my sailing for England; but, as the *Duke of Bronte* does not sail before the 20th of next month, and may be a few days later, I feel a desire to give you some account of the goodness of God towards me, and the progress of his work here and all around. I am filled with astonishment, gratitude, and praise, and am able very poorly indeed to express what I feel when I look around upon the field laden with a plentiful crop; and upon diligent labourers, engaged in preparing the precious grain for the garner of heaven. I am often tempted to labour a little in the blessed work; but am as often taught that, for wise reasons, my Master has been pleased to lay me aside from active service for a time. I pray for patience and resignation, and I think God has been pleased to favour me with a supply of both. I wish to feel entirely willing to be at my Father's disposal for time; and seek to stand ever prepared for a speedy removal to a better state. Through much mercy, I am not worse than I have been for some months; and, with the exception of some alarming attacks of the stomach and bowels, I have not been a great sufferer. The doctor thinks that no settled organic affection prevails, and that twelve months in England, provided I can keep myself quiet during a great part of that period, will probably enable me to return to Jamaica with a constitution as strong as it was when I first visited these shores, nearly ten years ago.

After my return from America, I found a great number of persons anxiously asking the way to Zion, who had much improved during my absence, by means of the faithful and diligent instructions of our friends, Mr. R. and J. Merrick. As I felt occasionally able to teach and examine these persons, and was constantly assisted by the Merricks, who examined generally in my presence, when I was unable, I found, by the new year, that we ought to baptize such as had given to us and to the churches full satisfaction as to their change of heart and knowledge of the Saviour. We made the necessary preparation, and I got Mr. Richard Merrick to administer the sacred ordinance. One hundred and sixty-seven were baptized on the

morning of the first Sabbath. The season was peculiarly solemn, and the utmost order and propriety prevailed. The chapel would scarcely contain more than half of the people, so that we held one service in the chapel, and another in the school-house, which stands at a short distance; but the far greater part of the congregation stood around the place, and sat under the shade of a rose-apple and of a mango-tree;—few, comparatively, found shelter within.

We have often cause to raise our hearts in gratitude to God for giving, and continuing to so many of the people, the hearing ear. We believe that to not a few, also, has he given the understanding heart. If I am not greatly mistaken, God is calling to himself a great number in this land, and preparing them for his everlasting kingdom above. I firmly believe that this is indeed the case. I rejoice with great joy; yet, so far as I am concerned as a labourer, with deep humility; and think that my dear brethren in Christ Jesus have cause, every where, to rejoice in the amazing grace bestowed upon the long-oppressed sons and daughters of Africa. Oh that Africa herself were more regarded by the church of God!

#### *Ordination of Native Preachers.*

On the 16th of February our dear brethren R. and J. Merrick were solemnly set apart to the great work of the Christian ministry. Brothers Phillippo, Knibb, and Reid were present, and took part in the deeply-interesting services of the day. After the usual commencement, brother Kuibb proposed the questions, which were answered, both by father and son, with much propriety and feeling. Brother K. then, after a short address, engaged in prayer. Brother Reid next delivered an interesting address, from 1 Peter v. 2—4; and was followed by brother Phillippo, with an important discourse on the duties of Christian churches towards their ministers, from Acts iii. 19. The day was to me one of the most delightful I ever enjoyed. It was preceded by a meeting on the previous evening, held on behalf of Africa, and an interesting prayer-meeting on the morning of the same day; and followed by a joyful Sabbath, on which thousands flocked to hear the word of life from the lips of dear brother Knibb. When you reflect that I here beheld the first-fruit of my labour in this island, entering, with Christian humility, upon the great work of preaching Christ, and saw by his side his son, once "the

gayest of the gay," now a most pious, unassuming young man, raised up by God at the very time I so much needed efficient help, you will allow that I have cause to bless God from day to day for the mercy of God to his people, and to myself as his servant, laid, in part, aside from labour. May God make them abundantly more useful than I have ever been!

I went on with brother Knibb to Kingston, to consult Dr. Ferguson, as he is the most skillful physician we have, I suppose, on the island, and has seen me during my illness, at different periods; and attended to myself, wife, and child twice, when very ill at Kingston. He strongly recommended my going off for a time, as the only likely means of my recovery. Dr. Tabois does the same; as do also our country doctors, Ewart, M'Laurin, and M'Dermott. Dr. Palmer hoped I might recover without such a change; but is satisfied, also, that a few months in England, taken in connexion with the sea-voyage, is the most certain means I can use for restoration to health. I prayed for God to direct me, and wrote from Spanish Town to Mrs. Clarke the opinion of Dr. Palmer, and suggested that my mind might probably be made up to remain. But, on reaching Kingston I had another attack of fever; Dr. Ferguson gave his opinion that I was no better at all than I was on leaving for America; and the opinion of my dear missionary brethren all led me to decide on the step I have taken. Up to the present I think I am directed by God, and feel I can leave my dear people comfortably, compared to what I could have done, for so long a period, last year.

I have got a good township close by Jericho, and supplied one hundred or more persons with shelter of their own. Schools are getting on better. Deacons are being chosen for this and Mount Hermon churches. I have performed some services for the good of the people and proprietors, which have had the effect of leading some to see that all along they have blamed the Baptist missionaries wrongfully. Indeed, in one case, a proprietor called upon me as his last resource, told me that on his two sugar estates the people had stopped making sugar, and he knew not what to do. I heard what he had to say, and said very little in reply, but called up a few of the people, from whom I got their ground of complaint. This I wrote down, and sent to their master. He gave me, in return, full power to make any agreement I could with them. I took no advantage of this, but gave them my advice, and sent them to agree for themselves with their master. They left me on the Saturday, and on the Monday were at work, having agreed to give twelve hours' work per day for 1s. 6d., with grounds and houses rent-free. This proprietor has laid out the plan of a fine township, to be called Ewarton; and in his plan he has laid out one acre of land for a Baptist chapel; and, with his wife, (the daughter of our Custos Rotularum,) has made

over the land, in a regular trust deed, to our Society. He first offered it to me, but I refused to accept of it in my own name. Lately he called, and signed about one hundred title-deeds for me. These, with probate 10s., and affidavit to number of words 2s. 6d., would have cost the people 12s. 6d. each. He desired me to inform the people that he gave up the whole to be laid out in making a better road to the chapel; and promised to get Mr. Merrick made a waywarden for about one mile of road that leads to the chapel, in order that the money allowed yearly for this road may in future be applied. This is but one specimen of what has taken place: I could give more; but this may, for the present, suffice.

On March the 10th we had the great pleasure of baptizing fifty-four persons belonging to Mount Hermon station, in the Rio d'Ora. There were twenty-four men and thirty females, all of whom, we trust, love and serve the Lord Jesus Christ. One person of colour was baptized that morning, who joined about 1835, with her daughter. The latter was led astray, and went to live with a white overseer. Poor creature! she died in child-bed on the evening of that very Sabbath on which her mother made a public confession of attachment to the Saviour. Her mother was sent for, but did not reach to see her alive.

Being invited, by many of my dear missionary brethren, to visit them before my departure, I left home, with my wife and child, on the 20th of March, and visited Coulart's Grov., Brown's Town, Stewart-Town, Refuge, Falmouth, Bethsephil, and Salter's Hill; going onward by easy stages, and resting at the different stations by the way. My heart was filled with joy at seeing the progress of the work of God at each of the stations; and the Christian communion I enjoyed will long be remembered. Had I been able to reach Montego Bay, I should have been there when poor Andrews died; but, being taken ill at brother Denny's station, I was anxious, as soon as able, to return homeward; and, as I had seen brothers Burrell and Hutchins at Falmouth, the circumstance of my inability, with comfort to myself, to visit their spheres of labour, caused me the less regret.

#### *Baptisms at Jericho and Moneague.*

On the 22nd of April I reached Jericho again in safety, thankful to God for his mercy and grace. On the 23rd of April a number of catechumens, who had not been accepted for the previous baptism in January, and some who had been admitted as candidates since that date, were baptized by Mr. R. Merrick, in the Rio Cobre. They amounted to fifty-nine males and fifty-nine females; among whom were many interesting young people, who, we hope, will soon show zeal and activity in the work of God among those around them.

It is a pleasing thought that the number of males, since freedom commenced, who have

applied for baptism, is much larger, in proportion to the females, than it used to be in the cruel days of slavery. Reading is becoming far more common; and the poor, illiterate, self-constituted preachers, are not much regarded by the people in general. I have plenty of them round me, but I take no notice of them; and my people think it almost a crime to listen to them when some of the overseers invite them upon the estates, and command the people to go and hear them. The people know, and so do the white people, that praying, reading the Scriptures, and preaching, do not agree, in the same person, with gambling, drinking, and dancing. Several, however, of the poor old Africans have left us, because we would not baptize them without evidence of their knowledge of the way of salvation, and trust in Christ; and a few of those separated for immoralities have also fled to these blind leaders of the blind. I grieve over all such; yet, considering our great strictness, my wonder is that no more get tired with long waiting, and take up with those who give them less trouble in obtaining admission.

On the 5th instant thirty-four persons were baptized at Monogue. This is but the second time that the ordinance of baptism has been administered there; but the people have, when thought fit for baptism, usually come down to Jericho. The rains prevented my attendance; and, as I have not, for a long time, ventured to baptize, Mr. R. Merrick administered the ordinance. Mr. Vidal, clerk of the House of Assembly, kindly allowed the use of water on his property, close by our new chapel. Brothers Merrick give the most pleasing account possible of the solemnity of the season, and of the attention of the people. The wife of one of our deacons was among those baptized. Her husband was formerly a member of brother Tinson's church. His character is indeed excellent, and

his example of great benefit to those around him. His first earnings, after the first of August, were brought to cast into the treasury of God, to help to pay for the chapel; and constantly the good man is coming with what he is able to spare, to give for this purpose.

There was another interesting character baptized. This was a very old female, named Camelia Rae, the mother of the poor man mentioned in our Narrative, who was shot at Misty Valley, in martial law. William Rae, who was also to have been shot, but who made his new escape, is now a proprietor at my township.

#### VICTORIA Township.

I do not know that I ever gave you any account of the formation of this township. The people raised me money; I bought 142 acres of land, paid for the half of it, gave my note of hand for the other, payable in twelve months; got the title; recorded it; paid 5*l.* per acre; sold at 6*l.*, to meet expenses of surveying, search, and title-deed; got titles for the people lithographed, by one of the governor's clerks, so as to supply the people at three farthings each. Mr. R. Merrick ran off the land in quarter acres, half acres, acres, or more, as required, for nothing; I and Mr. J. Merrick filled up the title-deeds; so that a poor man could get his acre of land recorded in the office of the Island Secretary at about 7*l.* 8*s.* 4*d.*, including all expenses. Mr. Harvey kindly drew out the first draft, and corrected the first sheet, *gratis*; so all has been done that I could do, to have the matter well done, and at the cheapest rate. I now have the prospect of a small town close by the chapel and school—have found a refuge for many; and their clearing away the woodland will, I think, make this place more healthy. The land runs up the Rio Cobre, opposite to the Mission ground; and, to show our loyalty, we have called the township VICTORIA.

#### MONTEGO BAY.

Mr. Burchell has been called to mourn over the removal of a friend who rendered him valuable aid in superintending the large and flourishing school at Montego Bay. In reference to this unexpected and painful bereavement, he writes as follows, on April 23rd and 30th last:—

I have sustained a very severe loss in the death of my schoolmaster, Mr. Andrews. His only surviving child, out of four, died on Friday morning last, the 18th, and was buried on Saturday. The shock was too great for his affectionate and tender frame, and he sunk under it. He died on Sunday, about half-past ten. He was a decidedly good man, kind and tender-hearted, exceedingly affectionate, and ready to every good word and work. Four years did he conduct himself, in connexion with me, in the most exemplary manner; and the testimony afforded of his amiable and Christian character at his funeral was almost unexampled. The poor

and aged of the church wept sorely; yea, they made great lamentation for him. Full five hundred children preceded the corpse, and above a thousand adults followed. The scene at the grave was overwhelming. Many were overcome, and fell upon the ground as dead; and when the earth was thrown upon the coffin, the children altogether burst into loud crying, which was altogether overpowering.

My own distress is very great: I have lost a humble, useful, and good man, a devoted teacher, a cheerful helper, ever ready, ever willing. This circumstance will account for my being short this packet.

## Home Proceedings.

### LETTERS RECEIVED FROM MISSIONARIES, &c.

**EAST INDIES.**—Calcutta, Messrs. Colvin, Ainslie, & Co., Mar. 9, 14. Entally, Rev. J. D. Ellis, May 20. Monghyr, Rev. Andrew Leslie, May 16. Sewry, Rev. J. Williamson, Mar. 14.

**SOUTH AFRICA.** — Graham's Town, Messrs. Nelson, Green, and others.

#### WEST INDIES.

**JAMAICA.** — Jericho, Rev. John Clarke, May 24, July 4. Kingston, Mrs. Gardner,

June 14; Rev. Geo. Webb, June 18; Rev. J. Tinson, April 9. Salter's Hill, Rev. Walter Denny, June 7. Saint Ann's Bay, Rev. T. F. Abbott, May 27. Spanish Town, Rev. J. M. Phillippo, June 12. Falmouth, Rev. W. Knibb, May 14, June 14, July 1; Rev. T. E. Ward, June 17. Manchioneal, Rev. John Kingdon, June 29. Bamff Hill, St. Mary's, Rev. David Day, June 20. Montego Bay, Rev. Thomas Burchell, June 13.

**SOUTH AMERICA.** — Belize, Rev. A. Henderson, June 18.

### ACKNOWLEDGMENTS.

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(Aug. 19.)

### CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, from July 15th to August 15th, 1839.*

LONDON AND ITS VICINITY.				£ s. d.	£ s. d.
<b>ANNIVERSARY COLLECTIONS.</b>					
	£ s. d.	£ s. d.			
Amount acknowledged.....	734 14 4				
Walworth, East-street—Rev. J. Hamblin .....	7 11 0				
		742 5 4			
<b>Annual Subscriptions.</b>					
Thomas Lindop, Esq.....	1 1 0				
Miss Huntley, Bow .....	1 1 0				
		2 2 0			
<b>Donations.</b>					
Mrs. J. Broadley Wilson .....	30 0 0				
C. M. ....	30 0 0				
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George Stokes, Esq. ....	5 0 0				
A friend, per Secretary.....	5 0 0				
				86 0 0	
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Ladies' Negroes' Friend Society, for Rev. T. Burchell's schools .....				30 0 0	
<b>Bedfordshire.</b>					
Cranfield, by Rev. E. Miller .....				1 9 4	
Leighton Buzzard:—					
Collections .....	8 10 6				
J. Grant, Esq. ....	2 0 0				
J. D. Bassett, Esq. ....	1 0				
Missionary Prayer-meeting box .....	0 14 4				
Friend's Collecting Book .....	0 7 6				

		£ s. d.	£ s. d.			£ s. d.	£ s. d.
Weekly Subscriptions:—							
Collected by							
Mrs. Adey, Blencome,				Miss Bath	1	1	0
Brooks, Hart, Ladd, and				Ditto, Missionary box by,...	0	18	6
Speppard; and the Misses				4 0 6			
E. and M. Claridge, Col-				Eastcombs:—			
lett, Dawson, Franklin,				Collection	2	0	5
George, Hopkins, Kiteley,				Eastington:—			
Linnell, Sear, and Turner	25	10	0	Collection	2	9	0
Missionary boxes by				Hampton:—			
Mrs. Abbott, Adey, Bates,				Collection	5	2	4
Fearcy, Hart, Kiteley,				Boxes	1	15	4
Rawlins, Sell, Sheppard,				6 17 8			
and Tring; and the Misses				Kingstanley:—			
Claridge, Collett, Gardner,				Collection	12	0	4
George, Kiteley, and Nash	3	9	6	Missionary boxes	2	7	0
				Sunday-school children	0	10	0
				Mr. Peter King	5	0	0
Less expenses	1	6	8	Miss King	1	1	0
Collected by Mrs. Edward	Watkins			Mr. John King	0	10	6
and Miss Ratt		2	12	Sums under 10s.	2	7	0
Shefford, by Rev. B. S. Hall.				23 15 10			
Missionary Cards		3	18	Painswick:—			
				Collection			
				Shipscomb:—			
				Collection			
				Shortwood:—			
				Collection	15	1	0
				Penny-a-week Society	4	16	3
				Barnard, Mr.	1	0	0
				Fewster, Mr.	1	0	0
				Hillier, Mr.	1	0	0
				Holmes, Mrs.	0	10	0
				23 7 3			
				Slimbridge:—			
				Collection	1	10	7
				Rose, Mr.	1	0	0
				2 10 7			
				Stroud:—			
				Collection	12	10	0
				Missionary boxes	2	17	2
				Subscriptions:—			
				Bishop, Mr.	0	10	0
				Clutterbuck, Mrs.	0	10	0
				Fisher, P. H., Esq.	1	0	0
				Hopson, Mr.	0	10	0
				Jay, Mr.	1	0	0
				Parsons, Mr.	1	0	0
				Sums under 10s.	0	15	0
				20 12 2			
				Tetbury:—			
				Miss Overbury and friends	2	0	0
				Thornbury:—			
				Collection	5	0	0
				Missionary boxes	7	0	0
				12 0 0			
				Uley:—			
				Collection	3	0	0
				Woodchester:—			
				Collection	2	12	8
				Wootton:—			
				Collection	7	7	10
				Missionary boxes	8	0	2
				Sunday-school	1	12	7
				Subscriptions:—			
				Carpenter, Mr.	0	10	0
				Eley, Miss	1	0	0
				Ferrin, Mr.	1	0	0
				Rogers, Mr.	1	0	0
				20 10 7			
				Less expenses	11	10	6
				127 11 6			
				Hampshire.			
				Jersey—St. Heliers:—			
				Collected by Mrs. Grey	3	5	1
				Hertfordshire.			
				Royston, by Mr. Pendered.			
				Subscriptions:—			
				Beldham, Mr. Charles	1	0	0
				Butler, Mr. W. F.	0	10	0
				Fordham, Mr. E. K., T.	0	10	0
				Fordham, Mrs. J., Kelsall	1	0	0

	£	s.	d.	£	s.	d.
Fordham, Miss Jane, <i>Kelshall</i>	1	0	0			
Lucas, Mr. W.	0	10	0			
Nash, Mr. W. H.	1	0	0			
Nash, Mr. Charles	1	0	0			
Piggot, Mr. James	0	10	0			
Pendered, Mr. John	0	10	0			
Wedd, Mr. J. P.	1	1	0			
Quarterly subscriptions.....	0	16	0			
				9	7	0
<i>Kent.</i>						
Woolwich Auxiliary, by Rev. J. Cox, on account.....	10	0	0			
East Kent Auxiliary, by Rev. J. M. Cramp, on account.....	47	16	1			
West Kent Auxiliary, by Mr. Southern. Treasurer:—						
Chatham, per Rev. W. G. Lewis.....	21	10	8			
Brook, per Rev. F. Overbury.	14	4	0			
				*35	14	8
Eynsford, per Rev. J. Rogers. Collection.....	2	16	0			
Collected by						
Miss Bowers.....	1	11	5			
Mrs. Hilder.....	2	12	6			
Subscriptions:—						
Atwood, Mr. W.	1	0	0			
Atwood, Mr. W., jun.	0	10	0			
May, Mr. J.	1	0	0			
Rogers, Rev. J.	1	0	0			
Turner, Mr. J.	1	0	0			
				11	9	11
Meopham:—						
Friends, by Mr. Pope.....	3	10	0			
Sandhurst:—						
Collection.....	20	2	5			
Small sums, by Mr. Gates...	1	0	0			
				21	2	5
Tenterden:—						
By Mr. Boorman.....	5	10	0			
Upton:—						
Friends.....	5	0	4			
<i>Lancashire.</i>						
Manchester:—						
George-street Chapel Juve- nilic Auxiliary.....	26	18	0			
Two ladies, friends to the Mission.....	2	0	0			
Ditto, for additional Mis- sionaries.....	1	2	0			
				30	0	0
<i>Somersetshire.</i>						
Bath:—						
Mrs. Lum, for Mr. Bur- chell's school.....	5	0	0			
Ditto, for Mr. Clark's ditto.	5	0	0			
Mrs. Page, per Rev. J. Jack- son, for the debt.....	20	0	0			
				30	0	0
Western District Auxiliary, per Horsey, Esq., Treasurer.						
Bradninch:—						
Collection.....	0	19	8			
Collected by						
Miss Bowden.....	2	4	0			
Barton, Mr.....	0	10	0			
Young Gentlemen at Mr. Barton's school.....	0	1	0			
				3	14	8
Bourton:—						
Collection.....	1	1	9			
Collected by						
Miss Moody.....	3	7	0			
Miss S. Moody.....	1	9	4			
Miss Giles.....	0	13	1			
Miss E. Hindley.....	0	6	0			

\* Of this sum 3*l.* have been already acknow-  
ledged.

	£	s.	d.	£	s.	d.
Sunday Scholars.....	0	8	9			
Blindmore:—						
Collection.....	0	10	8½			
Chard:—						
Subscriptions:—						
Brown, Mrs.....	1	0	0			
Brown, Mr. S.....	1	0	0			
Brown, Mr. J.....	1	0	0			
Friend.....	1	0	0			
Toms, Mr. John.....	1	1	0			
Teachers and Scholars of Sunday-school.....	0	16	0			
Workman's Missionary box	0	4	6			
				6	1	6
Collumpton:—						
Collection.....	1	17	0			
For Translations.....	0	10	0			
Collected by Miss Frost.....	3	0	0			
				5	7	0
Crewkerne:—						
Collection, &c.....	5	7	0			
Dorchester:—						
Collection.....	3	2	0			
Hatch:—						
Collection.....	2	3	0			
Collected by Mrs. Trott.....	0	14	0			
Cox, Rev. J. B..... (3 years)	3	0	0			
Lawrence, Mr. Samuel.....	3	3	0			
				9	0	0
Horsington:—						
Collection.....	1	10	6			
Honiton:—						
Profits of Bazaar and Col- lection.....	7	17	6			
Farthing Bags.....	2	11	6			
Missionary box.....	1	11	0			
				12	0	0
Isle Abbott:—						
Collection.....	2	0	0			
Lyme Regis:—						
Collection and subscriptions.....	14	0	0			
Minehead:—						
Collection.....	3	10	7			
Montacute:—						
Collection.....	3	3	2			
Subscriptions:—						
Geard, Mrs.....	0	10	0			
Price, Rev. J.....	0	10	0			
Staple, Mr. James.....	0	10	0			
Weekly subscriptions, by Miss Staple.....	1	13	8			
Sunday scholars.....	0	19	2			
Sums under 1 <i>0s.</i> ....	4	5	0			
Missionary box at Prayer- meeting.....	3	4	9			
Ditto, by Mrs. Price.....	0	11	7			
Ditto, by Mrs. Staple.....	1	16	4			
				17	3	8
Prescott:—						
Collection.....	1	7	6			
Sainthill:—						
Collection.....	1	7	6½			
Stogumber:—						
Collection.....	3	0	0			
Subscriptions:—						
Turnett, Mr. G.....	1	0	0			
Chapman, Rev. J.....	0	10	0			
Hemming, Edmund, Esq... Westcott, Mr. N.....	0	10	0			
Sums under 1 <i>0s.</i> ....	1	0	0			
				6	10	0
Taunton:—						
Collections.....	25	5	8			
Moiety of Weekly Subscrip- tions.....	5	12	10			
Subscriptions:—						
Ball, Richard, Esq.....	0	10	6			
Blake, Mr. J. D.....	0	10	6			
Blake, Mr. Rice.....	0	10	6			
Hult, Mrs. and Son.....	0	10	6			
Coombs, Rev. W. H.....	0	10	6			

	£	s.	d.	£	s.	d.	£	s.	d.
Eyre, Mr. T. S.....	0	10	6						
Horsey, Mr. Thomas.....	1	1	0						
Humphrey, Rev. R. ....	0	10	6						
Leverley, Mr. ....	0	10	6						
Mullett, Mr. ....	0	10	6						
Newberry, Mr. Thomas.....	0	10	6						
Stevenson, G., Esq.....	1	1	0						
Walter, William, Esq. ....	1	1	0						
Young, John, Esq. ....	2	0	0						
				41	6	6			
Thurloxton :—									
Collected by Miss C. H. Cross.....	2	0	0						
Tiverton :—									
Brewin, Ambrose, Esq. ....	1	0	0						
Uppottery :—									
Collection.....	2	0	0						
Ulfculme :—									
Collection.....	1	0	0						
Watchet and Williton :—									
Collections.....	7	8	1						
Weekly Subscriptions by									
Miss Williams .....	3	10	0						
Miss Gimblett .....	2	13	7						
Missionary box by ditto.....	0	4	9						
				13	16	5			
Wincanton :—									
Collections at									
Missionary Prayer-meetings	4	16	11						
Public Meeting .....	4	6	9						
Charlton .....	2	0	6						
Missionary boxes by									
Mrs. Day .....	1	8	0						
Mrs. Green .....	0	4	2						
Miss Hortou.....	0	4	0						
				13	0	4			
Wellington :—									
Collection.....	9	7	1						
Subscriptions :—									
Cadbury, William, Esq.....	2	2	0						
Cook, Mr. John .....	0	10	6						
Eiworthy, Messrs. W. & T. ....	1	1	0						
Kingdon, Mr. W.....	0	10	6						
Gay, Mr. ....	1	0	0						
Horsey, W. D., Esq. ....	1	1	0						
Thorne, Mr. Richard .....	1	1	0						
				16	13	1			
Weymouth :—									
Collection.....	10	0	0						
Yeovil :—									
Collection.....	5	5	7						
Subscriptions :—									
Harvey, Mr.....	0	10	6						
Masters, Mrs. ....	0	10	0						
Masters, Mr. W. H.....	0	10	0						
Porter, Mr. W.....	0	10	6						
Whitby, Mr. ....	0	10	6						
Sums under 10s. ....	0	9	6						
							8	6	0
<i>Staffordshire.</i>									
Bilston, per Rev. W. H. Bonner.									
Collections .....	11	3	2						
Miss. box by a little boy ...	0	3	10						
							11	7	0
<i>Suffolk.</i>									
Ipswich :—									
Salem Chapel—Collection...	3	10	8						
Cowell, A. H., Esq.....	1	0	0						
Cowell, Mrs.....	1	0	0						
Leverett, Mrs.....	1	0	0						
Sums under 10s., collected									
by Miss Sibly .....	1	11	10						
							8	2	
<i>Warwickshire.</i>									
Coventry, by Mr. R. Booth.									
Collections.....	19	2	9						
Subscriptions and donations	40	8	6						
Missionary boxes .....	7	3	0						
Sunday-school .....	6	10	0						
Kenilworth .....	1	0	9						
							74	5	0
<b>NORTH WALES.</b>									
Carnarvon :—									
Collection.....	11	9	2						
Less expenses .....	3	0	0						
							8	9	2
<b>SCOTLAND.</b>									
Auchallader by Tyndrun.									
Daniel Sinclair, Esq. ....	50	0	0						
Ditto, for Translations .....	50	0	0						
							100	0	0
East Lothian Society for promoting the knowledge of Christianity, by Miss Brown.									
Mr. P. Begbie, <i>Cairndixnis</i>	2	0	0						
Haddington Ladies' Society,									
F. E. ....	2	0	0						
Ditto Bible and Missionary Society, including 2 <i>4s. 6d.</i> from Garleton Sabbath scholars .....	3	0	0						
Mr. J. Howden, <i>Garleton</i> ...	2	2	0						
Balance from last year .....	0	13	6						
							9	15	6
<i>For Translations.</i>									
American and Foreign Bible Society, by									
W. Colgate, Esq., Treasurer .....	1025	1	2						



THE  
MISSIONARY HERALD.

