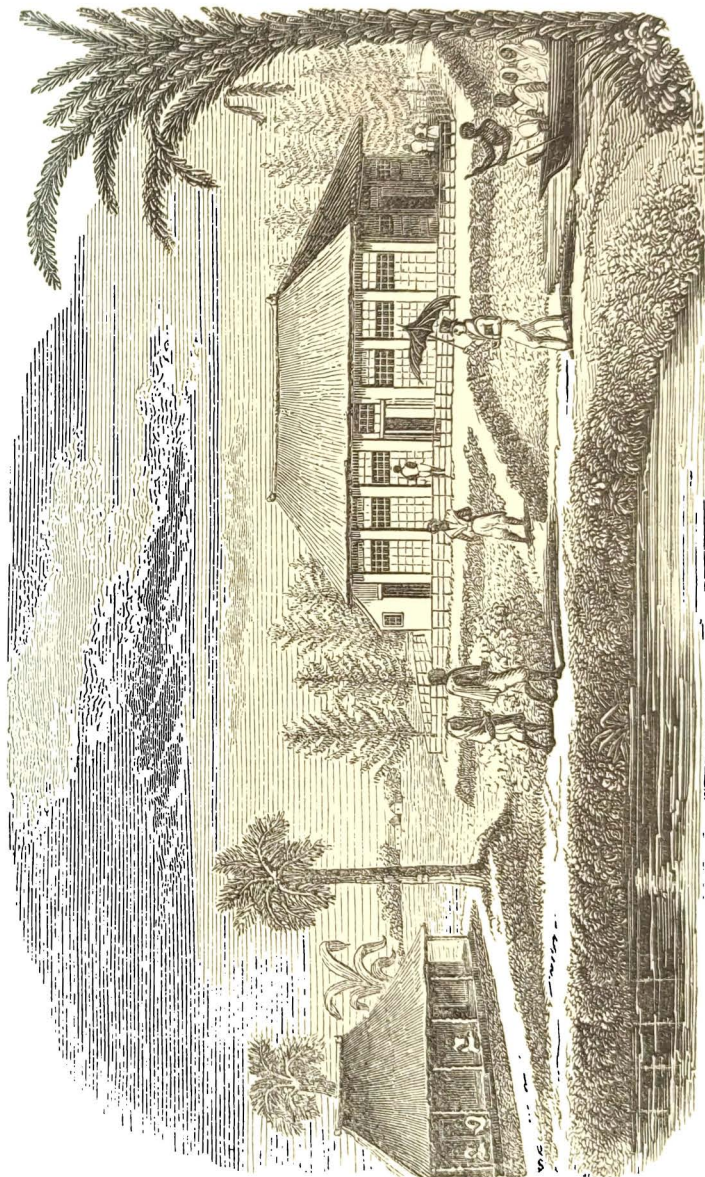


THE
MISSIONARY HERALD.



CHAPEL AT LUCKYANTHIFORE.

LUCKYANTIPORE.

THE accompanying picture is a correct representation of the chapel at Luckyantipore, one of the Society's stations in India, South of Calcutta. This place of worship was erected about five years ago, and will hold 400 persons. The roof, which is thatched, is supported on brick pillars; and the intermediate spaces are filled up with neat mats, made of bamboo. A latticed window runs round three sides of the building. The interior is fitted up with a pulpit and benches, which has not hitherto been usual in native places of worship in this district. A plantation of fir-trees surrounds the chapel, which not only serves as an ornament, but also protects it from the excessive heat of the sun and the violence of the wind, to which, in its open situation, it would otherwise be greatly exposed. It stands, like all other buildings in this part of the country, on ground artificially raised, because of the inundated state of the land during the rainy season, when the water is, in most places, three feet deep. This will explain the appearance of the saltee, or canoe, which is seen on the right side of the picture, approaching the bank, filled with persons coming to worship. The cottage, on the left hand of the picture, was the former chapel, and the first that was built in this part of the country. It was also used as a lodging-place for the European missionary, when he visited the station; and now serves as a residence for Mr. De Monte, who is there generally about twenty days in every month.

The country about Luckyantipore is exceedingly populous: not less than eight or ten large villages are to be seen from the chapel, and all within the distance of three miles. The people are generally engaged in the cultivation of the ground, and in catching fish, abundance of which are to be found in the rice-fields during the rainy season. Few Brahmins live in this district,—a circumstance very favourable to the spread of the Gospel, as their worldly interests lead them to oppose it as much as possible.

Most of the villages hereabouts have been visited by the agents of the Society, and num-

bers of Scriptures and tracts put into circulation; hence a considerable knowledge of the Christian religion prevails among the heathen, and many are well disposed towards it.

It is now about twelve years since the power of the Gospel was first manifested in this part of the country. Two individuals, named Ram Mohun and Jeeban, were the first here to cast away their idols, and profess their attachment to the Saviour. The latter is still living, a venerable man in aspect and in years, and more so in the Christian character which he exhibits, and has maintained since his conversion.

During the first year, six or eight other individuals, heads of families, followed the example of the two persons mentioned above, and professed themselves publicly the disciples of Jesus. Since that period the number of professing Christians has increased yearly; and, of late, the additions have been so numerous as to give quite a distinctive character to several of the villages.

At present the church at this station contains forty-eight members, and the number of persons who have renounced idolatry is between three and four hundred, and the general aspect of things around is still highly interesting.

From this station, and the neighbouring one of Kharee, the children of our Native Christian Boarding-schools in Calcutta have been chiefly obtained; and as it is probable that the majority of these young persons will, after receiving their education, return to reside in their native villages, we cannot but augur the most pleasing results.

At present, during the absence of Mr. George Pearce, this station is under the care of Mr. Wenger, who went out last year to India, and who has already made considerable progress in the Bengalee language. He is assisted by Mr. De Monte, and four or five native brethren, who are constantly employed in going from village to village, for the purposes of imparting instruction, and maintaining discipline among the people.

LETTER FROM MR. WENGER, CONTAINING AN ACCOUNT OF A RECENT VISIT TO LUCKYANTIPORE AND THE NEIGHBOURING VILLAGES.

Calcutta, Jun. 10, 1840.

Dear Sir,—Although I scarcely know how to find time for writing a letter such as you are entitled to expect, yet, on the other hand, I cannot refrain from making an attempt; since it

was this day last year that I first met the Committee, and was by them finally accepted as one of its missionaries to the East. Frequently do I feel called upon to look back upon all the way in which the Lord has led me, and to admire his unspeakable goodness manifested towards

me. Oh that I might respond to his faithfulness, by being found a servant not entirely useless!

It would be exceedingly out of place again to refer to our voyage, and to what took place immediately after our arrival, since you must undoubtedly have received ample communications on these topics; but I may, perhaps, be allowed to say a few words on the general nature of missionary work here, as it has come under my observation in the course of the three months that I have already spent in this country. The openings are exceedingly numerous and encouraging. I have sometimes gone about some retired parts of the city, with a few tracts in my hand; and never yet have I returned home without both distributing tracts, and finding a few persons ready to enter into religious conversation with me, notwithstanding the difficulty I still feel in expressing myself in Bengalee.

I few days ago I went, with brother Aratoon, amongst the people in the streets and lanes; and, whilst he was addressing them with much spirit and affection, I was greatly delighted to see with what an intense interest they listened, sometimes starting objections, sometimes giving their full assent to what he said concerning the absurdity of idolatry, the depravity of man, and the need of a Saviour.

