

THE MISSIONARY HERALD.

The Missionary Herald (Nov. 1843).



BAPTISM AT MALDEN, JAMAICA.

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THIS month we present our readers with a representation of a Jamaica baptism. It is not the same scene as that portrayed in the beautiful oil-coloured print published by Mr. Baxter, which is now ready for delivery, but one on a smaller scale, and of more recent date. This took place at the new village of Malden, in the parish of St. James's, on the twenty-ninth of April, 1843. Ten persons were baptized, on this occasion, by Mr. Picton of Bethlephil; the other parts of the service being conducted by Mr. May of Bethsalem, and Mr. Dendy, the pastor of the church at Salter's Hill, of which Malden is an out-station. Of the persons baptized, three were natives of Africa; two men who were Coramantees, and one woman from the Eboe country. The others were born in Jamaica. They had all been in a state of slavery, though now, it is believed, they are released not only from bondage to man, but also from the bondage of Satan. Near the spot was the residence of Mr. Charles Bernard, a deacon of the church at Salter's Hill, who in 1841 visited England with his pastor. He purchased the place when he obtained his freedom, and named it "Happy Land;" but a happier land has since received him, we trust, he having taken cold on his return from England, and died.

A S I A.

CALCUTTA.

When Mr. Leslie sailed from this country at the close of last year, it was left to him, in conjunction with his missionary brethren in Calcutta, to determine whether he should return to Monghyr or occupy some other sphere of labour. The necessities of the church assembling in the Circular Road, bereaved of its pastor by the death of Mr. Gibson, rendered it desirable in the judgment of all, that he should continue at least for a time at that station. After preaching there a few weeks he was invited by the church to take the oversight of them permanently: but, having a strong preference for the kind of work to which he had been accustomed in the country, he was at that time unable to decide. Last June the application was renewed; and a unanimous and pressing invitation to the pastoral office, signed by all the members resident in Calcutta, with the missionaries and their wives, was laid before him. This he has accepted. In writing, on the 31st of July, after mentioning this fact, he says,

I am glad to say, that though there has not yet been any addition to the church, there has evidently been an increase to the congregation; and I hope things may go on well. Dr. Yates certainly could not go on with his translations and preach too. Neither his health nor his time would permit this. He has, however, engaged to preach once a month, and even oftener, if my health or other circumstances should require it. Hitherto I have been well; and I have not only for the most part preached twice on the sabbath, once in the week, and presided at the prayer meeting, but have often preached twice, and

sometimes thrice a week, in Hindoosthane, to the natives by the road side. I hope that the committee will still consider me as one of their missionaries. For the heathen I left England; and were the pastorate at Circular Road to prevent my preaching to them, I should certainly deem it my duty to give up the former and confine myself to the latter. I shall not now, however, be able to perambulate the country as I did formerly, and this I assure you is to me a piece of self-denial. I will, however, try to get away in the cold

season for a week or two, that I may have a little taste of my old employment.

All the missionaries are at present well. Dr. Yates was poorly for a week or two recently; Wenger was laid up with a sharp attack of fever; the same was the case with my little boy, and I myself had a very severe but short attack of dysentery: but we are all now pretty well again. It is now the rainy season, and many of the people are sick, and not a few have died.

A more recent letter has been received from Mr. Thomas, dated August 9th, in which he says,

You will be pleased to hear that brother Beddy has baptized two more converts, both, I think, Europeans; he has several native candidates. Brother Singlie has likewise baptized two persons, one a European; he also mentions several native candidates. At Dacca appearances are hopeful, but our brethren have to labour on without evident fruit. The certain loss of all apparent means of support is a terrible obstacle, and we need not wonder at its potency in keeping back from a profession of Christianity; but this

will give way, and before many months elapse I expect we shall have to report baptisms taking place at that station.

The missionary brethren are, generally speaking, in good health. My youngest child has been for nearly three weeks very ill, and it appears doubtful whether he will struggle through; but he is in the hands of a gracious as well as an almighty God, and whatever the event, I trust it will be such as will be to the praise of his name. The rest of my family are in tolerable health.

SCHOOLS.

The attention of the friends of education is respectfully solicited to the wants of our brother, Mr. Evans, in Calcutta. In addition to the Benevolent Institution, he has just commenced three schools; one at Alipore, where there are about ninety Bengali children; another at Kidderpore, with about eighty; and the third at Cooley Bazaar. For these schools, Mr. Evans is entirely dependent upon the support of friends, and if three Sunday-schools would undertake each to raise £10 a year, Mr. Evans would be greatly relieved, and three very important districts supplied with the means of instruction.

