

MISSIONARY HERALD.

CCXL

DECEMBER, 1838.

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.

CALCUTTA.

Another of the youth educated in the Chitpur school, named Gunga Narrayan Sil, has lately been baptized at the Circular Road Chapel. On this occasion he read publicly, the following history of his conversion to Christianity.

As there are many things connected with my conversion which I feel assured will be interesting and encouraging to those who are engaged to promote the kingdom of Jesus Christ, a brief mention of them in this place will not, I hope, be deemed improper.

It was about nine years ago that I was admitted into the Chitpur Mission school, then under the care of the Rev. George Pearce. When I first went to school, I had not a ray of knowledge concerning God and salvation. It was by the grace of God and the kind exertions of Mr. Pearce that I began to be acquainted with the knowledge of my Creator and my sinfulness before him. Born, as I was, in a Hindu family, my views of religion were in no way different from those of the Hindus in general. I was, both in theory and practice, a strict observer of idolatry. In this awful state I remained for two or three years after entering into the Chitpur school, when it pleased God to excite me to think on the system set forth in the Hindu Shasters, for then it was I began to feel the importance of religion, through the instructions I daily received in the school, and in a few months I was convinced of its emptiness and unworthiness of acceptance by reasonable beings; at the same time I was favourably impressed towards Christianity; but knowing that there was another foreign Shaster, namely the Koran, I therefore borrowed from a friend Mr. Sale's translation, and studied it for a few months, when I came to the same conclusion of Mahome-

danism as I had previously of Hinduism. I returned with greater interest to the study of the Bible, and by the blessing of God I soon found the truth which in vain I had searched for in the Hindu and Mussulman Shasters; and, feeling its great importance, I became, if not altogether, at least an almost Christian, and endeavoured to live according to the Bible. At the same time I felt desirous of seeking the spiritual good of my countrymen, for I thought that a man would truly be charged with cruelty in a country ravaged by a dreadful disease, who possessed a remedy that would cure, but kept the same by himself, and refused to give it to his dying fellow-creatures. Accordingly I wrote a contrast between Christianity and Hinduism, and inserted it in one of the native papers. This publication excited a persecution against me, and both in company and in the streets, I was often assailed by my friends, and neighbours, and the members of my family, sometimes with abuse, and sometimes with expostulation: nevertheless I continued for some months endeavouring to observe the precepts of the Bible. But at length Satan took occasion to dissuade me from the way of the Lord, for some infidel works having been put into my hands, I soon fell a victim to these pernicious statements. The first thing that I began to question on Christianity was the divinity of Christ, and afterwards by degrees the various truths of the Bible, until at last I rejected the whole, and became a believer in no religion. And when religion ceased to have any influence over my mind, I became again a slave to sin and Satan, and so opposed was I to Christianity, that I often spoke against it; and for a time attempted, in writing, to refute the argument brought forward to establish its divine origin. By the exercise I learnt that Christianity was too well established by evidences to be shaken by me, and therefore I began again to think that it was true. Still I did not yield to its admonitions, through the influence of evil companions, with whom I associated, and excesses

in evil conduct into which I had fallen. Thus was true in me the words of Jesus Christ that ye "hearing, hear not, and seeing see not, and light is come into the world, but men love darkness rather than light, because their deeds are evil." But about six months ago it pleased God to arouse me from my lethargy, and my mind took a sudden change. For at that time I began to think how I had abused the knowledge which God had been pleased to impart to me. A warning passage of the Scripture also came suddenly to my mind, "He that hardeneth his neck, being often reprov'd, shall be suddenly cut off, and that without mercy." I thought also of eternity, and other important subjects were awakened in my mind. On my return home I commenced reading Doddridge's Rise and Progress of Religion in the Soul, which strengthened my convictions, and made me see more plainly the dreadful precipice on which I was standing. Still I endeavoured to suppress these unwelcome thoughts, and even by means which would be improper to mention here, and thus attempted to shut my eyes to the danger which awaited me; but this I did in vain, for soon I felt that I may fight with God as long as this life lasteth, but in so doing I must perish finally. It also occurred to me at this time (and was of use in binding my stubborn heart), that Newton, Bacon, and other renowned philosophers, had not thought Christianity beneath their attention, and died happy in the belief of it: and I remembered also the death-bed accounts of Paine, Voltaire, and other infidels, who, although in their life-time they fought against the Bible, yet in their last moments were obliged to acknowledge Jesus Christ. Thus God was now pleased again to lead me to the study of the Bible, with an earnest desire for salvation, and as I proceeded I felt more and more the importance of being prepared for another world. I also learnt my sinful condition in the sight of God, and my utter inability to be saved by my own works. I learnt also that Jesus Christ is the only appointed Saviour, and that he is both able and willing to save to the uttermost all that apply to God by him. I left my sinful companions, and kept at home, principally studying good books. And as a candle is not lit to be put under a bushel, so I feel it my duty, having in my heart embraced Jesus Christ as the Saviour of sinners, publicly to profess myself to be his disciple in the presence of his people, which I do willingly this day. And may God strengthen me to serve him faithfully to the end of my life, that I may dwell with him hereafter. Amen.

