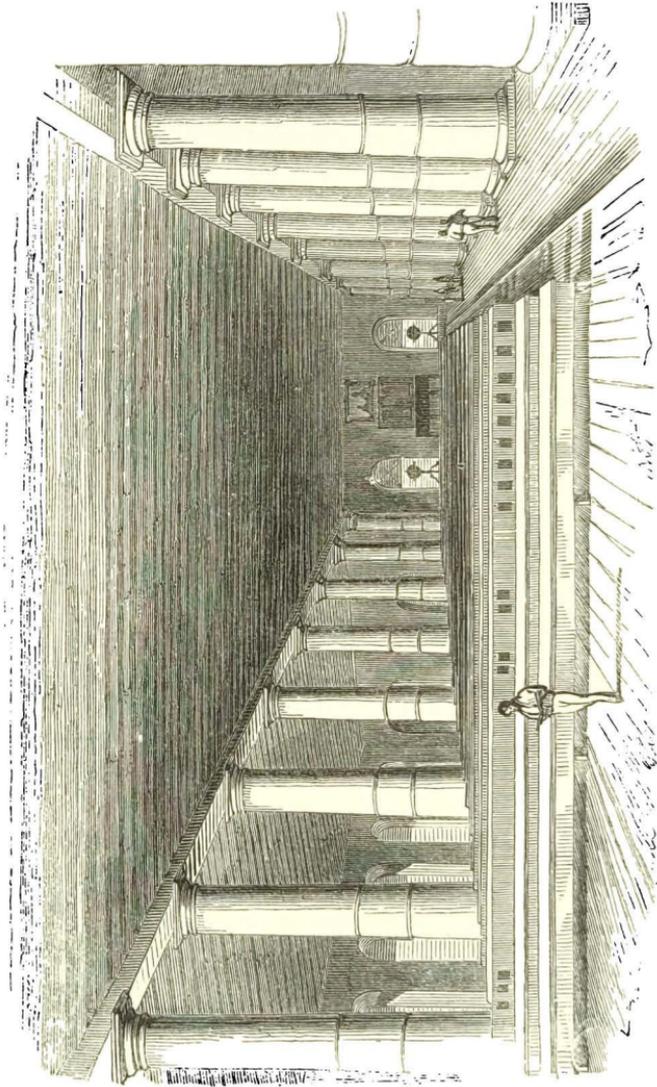


THE  
MISSIONARY HERALD.



INTERIOR OF THE BENEVOLENT INSTITUTION, CALCUTTA.

## EAST INDIES.

## CALCUTTA.

## THE BENEVOLENT INSTITUTION.

The name of the Benevolent Institution has been familiar to the readers of our publications from the time of its establishment, in the year 1809. It originated with our missionaries, who perceived that there were multitudes of children in the city growing up in ignorance and vice, belonging to a population nominally Christian, but miserably poor and degraded. With a view to their interests, principally, a school was established on general principles, in which the scriptures were to be read, but no catechism taught or denominational distinction recognized. An appeal was made to the Calcutta public on its behalf, which was promptly met; and from the first its support has been furnished by the friends of education generally, though the labour of superintending it has devolved in a great degree upon the agents of our Society. For more than twenty years it was under the care of Mr. Penney, whose exertions on its behalf were unremitting and successful. There are now three masters besides assistants in the boys' department, and two mistresses and assistants in the girls' department; our friend Mr. Evans being the secretary and superintendent of the boys' school, and Mrs. Evans superintendent of the girls' school. In the engraving on the previous page, the boys' school-room, which can accommodate about 300 pupils, is exhibited to view; the desks being in the centre, with a space for the classes on each side, as in the schools on the British system in this country, while at the end are seen a pair of globes, which were presented to the Institution by W. B. Gurney Esq., and a framed portrait of the deceased superintendent, Mr. Penney, instructing an East Indian youth, his finger pointing to an open bible.

The following extracts from the twenty-third report, just published, give an encouraging view of the the present state of this Institution:—

It is truly gratifying to reflect that the Institution, which continues to be conducted on the admirable principles of its original founders, is still the instrument, under the divine blessing, of extensive usefulness. Both departments of the Institution are in a healthy condition. There are at the present time two hundred and sixty-five boys, and one hundred and twenty-three girls, of almost every denomination, under instruction; whose conduct and proficiency have afforded general satisfaction during the past year.

On Wednesday, the 15th December, both schools were publicly examined. The Rev. Dr. Duff, of the General Assembly's Mission; the Rev. J. Mack, of Serampore; the Rev. Thomas Boaz, of the London Mission; and the Revs. J. Thomas, G. Pearce, J. Wenger, G. Small, T. Morgan, and W. W. Evans, of the Baptist Mission, with numerous other friends, were present; and kindly rendered their assistance on the occasion. The Rev. Dr. Yates was prevented from attending by

indisposition. The pupils were examined generally in the various branches of instruction pursued during the year, and acquitted themselves, on the whole, in a satisfactory manner.

Education, based on scriptural truth, and imparted on enlightened principles, is in the judgment of the Trustees the greatest benefit which can be conferred on the offspring of professing Christian parentage, as well as upon others; and this is the main object of the Benevolent Institution. And here they would respectfully solicit a favour of all who feel an interest in its welfare. If subscribers and friends would consent, in the course of the year, now and then to visit the schools, not only in order to witness the mode of instruction adopted in them, but also to examine the pupils in the different classes, the children would thereby be stimulated to renewed exertion, and the teachers encouraged in the prosecution of their labours. Such visitors would not expect, in an institution designed



There are six paid teachers—and more would be desirable—besides a few necessary servants, and yet the whole expenditure monthly is under Rs. 110. May the Lord incline the hearts of his people to give more liberally to this cause.

An examination of the school took place on Monday, Dec. 27th, before a select number of friends, when Messrs. Pearce, Wenger, and Gibson gave their assistance, and expressed themselves highly satisfied with the result. The editor of the Calcutta Missionary Herald inserted the following notice of the examination in that periodical:—

The Rev. G. Small, in a few introductory remarks, expressed his regret at the circumstance that the pupils belonging to the 1st class, who had made the greatest progress in the various branches of study, had shortly before left the Institution, being influenced by a heathen master whose services were no longer required. Notwithstanding this drawback, the examination was satisfactory in a high degree. The boys belonging to the 2nd class evinced a considerable acquaintance with sacred history, large portions of the word of God, and other branches of religious knowledge. They also answered with great readiness the questions that were put to them on those parts of ancient history, geometry, &c., which they had studied during the year. The progress made by them proved that a great amount of diligent labour had been bestowed upon their instruction, and that they had appreciated the benefit conferred upon them!