Donations of books and school articles, such as slates, cotton, needles, &c., will be peculiarly acceptable. They can be forwarded, as usual, to the Mission House, 6, Fen Court.

CEYLON.

In conformity with the intention expressed in our last, we now present to the reader the concluding portion of Mr. Daniel's Reminiscences.

PREACHING NEAR THE MODELIAR'S HOUSE.

Another method to which recourse was often made, in order to impart the knowledge of the Saviour, was *preaching to the multitudes who were frequently collected near the mansion of the Modeliar*. To those who are not acquainted with the customs of this country, a

short explanation on this subject may be requisite. The Modeliar of a Korle, is a kind of deputy governor of the district to which he belongs. He is appointed to watch over the property belonging to the government, and see that no invasion be made upon it. The collection of a part of the revenue in his neighbourhood belongs to him, and public orders are carried into execution through him.

Hence he is continually receiving despatches from the government agent of the province, and numbers are often collected around him to receive their orders. In addition to this, he is considered as a kind of a judge in his Korle. Not that he has any situation of this kind officially appointed him; but as gentlemen selected as Modeliar have always much influence, and frequently a considerable degree of intelligence, they are chosen as umpires, to whom contending parties agree to intrust their complaints, in order that they may arbitrate between them. Singhalese people being very litigious, are continually appealing to courts of law, in consequence of which they involve themselves and families in the most extreme misery; expending their little property in the prosecution of law suits. I think it may be said without fear of contradiction, that no judge in either the Supreme or District Courts of this island, hears and decides so many causes as the Hewegam-Korle Modeliar. As no expense is incurred by feeing proctors, by making affidavits and summoning witnesses, but each party pleads his own cause; and as by long experience this Modeliar is well acquainted with the characters of almost every one around him, summary justice is generally in the most equitable manner administered. If the litigants are unwilling to abide by his decisions, he will say to them, you can take your cause before the District Court; and whenever this is done, they are almost always affirmed.

It will be concluded from this statement, that the house of the Modeliar is a place of more general resort than any other in the Korle. Here frequently will be found in the course of the day, varying indeed on different occasions, groups of twenty, thirty, fifty, or sixty persons collected together, around the bungalow in which the Modeliar sits, transacting the business which devolves on him. Such collected and detained assemblies presented occasions of doing good too valuable to be disregarded; and accordingly very often, after returning home fatigued by the journey and labours of the day, have I had to preach to these poor, uninstructed idolaters, the true and living God, and Christ as the way to God. In this way, many from almost all the different places and villages in the Korle have had frequent opportunities of hearing in their own tongue, the method of salvation through the sufferings and resurrection of the great Redeemer. To those who could read, suitable books, illustrating the way leading to heaven, were given. And who can tell but what, in instances unobserved by the eyes of man, the germ of true knowledge may have been implanted in the heart, and that from commencements so feeble hearers may have carried home in their own souls, and to their families, principles which will ramify and extend, and eventually produce a harvest to eternal life?

PREACHING TO STATED CONGREGATIONS.

The last method I shall mention, is the *public preaching of the gospel to stated congregations*. It is not to be supposed that while so much is recorded respecting private and domestic teaching, that the public preaching of the gospel was neglected. On the contrary, we seized opportunities for doing it, whether in the streets, or high roads, where groups of people would often be assembled, and in fixed assemblies. In Hangwella for many years there has been a small Christian society or church of those who bear the name of Jesus, where the word of God is regularly preached, and Christ's ordinances administered. Here twice on the Lord's day, congregations were collected to listen to the joyful sound of redeeming mercy, and on stated occasions that sacrament by which we are to show forth the Lord's death till he come, was duly attended to. Here, with sable countenances and uncouth voice, the language of prayer and thanksgiving was heard; and though the assembly was small and poor, we were permitted to unite with saints around the throne in singing "Worthy is the Lamb who was slain for us." Here too prayer-meetings were held to invoke his blessing, who in every age listens to the sighings of a broken heart, and who regards, in whatever tongue it be presented, humble and persevering supplication. Our place of worship, which was formerly occupied, being inconvenient, an application was made to the late governor, the Hon. J. Stewart Mackenzie, for permission to use one of the rooms of the rest-house there for the purpose of conducting divine worship. His excellency, with that anxiety to promote the moral and spiritual welfare of the colony, that ever marked his public and private conduct, having ascertained that no inconvenience would accrue to travellers in consequence of the request being granted, kindly allowed us the indulgence; and in it to the present day, the congregation weekly assembles to hear the word of the truth of the gospel.