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VIEW OF ATHENS.

## DESCRIPTION OF ATHENS, AND OF THE PRESENT RELIGIOUS STATE OF GREECE.

MANY of our friends are aware that our esteemed brother, the Rev. John Wenger, who, with three other Missionaries, accompanied Mr. Pearce to Calcutta, spent several years in Greece. Having been requested to furnish some account of the state of religion in that country, he supplied the narrative which, with some abridgment, rendered necessary by the amount of other matter, is now presented to our readers.

DURING a residence in the celebrated capital of Greece, I used frequently to ascend Mars' Hill; and from that sacred spot, once hallowed by the footsteps of the apostle Paul, witness the lovely scene of a Grecian sunset.

The modern town of Athens, situated to the north of the Acropolis, extends from the temple of Theseus, so conspicuous in the vale on the left side of the engraving, to the sublime temple of Jupiter Olympus, which has not escaped the ravages of time, nor the rude barbarity of the Turks. The greater part of the houses is concealed from our view by the glorious Acropolis, and by the hill of Mars, separated from it by that narrow valley through which the peaked summit of Mount Lycabettus is seen.

The family with whom I was residing lived in a house situated in the very centre of the town. In order from thence to reach the top of Mars' Hill, I sometimes, especially when the heat of summer made it desirable to avoid a steep ascent, proceeded first to the temple of Theseus, still in a state of almost entire preservation, and then gradually ascended the rocky hill of Mars, following the few traces now remaining of the Turkish wall. After passing many steps, seats, and cisterns, all cut in the solid rock, I would thus at last reach the place where, in days of old, the court of the Arcopagus used to hold its sittings, and where Paul addressed the most intellectual audience to whom he ever declared the Gospel of Christ. Turning to the right, and ascending a flight of steps cut in the rock more than two thousand years ago, I found myself at last on the top of Mars' Hill. I sat down on the rock, which had been levelled for the purpose by the Athenians of former days. The sun was about to disappear behind the bold mountains of the Isthmus of Corinth; the shades of evening already gave a peculiar tint to the steep hills of Salamis, the Saronic gulf was as smooth as a sheet of glass, whilst the high coast of the Peloponnesus, and the nearer island of Egina, retained, for a few minutes longer, their lovely blue appearance. The sky was pure and bright; the last rays of the sun gilded the Acropolis immediately before me, and shed a rosy hue over the neighbouring ridge of Mount Hymettus; the whole scene, at once charming and sublime, together with the associations of profane and sacred history which

force themselves upon the mind on so remarkable a spot, gave a solemn tone to my feelings. On my departure from my native country a friend had taken leave of me by saying, "May the same spirit which animated Paul fill your heart during your stay in Greece!" and those words never failed to recur to my mind when I visited the very spot once hallowed by the presence of the apostle. He probably came by land from Bœotia; and, after travelling through the wild scenery between Mount Parnes and Pentelicus, crossed the fertile plain, covered with gardens, and vines, and olive-trees, which expanded immediately before my eyes. He was evidently filled with admiration, as well as with sorrow, at the sight of those splendid temples, whose unequalled beauty and elegance are still so conspicuous. "He went about the city, and beheld these sanctuaries." But what an ardent love to God and man must have animated him! Surrounded by the very master-pieces of architecture, he never forgot that idolatry, in whose honour they had been reared, was an insult constantly offered to the holy Creator of the universe, an uncessing offence against the benevolent Father of mankind, a disgrace to human nature; a source of infinite wretchedness; a state of guilt and thralldom, carefully maintained by the enemy of God, who would delight in the ruin of his blind and devoted slaves, and whose designs could only be frustrated by a saving faith in Jesus Christ. The spirit of love, which kept alive these impressions in the apostle's mind, whilst it imparted a tone of mild candour to his feelings, prompted him to immediate exertion, and inspired him with a noble courage. When he was standing on this very spot, the temple of Theseus, so dear to the affections of the Athenians, was as beautiful as it is now; that Acropolis as striking and commanding then as it now appears; that Parthenon, the noble front and columns of which are so imposing now, was infinitely more grand then, when no Venetian bomb had destroyed its centre; when Mohammedan zeal had not placed that ugly mosque in the wide gap; the rapacious tooth of time had not lacerated its workmanship; when the barbarity of the Turks had not spoiled its exquisite sculpture; nor the well-meaning anxiety of Lord Elgin carried off the most elegant of its ornaments. If now, in its

dilapidated state, it excites the admiration of all observers, what an impression must this masterpiece of architecture, in its perfect condition, have produced on the mind of an intelligent spectator!

The Propylæa, which are just now being brought to light out of the Turkish vaults, in which they have been immured for centuries, then displayed all their native elegance and grandeur. The beautiful little temple of Fortuna, which has lately been partially restored, was then perfect. The temple of Minerva Polias, which, for so long a time, has almost been buried in walls and ruins, then was free and entire, and formed a most exquisite specimen of Attic taste. In the days of Paul the colossal statue of Minerva, discerned by the sailors at a distance of forty miles, still overlooked the Acropolis. And besides these objects, which crowned the lofty Acropolis, how many temples must have bestudded the whole scene before him!

When Christianity was introduced, the heathen sanctuaries were changed into Christian

places of worship, of which no less a number than 174 could, in 1820, be pointed out in the city and its immediate neighbourhood. How true, then, is the apostle's remark, that the Athenians were "exceedingly religious!"\* With this prospect before him,—in the very sight of these temples,—under the very frown of the colossal statue of Minerva, the intrepid apostle hesitated not to tell the vain, and elegant, and religious Athenians, that "God dwelleth not in temples made with hands,"—and that they ought not to think him like unto gold, or silver, or stone, graven by art and man's device. He hesitated not to speak of their state as a state of ignorance; and, in the very place which derived its celebrity from the far-famed wisdom and authority of their supreme tribunal, he was not afraid to declare that "God now commandeth all men everywhere to repent, because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

\* See Doddridge on Acts xvii. 22.—Ed.

In describing the present state of Athens, in a religious point of view, Mr. Wenger remarks:—

Peculiar pleasure must be felt in looking at the school-house of the American Episcopal Mission. When this building was first erected, in 1832, Athens presented a very different aspect from what it now does. The Turks were then still in possession of the Acropolis; there were not a dozen tolerable houses in the whole town; the population, which now amounts nearly to 20,000, then was hardly 2000; and the poor people lived in wretched hovels. Education, at that time, was entirely banished from the city, which has so frequently been called its cradle. But Dr. Robertson and Mr. Hill, the missionaries, on their arrival here, soon commenced a school; and succeeded, more especially, in transplanting female education into a soil where it had never grown before. You will undoubtedly be astonished to hear, that in the highest circles of Greek society you may, even at this day, frequently meet ladies who would not be able to write their own names, or who have never been taught to read. Female education was almost unknown in Greece before the missionaries sent out by the churches of England and America introduced it; but now nearly 300 girls, besides about 200 boys, are daily receiving Christian instruction; the New Testament and other portions of the holy Scriptures are daily explained to them; on every Lord's day they enjoy the blessings of a Sunday-school; and the beneficial effects of the devoted labours of Mr. and Mrs. Hill\* are so manifest and striking, that they are gratefully acknowledged by the people and the government. And lest this institution should become

\* Dr. Robertson, the excellent founder of the mission, removed to Syria in Nov. 1833.

extinct by their removal or death, Mr. and Mrs. Hill, assisted by her two sisters, and another Christian lady, from America, are, at the same time, engaged in training a number of female teachers, through whose instrumentality it is to be hoped the blessings of a scriptural education will be diffused over the whole country.

A similar institution was established in the island of Syria as early as 1827. The Rev. Mr. Hildner, of the Church Missionary Society, is at the head of it; and, under the judicious direction of that humble servant of Christ, it continues to flourish, and to spread its beneficial influence over a numerous population. Nearly 600 children, about half of whom are girls, are constantly receiving a scriptural education in that noble establishment.

The Greeks are exceedingly desirous of education,—they thirst after knowledge. The parents are willing to make every sacrifice in order to procure for their children the advantages of instruction. Even under the oppressive bondage of the Turks the Greeks constantly showed their eagerness after solid information. In most parts of the country there were boys' schools, which, notwithstanding many essential defects, were more efficient than you would perhaps imagine. A book, at that time, was quite a rarity in this country. There would frequently be only one printed volume in a whole class, namely, the one belonging to the teacher; but, by means of dictation, and by dint of unceasing repetition and recitation, the contents of that volume were sure to be permanently treasured up in the memory of each scholar.

I remember, about two years ago, seeing, in

a remote part of the country, a school which still retained some of the features of those primitive institutions. With the exception of one seat for the master, there was not a chair nor a bench to be seen. The boys were seated on the floor, along the walls of the room; and the master went with his book from one pupil to another, to teach him to read; whilst the zeal of the remainder could easily be tested by the loudness with which they all repeated a lesson previously written on paper, and which they were now committing to memory.

The universal eagerness after instruction was considered by the missionaries as a fact not to be disregarded; accordingly, they established schools wherever they settled; and, under their immediate inspection and care, upwards of 1000 children have, for the last six or seven years, been constantly receiving a scriptural education.

Twelve years ago no proper school-books in the modern Greek language were in existence; but, in four or five years, the missionary presses at Malta, Syra, and Smyrna published so many, that they are now to be met with in almost every part of Greece. These books always breathe a spirit of genuine piety, and contain much scriptural truth.

Since the arrival of King Otho, the government also has begun to take efficient measures for the diffusion of education. The Rev. Dr. Korck, the original founder of the Church Mission school at Syra, drew up a plan of national education, and was, for some time, the director of the public schools and of the Royal Seminary for teachers; but his incessant labours undermined his health, and his decided attachment to evangelical piety excited the opposition of a bigoted party, and obliged him to resign his situation. He has renewed his connexion with the Church Missionary Society, and now devotes his remaining strength to the preparation of religious books. But the work begun by him is still going on, and the wise regulations introduced by him are productive of much good.

School-books are now also published by the government; and higher schools have been established for several years, and are preparing numerous scholars for the University, which was opened, under favourable circumstances, in May, 1837.

It was an interesting sight to behold a University springing up amidst the ruins of this city. King Otho honoured the day of its commencement with his presence, and appeared deeply interested in the addresses delivered on that memorable occasion by the five principal professors. I shall never forget the impression produced upon my mind by some sentences then uttered by the professor of divinity. Speaking of the superiority of the school of Christ over every human system and every literary institution, he urged upon the audience the desirableness of an enlightened clergy; and then, turning to the king, he exclaimed, "But, throughout

your majesty's dominions, the word of God is hardly preached at all, and the term *priesthood* has become synonymous with that of *ignorance*." This bold confession, alas! was but too well founded. In this city, which, ever since Christmas, 1834, has been the capital of the kingdom, and which contains upwards of thirty places of worship belonging to the Greek church, I have, during the twelve months I have resided here, not once heard of a sermon being preached by any of the Greek clergy.

At Syra, the bishop, who is, comparatively, a very learned and zealous man, preaches every Sunday in Lent, but this is considered as something very extraordinary; and it will be a long time before his example is imitated in the smaller towns, much less in the villages. Even at Constantinople, where the Greek population amounts to upwards of 200,000, there are only two preachers for all the numerous churches in that city and its suburbs. How truly, then, may it be said that the people are perishing for lack of knowledge! And, indeed, how should the Greek priests be able to preach? Many of them understand only very imperfectly the services of their liturgy; many are hardly able to write legibly, much less correctly; and the lower clergy in the country, as to their education and standing in society, are only on a level with the peasantry. Oh, it is truly lamentable to reflect on all this, and to witness, on the one hand, infidelity spreading among the enlightened classes of society, and superstition darkening the minds of the lower orders! The Virgin Mary and the saints have put our great God and Saviour entirely in the back ground; and the moral state of the people (amiable as their character is in many respects) is quite distressing. And yet, so strong is the power of delusion, that the Greek church calls herself "the orthodox church," and the mother of the churches. Thousands of its members consider themselves as the only real Christians, and look upon all other denominations as abominable heretics.

A little more than a year ago, (April and May, 1836,) the missionaries at Syra were the objects of popular indignation; their schools were attacked, the house of one of them assailed with stones; for many weeks their children could never walk through the streets without being insulted; and, what is the worst of all, not merely tracts and school-books, but many copies of the word of God, were publicly destroyed and delivered to the flames by the bigoted populace. The good sense of the enlightened inhabitants of Syra, as well as the firm wisdom of the government, soon put an end to these proceedings in the Greek kingdom; but in Turkey the Greek Patriarch has solemnly sanctioned them, and strictly forbidden the circulation of the Sacred Scriptures among the members of the Greek church. All this opposition (which is likely to go on for a long time, at least in Turkey,) is, however, encouraging as well as painful, for it proves that some good has been done, of which

the enemy is afraid. The Scriptures have already been too widely circulated, and have gained too strong a hold on the public mind, to admit of being forgotten, or of remaining useless. The word of God has found its way into almost every school. A translation of the New Testament, made 200 years ago, has, with occasional corrections, frequently been reprinted by the British and Foreign and the American Bible Societies. The Old Testament has lately, for the first time, been translated into the modern Greek language; and detached portions of it have been printed in separate volumes. A better translation of the New Testament, intended to form a fit continuation of the Old one, is now in progress.\* The Rev. H. D. Leeves, agent of the British and Foreign Bible Society, has, for many years past, been engaged in these and similar labours, and has already (1837) put into circulation upwards of 120,000 copies of various portions of the sacred volume.

The number of people who read the Scriptures, exclusive of the thousands of school children, is very considerable. Some peruse them on account of the interesting information contained in them; others because the language of the new translation pleases them, or because it is the only book they possess: but I have met with several who have derived spiritual blessings from the inspired volume, and found in it consolation which they had elsewhere sought in vain. Among these I remember especially a young naval officer, a native of Hydra, who, a few years ago, had the misfortune to lose his sight, and was thus rendered unable to read his Bible himself. His affectionate sisters, although grown up, now acquired the art which they had never been taught

\* This translation was finished in April, 1838; and the Gospels and Acts were subsequently published at Athens, being the first portion of the Holy Scriptures ever printed there.

in their childhood, and began regularly to read the word of God to their afflicted brother. The effect upon him continued to be most beneficial and consolatory; and his aged mother, as well as his kind sisters, were likewise brought to Christ by the instrumentality of that Divine book, and the renewing grace of the Holy Spirit.

Since 1837 the opposition to missionary operations in Turkey has continued, but in Greece the servants of God are allowed to enjoy a season of tranquillity.

The students of divinity at Athens have, what two years ago was thought to be quite impossible, commenced the study of Hebrew. A church, connected with the University, in which sermons are to be preached regularly, has been opened, or is about to be opened. An English church is being built opposite the ruins of the temple of Jupiter Olympius; and will, when finished, accommodate the congregation now worshipping in a private house.

Dr. King, long a missionary in Syria, but settled at Athens since 1831, continues (besides Mr. and Mrs. Hill) to prosecute his labours, which now consist chiefly in the distribution of Bibles and tracts, in daily conversations with the people, and in regular preaching on the Lord's day.

Peculiar difficulties stand in the way of missionary labours among the Greeks: their intellectual and spiritual pride presents one of the chief obstacles to the reception of the Gospel. But the religion of Christ is destined to become universal; and the Greeks, who now consider the worship of pictures, the sign of the Cross, the repetition of certain words, and the rigid observance of fasts and ceremonies, as the most essential parts of devotion, and the surest means of salvation, will one day learn to worship God and our blessed Lord in spirit and in truth.

## ENTALLY.—PROSPEROUS STATE OF THE MISSION AND NATIVE INSTITUTION.

OUR last Number contained a variety of information respecting the Native Christian Institution at Entally, under the superintendence of our esteemed brother Ellis. We have this month the pleasure of giving a further account of its proceedings, forwarded us in a letter from Mr. Ellis to the Secretary, under date of May 20.

THE Native Christian Institution is prospering. Your highly-esteemed nephew, Mr. Parsons, has kindly given me assistance in the theological department. We baptized six persons about a month ago, and four others are now candidates. We are just now making arrangements to connect with the Institution some useful arts or trades; being desirous that those who may not become teachers or preachers should be enabled to maintain themselves by their own labour. In fact, we want the lower department

to be really a normal school, and the theological division, also, to be efficiently conducted.

We hope to commence a school for the Hindoo youth, similar to the one at Chitpur, as soon as we hear of the sanction of the plan of the building, &c., sent home in February. I very much wish brother Parsons may be with us, having particular charge of it, and giving us his very efficient aid in the Christian Institution, as he now does.

The Bow Bazaar Chapel deeds, conveying the

property to trustees on behalf of the church, are now ready for signature. All the English services are taken alternately by us. On brother Bayne is devolved the general oversight of the preaching to the natives in Calcutta and the villages. He thus writes in reference to his proceedings:—

#### CALCUTTA AND NEIGHBOURING VILLAGES.

##### *Missionary Efforts amongst the Natives.*

We have four preachers entirely devoted to the natives. Brother Carapic's labours are incessant and unwearied. Though now considerably advanced in life, he has not at all abated in his energy or zeal. Almost every day, morning and evening, he preaches Christ and him crucified, to the perishing heathen, besides discharging the duties of the pastoral office of the church under his care.

Brethren Sujatali, Ganganarayan, and Jacob are constantly engaged in the same work, showing all diligence, and giving me great satisfaction.

The European and native church at Lal Bazaar, formerly under the care of brother Robinson, has latterly, till within a few days, enjoyed unusual harmony and comfort. Every month additions have been made to their number by baptism of such as appear to be saved; and had the discipline been less rigid more would have

been admitted. Next Sabbath I hope to baptize a very interesting converted Hindoo. This comforts the people in the midst of the heavy trial they have lately experienced from the defection of one of their number. They have, however, done their part in purging out the old leaven.

The native church at Kalinga has had several painful cases of discipline lately, but they have also been revived by the accession of others in their room.

The heathen chapel at Jan Bazaar is now open every day except Saturday, and is very well attended by Mussulmans and Hindoos. This is the only place in Calcutta where any effort is made for the immediate conversion of the Mohammedans.

We have lately made inroads upon Beleghat. Here there is a dense population, hitherto entirely neglected. A vast deal of traffic is carried on by the canal, which brings boats to and from all parts of the country. There is a common saying among the people, "He who has no money, let him go to Beleghat." We have taken to them the true riches; and the tracts distributed among them are likely to be carried to different parts of the country, where no missionary has yet been known. We have also made arrangements for preaching to the numerous convicts in the town. Oh that sovereign grace may break the fetters, and open the prison doors of those that are bound!

## VISIT TO A MELA.

THE following is the journal of Mr. Fink, who, with Mr. Johannes, visited Sitakundu at the late Mela, or Religious Festival. Sitakundu is a short distance from Chittagong; and thousands of Hindoos, from all parts of Bengal, visit this supposed holy hill, from which a sulphureous vapour arises.

*Chittagong, Feb. 27, 1839.*

WE reached Sitakundu on the 12th instant, and it was very remarkable that the proprietor of the temple of the idol, called by the people Chandranath, should offer to us his *kuchiri* for our lodging. As soon as we had taken possession of the house, news was immediately spread that we were come to preach against their god, Chandranath.

In the afternoon we went into the Mela, which was crowded to excess; and when we came to an empty plain, myself and Ganganarayan formed a large congregation, and brethren Johannes and Craven formed another for themselves. Brother Craven is a member of the church, and was baptized by me some time ago. He is now employed in the Commissioners' office, encamped at Sitakundu. After we had held forth the word of life, we gave away about 300 tracts. From thence we proceeded to the main road; and, after having posted ourselves

on a high place, under a large tree, we all preached, by turns, to hundreds of hearers, and gave away about 100 tracts more. It then being dark, we returned to our lodging.

Feb. 13.—Early at daylight we proceeded towards the mountain; and, while on our way, and just at the foot of the mountain, we saw hundreds of men and women bathing in their sacred tank, the banks of which are surrounded with temples. Here we remained for a little while; and, after having preached and given away tracts to hundreds of Hindoos, we went to the sacred fire, and ascended the mountain. While brethren Johannes and Craven proceeded to the peak, where the temple of Chandranath is situated, myself and the native preacher remained at the middle temple, which is called the Shakurbari. Here we saw a great number of Sanyasis, from the upper provinces. Some of them were in a state of complete nudity; and almost all of them were very insulting and abusive.

*Devotee of Chandranath.*

At this temple the proprietor of the idol taxes every pilgrim twelve annas for worshipping in the temple situated on the peak; and I was given to understand that he had gathered, during the Mela, a quantity of money besides. I was told that government has granted him for the temple about 1280 bigas of land, free of rent, which revenue the man enjoys himself. He is called the mohanto, or devotee, and is living in a state of celibacy. He has adopted a successor; and, after his demise, the adopted man will be placed in his room, and enjoy all the emoluments of the temple.

At the Shakurbari, I and the native preacher proclaimed the word of truth, in three different spots, to very many Hindoos, who heard us attentively, and eagerly received from us a great number of tracts and Scriptures.

*Conversation with Natives.*

In one of the spots, while I was talking, a Hindoo fakir said, "Sir, I came from the regiment which is now stationed in the town, and all the days of my life I never heard any of the regimental officers, or any other gentlemen, speak like you about the one true God, and the evil of worshipping idols and debtas." I offered him a tract, but he refused taking it. We then descended to the plain, and held forth the word of life in several places, and gave away tracts to hundreds of the poor deluded people.

While the native preacher was preaching on a spot to a number of hearers, an elderly woman came forward, and said, "Ab, brother, if this be the case, then all my trouble in coming to this place, where I had hoped that my sins would be forgiven, is altogether in vain. Very true what you say, that if Krishna and other gods had proceeded from that holy and true God, why, then, did they live always in sin? and if they were sinners, how could they save me and all these thousands now before us?" And she added, "Oh that I may know about Jesus Christ, of whom you and this saheb have just now spoken to us, as a true Saviour!" She then asked the native preacher's and my name; and when we told her, she said to me, "Sir, I cannot go with you, my villago is at Bholua; but may you always remember me, a poor widow." I, in reply, told her that I would pray for her conversion; and I gave her tracts.

We then proceeded to their sacred tank; and while we were preaching to a crowd, brethren Johannes and Craven arrived, and joined us. We also gave away numbers of tracts to the hearers. On our way towards our lodging we gave away, also, numbers of tracts in Arabic characters, to the Mussulman shopkeepers and dealers, and reached our lodging about twelve o'clock at noon. Immediately after we had our breakfast, and a number of natives, between ten and twenty at a time, came into our lodging for books. We always spoke the word of truth first, and then satisfied them with tracts.

In the afternoon we again went to the Mela, and published the Gospel in two or three different places, and gave away tracts and Scriptures to hundreds of the poor benighted heathen, and returned to our lodging at candlelight.

14.—To-day we preached to hundreds of the poor Hindoos, both morning and afternoon, in different places, and gave away tracts and Scriptures, as yesterday; also to as many as called at our lodging for books.