#### NATIVE CHRISTIAN INSTITUTION.

This school, which is also carried on at Intally, differs essentially from the former, being a boarding-school for the children of native Christians, and conducted expressly with a view to their spiritual advantage. Mr. Pearce, who again superintends it, writes thus:—

The Native Christian Institution and a small native church were confided to my care in October last. The Institution then contained forty-two boys, being eight less, I understand, than there were at the close of the preceding year. Most of these left the Institution in consequence of their parents or friends having joined the congregations of the Propagation Society in the south, and thus furnished another proof of the injury done to our operations by the indiscriminate reception of our people by the missionaries of that society. At the close of the year one of the scholars, having completed the time of his studies, left this and obtained employment in the Native Institution under the care of Mr. Small. He was a member of the church here. There are at present two others in the Institution who are also members. Of the state of mind of the other lads I have nothing particularly encouraging to report. We need greatly the refreshing influences of God's Holy Spirit, and are daily reminded that without them all human effort for the conversion of souls is vain.

Since I took charge, the boys have been home for the vacation, hence I have as yet bestowed but little effort on their instruction. Most of them have now returned, and the remainder will shortly be back. We have already forty-one on the premises, and when all have returned, the number will be from forty-five to fifty. The increase on the close of the year is chiefly owing to the admission

of new boys. With the exception of a Pandit, who teaches Sanskrit and Bengálí, the masters are all Christians and persons of excellent characters, who are, I believe, really concerned for the welfare of the young people of their charge.

Of the progress of the boys generally I can say but little, for the reason before mentioned. The first class having been nearly destroyed by the desertions which took place in the early part of the year, the aspect of the school is defective and somewhat discouraging; but I trust that the knowledge which the boys who have left have carried away with them will not be entirely lost, and that the year opens upon us with brighter prospects than appeared some months since.

The present studies of the boys embrace the Bengálí and English languages pretty equally divided, with the preponderancy in favour of the English in the two upper classes. It is intended to ground them all well in their vernacular language as the medium of communication with their countrymen hereafter; while it is proposed that they shall draw plentifully from those ample stores of knowledge which the English language opens to them. May the great exertions of my predecessors in this department be amply rewarded in the abundant fructification of that seed which they were honoured to sow, and may the blessing of God yet accompany the efforts which are still being made for the eternal welfare of the dear youth, who enjoy

the advantages which the Institution affords them.

The *students of theology* at present under my care are *five* in number, *one* having left about a year ago to fill a sphere of usefulness at Dacca, and another having been excluded from the church and the seminary on account of immorality. They have all enjoyed three years' instruction in this department under the care of Mr. Ellis, and for some months after his departure for Europe under Mr.

Small. Their progress in the various branches of knowledge to which their attention has been directed is very encouraging, and bears ample proof of the labour which has been bestowed on them by the above-mentioned brethren. They are also much indebted to the kind attention of Dr. Yates and Mr. Wenger. Their conduct gives much satisfaction, and leads us to hope well of their future usefulness.

Our brethren add :—

The Institution continues to be supported by the contributions of friends both in England and in this country, to whose liberality our warmest thanks are due. We have to state, however, with deep regret, that the funds are at present so low, that a very considerable debt has been incurred. Will the

friends of native Christians allow it that the education of their offspring should be neglected? We trust not; and in the hope of further support, we will proceed in the promotion of this work, looking for assistance to Him whose name it is intended to glorify.

#### FEMALE DEPARTMENT.

This department is carried on at Kalinga, under the superintendence of Mrs. Wenger. Our brethren write respecting it as follows :—

This Institution was, during the whole of the last year, superintended by Mrs. Penney, who amidst many and great discouragements persevered in watching and guiding the education of her interesting charge, until towards the close of the year circumstances led her to leave Calcutta. The number of pupils had, for some months past, been on the decrease, and when she left, just before the vacation, it only amounted to eleven. The school was again opened in January, with *nine* pupils, to whom it is hoped that several additions will be made in the course of the year.

Six of these girls read with the greatest ease, and are tolerably well acquainted with the contents of the sacred volume. Another one is not so far advanced, but bids fair to equal them in a few months. The two youngest are occupied in acquiring the compound characters and reading easy words.

Early in the morning all assemble for worship, which is conducted by Mr. Wenger. At half-past nine, after their morning meal, they begin their lessons with reading a chapter in the New Testament, which is followed by

a lesson in history, geography, &c. This occupies them till noon. At one they go to Mrs. W., and spend an hour and a half with her in practising plain needlework. The time from half past-two to four is devoted to writing and ciphering. In the evening they prepare for the lessons of next day, and are again called together for evening worship, which is conducted by their native teacher.

The lessons of the week are summarily repeated to Mr. Wenger on Saturday morning : and on Sunday afternoon they are instructed by him in the history of the bible. In order to prepare them for the practical duties of life, the elder girls in turn attend to the domestic concerns of the Institution.

The effects of the labour bestowed upon them, before they were placed under the present superintendence, are easily discernible,—and there is reason to believe that it has not been unaccompanied with the silent influences of the Holy Spirit. May the prayers of the people of God be engaged in supplicating a blessing upon this Institution !

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In a letter dated Calcutta, May 13th, Mr. Thomas says, "I am happy to state that through mercy we are all in usual health, enabled to prosecute our accustomed labours with some degree of pleasure, and I hope success. Last sabbath day one person was baptized in Circular Road Chapel. May this be followed by many more additions!"

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## PATNA.

A graphic description of one of the stations which the Society has long occupied on the continent of India, with which we have been favoured by a friend who writes from personal observation, will not only give our readers a more accurate idea than they have previously had the opportunity to acquire of one sphere of action, but will also, we trust, deepen their interest in missionary operations in India generally. It will occupy some pages, but none who peruse it will wish that it had been abridged.