In October, and again in December, I went down to Luckyantipore and Khari, and, during both these excursions, attended various markets, in which the Gospel was preached to the multitude by our native assistants. The eagerness to obtain books and tracts was very great; and the attention evinced during the addresses proved that they understood what was said, and pondered it.

Objections answered.

When I was at Khari last time, I went to the market at Maibibi; and there, being enabled to speak a few sentences myself, I at once entered into conversation with a man, apparently sincere and intelligent. He said, (which is a very usual objection,) "What you preach is all very good, but your people are no better than we." I took occasion, from this, to explain to him, that he who believes in his heart that Christ has saved him from eternal damnation, and made him an heir of heaven, cannot fail to love Christ, and to be willing to fulfil his commandments. "But," continued I, "not all who are called Christians are true Christians: we, however, make it our rule to admit none even among the number of nominal Christians, unless they first pledge themselves to live as honest and moral members of society." To this he could say nothing further; but listened attentively when I told him, that before we received persons into our churches by baptism, we invariably required to have evidence given by them of a change of heart, and of a sincere and ardent love to Christ.

It may not be amiss to mention, that, in consequence of caste, that bane of Indian society, even merely nominal Christians form, necessarily, a distinct body of people, whose faults are all laid to the charge of Christianity; and that, consequently, when people express a willingness to give up caste, and to swell the number of Christians, from impure or interested motives, a due regard to the glory of Christ requires us to refuse their acceptance.

He then brought forward the doctrine of pantheism, that every thing was an emanation, and every human soul a part of the Deity. Here the native preacher stepped in, and convinced him of his error, whilst he at the same time allowed that man was created after God's image. At last the poor heathen put a question to me which affected me very much, because I could see what had given rise to it: he said, "But do you approve of those who maintain that there is no God at all?" I showed him my watch, and asked him whether he could believe that it had not been made by somebody? Then turning round, (we were all standing under a large tree,) I said to the people, "In like manner, when you see the heavens and the earth, the trees and the fruitful fields, can you conceive of any thing more absurd than the belief that all this is the effect of mere accident?" A number of perhaps seventy hearers listened to the conversation. I mention these incidents, that you may realize the scenes in which we are labouring here.

Missionary Scenes.

Returning from Khari to Luckyantipore, I was obliged to walk, for about eight miles, over the rice-fields, from which the corn had been partially removed, whilst, in many places, you could see the reapers still busily employed. The rough soil (for we walked right across the fields, without any paths,) soon made us tired; the more so, as the heat, even on Christmas-day, was more intense than I ever felt in England. Arriving in a small village, we accordingly sat down to rest a little. A number of people immediately gathered round; upon which I requested Caleb, one of the students of the Institution, to read the parable of the tares among the wheat, and to explain it to the bystanders. It is impossible, in England, so fully to perceive the adaptation of the parables to real life, as it can be done in these Eastern climates.

The next day I went, with Mr. De Monte, to a market-place at a distance of four or five miles from Luckyantipore, where the audience, about 120 in number, were standing on the path, whilst we kept in the boat, addressing them; and afterwards handing tracts to those who wished for them, and were able to read. Whilst I was ascertaining this last point, it was very difficult to maintain order among the people, for all were anxious to get books. One old man said, he should like to have five different tracts, in order to compare them with each

other. A little before, whilst one of the preachers was yet speaking, a woman, from among the crowd, started some rather sensible objections; and, for about ten minutes, kept up the discussion with much wit and spirit.

Conversations on Scripture.

But I find, that whilst intending to give you specimens of missionary scenes, I fall into longer descriptions than I ought to make. I cannot, however, forbear to say, that the same evening, Dec. 26th, all the native preachers at Luckyan-tipore, together with some other young men, assembled in the Mission bungalow there, and that we discussed several questions, suggested to their minds by reading in course the first fourteen chapters of Matthew. It had been the first attempt, on their part, to read the Scriptures in this continuous manner; but their questions were very appropriate. The sin against the Holy Ghost proved the most difficult as well as the most solemn subject of discussion. The old door-keeper of the chapel, whose life and conversation is the best comment that I can ever expect to see on *Psalm lxxxiv. 10*, had accompanied me to Khari, and obtained *carte blanche*, both there and on the way, to ask me any questions on Scripture passages, that might occur to him; and a goodly number he did bring forward. Among the first was this, "Why did God reject Cain's offering?" In reply, I asked him what he thought might have been the reason. He answered, "I suppose all offerings ought to have been types of the sacrifice of Christ, and, therefore, not to have consisted of fruit and products of the ground. Now, in Cain's offering there was no blood, and therefore, I think, it must have displeased God." This specimen may suffice to show you the nature of his questions.

One evening, as we were at Khari, lodging in the chapel, he took his oil lamp, and, sitting on the ground, began to read his New Testament, as he is accustomed to do every day. I was engaged in conversation with Caleb. After a good while, old Chintamuni (that is his name) rose up, saying, he had just done reading the sixth chapter of John, and he wished to ask me a question. I replied, "Say on." "Do you know what is the work of God? or rather, in the words of our Bengalee version, what is the work approved of by God?" I replied, "To believe in Jesus Christ." "Ah!" said he, "you have found out my riddle; I thought to have caught you for once." This gave rise to an interesting conversation on what are called good works. We remarked, how few there were who, whilst speaking of good works, were aware of the fact that faith in Christ is, emphatically, the good work. These are missionary scenes in

the country, and interesting and cheering they are.

Missionary Labours in Calcutta.

But in town the work is no less diversified. On Lord's day evening you might see me, accompanied by brother Gunga Narayan Sil, go into the poor hut of a young Roman Catholic, who has lately learnt to value the Bible. There, whilst the cold wind is whistling through the mats which form the walls, six or eight poor Roman Catholics assemble to hear, what, till lately, they had never heard, that pardon and salvation are to be obtained, without price or money, from Christ; who, by one offering, hath perfected for ever them that are sanctified.

A few days ago I had a long discussion with a Roman Catholic and doctor of divinity, in the presence of several Portuguese and natives. I expected to have met him again; but, from some reason or other, he did not keep his appointment.

At home I am engaged in learning the Bengalee and Sanscrit languages; continuing to prepare the list of names, &c., mentioned in my letter, dated Dec. 1st, which you will, I trust, receive through Mrs. G. P.

I hope Mr. Pearce will be informed of our having had a letter from Mrs. Pearce, dated Dec. 13th. She was then at lat. N. 6°, still in the bay of Bengal. She said she was as well as one could be on board a ship.

I abstain from telling you the news, which you can more easily read in the Report than in a written letter.

You will take an interest in hearing, that when an oratorio was to be performed, about Christmas, consisting of select pieces of Handel's Messiah, a protest was published by the missionaries; and signed, also, by some other gentlemen of Calcutta. It excited much contradiction; but has been productive of good in several instances that have come to our knowledge.

Native Christian Institution.

If my feeble testimony to the usefulness of the Native Christian Institution can be of any weight, I would here give that testimony to it. I have become acquainted with some of the young people. Caleb, who accompanied me to Khari, was one of them; and, with regard to him I would say, what I probably should, under similar circumstances, have to say of others too, that I witnessed in him a depth of piety fully equal to, or rather surpassing, all my previous expectations, and that I feel a high esteem and warm affection for him.