15.—At daylight we went again to their sacred tank, where we preached the Gospel of salvation to hundreds of the heathens, who also received tracts and Scriptures with eagerness. Brother Johannes had, also, a long argument with a Brahmin, who came afterwards to our lodging, and conversed with the native preacher. In the afternoon, while we were going to the Mela, we met a man in the way who asked us for a copy of the Bible,—*Shaster*; but we had none to give him. On our arrival at the Mela we were surrounded by multitudes, who cried to us for books. We preached in three or four places; and, after having given away books and tracts, we repaired again to our lodging, when it was quite dark.

*Conversation with a Brahmin.*

16.—Early in the morning we again repaired to the Mela, where we preached the word of life as yesterday, to a good number of hearers, in two or three places, and gave away the last quantity of tracts and Scriptures. While on our way we met a Brahmin, who was carrying a quantity of flowers in a copper plate; and when I asked him what he was going to do with the flowers, he said he was going to make a puja, and the flowers he intended to offer to the true God. I asked him again, that if I should take the copper-plate which he had in his hand, and offer it to him as a present, what would he think of me? He smiled, and said he would think me to be out of my senses, because the plate being his property, how could I take it, and offer it to him again? "So," said I, "this way of offering the flowers to God is just the same. The flowers are the property of God, for He made them, and they are at all times before his presence, and therefore he does not require them from your hand; but he requires from you that you should learn to know him, who he is; and that you should offer to him the whole of your heart."

As we had no more tracts and Scriptures to give away, we left the interesting spot at 2 P.M., and reached home at night, ready to prepare ourselves for the service of the Sabbath.

We distributed in the Mela, altogether, about 2000 tracts, of various kinds, and 200 copies of the Gospels; and we hope and pray that the Lord will accompany the silent messengers of salvation, and the oral instruction in the truth of the Gospel which we have imparted to thousands, with the power of his Holy Spirit, to the saving of their immortal souls.

## J A M A I C A.

It has not been our custom to occupy the pages of the *HERALD* with particulars of the various forms in which the labours of our Missionaries are still violently opposed by not a few of the white community of Jamaica. Other channels exist in which facts of this nature have, from time to time, been laid before the British public; while our columns have conveyed the more appropriate intelligence relating to the proceedings of our brethren in diffusing the Gospel of Christ. We are now compelled to deviate a little from this course. Events have recently occurred of a character so extraordinary, developing, in a manner so truly painful, the demoralized condition of an influential portion of the Jamaica public, and threatening such varied mischief to the peace and good order of the island, and the welfare of those who are engaged in seeking the best interests of its population, that necessity is laid upon us to bring them under the notice of the Christian public at home.

Early in the course of the present year there was inserted, in the notorious Jamaica *Despatch*, published at Kingston, a most malignant libel on our friend, Mr. Knibb, purporting to be an account of his early life and occupations; with the addition of a fact or two, alleged to have taken place during his last visit to England. To obtain, if possible, some currency to this absurd tissue of lies, it was given in the shape of an affidavit, to which an unprincipled young sailor, of the name of Jones, was prevailed on to make oath before two of the Kingston magistrates. This poor creature ventured to call the Supreme and Omniscient Judge to witness the truth of his narrative; well knowing, all the while, that every line of it was false—whether invented by himself, or by the gentlemen who were so eager to get it ready to send home by a certain packet, it is not for us to determine. The said affidavit found its way, in this country, to the congenial receptacle of some of our Sunday papers; but its true character was so apparent that it was judged best to take no public notice of it, as Mr. Knibb's history and character were too well known here to be at all affected by such foul and senseless calumnies. As, however, long-continued impunity had emboldened his enemies to proceed to this guilty length, and the very town where he dwelt (Falmouth) was placarded with bills, in which he was stigmatised with the most disgraceful crimes, Mr. Knibb, yielding to the representations of some of his friends, indicted the parties concerned for a libel; but, though the evidence tendered was clear and conclusive, the bill was thrown out by the grand jury, and thus a shield was thrown over the suborners of perjury.

Another instance, of the same kind, has occurred still more recently. The editor of the *Cornwall Courier*, which is published at Falmouth, has long figured among the foremost and most bitter assailants of our missionaries; his neighbour, Mr. Knibb, being, as might have been expected, the especial mark of his hostility. A robbery having been committed in the town, this veracious editor not only took upon him to declare, in direct opposition to the fact, that the culprit, one Williams, was a "Baptist," but, in the same article, referring to "the first of August free offerings to Father Knibb," expressed his conviction that the "reverend father" would have no objection to receive some of the stolen checks by way of free contributions. Against this base imputation Mr. Knibb thought it right to appeal to the law for protection, and the case was tried at the Cornwall Assize Court on the 4th of July last, before the Chief Justice, Sir Joshua Rowe,



who observed, in charging the jury, " It has been clearly proved to you, by evidence the plainest and most abundant that I know of, that the character of the publication was extremely libellous." " If your opinion is the same as the opinion of the Court, you *must* find the defendant guilty." But of what avail was this to a Jamaica jury? Without the formality of retiring to consider their verdict, the libeller was declared " Not Guilty," and Mr. Knibb was left, with his injuries unredressed, and a heavy amount of legal expenses to be paid!

Who can wonder that, at these same assizes, another individual, who was made the victim of a prosecution by parties of the same stamp as these jurymen, absolutely refused to make any defence whatever, avowing his conviction, in open court, that no justice was to be expected there? Let this sentiment become rooted in the minds of the great bulk of the population, and who will venture to predict what the consequences will be?

There is still another of these disgusting cases; and it is of a nature so peculiarly revolting, that nothing but necessity would lead us to allude to it. A Mr. Grant (planting attorney on a large scale, and judge of the Assize Court,) brought actions for alleged defamation against the Rev. John Stainsby, rector of Hanover, " who has been known, for twenty years past, as one of the most exemplary clergymen that ever blessed the island," our missionary, Mr. Oughton, and Mr. Casely, a tradesman of the town. These actions arose out of a report which had reached the first of those gentlemen respecting certain gross and immoral practices on the part of Grant, into which he felt it his duty to inquire, and to ask the assistance of Mr. Oughton, as some of the parties implicated were connected with his congregation. In the course of the investigation, Grant sent two gentlemen to wait upon Messrs. Stainsby and Oughton, to make confidential inquiries; and, as the result of these inquiries, commenced his actions, which were decided by the jury in his favour, with damages against Mr. Stainsby to the amount of 2500*l.*, Mr. Oughton 2000*l.*, and Mr. Casely 1000*l.*, besides costs in each case.

Our readers will naturally suppose that, at least, there was some colour for these decisions,—that the plaintiff was, at least, purged from all suspicion of guilt. Far from it. A letter now before us, written by a party who had no interest in the case, affirms that eleven witnesses swore to distinct facts of the description with which Grant was charged; while the very witnesses brought forward on his behalf sought to vindicate his character by proving that his depravity flowed in another channel!

But enough of these heart-sickening details. The trial, we understand, will be printed, and then the British employers of Mr. Grant will have an opportunity of judging for themselves as to the conduct of their representative. But what will be the result of the successful experiment which has thus been made as to the pliancy of a Jamaica jury? It is now ascertained that, if other resources fail, a pecuniary harvest may yet be reaped from immorality and vice. More than five thousand pounds, gained at once in this new line, may tempt other adventurers into the same field, and there is little danger of finding it barren or unproductive.

The counsel employed in the defence of Mr. Oughton have advised him to carry the cause into the Court of Error there, and thence to appeal to the supreme authority in this country. These steps, will involve much expense; but, if we rightly judge, the Christian public in Britain will effectually sympathize with a deeply-injured missionary, and a no less injured clergyman, in their meritorious efforts to stem the woful tide of profligacy in the community among whom Providence has placed them. At present we can only sub-

mit this outline of facts; in our next we shall probably find it necessary to recur to the subject. In the mean time, how appropriate is the prayer of the Psalmist, *Oh let the wickedness of the wicked come to an end; but establish the just!*

### BETHTEPHIL.—REPORT OF SCHOOLS.

Mr. Dendy, under date of January 22nd, gives the following interesting detail of the schools under his management and superintendence. It will be seen that one of them is located at Maldon, a new station, where a purchase of land has been made, by the aid of kind friends at home, for the formation of a small negro village. The proof given by the children of the schools of the lively interest they take in being accommodated in the house of God, will not escape the reader's attention.

#### *Salter's Hill Day School.*

In giving a report of schools connected with this station, we first advert to the pleasing fact of the completion of the school-room which was opened on the 11th day of May, on which occasion the children of the Bethtephil and Greenwich-hill schools assembled together with those of Salter's-hill, and were addressed in an impressive manner by the Rev. David Day, of St. Mary's; after which they were regaled with suitable refreshment, and a small book or other present given to each child. In the evening of the same day a public meeting was held, when we were favoured with the presence of four special magistrates and other gentlemen, who kindly gave various addresses on the occasion.

It redounds greatly to the honour of the church and congregation, that with the assistance of a few liberal friends in the neighbourhood they have erected a spacious and substantial school building, without the aid of parliamentary grants.

The abolition of the apprenticeship was followed by a large increase in the attendance of the day-schools, but as the attendance of a large proportion of this increase could not be expected to be permanent, they were not all entered on the books; many, however, have continued to attend, and there are some of the late apprentices who did not know a letter when they entered, that are now able to read; and the progress of the children generally is, upon the whole, satisfactory.

An adult evening school, consisting of young men, who are taught writing and arithmetic, has been in operation during the last three months, and consists of 18 pupils.

The Sabbath school continues to be well attended, and we hope that the religious knowledge which is communicated will be both retained and become productive of much good.

#### *Maldon.*

The Greenwich-hill day-school has been removed to a house near the Missionary station

at Maldon, and is now under the superintendence of Mr. James Lovemore. The Sabbath-school which existed at Greenwich-hill has not as yet been resumed at Maldon, as there is not sufficient accommodation for it, but it is expected that during the year a building for chapel, school-room, and master's house, will be erected on the Mission land.

In our last report we stated that a school-room would be built at Moor Park during the last year. This we have not been able to accomplish, owing to unforeseen obstacles, but this important object is not forgotten, and it is hoped that if Providence permits us to meet another year, that progress at this place will be reported.

#### *Bethtephil Day-School*

Has considerably increased since the last annual report. The number then on the books was 92, but at the present time it stands at 155. This increase is to be attributed to the great political change in the condition of the people on the ever-to-be-remembered day, the 1st of August, 1838. The progress of the children in the different branches of education has been satisfactory. At the close of the year 1837, in the reading classes two-thirds of the children were in monosyllables; at the close of the past year 1838, notwithstanding the accession of so many new scholars, more than half the children are reading in Scripture lessons. In the cyphering department, at the close of 1837, the classes consisted only of 19, and these were in the lowest rules; at the close of the past year (1838), there were 34 practising cyphoring, some of whom have made considerable progress.

In the Bethtephil Sunday-school many are able to read the sacred Scriptures with a tolerable degree of correctness.

#### *Evening-Schools on Estates.*

The evening-schools at Moor Park, Leyden, and Guilsborough contained 164 scholars, and have been supplied during the greater part of the year, but these schools are now suspended in consequence of the removal of Mr. James

Novomoro to Maldon; but it is intended, as soon as arrangements can be made, to resume these schools. The evening estates' schools now in operation are Glasgow, Windsor Lodge, Paisley, Chatham, Carlton, Adelphi, Content, and Sunderland, and contain 322 scholars. We hope to be able to continue the efficiency of these during the present year, but it is anticipated that the necessity for these schools will not then longer exist, as it is hoped that since increased facilities are now enjoyed for our

attendance upon day and Sunday schools, with an expectation of new day-schools being opened, that these will prove fully efficient for the advancement of the education of the people.

In the three day-schools now in operation we have commenced the payment system, and in this system we intend that our schools shall stand or fall, it being our full conviction that education given as charity, as in other things, is not so highly prized as that which is obtained at some cost.

Schools.	Admitted since commencement.	Day.	Evg.	Sunday.	Teachers.
Salter's Hill	290	143	18	396	Thomas B. Pickton
Bethtephil	256	155		242	William P. Russell
Maldon		42			James Lovemore
Glasgow Estate			45		William P. Russell
Windsor Lodge			81		Ditto and James Clark
Paisley			38		William P. Russell
Chatham			28		Ditto and James Bernard
Carlton			47		Alexander Peterkin
Adelphi			42		Ditto
Content			9		James Reed
Sunderland			32		Charles H. Morris
Total		340	340	638	

Last Sabbath-day, the 20th January, galleries which will hold about 800 persons, including children, were opened for the accommodation of the increasing congregation. The children in the day and Sunday-schools, at seven o'clock, were assembled in the gallery erected for their special use, and addressed by brother Clark

from Mark x. 16—"And he took them up in his arms, put his hands upon them, and blessed them." A collection was made from the children, which amounted to 7l. 13s. 4d. (currency), towards the expense incurred by the erection of the gallery.

### ORACABESSA.

Mr. DAY, who occupies this station in connexion with Port Maria, writing on the 23rd of April last, mentions, among other particulars, a circumstance which may remind us of the continual perils to which our missionary brethren are exposed. Our thanks are due to that Almighty Friend who interposed to rescue his servant in the moment of imminent danger.

The testimony in favour of the much-calumniated negroes will not be overlooked.

I doubt not you will be glad to hear that, after many unsuccessful attempts to obtain a dwelling in a healthy situation, I have at last succeeded. I have been obliged to take it at a higher rent than I was willing to give; but no choice was left me but to take it at the price for which it was offered, or continue to reside where my life, even if it were spared, would be a sort of perpetual martyrdom.

I have, for several weeks past, been residing here in a part of a house occupied by one of the oldest, and, I may add, most consistent of our members. This place, though preferable to Port

Maria, is not healthy. I have been suffering from ague and fever, and now feel quite weak from a recent attack. The house, however, which I have now engaged, is in a very healthy spot: it is very elevated, and is distinctly seen from brother Abbott's house at St. Ann's Bar, without the aid of a glass; and it is situated within a mile of Oracabessa chapel. Here I hope to get my health re-established, and to be able to perform my ministerial duties; in which I feel increased pleasure, from the belief that they are attended with tokens of my Master's approbation.

On the day after I wrote to you last I met with an accident which might have proved fatal; and, but for the over-ruling providence of my heavenly Father, would have done so. Returning from an evening service, I had to cross the mouth of a river, into which the sea was running very violently, threatening to wash my horse off his legs, and drench both his rider and himself in salt water. To avoid this, I endeavoured to cross the river a few yards higher than the usual track; when, in a moment, both my horse and myself were almost buried in quicksands. We struggled out as well as we could; and, by the kindness of a friend who lived near, I obtained a change of clothes; but was soon after seized with ague and fever, which laid me aside for two Sabbaths, and left me quite weak for several weeks. These dangers we are often exposed to; and often, when I leave my family to undertake a journey, it is with a fear that I may never meet them again; but I am thankful and happy in knowing that I am about my Master's work; and though dangers and death often threaten me, yet,

“Not a single shaft can hit  
Until the God of love see fit.”

My dear children, through the Divine blessing, continue in tolerable health. My people continue to evince their Christian kindness and affection; and, though I am engaged in reproving, admonishing, and excluding those who act inconsistently, yet I believe the parties immediately concerned love me the more for the course I adopt towards them.

After having been very much occupied in the above necessary work, one old member, who felt the propriety of my reproofs and admonitions, exclaimed, with an emphasis for which the negro is remarkable, “Hi! minister's name Day, an him bring day come for true.”

I find that much firmness and much affection are both necessary, in order to make them know and perform their duties both as men and as Christians.

In this parish the estates' work is going on tolerably well. The people are content with moderate wages; and where they get regularly and fairly paid, perform more work than in the times of slavery, or under the apprenticeship. All the negro requires is a system of even-handed, impartial justice.

## BAY OF HONDURAS.

### BELIZE.

WE announced in our number for August the embarkation of Mr. and Mrs. Weatherall for Belize. It will be seen, by the subjoined communication, lately received from Mr. Henderson, how very desirable such assistance had become to our indefatigable brother.

I HAVE been graciously supported by my heavenly Father, so as to be able to continue the regular ministrations of the mission; not, however, without alarming symptoms of disease and bodily suffering. I feel happy in being able to go thus far, from a consciousness that my dear friends at home are employing themselves to afford me respite speedily; and the cause of the Redeemer and of immortal souls is worth enduring not a little for.

It has been my custom, for the last six weeks, to apply a blister to my chest the day after preaching, to cool a burning inward pain, which is caused by the exertion of public speaking. By the close of the week I am again healed, both outwardly and inwardly. I long for the arrival of a dear ministering brother to relieve

me a little. My medical friend cautions me, and all but insists on my desisting altogether from labour and exertion. I wish to be faithful, according to the spirit of the Valedictory Address delivered at Hackney, on my designation, by Dr. Newman. I hope I am actuated by no unworthy motive, as if regardless of any just reason for ceasing from my labours. The Lord is consulted, I trust, with a sincere desire to know his will.

I sympathise with you in your anxieties, and those of the Committee. May Divine aid be richly afforded you, and his providence “supply all your need.” I cannot think the spirit of missions can relax. Heathenism is the same as ever in its nature,—ignorance as destructive,—sin as active.

## SOUTH AFRICA.

## GRAHAM'S TOWN.

Mr. AVELINE has favoured us, under date of March 1st, with the following notice of the commencement of his labours among the natives in the vicinity of Graham's Town :—

I HAVE not written earlier, for this amongst other reasons, that I wished to convey to you my impressions of the state of matters here more correctly than at first would have been possible; and especially, I was desirous of communicating the intelligence that direct efforts were being made for the benefit of the native population around us.

Since the Kaffir war, a large number of Fingoe families have been located close to the town, their huts being grouped like so many haycocks on the surrounding hills. The Fingoes were in a state of subjection to the Kaffirs; but, having revolted, and taken part with the English during the war, they are now under British protection. They are a fine athletic race. Indeed, the native Africans generally, in this part of the continent, excepting the Hottentots, present models of grace and symmetry that a statuary might wish to copy.

Besides the Fingoes, there are very many

Hottentots; some residing at a kraal or village near the town, and others mingled with the white inhabitants. Some of other tribes, especially Bechuans, a race whose moral qualities stand higher in general estimation than most others, are also found here.

Amongst these various races we have commenced the formation of classes for Sabbath-school instruction; and I am happy to say that as many as twenty-eight, some adults, but mostly children, principally Fingoes and Hottentots, have already attended. I have visited Karega, and hope, ere long, to resume preaching there.

The congregation is much better than I had anticipated, and the church includes excellent and valuable members. Our Missionary Meeting has been held since my arrival. The Colonial chaplain, the Rev. Mr. Heavyside, presided; and the meeting was attended and addressed by the Wesleyan and Independent ministers. It went off with much spirit and interest.

## AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

It may be remembered that, in announcing the publication of the *HERALD* in its new shape, the Editor stated his intention of introducing occasional notices of the interesting Mission in the Burman empire, under the care of our American brethren. He has not lost sight of that object, though, hitherto, the constant press of intelligence from our own Missionaries has prevented any such insertion. Material assistance will now be afforded by the recent valuable work of the Rev. Howard Malcom, who has just visited Burmah and the adjacent countries, and has published the result of his full examination into the state of the Mission in two closely-printed octavo volumes. We purpose, in our next Number, to give an account of his visit to the tomb of Mrs. Judson, with an engraving, and a copy of Verses on the occasion, from the elegant pen of Mrs. Sigourney. In the mean while, we extract, from the Twenty-fifth Annual Report of the Parent Institution, presented at the Anniversary Meeting, held at Philadelphia the 24th of April last, the following condensed view of its present state and operations in each of the four quarters of the globe :—

MISSIONS have been established by the Board among twelve of the Indian tribes; in France, Germany, and Greece; in Liberia, among the Basas; in Burmah, among the Burmans, Karens, and Peguans; in Arracan, Siam, and China; and among the Asamese and Khamtis, or Shyans, and the Telooagoos;—total twenty-five.

Connected with these missions are sixty-six stations, including twenty-nine out-stations. Fifteen stations are among the Indian tribes, sixteen in Europe, two in Africa, and thirty-three in Asia. One mission, the Omaha, is suspended; and several stations, including those among the Cherokees, are temporarily vacated, or transferred.

The number of missionaries and assistants is one hundred and six, forty-three of whom are preachers, five preachers and printers, one a printer, three school-teachers, one a farmer, and fifty-three female assistants. Of native preachers and assistants there are eighty-five. Total one hundred and ninety-one, viz.,

	Miss. & As.	Nat. Prs. & As.
In the Indian missions . . .	38	10
— missions in Europe . . .	3	16
— mission in W. Africa . . .	5	
— missions in Asia . . .	55	59
	106	85

Three preachers, nine assistants, and fifteen native assistants, have entered the service of the Board during the past year; one preacher, two female assistants, and one native assistant, have retired from their connexion. One female assistant missionary has died.

The number of churches is forty-five, embracing about 2000 members; and of baptisms, reported during the year, 570.

There are sixty-eight schools reported, containing from 1200 to 1500 pupils.

Printing has been executed in fourteen languages, amounting, in the years 1836 and 1837, to 34,000,000 pp. Two founts of type and a printing-press have been added to the printing

department in Siam; and a fount of type prepared for printing in Shyan. Other founts are in course of preparation.

The receipts of the Board during the year ending April 15, 1839, were \$,88,240 73, and the expenditures for the same period, \$,110,190 74; — deficiency of receipts, \$,21,950 01.\* On the other hand, the receipts, compared with those of the previous year, have increased by about \$,25,000, and the comparative deficiency decreased by \$,21,000. A similar advance for the year to come would enable the Board to fulfil their existing engagements, and to carry on their operations as in former years. Shall the advance be made? That it can be made none will question. The churches are not impoverished, and every right effort and sacrifice impart new power. That it ought to be made is equally certain. The time is not come to restrict our operations: the work is only begun; the labourers are few. From almost every mission the cry is, Help; and helpers are waiting to be sent. Let the advance be made. Let fervent, unceasing prayer ascend to God; and let prayer lead to effort,—earnest, united, determined effort, that the treasury of the Lord may be full.

\* In sterling, Income £19,854. 3 4.;—Expenditure £24,792. 18. 4.;—Deficiency £4938. 15.

### ARRIVAL OF THE REV. E. J. FRANCIES IN JAMAICA.

OUR friends, Mr. and Mrs. Francies, arrived at Kingston, after a safe, though tedious voyage, by the ship *Kingston*, Captain Sargent. After taking part in the interesting services at East Queen-street Chapel on the 1st of August, Mr.

F. proceeded to Lucea, to take charge of the station, together with Gurney's Mount and Fletcher's Grove, both of which are connected with Lucea, and were left vacant by the removal of Mr. Oughton to Kingston.

### RETURN OF THE REV. JOHN CLARKE, OF JERICHO, WITH MRS. CLARKE AND MRS. GARDNER.

OUR friends above named arrived in London in the ship *Duke of Bronte*, on the 31st ult. Mr. Clarke's health was, in some degree, improved by the voyage, but he still continues very feeble. After a few days' stay with some kind friends at Camberwell, Mr. and Mrs. Clarke proceeded to Berwick-on-Tweed, intending to

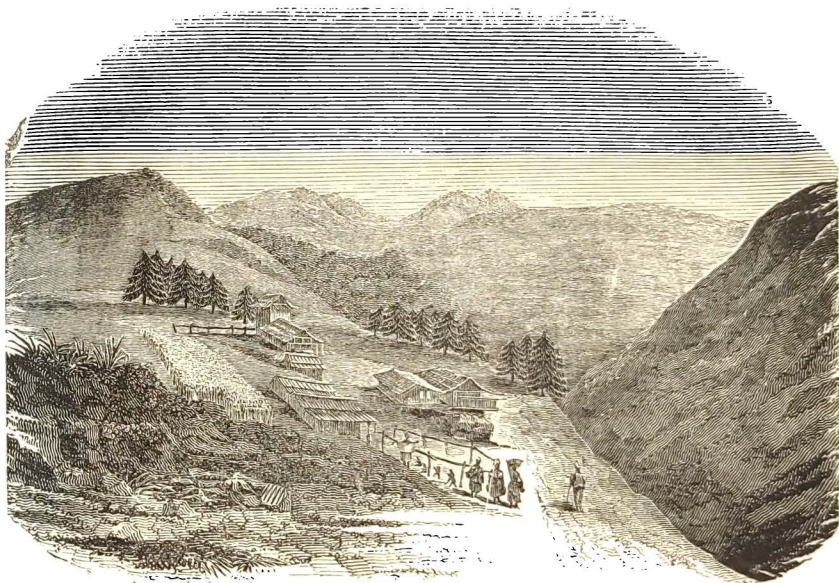
remain there through the winter. Mrs. Gardner, with her two orphan children, has removed to Luton, where she previously resided. And the Misses Barlow, daughters of Mr. Barlow, of Annotta Bay, who accompanied our friends to this country, have since been placed in the Mission-school at Walthamstow.

THE  
MISSIONARY HERALD.

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Subscriptions and Donations in aid of the Funds of the Baptist Missionary Society will be thank fully 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., Camden-street; at the Baptist Mission Press, Calcutta, by the Rev. James Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson, and at New York, U. S., by W. Colgate, Esq.

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VIEW IN THE HIMALAYA MOUNTAINS.