Having visited Patna a few months previously to my embarking for England, I was requested by Mr. Thomas to draw up whilst on the voyage, for the perusal of friends at home, an account of things relative to our mission there—my impressions of Patna—its population—and the efforts made by Mr. Beddy. In compliance with Mr. T.'s request, I have endeavoured to do this, though briefly, and if the end be attained of affording information on any topic, I shall feel happy in having made the attempt, although the statement be less comprehensive than might have been desired. You are of course aware that Patna is a city of immense extent, situated on the banks of the Ganges, about 400 miles north of Calcutta, or, according to the usual oriental method of computing distances, by time, five weeks' journey on the river by boat, from the metropolis of British India. The distance is sometimes accomplished in a fortnight by the steamer, but as this is rather an expensive mode of travelling, the more humble conveyance is always chosen by our missionaries, especially as it affords opportunity of visiting, *en route*, the stations of Serampore, Cutwa, and Monghyr, belonging to our Society, and those of Chinsurah and Berhampore, in connexion with the London Missionary Society; these places being the only points from whence the word of salvation emanates in the wide tract of country from Calcutta to Patna, whilst large districts lying between these stations remain wholly unvisited, excepting now and then by the passing traveller; and the people are as ignorant of the gospel as the untutored mountaineer on the highest range of the Himalayas.

The city of Patna extends about seven miles along the south bank of the river. Its population is computed at 600,000, of whom about 400,000 are Hindoos, and more than 199,000 Muhammadans. In the midst of this vast multitude of heathen, the only settled missionary is Mr. Beddy, who has now spent more than thirty years of his life in India, eleven of which he has been a devoted and faithful minister of Jesus Christ. His robust frame and cheerful animated countenance would lead you to infer that he had suffered little from the baneful effects of the climate; and this impression is strengthened by observing his unwearied activity of mind

and body; but there are times when he suffers severely from languor and depression, the lot, more or less, of all who take up their abode in India; and once or twice lately disease has assumed a threatening character, but his valuable life has been spared in answer to prayer, and his work again resumed with all the devotedness and energy of earlier years. His wife is a truly excellent woman; and their well-ordered and well-educated family of ten children is a pleasing proof of her judicious maternal management. They have all been brought up in their own home; and for some years Mrs. B. has instructed eight or ten pupils with her own children, the remuneration received from the parents being of great assistance with such a family. Their eldest daughter having given gratifying evidence of a change of heart, was in November last baptized, and received into the church. The eldest son, a talented young man, is preparing for a government situation. The second son, a youth of much promise, if favoured with the advantages of an English college education, might hereafter become a powerful preacher of the gospel. One thing especially to be commended in the education of these children is, they are at a suitable age taught to read the scriptures in the native language, in every variety of character; also to write it, and to express themselves freely and grammatically. This talent is already rendering them useful in the translation of books for the native children. Mr. Beddy's house is about a mile from the river side, and is favourably situated. It stands in the midst of a large compound or field, which contains also a garden yielding a bountiful supply of fruits and vegetables; and its culture every morning for an hour before sunrise affords a means of healthful recreation. A path through the garden conducts to the chapel, which occupies a well-chosen spot, where three roads meet, and is on the high road to Gyah, a noted place of pilgrimage. Travellers must pass it on their way thither, and its spacious verandah is often sought by them as a place of rest. They are perhaps not unfrequently attracted by the printed characters on its pillars; for anxious that no means of arresting attention should be left untried, our good missionary, in compliance with the command delivered to Israel of old,

"Thou shalt write them on the posts of thy doors," has had inscribed in large and legible characters, portions of the word of God in Persian and Hindec, on the whitened pillars of the verandah, that "he who runs may read." Every morning at sunrise, the native Christians, and those persons piously disposed who reside in the neighbourhood, together with Mr. B.'s family, assemble in the chapel for worship, which is conducted in the Hindostance tongue. The passers-by at such seasons congregate without, and often have I observed before the conclusion of the service a large company of the heathen collected together. Some expression awakens attention, excites inquiry, and they wait to converse on this new subject. Almost every day one, two, or three linger. They will sometimes remain for many days, and declare it their intention to renounce caste and become Christians, vainly imagining that temporal advantage, or rather emolument, will be the result of their profession; but finding this not the case, they turn away, and thus discover the mercenary nature of their views. This state of things to the laborious missionary is discouraging; finding his hopes continually raised only to suffer disappointment; but his trust is in the faithful promise of God. He knows that no effort made for His glory shall be eventually lost, and amidst darkness and discouragement patiently "sows beside all waters."

Mr. Beddy spends the greater part of his time in the little chapel, with the native preacher Kasee, conversing with these people, and instructing them in the way of salvation. Not unfrequently Hindoos of wealth and rank stop their carriages, and mingling in the circle, become interested in the conversation. I have known natives of this class accompany Mr. B. to the house. They have observed with pleasure the arrangements of an English Christian's home; particularly have they been gratified with the happy, industrious group in the school-room, engaged with their work and books, and have contrasted the condition of these children with that of their own wives and daughters, and even wished that the blessings of education were possessed by them. Although at present the chain of custom remains unbroken, we may indulge the hope that repeated observation of the superior enjoyments of cultivated minds will lead to and cherish reflection, and that ere long a way will present itself through which knowledge may be conveyed to the ignorant and immured females of Hindostan, which, sanctified by the Spirit of God, shall raise them to their proper station, and enable them to exert in their own homes the same happy influence which is the privilege of their more favoured British sisters. On Monday and Wednesday evenings there are public services in the chapel, and on the Sabbath evening a service in English, that in the morning of the day being in

the native language. The congregation on the Sabbath averages about sixty, the number of persons in church membership about twenty-five. Of these none resident on the spot are English, being besides the natives chiefly from the half-caste population, a race far less accessible than the natives, being reserved in conversation, and generally ignorant and self-opiniated, so that little communion of thought or feeling can be enjoyed with them. To a solitary missionary in a large and important station this is a trial. He has no one with whom he can consult, or on whose opinion he can depend; and in the care of his church, he must trust entirely to his own observation, and be guided by his own judgment. This obliges him to act with caution, and too often in the discipline of his church exposes him to the charge of undue severity. Mr. Beddy greatly feels the want of some devoted, single-minded, humble coadjutor, who, without arrogating superior talent or wisdom, would enter into his plans, and cheer and assist him in his labours.