You will excuse my abrupt conclusion.

Your affectionate

J. W.

CALCUTTA.

From the Rev. J. D. ELLIS.

Calcutta, Dec. 16, 1839.

Having only a few minutes to write to you before the departure of the mail, I must, of necessity, be more brief and general than I desire. I regret that the letters of intelligence have reached you so irregularly; but this has arisen, in great measure, from the detention of the mails at Bombay, in which others have suffered even more than ourselves; and, until we have a course of steam-packets from Calcutta to the Red Sea, you will not be able to rely on the regularity of the despatch during the south-west monsoon.

We are just now getting ready our Report for the Annual Meeting of our Auxiliary Missionary Society, which will explain why you have, by this, no information from Calcutta. Our meeting will be held before the January packet leaves, and by which we confidently hope to send all correct accounts for 1839, and the Report above referred to.

Missionary Arrangements.

In a general way, I may mention that Mr. Tucker has taken the church in Circular-road, which enables Mr. Yates to give the whole of his most valuable time to the paramountly important work of translations. Mr. Bayne continues at Bow bazaar. Mr. Thomas resigns the printing-office into the hands of Mr. Pearce. Mr. Morgan is located at Howrah. Mr. Parsons and Mr. Phillips have arrived safely at Monghyr. Mr. Leslie is better, and remains with Mr. Parsons at the latter place; while Mr. Laurence and Mr. Phillips intend, I believe, without delay, to move towards Agra.

Regarding ourselves, we are truly thankful to say that, as a family, we are well; that our present situation suits admirably for the Native Christian Institution, which prospers much. One thing we seem about to suffer from—the want of funds. Could you remember our wants? I believe that many more friends would help the Institution, could they see its abundant promise, which has never been greater than at the present.

Additions to the Church.

Our little church has received seven additions during the year, and three others have been some time proposed for baptism.

A distinct report of the present condition and prospects of the Institution will soon be published. We propose relying on God to supply, through his people, the additional necessary support, to enlarge the number of inmates from fifty to eighty.

The chapel and school-house, supplied by the very munificent friend at Birmingham, are nearly ready.

New School for Hindoo Young Men.

I hope to commence a school for Hindoo young men, similar to my much-loved one at Chitpore, about the end of January next. The Ladies' Missionary Society, in connexion with Circular-road, who so long supported the school at Chitpore, have pledged themselves to the support of the present one.

From Mr. J. PARRY.

Jessore, Oct. 29, 1839.

At the commencement of this month I proceeded on a missionary excursion to the north and north-east; and I trust our humble exertions, for ten days, in these quarters of this district, will not altogether be in vain. A native brother accompanied me, and both of us had enough to do, in preaching and distributing tracts. We visited four large markets, and about eight villages. We had been then 100 miles, I should suppose.

With the exception of a small number of persons, who had opportunities of hearing the Gospel at the Sadder station, the rest of the poor, blind, and perishing Hindoos and Mohammedans had never been favoured with the Gospel message before. These poor people manifested the most eager desire to hear us, and to receive tracts.

In one market, called Netara, I had, for nearly two hours, upwards of 200 auditors, consisting of Brahmins, Baishnabs, Shudras, and Mohammedans. They seemed to listen, with some degree of seriousness, to my instructions; and I do not remember a single dissenting voice on the occasion, although I did not spare to tell them that their different false systems of religion could not at all avail to their salvation.

Eagerness to obtain Tracts.

When I commenced distributing tracts, I found it the most difficult thing to make a judicious distribution, as I found their uncommon eagerness to get tracts was so unbounded that they were ready to fall on me, and trample on each other; however, by assuming a bold and threatening attitude, I managed to calm their spirits so far as to be able to give away tracts with some discrimination, to those who could read. Had we complied with the request of every individual, boys, young and old men, a thousand tracts would not suffice for each mar-

ket. Such as were very importunate, amongst our illiterate auditors, we supplied with tracts, as we found it impossible to withhold tracts from such determined solicitors. Poor people! though they cannot read themselves, may it please God, in great mercy, to make them acquainted with the contents of our tracts, through the instrumentality of others.

Aged Inquirer.

In one village we met with an old man, who told me that he was convinced that idolatry, Gurus, and Shroddhas were all false. I hope I may meet him again, as I am inclined to believe he is in a fair way of giving up falsehoods for Divine truths. Another man told me that he would embrace Christianity, but that he could not make up his mind to relinquish his relations and friends.

Although that spirit of violent opposition, which used to be manifested many years ago towards the preaching of the Gospel, does not now exist, yet we must expect pain, and en-

counter some of Satan's champions. At the market of Nator, a proud Brahmin abruptly came up to my boat, and said, that if I did not leave the market he would have my boat hauled up on shore, and broken in pieces: and the keeper of the above market took brother Junkur by the hand, and told him he should not preach there. Finding their threats would not intimidate us, they left us unmolested; but, blessed be God for his kind care over us!

Considering how few are able to read in those parts of the country we visited, the distribution we made is not small: I presume it is about 700 tracts, besides 68 Gospels, 2 New Testaments in Bengalee, 1 in Hindoostanee, and a copy of the Psalms in Sanscrit. We are anxiously praying and waiting to see the good seed, which all have lately sown, spring up to the praise and glory of our divine Redeemer.

Please God, I intend to proceed to-morrow on a visit to my out-stations, and expect to be away from home for three weeks.

M O N G H Y R.

IN conformity with the original intention of the Committee, Mr. Parsons has gone up to Monghyr, to unite with Mr. Leslie. The following letter, addressed to the Rev. John Dyer, written soon after his arrival, gives an interesting account of his passage up the Ganges:—

Monghyr, Jan. 2, 1840.

Very dear Uncle,—Many thanks for your kind letter, dated 19th June; especially for the good advice, calculated to stimulate and awaken, which it contained. Did you know how much it is needed, you would frequently supply it. I do not, I think, libel the land, when I call it, with regard to European importations, a country of physical and moral degeneracy. The common produce of the kitchen-garden, unless fresh seed be sent from England, degenerates year after year, till it becomes useless. Common domestic animals become very worthless in a few generations. And sad that these should be but too truly emblematic of the more rapid decay of zeal and piety, which only extraordinary watchfulness and special grace will prevent. Oh, if the good Christians at home knew how much more formidable these inward obstacles to success are than any of the outward ones which beset the missionary, their first and most fervent prayers would be, that "God would bless us;" assured that in securing this, they had also secured that "his way should be known on earth, his saving health among all nations."

Difficulty of Retirement and Privacy.

One great hindrance, in India, to that intimate communion with God indispensable to

growth, or even preservation, in grace, is the want of retirement,—of a spot in which you shall feel no apprehensions that your secrecy will be disturbed. This, I know, to one not acquainted with Indian life, will appear a strange complaint; but it should be known that Indian houses are all built on one floor: you have not the protection of a pair of stairs against intruders. The half of Indian doors is composed of large venetians, which are easily opened on each side. It is not at all the custom of Indian servants to knock at the door before entering. They wear no shoes in the house, and therefore trip about so noiselessly that they are in your presence before you can receive any notice of their coming.

Departure from Calcutta.