PREACHING IN SCHOOLS.

Besides these stated assemblies, in all our schools we have endeavoured on the Lord's days, and other seasons, to conduct the public worship of Jehovah. While the people of this land lie so much under the power of spiritual death, that except in a few places they will not spontaneously and without solicitation attend to hear the publication of the way of salvation through the great Redeemer, it has become a painful source of interesting inquiry to the missionary, as to the best manner in which he can secure an attendance. Now in village schools there are not only the children of the school to be taught to remember their Creator in the days of their youth, but their parents and relations often attend

with them. The teacher of these institutions by the use of his influence, can often induce many to approach the place where prayer is wont to be heard. And many have been in mercy met with in these humble places, who from being solicited and irregular, have become voluntary and constant attendants, who have lived holily and died happily. It is indeed to be regretted that a state of fearful apathy among the natives should render such expedients necessary, but the fishers of men must cast their nets into any place, where they are likely to catch even a few immortal souls, and to use every expedient, however self-denying, which will issue in a result so permanent and glorious. If a missionary, after his arrival on these shores shall content himself with sitting in his own house, or standing in his own pulpit, till persons shall willingly gather around him, he had better have tarried in England, and not have subjected himself to the toil, or the Society to the expense of a voyage and outfit here. If he effect any thing among the idolaters around, it must be by following the example of his great Master, "*who went about doing good.*" Persons engaged in the same work on the continent of India, are obliged to recur to similar expedients, if they would not waste their strength in a series of desultory and unconnected efforts. On inquiry of a very eminently devoted missionary who visited this country from Bombay, as to the expedients there employed to secure a regular attendance of the natives, he assured me that it was only by the same means we here use, under at least equal discouragements, that they were enabled to proceed in their stated labours. We may be blamed that no more come to hear us; but it is a blame we share in common with the most devoted servants of Jesus Christ in the whole length and breadth of these Indian domains. We would however be thankful, that the Holy Spirit has so extensively owned his word among those who do attend; and we exult in prospect of the time, when the people being made willing in the day of the divine power, shall in Ceylon, as well as in the South Sea Islands, and in the West Indies, flock in companies of hundreds and thousands to listen to God's word, and shall say to each other—"Come and let us walk in the light of the Lord."

RESULTS.

Such is a brief view of the nature and measure of those efforts employed by the writer, for more than two years, among the jungle population of this country, in the pursuit of their soul's salvation. It may be asked, what results have followed these labours? Such a question is natural, and if put not in a taunting, but Christian spirit, deserves a distinct and candid answer. While sincere believers are sensitively alive to the value of tokens of visible success, it must be

borne in mind that these do not constitute the rule of duty. This is the revealed will of God. He may see fit, for reasons we cannot scan, to try our faith, and patience, and attachment to him, by for a time denying the measure of visible success which we desire, and even expect. But we are not on this account to see men perishing for lack of knowledge, and use no efforts for their recovery. Our duty and encouragement are before us in the word of command and promise contained in the bible. "Be not weary in well doing, for in due season ye shall reap if ye faint not." When Dr. Carey went to India, it was with the hope of quickly reaping an abundant harvest; but six years elapsed ere the first person was baptized in the name of the Holy Triune Jehovah. During the whole of that time he had to sustain the dejection of his own mind, the solicitudes of the church, and the ridicule of the profane sceptic, in consequence of this delay; but, sustained by faith in the promises of heaven, he patiently endured, and at length obtained the blessing. How different is India now to what it was when first he trod its burning plains! Nor was he alone thus tried. When the first missionary of the London Society arrived at Calcutta,—though a man, by spiritual and intellectual qualifications of no common order, eminently fitted for his work,—he had to wait seven years before a single individual professed faith in the Redeemer. But now they number hundreds of members in different parts of that vast peninsula. When one of the first protestant evangelists, about forty years since, in the north of this island, commenced his benevolent and self-denying exertions, he ingeniously confessed that though he laboured there eight years, he did not see a single individual whom he thought was savingly converted to God. But the varied societies supporting these labourers in the gospel, would have acted in the most anti-christian manner, if in consequence of such discouraging circumstances, they had recalled them from their spheres of labour. They persevered, and behold the results! Christian churches are now planted, or planting, through the length and breadth of this island and the adjacent continent. Other men have entered into the labours of these pioneers of mercy who have preceded them in preparing the way of the Lord, and have obtained the benefit of all which first evangelists have attempted; and the time is fast approaching when all shall see the amount of benefit that has been effected by their separate and united efforts; when he who soweth, and he who reapeth, shall rejoice together. Even now in many parts of India is idolatry tottering to its base, and presages of its speedy fall are visible! Every intelligent man, though wearing a heathen profession, believes both Buddhism and Brahminism to be lies. Already we hear at a distance symphonies which proclaim