In the absence of the blessings of social intercourse and sympathy beyond that which his own family affords, the missionary thus situated derives much spiritual assistance and encouragement from the correspondence of friends in the parent country. I have often thought our dear Christian friends in England do not aid to the utmost of their ability in this respect. They contribute their money liberally, and they meet together at stated seasons to pray for the prosperity and success of the mission, but they might do yet more. Were they to maintain free, friendly, and frequent correspondence with their missionaries, expressing sympathy and interest in their trials and successes, and communicating to them accounts of the state of religion in the spheres in which they dwell, the cause of God in heathen lands would be promoted to an extent beyond any thing they are aware. As "iron sharpeneth iron," so a mutual blessing would be obtained through these simple, unostentatious means. Much might be elicited from the missionary by the pen of friendship which would not be deemed worthy of a place in an official communication, and his spirit would glow with renewed zeal and devotedness from the perusal of minute accounts of the progress of the Lord's work in his own land warm from the heart of a Christian brother. A more confidential bond of union ought to be maintained between those who have the control of the Society and their agents in India, than is the case at present, and this might be greatly promoted by friendly and individual correspondence. It cannot be expected that the secretary can write to all; but if each member of the committee were to select one missionary as his correspondent, it would lead to a more intimate acquaintance with his particular locality, enlarged informa-

tion might be obtained, and a larger amount of usefulness would be the result.

I have alluded to Mrs. Beddy's activity in her family. I must also mention her efforts amongst the native females. On the Sabbath afternoon she assembles all who have made a profession of religion, to talk with them on the beauty and necessity of personal piety, and their responsibility as the servants of Christ; endeavours to ascertain how much they remember of the morning's discourse and its effect on their minds; and two or three of them alternately engage in prayer. On Friday evening she meets them in one of their houses for a religious service, when they endeavour to induce the poor heathen women from the bazaar to join them, sometimes to the number of thirty or forty. A portion of scripture is read and explained, to which these ignorant, degraded beings listen with attention and interest, and come again and again to the meetings; but no conversions have yet taken place amongst them. Mrs. B. has for the last eight years been aided in her arduous yet interesting work by a faithfully attached sister.

Towards the close of last year it was deemed advisable to commence a female orphan school at Patna, on a similar plan to that formed at Monghyr for orphan boys. Seven little girls were soon found, who in all probability would have become slaves in the families of the heathen—the usual lot of such unfortunate beings. The magistrates of the district have promised their assistance, and it is hoped that many will thus be preserved from a miserable state of bondage. This school is the especial charge of Miss Beddy, who is assisted in training and teaching the children by a native Christian female. The want of a suitable teacher, and also of funds, prevented its commencement at an earlier period in the history of our Indian mission. The former has been found, and the well-known liberality of friends in England forbids the fear that means will not soon be raised to erect a house for the accommodation of the children, and provide for their future support. The orphan schools of Monghyr and Patna present as fair a prospect of an educated rising generation for Bahar as the more advanced schools of Calcutta for Bengal.

In naming Mr. Beddy as the only settled missionary in Patna, I do not wish to convey the impression that he is, or has been, the only one engaged in disseminating truth amongst the heathen there. Within the last ten years a number of pious German mechanics have at times been located at Patna by a worthy and devoted Christian, who entertained the idea that they might, whilst supporting themselves by their trades, be employed in missionary work, and dwelling amongst the natives, stimulate them to habits of industry, and be to them examples of the religion they profess.

This plan in such a place as New Zealand, or in the islands of the South Seas, where the inhabitants are just emerging from barbarism, and are anxious to acquire a knowledge of European arts and manufactures, might succeed, but not in a country already civilized. On the plains of Hindostan the natives have acquired almost every European trade. You find amongst them goldsmiths, blacksmiths, shoemakers, tailors, masons, carpenters, silk and cotton weavers, &c., &c., and they will execute your orders at a much cheaper rate than the artificer from Europe possibly can do; so that to compete with them in a mofassil (country) station, where the European population is exceedingly scanty, is quite out of the question. Besides, a European pursuing either of these trades is eyed with jealousy by the natives, and considered an interloper; and every possible means is used to irritate and annoy him. In his dealings with them he is exposed to their frauds and deceptions, and if obliged to seek their aid he suffers from their indolence and carelessness. To gain a livelihood he must devote the greater part of his time to his work, and is thus almost debarred from missionary engagements; for when a leisure hour is found at sunset, his exhausted frame and perplexed mind require rest, his occupation during the day having unfitted him for entering at once into spiritual engagements. He perhaps goes to the bazaar to distribute tracts and talk with the people, but he painfully feels that his is a bodily service only; the life and soul are wanting in his ministrations.

It is very important that one who leaves his own land with the desire and intention of promoting the cause of God in India, should be entirely released from secular occupation. There is enough in its very atmosphere to paralyze and render torpid the energies of body and soul, and the mass of apathy, ingratitude, and selfishness by which the missionary is surrounded is sufficient to steel the heart to every feeling of benevolence. He is in danger from this moral contagion, without the additional weight of worldly care. He needs to live very near to God; and fully to honour him he must cease to "serve tables," and "give himself continually to prayer and the ministry of the word." The efforts of these good German brethren have almost ceased in Patna, nearly all of them having been removed to a more favourable location, namely Darjeeling, a small European station in the hills of Nepal, to the north of the Ganges, about 8000 feet above the level of the plains, and nearly 200 miles from Patna. The native tribes inhabiting these hills resemble the Tartars; they are without the distinctions of caste, and in their language and modes of life differ entirely from the people of the plains.

Amidst a population of 600,000 souls, the only individual whose whole time is devoted

to their instruction and salvation is Mr. Beddy. There is not an agent from the London Missionary Society, nor from the Church Missionary Society. The Church of England service is conducted in the town-hall on the Sabbath, by a Puseyite chaplain, Mr. Beddy's chapel being the only place of worship.

How would our compassion be awakened were we told that in the town of Liverpool there were only two ministers of the gospel! Yet the city of Patna, which is more than three times its size, contains only one; the principal city in the beautiful, highly-cultivated, and comparatively salubrious province of Bahar. If its chief city be so destitute of spiritual teachers, in what condition may we expect to find the entire province? a district almost as large as England, with a population of 5,800,000! For this vast multitude there are only three missionaries; one stationed at Patna, the other two at Monghyr. The large cities of Gyah, Bahar, Buxar, with others, and innumerable towns and villages scattered throughout its length and breadth, are without Christian teachers.