You will not be surprised to see this letter headed "Monghyr," as I suppose you have, ere now, received one I sent from Calcutta, announcing my intention to proceed hither. We felt much at parting with our old friends there; and our new friends were both a source of regret and consolation;—of regret, that we could enjoy no more of their society; of comfort, that we had left those behind us who, we were confident, would help forward the important missionary operations of Calcutta.

Voyage to Monghyr.

Our voyage up the river was exceedingly pleasant; and I trust that the day of the Lord will manifest that it was not wholly in vain. We were accompanied by our dear native brother Sujtali, whom the more intimately I know the more I esteem and love. He is mild and amiable in disposition, so desirous to do good, and so apt in speaking a word in season, as well as so lively and intelligent a companion, that I shall feel much his departure from Monghyr.

During three out of the four Sabbaths we spent on the river, we had very pleasant opportunities of scattering the good news, both by oral addresses from our dear brother Sujtali, and by distributing tracts and our excellent translations of the Scriptures, which are printed and bound in a very convenient form for distribution.

One Sabbath we put to in a small stream that ran into the Ganges, and visited a number of small villages, where, so far as we could learn, the foot of a missionary had not before trodden. Here it was singular to observe the mixture of dread and curiosity with which we were regarded; the former, however, greatly preponderated. It was with difficulty we could persuade the few who could read to receive Scriptures or tracts. One youth we met with who sometimes went to Calcutta, where he seemed to have heard of the new way, and had seen European books, and was desirous of possessing some himself; we accordingly gave him two or three. Shortly after, an old man, a relation of his, came up, and inquired where he had got them, and what they were. On learning that they were religious books that he had received from us, he became both angry and terrified. He stormed and stamped till the books were returned, imprecated a few curses on our heads, and seemed to fear lest some calamity should befall him or his house, on account of the rash act his relative had committed.

Character and Conduct of the Brahmins.

In such places the Brahmins are very vehement and boisterous in their opposition; yet it is singular to observe how soon they learn, by coming in contact with missionaries, the weakness of their system, and the wisdom of retiring into silence as their stronghold. This we found to be especially the case in some villages, about ten kos above Cutwa, which Mr. W. Carey had been accustomed to visit in his itineraries. I do not recollect that any Hindoo in the place opened his mouth in opposition, except one very garrulous old man, whose observations were so frivolous that even the listeners joined in requesting him to be silent.

The Mussulmans, find them where you may, are, one and all, a cavilling race, determined not to be out-talked; worthy to be matched, in many cases, with the invincible doctors among the schoolmen, for their power of mere loqua-

city, and not frequently keeping good-tempered during the whole discussion; but giving such demonstrations of malignity as render it clear that they have not relinquished the disposition to use the sword as a religious weapon, though their power is restrained.

Need of more Missionaries.

On another occasion we stopped on a spot where, as near as we could gather from his Memoirs, dear Henry Martyn spent a Sabbath about thirty years previous. Here our audiences were large, and somewhat attentive. The children even brought pice (small copper coin) that they might possess themselves of tracts.

In every district we felt painfully that the harvest truly is plentiful, but the labourers few. We saw around us wide fields, where hundreds of European missionaries and native assistants might labour in planting, and pruning, and watering; and longed for the time when many should "run to and fro, and knowledge be increased." Don't let our dear benevolent friends in England fear overstocking the field, though they should send out new labourers by hundreds instead of tens: there need be no apprehensions on this head.

Meeting with Mr. Leslie.

Dear brother Leslie came as far as Bogulpore to meet us, bringing Mrs. Leslie and the two children with him, that they might share the benefits of the river air. At first I was pleasantly surprised to find him much less emaciated in appearance and more cheerful than I expected; but I have seen since that these first appearances are deceptive,—that the very excitement which prevents his real weakness from being at first apparent, is the cause of after lassitude and pain. He had an attack of fever while at Bogulpore. Still I firmly believe there is yet sufficient stamina of constitution remaining to rally, by the blessing of God, in a more genial climate. I feel very grateful to him for his kind consideration of me in his delay to return home. He says, and truly, "There is more to be done here than one person can get through, so that if you are left here alone, either some services must be given up, or your health suffer. I do not feel it my duty to remove under such circumstances." But I cannot but desire that some way might be opened to allow of his recruiting his health by a visit to England. In these circumstances, you will not wonder at my saying I am exceedingly anxious to hear whether you approve of my proposal respecting John. I have seen nothing since I have been here to alter my opinion respecting the desirableness of his coming out, but every thing to confirm it. I need not enlarge, as I doubt not you will see a letter I have sent home, fully explaining all there is to do here.

Return of Mr. Moore.

When we arrived brother Moore was absent from the station. He has since returned. He

is an exceedingly amiable, affectionate man; but the over-straining influence of thirty-five years' residence in this unnatural climate is painfully apparent in his debilitated form. He looks as though he had naturally a strong constitution; and yet the relation he gave me a day or two since, of his daily sufferings from shattered nerves, was melancholy in the extreme.

Notice of Mr. Phillips and Mr. Lawrence.

Brother Phillips accompanied us from Calcutta to Monghyr. He staid here about a fortnight, and then left for Agra. Both he and Mrs. P. were, I am happy to say, in good health when they left us. We have not yet heard from them since their departure. They promised to write from Patna, and we are daily expecting to hear some tidings of them.

Two or three days after brother Phillips's departure brother Lawrence left for Digah. We expect to hear from him as soon as he arrives, which will be some few days hence. He was in good health when he left. Mrs. L. was poorly. This, indeed, was no new thing with her: she is a great sufferer, is seldom free from pain twenty-four hours together, but a most exemplary instance of patience and resignation.

General Scenery of Monghyr.

Here, as you will readily conceive, the scenes and society with which we are surrounded are exceedingly diverse from those to which we were accustomed in Calcutta. The long ranges of blue hills which form the back-ground of our beautiful prospects here, are an entire contrast to all you see in any part of Bengal. There you have one immense flat, crowded with over-luxuriant foliage. The first sight we got of these hills, as we came up the river, reminded me, most pleasingly, of Westbury Downs, as you see them at Laverton. Our nearer approach has diminished their similarity. It is on one of these ranges of hills that those interesting tribes whom Mr. Leslie has visited live. The base of the hills is covered with densely thick jungle. Here the hyæna, the leopard, and the tiger, find an unmolested retreat, except when their frequent depredations among the cattle in the neighbourhood excite the natives to force them to pay for their damages by their lives. Government gives a certain sum, from five to ten rупes, for every tiger the natives can capture. When a tiger has torn a bullock, and eaten his fill, he retires into the jungle till the next evening, when he returns for a second meal. The natives watch for him in some adjacent tree, and shoot him.

A few days ago an immense fellow was brought in, taken about six kos distant. Tigers do not come so far from their haunts as Monghyr, but in the rains. A few hyænas pay a friendly visit sometimes, and regale themselves on a goat or two, if they can meet with them.

It is the immense decomposition of vegetable matter constantly going on in these jungles that

renders it so dangerous to visit the hills. It was by passing through these that Mr. Leslie caught the fever from which he has been so long suffering; and of which, I fear, he will not get rid till the healthful breezes of dear old England have blown over him.

State of Society in Calcutta and Monghyr.