GUNGA NARRAYAN SIL.

Another young man, who is expected to be baptized shortly, has given the following account of himself.

My name is Hurry Hurr Sandal, of the Barandra caste, a Kulin Bramin of the Ram Nath Lahuri sect. My father's name was Kashinath Sandal, of the Barandra caste, a Kulin Bramhin, of the Ran Nath Lahuri sect. I dwell with my father, in the district of Jessore, in the division called Nuldu, and in a village called Jugdul. When my father died, my elder brother, Panchanon Sandal, brought me to Calcutta. I was then ten years old. Ramchand, of the sect of Ram Nath Lahuri, a Kulin Bramhin, and his younger brother, Krishna, were my wife's brothers; they dwell on the western side of the Ganges, near Howrah, in a village called Satragachtie; the former is cash-keeper to Raja Narayan Sing, and the latter is a Darogah in Jorasako Bazar. After my marriage with their sister, I was living in Ramchand's house. First I learned the Bengalee language, then by Ramchand I was admitted to the Rev. J. D. Ellis's school at Chitpur. I learned the English language in about two years, and was reading in the second class. When I was able to understand something of the English, the Rev. J. D. Ellis was obliged to remove his school, through his sickness, and I then went to the Rev. J. Penney's school, the Benevolent Institution, and he admitted me into the first class. In the month of April there arose a great tempest on the Ganges, by which many boats were sunk. On this account I was not able to attend the school every day, because I lived over the water. I had a great desire to comprehend religious subjects, and I had a New Testament in English and other religious books, which I had read before in the school; with these I went to Seebpore, to Gunga Narayan Sil, and applied to him to teach me one or two months, which he consented to do. He was under the care of the Rev. G. Pearce. When I began to learn with him, I understood that there are not many gods, but only one Supreme Being. I and one of my friends both began to discourse with some of our relations about the gods, in which we were assisted by studying a Bengalee tract called the True Refuge. We began to read the New Testament in our house, which we understood in our hearts very well. We asked Gunga Narayan Sil some parts of the Testament, which he explained to us very clearly; so that we comprehended some of its truths. Ramkrishna Christian gave us the Gospel of Matthew, in Bengalee, which we began to learn, some parts we were incapable of understanding. Gunga Narayan Sil and Ramkrishna explained

these to us. Ramkrishna gave me the New Testament in Bengalee, and by reading this and other religious books obtained from Gunga Narayan Sil, and also by conversation with him, I understood that Jesus Christ is the true Saviour, and that I am a great sinner. Then I told Gunga Narayan Sil, that I wished to be a Christian, of which he informed Rev. G. Pearce, and he spoke to me and gave me advice, he also gave me a letter to give to Rev. J. Penney. At that time Gunga Narayan Sil was going to Lukhyantipore to preach the gospel, and I wished to go with him and to return to Calcutta. I then went to Rev. J. Penney, and gave the letter to him. He read the letter, and spoke to me and encouraged me. I told him that I wished to go to Lukhyantipore with Gunga Narayan Sil, so he said to Gunga Narayan Sil, "You had better take him with you." So we went there, and after he had finished his work in preaching to the Christians, I came back with him, and have since lived with Shuja'atali Christian, from whom I have received religious instructions. Rev. J. Penney also instructed me and supplied me with all needful things. Shuja'atali Christian has kept me very carefully in his house, and treated me like a son; he has also taught me many things about the Scriptures, and the manners and customs of Christians. He also gave me suitable books to read, by which I have gained more strength and hope. Now my faith is this, that Christ has died for me, and though my relations have endeavoured to hinder me, and have quarrelled with Mr. Penney in his house, yet I can say, like Paul, "Who can separate me from the love of Christ?" and I praise him who has saved me, a sinful man, from the shadow of darkness and of death, and will make me a partner in the kingdom of heaven and everlasting life. For this I pray every day, that if I live I may live to the Lord, or if I die that death may be my gain. Now those disciples of Christ, who have assisted me in seeking my salvation, I thank them, and I know surely they will not lose their reward. Now I wish to be baptized, for I have read in the Bible, that those who believe in the gospel and are baptized shall be saved. I know I shall not be saved by baptism, but I wish from respect and love to keep the commandments of the Lord, who hath said, "If ye love me, keep my commandments."