the near approach of the latter day glory, when blessed voices shall with jubilant ecstasy exclaim, "The kingdoms of the world are become the kingdoms of the Lord, and of his Christ!" Although, therefore, we had received no tokens that in the interior of this island the gospel had become the power of God to the salvation of a single individual, still it would be our duty to go forward in active endeavours to make it known. Besides, we are poor judges of what is real success. Many flattering appearances have often deceived us, and afterwards filled our hearts with pungent sorrow. In other cases where we thought we had laboured in vain, it has been found that no inconsiderable quantity of good had been done which was long concealed from us. It is scarcely conceivable that God has permitted his holy word, the rod of his strength, for the space of two years to be regularly, painfully, believably preached, over a large extent of territory, without having given testimony to it. Some of these effects may never become known to us, till the light of eternity shall disclose them; but in some cases they have now become apparent. In numerous instances has light been communicated to the intellect, though it may not yet have renovated the heart. Thousands have heard of the one living Jehovah, and the only Saviour, who had never become acquainted with the existence of those adorable persons. Many have been induced to confess the folly of idolatry, and to laugh at those dumb idols which before they were accustomed to behold with superstitious honours. Some who have not given themselves decidedly to the Lord, may already see men as trees walking; while a few, as yet unknown to us, may be seeking the Lord, if haply they may find him. If instances of those who have been brought to repentance be inquired after, results as satisfactory may be found in these jungles, as in those favoured situations where the gospel is more fully and extensively extended—say in Colombo and London. The little church at Hangwella, which at the period of commencing these exertions was reduced to seven members, at the time of the writer's return to Colombo, numbered fifty communicants; forty-four having been baptized, and, with one restored backslider, added to it. It is requisite to state, two of these were excluded for improper conduct. The above number were then in full communion with the church; while others were candidates for its sacred ordinances.

The number however of persons who were actually baptized, formed only a portion of those who applied for it. Had our wish been merely to swell our numbers, it would have been easy so to have done, since nearly an equal proportion to the received sought this Christian ordinance, whom we were reluctantly compelled to require to wait for a time, till their fitness for the holy sacraments

should be evinced. Believing that according to the rule laid down by Christ, repentance and faith should precede baptism, and that one end of it was to separate the church from the world, it has been our anxious wish that those to whom it was administered should be those who had first given up their hearts to God. While we would not discourage the feeblest Christian, nor prevent him who is weak as a bruised reed, from avowing himself on the Lord's side, and receiving the elements of his sacrificial body and blood; we have been anxious first of all to communicate instruction, and to require that those who submitted to Christian baptism should first bring forth fruits meet for repentance. Knowing that there is an unworthy reception of the Lord's supper which works condemnation, as well as a worthy one that advances our spiritual edification, it has been our devout solicitude not to minister to the delusion of persons who, without due qualifications, by partaking of it speak "Peace, peace, when there is no peace." We may in instances have been deceived, and who in ancient and modern times has not, by hypocrites suffered similar imposition?—but it has been our endeavour by a scrutiny of the characters and professions of candidates, to prevent any improper reception of these ordinances which are ordained for the regenerate alone. And we think that in the jungle operations which have been detailed, we have not met with a greater quantity of false professors than are to be found in other churches, whether in pagan or Christian lands, which have been superintended by men that love the Lord Jesus Christ in sincerity.