The scenery is not more different here than the state of society. In Calcutta you are surrounded by a number of persons whom you neither know, nor do they know you: you are pursuing your course, they theirs; and it is only as your two ways happen to meet that you notice each other. Here, on the contrary, you know every one, and they know you, and all you do. Monghyr is an exceedingly snug, harmonious little station. There is only our own place of worship here: nearly the whole station attend; and there is none of that division which results from any thing like rival interests.

Attendance at the Week Evening Services.

One very pleasing trait in the congregation is, its willingness to be present at week-evening services. With but few exceptions, we have the whole station out on Wednesday and Saturday evenings. It would delight you to hear the simple, hearty prayers offered for missionaries in all parts of the world, at our monthly missionary prayer-meeting. Mr. Leslie reads all that comes to hand of interest respecting missions, and this excites and keeps up attention to the subject.

Several, indeed the majority of residents here, are persons who have quitted the army, and have chosen Monghyr on account of the religious privileges to be enjoyed here. These are stationary inhabitants. The civil servants of the Company are continually changing. As soon as they get a promotion they remove. At present there is an extremely pleasant and well-disposed circle here; but, alas! some are about shortly to remove.

Effects of Missionary Labours.

By the fashionable and dissipated, who reckon the eligibility of a station by the number of routs and balls that are held in it, and the amount of money thrown away on vanity and sin, Monghyr is regarded as insufferably dull,—one of the most intolerable spots in all India. So much have the means of grace been blessed here, and so clearly is the beneficial tendency of a preached Gospel evinced by its effects on those even who do not yield up their hearts to its saving influences! And, blessed be the God of all grace, "who will have all men to be saved, and to come to the knowledge of the truth," that the blessings of the Gospel have not been confined to our countrymen! Those who once followed, heart and soul, dumb idols, are now living here, the sincere followers of the Lord Jesus, singing his praises, blessing God for sending the Gospel here, and blessing British Christians, as the honoured instruments of conveying

to them the invaluable gift; and, month after month, those who were once widely separated by difference of language, customs, nation, and colour, unite, as brethren of one body, in commemorating that dying love in the blessed fruits of which they mutually rejoice as joint partakers.

Places and Manner of Worship.

There are two places of worship, one especially intended for English worship, the other for Hindustanee; but the Monday afternoon service, which is an Hindustanee prayer-meeting, is held in the English chapel. The Thursday and Sunday afternoon services, being intended specially for the benefit of the heathen, are held in the Hindustanee chapel. It is a large place, built at the head of a bazaar, into which four or five doors open. Of course, the native Christians come and take their seats, just as worshippers at home do; so do a few of the heathen; but the greater number stand just within the doors. But few remain the whole time of service. As long as their interest keeps up, or they think they have time to spare, they remain; then leave, and give place to other fugitive hearers.

Style of Preaching.

Of course, a sermon in English style, with its separate portions, the one depending on the other, and requiring the whole to be heard before the force of each can be fully seen, would be lost upon such an audience as this: they require "line upon line;" and such, literally, the preaching of our native brethren is. They generally choose some short, striking passage of Scripture, which they repeat a great number of times during their address, giving the most simple illustrations of it, and applying it most directly to the circumstances and conduct of those about them.

Illustration from Sujatali's Sermon.

For instance, I just recollect one of Sujatali's illustrations:—"You go to Ram, and Kristnu, and Kuli, to obtain holiness, and you know they were themselves great sinners; how can you obtain sanctity from them? Here is an empty cistern: a man goes day by day to draw water there; is he the better? Is it wise in him to do so?" And such an illustration would not be given so briefly as I have given it, but with a most minute detail of the going, and drawing, and disappointment, and soliloquy, accompanied with most graphic action; and this is the style of reasoning the people can see and feel. But I have seen people here stand, in fixed attention, the whole time of service, and they will acknowledge the truth and importance of what they hear; but, alas! they are not the only people in the world whose practice is directly at variance with their confessions.

Yesterday Mr. Leslie gave them a very solemn address, respecting the barren fig-tree; and there was a marked spirit of attention visible. Oh, that all that have "power with God" would plead for the outpouring of the Spirit upon us! for nothing but Divine power can remove the obstacles to a heathen's conversion.

Native Agency.

Naynsook, the native preacher here, is a very worthy old man. He took the jungle fever at the same time Mr. Leslie did, and has been suffering from it till lately. A visit to Patna has been blessed to its removal. It has considerably weakened him, but still he appears strong; and I trust he will continue, for many years, to preach the glorious Gospel to his benighted countrymen; and I hope, ere he be removed to his rest, some others will be raised up to succeed him in his work of love.

Here is a young man, whose name I forget, who, Mr. Leslie thinks, has such abilities for labour as would well repay cultivation; and whom he intends to place, shortly, under a system of instruction and discipline, in preparation for the ministry. May he be "a burning and shining light!"

Yet, so great a necessity is there for native assistance in fertilizing this vast, and vastly populous country, that I long to see here a system of means set on foot, adapted, by the blessing of God, to raise up a body of educated, pious youth, for the service of God's house. I know it is said, "Let them first be pious, and then let us educate them for the ministry." Of course, I would not encourage a glance towards the ministry in one whose piety I doubted; but I know, too, that a minister's habits, as well as his knowledge, have an important bearing on his usefulness; and, while a religious education may be regarded as a means towards conversion, surely, when converted, you can confide much more in one whose youth has been disciplined by Christian habits, than in one whose early days have been spent under the blighting, withering influence of Hinduism.

I long to be surrounded with a few native youth, and to instil into their minds Christian instruction. We are, as fast as we can, taking steps to secure this desirable object. But the smallest of a missionary's trials is not the trial of his patience; so many obstacles rise up that you never dreamt of before you made the experiment. Though it is desirable that a missionary should be able to rise above mere plodding, yet he will be of little use if he cannot plod.

I must now close the pleasurable employ of communing with you, even by means of pen and paper. May every needful blessing be constantly yours, to aid and cheer you!

Yours affectionately,

G. PARSONS.

J A M A I C A.

SPANISH TOWN.

THE following statement of schools under the direction of Mr. Phillippo cannot fail to gratify the friends of the emancipated population. It affords a pleasing picture of the extent to which the youth in that district are receiving, at the hands of our devoted missionary, the boon of a sound scriptural education. It will be seen that pecuniary help is greatly needed; and, we trust, many who read the article will be inclined promptly to render it.

Metropolitan Schools, Spanish Town.

Day	...	...	283
Infant	...	...	69
Adult	...	...	20
Sunday	...	...	595
Total			969

besides 4 young persons in training in the normal department.

These schools were established in the early part of the year 1825, when the greatest hostility was manifested to the instruction of black and coloured children; they have, consequently, attained their present prosperity and distinction in the face of great and numerous difficulties. The boys' day-school is conducted by one male; and the girls', including the teacher of the infant school, by three female teachers. Eight young men give their services gratuitously to the Sabbath-school, and thirty females; all of whom, with but two or three exceptions, derived their qualifications in the same institution. They are mostly natives of colour and blacks. As in former years, several of the children have been dismissed to trades. Others have been withdrawn for attendance at the Wesleyan and National Schools lately established in the town, their parents being connected with the denominations to which these institutions belong. From these causes a considerable decrease as to numbers might have been expected; the scholars have, however, on the contrary, steadily increased. That there has not been a greater accession is owing to the general establishment of schools, under the direction of Mr. Phillippo, throughout the neighbourhood.