LUKHYANTIPORE.

Brother Carapet visited the villages last week, and was much pleased with the spirit of the people, and with their attention to the means of grace. He had the pleasure of baptizing five persons, who had been

waiting nearly a twelvemonth. When brother Williamson visited the villages he expressed himself satisfied with their sincerity, and recommended that their baptism should not be delayed.

The work of the Lord is still making progress in these villages; the leaven is gradually diffusing its holy influence in the surrounding villages. The native preachers are active and zealous, and appear to meet with favour in the eyes of the people. The labours of Mr. De Monte, who spends most of his time in the villages, are very acceptable and instructive to the Christians. Mr. De Monte is to be commended for the attention he pays to his own improvement, as it is this which renders him useful to the native church, and to the native preachers. When the native Christians shall become more eminent for their knowledge of the Scriptures, and distinguished for their piety, the heathen will be constrained to say, "We will go with you, for we perceive that the Lord is with you." Since the departure of brother G. Pearce, we feel the need of some one to take the oversight of this inquiring and promising people. Brother Williamson, after much deliberation and anxiety, has felt it his duty to remain at Beerbhoom. We must, therefore, wait patiently till some one arrives from England.

August 1, 1838.

JESSORE.

Extract from Mr. Parry's letter for July.

I remember two or three evenings at the Bazaar some of our auditors observing to us that the time was at hand for the general prevalence of the gospel. Notwithstanding such encouraging appearances, we do not observe any poor perishing sinners sincerely concerned about salvation. Instruction is our duty, but conversion must proceed from God alone, and may it please his divine will to send down abundantly the Holy Spirit, whose all prevailing energy can cause the dry bones to live! The cause of our Lord is evidently proceeding steadily and quietly, *though slowly*. We have yet to contend with a few ignorant and proud Brahmins, but this class of Hindoos in general have lost a good deal of the unhappy influence they formerly exercised over the Shoodrus. I have often observed the latter contending with the former on religious matters, and will not brook the dogmatic teaching of the Brahmins.

Jessore, August 4, 1838.

BURISAUL.

Vishnout's Journal for June, 1838.
June 5th. Reading from the tract "What

book is worthy of all acceptance?" I spoke of the divine influence of God's word to three men from Bikrampore, and also spoke against Hindooism as the fabrication of men. To the word preached the men paid much attention, and were seemingly convinced of the errors of their own religion, which they said they could not leave on account of men.

June 15th. To three persons from Obigunge I preached Christ, and was heard with the most pleasing attention. They confessed that they never heard before the things they heard to-day. "Then," said I, "as the words were not mine, but the great God's, they ought to pay the greater attention to them."

June 16th. I was invited by a Poddar (a banker) to preach in his shop to him. As he had not heard our books read from a long time back, I read from the tract called Timir Nārshak, and made several remarks, applying those remarks also, on the word "darkness," and for some time continued preaching Christ.

July 13, 1838.

BENARES.

Mr. Smith's letter for June.