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For the sketch given above we are indebted to the kindness of our much-esteemed friend, the Rev. W. H. Pearce, who, we trust, by this time has been permitted to reach the sphere of his useful labours. It represents part of the village of Chepaal, on the Himalaya Mountains. It is taken from a lofty wooden house close at hand. The village itself is one of the highest in the range between Mussoorie and Simlah, and is the usual halting place for travellers between those two European stations. The elevation is about 9,000 or 10,000 feet, and the views on all sides are most lovely. The houses are constructed very much after the Swiss fashion,—heavy, slated, overhanging roofs, wooden walls, and small enclosures. Each village is surrounded by a patch of cultivated land, on which

Vol. I.

rice is grown, and coarse grain, sufficient for the wants of the inhabitants. Steps are cut, as it were, in the mountain side; and each step, varying in width from five to twelve feet, is a field for the growth of corn. The water used for irrigation runs from the field above, already watered, to the one beneath, which requires a supply.

The manners of the people, where they have not come in contact with European and native-servants from the plains, are simple and interesting. The cambrous idolatry of the Hindoos is quite unknown. A stone, placed upon the peak of a high mountain, sprinkled with a little red powder, and moistened with water, is their god, or at least the place where they worship their god. Their notions upon the whole subject

seem very vague. There are temples in some of the villages, and priests dedicated to the temple worship, but these are comparatively few. They meet in these places to dance their war dances, and sing their songs, accompanied by rude music. The women join on all these occasions of public festivity, and take a prominent part in them. Strange and cruel customs linger amongst them, although disappearing under British influence. Female infanticide was universal. This is now forbidden; and whenever the political agent, on his tour of inspection, visits any village, the female children are mustered, to see that the number is correct.

Witchcraft was fully recognised; and there is now a high waterfall, down which the accused were thrown, in order to prove their guilt or innocence: if they escaped, they were considered guilty of the charge, and put to death accordingly; if by the fall they perished, they were deemed to have been innocent. This ordeal is now forbidden; but the impression in its favour, and of its truth, remains very strong.

The strange and unnatural custom of one

woman having several husbands still remains. All the brothers of her husband are her husbands: she marries the whole family. Hence misery of all kinds, hence quarrels, hence jealousy, hence disputes about inheritance, and a long train of evils, which can only be remedied by the renunciation of the odious practice. It is discouraged, but cannot be at once forbidden.

Only very few of the higher classes can either read or write; but there is the strongest desire for knowledge, and a deep sense of ignorance.

The Bishop of Calcutta travelled this route in 1836, and halted at this village of Chepaal; and everywhere he was met by earnest requests for European teachers, and strong assurances of the eagerness of all classes to be better instructed.

It is a noble field for missionary labours. What a blessing will it be when these mountaineers shall be brought to know "the only true God, and Jesus Christ whom he hath sent!" Hasten the time, O Lord!

## BURMAH.

### NOTICES OF THE LAST DAYS OF MRS. JUDSON, WITH A VISIT TO HER TOMB, BY THE REV. HOWARD MALCOM.

VERY few, if any, among those who take an interest in missions to the heathen, are unacquainted with the names, and the eventful history, of Mr. and Mrs. Judson, the first missionaries sent by the American Baptist Board to the beighted region of Burmah. It pleased God that his honoured servant, Mr. Judson, should survive the dreadful hardships he suffered from the Burmese, during the war between them and the British; and, having obtained help of God, he continues to the present day, witnessing and promoting the advancement of the sacred cause. But the faithful and devoted companion of his toils and dangers,—his amiable, accomplished, and truly pious wife, was summoned away just at the period when their prospects had become the most inviting, and the opportunity was afforded of employing all her talents and influence, without restraint, for the spiritual benefit of the heathen.

"But God," remarks her American biographer,\* "saw fit to remove her, for her work was done. She had not lived in vain: five converted Burmans had gone before her to heaven. Her name will be remembered in the churches of Burmah in future times, when the pagodas of Guadama shall have fallen; when the spires of Christian temples shall gleam along

the waters of the Irrawady and the Salwen; and when the 'golden city' shall have lifted up her gates to let the King of Glory in. Let us hope, meanwhile, that her bright example will inspire many others with the generous resolution to toil and to die, like her, for the salvation of the heathen."

Before we notice the closing scene of this excellent woman's mortal existence, our readers will not be displeased by our introducing a grateful and affecting reference to her memory from the pen of a British officer, Major Calder Campbell, who had a transient interview with her and Mr. Judson a few months

\* The excellent James D. Knowles, himself now an inhabitant of the better world.



before her decease. Major C., then a lieutenant, when descending the river Irrawady, in a canoe manned by Burmans, was attacked in the night, while asleep, by his treacherous boatmen, and severely wounded, and robbed. When waiting on the beach, in much anxiety and distress, for the passage of some friendly bark, a row-boat was seen approaching, signals of distress were made, and a skiff sent to his assistance. The narrator proceeds :—

We were taken on board. My eyes first rested on the thin, attenuated form of a lady—a white lady, the first white woman I had seen for more than a year. She was standing on the little deck of the row-boat, leaning on the arm of a sickly-looking gentleman, with an intellectual cast of countenance, in whom I at once recognized the husband or the brother. His dress and bearing pointed him out as a missionary.

I have said that I had not beheld a white female for many days, and now the soothing accents of female words fell upon my ears like a household hymn of my youth. My wound was tenderly dressed, my head bound up, and I was laid upon a sofa-bed. With what a thankful heart did I breathe forth a blessing on these kind Samaritans! with what delight did I drink in the mild, gentle sounds of that sweet woman's voice, as she pressed me to recruit my strength with some of that beverage "which cheers but not inebriates!" She was seated in a large sort of swinging chair, of American construction, in which her slight, emaciated, but graceful form, appeared almost ethereal. Yet, with much of heaven, there were still the breathings of earthly feeling about her; for at her feet rested a babe,—a little wan baby, on which her eyes often turned with all a mother's love. And, gazing frequently upon her delicate features, with a fond yet fearful glance, was that meek missionary, her husband. Her face was pale—very pale, with that expression of deep and serious thought which speaks of the strong and vigorous mind within the frail and perishing body. Her brown hair was braided over a placid and holy brow; but her hands—those small, lily hands, were quite beautiful: beautiful they were, and very wan; for, ah! they told of

disease, of death—death in all its transparent grace, when the sickly blood shines through the clear skin, even as the bright poison lights up the Venetian glass which it is about to shatter! That lady was Mrs. Judson, whose long captivity and severe hardships amongst the Burmese, have since been detailed in her published journals.

I remained two days with them,—two delightful days they were to me. Mrs. Judson's powers of conversation were of the first order; and the many affecting anecdotes that she gave us of their long and cruel bondage, their struggles in the cause of religion, and their adventures during a long residence at the court of Ava, gained a heightened interest from the beautiful energetic simplicity of her language, as well as from the certainty I felt that so fragile a flower as she in very truth was, had but a brief season to linger on earth.

Why is it that we grieve to think of the approaching death of the young, the virtuous, the ready? Alas! it is the selfishness of human nature that would keep to itself the purest and sweetest gifts of Heaven, to encounter the blasts and the blights of a world where we see them, rather than that they should be transplanted to a happier region, where we see them not.

When I left the kind Judsons I did so with regret. When I looked for the last time on her mild, worn countenance, as she issued some instructions to my new set of boatmen, I felt my eyes fill with prophetic tears. They were not perceived. We parted, and we never met again; nor is it likely that the wounded subaltern was over again thought of by those who had succoured him. Mrs. Judson and her child died soon after the cessation of hostilities.

Mrs. Judson died at Amherst, on the eastern bank of the river Salwen, and the seat of government in the territories ceded to the English at the conclusion of the war, on the 24th of October, 1826, while her beloved husband was absent at Ava, the Burmese capital. On receiving the distressing intelligence he hastened to the spot; and, on reaching it, thus addresses the mother of his departed consort :—

*Amherst, Feb. 4, 1827.*

Amid the desolation that death has made, I take up my pen once more to address the mother of my beloved Ann. I am sitting in the house she built, in the room where she breathed her last, and at a window from which I see the tree that stands at the head of her grave, and

the top of the "small rude fence," which they have put up "to protect it from incautious intrusion."

Mr. and Mrs. Wade are living in the house, having arrived here about a month after Ann's death; and Mrs. Wade has taken charge of my poor motherless Maria. I was unable to get any accounts of the child at Rangoon; and it

was only on my arriving here, the 24th ult., that I learned she was still alive. Mr. Wade met me at the landing place; and, as I passed on to the house, one and another of the native Christians came out, and when they saw me they began to weep. At length we reached the house; and I almost expected to see my love coming out to meet me, as usual; but no, I saw only, in the arms of Mrs. Wade, a poor, little, puny child, who could not recognise her weeping father, and from whose infant mind had long been erased all recollections of the mother who loved her so much.

She turned away from me in alarm; and I, obliged to seek comfort elsewhere, found my way to the grave; but who ever obtained comfort there? Thence I went to the house, in which I left her, and looked at the spot where we last knelt in prayer, and where we exchanged the parting kiss.

The doctor who attended her has removed to another station, and the only information I can obtain is such as the native Christians are able to communicate.

It seems that her head was much affected during her last days, and she said but little. She sometimes complained thus: "The teacher is long in coming, and the new missionaries are long in coming; I must die alone, and leave my little one; but as it is the will of God, I acquiesce in his will. I am not afraid of death, but I am afraid I shall not be able to bear these pains. Tell the teacher that the disease was most violent, and I could not write; tell him how I suffered and died; tell him all that you see; and take care of the house and things until he returns." When she was unable to notice any thing else, she would still call the child to her, and charge the nurse to be kind to it, and indulge it in every thing, until its father should return. The last day or two she lay almost senseless and motionless, on one side, her head reclining on one arm, her eyes closed; and, at eight in the evening, with one exclamation of distress in the Burman language, she ceased to breathe.

Feb. 7.—I have been on a visit to the physi-

cian who attended her in her illness. He has the character of a kind, attentive, and skilful practitioner, and his communications to me have been rather consoling. I am now convinced that every thing possible was done; and that, had I been present myself, I could not have essentially contributed to avert the fatal termination of the disease. The doctor was with her twice a day, and frequently spent the greater part of the night by her side. He says, that from the first attack of the fever she was persuaded she should not recover, but that her mind was uniformly tranquil and happy in the prospect of death: she only expressed occasional regret at leaving her child, the native Christians, and the schools, before her husband or another missionary family could arrive. The last two days she was free from pain. On her attention being aroused by reiterated questions, she replied, "I feel quite well, only very weak." These were her last words.

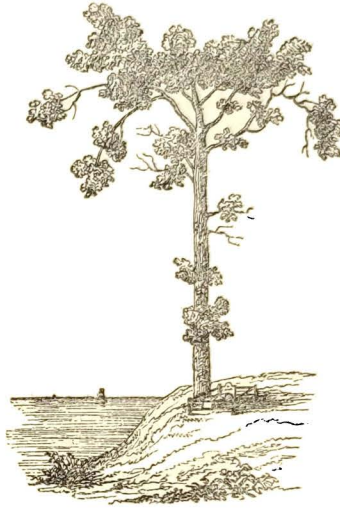
The doctor is decidedly of opinion that the fatal termination of the fever is not to be ascribed to the localities of the new settlement, but chiefly to the weakness of her constitution, occasioned by severe privations and long-protracted sufferings, which she endured at Ava. Oh, with what meekness, patience, magnanimity, and Christian fortitude she bore those sufferings! And can I wish they had been less! Can I sacrilegiously wish to rob her crown of a single gem? Much she saw and suffered of the evil of this evil world; and eminently was she qualified to relish and enjoy the pure and holy rest into which she has entered. True, she has been taken from a sphere in which she was singularly qualified, by her natural disposition, her winning manners, her devoted zeal, and her perfect acquaintance with the language, to be extensively servicable to the cause of Christ; true, she has been torn from her husband's bleeding heart, and from her darling babe; but infinite wisdom and love have presided, as ever, in this most afflicting dispensation. Faith decides that it is all right; and the decision of faith eternity will soon confirm.

On the 26th of April following, Mr. Judson adds, in writing to the same correspondent:—

My sweet little Maria lies by the side of her fond mother. The complaint to which she was subject several months, (an affection of the bowels,) proved incurable. She had the best medical advice; and the kind care of Mrs. Wade could not have been, in any respect, exceeded by that of her own mother. But all our efforts, and prayers, and tears could not propitiate the cruel disease: the work of death went forward; and, after the usual process, excruciating to a parent's feelings, she ceased to breathe, on the 24th inst., at three o'clock P.M., aged two

years and three months. We then closed her faded eyes, and bound up her discoloured lips, where the dark touch of death first appeared, and folded her little hands, the exact pattern of her mother's, on her cold breast. The next morning we made her last bed, in the small inclosure which surrounds her mother's lonely grave. Together they rest in hope, under the hope-tree (Hopia,) which stands at the head of the graves; and together, I trust, their spirits are rejoicing, after a short separation of precisely six months.

To mark this "lonely grave," two marble stones, with an appropriate inscription, have been sent from America; and, on the 21st of February, 1836, Mr. Malcom visited the interesting spot. His words are,—



THE GRAVE OF MRS. JUDSON.

I went ashore, and sketched Mrs. Judson's grave, and the tree over it.

The head and foot stones are in perfect order, and, with the little grave of "Maria," are inclosed in a light bamboo fence. The mouth of the Salwen and the broad expanse of ocean opens on the left. It is a holy spot, calculated, indeed, to awaken the emotions which the sweet poetess has ascribed to the traveller.

Instead of attempting to describe my thoughts and feelings as I gazed upon the spot, I will give some stanzas written by Mrs. Sigourney, to whom I forwarded a copy of the picture, with the request that she would furnish a few lines.

#### THE HOPIA TREE,

PLANTED OVER THE GRAVE OF MRS. A. H. JUDSON.

" Rest! rest! the Hopia tree is green,  
And proudly waves its leafy screen  
Thy lowly bed above;  
And by thy side, no more to weep,  
Thine infant shares the gentle sleep,  
The youngest bud of love.

" How oft its feebly-wailing cry  
Detained unsealed thy watchful eye,  
And pained that parting hour,  
When pallid Death, with stealthy tread,  
Descried thee on thy fever-bed,  
And proved his fatal power!

" Ah! do I see, with faded charm,  
Thy head reclining on thine arm,  
The " teacher " far away?  
But now, thy mission-labours o'er,  
Rest, weary clay, to wake no more  
Till the great rising day."

Thus spake the traveller, as he stayed  
His step within that sacred shade:  
A man of God was he,  
Who his Redeemer's glory sought,  
And paused to woo the holy thought  
Beneath that Hopia tree.

The Salwen's tide went rushing by,  
And Burmah's cloudless moon was high,  
With many a solemn star;  
And while he mused, methought there stole  
An angel's whisper o'er his soul,  
From that pure clime afar,

Where swells no more the heathen sigh,  
Nor 'neath the idol's stony eye  
Dark sacrifice is done;  
And where no more, by prayers and tears,  
And toils of agonizing years,  
The martyr's crown is won.

Then visions of the faith that b'lest  
The dying saint's rejoicing breast,  
And set the pagan free,  
Came thronging on, serenely bright,  
And cheered the traveller's heart that night,  
Beneath the Hopia tree.

In our next number we hope to insert an address on the condition of females in Burmah, circulated by Mrs. Judson during her visit to America in 1822. We trust it may serve to deepen and perpetuate the feelings of benevolent compassion towards their own sex in the Eastern world among Christian ladies at home.

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### J A M A I C A.

AFTER our last Number had been sent to press, viz., on Wednesday, Sept. 25th, the Quarterly Meeting of the Central Committee of the Baptist Mission was held, at which the following Resolutions were unanimously passed:—

I. That this Committee have heard, with equal disgust and indignation, of recent judicial proceedings in Jamaica, affecting their devoted and esteemed missionaries, the Rev. William Knibb and the Rev. Samuel Oughton; proceedings by which justice has been flagrantly denied to the former, and atrocious injustice has been inflicted on the latter. Under these trying circumstances, the Committee feel it incumbent on them promptly to declare their sincere sympathy with their persecuted brethren, whom they cheerfully assure of their unabated confidence and resolute support.

II. That, as the measures which remain to

be taken in order to secure justice, as well as those which have already been adopted, involve heavy expenses, which cannot be permitted to fall on the parties themselves, this Committee confidently anticipate that an adequate subscription will be raised by the British public, in which, they are persuaded, the friends of the Baptist Missionary Society will cordially co-operate, with a view to defray the costs of all the sufferers in these iniquitous proceedings.

III. That these Resolutions be published in the Baptist Magazine, the Patriot, the British Emancipator, the Morning Chronicle, and the Times.

The anticipation expressed in our last article on this painful subject, as to the interest which would be awakened in this country, has proved correct. A respectable Committee has been formed, comprising well-known friends of justice and freedom, of various religious denominations, for the purpose of defraying the legal expenses arising out of these proceedings, and several liberal donations have already been made. Before this article meets the public eye, we doubt not, an appeal on the subject from that Committee will have been put into circulation, to which we earnestly invite the attention of our friends, both in town and country.

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### SPANISH TOWN.

WE subjoin a communication from Mr. Phillippo, which would have been earlier inserted, if we could have found room for it. The statement our brother is enabled to give respecting his numerous and important charge will awaken sentiments of gratitude and joy in many hearts. The letter is dated—

*Stigoville, April 16, 1839.*

During a year that has been so greatly distinguished as the past in the history of the West Indian islands by the abolition of slavery, it becomes an additionally gratifying duty to review the dispensations of Divine Providence towards the churches and congregations under my pastoral care within that period.

The church of Christ, in all ages of the world, has exhibited individual instances of frailty and imperfection in its members; nor, in the nature of things, has she been able to escape

the censures occasioned by the impositions of "unreasonable and wicked men."

As a feeble branch of that great family, the church under my charge at Spanish Town has not been without its trials, as a consequence of individual defection. I have had, as usual, to mourn over several cases of criminality, which have required the vigorous exercise of discipline, and over others that have required reproof. Many of our brethren and friends have been removed from amongst us by death, some to other churches; and not a few have turned back again into the world, and have walked no more with

us. While, however, these occurrences have excited humiliation and sorrow, there are other circumstances connected with the church that equally claim the expression of heartfelt gratitude and joy.

As an immediate result of the great change in our social system to which I have referred, it was not unreasonable to apprehend that, amidst the joyous excitement which that event occasioned, many would have been betrayed into intemperance, and into other excesses and sins, which ate at variance with the profession of faith and habitual self-denial of disciples of Christ. In no case, however, so far at least as has been ascertained, have these fears been realized. The conduct of our brethren and friends, on the contrary, during the whole celebration of that great festival, was such as became the followers of our Lord and Saviour Jesus Christ, uniformly modest, sober, and devout, their enemies themselves being judges. Nor has there been a single action on the part of our brethren, so far as the means for correct information have extended, that could even be construed into intentions, on their part, subversive of moral, social, and religious obligation. In every instance, when treated with the consideration due to human beings, and in the prospect of fair remuneration, have they been diligent in business, fervent in spirit, serving the Lord. Hence, I have thought it my duty to repel, on two or three public occasions, the unjust and cruel charges which have been brought against them, in common with their brethren lately delivered from bondage, of indisposition to labour for their daily bread, and neglect of the duties which devolve upon them in the situations in which it has pleased the providence of God to place them. In accordance with the apostolic injunction, I must bear them witness that they have endeavoured to "follow peace with all men, and holiness, without which no man can see the Lord."

Nor have we been, as a Christian society, without the enjoyment of that peace among ourselves which it is both our interest and duty to cultivate. That love to one another which has ever been the distinguishing badge of true discipleship, has continued to exist, and, I earnestly hope, to extend its influence among us; whilst all the other graces which illustrate and adorn the Christian character seem to have been proportionably and generally exemplified.

From general imperfection, and from individual acts of sin on our part, as a Christian society, as before observed, we by no means consider ourselves exempt; but, as the pastor of the church, in some degree, I trust, aware of my awful responsibility to God, I most solemnly declare, in opposition to all that may have been insinuated to the contrary, respecting our churches generally in this island, that wholesome discipline and the most vigilant oversight have been anxiously and unforgottenly maintained. The more I know of the deacons of the

church, and the other influential members, denominated leaders, most of whom have been in office from ten to twenty years, the more am I convinced that they are eminently men of God, touched with an affectionate concern for his glory in the salvation of their fellow-men, of deep Christian experience, and of sound scriptural views. A church meeting having been regularly held in each week for these fifteen years past, when the nature and duties of church discipline have been often and specially explained and enforced, there are few Christians, in any part of the world, who more thoroughly understand the subject,—none more keen in the detection of sin, more faithful in reproving it, or more impartial or strict in enforcing the penalty it may deserve.

The habitual exercise of wholesome discipline I have, of course, regarded as in every way advantageous to the prosperity of the church, and this I have ever found it. By its exercise a greater dread of sin has been inspired amongst professors generally, the weak have been strengthened, the backslider reclaimed, and the purity of the church and the glory of God preserved in the eyes of the world.

Convinced, in some humble degree, of our duty and interest as a church and people, to endeavour to extend the cause of the Redeemer around us, we have not been altogether unmindful of their claims; hence our monthly special prayer-meetings for the outpouring of the Spirit of God upon the world at large, and for the evangelization of Africa in particular, have been increasingly interesting and crowded. Individual efforts for the conversion of sinners, feeble though they be, and inefficient of themselves, have been doubled within the last few months; and, aware that these would be of little avail without pecuniary aid, that aid has been both cheerfully and liberally afforded. Nor have we, I am happy to say, been permitted to labour in vain.

#### *Desire for the Means of Grace.*

Such has been the increase of our stated congregations during the past year, but especially since the great boon of freedom has been enjoyed, that a third enlargement of our chapel in Spanish Town has become necessary, and also of those at Passage Fort and Sligoville. The former is to be made capable of containing, if possible, 500 more hearers, and the others from 200 to 300 each.

The enlargement of the Spanish Town chapel is now nearly completed; but as that will involve a heavy expense, together with the sums still unpaid for the erection of the other places, the claims of the country, I regret to say, must be postponed. Such, indeed, is the desire, on the part of the poorer classes of the people generally for the Gospel, and on the part of the late apprentices in particular, that if each of the chapels I have already built were twice its present dimensions; and half-a-dozen more could

be erected, I have not the least doubt of all being filled.

*Numerical Statement of Churches and Schools.*

The statement respecting the churches and schools for the past year is as follows:—

Total number of members that have been added to the church in Spanish Town by baptism, 246; the number added to us from other churches, 35; and the number restored, 27. 13 have died; 9 have been dismissed to other churches; and 33 have been excluded; making a clear increase during the year of 253; and the total number of members in the church 2112.

At Sligoville 65 have been baptized; 7 have been received from other churches; 9 have been restored; 3 have died; and 7 have been excluded; making a clear increase of 71: total number of members now in the church, 405.

The total number of scholars in daily attendance at the different schools under my direction is 505; at evening schools, chiefly adults, including those on the different properties, 702; total number of Sabbath scholars, 1159: thus making an aggregate of children and adults under instruction in this district, exclusive of young persons in training in the normal department, 2598.

In the discharge of my pastoral duties on the Sabbath, I am favoured with the pious and efficient services of three native assistants; together with the gift of a Sabbath's aid from brother Taylor now once a month.

The number of agents employed in carrying on the operations of the schools, it will be seen, is considerable, being in all 85; 22 masters and mistresses of the day and adult evening schools, and 63 teachers of the Sabbath.

This, my dear sir, is a correct statement of the circumstances and condition of the churches under my care, so far as I have been able to calculate, from the important changes that have lately taken place. Any exception in point of accuracy would be in the adult evening schools, as the statement, with respect to them, was not brought down beyond the 1st of August.

It may be scarcely necessary to add to this communication any thing regarding our future prospects. I will only observe that, agency and pecuniary means excepted, they are of the most animating description, exciting our heartfelt gratitude and joy. "Bless the Lord, O our souls!" At no period, probably, in the history of the church of Christ, could it have been said with greater truth than it may now be affirmed respecting our churches in Jamaica, "The more they are persecuted the more they multiply and grow."

### BROWN'S TOWN AND BETHANY.

It will be seen, by referring to another part of the present Number, that a missionary brother, Mr. H. J. Dutton, is about to proceed to Jamaica, with a view to join Mr. Clark, of Brown's Town, and take charge of the neighbouring station at Bethany. Mr. Clark, in a letter dated 18th May, thus describes the necessity of such a coadjutor, the still extending prospects in the vicinity, and the local means which may be calculated on towards his support.

My object in writing at this time especially is to crave for help, not in money, but for a brother to assist me in my labours. I really have more work than I can get through; indeed, I cannot feel satisfied that I am doing justice to all the people of my charge. Preaching is the least part of my work; yet I am often ashamed to go into the pulpit so ill prepared, and I cannot preach without pain to myself; and I fear it will be without benefit to the people, unless I have time to study. It is not enough to have the subject clearly in one's own mind; the difficulty I feel is that, without time, I cannot make it plain or interesting to the people. Often, also, my own soul suffers for want of retirement. There are also matters, besides those duties strictly appropriate to my office, which take up no inconsiderable portion of time, and which cannot be neglected without sacrificing the interests of the people; while the amount of responsibility, pecuniary and moral, is often sufficient to cast down the spirits.

Brown's Town station I have regarded as the sphere of my pastoral labours, and to this I have devoted nearly all my time and energies. I have been richly repaid in the progress of the cause of God, and the affection manifested by the people of my charge. Bethany I regarded merely as a preaching station, and have been able to spend little more than every alternate Saturday and Monday among the people. It has now assumed an importance which I scarcely anticipated. The congregation, as I have before informed you, numbers, as nearly as I can calculate, from 1000 to 1200 every Sabbath, service being conducted by one of the schoolmasters on the Sabbath I am at Brown's Town.