While, however, we see much that calls for our gratitude, we have not the measure of success that gratifies our wishes; and we would say to all the friends of the Redeemer, more especially to those who have been favoured with a larger share of spiritual prosperity, "Brethren, pray for us that the word of the Lord may have free course, and be glorified, even as it is with you." I am well aware, I have had to sustain the censure and expressions of disapprobation, even of good men, for having devoted so much of my time to jungle labour; and it has been thought that I might better have been occupied in labours where English ideas could be more fully communicated to those who, bearing the Christian name, might benefit by instruction delivered in that tongue; but when I consider that, compared with the native population, there is a rich provision made for this class of people, if they are disposed to embrace it, I neither regret the time that I exclusively devoted to the natives, nor the nine-tenths of the labours that I now expend upon them. Though a servant of all, and willing to preach to the more intellectually gifted European, I consider my great work is with the illiterate, uninstructed Singhalese. It is indeed pleas-

ing to preach in our own vernacular tongue, to listening audiences who know how to appreciate what we say, but it is still more our duty as missionaries of Christ, to seek out the neglected, and do good to those who are ready to perish. And it is a topic of pleasing reflection that for a space of more than two years, the gospel of Christ, that word which brings salvation, has been constantly made known, over so large a surface, to multitudes who a short time before had never heard of Jesus, nor through him of the way to the Father. In hundreds of cases where little fruit at present appears, those who have gone before may have prepared the way for those who are to follow them. At no distant period, it will appear that those who have dug and laid the foundation of the spiritual temple, have been equally efficient with the persons who have put the last adornment to it; and when the designs of divine mercy to a lost world are consummated, the top stone will be brought forth with rejoicing, crying, "Grace, grace, unto it!"

WEILGAMA.

If I were called to select a spot in these jungles where the value of missionary labour is peculiarly apparent, I would fix on Weilgama, in the Sina-Korle, on the northern bank of the Kalany-ganga. At the time of entering the above specified field of labour, no sabbath was kept there, nor was the way of life announced to its inhabitants. They were sitting in darkness and in the shadow of death. But in the course of time regular sabbath services and a Christian school were commenced there. Several persons having professed repentance and faith in Christ,—having, like their Saviour, been baptized in the river which bathes their village,—were united to the church at Hangwella. They obtained, by an application to his excellency the late governor, the donation of a part of an abandoned teak garden. On it they have, at their own expense and labour, erected a convenient bungalow, serving the purpose of a school-room and a place of worship, which was consecrated to the service of God on the first day of January, 1841. Here every Lord's day they assemble for the public worship of God, while after the more public labours of the sanctuary, the members unite for social prayer at each other's houses on the evening of the Lord's day. They commenced a missionary society among themselves, and it was with feelings of delight and solemnity that the writer of this, on his way to his present residence, on the second Sunday of the above named year, united with twenty-five persons, not one of whom, with the exception of himself and a member of the missionary church at Cotta, had till a short time previous, ever eaten of that bread, or drunk of that cup. May the little one become a thousand, and the small one a strong nation!

NATIVE PREACHERS.

As by the providence of God, I have been called from this station to another field of labour, those who are interested in the extension of the kingdom of God may feel anxious to know what means have been adopted to perpetuate religious instruction among those who till lately have been neglected and forgotten. It must be confessed that for a few months our plans were frustrated and appeared unfruitful, in consequence of the opposition of wicked and designing persons; but after looking to the Lord by earnest and repeated prayer, it is with pleasure I am able to state that efforts have been made, and are continually made, which if the machinery should be found to work as it has done for about the last twelve months, will leave but little undone of all which has been attempted; and in some instances more extended efforts are now being made than were previously employed. By calling into action a larger quantity of native agency, with regularly visiting at periods of about once a month, either by myself, or those who are associated with me in the work and labour of the gospel ministry, it is hoped that the same effects will be perpetuated and extended with those already exhibited. The whole district has been divided into three departments, which have been committed to three distinct preachers. The person who has laboured so long at Hangwella takes the congregation and church there, and about twenty villages; to which, by visiting each once a fortnight, he devotes his whole time. The person who occupies Weilgama, in connexion with the people there, labours regularly in ten or twelve villages; while he who labours in Pittoompey has fourteen villages under his care, that are periodically supplied. In the latter division of this district, a place of worship has been erected at the sole expense of a native, where the word of God is every Lord's day proclaimed. It was set apart for this purpose in the month of May. While the resident preacher at Hangwella superintends that portion of the work, and not only preaches, but administers Christian ordinances, the section at Weilgama is not only supplied every Lord's day with the preaching of the word, but an ordained missionary goes over every four or five weeks to give the Lord's supper to the members. It is pleasing to reflect that since the removal of the narrator, the number of members and inquirers, amidst a few instances of defection, increases rather than diminishes. I met the church at Weilgama a few days since (September 11th, 1842), and with twenty-eight members commemorated our Saviour's death. The same remark will apply to Hangwella, where a gradual increase is taking place; and Pittoompey, where several persons are candidates for baptism, though it has not been yet administered to any individual

there during the past year. May the Lord convert sinners in these dark places of the earth, and add to them; and may the wilderness and solitary place rejoice and blossom as the rose!