Last month a grand *Mellah* took place at Béné Rām's Garden, called Ratjātrā, which continued for three days, where I went and declared the message of God to multitudes of people, and distributed Scriptures and tracts. A Brahmin came forward, saying, "Behold our God sitting on a rat (*car*), richly adorned." I asked him, "Did your god get into the rat himself?" The people began to laugh, and the Brahmin, after hesitating a little, answered, "We have put him up into the car ourselves." I told him "Your god is subject to you, he cannot move without your assistance, consequently he cannot be god. God is the Creator of the universe and upholds all things by his power, and is not subject to man." To which he made no objection, but asked for some Hindi tracts, which I gladly gave him. Several Hindus and Musselmans called on me last month for books, which I supplied them, and also went about the city with Brother Rām Surn, and declared the gospel to crowds of attentive people, and we felt very thankful that we met with no opposers.

July 30, 1838.

CEYLON.

We trust, that long before now our brother, Mr. Harris, and his family have safely reached this island. The following letter to the Secretary, dated from the Cape of Good Hope, 24th August,

contains pleasing information as to his progress so far.

I am sure it will be pleasing to you to hear that our voyage so far has been extremely favourable. On a comparison with other vessels, which we have been enabled to make while here, we have been *singularly* favoured; and I cannot refrain from drawing therefrom a happy omen of our future course. My time, on board, was occupied (so far as weather and circumstances would permit) in furthering the objects of the mission by private study and public ministrations. The Singhalese language, I hope, becomes now somewhat familiar to me, and by a careful analysis and comparison of the Greek Testament with the version you were kind enough to procure for me, I am able to discern its genius, and lay hold of its idioms. No doubt, some time will elapse before I am competent publicly to instruct the natives, but I feel that I have cleared away a great deal of the ground-work by my application in England, and, consequently, I look for a proportionably shorter period of discipline in Ceylon. Your letter to Dr. Philip I found very useful. Mrs. P. has kindly procured us lodging. This step was necessary for the health and comfort of Mrs. H. and children, as well as for the preservation of our linen, some of which is already much damaged by mildew from lying so long.

I wish it was in my power to detail to you circumstances of decided conversion among any of the crew with whom we sailed. I have laboured, I may say truly, with much prayer and supplication to bring them to a right comprehension of their state in the sight of God, and have always been favoured with the most serious attention, and the most respectful behaviour. Nothing like weariness or disinclination to listen was discoverable on their countenances, and I generally found them reading either the Scriptures or tracts (which I distributed to them), during the other parts of the day. Profane language has scarcely ever been used, and the strictest order has been observed. With the captain and mate I have had frequent and close conversations, and I cannot but hope their purport and solemnity will be remembered when we are perhaps far separated from each other.

This place is awfully irreligious, nearly one half its population are professedly Mohammedans, and a great part of the residue evidently live "without hope and without God in the world." I am to preach for Dr. Philip on Sabbath morning next, if spared, at half-past nine. Mr. Williams and his fellow labourers left here about six weeks ago, on their way to the South Seas. It is pleasing to be treading in the same steps. I hope the churches in England will exert

themselves to aid to the utmost possible extent the dissemination of that religion which *alone* has the stamp of God's hand upon it, and which brings such a number, as well as such a variety of blessings in its train. May a *spirit* of prayer fall on all their proceedings in reference to the enlightening of the Heathen nations.

We are told to expect about six weeks voyage from hence to Ceylon; and after what we have gone through this seems a mere trifle. I hope our respected brother Daniel's life will be preserved until our arrival. What awaits us is uncertain, but that "grace sufficient" will be at hand is just as certain; and, therefore, the apostle's lesson, I hope, I have in some measure learnt "in whatever state I am, therewith content." I am sure, if my removal hither has done no other good, it has increased my faith, my hope, my love. It has given me holier aspirations than I ever had before, and warmed my heart with a more extensive benevolence. It has enlarged my mind both in regard to God and man; and I have always had the pleasing attestation, that his hand hath led me, and upheld me. Mrs. Harris and the dear children are well and our servant likewise.

WEST INDIES.

JAMAICA.

BETHTEPHIL.

Extract of a letter from Mr. Dendy, dated Aug. 22.

Since the memorable 1st of August until the present time I have delayed writing, knowing that information concerning the manner in which the complete emancipation of the negro population was celebrated would reach you through the medium of the Island press. The Falmouth Post of the 15th inst. contains an account of proceedings at Salter's Hill, and Bethtephil Missionary stations. Our people on that occasion manifested their usual liberality, and to me their collection came at an opportune time, as payments are becoming due, and means for the erection of galleries, which are commenced, have to be provided for.