Success has followed wherever adequate means have been used. The interesting station of Monghyr, with its large native church, is a living and growing proof of this; but when the means are not employed, or are used sparingly and inefficiently, can we expect the heathen to receive the gospel? "How shall they hear without a preacher, and how can they preach except they be sent?" As a central station for that part of India, Patna possesses many advantages. At a period when the baneful influence of party feeling is hindering the work of God in a heathen land, its being unoccupied by agents from other societies is a circumstance not to be overlooked. The means it affords for speedy communication with the society in London; the overland mail from Europe reaches Patna as soon as Calcutta, whereas

in sending through Calcutta, letters from the former place have to be posted five days earlier, and they are received five days later, making a difference of ten days. The ready access which it presents to the towns and villages in the districts of Purneah and Tirhoot on the opposite side of the river, parts equally destitute of religious instructors.

It is also desirable from its proximity to Monghyr, being only a hundred miles from that place, and on the same side of the river. The missionaries in these stations might meet for consultation on subjects which required united opinion, without reference to Calcutta. The brethren there find it as difficult to form a correct judgment on the state of things in the upper provinces as a resident in Britain, from their slight knowledge of that part of the country, and a visit to the north to any purpose would take up the whole of the cold season, a period in which both mind and body are best qualified for work; so that the friends in Calcutta rarely think of undertaking so distant a journey.

This part of India presents a wide and interesting field for increased exertion; but the labourers, where are they? Many, many have passed from hence to their homes in heaven! For the last thirty years have Patna and Monghyr been hallowed by the prayers, the efforts, and at length by the dust of the missionaries of the Baptist Society. The entire province of Bahar now rests with that Society, claims its especial care, and by its very destitution demands its vigorous effort. May it appear that the Society is prepared to respond to the appeal now, in the Jubilee year of the mission; that her motto continues to be "Attempt great things, expect great things;" and going forth in the strength of Jehovah against the mighty, great and abundant success will be the result; "for He shall reign from sea to sea, and from the river unto the ends of the earth!"

## WEST INDIES.

### JAMAICA.

#### BETHSALEM.

Mr. May writes thus from Bethsalem, May 23rd:—

After a silence of about two months I again resume my pen to inform you, that amid oppositions and discouragements, the good work is evidently making advances in this part of the island, as well as in other more favoured portions of it; scarcely a sabbath

passes but several come to me under serious impressions, and whilst my mountain stations are by no means devoid of causes to awaken gratitude to God, and pleasing hope, it is in the lowlands especially that I find abundant reason to thank God and take courage.

A short time since I had the happiness to baptize seventy persons, and many are now waiting to follow Christ in that ordinance. I have recently commenced preaching at Black River Bay, though at considerable risk of health, yet with pleasing prospects of success; whilst again and again am I entreated to visit an extensive and destitute district to the windward; a house and land have been kindly offered for the purpose, but as yet I have found it utterly impossible to visit that thirsty, interesting place. Calls come also from other parts of the parish of a pressing nature, but I am painfully compelled to turn a deaf ear to them. This is exceedingly trying, but what can one person do among so many! Here I toil far from my brethren, without assistance and alone, but cannot complain, being happy in my work, with plenty to do; and sure I am if each arm and leg, and other members of my body, were instinct with independent life, so as to live, and think, and act apart, they should all be sent in different directions at the same time, and they would be sure to secure a good congregation in ten or a dozen places.

At Middle Quarters the congregation is rapidly increasing; our shed, though it has been enlarged once or twice, is getting very strait again. Alas! we have neither house nor land in that important place we can call our own! For nearly a twelvemonth I was under the necessity of taking up my residence, during my stay in that place, in a house little better than a negro hut, which threatened serious inroads upon my constitution, whilst my horses were pastured at considerable expense. At the commencement of the present year a place offered itself for rent or sale contiguous to the spot on which our shed at present stands, and in every respect an eligible situation, and, for the lowlands, very salubrious. The property consists of a dwelling-house and other convenient buildings, with

between seventy and eighty acres of excellent land attached, a great portion of which is devoted to pasture, which is very valuable; and in every respect the place would make a most delightful and advantageous mission property; whilst it is almost the only one in the neighbourhood that is either eligible or accessible. This I rent at £60 sterling for one year, at the end of which term it must either be purchased or, I am informed, £20 sterling will be added to the present sum as rent. £600 sterling is the amount required for the whole, but have no doubt £500 ready cash would be taken. I am all anxiety; where can the required sum be obtained? To what source can we look? To think of renting it at the termination of the present year at £80 sterling would be preposterous, as all the proceeds of the church there must in that case be devoted to rent, which would be a burden too heavy to be borne. My only hope is purchase, and yet I tremble to cherish that hope. If compelled to leave, where to go I know not, excepting back again to the hut to endanger life; destitute, sad, and hindered in my work. In this state of things, judge if you can of the emotions awakened in my breast on a perusal of a communication on the *application of the Jubilee fund*. Suffice it to say, it reanimated expiring hope, and lighted up the future with pleasing anticipations. The Committee, I am sure, will allow me to cherish these pleasing hopes, and will not, when the liberality of British Christians shall give them opportunity to display that liberality by which they themselves are so distinguished, permit those expectations to be cut off.

Our school is making considerable advances under the unremitting care and diligence of Miss Davey, who sailed from England with brother Dundy and friends; she is just such a person as we needed, and is a great acquisition in these lonely wilds.

#### FULLER'S FIELD.

Mr. Hume writes thus, from Fuller's Field, near Savanna-la-Mar, June 2nd, 1842:—

I should have written to you before, but thought it better to wait till it was settled whether I should take the church here or not. Last Sabbath week, May 22nd, Mr. Hutclins had a special church meeting in the morning, when it was proposed to them, and they having consented, Mr. H. resigned his office of pastor, and I signified my acceptance of the same. On sabbath day, 29th, I entered on my work as pastor by preaching on the relative duties of pastor and people.

I suppose brother H. has informed you that on Sunday, April 10th, we baptized fifty-four persons, so that there are now about

270 members, and about 300 inquirers. I find the people here very far removed from those in Spanish Town, requiring the plainest truths in the most simple language. There is much here to be done, "very much land yet to be possessed;" within three or four miles of us there are about twenty or thirty estates, on which I should suppose there are some thousands of people, and but comparatively few attend any place of worship.