So loud was the cry from Clarendon, "Come over and help us," that I felt bound to attempt something for that benighted district; and although seldom able to go myself, service is conducted by our schoolmasters every fortnight.

On account of the great distance, many persons have to travel to Brown's Town chapel, I

have been much pressed by the people to form a new preaching station, especially on account of the aged, who can seldom—many never—travel to chapel on a Sabbath day. A most eligible spot offers itself on the land I have bought for the people, which we call “Sturge Town,” and on which nearly 100 families are immediately about to locate themselves. It is seven or eight miles from Brown’s Town. We have already commenced a school there, and have 150 children in attendance.

The congregation at Bethany is sufficiently large to be divided; and, as the people who attend are gathered from a district twenty miles in extent, it appears desirable that two stations should be formed, so as to take the Gospel nearer to the people’s doors.

I have purchased for my people a property of 624 acres, three to five miles above Bethany, nearer to Clarendon, and on which nearly 200 families will soon be settled. It seems important that we should have a chapel there, especially as the surrounding population is large; and, indeed, I have pledged myself to the people to that effect. Then a smaller chapel will be absolutely necessary, a little nearer to Brown’s Town than our present Bethany station. Now, overburdened as I am, how can I get on without help with these additional spheres of labour? Not but I might supply them with the aid of schoolmasters, deacons, &c., but I need some

one to share with me in the pastoral duties and responsibilities.

What I would propose, and earnestly request of you is to send, *without delay*, some one to my help. If you send a single man, all I wish is, that you give him his outfit and passage: if his expectations are not unreasonable, the stations will undertake his support; but pray select a man of humble piety and self-denying zeal. This I must leave to you, only repeating my earnest request that help be sent me without delay.

On many accounts, however, a married man would be preferable to one single; but then I could not, until Bethany chapel is built, promise his whole support; but this I will engage, 150*l.* sterling per annum, if you will make up the remainder for the first year; after that the stations would, probably, entirely support him and his wife. It would be necessary, until Bethany chapel is built and paid for, that we should be associated, unless the brother would take the pecuniary liabilities on his shoulders now, which I rather think he would wish to be free, as I gladly would, were it possible.

I hope you will give this immediate attention, and that the Committee will comply with my request. I feel the need of assistance more and more daily. My dear wife has been truly a help; and her efforts, especially among the females, are “not in vain in the Lord.”

J A V A.

FEW, if any, of the missionaries of our Society have had to bear up, for a series of years, under more heart-sinking discouragement than Mr. Bruckner, who has long been our only agent in this fertile and populous island. With the prophet of old he has reason to cry, *I have spread out my hands all the day unto a rebellious people, which walketh in a way that is not good, after their own thoughts.* How far the peculiar circumstances under which the indigenious population of the island are placed, in relation to their European governors, may operate in strengthening the natural aversion of the heart from the doctrines of the Gospel, we pretend not to determine. Undoubtedly, the state of things is far less encouraging than at the time when our missionary brethren enjoyed the friendly protection and encouragement of the truly estimable British Governor, the enlightened and amiable Sir Thomas Stamford Raffles. The facts to which we allude constitute a strong claim for sympathy on the part of Mr. Bruckner, whose last communication, in his somewhat imperfect English, we give below. It is dated,—

Samarang, Jan. 23, 1839.

This station seems to be still like a barren soil; yet the Lord has been pleased to continue me still in it, and to grant me a little strength, by which I have been able to carry on my visits and conversations with the people around me. I have then only very small congregations to speak to. Sometimes they consist of three per-

sons or five, sometimes even of less in number, or sometimes more.

The desire for tracts continues; and I have been obliged to procure a fresh supply of them, which I have been able to do by means of Mr. Medhurst’s lithographic press, the English Tract Society having furnished the paper for them. 4000 of them have lately been printed for me; and a short history of our Saviour’s

life is printing now. These tracts are more legibly printed by lithography than by the cast characters; as the latter contain always a certain stiffness, which unskilful readers cannot make out so quickly.

I find here the means to circulate the native tracts widely into the interior, in which the sound of the Gospel has never been heard. Some become prejudiced against them, which shows that they are understood. Thus, for instance, I met, some weeks ago, with a headman from Suraparto, the seat of the emperor, whom I offered a copy of half the book of Genesis, which also has lately been printed for me, but he rejected it with disdain, saying that he would read only the Koran. Others, from the same place, have been commissioned to ask me for tracts. I have the means of sowing here the seeds of truth widely, by word and books. It is not for us to say when the Lord will give the increase more effectually to it; but we may surely trust to his promises that he will carry on the work in the hearts of those people also, until it shall appear to his own glory in the saving of many. Now it appears to be still the seed-time, after which the harvest-time will come also, if we faint not.

The false prophet is still too deeply rooted in the hearts of these people: with him they find their peace of conscience, and expect their salvation. They readily admit that they are sinners; but there are so many means offered to them by which they can make atonement for their sins, that they think they can dispense with the

Saviour of sinners. Until Christ is pleased to send his Spirit on them, who alone can effectually convince of sins, I can conceive no idea of their conversion to Christ; yet he himself has taught us to pray for him, and to labour for the conversion of the heathen, which is a proof that he will at last own his work and bless it.

There is much to be done in this place, but, alas! the labourers are few. The minister of the Dutch congregation here appears to be a zealous preacher of the Gospel, but he meets with little encouragement, as the people here are too much given up to the enjoyment of sensual pleasure. This is all they run after, and is the great idol of the day. True conversions do not, as appears, take place among the people.

I have lately received a vast quantity of Dutch tracts, *gratis*, from the Netherland Tract Society at Amsterdam. The Dutch minister here assists zealously in circulating them in his congregation. We have united together to get some members in this place for the Religious Tract Society, in which we have been middling successful.

The sick in the hospital are, by continuance, supplied with tracts.

The British and Foreign Bible Society has agreed to my request for Dutch Bibles and New Testaments, which I have lately received.

Remember me in your prayers. May the blessing of the Lord rest on you and on the whole Society!

## Home Proceedings.

### STATE OF THE FINANCES.

As the close of September six months of the current year had expired; and, as we have reason to think that some kind friends of the Society are anxious to know the state of the funds thus far, we subjoin a few particulars in relation to that important subject.

The total receipts, from April 1st to September 30th, on all accounts, was 10,679*l.* 11*s.* 8*d.*, of which the sum applicable to the general purposes of the Mission was 7,564*l.* 1*s.* 10*d.*, being about 800*l.* less than at the corresponding period last year. This is partly accounted for by the diminution of receipts under the head of Legacies, only 142*l.* 8*s.* 3*d.* having been paid in on that account during the last six months.

It will be remembered that a balance of 2,631*l.* 13*s.* 3*d.* against the Society was reported at the last Annual Meeting. For the extinction of that debt only 1,092*l.* 16*s.* has yet been received, leaving a deficit of 1,538*l.* 17*s.* 3*d.*

The receipts of the year, hitherto, have been equal to the expenditure; but, in addition to nearly 3,000*l.* to meet acceptances, large payments for the Eastern mission will be shortly required, independently of the considerable augmentation of demands from that quarter in consequence of the recent addition to the



number of our missionaries, it will be abundantly obvious that the strenuous exertions of all the friends of the Society are needed, to prevent the recurrence of painful embarrassment. For such exertions the Committee cheerfully rely, under the Divine blessing, on the long-tried affection and kindness of their constituents.

We may be permitted to add, that it would be of great service to the cause, if, in the case of all Auxiliary Societies, the amount of contributions were forwarded to Fen-court promptly after the respective Anniversaries have been held.

*Fen-court, Oct. 11, 1839.*

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### CORNWALL AUXILIARY.

THE annual services of the Auxiliary in this county were held during the last month, when Messrs. Aldis, of London, Coombs, of Taunton, and Burton, from the Bahamas, attended, and advocated, with great eloquence and efficiency, the cause of the Society. Public meetings of the Associations composing the Auxiliary were held at St. Austle, on the 22nd of July; Truro, 23rd; Falmouth, 24th; Redruth, 25th; Chace-water, 26th; Penzance, 29th; and at Helston, 30th. At Padstow, where there is yet but an infant interest, a Public Meeting was held on Thursday, the 1st of August; and it is pleasing to report concerning the few friends there, that although having to struggle against many local difficulties, they have, by a kind effort, raised for the mission, during the past year, above 6*l*.

The Nineteenth Anniversary of the County Auxiliary was held at Penzance, on Monday, July 29th; and, after the business of the Branch at that place had been briefly attended to, the secretary read the Nineteenth Report of the County Society, which stated that since the formation of this Auxiliary, it had sent to the Parent Society the sum of 3,605*l*. 5*s*. 8½*d*., and that its receipts for the last year amounted to 200*l*. 0*s*. 10*d*. The various interesting details given in the report appeared to produce a very hallowed feeling throughout the congregation.

It is cause of joy to be enabled to add, concerning the interesting Society at Penzance, that the receipts of that Branch are expected this year to be more than double the amount which they were last year. To a few pious and zealous young friends, whose names are in heaven, and whose record is on high, this great increase is chiefly to be attributed.

Desirable as it may be, on account of the interests of the mission, to see our dear brethren once a year, who come among us on such an errand of love, it has been found this year, as well as on past occasions, that the churches which have been visited for the special object which the deputation contemplated, have, within

their own hallowed circle, been abundantly blessed. The writer of this short account, and whose privilege it was, on many occasions, to accompany the dear servants of God above alluded to, witnessed sufficient to authorise him thus to write; and to add, that the sorrow of parting with such friends of the Redeemer could only be mitigated by the cheering prospect of a reunion in a far happier world, where labour and toil will be exchanged for rest and uninterrupted enjoyment.

It is written that "the righteous shall be in everlasting remembrance;" and, in order to perpetuate the memory of one who was among the first in the formation of this Auxiliary, and who watched over its interests with more than a father's care, the Committee have thought proper to annex to their Report the following tribute of affection to departed worth:—

"Your Committee would affectionately refer to the late Mr. Edmund Clarke, of Truro, by whose death the missionary circle with which he was most intimately associated has sustained no common loss. He was present at the formation of this Auxiliary nineteen years ago; and, to the day of his decease, cherished the warmest attachment to its interests. For more than thirteen years he continued, with the greatest exactness and diligence, to perform the duties of Secretary, for which situation his business-like habits eminently qualified him. In paying this brief tribute of Christian regard to the memory of this good man, it is the desire of the Committee to glorify God in him. May He with whom is the residue of the Spirit thrust forth many more labourers into his harvest, and so powerfully affect the minds of the living that the solemn injunction of Holy Writ may continue to be remembered by them, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

J. SPASSHATT.

*Redruth, Aug. 13, 1839.*

DESIGNATION OF A MISSIONARY TO JAMAICA.

ON Tuesday, October 1st, a service was held at Coate, Oxfordshire, when Mr. H. J. Dutton, late of Stepney College, was designated as a missionary to Bethany, Brown's Town, Jamaica, in connexion with the Baptist Missionary Society. The Rev. D. J. East, of Fairford, commenced by reading and prayer; the Rev. C. Darken, of Woodstock, asked the usual ques-

tions; the Rev. R. Breeze, of Lechlade, offered the ordination prayer; and the Rev. W. H. Murch, D.D., of Stepney College, delivered the charge. The other parts of the service were conducted by the Revs. S. Jones, of Burford; A. Hay, of Farringdon; and R. May, of Barnstaple. Mr. Dutton is expecting to sail for Jamaica very shortly.

ACKNOWLEDGMENTS.

THE thanks of the Committee are respectfully presented to the following, viz., to Mr. M'Lauchlan, Amphil, and Miss Shipton, Birmingham, for parcels of Magazines, Reports, &c., for the Mission; to Mrs. Smith, Garnet Hill, Glasgow, for a box of useful articles for Mr. Knibb's schools; to friends at Salem Chapel, Ipswich, for a box of useful and fancy articles for the Rev. John Hutchins; to Mrs. Steven-

son, Taunton, for a parcel for Mrs. Nichols, Jamaica; to Mr. Robins, Sevenoaks, for a parcel containing farinaceous food; and to Ladies' Anti-Slavery Association, Bath, by Mrs. Spender, secretary, for a box of useful and ornamental articles for schools under the superintendance of the Rev. J. M. Phillippo, Spanish Town, Jamaica.

(Oct. 15.)

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from September 15th to October 15th, 1839.

LONDON AND ITS VICINITY.						£ s. d.	
Annual Subscriptions.		£	s.	d.	£	s.	d.
Miles Stringer, Esq. ....	1	1	0				
Rev. W. M. Bunting .....	1	1	0				
				2	2	0	
<i>Donations.</i>							
Jos. Gurney, Esq., for Entally .....	50	0	0				
Mrs. Masters, ditto .....	20	0	0				
Rev. Joseph Angus, M.A., and friends, for the debt .....	30	0	0				
A 37020 .....	10	0	0				
I				110	0	0	
Henrietta-street Auxiliary, by J. Dawson, Esq., Treasurer .....	44	8	2				
<i>Bedfordshire.</i>							
Houghton Regis:—							
Collections .....	12	2	10				
Subscriptions:—							
Cook, Mr. ....	1	1	0				
Cook, Mr. M. ....	0	10	0				
Cook, Mr. J., jun. ....	0	10	0				
Freeman, Mr. ....	0	10	0				
Scroggs, Mr. F. ....	0	10	0				
Sums under 10s. ....	0	10	0				
Missionary Boxes .....	1	17	2				
Weekly Subscriptions by D. Freeman and H. Bowden .....	2	7	8				
				19	18	8	
<i>Cambridgeshire.</i>							
North East Cambridgeshire Auxiliary, by Rev. J. Reynolds.							
Towards the Debt .....	30	0	0				
Moiety of Collections by Revs. R. Knill and W. W. Evans, at Burwell, Barton, Fordham, Isleham, Newmarket, and Soham .....					15	12	2
<i>Barton Mills.—</i>							
Subscriptions:—							
Bell, Mr. ....	0	10	6				
Ellington, Mr., sen. ....	0	10	0				
Ellington, Mr. R. ....	0	10	0				
Ellington, Mr. T. ....	0	10	0				
Gitters, Mr. ....	0	10	6				
Owens, Mr. ....	1	1	0				
Ditto in farthings. ....	0	7	6				
Saunders, Mrs. ....	0	10	6				
Secker, Mr. ....	0	10	6				
Tubbs, Mr. ....	0	10	6				
Sums under 10s. ....	1	0	4				
					6	11	4
<i>Isleham:—</i>							
Norman, Mrs. ....	2	0	0				
Box, by Mrs. Wibrow .....	0	5	0				
Woods, Mr. ....	0	10	0				
					2	15	0
<i>Devonshire.</i>							
<i>Torquay:—</i>							
Dr. Tetley, for the Debt ....	2	2	0				
W. Rouse, Esq., and Mrs. R. ditto .....	2	0	0				
Ditto .....	8	0	0				
					12	2	0
<i>Hertfordshire.</i>							
<i>Hitchin:—</i>							
Collection .....	14	0	0				

	£ s. d.	£ s. d.		£ s. d.	£ s. d.
St. Albans, by Rev. W. Upton.			North Shields:—		
Collections, subscriptions,			Collections .....	6 4 0	
and donations .....	57	12 10	Procter, Mr.....S.	1 0 0	
Collected by Miss Young,			Spence, Mr.....S.	0 10 0	
for the education of a na-					7 14 0
tive girl, to be called			South Shields:—		
"Eliza Upton" .....	4	0 0	Ingham, R., Esq., M.P.....	1 0 0	
			Winterbotham, Dr.....	1 0 0	
Ware:—					2 0 0
Miss Medcalfe .....	1	0 0			
Mr. B. Medcalfe .....	0	10 0			
Hatfield, by B. Young, Esq.....		1 10 0			
Box Moor, by Rev. F. W. Gotch, on ac-		8 3 0	Nottinghamshire Auxiliary, by James		
count .....	10	0 0	Lomax, Esq., Treasurer.		
			Beeston:—		
			Collection .....		1 12 0
			Calverton:—		
			Collection .....		1 0 0
			Carlton-le-Morland .....		2 5 0
			Collingham:—		
			Collection .....	12 9 5	
			Sunday-scholars .....	0 4 1	
			Collected by Miss Pope.....	2 0 0	
			Anderson, Mr.....	2 2 0	
			Nichols, Mrs. ....	5 0 0	
					21 15 6
			Newark:—		
			Collection .....	5 0 0	
			Dr. Deeping.....	1 1 0	
			Mr. Robinson .....	1 0 0	
					7 1 0
			Nottingham:—		
			Collections at George-street	38 2 0	
			Public breakfast .....	8 13 4	
			Missionary boxes .....	4 18 6	
			Weekly contributions.....	21 2 3	
			Subscriptions:—		
			Barby, Mr. ....	0 10 0	
			Barnett, Mr. ....	1 0 0	
			Bradley, Alderman.....	0 0 0	
			Chamberlain, Mr. ....	2 0 0	
			Clarke, C. H., Esq.....	1 1 0	
			Etherington, Mrs.....	1 1 0	
			Frearson, Mr. J.....	2 2 0	
			Frearson, Mr. H.....	1 0 0	
			Freeman, Mr. ....	2 0 0	
			Felkin, Mr. ....	1 0 0	
			Frost, Mrs. ....	1 0 0	
			Goodall, Mr.....	1 0 0	
			Hallam, Mr.....	1 0 0	
			Heard, John, Esq.....	10 0 0	
			Henson, Mr.....	1 0 0	
			Lamb, Mr.....	0 10 6	
			Lock, Mr.....	2 2 0	
			Lomax, James, Esq. ....	5 0 0	
			Lomax, Mr. E.....	1 1 0	
			Newbold, Mr.....	0 10 6	
			Newton, Mr. ....	0 10 6	
			Roberts, Mr. T., jun.....	0 10 0	
			Rogers, Mr. ....	3 3 0	
			Rogers, Mr. J.....	0 10 0	
			Reynolds, Mr.....	0 10 6	
			Vickers, Mr.....	2 2 0	
			Wells, Mr.....	2 0 0	
					118 5 6
			Staffordshire.		
			Newcastle-under-Lyne, Hanley, and		
			Burslem, by Rev. C. H. Harcourt.		
			Collections .....	7 9 6	
			Rev. C. H. Harcourt .....	0 10 6	
					8 0 0
			Suffolk.		
			Ipswich—Mr. Pollard.....		5 0 0
			Surrey.		
			Dorman's Land, by Mrs. Chap-		
			man .....	0 14 6	
			A friend, by H. D. L.....	1 10 0	
					2 4 6

		£ s. d.		£ s. d.				£ s. d.		£ s. d.	
Sussex.											
Sussex Auxiliary.											
Brighton:—											
Collection at Bond-street...		6	6	2							
Ditto Public Meeting		12	5	6							
Bond-street Sunday-school children.....		2	9	9							
Missionary boxes.....		2	1	6							
Collected by											
Miss French.....		1	18	11							
Mrs. Savory.....		2	6	5							
Sarah Hider.....		1	0	7							
Mrs. Gearing.....		2	9	0							
Elizabeth Diggins.....		1	5	1							
Miss Clarke.....		0	10	2							
Mrs. Lower.....		0	12	0							
Master Aylen, for Entally.....		0	12	0							
Master Brompton, ditto.....		0	3	6							
Donation.—											
Sir Thos. Blomefield, Bart..		1	0	0							
Subscriptions:—											
Benham, Mr.....		0	10	0							
Carr, Jonn, Esq.....		1	0	0							
Dumbrell, Mr. G.....		0	10	6							
Edwards, Rev. James.....		1	0	0							
French, Miss.....		0	10	6							
Hope, Mr. W.....		0	10	6							
Jeffery, Miss Ann.....		0	10	6							
Mainstone, Miss.....		0	10	6							
Savory, Rev. Wm.....		0	10	6							
Sortain, Rev. Jos., A.B.....		1	1	0							
Thatched, Mr. C. R.....		0	10	5							
Sums under 10s.....		1	0	4							
			43	5	5						
Lewes:—											
Collections and subscriptions		12	14	3							
Sunday-school children.....		3	15	3							
Subscriptions:—											
Button, Mr. W.....		1	1	0							
Hammond, Mr. N.....		1	1	0							
Lower, Mr. R.....		1	1	0							
			19	12	6						
Newick, by Rev. W. Roberts.....		6	7	0							
Uckfield:—											
Collection, &c.....		6	19	6							
Rev. J. Foster.....		2	0	0							
			8	19	6						
<i>Warwickshire.</i>											
Birmingham Auxiliary, by B. Lepard, Esq., and Mr. J. W. Showell.....			309	11	0						
<i>Wiltshire.</i>											
Wilts and East Somerset Auxiliary, Warminster Branch, per Mr. Hardwick.....			7	0	6						
Westbury Leigh, per Mr. Jos. Clift.....			10	1	2½						
Subscriptions:—											
Glass, Mr.....		1	0	0							
Glass, Miss.....		1	0	0							
Haynes, Robert, Esq.....		2	0	0							
Maltravers, W., Esq.....		1	1	0							
Tucker, Messrs. W. and J.....		1	1	0							
			16	2	2½						
<i>Worcestershire.</i>											
Worcestershire Auxiliary, by Richard Harwood, Esq., Treasurer.....											
Astwood:—											
Collections.....		9	8	1							
Public Meeting.....		10	11	11							
Jane Walford's box.....		0	4	6½							
Rev. James Smith.....		1	1	0							
			21	5	6½						
Stratford:—											
Collection.....		9	6	9							
Misses Allen and Cooper's Card.....		2	3	7							
Miss Dear's ditto.....			0	13	6						
Miss Horton's ditto.....			0	11	6						
Missionary boxes by											
Emma Allen.....		0	15	6							
Mrs. Cooper.....		0	6	3½							
Mrs. Cox.....		0	6	2							
Mrs. Lane.....		0	6	9							
Rev. James Cubitt.....		0	11	6							
Mrs. Fletcher, <i>Bishopampton</i> .....		0	8	0							
			15	8	0½						
Alcester—Rev. J. Price.											
Collections.....		8	0	0							
Juvenile contributions, by Miss P.....		1	3	2							
			9	8	2						
Atch Lench.....			3	7	6						
Blockley:—											
Collections.....		8	12	6							
Weekly subscriptions.....		8	11	1							
Ditto, Sabbath-school.....		5	7	4							
			22	10	11						
Campden:—											
Collections and subscriptions.....			7	0	7						
Evesham:—											
Coll-street—Rev. J. Hookin.....		5	3	6							
Weekly subscriptions by Mrs. East.....		0	19	0							
			6	3	0						
Mill-street—Rev. G. Cole.											
Collection.....		6	0	6							
Ditto, Public Meeting.....		10	0	0							
Collected by the Misses Mann.....		4	18	0							
Mrs. Mann.....		1	0	0							
Mr. C. Burlingham, for schools.....		0	10	0							
			22	8	6						
Expenses.....		2	2	6							
			20	6	0						
Pershore:—											
Collections.....		12	1	4½							
Ditto, Public Meeting.....		5	12	10							
Mrs. Hudson.....		0	10	0							
Collected by											
Mrs. Andrews.....		2	18	0							
Mrs. J. Andrews.....		4	11	6							
Mrs. Nicbolls.....		1	16	3							
Mr. Gwillam.....		1	5	3							
Sums under 10s.....		0	8	6							
Missionary boxes.....		8	13	0							
			32	16	8½						
Expenses.....		1	8	0							
			31	8	8½						
Upton.....			5	7	0						
Westmancoate.....			6	17	0						
Stourbridge:—											
Collection.....		4	7	9							
Rev. J. Savage and Sister. Mrs. Garner, for Native Teacher.....		10	0	0							
Mr. Thos. James.....		0	11	0							
Missionary boxes by											
Master J. Savage.....		0	15	9							
Miss Dunn.....		0	17	4							
Miss Williams.....		1	4	2½							
Sums under 10s.....		1	0	6							
			18	16	6½						
Expenses.....		0	10	6							
			18	6	6½						
Kidderminster:—											
Collection.....		7	1	6							
Boxes and subscriptions.....		8	1	10							
			15	3	4						
Expenses.....		0	15	2							
			14	8	2						
Bromsgrove:—											
Collection.....		7	2	0							