The people on the estates, by whom I am surrounded, have been remarkably peaceful, orderly, and quiet, since the 1st of August, and have manifested the most anxious disposition to work for wages; but I regret to state, that the managers of properties have not come forward with fair and equitable offers; but have, in some cases, endeavoured to intimidate the labourers to accept of an unfair rate of wages, by serving them with notice to quit their houses and lands within three months. I believe however

that in some cases of this sort managers have seen their folly, by recalling their notices, and I suppose will now be ready to make more fair and equitable offers for labour; if they do so, the people will soon be regularly at work, which I feel persuaded they will perform with cheerfulness.

I anticipate a large increase to the number of day-scholars in our schools, in consequence of the termination of the apprenticeship, which has released a number of children of about ten or twelve years of age, who will now avail themselves of the opportunity afforded of learning to read.

BAHAMAS.

Turk's Island.—It is pleasing to find, by the following communication from Mr. Quant, that the day of freedom was observed, in that remote quarter, with the same decorum which distinguished it in Jamaica:

Since I last wrote you the much-anticipated, and, by some, the much-dreaded, 1st of August has passed. The Bahama legislature, as you have most likely been informed, abandoned the two years' apprenticeship and, on the first of August, made all her apprentices free. The news arrived at this extremity of the colony on the 13th, and caused among the apprentices universal joy. With many a feeling of holy joy and gratitude to God was produced; and in other places where the apprentices were uninfluenced by religious considerations, the feeling was so softened and subdued, that but few kept their jubilee at the rum-shop; and I have not heard of a single case of disorderly conduct brought before the magistrates on that occasion. We have had a little salt to rake in the Cay since, and a few vessels have been in for cargoes; the people work merrily and cheerfully; and, as far as I can learn, quite to the satisfaction of their late owners; and all appear, as far as my observation extends, very well satisfied with the change. But this has been a very trying year for all on this Cay, both rich and poor, free and bond. Last year the hurricane destroyed so much of the salt, that but little was left to give the poor people an opportunity of earning any money by shipping it; and this has been almost a total failure for the salt-rakers. When I make up my accounts of receipts for the year in the classes, &c., on account of the society, I am afraid you will discover a falling off; and had I to build my chapel now, I know not how I should succeed, such is the depressed state of finances in the community. The sole dependence of nine-tenths of the community is salt. When we have abundance of this article money

moves about briskly, and is spent and given away as freely as it comes; but when we have no salt, every body looks gloomy. As we have so small a supply on hand, I am afraid there will be but little work for the late apprentices; and if they are unable to obtain work, they must suffer very much before another season comes. These forebodings may not be realized, they may be merely the workings of unbelief, but I cannot help feeling in anticipation for the poor of my flock. On the 14th of August we held a thanksgiving meeting, to commemorate the goodness of God in liberating those who had been in bondage. Our chapel was crowded; the prayers of our poor people, or rather their thanksgivings flowing from grateful hearts, in strains simple and unaffected, proved how deeply many felt the benefit of the boon conferred upon them. Their broken, simple strains of gratitude affected me to tears. It was a service which I doubt not angels witnessed with joy.

Next week I expect to take another trip to the Caicos, to lay the foundation stone of a small chapel, at one of the settlements there; and I expect in a few weeks to be compelled to commence another at a different part of the Islands. For a time they will occasion me some deal of anxiety and care; but I hope to get through the work without troubling you for assistance; yet £50 sterling on loan for a year for the two, would very materially lighten my labour.

Subsequently to the date of the above letter, these islands were visited by a furious hurricane, attended with much destruction of life and property. We fear that the staple production, salt, has been entirely lost, which will occasion much distress to the poor inhabitants. Our readers will feel that this circumstance strengthens their claim to our sympathy, and renders it the more necessary to provide them with the means of grace.