Our chapel, which is fifty feet by thirty, is well filled on the sabbath day; but there is an abundance of people in this neighbourhood to fill one three times the size. The present

building is also very far from substantial, being simply boarded, and on pillars. It would cost as much to enlarge as to build a new one, so that I intend adopting the latter course should the congregation much increase. Though our numbers at present are so small

compared with other churches in the island, I have no doubt of their supporting me, and building any thing that may be necessary; they are able I know, and I believe willing too.

### ARRIVALS FROM JAMAICA

It will afford the reader pleasure to learn that Mr. and Mrs. Philippo, Mrs. Dallewell, and Alexander Fuller, a member of the church at Spanish Town who wishes to be employed among his sable brethren in Africa, reached London in safety on the 9th of July. Mr. Philippo's general health is now good, but the state of his voice incapacitates him for labour.

### BAHAMAS.

A letter from Mr. Capern, dated Nassau, June 18th, contains the following pleasing paragraphs :—

I believe, dear sir, that I have given you no account of baptisms, &c., since the year began. I now inform you, with heartfelt gratitude to God, that we have realized some tokens of his goodness, and been favoured with some seasons of refreshing from his presence. The enemy has sown some tares among the wheat, the rooting out of which has been a drawback to the pleasure we should otherwise have felt. But these drawbacks I suppose are in all parts of the world where Christian churches are planted. That they are experienced in England I am certain; and if I mistake not, in an equal degree. As long ago as the days of Paul they were known, when there was a plenitude of heavenly influence greater than is now vouchsafed.

I hold that there never was an attack made on any body of men more grossly unjust than that preferred against the leaders in our churches in Jamaica, if I may judge of them from those we have in Nassau. In all qualifications to be officers in the church, excepting those which are intellectual and secular, they are equal to the best deacons I have ever known in England. But the above by the bye.

At Adelaide and Carmichael we have been favoured with an increase. On March 21st I went to Adelaide (riding through Carmichael) to baptize some who had been previously examined with a view to that ordinance. Five candidates accompanied me thither from the last-mentioned place, and thirteen awaited my arrival. Having held a service, we went to the sea side, and there, having sung our baptismal hymn, and commended one another to the mercy of God in the name of the Lord Jesus, kneeling on the

sandy beach, we went into the sea, and there baptized nineteen Congos, who a few years before had been torn away from their native shores by *Christian* barbarians. Great and blessed is the change which the gospel has wrought on these interesting Africans. They feel it in themselves, and show it to others. Dreadful scenes of quarrelling and fighting, and swearing, &c., used to take place at this settlement, but having come to the prophetic mountain of the Lord, they neither hurt nor destroy.

On the 3rd April I baptized thirty-eight at Nassau, many of whom I rejoice to say—though I rejoice with trembling—are young people. We commenced the service just after sunrise, at which time there was a large number of spectators present. All, both good and bad, felt the season to be one of deep and solemn interest; and I have every reason to believe that good was done. In August, if the Lord will, I hope to baptize as many more.

At Exuma, for which island I sailed on the 16th April, I found a people whose hearts God had touched. About twelve months before Mr. M'Donald had been there. Dancing was then prevalent on the island. This practice he in particular condemned. The people felt what he said, and some resolved to forsake it. Just after he left they were visited by most appalling thunder and lightning, which they regarded as sent by God to confirm and enforce what had fallen from the lips of the preacher, and many turned to the Lord.

After a very careful examination I felt that I could conscientiously admit to the solemn rite of baptism forty-eight. I married there twenty-four couples.

Mr. McDonald, of whom Mr. Capern speaks in the foregoing extract, is a man of colour whom he has encouraged to preach, and who has addressed to the Committee the following letter.

GENTLEMEN,—Happy am I to address you. Through the kind providential love of a gracious Saviour I have to bless God in sparing my life, and for sending the gospel to our shores. That kind and inviting voice hath brought me to the knowledge of a crucified Saviour, who through his tender mercies opened my blind eyes, to see that light which is in Jesus. I do hope and trust that that light may soon shine throughout the world. I have been for a few years endeavouring to make known the way of salvation to my sable countrymen. By the grace of God, I still feel desirous for the salvation of souls. My chief desire is, to tell sinners what a gracious Saviour I have found. I have been out to some of our neighbouring islands under the direction of Mr. Capern latterly. At Grand Bahama I find the people truly anxious to have the glad tidings of salvation made known

to them. I was desired by Mr. Capern on my visit to that island, if I should find any of them truly pious, to baptize. I baptized fourteen, whom I have reason to believe have given themselves to Jesus. They seem to be very desirous of contributing to the cause of Christ, but on account of the failure of their crop they were unable to do so at that present time.

I am by trade a carpenter. I feel truly desirous of making a sacrifice of all, that I may be able to make known the word of life to the precious souls of others. Our beloved pastor Mr. Capern desired me to write you: it afforded me great pleasure in doing so. My sincere thanks to the Committee of the Baptist Missionary Society for sending out ministers of the everlasting gospel.

Yours very truly,  
FRANCIS McDONALD.

## WESTERN AFRICA.

Mr. and Mrs. Sturgeon have reached Fernando Po in safety. Three letters forwarded by a vessel which was expected to be detained before it finally left Africa have not yet arrived, but one written subsequently has come to hand, dated Clarence, April 19th, in which Mr. Sturgeon gives the following information:—

Since I last wrote you I have been actively engaged, but my health, as well as that of my dear wife, continues good. I increasingly feel my unworthiness for that important office to which I am appointed; but for ever blessed be the name of the Lord, though I have laboured with much fear and trembling, and “sown in tears,” I am already permitted to “reap in joy.” A pleasing transformation in the state of things has taken place within the last month. The number of inquirers is now 100, and among these I trust there are many who will shortly give themselves entirely to the Saviour. On Lord’s day the 3rd inst., I baptized three persons in Water Fall brook. The attendance was good, and, notwithstanding we had a severe shower of rain, accompanied with thunder, the services appeared truly solemn and impressive to all present.