These country schools, about eight in number, are under the superintendence of young persons who were trained in the normal department of the Metropolitan Schools, or who were, more or less, connected with these institutions as teachers. Several others are respectably married; and although, from family cares, they are no longer able to fill the situation of permanent teachers, they, nevertheless, continue their sympathy in the object, and occasionally aid it by their exertions.

The progress of the children in learning is thus attested by a disinterested spectator of the examination in November last, at which his Excellency Sir Charles T. Metcalfe, and several other distinguished individuals, were present; and which testimony his Excellency was pleased to confirm:—

"The infant class, as usual, chaunted their lessons remarkably well. Pieces of composition, from some of the best authors, were well recited by some of the girls and boys. Great proficiency appeared to have been made by the children in the important objects of spelling, writing, arithmetic, and grammar, in which they were closely questioned; and we were struck by the readiness and precision with which the pupils answered in explanation of Scripture texts proposed to them."

Nor have the higher objects of these institutions been unanswered. Hundreds of youth, of both sexes, who, but for the moral and religious influence these schools have exerted, would have been, humanly speaking, the subjects of degradation and poverty, have risen to honourable distinction in the middling walks of life, whilst scarcely a year has passed but has witnessed the accession of many of them to the church of God. Last year no less than twenty-three of the teachers and scholars were added to the church under the pastoral care of the Rev. J. M. Phillippo, and some to other churches; whilst the past year has witnessed the addition of nearly as many more. These circumstances cannot fail to be most cheering to every Christian's heart. May they stimulate afresh the energies of those who have hitherto contributed so nobly towards their establishment and support!

Connected with the Metropolitan Day-schools is an annual bazaar, supplied by the liberality of British friends; and as the boys' department is almost entirely dependent on the proceeds of this institution for its support, it is earnestly hoped that its necessities will be continually supplied by the same generous contributions.

The bible classes, mentioned in the last Report as being conducted by the mistresses of the girls' school, Eliza Carr and Mary M'Vicar, in conjunction with an elderly, respectable female

of colour, composed chiefly of the older girls of the school, continues a great blessing to those connected with it. Many, through its instrumentality, have been made wise unto salvation; and many more, it is expected, by the Divine blessing on the same means, will be partakers of the same benefits.

Passage Fort Schools.

Day	...	...	89
Evening	...	...	75
Sunday	...	...	115
			—
Total	...	...	393

Mr. and Mrs. Norman, teachers.

These schools, it will be perceived, have had no considerable addition as to numbers during the past year; but the progress of the scholars, in the common branches of education, has been highly satisfactory.

Mr. Norman has continued to visit the properties in the neighbourhood, for the purpose of instructing the adults; and many pleasing instances of improvement in knowledge, as well as of the advantages of Christian instruction in general, have occurred as the result of his exertions. Mr. N., in addition to his labours in the schools, has endeavoured to make himself servicable both to children and adults, by conducting meetings for prayer and the reading of the holy Scriptures.

The School of Industry under his superintendence is still carried on, and is productive of great benefit to several of the boys. The girls in the school are superintended in needle-work by Mrs. Norman.

Mr. N. was a pupil in the school at East Queen-street, and subsequently a teacher in the Sabbath-school in Spanish Town; and it is to the advantages which he derived from these institutions that he is indebted for his qualifications for his present useful and honourable employment.

Sligoville Schools.

Here, as at Passage Fort, are four distinct educational departments in operation: the Day or Oxford School; the Evening, or Peckham Commemorative Adult; the Sabbath-school; and a School of Industry. The Oxford School contains 85 scholars, the Peckham 29, the Sabbath 163, and the School of Industry 79: total, excluding the 79, which form a part of the previous number, 277. There are three teachers of the day and evening schools, nine of the Sabbath, and two of the School of Industry.

Although this district has presented peculiar impediments to the progress of school instruction, and notwithstanding the revival of a similar institution in the neighbourhood, on the National plan, yet, by the pious and persevering efforts of Mr. and Mrs. Ogborne, the schools under their charge have continued gradually to

increase as to numbers. In point of efficiency and interest they are unrivalled.

This being a new township, the comparative smallness of the adult school is owing to the incessant occupation of the settlers, after the usual labours of the day for hire, in the construction of their houses, and in the cultivation of their grounds. These impediments once overcome, all the schools, it is anticipated, will present a more encouraging aspect than any yet in operation in the whole district. In the meantime, much good has been done by their united influence. Truly may it be said, as especially applicable to this station, "The darkness is past, and the true light now shineth." In all the cottages that are finished, of which many are peculiarly neat, the book of God and religious tracts are found. During the intervals of religious worship on the Sabbath, and during the hours of cessation from labour on week-days, groups both of adults and children are seen and heard reading them aloud. Their possession of the Bible is the result of the operation of the St. Catherine and St. Thomas-in-the-Vale Auxiliary Bible Society. The tracts, principally in broad sheets, are given to each cottager on the completion of his house, of which, in most cases, they ornament the walls.

Of Mr. and Mrs. Ogborne's assistance in promoting the work of God in general at this station, it is impossible to speak too highly.

Sturge Town Schools.

Day	...	...	73
Evening	...	...	24
			—
Total	...	...	97

Margaret Lawrence, teacher; assisted, occasionally, by Mr. Samuel Bernard.

The inconveniences which existed here, as stated in the last Report, for want of a school-room, have been happily overcome, although at no inconsiderable annual expense, a place, formerly a plantation hospital, being rented for the purpose. It is flourishing, both as to the numbers and the progress of the scholars. Parents show that they appreciate the advantages of school instruction to their children by personal kindness to the teacher, and by the pecuniary assistance they render towards the support of the schools. The schools here, also, meet with the countenance of his Honour the Custos of the parish, and his lady, with all the other respectable families in the neighbourhood. The schoolmistress was trained in the Metropolitan Normal School; and, for energy and perseverance in the performance of her arduous duties, has few equals.

Kilsontown Schools.

Day	...	...	28
Evening	...	...	10
Sabbath	...	...	35
			—
Total	...	...	73

This is also a new township, nearly 200 acres of land having been recently purchased for the purpose. It is situated about eight miles west of Spanish Town, in the midst of a dense agricultural population; and will, no doubt, soon become of considerable importance and magnitude. Containing no building capable of affording sufficient accommodation for the number of scholars that may be expected to attend, the inhabitants resolved to give their labour gratuitously in getting all the materials to the spot, on condition that Mr. Phillippo provided the requisite pecuniary means for the erection of the building. So far as these generous people are concerned, these conditions are already fulfilled; and nothing is wanting with respect to the promise of the other party, but the means of performance.

The schools are conducted by Mr. Patrick O'Meally, who was educated and trained in the Metropolitan School, and is a pious and exemplary Christian.

Rock River.

Day ...	6
Evening ...	3
Sabbath ...	12

Total ... 21

Agnes Anderson, teacher.

The neighbourhood, at present, but thinly populated: aspect of the school discouraging.

Dawkin's Caymanas School, formerly Taylor's Caymanas.

Day	93
Evening	34

Total ... 127

Teachers, Gordon Brown and Mrs. Brown.