CONTRIBUTIONS

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

South Wales, by the Rev. E. Carey and the Rev. J. Jones :					
<i>Cardiganshire.</i>					
Aberystwyth	20	5	0		
Cardigan	52	11	3		
Jezeel	1	0	0		
Llanrhystyd	0	8	0		
Llwyndafydd	2	0	0		
Moriah	0	18	2		
Pemrhynoch	1	13	0		
Pontrhyfendigaid	3	4	0		
Penycoed	2	7	10		
Penypark	1	10	0		
Talybont	1	11	6		
Verwig	2	0	2		
				89	8 11
<i>Carmarthenshire.</i>					
Aberduar	6	3	9		
Bwlchgwynt	1	12	6		
Carmarthen	26	14	4		
Peniel	10	0	6		
Ferry Side	0	15	1		
Cwffelin	0	10	0		
Drefach	2	2	6		
Ebenezer, L'angynnog	2	6	0		
Felinfoel	2	14	6		
Hebron	0	11	8		
Horeb	0	8	0		
Llandilo	0	11	0		
Llanelly	7	0	1		
Llangendeirn	2	0	0		
Login	12	12	11		
Lwynhendy	1	1	0		
Newcastle Emlyn	16	5	0		
Penybont	0	9	0		
Porthyrhyd	1	0	3		
Rheboth	0	15	0		
Salein	14	12	8		
				110	5 9
<i>Glamorganshire.</i>					
Aberavon	1	10	0		
Bridgend	10	2	5		
Bettws	0	3	0		
Caerphilly	3	11	11		
Cardiff	53	11	11		
Cowbridge	1	12	9		
Corntown	0	7	0		
Croesypark	1	2	6		
Hengoed	6	12	2		
Llwyni	0	8	0		
Llysaen	1	19	7		
Maesteg, by Rev. J. James	1	3	6		
<i>Merthyr.</i>					
Dowlais	6	7	0		
Sion Chapel	10	5	0		
Ebenezer	3	10	6		
Bethel	6	5	0		
Tabernacle	0	14	1		
Hirwain	0	10	0		
Cwmvelin	0	5	0		
Neath	10	7	6		
Newbridge	4	0	0		
Penyvai	0	8	0		
Swansea	42	3	10		
Tongwynlais	1	12	0		
Twynrobyn	0	11	6		
Wantroda	1	16	0		
				171	0
<i>Pembrokeshire.</i>					
Bethabara	9	12	6		
Bethlehem	2	1	8		
Do., at the Association	10	4	0		
Bethlehem, Newport	5	0	0		
Beulah	1	7	0		
B'aeafos	5	6	8		
Blaenywaun	21	0	8		
Carmel	1	0	0		
Ebenezer	2	19	6		
Fynnon	21	5	6		
Galilee	0	6	0		
Groesgoch	1	15	6		
Haverfordwest	150	0	0		
Harmony	3	1	2		
Fishguard	12	3	6		
Jabez	2	0	1		
Llangloffan	21	18	0		
Letterstone	3	5	4		
Middleton ll.	11	9	6		