The humility, piety, and prayerfulness of the three persons now united to the small church at Clarence, compel me to conclude that they are “trees of righteousness, the planting of the Lord, that he may be glorified.” There is such a general inquiry here for salvation, such a thirst for the word of life, spirit for prayer and the means of grace, that seems to portend a speedy outpouring of

the Holy Spirit. Satan has long had a powerful and almost unmolested sway in this region of darkness and oppression, but his territories have been assailed, and many of his subjects made the freemen of the Lord. The song of the drunkard is changed for the songs of Zion; strife, revelling, and profligacy are superseded by peace and love. One of the persons I have baptized was a ringleader of drunkenness, dancing, and public sports, previous to the arrival of Mr. Clarke and Dr. Prince; now he is at least a comparative pattern of holiness and activity. As he holds a respectable situation, has superior abilities, blended with active habits, he promises to be very useful in spreading the gospel in this uncultivated land. One of the most pleasing evidences of the prosperity of our cause is the increased efforts of the people to bring sinners to the Saviour. Our friends are going in all directions, reading, talking, and praying with the people. Among these itinerants there is a Peter Nicholls, who is the joy of my heart. I am frequently put to the blush while witnessing the fidelity, plainness, and vivacity of this poor man in his exertions to bring sinners into the fold of Christ. Another of our brethren has what he calls family worship at 5

o'clock every morning, Sunday excepted, and at the same time in the evening, when the attendance frequently amounts to more than thirty persons. I trust the people are progressing in knowledge. I have sold upwards of forty Testaments, the larger size at one shilling, and the smaller size at ninepence

each. The people are continually bringing us fowls, yams, fruits, &c., as tokens of their gratitude and affection for the instructions they receive. In reviewing what the Lord hath done for us, we gratefully exclaim, "Not unto us, O Lord, not unto us, but unto thy name be the glory."

## HOME PROCEEDINGS.

### JUBILEE MEETINGS.

Gratifying accounts have reached us of Jubilee Meetings which have been held in various parts of the country since those which were mentioned in our last number. Our limits forbid a full record, but it will doubtless please our readers to receive a few particulars:—

#### BRISTOL.

On Thursday evening, June 23rd, long before the time announced for the commencement of the service, Counterslip Meeting-house was crowded. It is computed that not fewer than two thousand persons were present, and that several hundreds were compelled to retire, unable to obtain admission. After singing and prayer, the Treasurer of the Auxiliary, R. Leonard, Esq., introduced the business of the meeting in a speech replete with piety, feeling, and missionary zeal; in the course of which he impressively adverted to the importance of an entire personal surrender to Christ, especially of those young persons who were soon to be our successors in the missionary field. He then called on Mr. Russell, the Jubilee secretary, who stated, at considerable length, the various objects contemplated by the Committee in the appropriation of the Jubilee Fund. His urgent appeals were warmly supported by Mr. Hinton, another member of the deputation. Mr. Knibb then addressed the meeting, amidst the most enthusiastic and repeated cheering. His reception among the friends and associates of his youth must have been peculiarly grateful and refreshing. One interesting circumstance is worthy of record. Adverting to the contemplated mission from Jamaica to Western Africa, Mr. Knibb intimated that the expense of the first expedition would be about 500*l.*, and expressed his fervent hope that some Christian friend then present would respond to the call, and supply the requisite sum. The appeal was felt. On his retiring into the vestry, bathed in perspiration, a friend, whose name did not then transpire, promised the amount. His missionary strength was

renewed. He hastened back to the platform, and announced the contribution to the audience, whose grateful plaudits were loud and long. The donation was from R. B. Sherring, Esq., previously a liberal contributor at the meeting at Kettering. The general collection at this meeting (many reserving their contributions for the breakfast) amounted to 50*l.*

On the following morning, in King Street Chapel, between five and six hundred persons breakfasted together. Mr. Kent, of Barnstaple, a respected pædobaptist minister, having affectionately implored the divine blessing on the society, its agents and operations, the esteemed chairman resumed his office; and, after a short and scriptural renunciation of all unholy ostentation, presented his donation of 200*l.* Various donations were then handed in and promised, of from one pound to fifty, according to the circumstances of the donors. Mr. Knibb, after numerous interruptions of this pleasing description, delivered an affectionate farewell address, especially stimulating the young, first to give themselves to the Lord, and then to his cause, according to his will. The chairman then presenting to him the right hand of fellowship, in the name of the whole, most impressively pronounced a parting benediction, commending him to God, on whom he had believed, and in whose cause he had been so eminently blessed and made a blessing. The contributions at the close of the meetings had nearly reached the sum of £1500; and, since then, by a few small additions, and a munificent donation from an anonymous friend of £500, the full amount of £2000 has been realized.

## BARTON MILLS, SUFFOLK.

On Friday evening, June 24th, an immense assemblage of people took place at Barton Mills, to celebrate the Jubilee of the Baptist Missionary Society. Preparation for their reception had been made by the erection of a large booth capable of accommodating 2000 persons. The place was densely filled at half past five o'clock, almost all the respectable inhabitants of the village of Barton, and of the town of Mildenhall, being present. The meeting was opened by singing. Mr. Hobson, the minister of the church, giving out the hymn commencing with "Blow ye the trumpet, blow!" and then calling upon Mr. Tubbs, of Ashdon, to engage in prayer. Mr. Elven, of Bury, having taken the chair, appropriate speeches were delivered by Messrs. Ashbee of Thetford, Bayne from India, Smith of Fordham, Wigner of Lynn, and Knibb. A liberal collection was then made. Mr. Hobson said, he was confident that he should only be the echo of the feelings of that assembly, when he returned to Mr. Knibb his

most hearty thanks for his visit, and also to the chairman for presiding on the occasion. The chairman, in dismissing the assembly, called their attention to the fact that the African mission was under the patronage of her Majesty and Prince Albert, and explained it thus: Mr. T. Smith, of Attleburgh, in return for the presentation of a plough and a copy of verses to Prince Albert, received a bible, handsomely bound, which contains the autographs of her Majesty and Prince Albert. To turn this to a good account, Mr. Smith afforded a sight to all who would subscribe a small amount to the African mission, and, after the service, he would exhibit it on those conditions, and, for once, would give notice "light sovereigns would be taken." The doxology was then sung, and the meeting dismissed, to wend their way, by vehicles of all descriptions, to their habitations, all combining to acknowledge that the scene was unparalleled in the history of the quiet village of Barton Mills.

## RAMSGATE.

On Monday, June 27th, preparatory sermons having been preached on the preceding day by Mr. Daniell, pastor of the baptist church at Ramsgate, and Mr. Jones of Chatham, a large assemblage convened at Cavendish Chapel. Between twelve and thirteen hundred tickets had been issued; and as soon as the service commenced the doors were opened to all, and the place was completely filled. Prayer was offered by Mr. Pilkington of Raleigh, and, after some observations from Mr. Daniell, who presided on the occasion, animated and appropriate addresses were delivered by Messrs. Fuller, Bowes, Knibb, and Tinson, between each two of which, Jubilee hymns were sung by the congregation, as led by the organ, which was played with great effect by Mr. Pittman, Professor of Music. Dr. Elvey, her Majesty's organist at Windsor, being present on the occasion, kindly played a voluntary during the dispersion of the assembly, to the high delight of all who heard it.