	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	
Collected by													
Miss Scropton.....	3	10	0				Gorsley:—						
Misses Nowell and Jane							Collection.....	3	9	0½			
Scropton.....	2	0	0				Missionary boxes by						
Boxes.....	1	4	1½				W. Williams.....	1	12	1			
Subscriptions:—							M. Abrahall.....	1	0	6			
L. Minshull, Esq.....	1	0	0				Sums under 10s.....	0	7	4½	6	9	0
G. Ellens, Esq.....	1	0	0										
Mr. J. H. Scropton.....	1	0	0				Ross:—						
J. Lawrence, Esq.....	0	10	0				Collection.....	7	9	7			
Mr. J. Stephens.....	0	10	0				N. Morgan, Esq.....	0	10	9			
Mr. Thos. Scropton.....	0	10	0				Mr. Smith, for Translations.	0	10	0			
							Sums under 10s.....	0	10	6			
	18	6	1½				Missionary boxes by						
Less Expenses.....	1	1	0	17	5	1½	Mrs. Lewis.....	1	5	0			
							Miss M. A. Bussell.....	1	0	0			
Lydney—Rev. E. E. Elliott.							Mr. Thomas Hill.....	0	7	0			
Collections.....	6	15	8					11	12	1			
Sunday-school.....	1	17	4				Less Expenses at Gors-						
Missionary boxes.....	9	13	2				ley, Ryeford, &c....	0	16	6	10	1½	7
	18	6	2										
Less Expenses.....	0	10	0	17	16	2	Cheltenham:—						
							Collected at Salem Chapel,	30	0	0			
Blakeney:—							A friend.....	5	0	0			
Collection—Rev. J. Jones...	10	0	0				Mrs. Swinbourne.....	5	0	0			
Missionary boxes.....	1	4	1½				Mr. R. Winterbotham.....	2	2	0			
	11	4	1½				Mr. J. Winterbotham.....	1	1	0			
Less Expenses.....	0	6	0	10	18	11	Mr. Swinbourne.....	1	1	0			
							Miss Yerbury.....	1	1	0			
Chepstow:—							Miss Bird.....	1	1	0			
Collection—Rev. T. Jones..	5	2	6				Mrs. Colt.....	1	1	0			
Less Expenses.....	0	10	0	4	12	6	Rev. J. Thomas.....	1	1	0			
							Mr. Murley.....	1	1	0			
Monmouth:—							Mr. Billings.....	1	1	0			
Collection—Rev. W. Owen.	4	7	6				Mr. T. Haines.....	1	0	0			
Missionary box by							Mr. S. Franklin.....	1	0	0			
Miss Williams.....	0	10	0					52	10	0			
	4	17	6				Less Expenses.....	0	15	0	51	15	0
Less Expenses.....	0	7	6	4	10	0							
							Winchcomb:						
Coleford:—							Collection.....	5	1	0½			
Collections.....	9	18	9				Collected by						
Boxes by							Misses Smith and Finch ...	1	19	10			
Mr. John Hill.....	1	2	8½				Boxes.....	0	6	4			
Mr. Richard Phelps.....	2	4	5					7	7	2½			
Miss Worgan, <i>Five Acres</i> ...	0	13	4				Less Expenses.....	0	8	6	6	18	8½
Miss Jones's school.....	1	1	2½										
Mr. T. B. Trotter.....	2	1	0				Tewkesbury:—						
Mrs. T. Batten.....	0	13	6				Collections.....	55	15	8			
Miss Lingey.....	0	13	0½				Subscriptions.....	4	0	0			
Mr. Thomas, <i>Wenell's Hill</i>	4	0	0				Missionary boxes and one						
Sums under 10s.....	1	11	0½				penny-per-week subs.....	16	7	0			
Registrar of Marriages fees	0	10	0				Female school.....	9	0	0			
Subscriptions:—								85	2	8			
Executors of the late Mrs.							Less Expenses.....	1	18	2	83	4	6
Mary Trotter.....	0	10	0										
Mr. James Herbert.....	0	10	0				A lady.....				1	1	0
Mrs. Turner.....	1	0	0										
Mr. T. Batten.....	1	0	0				Worcester:—						
Mr. Harvey.....	0	10	0				Collections.....	29	0	8			
Mr. P. Teague.....	1	0	0				Missionary boxes.....	22	0	0			
Mr. T. B. Trotter.....	1	0	0				Subscriptions:—						
Mr. W. Batten.....	0	10	0				Major O'Donaghue.....	1	0	0			
Mr. James Thomas.....	1	0	0				Mr. Grove.....	1	1	0			
Mr. John Trotter.....	0	10	0				Mr. Rickett.....	1	1	0			
Sums under 10s.....	0	10	0				Rev. E. Williams.....	1	1	0			
	32	9	0				Rev. E. Lake.....	0	10	0			
Less Expenses.....	0	8	6	32	0	6	Major Greswolde.....	0	10	0			
							Donations.....	0	12	6			
Townhope:—								56	16	2			
Collection.....							Less Expenses.....	1	7	6	55	8	8
Layshill and Lydbrook:—													
Collection, by Mr. Spurden.....	2	4	4½				Leominster:—						
							Collections.....	7	0	6			
Ryeford:—							Penny-a-week subs.....	5	7	10			
Collection.....	3	18	11				Missionary boxes.....	1	3	1			
Mr. J. Williams's box.....	3	2	7				Mr. Gould.....	2	10	0			
Miss E. Turner.....	0	9	0	7	10	6							

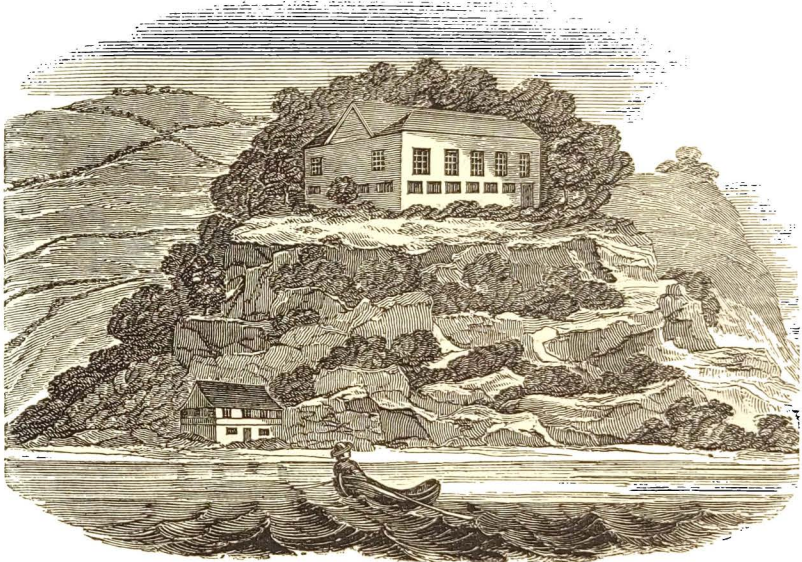
		£ s. d.	£ s. d.			£ s. d.	£ s. d.
Mr. E. Evans, for chapels in Jamaica.....		1	0	0			
		17	1	5			
Deduct for the Home Mission .....		4	0	0			
			13	1	5		
Tenbury .....			3	5	0		
Kington .....			10	10	0		
Hereford .....			4	10	6		
Ledbury .....			2	15	0		
Total for Worcestershire Auxiliary .		528	19	1			
<i>Yorkshire.</i>							
Hull and East Riding Auxiliary, by John Thornton, Esq., Treasurer.							
Bishop Burton :—							
Collections, &c. ....		8	13	6			
Bridlington :							
Collections .....		27	7	8			
Hull :							
Salthouse-lane Juvenile Society .....		20	15	6			
George-street Collectors :							
Mrs. Longstaff.....		2	11	6			
Miss Longstaff, by ditto ...		0	10	0			
Miss Brooks.....		0	13	1			
Miss Mason.....		1	2	1			
Miss Barnby.....		0	11	4			
Miss Doring.....		1	2	8			
Miss Wood.....		1	6	3			
Miss Hawkins.....		0	12	1			
Miss Northorp.....		1	13	10			
Mrs. Noble.....		1	15	0			
Eley Sykes.....		1	1	7			
George-street scholars.....		0	6	0			
			34	0	11		
<i>West Riding Auxiliary.</i>							
Cowling Hill :—							
Collection .....		3	6	6			
Cullingworth :							
Collection.....		1	10	2			
Golear :—							
Collection.....		1	15	0			
Halifax :—							
Collections .....		17	13	7			
Collected by Eliz. Tate. ....		1	3	9			
Box by Master J. E. White-wood .....		0	16	3			
Subscriptions :—							
Bentley, Mrs. H.....		0	10	0			
Massey, Mrs.....		0	10	0			
Sherwood, Miss S.....		0	10	0			
Stocks, Joseph, Esq.....		1	0	0			
Swindel, Mr. S.....		1	1	0			
Three young friends.....		1	10	0			
Walker, Mr. John.....		2	2	0			
			26	16	7		
Haworth :—							
1st Church—Rev. J. Winterbotham.							
Collections .....		10	5	7			
Subscriptions :—							
Carlill, Mrs.....		1	0	0			
Missionary box by ditto ...		1	0	0			
Craven, Mr. John.....		0	15	0			
Greenwood, Mr. W.....		4	0	0			
Greenwood, Mr. W., jun.....		3	0	0			
Hartley, Mr. John.....		1	0	0			
Hartley, Mr. James.....		0	7	6			
Wright, Mr. John.....		1	0	0			
Two friends.....		0	7	6			
			22	15	7		
<i>2nd Church—Rev. M. Saunders.</i>							
Subscriptions :—							
Clapham, Mrs.....		2	0	0			
Greenwood, Mrs.....		2	0	0			
Greenwood, Miss.....		2	0	0			
Greenwood, Mr. Jos.....		2	0	0			
Saunders, Rev. M.....		1	1	0			
Saunders, Mrs.....		1	1	0			
			10	2	0		
Hebden Bridge :—							
Collections .....		14	7	0			
Penny-a-week Society.....		5	15	0			
Subscriptions :—							
Cocroft, Mr.....		2	0	0			
Fawcett, James, Esq.....		1	1	0			
Foster, Mrs.....		1	0	0			
Foster, Mrs. Thomas.....		1	0	0			
			25	3	0		
Keighley :—							
Collections, &c. ....			5	7	6		
Lockwood :—							
Collections .....		9	14	10			
Willett, Mr.....		2	2	0			
Weekly subs. by Mrs. Willett		4	6	0			
			16	2	10		
Long Preston :—							
Collection.....		1	15	6			
Meltham :—							
Collection.....		4	0	0			
Millwood :—							
Collection.....		2	10	0			
Polemoor :—							
Collection.....		2	10	6			
Missionary boxes by							
Mrs. Holmes.....		1	7	11			
Mr. Jonathan Quarumley.....		0	13	1			
Mr. Wm. Gudger.....		0	11	6			
			5	2	6		
Salendine Nook :—							
Collection.....		10	0	0			
Female Association .....		13	5	0			
Penny-a-week Society .....		20	0	0			
			43	5	0		
Slack Lane :—							
Collection.....		2	0	6			
<i>North Riding Auxiliary.</i>							
Boroughbridge and Dishforth :—							
Collections .....		21	13	9			
Collected by							
The Misses Brotherton.....		5	12	8			
Mrs. Morris.....		3	16	6			
Wm. Tetley, Esq.....		2	0	0			
Ditto..... (don.)		5	0	0			
Ditto, children of, by weekly pence.....		1	6	0			
Joseph Dresser, Esq.....		2	0	0			
			41	8	11		
Masham and Bedale :—							
Collections .....		7	10	0			
Ripon :—							
Francis Earle, Esq., M.D....		1	0	0			
Mrs. Earle.....		1	0	0			
Ditto, collected by .....		2	0	0			
			4	0	0		
<i>SCOTLAND.</i>							
Edinburgh :—							
St. Andrew's Missionary Society, by							
Mr. Dickie .....		5	0	0			
<p>N.B. Remittances have been received from several places, which shall be acknowledged when the accounts are sent.</p>							

THE  
MISSIONARY HERALD.

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Subscriptions and Donations in aid of the Funds 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., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. James Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, U. S., by W. Colgate, Esq.

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CHAPEL AT RIO BUENO, JAMAICA.

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THE above sketch represents the chapel at Rio Bueno, as seen from the harbour. We subjoin a brief outline of the history of this station, furnished us from the pen of its esteemed pastor, Mr. Dexter.

With the exception of an occasional sermon or two by a brother of the Wesleyan Society, the Gospel of Jesus Christ had never been preached at Rio Bueno till the beginning of the year 1828. Our deceased brother Mann, in the beginning of that year, took measures to supply it stately; and the first sermon, preached in connexion with our Society, was delivered in the house at the foot of the rock, by brother Knibb, while on his way from Kingston. Brother Mann shortly after formed a church, by dismissions from Falmouth; and it might be said, in the

Vol. I.

language of Holy Writ, that "the Lord added to the church daily such as should be saved."

In the course of the next year a number of the members were dismissed, to form the new church at Stewart Town, over which, together with Rio Bueno and Falmouth, our departed brother continued to preside till he was suddenly removed to his reward.

It was soon found that the place of meeting was so near the sea as to render it exceedingly laborious and painful for the speaker to make himself heard; and, as large and suitable

4 M

premises were for sale on the hill above, they were, after considerable trouble, purchased, and converted into a chapel capable of containing about 500, and a residence for the missionary.

In the year 1831, Mr. Knibb finding it impossible to attend, in a proper manner, to the three stations, determined to confine himself to Falmouth and the surrounding country; and Mr. William Whitehorne, who, while studying for the church, had become convinced of the propriety of believers' baptism, was chosen to succeed him over the other two churches.

The number of members at Rio Buono was now increased to about 120; a blessing appeared to attend the preaching of the word, and the people were dwelling together in love, when the unhappy disturbances broke out in the neighbouring parishes, and martial law was proclaimed.

Though this part of Trelawney was perfectly tranquil, and the people had continued working as usual, nothing could save the Mission premises here from that fate to which so many others had been doomed; and, accordingly, the night after the destruction of the Falmouth chapel, a party of the St. Ann's militia, aided by some of the neighbouring planters, attacked the place; and, while one party was attempting to pull it down, another was employed in firing guns, in order to keep any of our people from getting near enough to see who were the rioters. Finding that all their efforts to destroy it in this manner were in vain, on account of the strong iron clamps by which the frame-work was secured, they determined to set fire to it; and, in a few hours, nothing was remaining but the bare walls. For two years and a quarter the flock was scattered, as sheep without a shepherd. Zion was laid waste without an inhabitant, till, in the spring of 1834, the Rev. Walter Dendy assembled the church; and, after the individual examination of each member, found that it was necessary to exclude only four persons. They had been deprived of their under shepherds, but "the great Shepherd and Bishop of souls" had watched over them, and kept them safe in his fold.

On the return of Messrs. Burchell and Knibb, Mr. Dexter, who had been previously sent out for the purpose, and had laboured in the mean time at Montego Bay and the surrounding stations, took charge of the united stations, and immediately began to take measures for the rebuilding of the destroyed sanctuaries. On his first visit to the ruins, accompanied by several of his brethren, he found the whole of the sacred

enclosure full of the plant called "the tree of life." This fact being afterwards communicated to James Montgomery, Esq., called forth the following beautiful verses:—

"Where flames devoured the house of God,  
Kindled by Hell with Heaven at strife,  
Up sprang spontaneously from the sod  
A forest of the tree of life;  
Meet emblem of the sanctuary  
Which there had been and still should be.

"Now, on the same thrice-hallowed spot,  
In peace a second temple stands,  
And God hath said, 'Destroy it not;'  
For, lo! the blessing he commands,  
As dew on Hermon's hill of yore,  
Life,—even life for evermore."

A neat chapel, to seat 800 persons, was immediately built, under the superintendence of Messrs. Knibb and Dexter; which, including the fitting up one end with desks, &c., for a school-room, cost upwards of 1400*l.* currency. 600*l.* of this was supplied from the fund arising from the Parliamentary grant and contributions; the rest, with all the minor expenses of the station, has been raised by the church and congregation. A further debt of nearly 300*l.*, which was incurred during the present year, in providing extra accommodation for 400 persons, has also been liquidated; and the people are now making strenuous exertions to pay for a house which has recently been purchased as a residence for the minister and the schoolmaster for the time being, and which will be placed in trust for that purpose as soon as the necessary amount is raised.

A day-school was commenced in November, 1837, in which 80 children are in daily attendance. The pay system was introduced at the beginning of the present year, each parent being expected to pay 2*s.* per quarter sterling for one child, 3*s.* for two, and 4*s.* for three or more children. These are small sums; but the payment of even so little inculcates upon the minds of the parents the important principle that education is valuable, and that it is their duty to supply it to their children. There is also a large Sabbath-school, in which it is hoped that many of the dear children will be trained up for the church and for heaven.

The church now contains 400 members, and about 500 inquirers, many of whom, it is hoped, have set their faces Zionward. May the numbers still continue to increase, until "the little one shall have become a thousand, and the small one a strong people!"

## CALCUTTA.

A COMMUNICATION from our Missionaries at Calcutta, dated the 7th of May, contained various extracts from our brethren at the out-stations, which we subjoin. Our readers will be pleased to notice, in connexion with these



reports of missionary labour among the heathen, the evidence afforded by the letter from Belgaum of the progress of religion in the army.

## D A C C A.

From Mr. W. ROBINSON, dated April 3,  
1839.

*Visits to Yejga, or "The Glorious Village."*

The opening prospects with which we are now favoured encourage us all. I am willing to hope that the Lord will set before us "an open door, which no man can shut." We have got a slight footing, at least, among the poor ignorant Catholics, who are certainly but one remove from heathens.

On the 13th ult. a very motley party of us went to Yejga, a village, ("the glorious village," as its name imports,) about six miles from Dacca. It was once a very populous place, but it is now almost a desolation. A few very poor Catholics reside there, and an old church remains, which, at festivals, is a place of general resort both to the people of Dacca and the inhabitants of the distant villages. The way to it from Dacca lies through a dense jungle, once the site of numerous pleasure gardens, the walls of which, in many places, still remain. This jungle is beautiful in appearance, but it is not passed without danger, it being the habitation of tigers. We first took a view of the church: it has a brick wall and a thatched roof. It may be sixty feet long by twenty in breadth. It is almost destitute of ornament, but there is the usual apparatus, an altar and images. I found, lying on the altar, prayers, creeds, the service of the mass, and part of the first chapter of the Gospel of John, in the form of tables, pasted on boards, and covered with glass, to preserve them from injury. These were all in Latin, of course; but how preposterous, in such a jungle, and among a few poor rustics, who cannot speak a sentence of any European language, and who can be addressed with advantage only in Bengalee! Over the principal door of the church is this inscription,—*"HIC EST DOMUS DEI ET PORTA CÆLI."*\* Alas! the gate of heaven is closed against these poor people by those whose professed business it is to open it.

Having seen the church and church-yard, in which I lingered some time, the whole scene strongly reminding me of a country church in Java in which I used to preach, we went and sat down on a few broken chairs, with some of the poor villagers: they sat on mats. I read a portion of Scripture, and prayed with them; conversation followed, and they expressed a wish to see us again.

On Monday, the 25th, our party paid a second visit to our poor friends at Yejga. We

\* "This is the house of God and the gate of heaven."

arrived early in the morning, but we could not collect even a few people for worship till ten o'clock, when we had a short service. I expounded the parable of the prodigal son, and was listened to with great attention. After I had done, brethren Leonard, Maily, and myself had a long conversation with them on religious subjects. We then took a long walk, to view an old house, of some note here, and see a village of Minapuri people; and with them we could have but little intercourse, owing to the want of a common language. We saw a most curious structure there: it is the village banqueting-house or hall of assembly. While looking at it I thought I could imagine how the house which Samson pulled down might have been constructed.

*Conversation with a Roman Catholic.*

We returned to Yejga, and in the afternoon called the people together again, to have another service with them before we parted. Only a very few came, and one of them was so anxious to ask questions that the whole time was occupied in conversing with him. He wished to know why we did not practise feet-washing. We told him. Then he wished to know whether we believed in the perpetual virginity of Mary. As the man proposed his questions in a proper spirit, we thought it right to allow him to proceed. He seemed, on the whole, to be satisfied with our replies. At length we put a question to him; we requested his opinion of 1 Tim. iv. 1—5, concerning doctrines of demons, forbidding to marry, commanding to abstain from meats, &c. He said that he had read the New Testament, in Bengalee, all through, but that he had not noticed that passage. When his attention was called to it, and the various particulars pointed out to him, he seemed to feel the force of our observations. This man, we afterwards understood, had, in his boyish days, been one of brother Leonard's pupils; hence, we suppose, his candour and intelligence. After singing and prayer we left the place, but with an intention of repeating our visit, unless prevented by the priest.

*Visits to Fulbere continued.*

We still continue to visit Fulbere on Thursday evenings and Sabbath mornings. We have but few hearers, and no direct encouragement. The poor people there say that they do not pray to the Virgin Mary, that they only salute her; but so ignorant are they that they think her one of the persons of the Trinity.

On account of the Moharram, it has not been

advisable to preach much in the streets, but we found two opportunities of collecting large and quiet congregations. The Hindoos listened with great attention, both to me and to the native brethren, and showed an intention to read the tracts which we gave them.

During last month there was a large assembly for bathing, about twenty miles from Dacca. We could not go, but we met, in their return, with many of those who had been; and a Brahmin was very glad to receive a tract from us.

From Mr. O. LEONARD, dated April 2,  
1839.

I have the pleasure to inform you that our field of labour is widening, and the word heard with increasing seriousness by the different castes in and about the city, both Mohammedan, Hindoo, and native Catholic; and we have ample ground to hope that the season is not far distant when we shall have to rejoice in a rich harvest of immortal souls. We visited a village of native Catholics twice, about four or five miles from Dacca, called Thazi-yow, and were cordially received by the people, although under the control of a priest, who resides in the city, but occasionally visits this meagre flock to feed them upon chaff. The village contains a pretty commodious chapel, large enough to accommodate a congregation of 300 people; but prudential motives forbade our attempting any

thing within its walls. However, we had no cause of regret on that head, as one of my old pupils in the Christian school, whom I had almost forgotten, threw his doors open to us, and aided us in collecting a congregation; which, although not so numerous as we could have wished, yet we had cause to rejoice, all things considered, at seeing so many of these poor bewildered souls, bearing the Christian name, assembled to hear the glad tidings of salvation, on our first two visits, at the hazard of the priest's displeasure. Brother Robinson was the chief speaker.

We also visited a Mug village, nearly two miles beyond the chapel; but, unhappily, the people could not understand us, as they could only speak their native language.

We are preparing to visit another village of native Catholics, about three-fourths of a day's journey from Dacca, by water, where, we have been informed, there are more than twenty families, for whose souls no one cares, and who have been left by their priest to manage their spiritual concerns as they think proper, being too poor to support him. We have also learnt that they have built a small chapel, in which they meet, at stated times, for worship. I hope, as we intend to visit the above village to-morrow, to give you a pleasing account of the result in my next.

Our stated duties in English and the native languages are carried on as usual; and, I am happy to say, our meetings are far from discouraging.

## BELGAUM.

Letter from the Church in Her Majesty's  
Regiment, dated Feb. 20, 1839.

You will, I am sure, be glad to hear that there is a Baptist church in the regiment. The regiment went to Maulmein in 1832. There was not a man in it at that time, sad to say, who loved Jesus; but, glory be to God, during our stay there of two years, there were twenty-one sinners brought to seek Jesus, and, on a profession of their faith, were buried with him by baptism. On our departure from the church, there was a deacon chosen by them, and we were called the "Branch of the Maulmein Baptist Church." We were stationed awhile in Puanali, and then proceeded to Arni, where we were quartered for nearly two years, during which time the Lord added thirteen to us; and they were baptized by a missionary, who called upon us. We were next stationed in Beleri, where we lay for two years, during which time the Lord added twenty-six to us. The Rev. Mr. Day, who was located in Madras about two years and a half ago, came up to us, and baptized the above number. It was a joyful sight: there were thousands of spectators, and, I trust, our souls were warmed with a Saviour's love.

About eight months after our arrival in Beleri, the church in Maulmein passed a vote that the branches of that body, in the Madras Presidency, should form themselves into a church, under the pastoral care of the Rev. S. S. Day. This was done: a Baptist church was organised, and we became a branch of it, the Maulmein church having dismissed us.

We are at present stationed in Belgaum, where we arrived on the 2nd of November; and on the 15th of December the left wing marched for Poonah. Three of the brethren and six sisters went with the wing. We have always continued to meet together, as when at Maulmein. Monday, Thursday, and Saturday evenings prayer-meeting, from a quarter past six to a quarter to eight P.M. Sundays, Thursdays, Wednesdays, and Fridays, we read a sermon. First Monday in the month, concert for prayer on behalf of the heathen. Second Monday, concert for prayer on behalf of Sabbath-schools throughout the world. Third Monday, regular church meeting. Fourth Monday, Sabbath-school teachers' meeting.

We have a Sabbath-school in connexion with the church: before the regiment was separated there were 70 children who attended it. These

were divided into eleven classes. May Jesus bless our labours to the souls of the children, as he has already done! Four of them made a profession of their faith in Christ, and were baptized.

I stated twenty-one joined the church in Maulmein, thirteen in Arni, and twenty-six in Beleri,—total sixty; out of which one brother

died in Christ, nine were dismissed by letter, and, awful to say! sixteen were cut off, two of whom, I hope, will be restored by next church meeting: having in good standing thirty-four. May Jesus multiply our number, and may the Holy Spirit be copiously poured out upon you; and may your labours be abundantly blessed among the heathen!

## BENARES.

From Mr. W. SMITH, dated Benares,  
March 12, 1839.

I send my journal for January last. The Lord has enabled me to declare the glad tidings of great joy to thousands of heathens the last two months. I feel very thankful that the prejudices to the Gospel are much removed: the people appear very attentive to the Gospel. The other day, as I was preaching to a crowd of people at Sitla-ghat, an elderly Brahmin got hold of one of his sons by his hair, and gave him a severe beating, for wandering about, and neglecting to go to school; and afterwards brought him under the sound of the Gospel, desiring him to listen with attention, that it might soften his heart, and render him submissive to his parents. On my conclusion, the old Brahmin solicited for some Hindoo tracts for his children, with which I supplied him.

Last month I made known the words of eternal life in the following places: Pralad-ghat, Raj-ghat, Narsing-ghat, Gau-ghat, Ghosla-ghat, Sitla-ghat, Mankaranka-ghat, and also in several parts of the city.