The school was removed to its present locality because of its being more central. It is now in the midst of several estates and farms, belonging chiefly to Lords Seaford and Carrington. Of

the good to be effected by the operation of the schools in this neighbourhood the most sanguine expectations are entertained. Not only is the population very considerable, and the desire for instruction general, but every facility has been afforded in the establishment of the school by the attorneys and managers around. The Hon. T. J. Bernard, one of the attorneys for the property on which the school is located, has been especially kind, having provided a comfortable residence for the schoolmaster and mistress on the estate, as well as assisted in furnishing materials for the school-room, gratuitously;—an instance of liberality which cannot fail of producing a most salutary effect upon the people; and which has already powerfully excited their prejudices in his favour, as an attorney or chief manager.

Clarkson Town.

Arrangements for schools at this settlement are not yet completed, and therefore it may, at present, be classed with estates which are visited on week-day evenings, and which are as follow: Cumberland Pen, Dawkins Pen, Cottage Pen, Salt Pond Hut, Goshen, Farm, Kraal, Taylor's Caymanas, Ellis's Caymanas, and Twickenham Park.

Instruction in reading is principally communicated to adults, on these properties, by Messrs. O'Meally, Clarke, Stout, Simmons, Saunders, and Beecher; young men who were formerly slaves and apprentices, and who give their services gratuitously, after their own personal labour in the field through the day.

Clarkson Town is the fourth new township in progress of establishment in this district, more or less under the direction of Mr. Phillippo; and, from what has already transpired, the most sanguine hopes are entertained, not only of the influence of such settlements on the agricultural prosperity of the precinct, but also, if in possession of the requisite means, on the social, moral, intellectual, and religious advancement of its inhabitants.

EXTRACT FROM PARLIAMENTARY PAPER ON EMANCIPATION.

THE following sentence, extracted from an official Report, laid before Parliament, in reference to the change wrought in Jamaica by emancipation, will form a suitable postscript to the statement given above.

The abrogation of the apprenticeship has, with astonishing celerity, developed all those elements of prosperity contemplated by statesmen as one of its most important objects, in a degree beyond the most sanguine expectations; as evinced in the large amount of capital since invested in this colony, in the purchase of lands at an amazingly increased value, by resident individuals; in the improvement and increase of buildings for social and mercantile uses; in the

erection and enlargement of temples for religious worship; in the improved cultivation, and greater care and attention paid to the fencing and subdivision of land; and in the division of wealth among the working people, by which their personal appearance, and social habits and morals, have been improved to a most gratifying and, considering the short space of time, surprising extent.—*Papers laid before the House of Commons (West Indies,)* part 1 (5), p. 55.

Home Proceedings.

DEPUTATIONS.

As it is desirable the friends of the Mission should know the general movements of the brethren who visit them as deputations, so that they may have an opportunity of facilitating their arrangements, and of preparing for their visit, we intend to give, as often as necessary, a brief outline of the routes of the brethren in each district, so far as we are able to ascertain them. We trust our brethren throughout the country will aid us, from time to time, in carrying out this scheme.

SCOTLAND.—This year one Deputation will visit the West, and a second the North. By this means it is hoped that some new ground will be occupied, and the whole visit rendered more efficient.

W E S T.		N O R T H.	
Rev. J. SPRIGG, M.A.	Rev. R. PENGILLY.	Rev. J. H. HINTON, M.A.	Rev. J. HOBY, D.D.
Carlisle.	Carlisle. May 7.	Haddington.	Haddington. May 7.
Annan.	Annan. — 9.	Edinburgh.	Edinburgh. } — 10.
Dumfries.	Dumfries. — 24.	Leith, &c.	Leith, &c. } — 10.
Kircudbright.	Gatelouse.	Inverkeithing. }	Kirkcaldy. }
Wigton.	Saughar.	Cupar.	Dunfermline.
Garlieston.	Machine.	St. Andrew's,	Kinross, Lealle,
Newton.	Irvine. }	Austruther,	Keunoway,
Avr.	Stewarton. }	Pittenweh,	Auchtermuchty,
Kilmarnock. }	Kilwinney. }	Elic, Leven,	Newburgh.
Killbride.	Beith.	Dundee.	Perth. — 24.
Fairley.	Johnstone, &c.	Perth.	Perth. — 26.
Largs.	Greenock. }	Forfar.	Auchterarder.
Greenock. }	Port Glasgow. }	Arbroath.	Crief.
Port Glasgow. }	Dumbarton. }	Montrose.	
Stirling.	Paisley.	Aberdeen. }	Aberdeen. — 31.
Falkirk.	&c. &c.	Peterhead. }	
		Fraserburg.	Inverurie.
		Benff.	Kennethmont, &c.
		Huntly.	Huntly.
		Forres. }	Nairn.
		Elgin. }	Inverness. June 7.
		Grantown.	Blair Athol.
		Killin, &c.	Tullimet, &c.
Glasgow.	Glasgow. — 31.		

Our brother Clarke, of Berwick, has engaged to visit Hawick on the 3rd of May, and Coldstream on the 10th; with Selkirk, Galashiels, and Melrose, in the intervening week, and Berwick on the 17th.

Different brethren in Scotland have, also, kindly undertaken to occupy pulpits in the neighbourhood of their respective towns, while the Deputation occupy theirs.

WILTS and EAST SOMERSET.—The Mission-meetings of this District are as follow:—

Devizes, May 10 and 12.	Crockerton, May 17.
Melksham, — 10, 14, and 15.	Laverton and } — 19.
Westbury, — 10 and 21.	Philips Norton, }
Westbury Leigh, — 10 and 13.	Bratton, — 20.
Penknapp, — 10.	Bradford, — 20.
Trowbridge, — 10 and 11.	Corsham, — 21.
Frome, — 17 and 18.	Chippenham, — 22.
Beckinton, — 17 and 19.	Salisbury, — 24 and 25.
Warminster, — 17 and 22.	

The BRISTOL and BATH Meetings begin on the 5th; Deputation, brethren Dyer Cox, and Aldis.

NORTHAMPTONSHIRE.—Brethren Carey and Thomas, the Deputation. The Meetings of this District are as follow:—Northampton, Clipston, Moulton, and Weedon, on the 10th; Olney, Kettering, Thrapston, Aldwinkle, and Woodford, on the 17th; Guilsborough, Long Buckley, Ravenshorpe, and West Haddon, on the 27th; and Towcester on the 31st.

WEST and EAST KENT.—Chatham, the 24th; Ramsgate, the 26th and 27th; and Eythorne, the 31st. Deputation, Rev. Eustace Carey.

Of other Meetings to be held this month we are unable to give any definite particulars.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from March 15th, to April 15th, 1840.

*** In consequence of the press of matter this month, and the great number of Auxiliary accounts that have been received, we are unable to do more than acknowledge the amount of Contributions from each place. The particulars will be given in the forth-coming Report.