Moleston.....	3	5	6	Coleraine.....	2	8	6
Millford Haven.....	4	10	6	Cork.....	27	17	0
Narberth.....	16	0	0	Dublin.....	151	0	0
Pembroke.....	2	9	6	Letterkenny.....	7	10	0
Pembroke Dock.....	10	16	9	Londonderry.....	12	0	0
Peniel.....	1	0	0	Mallow.....	2	17	6
Penybryn.....	2	7	6	New Ross.....	3	6	1
Pope Hill and Sardis.....	0	17	6	Newry.....	6	14	8
South Dalry.....	0	15	0	Newton-Limavady.....	3	6	6
Taber.....	2	0	0	Tubbermore.....	2	9	6
				Waterford.....	23	15	2
Total for South Wales.....	708	15	6				
Amphill, Moiety Contributions, by Mr. Claridge.....	6	0	0	Scotland, by Rev. C. Anderson.....			249 12 3
Bury St. Edmunds, by Rev. C. Elven.....	30	3	6	Edinburgh, South college Street Relief Church Association, by Mr. Cotton, Treasurer.....	5	0	0
Hailsham, by Mr. Dicker.....	9	12	8	Berwickshire, Bible Society, by Thomas Thomson, Esq.....	10	0	0
North Yorkshire, by Rev. J. Leechman: Boroughbridge.....	11	3	9	Beggar Bible Association, by Rev. D. Smith.....	5	0	0
Disforth.....	8	13	0				20 0 0
Masham.....	3	0	0	Leicestershire Auxiliary, by Mr. Collier, Treasurer.....			
Beda'e.....	4	4	0	Arnsby.....	15	10	0
Ripon.....	4	0	0	Blaby.....	1	4	0
				Foxton.....	4	0	0
Irvine Female Independent Bible Society..	4	0	0	Husbands' Bosworth.....	4	15	0
Fairford, Mont by Collections.....	3	0	0	Loug'borough.....	20	4	4
Chipping Norton, by S. Huckvale, Esq.	11	16	10	Leicester.....	118	2	4
Derby, by Rev. W. Hawkins.....	37	8	9	Monks Kirby.....	2	17	0
Burton-on-Trent, by do.....	12	14	2	Oadby.....	3	0	7
Sussex, by do.....	7	6	0	Sheepshead.....	11	0	0
North East Cambridgeshire Auxiliary, by Mr. Smith.....	22	8	6	Sutton in the Elms.....	4	1	0
Banbury and Buckingham, by Mr. Goffe.....	63	0	0				184 14 3
Langham, &c. by Rev. J. C. Norton.....	81	2	9	Ipswich Collections and Subscriptions, by Mr. Ridley.....			65 18 8
Walsall, by Rev. J. Maurice.....	15	10	0				
Bath Auxiliary, to account, by J. Smith, Esq.....	40	0	0				
Naunton and Guiting, by Rev. J. Burton.....	10	13	7				
Ireland, by the Rev. C. Anderson and the Rev. S. Nicholson.....	2	0	0				
Armagh.....	1	10	0				
Belfast.....	2	17	4				
Cionmel.....							

* The amount from Leicester includes two donations from C. B. Robinson, Esq.; £25 for additional missionaries to the West Indies, and £25 for the liquidation of the debt owing by the Society.

DONATIONS.

Miss Phillips, Wandsworth, for Schools.....	10	0	0
Joseph Gurney, Esq., for Chitpore.....	50	0	0
T. L. (10s. for Translations).....	1	0	0
Norfolk, Two Friends, by Rev. T. Clowes.....	2	0	0
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LEGACY.

Mrs. Elizabeth Phillips, late of Llanrithan, Executor Mr. John Phillips.. 94 1 4

For the Ten additional Missionaries to India.

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TO CORRESPONDENTS.

The thanks of the Committee are presented to the Rev. John Craps, of Lincoln, for 250 Pamphlets on Baptism, and to a Friend, for seven New Testaments for the West Indies.

A box has been received from Miss Addison Bower, Edinburgh, and a parcel from Mrs. Risdon, for Mr. and Mrs. Henderson, of Belize; a parcel from the Rev. J. Russell, Melksham, for Mr. Hayles, Montego Bay; a box from the Rev. P. J. Saffery and Friends, Hastings, for the Rev. Walter Dendy, Bethtephil; a case from Bury for Mr. Quant, Turk's Island; a case and keg from Berwick, for Mr. Clarke, of Jericho; and parcels for Mr. Phillippo, Spanish Town, from Miss Stacey, Tottenham, and Mr. Cartwright, Warwick Place, Holborn, and, also, a box from Miss Collingwood and Ladies at Oxford.

Mr. Applegate, at Nassau, acknowledges, with thanks, in a late letter to Fen Court, his having received a box of clothing and fancy articles from Mrs. Salter, of Trowbridge, and friends at Westbury.

Our friends who have kindly suggested an enlargement of the Herald, and that it should, in future, be sold, instead of being issued gratuitously, are informed that the subject is under consideration.

* * * Early numbers of the Herald, or of the other publications of the Society, will be thankfully received at the Mission House.

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The accounts from Jamaica, subsequent to the 1st of August, having been far too ample to be included in the Herald, a separate pamphlet has just been published, entitled, Freedom in Jamaica; or the First of August, 1838, with a frontispiece, pp. 24. To be had at the Baptist Mission House, Fen Court, Fenchurch Street, or of Mr. Wightman, Paternoster Row, at 2d. each, or 15s. per 100.

The profits arising from the sale of this publication will be appropriated towards the object of sending additional Missionaries to Jamaica.