I am glad to say my chapel is quite full, as usual, every Sabbath, with heathens. O, may the Lord accompany his word with power unto their hearts, that they may see the evil of their ways, and be constrained to fly to the Lord Jesus Christ, who is the only refuge from the wrath to come!

### *Journal of Mr. W. Smith.*

Jan. 8th, 1839, Tuesday.—Left Benares for Allahabad Mela. On my way declared the message of God to a concourse of travellers, who were going to Allahabad to bathe, in hopes of being cleansed from their sins. They listened with attention, and acknowledged the impossibility of being saved from their sins by bathing in the Ganges, and thankfully accepted a number of Hindoo tracts. In the evening reached Tamachabad, where I took my lodging in the surrai, and had a fine opportunity of speaking to crowds of travellers, who were taking water to Braanath, and afterwards gave them some Hindoo tracts.

9th.—Early in the morning left Tamachabad, and came to Gopiganj, a large village, where I went about, and addressed the Gospel, in three different places, to crowds of people. All listened very quietly, and many afterwards applied

for books. I gave them Hindoo tracts and four Gospels; and the Acts, in Urdu, to a respectable Mussulman.

10th.—Left Gopiganj and came to Haria, where I took my lodging. After taking some refreshment, I went about among the pilgrims, and spoke to a large crowd of people. All listened very quietly, and several applied for books, which I gave them, in Hindoo.

11th.—Early in the morning left Haria, and, on my way, addressed the Gospel, in several places, to crowds of attentive Hindoos; and distributed fifty Hindoo tracts to those that were able to read; and, in the afternoon, arrived safe at Allahabad.

12th.—Went to the Mela, in company with brother Macintosh, and addressed a concourse of people alternately, under a shed, which was erected for the purpose. Mr. Wilson was also present, who read a portion of Scripture to them. We found the people very attentive; and those who were able to read applied for tracts, which were given to them.

13th, Lord's day.—In the morning preached in the chapel; and from thence we went to the Mela, and laboured till two o'clock P.M., reading, conversing, and addressing a concourse of people. In the evening brother Macintosh preached in the chapel, and I concluded in prayer.

14th.—In consequence of the rain we were not able to go out. The people about the Mela suffered a great deal. Not having a shelter, they were obliged to get under trees; but they were not able to keep off the rain, consequently many perished by cold. It was reported to the magistrate that forty persons had died of the cold, and he kindly ordered upwards of 200 mans of wood to be burned, in different places, for the benefit of the poor. Many were brought to the fire who were quite benumbed, and, after having been warmed, they were revived, otherwise many more would have died. We invited a great many into the chapel veranda and outhouses, so that there was scarcely room for them to move. They flocked in, with their wives and children, and appeared very thankful.

15th.—Early in the morning I addressed the poor pilgrims who were in the veranda. They appeared very attentive, and many were affected, among whom several were Bunddachs, who applied for books; to whom we gave twelve co-

pics of Bunddalahanda Testaments, which I brought from Benares, which they thankfully accepted. After breakfast we went to the fair; but, seeing the people confused, we spoke to a few, and returned home.

16th.—We went to the fair, and addressed the Gospel to crowds of people, and distributed a good many tracts, in Urdu and Hindoo. The people consider the Company's abolishing the pilgrim tax as a charitable act.

17th.—Went to the fair, in company with brother Macintosh, and spoke to a number of Hindoos on the Bun, and gave away some Hindoo tracts. From thence went to a convenient spot, where our shed was brought to be erected. After addressing the Gospel to a crowd of people, we returned home.

18th.—Went to the fair, as usual; and, as it was raining, we took possession of the Treasury bungalow, in which the pilgrims' taxes were formerly collected; and crowds of people flocked, in, to whom I addressed the glad tidings of great joy. All listened very attentively. When the rain abated we went to the shed, and commenced our labours among the heathen, and distributed some Hindoo tracts. In the midst of my discourse a Brahmin exclaimed, "God has no interest for man." I told him, "Your Shaster may teach you so; but our Scriptures testify, that 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'" The Brahmin made no objection. On my conclusion brother Macintosh commenced; and at the close we distributed some Hindoo tracts, and returned home.

18th.—We went to the fair, and preached alternately, to crowds of people. We met with no opposers; and those who were able to read thankfully accepted tracts.

19th.—We laboured, as usual, in the fair, among the heathen. Mr. Leupolt, of the Church Missionary Society, was present, and joined us in preaching to a large crowd of people. All listened very quietly; and those that were able to read accepted tracts in Urdu and Hindoo.

20th, Lord's day.—I preached in the chapel;

after which I went to the fair with brother Macintosh, and declared the message of God alternately, to a concourse of people; and distributed tracts, in Hindoo and Urdu, to those who applied for them. We felt thankful that the heathen begin to see their superstition and folly, and are not backward publicly to acknowledge them.

21st.—Went to the fair, in company with brother Macintosh, and laboured among the heathen in reading, preaching, conversing, and distributing the Scriptures.

22nd.—This morning left Allahabad for Benares, and reached Hanuman-ganj, where I spoke to a large crowd of people, opposite a Hindoo temple, respecting the folly of idolatry, and of salvation through Jesus Christ. On my conclusion, distributed some Hindoo tracts.

23rd.—Left Saidabad, and, on my way, spoke to a crowd of travellers on the depraved and ruined state of man, and salvation through Jesus Christ. On reaching Bliti, I took my stand on a convenient spot, and commenced talking with a Brahmin, which soon drew a crowd of people, to whom I addressed the Gospel; and on my conclusion distributed some Hindoo tracts. From thence I came to Gopiganj. Here I took my lodging, and went about the bazaar, declaring the message of God. The people listened without the least opposition; and those who were able to read accepted tracts in Hindoo.

24th.—Left Gopiganj, and came to Samachabad. Here, being a market-day, I took my stand in a convenient spot, and commenced reading a portion of the Scripture, which soon collected a large crowd of people. All listened very quietly; and, on my conclusion, several applied for books, which I supplied to those who were able to read.

25th.—Left Samachabad. Several persons followed me, at a considerable distance, hearing the Gospel; and a respectable man exclaimed, "True love is manifested by Jesus Christ giving his life for sinners." Through mercy, safely arrived at Benares, and found my family all well.

## A G R A.

### *Journal of Mr. R. WILLIAMS, of Agra.*

March 21st, 1839.—This evening I went to Shaganj, it being the Moharam. I expatiated, at some length, on the folly and wickedness of this disgusting festival, and many admitted the reasonableness of what I said. One man, who has repeatedly heard the Gospel and conversed with us, joined me in reprobating the system: after which, to the best of my abilities, I preached Christ to them as the only foundation of man's salvation. Some appeared to hear attentively, while others manifested perfect indif-

ference. I then went to the civil lines, and preached in English, which is my usual practice on Thursday evenings.

22nd.—Went to the market, accompanied by the native Christian, a young man. A Hindoo told us that he wished to become a Christian; that, in his younger days, he had been instructed in the principles of the Christian religion; and that, on account of his adherence to Christ, his friends had cast him off. Supposing his statement true, I directed the native brother to keep him at his house until we could ascertain something more definite respecting him; but, on fur-

thor examination, we found that he was an impostor. I had some conversation with a Pundit on the necessity of inward religion, and the means by which it is produced; after which brother Gunpott preached without interruption.

23rd.—To-day I went to the Mela at Etewa, six miles from this place. I preached to a large crowd of people, in front of an idol temple, and distributed a good number of tracts, and parts of the Scripture. They were very glad to get them. I asked several who took the books from whence they came, and found that many had come from the interior, where no Europeans are, and consequently had had no opportunities of hearing or receiving the Gospel. I felt much pleasure in communicating to such the word of life, praying that God might accompany it with his blessing, and seal instruction upon their hearts.

25th.—Went to the market with brother Gunpott. Some Mohammedans came, and troubled us very much: they endeavoured to turn all we said into ridicule. This is no uncommon thing for them to do. They are a very prejudiced people, much worse than the Hindoos. Christ crucified is to them foolishness. I am sometimes obliged to speak in an authoritative manner, in order to preserve peace; as I did to-day, when most of the scoffers past away, though some remained, and heard us out, and seemed pleased with what they heard, promising to search the Scriptures for themselves, and see whether these things are so.

26th.—Went to Lagunj. Brother Gunpott preached, but with much interruption from the Mohammedans. At this place there is a goldsmith, who is very friendly to our cause. He says that he is fully convinced of the truth of Christianity, and that he fully intends to become a Christian some time before he dies. I pointed out to him the great danger of procrastination, and urged him to cast off shame, and to do immediately what his conscience told him was right. He seemed serious, and somewhat concerned, but I fear he will not soon embrace the truth; he has been a long time halting between two opinions.

28th.—Went to Shaganj. Feeling thirsty, I asked a Mohammedan to give me to drink, which he readily did; but immediately washed himself, as if polluted. This led me to discourse on the great evil of caste, as it leads one man to despise another. I endeavoured to impress upon his mind, and also on others, that, as we are all alike the workmanship of God, we should respect, regard, and assist each other, and that Christianity has an admirable tendency to inspire men with this amiable disposition.

29th.—Went to the market. I read a tract, and explained it. Had a long debate with a Pundit on idolatry. He pleaded strongly in justification of the practice, quoting largely from his Shaster; but, on my quoting from the same in confutation, he seemed confused and abashed, though he would not give in. I have always

found this the most successful method with such opponents. Brother Gunpott then preached. A good number heard, and some with apparent interest and attention.

April 1st.—Went to the market. Brother Gunpott preached, and then brother Greenway, but with much opposition. A Jamidar strongly opposed what was said, so that we were obliged to enter into a long debate with him and others, in consequence of which I fear that little good was effected. Argumentative discussion among men of some wisdom and judgment may be productive of some good; but amongst the ignorant, who cannot readily distinguish between truth and error, it must be rather injurious, though it cannot be at all times avoided.

2nd.—Went alone to a village called Limira. I preached to a good number of persons, in a large garden, near to a worshipping place. The priest got out of temper, and abused me, because I said that it was sinful to worship idols of wood and stone. Having never been here before, I gave them an analysis of Christianity. All heard with marked attention, and seemed to be much pleased. Even the priest now called me a very wise and good man, though before a fool; and further to atone for his misconduct, pressed me to drink some sweet water, which he said he had got purposely for me. I did so, and then left them, promising to come again, and bring them some books; which I will do, please the Lord.

4th.—Went to Shaganj. Read a tract, and explained it; after which brother Gunpott preached, concluding with prayer. The congregation was small, but attentive; particularly one old man, who seemed much pleased while hearing, and, when all was over, said his heart was made glad by what he had heard.

5th.—Went to the market. Brother Gunpott preached with but little interruption. I then addressed the people on the brevity and uncertainty of human life, showing the absolute necessity of repentance towards God and faith in Christ, in order to our being prepared to meet death without fear. Some appeared to hear well, and asked for books, and were supplied.

8th.—Went to the market. Brother Greenway read a tract, and explained it, and brother Gunpott preached. I had some conversation with a native Roman Catholic on the ordinance of baptism and the Lord's supper. He asked me to explain their nature and import, which I did, and he seemed satisfied. He wanted us to come to his country, about seven days' journey, as there was no one there who knew any thing of Christianity except himself. He was pretty well versed in Scripture; and I think that he is influenced, at least in some degree, by the Gospel, for he knew how a Christian ought to conduct himself.

9th.—Went to Shaganj. I spoke to the people on the necessity of using our time, wealth, and all we possess to promote the glory of God and the welfare of mankind. Some Moham-

medans came, and strenuously opposed us, inso-much that we could not preach. We were obliged to devote almost the whole of the evening to unprofitable controversy. It ended with our opponents taking some books, which they promised to read. I fear but little good was done to-day.

11th.—Went to Shaganj. We could not get a congregation for some time. A great number of children came, and I conversed with them until enough of people were gathered for brother Gunpott to preach. They seemed to hear well, and offered no objections to what was advanced, which is a great thing. I always feel more satisfied when they give a proper hearing.

12th.—Went to the market. Read a tract, and explained it; after which brother Gunpott preached. A great number attended. I then addressed them from the parable of the Talents. A Mohammedan opposed me, but was silenced by one of his brethren, who said that nothing but truth had been spoken, and that which concerned us all, and therefore no objections ought to be offered by any one. I had some interesting conversation with him: he is a sensible man. I do hope, through the Divine blessing, that some real good has been done to-day.

15th.—Went to the market. Brother Gunpott and brother Greenway preached to a large crowd, with little interruption. The people were very attentive; particularly some Mohammedans, one of whom seemed much concerned about salvation, and asked several questions

respecting the way of salvation, as revealed in the Gospel. He very often comes to hear and converse with us, I have, therefore, some hope concerning him.

19th.—Went to the market. Read a tract, and explained it. Brother Gunpott preached. The people were very attentive. A young man, to whom I had given a tract some time since, came and told me its contents pretty correctly, in order to show that he had read it, saying that he would be glad to get another. I always make a practice of asking those who receive books questions, in order to find out whether they have read them or not: this I have found to be productive of good in many instances.

20th.—Went to Limira, and preached to a small, but a very attentive congregation. They seemed much pleased with what they heard, and invited us to come again. I hope, through the blessing of God, in the course of time, the Gospel will be, to these poor people, glad tidings of great joy. I felt much comforted and encouraged from what I observed this evening, and I am convinced of the importance of village preaching. The natives at the cantonments do not hear half so well: they usually offer all sorts of objections, and stun the ear of the missionary with a recital of the crimes of those who are called Christians. This seems a very great hindrance to the spread of the Gospel, and may, in some measure, account for so few conversions among the natives in large military stations.

## CEYLON.

The subjoined remarks, taken from a letter written by our esteemed friend, Mr. Harris, under date of 8th of May last, well deserve consideration, especially from those who may contemplate entering on missionary engagements.

The most valuable object the mind of man can pursue is the promotion of the Divine glory. If this is lost sight of every thing else loses its value, and becomes not only insipid but deleterious, and cheats us of a portion, if not of the whole, of our inheritance beyond the grave. How variously the scene in a heathen country acts upon the mind, it is impossible to describe. How it alternately excites and depresses; how it pierces with pungent pain, and then rouses to renewed energy; how it casts down, and then awakens the powers of men, those best kind who have deliberately entered it as the ground on which to exercise their holy vocation.

The ideas formed of a missionary's life before his embarkation (I speak now more particularly of India,) are many of them vague and incoherent dreams, which, in the nature of things, can never be realised; nor does he learn, till after the lapse of some time, how crude and imperfect were his notions, and how great his ignorance of the manners, habits, feelings, and prejudices

of the people, and of the best methods of bringing them under the control of Divine principles, as deduced from the Bible. It is a school where much, indeed, may be learnt both of God and man; and, the more knowledge the mind receives, the more it is lost in wonder at the magnitude of creation in general, and at the condition of man in particular.

We are here surrounded by thousands whose chief cementing tie is the dishonour done to the Divine name; and whose practice, however much it differs in the forms, in its spirit meets, and presents a combination against the laws of heaven, and a resolute and inflexible determination not to obey them. Children swarm, roaming abroad in absolute nakedness, crowding the streets, insensible to the advantages of instruction, and indifferent, apparently, to every thing but their daily wants, unless it be a short time spent in some unmeaning pastime.

It is very difficult to compute the number of inhabitants in this thickly-peopled town. So

many live in one little hut, and so closely are their huts set together, that the native population alone, I should think, amounts to 30,000. The Burghers (descendants of European settlers) perhaps number 10,000; and the English, with the troops, another 10,000. In this estimate they may be somewhat underrated; while the roads throughout the island, right and left, lead to straggling villages among the jungles, wherein vast numbers have fixed their abodes; and where they remain, providing supplies for their animal appetites, their evidences of rationality, in many instances, almost effaced; and their want of clothing and culture rendering them objects alike of wonder and of pity.

On this mighty mass of human wretchedness some considerable amount of Christian labour is brought to bear; but the difficulty lies in moving that which seems to have degenerated almost into lifeless matter. All that constitutes intelligence, all that stands connected with futurity and the rights of God, either seems to be unknown or discarded. Miserable superstition usurps the place of pure and rational devotion; and horrid yelling, and devil-dances, the delightful ascription of praise and glory to Him who is "over all, God blessed for ever."

Into the village jungles Mr. Daniel is now accustomed to penetrate. Fixing himself in a central place, he is obliged to go from house to house, and by such means endeavour to rouse the lethargic spirits of these half-savages.

I am left here (at Columbo) to preach to the burghers, the soldiers, and, by interpretation, to two congregations of Singhalese people. The first of these classes are good English scholars, and, with a portion of the English residents, form a tolerable congregation, morning and evening, on the Sabbath; but their indifference to religion is awful, and their attachment to vanity very obstinate. They require the most argumentative preaching, and the most solemn and penetrating appeals.

Buddhism, when well understood, being a complicated metaphysical system, full of philosophical querulousness, and ending in an erasure of the Divine existence, has, from the very discussions it has provoked, set the minds even of those who have no connexion with it upon the ferment; and proof is required of what you advance, and sanctions weighty enough to inspire awe and apprehension. When you preach in this way you are listened to with great atten-

tion, and you may observe an increase in the attendance; but whether the heart keeps pace with the understanding, whether the one is softened as the other is enlightened, is what I am anxiously endeavouring to discover. That some have been brought to sober reflection, and to a stand still, after diligent inquiry, I find; and though the struggle of a surrender may be severe, considering conflicting passions, yet, as it is the work of the Most High, this triumph I confidently anticipate.

Among the soldiers real good is now being wrought. On Saturday evening last I attended a prayer-meeting of theirs, and was, indeed, much gratified.

Our Singhalese congregation here maintains its character, although the service is carried on by interpretation.

In his Excellency the Governor we have a steady and powerful friend. Through much evil report he continues to advocate the cause of truth, and to aid it by his influence and example.

Many causes, of great magnitude, combine to destroy the people here. The firm root which popery has in the hearts of many, the care taken by the priesthood to maintain its power over their minds, and the oblivion of moral principle which this and all other forms of Antichrist inculcate, render it an establishment fitted to the conceptions of such an order of men as the Romish Jesuits, and worthy of their consummate art to carry into execution. It exists, however, only to be destroyed. Brother Daniel has stormed this monster of cupidity and corruption. Some have ceased to pay that unreserved submission to it which they were taught from their infancy, and to weaken its force is much.

I have only one branch or two more of error to advert to in conclusion, Mohammedanism and devil-worship; the former seen in a coarse and degrading form, and the latter apparently carrying the tokens of insanity.

By these divers evils are these poor people torn asunder, and rendered objects of pity as well as guilt. More help is needed. The evidence of success must not be drawn from what is seen, though this is not despicable, or unworthy of notice. The labours of the Baptist Mission here, for the last twenty years, remain on record in the island, and will never—never perish.

## J A M A I C A.

THE new Governor of Jamaica, Sir C. T. Metcalfe, arrived at Port Royal on the 22nd of September, and was installed, a few days after, into his responsible office, with the usual formalities. Perhaps no Governor of a British colony has had a more difficult or trying post than his gallant predecessor, Sir Lionel Smith,

on whom it devolved to carry into practice the noble resolve of the British nation,—that her bondsmen should be free. His combined firmness and patience appear to have won him a large amount of grateful admiration and esteem. Many addresses, warmly expressing these sentiments, have been presented him from various parts of the island. Among these have been two, instinct with the love of British freedom and the spirit of conscientious loyalty, from our Missionary brethren in the Western and Eastern districts of the island respectively. These well-written documents have been extensively circulated through other channels, and their length forbids their insertion in our pages; but we cannot forbear giving the reply of his Excellency to the first of these addresses, since it not only clearly points out the real causes of the agitations which still disturb this island, and the guilty lengths to which the enemies of justice and freedom have proceeded, but bears a full and honourable testimony to the admirable conduct of the peasantry, and to the beneficial effect upon them of that religious instruction which our calumniated Missionaries and others have been laboriously employed in imparting.

Sir Lionel's Reply to the Ministers of the Baptist Western Union is dated—

*King's House, Aug. 18, 1839.*

Reverend Gentlemen,—I receive this address with mixed sensations of pleasure and pain: first, I am gratified by the acknowledgment which it conveys, that under my administration you have been protected in your duties towards the followers of your faith; though I have all along regretted that even my best means of encouragement amounted to little more than the just defence of your truly righteous labours.

On the other hand, I feel pain you should be under apprehensions that, in consequence of my removal from this government, your efforts in support of the civil and religious rights of your community can ever want the countenance of those in authority, or, indeed, of any class of society, where you are known, whose minds have not been tainted with the love of slavery.

On my assuming the government of this colony, I strongly expressed my reliance on the whole body of missionaries, in their high integrity of purpose, and in their loyal principles. You more than realized all the benefits I expected from your ministry, by raising the negroes from the mental degradations of slavery to the cheering obligations of Christianity; and they were thus taught that patient endurance of evil which has so materially contributed to the general tranquillity. Even with the aid of a vicious and well-paid press, both in England and Jamaica, and it may be presumed, some habitual confidence in Jamaica juries, the enemies of your religion have never dared to go to the proof of their audacious accusations against you.

Gentlemen, the first year of freedom has passed away. What were the forebodings of its enemies? Where are the vagrants? where the squatters? where the injuries against proprietors or the persons of white men? Out of the 300,000 oppressed slaves, let loose in one day to equal rights and liberty, not a human being

of that mass has committed himself in any of those dreaded offences.

The admirable conduct of the peasantry in such a crisis has constituted a proud triumph to the cause of religion; and those who contributed to enlighten them in their moral duties, through persecutions, insults, and dangers, have deserved the regard and esteem of the good and the just in all Christian countries.

The people of England have a right to demand, and will still insist, that the liberty of the negroes, purchased by them at such a heavy cost, should be perfectly secured to them, and much remains to be done for them. You may feel assured, however, that the same power which achieved such a glorious national honour as the destruction of slavery in all its dependencies, will ultimately put down the bad laws and petty tyrannies by which the peasantry are still harassed and oppressed.

A great change is, indeed, in progress, by which unprejudiced men are coming into the management of properties, and it cannot be long before absentees will extricate themselves from their present unlucky delusion, and discover that the salvation of their estates must depend on the employment of agents who will not defraud the labourers of their wages, or impose exorbitant rents. Men, glated with the recent possession of freedom, are not likely to work cheerfully under such injurious treatment.

For myself, gentlemen, I thank you for all the regret you express at my removal from this government. I have staid here, however, longer than my duty to my own family warranted. Neither scurrilous abuse from the pulpit or from the press, or repeated threats of assassination, have deterred me from doing my duty to the emancipated population. I have been more than rewarded by witnessing their sober joys in freedom. I fully forgive the violent men who, smarting under the loss of power, have heedlessly imputed to the executive those galling changes



ordained by Providence, against the interests of the selfish few, for the happiness of the many.

I entreat you, also, to forgive your enemies; and I feel confident you will continue to use your influence in encouraging the industry of the labourers, remembering how essential employment is in all countries for the prevention of crime, and how much the spread of universal liberty to the slave must depend on the result of remunerated labour.

Gentlemen, I take my leave of you with sentiments of the most sincere respect and esteem. I beg you to receive my best wishes for the peace and happiness of yourselves, your families, and your community; and so long as my name may be recollected by the members of your church, implore them, for my sake, to persevere in the character which they have earned as good Christians and loyal subjects.

LIONEL SMITH.

## K I N G S T O N.

A LETTER just received from our esteemed missionary, Mr. Oughton, shows that he is still quietly pursuing his labours in that city. As he makes no allusion to the legal proceedings lately taken against him, we conclude that the subject is under consideration by the proper authorities. We have been favoured, by a friend of Mr. Oughton's, with an extract from a letter of somewhat earlier date, which we subjoin. It gives a most pleasing and satisfactory account of several matters connected with the discipline and administration of our Jamaica churches, which is commended to the especial attention of those of our readers who may have been misled or perplexed by the depreciating statements which, in some parts of the island, have been industriously circulated on this subject.

Extract of a letter from the Rev. S. OUGHTON to Mr. J. T. Tyler, dated—

*Kingston, May 29, 1839.*

I will now give you a slight sketch of my present movements and future prospects. I arrived at this station on the 1st of February, and preached my first sermon on the 4th of the same month. The people received me with open arms, and since I have been here I have continued to receive assurances of affection and esteem. Numbers, who had left the church to join self-constituted preachers, (of whom there are many in this district, and most of them, I fear, very improper characters,) have returned, and begged to be received into our communion. We have accepted nearly forty already; and next Lord's day I hope to give the right hand of fellowship to nearly twenty more. In addition to this, the number of persons who are coming forward, and requesting to be admitted to the ordinance of baptism, is astonishing: I should think there are not less than 150 now waiting. About 70 have been examined and received, and two evenings every week are devoted to hearing others. We are exceedingly strict and particular in examining them, much more so than I ever witnessed or heard of in England.

The candidates have to appear before the *whole church*, and are examined respecting their views of themselves, of Christ, and the way of salvation; of the nature of a Christian church, the ordinances of baptism and the Lord's supper, &c., not only by myself, but cross-examined by the deacons or others; until we are perfectly

satisfied that their views of Divine truth are clear and scriptural. They are then required to withdraw, and the leader, a person who has the spiritual care of a certain number of persons, is required to state, from his own personal knowledge, in what manner they are living, and whether their moral character is such as to qualify them for membership. Then the question is put to the church, whether they know any thing against the candidates; and finally, they are received on a general show of hands. So you will perceive, whatever our enemies may say about us, we are not lax in our discipline. Indeed, I verily believe that it would be quite as easy, if not easier, for the very same persons, if residing in England, to obtain church-fellowship in our British churches, as it is in this place.