LONDON AND ITS VICINITY.		£ s. d.	£ s. d.
<i>Subscriptions.</i>			
Dyer, Rev. J.	3 3 0	Prescot-street Auxiliary, by G. Morris, Esq.	40 0 0
Hume, Mrs., by Mr. Tosswill	1 0 0	Eagle-street Auxiliary, by Mr. Neale.....	23 0 0
Maliphant, Mr. G.	1 1 0	Hammersmith Auxiliary, by Mr. Page	62 0 4
Nelham, Mrs.	0 10 6	Brompton, Alfred-place Auxiliary, by Mr. H. Christopherson.....	30 0 0
Ramsden, Robert, Esq.	1 1 0	Hackney Auxiliary	77 7 0
Roe, Mr. Freeman	2 0 0	Ditto Juvenile Society, for the education of a native teacher, to be named Frederick Cox	10 0 0
	8 15 6		87 7 0
<i>Donations.</i>		Tottenham Auxiliary, by Joseph Fletcher, Esq.	42 5 7
R. W. S. Willsonne, Esq.	100 0 0	Shacklewell Auxiliary, by Rev. John Cox	37 8 6
Rev. S. Green & friends, for the debt	30 0 0	Bow Auxiliary, by Rev. W. Norton	25 0 9
Profits of the Youth's Magazine, by W. B. Gurney, Esq.	25 0 0	Shakspeare's Walk Auxiliary, by Rev. T. Moore.....	10 0 0
J. A., part of a thank-offering for the recovery of an only son ...	25 0 0		
X. Y., by Mr. Nisbet ...	20 0 0	<i>Bedfordshire.</i>	
A. G. Z., by ditto.....	20 0 0	Biggleswade, &c., by Rev. E. Carey	63 1 1
Collected by the Misses Rawlings, for the education of three children at Monghyr	15 0 0	Luton:— Union Chapel, by Rev. J. S. Bright, moiety	36 10 0
Geo. Kitson, Esq., for school at Kitsontown, Jamaica	10 0 0	Maulden and Ampthill, by Mr. Claridge	10 0 0
Collected by Miss Beeby, for Entally.....	10 0 0		
X. Y.	5 0 0	<i>Berkshire.</i>	
Young Gentlemen at Denmark Hill School, by Mr. S. Nicholson, jun.	2 10 0	Reading, by Rev. J. Statham. On account	71 0 0
Josiah Forster, Esq., for Jamaica schools	1 0 0		
Missionary-box, by Mr. Beeby's children	0 16 3	<i>Buckinghamshire.</i>	
Ditto at Fen-court	0 8 3	Haddenham:— Mr. W. Cox	1 1 0
I. D. J.	0 10 0		
	265 4 6	<i>Derbyshire.</i>	
<i>Auxiliaries.</i>		Loscoe:— By Rev. T. Pottinger	1 1 0
South London Auxiliary, by Geo. Kitson, Esq., Treasurer.....	153 18 8		
		<i>Devonshire.</i>	
New Park-street Auxiliary, by Rev. J. Angus, M.A.	49 2 4	Plymouth:—* By Rev. S. Nicholson	27 17 4
Ditto, by Mrs. Arnold, F. E.	5 7 0		
	54 9 4	* The sum of £2.4.1, acknowledged in the last HERALD, as from "Morice-square, Devonport," should have been from "Saltash."	
Clapham Auxiliary, by Mr. T. Phillips.....	25 0 0	Tiverton:— By Rev. J. Singleton	11 11 4
		<i>Dorsetshire.</i>	
		Dorchester:— By Rev. C. Evans	10 14 7
		Poole:— By Rev. S. Bulgin ...	1 11 0
		<i>Essex.</i>	
		Colchester:— By W. W. Francis, Esq.....	31 6 0
		Ilford:— Coll. by Miss Rose ...	12 0 0
		Potter-street:— By Mrs. Gipps	2 0 0
		Rayleigh:— By Rev. J. Pilkington	10 0 0
		Romford:— By Mr. Ward.....	1 3 6
		<i>Hampshire.</i>	
		Beaulieu:— By Rev. J. B. Burt ...	3 0 0
		Newport:— By Rev. F. Trestrail ..	6 13 7
		Romsey:— By J. George, Esq. ...	18 9 1
		<i>Hertfordshire.</i>	
		Boxmoor:— By Rev. F. W. Gotch ..	7 16 4
		Hatfield:— Friends, by B. Young, Esq.....	1 14 10
		Hitchin:— By Rev. T. Griffin ...	25 19 0
		Royston:— By Mr. Pendered.....	10 7 6
		Tring:— By Mr. Grover.....	4 3 0
		<i>Huntingdonshire.</i>	
		Huntingdonshire Auxiliary, by T. D. Paul, Esq.	87 8 2
		Rev. T. Bliss, B.A.	1 1 0
			88 9 2

<i>Kent.</i>		<i>Northamptonshire.</i>		<i>Scalborough:—</i>	
£	s. d.	£	s. d.	£	s. d.
Ashford and Brabourne:—		Kettering:—		Balance	38 10 8
By Rev. E. Carey.....	26 8 6	By Mr. J. D. Gotch... 16 6 8		Sheffield:—	
Canterbury Auxiliary,		<i>Shropshire.</i>		By Mr. Atkinson.....	64 14 5
by Rev. W. Davies 109 15 10		Oswestry :			
Diitto	8 10 17 8	Balance	7 9 6	<i>WALES.</i>	
	120 13 6	<i>Somersetshire.</i>		South Wales:—	
Dover:—		Bath Auxiliary, on ac-		Balance	6 7 2
Peatside Chapel	16 0 0	count	30 0 0	Llangollen:—	
Maidstone:—		Bristol Auxiliary, by		By Rev. J. Prichard... 3 0 0	
By Miss Prance	17 19 9	R. Leonard, Esq.....	237 8 0	<i>SCOTLAND.</i>	
Margate:—		<i>Suffolk.</i>		Anstruther and Kilrenny	
By Messrs. Flint	17 16 6	Suffolk:—		Bible and Missionary	
Ramsgate:—		By Rev. J. Sprigg,		Society, by H. D.	
By Rev. J. M. Daniell,		M.A.	20 7 8	Dickie, Esq.....	4 0 0
balance	52 8 2	<i>Sussex.</i>		Dunfermline:—	
Woolwich:—		Brighton:—		Mr. D. Dewar	3 0 0
By Rev. J. Cox.....	47 12 11	By Rev. W. Savory ... 4 10 10		Edinburgh:—	
<i>Leicestershire.</i>		<i>Warwickshire.</i>		By Rev. C. Anderson 49 8 6	
Sway, &c.:—		Berkwell:—		Perth Ladies' Society, for	
By Rev. J. P. Mursell 7 0 0		Mr. Floyd, by Rev.		female education	5 0 0
		J. Hooper	2 0 0	<i>IRELAND.</i>	
<i>Middlesex.</i>		<i>Worcestershire.</i>		Dublin:—	
Kensington:—		Bewdley:—		By Mr. Parkes	12 6 2
By Rev. J. Broad... 2 1 0		By Rev. G. Brookes . 3 0 0		Waterford:—	
Jacob Dudden, Esq... 10 0 0		<i>Yorkshire.</i>		By Rev. C. Hardcastle 4 1 6	
	12 1 0	Guisborough:—		<i>LEGACY.</i>	
<i>Norfolk.</i>		By Rev. W. Leng..... 1 5 0		S. B., per executors.....	50 0 0
Framlingham:—		Hull:—			
H. Thompson, Esq... 5 0 0		Balance, by J. Thorn-			
		ton, Esq.....	3 4 0		

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

£ s. d.		£ s. d.	
Beaulieu, by Rev. J. B. Burt.....	2 2 0	Canterbury, by Rev. W. Davies	6 1 0
Suffolk, by Rev. J. Sprigg, M.A.	1 5 6	Miss Childs, Brighton.....	2 12 6
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