APPEAL.

In a work of this nature we call on all who love the Lord Jesus to aid us by their co-operation. Who can look upon the moral desolation that still reigns over the greatest part of this country, and not deem it a topic of deep regret that so little has been done, or even attempted to be done? Though a portion of it has been for about one hundred and sixty years, and the whole of it for nearly thirty years, in the hands of a protestant government, how small and limited the efforts to teach the natives the true God, and the only Saviour! You may walk from village to village for a series of miles, eastward, and westward, and northward, and southward, and except in a few favoured spots which are brought under moral culture, find no school or place of worship, where the principles of the Christian religion are taught. No voice of heavenly mercy calls on all around to repent and turn to God, and do works meet for repentance. The inhabitants are sunk into a state of the grossest idolatry and spiritual death. And who is not aware, that unless those who are favoured with the gospel awake to more vigorous exertion, in no rational way can we hope that the kingdom of God will be extended through the length and breadth of the land. Of the sums hitherto expended in the instruction of the young, or on direct missionary labour, the far greater part have been furnished by those who live at the distance of half the circumference of the globe. There are, we would gratefully own, a few most honourable exceptions; persons who appear to live and expend their property for the cause of God and of souls; but in general what have British Christians in Ceylon, or the burghers, or the native population done, that all around them may walk in the light of life? Next to nothing. A few dollars, or pounds per annum, are all they can spare for him who gave himself up to death for them!

OBJECTIONS.

In order to justify their apathy or parsimony, fault is found of the persons who are engaged in missionary labour. It must be acknowledged, that while this enterprise is divine, it is carried on by human instruments; and much of the failings and imperfections attached to all sublunary exertions, will be manifested in our efforts. But let those who bring accusations against us, more closely inspect our labours, and they may see an excellency and vigour in them of which they have only a faint conception. Let them help us by candidly pointing out our deficiencies,

and suggesting how they think we can amend them and become more efficient, and we shall esteem them our best friends and fellow-helpers in the great work of renovating man. But to keep aloof from us because they neither understand our plans, nor attempt to aid us in correcting what may be deemed amiss, is both irrational and antiscriptural, since we are required to prove all things, and hold fast that which is good. The writer of this candidly acknowledges, that many exertions which on his first arrival in this isle he deemed puerile, have since appeared to him the very best that in the circumstances of the case could be adopted.

One charge which has been brought against missionaries is, that they pay too great an attention to external appearance, in their furniture, and dress, and general habits. And it is indeed requisite that when we are in places like Colombo, or Galle, we should preserve that attention to external decorum, that the persons with whom we must mingle require. But let them see us in our jungle attire, walking from place to place to declare the love of Jesus; let them behold us climbing the most rugged steeps, wading through marshes, and brooks, and pools, covered with leeches, immersed in blood, enduring the scorn of those whose welfare we are pursuing, worn down with fatigue, sleeping in native huts, and partaking of their humble fare; and they will have different ideas of a missionary life than those in which they have been accustomed to indulge.

Others allege against us the limited measure of success with which our efforts have been crowned. But is the blessing in our hands? The race, we are told, is not to the swift, nor the battle to the strong; and neither is Paul nor Apollos any thing, but God who giveth the increase. No one can be more concerned to see a blessing crowning these efforts, than those who are sustaining them; and if the Lord of all for a time tries our faith and patience by withholding it, it should excite your sympathy, and more fervent prayers, rather than indignation. Our prescribed duty is, to proclaim the truth faithfully. He who sends us forth, says, "Son of man, if thou warn the wicked, and he turn not from his wickedness, he shall die in his iniquity; but thou hast delivered thy soul." Christian missionaries have executed their commission when they have made every possible effort to bring the gospel into contact with the souls of men. They can do no more. The hearing ear, the awakened conscience, the understanding heart, are all the appropriate work of the Spirit of God.