But I dare say you have heard much about our classes and leaders; I will endeavour, therefore, to give you a faithful description of them. In churches so large as ours it is entirely impossible for a minister to be well acquainted with all the people, to visit all the sick, and know the private history and moral character of every member; we therefore form our church into thirty-three sections or classes, over which we place a deacon, or one of the most pious and intelligent members we can find. Ability to read and write are, in this church, indispensable qualifications. These leaders have to exercise a strict watch over the conduct of the people, to visit them in sickness, console them in affliction, and advise with them when in difficulty. They have also to attend the funerals of those who die; and we lose, on an average, 150 every year. They

have, also, small buildings, in various parts of the city and country, principally erected by the people, where they meet every Monday evening for reading, prayer, and exhortation; and on Tuesday evenings, every week, the leaders meet on the Mission premises, to bring their reports to me, to examine cases of discipline, restoration, &c., and consult on any steps to be taken for the promotion of the cause of God. Notwithstanding all that has been said against them, I believe they are a very estimable and valuable order of men; and I must in conscience say, that I attribute the very extraordinary success which has attended the Baptist Mission in this island, under God, to their zealous and self-denying exertions on behalf of their perishing countrymen. The fact is, it is the Christian Instruction Society in principle, if not in name; and is conducted on the principle, that every subject of the grace of God should labour to communicate the same blessing to those around him, thus becoming fellow-workers with Christ in the Gospel.

As I had heard so much, from Mr. Panton and others, of the evils of our class and leader system, I resolved, about two months ago, to visit them all, and judge for myself. I went to three without their knowledge, and listened outside the building to what was going on within; judge my delight, when, instead of the wild raving of fanaticism, or the recital of dreams, or the observances of superstition, as had been charged upon them, I first heard them sing a hymn, then read a chapter, then one of the poor negroes engaged in fervent prayer; and, finally, the despised and calumniated leader read and expounded, in a simple and scriptural manner, a portion of the word of God. And this was the case at every place I visited. It is true, I have now discontinued my clandestine visitation: I do not feel it necessary; and it is cruel to indulge further in such a suspicious course; I therefore visit a class every Monday evening, sometimes near the chapel, sometimes a considerable distance off, and then I give them such instructions as I think they most require, generally an address of about twenty minutes, and conclude with singing and prayer. I cannot but believe that God first put this plan into my mind, and I believe the most beneficial results have already attended it.

The class-houses are plain wooden buildings, capable of holding from 80 to 150 persons, benched, lighted with perhaps six candles. They have no flooring but the plain earth; but while they have not one ornament to boast of, they are admirably adapted to the purpose; and I think it no small honour to have thirty of these

little sanctuaries attached to the church over which God has placed me. The Barbican and Surrey chapels, with all their great and noble Christian enterprize, would sink into comparative insignificance before such a display. Think not I say this in a spirit of boasting; no, I have nothing to boast of—it is the Lord's doing, and he shall have all the glory. But as Paul, when calumniated and despised by the Corinthian churches, did not hesitate to vindicate his claims, so, when a people, dear to me as my life, are reproached and slandered by those who have not virtue enough to imitate their excellences, and who bate them for their success in well-doing, I feel every emotion of my bosom rising in honest indignation at such an unchristian course.

As for our Sabbath services, would that you were here to see them—I cannot fully describe them. A chapel, 80 feet by 50, not pewed, to waste the room, but closely benched, and filled almost to suffocation, while, through the open windows, crowds of anxious hearers are seen listening to the words of life, their bare heads, in the meantime, exposed to the scorching rays of a tropical sun; and hundreds go away, unable to obtain a place. Oh! my dear friend, God is indeed blessing me here. I am filled with wonder, gratitude, and praise. Pray for me, that I may not become proud, but may be always found faithful, and that the work which God appears so wonderfully to have revived may be carried on to the day of Christ:—

“ Then loudest of them all I'll sing,  
While heaven's resounding arches ring  
With shouts of sovereign grace!”

My time is very busily occupied: three sermons a week to prepare; preaching Sabbath morning at half-past ten, afternoon at three o'clock; meeting the country people in the chapel after seven o'clock; marriages and registrations between the services; so that my Sabbaths are not days of rest, though often seasons of refreshment. Monday evenings, class-meetings; Tuesday evening, deacons' and leaders' meeting; Wednesday, prayer-meeting; Thursday, preaching; Friday and Saturday, meetings for examining candidates. I often wonder how I keep up, yet strength is given equal to my day; and although I do not feel so robust and hardy as in England, yet I am in excellent health. Pray for me, that I may have strength for every duty, and grace for every trial, so that whilst I live I may live to the Lord, and that when I die I may die to the Lord, that thus living and dying, I may be the Lord's.

## Home Proceedings.

### ACKNOWLEDGMENTS.

THE thanks of the Committee are respectfully presented to the following, viz., to Mr. J. Brown, for 103 volumes of the Rev. J. Jones's Works, for the use of the Mission; to Mrs. Sarah Barrett, for 30 volumes of the Baptist Magazine; to Mr. John King, for six packets of Hymn-Cards for Jamaica; to the Church-street Ladies' Association, for a box of useful and fancy articles for the Rev. John Hutchins, Savanna-la-Mar; and to the Stepney Ladies' Working Association, for a box of useful and fancy articles for the Rev. Henry J. Dutton, Bethany, Jamaica.

(Nov. 15.)

### LETTERS RECEIVED FROM MISSIONARIES, &c.

EAST INDIES. — Calcutta, Rev. James Thomas, May 16. Dinagopore, Rev. H. Smylic, March 29.

CEYLON.—Colombo, Rev. Joseph Harris, June 19.

JAVA.—Samarang, Rev. Gottilob Bruckner, May 22, June 27, July 1.

#### WEST INDIES.

JAMAICA. — Falmouth, Rev. William Knibb, (received Sept. 17,) Sept. 17, (two letters,) Sept. 28. Rio Bueno, Rev. B. B. Dexter, Aug. 9, 11. Salter's Hill, Rev. Walter

Dendy, Aug. 6, 18, (two letters,) 26. Yallahs, Rev. Joshua Tinson, Aug. 14. Mount Carey, Rev. Thos. Burchell, Aug. 14, Sept. 3. Baptist Western Union, Aug. 15, (four letters.) Bamf Hill and St. Ann's Bay, Rev. D. Day, Aug. 5, 24. Spanish Town, Rev. J. M. Phillippo, (no date,) received Sept. 24. Ebony Grove, Rev. James Reid, Sept. 4. Kingston, Rev. Samuel Oughton, Sept. 7, Oct. 3. Savanna-la-Mar, Rev. John Hutchins, Sept. 3. Annotta Bay, Rev. Josiah Barlow, Oct. 2. Manchioneal, Rev. John Kingdon, Sept. 28. Old Harbour, Rev. H. C. Taylor, Oct. 1.

BAHAMAS.—Nassau, N.P., Rev. Thomas Leaver, Sept. 23. Turks' Islands, Grand Cay, Rev. E. F. Quant, Aug. 15.

### CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, from October 15th to November 15th, 1839.*

LONDON AND ITS VICINITY.				£ s. d.	£ s. d.
<i>Donations.</i>					
Rev. Edward Steane and friends,					
for the debt .....	30	0	0		
V 981, F 18819, F 82889 .....	15	0	0		
Miss Phillips, <i>Wandsworth</i> , S.	10	0	0		
J. B. H., per Mr. Simmons,					
<i>Leicester</i> .....	5	0	0		
			60	0	0
<i>Collections.</i>					
Paradise Chapel, Chelsea .....	20	0	0		
Grafton-street, Soho .....	5	7	7		
			25	7	7
<i>Devonshire-square Auxiliary, by John Davies, Esq., Treasurer.</i>					
Balance of Ladies' Subscription for the education of two girls in India .....	3	0	0		
Ladies' second subscription for ditto .....	8	0	0		
Missionary box .....	0	8	6		
On account .....	19	17	4½		
			31	5	10½
<i>Berkshire.</i>					
Kingston Lisle:—					
Collection .....	1	10	3		
Penny-a-week society, by Mrs. Pike .....	4	7	0		
			4	17	3

	£	s.	d.	£	s.	d.
<i>Buckinghamshire.</i>						
Banbury and Buckingham Auxiliary, by Mr. R. Goffe.						
Banbury:—						
Collections .....	20	13	9			
Subscriptions .....	6	6	6			
Missionary boxes .....	2	10	10			
Weekly subscriptions by						
Miss C. Goffe .....	1	7	0			
Miss Heynes, <i>Hooknorton</i> ..	1	6	2			
Mr. Spokes .....	2	4	0			
Mr. Warmington .....	0	15	6			
Various .....	3	2	6			
Donations:—						
Mr. G. Atkins .....	1	0	0			
Mr. Heynes .....	0	10	0			
Small sums .....	0	13	3			
Balance in hand .....	3	7	4			
Sweeford .....	0	14	0			
				44	10	9
Bloxham:—						
By Rev. D. Nunwick .....	1	10	1			
Buckingham:—						
Subscriptions .....	2	18	7			
Mr. Bennett .....	5	0	0			
Missionary boxes, &c. ....	9	15	2½			
				17	13	9½
King's Sutton:—						
Per Rev. — Catton .....	1	10	0			
Middleton Cheney .....	6	17	0			
Colnbrook, by Rev. W. Coleman.						
Collection .....	8	9	9			
Sunday-scholars .....	1	10	10			
R. Cox, Esq. ....	0	10	0			
				10	10	7
<i>Derbyshire.</i>						
By Rev. W. Hawkins, M.A.						
Burton-on-Trent:—						
Collection .....	4	12	8			
Mrs. and Master Owen .....	1	18	0			
Miss Hawkins .....	3	17	0			
Mr. Tomlinson .....	1	0	0			
				11	7	8
Derby:—						
Collections .....	22	14	2			
Dicto at Public Meeting .....	9	12	0			
Ladies' Association .....	10	14	5			
Missionary boxes .....	1	9	5			
Mr. Dunnicliff, <i>Clifton</i> .....	1	0	0			
				45	10	0
Swanwick and Riddings:—						
Collections .....	6	15	6			
Missionary boxes .....	1	2	10			
Sunday-scholars .....	0	15	9			
				8	14	1
<i>Devonshire.</i>						
Devonport, by Rev. Thomas Horton.						
Collections at Morice-square	16	2	0			
Collected by						
Master J. W. Batten .....	1	1	0			
Subscriptions:—						
Butter, Mr. ....	1	1	0			
Foster, Mr. ....	1	1	0			
Horton, Rev. Thos. ....	0	10	6			
Miall, Mrs. ....	1	1	0			
Paul, Mrs. ....	0	10	0			
Dicto .....	0	10	0			
Pinsent, Mr. ....	1	1	0			
				22	17	6
Newton:—						
Collected by Miss Morrish .....	1	11	0			
<i>Hampshire.</i>						
Beaulieu:—						
Rev. J. B. Burt and friends	5	0	0			
Missionary boxes by						
M. A. Smith .....	1	6	0			
A. Gardner .....	1	5	0			
				7	11	0

	£	s.	d.	£	s.	d.
<i>Hertfordshire.</i>						
Hatfield:—						
Friend, by Benjamin Young, Esq. ....	50	0	0			
<i>Kent.</i>						
Sevenoaks, by Rev. T. Shirley.						
Collections .....	11	12	11			
Subscriptions .....	18	14	0			
Ladies' Association .....	6	19	1			
Small sums .....	3	14	8			
				41	0	8
Tunbridge Wells:—						
Collection, by Rev. H. Kewell .....	8	0	0			
<i>Lancashire.</i>						
Rochdale, by Henry Kelsall, Esq.						
Collection at West-street						
Chapel .....	78	0	0			
Subscriptions .....	7	17	2			
				85	17	2
Burnley:—						
By Rev. D. Griffiths .....	9	6	0			
<i>Leicestershire.</i>						
Leicestershire Auxiliary, by Mr. J.						
Collier, Treasurer.						
Arnsby:—						
Collection .....	14	0	0			
Blaby:—						
Collection .....	1	12	½			
Foxton:—						
Collection .....	4	0	0			
Leicester:—						
Harvey-lane.						
Collections .....	29	18	7			
Sabbath-school .....	3	14	6½			
Savoy Gate ditto .....	0	10	0			
Subscriptions:—						
Billsom, Mr. Charles .....	1	0	0			
Collier, Mr. John .....	1	1	0			
Ellingworth, Mr. J. ....	1	0	0			
Friend, A. ....	1	0	0			
Hull, Mr. Henry .....	1	1	0			
Mursell, Rev. J. P. ....	1	1	0			
Porter, Mr. T. ....	0	10	0			
Robinson, C. B., Esq. ....	1	1	0			
Viccars, Mr. Samuel .....	1	0	0			
Viccars, Mr. G. ....	0	10	0			
Waldron, Mrs., <i>Oadby</i> .....	1	0	0			
Wheeler, Mr. T. ....	0	10	0			
Cards and boxes:—						
Miss Cockshaw's pupils and young friends .....	12	0	0			
The Misses Porter .....	5	8	0			
Miss Bedells .....	3	0	7			
Mr. J. T. Collier .....	1	2	0			
Master J. H. Collier .....	8	12	0			
Miss J. Smith .....	0	6	3			
Miss Bywell .....	0	10	0			
Miss Chapman .....	2	10	0			
Miss Burness .....	0	14	0			
Masters J. and A. Mursell ..	0	7	0			
Master H. Clarke .....	0	4	0½			
				79	10	9½
Loughborough:—						
Collections .....	11	0	5½			
Barrow, Mr. ....	1	1	0			
Collected by						
Miss Keightley .....	2	5	8			
Miss Sutton .....	0	7	4½			
				14	14	6
Monk's Kirby:—						
Collection .....	5	7	9			
Oadby:—						
Collection .....	1	6	6			
Sheepshead:—						
Collection .....	13	0	0			
Sutton-in-the-Elms:—						
Collection .....	10	11	0			

	£	s.	d.	£	s.	d.
<i>Lincolnshire.</i>						
Lincoln, by Rev. J. Craps.						
Collections .....	9	15	10			
Ditto at Tea-meeting.....	2	4	6			
Subscriptions:—						
Bratton, Mr. J.....	1	1	0			
Craps, Rev. J. ....	2	0	0			
Coupland, Mrs. R.....	1	0	0			
Doughty, Mr. J. ....	0	10	0			
Hickson, Miss .....	2	0	0			
Hickson, Miss S.....	2	0	0			
Jelley, Mr. J.....	0	10	0			
Collected by						
Mrs. Allenby and family ...	1	9	6			
Miss Close.....	0	12	10			
Miss Fisher.....	1	10	2			
Mrs. Freer.....	0	14	5			
Miss E. Freer.....	1	3	3			
Mrs. Murr.....	1	7	0			
Miss S. Murr.....	0	16	7			
Miss H. Odling.....	2	13	2			
Miss Palethorpe .....	3	2	8			
Miss C. Powell.....	1	2	1			
Miss Rose .....	1	3	10			
Miss Silvester.....	0	15	0			
Miss H. Summerscales.....	1	15	2			
Sunday-school .....	1	3	5			
Sums under 10s.....	1	3	11			
Boxes by						
Mrs. Barratt.....	0	10	9			
Miss E. Bray .....	0	14	6			
Mrs. Doughty .....	0	17	0			
Miss E. Foster.....	0	12	3			
Miss Foynne.....	1	7	4			
Sums under 10s.....	4	15	2			
				50	11	3
<i>Monmouthshire.</i>						
By the Rev. Joseph Burton.						
Abergavenny:—						
Frogmore-street—Rev. M. Thomas.						
Collection.....	3	19	7			
Subscriptions:—						
Conway, Mrs. ....	0	10	0			
Daniel, Mr. John.....	0	10	0			
Daniel, Mr. C.....	0	10	0			
Penny, Mrs.....	0	10	6			
Thomas, Rev. M.....	1	1	0			
Wyke, Mr.....	0	10	0			
Collected by						
Miss Saunders.....	1	5	0			
Mrs. Wyke.....	1	7	4			
Boxes by						
Miss Saunders.....	0	15	0			
Mrs. Wyke.....	0	13	6			
Sums under 10s.....	1	1	1			
				12	13	0
Lion-street—Rev. H. Poole.						
Collection.....	2	15	0			
Sabbath-school.....	1	5	0			
Subscriptions:—						
Havard, Mr. W.....	1	1	0			
Poole, Rev. H.....	1	1	0			
Collected by						
Mr. Robert Curtis .....	1	5	5			
Mr. Enoch Clements .....	1	6	0			
Mr. John Havard.....	1	10	3			
Miss Mary Morgan.....	2	12	3			
Mr. John Morse.....	1	3	7			
Miss Maria Poole .....	3	0	6			
				17	0	0
Abersychan—Rev. S. Price.						
Collections .....	4	5	4			
Subscriptions:—						
Arthur, Mr. C.....	0	10	0			
Lewis, Mr. H.....	1	0	0			
Lewis, Mrs.....	1	0	0			
Lawrence, John, Esq.....	0	10	0			
Williams, Mr. J.....	1	1	0			
Sums under 10s.....	0	15	0			

	£	s.	d.	£	s.	d.
Boxes by						
Mrs. Arthur .....	0	8	0			
Mr. S. Kelly, jun.....	1	2	9			
Miss Woodall.....	0	12	6			
Sabbath-school children.....	0	3	6			
				11	8	1
Argoed—Rev. T. Davies.						
Collection.....	1	4	6			
Mr. J. Jenkins.....	0	10	0			
Sums under 10s.....	0	17	6			
				2	12	0
Bethesda—Rev. Timothy Thomas.						
Collection.....	1	8	0			
Chapel box .....	2	0	6			
Boxes by						
Miss S. Edwards.....	1	3	3			
Miss M. E. Thomas .....	0	14	6			
Mrs. Hiri.....	0	11	2			
Miss J. Edmunds .....	0	10	10			
Miss L. Rees.....	0	7	0			
Miss A. Rees .....	0	5	6			
Subs. under 10s.....	1	7	6			
				8	8	
Beulah—Rev. T. Evans.						
Collection.....	2	10	4			
Subscriptions:—						
Davies, E., Esq.....	1	1	0			
Daniel, W., Esq.....	0	10	0			
Subs. under 10s.....	1	17	6			
Boxes by						
Mrs. Davies.....	1	2	6			
Rev. T. Evans.....	0	15	10			
Mrs. J. R. Jones.....	1	6	5			
				9	3	7
Blackwood—Rev. W. Roberts.						
Collection and subscriptions .....	1	18	6			
Blaena Gwent—Rev. — Lewis.						
Collection.....	3	2	6			
Blaenavon—Horeb.						
Collection.....	2	0	0			
Hiley, Mr. J.....	1	0	0			
Subs. under 10s.....	0	10	0			
Collected by						
Miss Ann Hiley .....	4	0	0			
Miss Mary Lewis .....	1	0	0			
Mrs. Morgan.....	0	16	6			
				9	6	6
Blaenavon—Ebenezer—Rev. W. Jenkins.						
Collection.....	2	15	9			
Beddoe, Mr.....	0	10	0			
Sums under 10s.....	0	7	6			
				3	13	3
Bryn Mawr—Rev. T. Roberts.						
English Sabbath-school at Calvary.....	2	0	0			
Caerleon—Rev. D. Phillips and J. Evans.						
Collections.....	2	7	3			
Subscriptions:—						
Jenkins, Mr. J.....	0	10	0			
Jenkins, Mr. W.....	0	10	0			
Sums under 10s.....	0	12	6			
Boxes by						
Miss Jenkins .....	3	0	3			
Mrs. Warren .....	1	8	9			
Miss Caroline Jenkins .....	0	18	3			
Miss Matilda Evans.....	2	4	7			
Miss Frances Jones.....	2	5	8			
Sums under 10s.....	0	13	4			
Missionary Prayer-meeting box .....	0	14	1			
				15	9	8
Castletown—Rev. — Jones.						
Collection.....	2	17	11			
Subscriptions:—						
Davies, Mrs.....	1	0	0			
Davies, Mr. John .....	0	10	0			
Emerson, Mr. J.....	0	10	0			
Williams, Mr. W.....	1	0	0			
Watkins, Mr. W.....	0	10	0			
Sums under 10s.....	2	15	0			
Missionary boxes .....	1	5	7			
				10	13	6

	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
Llanhiddel—Rev. J. Davies.													
Collection and subscriptions	1	14	6				Subscriptions:—						
Llanwenarth—Rev. F. Hiley.							Davies, Mr.	0	10	6			
Collections	6	12	9				Lewis, Mr. B.	0	10	0			
Nant-y-glo—Rev. R. Pritchard.							Phillips, W. W., Esq.	2	2	0			
Collection	2	16	0				Phillips, Mr. W. W., jun.	0	10	6			
Sabbath-school	4	0	0				Phillips, Mr. H.	0	10	6			
Subscriptions:—							Phillips, The Misses	0	15	0			
Brewer, G., Esq.	1	0	0				Thomas, Rev. T.	1	1	0			
Bevan, Mr. T.	1	0	0				Boxes, &c.	1	5	6			
Morgan, Mr. H.	1	0	0								10	18	3
Vennor, Mr.	0	10	0				Welsh Church—Rev. J. Williams.						
Williams, Mr. W.	1	0	0				Collection	7	19	3			
Sums under 10s.	2	16	0				Bowen, Mr. J.	0	10	0			
				14	2	0	Sums under 10s.	1	15	0			
Newport—Rev. W. S. Miles.											10	4	3
Collection	5	15	0				Tabernacle—Rev. T. Morris.						
Subscriptions:—							Collections	2	13	9			
Clapperton, Mr.	0	10	0				Sabbath-school	0	10	0			
Crosfield, A., Esq.	1	0	0				Subscriptions:—						
Evans, Mr. W.	0	10	6				Morgan, Mr.	0	10	0			
Gething, G., Esq.	1	0	0				Williams, Mr. A.	1	0	0			
Lewis, J., Esq.	0	10	0				Sums under 10s.	0	17	6			
Phillips, Mr.	0	10	6								5	11	3
Wall, T., Esq.	1	0	0				Risca—Rev. D. Edwards.						
Sums under 10s.	0	14	6				Collection, &c.				1	16	6
Boxes	0	4	5				Rymney—Rev. M. James.						
				11	14	11	Collection, &c.				5	9	2
Penycæ—Rev. E. Oliver.							Sirhowy—Rev. D. Roberts.						
Collections	5	13	1				Collection	2	9	7			
C. Harford, Esq.	1	0	0				Subscriptions:—						
Subs. under 10s.	8	3	7				Harford, J., Esq.	2	0	0			
Nebo Sabbath-schools	4	0	0				Williams, Mr. J.	3	9	0			
Forge ditto	4	0	0				Sums under 10s.	2	7	3			
Boxes	1	2	0				Boxes by						
				23	18	8	J. Harris and B. Davies	1	10	4			
Pisgah—Rev. T. Kerwin.							J. Armstrong & W. Phillips	1	0	6			
Collection	1	0	6				L. Evans & J. Williams	0	12	6			
Box by Mrs. Davies	1	0	0								13	0	2
Subs. under 10s.	0	12	6				Tredegar—Rev. J. Roberts.						
				2	13	0	Collection	9	4	5			
Pontheer—Rev. J. Michal.							Subscriptions:—						
Collection	2	0	0				Anonymous	1	1	0			
Subscriptions:—							A friend	1	0	0			
Hiley, Mrs.	1	0	0				Griffiths, Mr. T.	2	10	0			
Jenkins, J., Esq.	2	2	0				James, Mr. W.	1	0	0			
Jenkins, W., Esq.	2	2	0				Jones, Mr. T.	1	1	0			
Jenkins, Miss	0	10	0				Llewellyn, Mr. J.	0	10	0			
Sums under 10s.	0	7	6				Parry, Mr. T.	0	10	6			
Boxes by							Rees, Mr. E.	0	10	0			
Miss Jenkins	1	10	0				Roberts, Rev. J.	0	10	0			
Miss C. Davies	0	11	9				Sums under 10s.	4	5	0			
Miss Eliza Louis	1	0	0				Missionary boxes	4	3	3			
Misses A. and E. Louis	0	18	0								26	5	2
Miss Mary Andrew	1	2	8				Ditto—English Church.						
Small sums	0	13	9				Collection	1	13	9			
				13	17	8	Subscriptions:—						
Pontrhydyrhyn—Rev. D. D. Evans.							Davies, Mr. R.	1	0	0			
Collection	2	3	6				Griffiths, Mr. T. J.	0	10	0			
Subscriptions:—							Phillips, Mr. W.	1	0	0			
Conway, W., Esq.	2	2	0				Small sums	0	11	8			
Conway, C., Esq.	2	2	0								4	15	6
Conway, Mr. B.	0	10	0				Twyn Gwyn—Rev. W. Roberts.						
Evans, Rev. D. D.	2	0	0				Collection, &c.				1	0	6
Friend, A.	0	10	0				Victoria:—						
Sums under 10s.	3	2	6				Collection, &c.				2	14	4
				12	15	0							
Pontypool—Trosnant.—													
English Church—Rev. T. Thomas.													
Collection	3	13	3										

N.B. The remainder of the Contribution List is unavoidably deferred until next month, when the particulars of the remittances from Shropshire, Bradford, Leeds, &c., shall be inserted.

P.S. Mrs. Judson's Address, and other articles, which had been prepared for press, are deferred for want of room.