On Tuesday morning, at eight o'clock, a comfortable breakfast was prepared in the

tent erected for this purpose, in the beautiful avenue leading from Effingham place into the chapel. This was adorned with an abundance of foliage and flowers. Four hundred and twenty persons were thus entertained; and, after breakfast, the party adjourned, through the tent, into the chapel, and other friends were admitted at the other doors. Prayer was offered by Mr. Fuller; the meeting was addressed by Mr. Knibb, who then urged the importance of the education of missionaries and their wives, in Jamaica, for spheres of usefulness in Western Africa, and took an affectionate farewell. After singing the well known hymn,

"Come, Christian brethren, ere we part," &c.

these services were terminated by Mr. Daniell, who commended the whole missionary field and its labourers, both at home and abroad, to the blessing of God.

The collections amounted to £175 for the Jubilee Fund, inclusive of a donation of £50 from a member of Cavendish Chapel.

## SWAFFHAM, NORFOLK.

On Wednesday afternoon, June 29, the congregation assembled in the chapel, and after prayer by Mr. Puntis, Mr. Elven, who had preached also on the preceding evening, delivered a sermon from Isa. li. 2, 3. Mr. Howell of

Kenninghall closed by prayer. The assembly then adjourned to a field, where two booths were erected and public tea provided, of which between three and four hundred partook; after which they proceeded to hold a public meeting

in the open air. Mr. Hewett, minister of the place, presided. Mr. Ward of Tittleshall began by prayer. The meeting was then addressed on the origin, operations, and objects of the Baptist Missionary Society, by Messrs. Puntis of Norwich, Williams of Dereham, Elven of Bury, Griffiths of Necton, Gooch of Fakenham, and Graham (Wes-

leyan) of Swaffham. A friend who was present says, "It was a most delightful meeting; many found it good to be there. A large number of persons from the surrounding villages were drawn together on this very novel occasion." The amount of the collections and donations for the Jubilee Fund will be nearly twenty pounds.

### DUNSTABLE.

The fiftieth anniversary of the Baptist Missionary Society was celebrated by the congregation meeting in West Street, Dunstable, on Lord's-day, Monday, and Tuesday, the 17th, 18th, and 19th of July. On the Lord's-day, Mr. Robinson of Kettering preached two eloquent and impressive sermons, appropriate to the occasion; and on the Monday evening and Tuesday morning were held interesting public meetings at which Blyth Foster, Esq. of Biggleswade presided, and speeches were delivered by Messrs. Fuller of Old Ford, Upton of St. Albans, Burgess of Luton, Davies of Tottenham, Cook and Wesley (Wesleyan) of Dunstable, Robinson of Kettering, Hull of Watford, Green of Leicester, Smith of Houghton, and Joseph Payne, Esq. barrister at law. At these meetings an individual contribution of £50 having been announced with some of a smaller amount, the example was so readily and liberally followed, that upwards of £120 was soon raised in this way alone. This sum, added to the proceeds of the congregational and Sunday-school collections, made a contribution to the Jubilee Fund of nearly £150.

With religious services were connected some very pleasant entertainments in the Temperance Hall, which was hired for the occasion. On Monday afternoon more than three hundred persons partook of tea, and on Tuesday morning nearly one hundred of breakfast; and at the conclusion of the meetings about an equal number dined together in

the same spacious edifice. Most happy was the effect of these attempts to blend the innocent exhilaration of social entertainments with the more sacred exercises and objects of the festival.

The interest of the public meeting on Tuesday morning was enhanced by a delicate compliment from one of the speakers, Joseph Payne, Esq., a member of the established church, who, after a lively and entertaining speech, read and presented to the meeting the following verses written impromptu upon the interesting subject which had convened it.

Wake the song of jubilee,  
 Wait the strain from sea to sea;  
 Let the tribes of every clime  
 Hear the pealing notes sublime!  
 Let the heathen lands proclaim  
 Fuller's high and honoured name;  
 And declare, in equal lays,  
 Carey's loud and lasting praise:  
 Both their hearts with love were warmed,  
 One devised, and one performed;  
 And their different parts we trace  
 To the same abounding grace!  
 Let us in their footsteps tread—  
 Let us follow where they led—  
 Let us work with hearts sincere—  
 Let us neither faint nor fear—  
 Let our zeal like theirs be great—  
 Like them, let us patient wait  
 Till the Lord, the sinner's friend,  
 Shall his wondrous blessing send.  
 Let us speak his matchless worth  
 'Midst the jubilees of earth,  
 Till his glory crowns his grace,  
 And the vision of his face  
 To our happy souls is given  
 In the jubilee of heaven!

### IMPORTANT SUGGESTION.

The Sub-Committee would again call attention to the subject of prayer, by presenting an extract from the letter of an esteemed minister, requesting him to assist in those duties which this hallowed year of Jubilee requires so largely from many of the Lord's servants. After mentioning that the state of his health prevents him from appearing on the platform, he observes—"In all the movements of our missionary jubilee I take a lively interest; and nothing would delight me more than to swell the current of missionary feeling, and augment the amount of missionary collection. For years I have been in the habit of special prayer for all our missionary brethren on Tuesday morning and evening, and imploring the down-pouring of the Holy Spirit; and I think I may say I have been successful in engaging some hundreds in this confederacy of prayer in — and our own neighbourhood. My request to all the esteemed brethren who may hear this letter read is, that they also will join us in this intercessory work at the throne of grace. If with more money we have more prayer, we shall be doubly blest."

## ACKNOWLEDGMENTS.

The Committee thankfully acknowledge four parcels of Magazines; a box of fancy and useful articles from Ladies at Salem Chapel, Ipswich, for the Rev. J. Hutchins, Savanna-lamar; a box of useful articles from Harlow, for the Rev. W. Knibb's school; three volumes of Baptist Magazines, from Miss Payne, Hammersmith, for the Rev. E. Hewett; and three volumes of Missionary Register, from A. Redding, Hackney.

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*Erratum in last Herald.*

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