CONCLUSION.

I do most seriously declare that the success of missionary endeavour in this land has been much underrated. Let our native churches and congregations be compared with the most

favoured places in Colombo, where the gospel is steadily preached to Europeans, and their descendants; and I have no scruple in saying, that as far as the saving conversion of the soul to God, and the steady, uniform conduct of their communicants is concerned, many places I could point out in our jungle population, would suffer no detriment by a comparison with what is exhibited in St. Paul's or St. Peter's. I speak nothing to disparage those who attend there; there are, I have no doubt, many examples of those who know the grace of God in truth, but there are not a larger number of devout, consistent professors in the one case, or proportion of cases, than in the other. If therefore the want of success be charged on us as a reason why we should be thrown off and forgotten, it might be brought forward as an argument why all our places of worship should be closed.

Let the consideration that so little has been done, be used as an argument for more strenuous exertions, for more devoted sacrifices, and believing, wrestling prayer. Then shall we see greater things than have ever yet been witnessed. Let each one inquire what he has done in this cause, and what he has omitted to do. Instead of fixing condemnatory charges on others, it is well to judge ourselves. For as an admired American preacher

says, "Who of us can plead guiltless? Are we interested as we ought to be in the progress of Christ's kingdom. Have we prayed as we should have done? Are we doing all we can to awaken songs of praise to the Saviour, in every nation and tribe of mankind? The indifference of Christians to this great work is amazing. Who would believe that a child of God, an heir of glory, redeemed by the blood of Christ, and commanded to publish abroad the tidings of his love, could think and care so little whether those tidings were thus proclaimed? And if it be so with us, how can we believe that we have the spirit of Christ? and how look forward with hope to the time when we shall stand before him in yonder heaven, and see him face to face? Verily, the church has neglected the work too long, and so have we its members. Let us arise, every one in the strength of the Lord God! He calls us from on high, and commands that, so far as in us lies, we prepare his way to every family, and to every human heart. No more let us take counsel of our love of the world, no more of selfishness, no more of unbelief. In the fear and love of God, let us do our duty in this matter, that our souls, in holy fellowship with the Spirit may rejoice with heart-satisfying and everlasting joy."

KANDY.

Mr. Dawson writes from Kandy, under date of March 20th, as follows:—

I am happy to say the mission here is reviving. Our sabbath evening congregation has increased fourfold. Many English residents, and more burghers than formerly, regularly attend, and the services are evidently productive of good. I had the pleasure of baptizing a corporal of the ninety-fifth regiment on the 16th ult. He is a zealous young man, and bids fair to be very useful among his comrades. Many of them he has induced to attend public worship on the Lord's day, and our week evening meetings; and several of them are manifesting a concern for the salvation of their souls. We have preaching in Kandy four times on the sabbath (in Portuguese, Tamul, Singhalese, and English), besides several services during the week. Two active members from Colombo principally conduct the Tamul and Portuguese preaching. I have, however, more than I can properly attend to, as the plantations and village stations require frequent visitation, and the printing-office, in which are six workmen, constant supervision. We expect Mr. Birt in May. I need not say, however, that more assistance is still much needed, as dear brother Daniel's precarious state of

health renders it uncertain how soon he may be obliged to return to his native land.

On the 2nd inst., the awful sentence of death was carried into execution, in the presence of thousands of spectators, on five persons who had been convicted by the supreme court of murder. Four of them were Mahomedans and the other was a Buddhist. The former resisted every effort to give them Christian instruction, but of the latter much that is hopeful may be said. When I first visited him in prison, three weeks previous to his execution, he was the subject of stoical apathy—careless in reference to the awful death which awaited him. He avowed himself a Buddhist, and clung to the idea that notwithstanding his ignominious fate in this world, he should be born again in a superior condition. He said he had never before heard of Jesus Christ as the Saviour of sinners; nor did he appear to desire any knowledge about salvation. On a second visit, however, he seemed more deeply impressed with his awful condition, not only as a violator of the laws of man, but as a sinner against God. From this time a change became apparent: he acknowledged that he was a

great sinner, and could not be saved without a Saviour. He saw the folly of trusting to Buddhism for salvation, refused the instructions of a Buddhist priest who came to see him, and eagerly sought for clearer views of the gospel plan of mercy. I and others warned him from the first against indulging any hope of his sentence being mitigated, and especially against thinking that our visits would lead to his obtaining mercy at the hands of *man*. He did not seem to think his sentence would be commuted. On the contrary, he acknowledged the justice of it, saying he was indeed guilty, and deserved to die. On the morning of his execution I went to the prison, and found him deeply sensible of the load of guilt he had contracted, but apparently and professedly looking with humble faith to Jesus Christ as the propitiation for his sins. He was particularly struck with the twenty-third chapter of Luke's Gospel, which was read and explained to him; and surely it is not too much to hope that *He* who saved the thief upon the cross, was ready with his promises of pardon to cheer the dying hours of this penitent malefactor. He was conducted, with the four others, to the place of execution under a guard of native soldiers, the tom-tom in front sounding the peal of death. After the sentence of death and warrant of execution had been read over by the deputy-fiscal, at the scaffold, Mr. Oakly

(church missionary) asked him if he would like him to pray. He assented, and we knelt down whilst Mr. Oakly offered a short prayer. I then gave a brief exhortation to the dying man. He publicly acknowledged the justice of his sentence, professed his faith in Christ, and his belief that Buddha could do nothing for him in his extremity. He shed tears when I spoke to him of the love of Christ, and urged him to look to him in his dying moments. He ascended the scaffold with a faltering step, and while his arms were being pinioned and the rope was being adjusted, his repeated exclamation was (interpreted), "God be merciful to me a sinner!" The four others were at the same time muttering their prayers to Mahomet, and looking to him (alas, in vain!) to save them. They left the prison exactly at nine o'clock, and about ten minutes to ten, all being ready, the bolts were withdrawn, the drop fell, and in a few moments their immortal spirits were in eternity. Their bodily sufferings did not appear to be great. In five minutes, I think, they had all ceased to move. It was indeed a horrid sight, but I could not feel it right to abandon in his last extremity a poor soul who had been first directed to the Saviour by myself, and who might receive *some* comfort in his dying moments from his attention being stedfastly directed to the channel of redeeming mercy.

JAVA.

Mr. Brückner, the writer of the following letter, dated Samarang, 16th May, is a native of Holland, and has been many years in the service of the society. It appears that he begins to feel the effects of his long residence in a debilitating climate. Referring to his present supply of tracts and books in the Javanese language, for distribution, he says—

Who can tell what may happen before these are disposed of. My life may perhaps be closed by that time, as I am now very near sixty years of age, and the infirmities of the days I feel coming on me. Yet the Lord grants me still to go out among the natives several times a week to speak to them on the grand truths of the gospel. Of real success and conversions among them, I can say little, but it should seem that some of them are more inclined to hear than formerly. The great excuse with them is merely that no time is left them to attend to these things. And indeed it is true, very much is exacted of this poor people by public work, for which is paid either very little, and in many cases nothing to them. But I trust the Lord will at last arise to plead their cause in justice. The government is as yet not at all inclined to

admit more missionaries on this island; and as the missionaries of the London Missionary Society leave Java, I am the only one remaining on the island. Some Germans and Americans have from time to time come out, and remained for a short time at Batavia, but have not been permitted to settle there or in any other place in Java. Some of them have gone home, others to China, and some of them to the island of Borneo. On the south-eastern coast of Borneo are now seven missionaries, all Germans, among the Diaks, who appear to labour there with some success. The Diaks, otherwise quite a wild nation, become now in some measure civilized along the coasts. Some learn to read in the schools of the missionaries, but they have no alphabet for their own language, therefore the brethren have introduced the Roman alphabet among

them, have composed a spelling-book, and made an extract of the bible, which one of them, my son-in-law, came lately over to Java to print for them. He has been so fortunate to finish his work in the month of January last, when he returned to us here. At the end of March he left us, with his wife and two children, for Borneo, where they arrived in safety after a voyage of twelve days. It affords to me much matter of gratitude that the Lord has been pleased to call at least one of my children to assist in the propagation of his kingdom among the heathen. May he further be pleased to deal with me according to his infinite mercy, and leave me not in old age!

AFRICA.

Two letters have been received from Dr. Prince. One, dated July 12, was written at Bonavista, Cape de Verd Isles, where he and his companions had been received very hospitably by the British consul, Mr. Rennold, and his family; the other, dated July 24, from Bathurst, on the river Gambia. Here they had been received very kindly by a Wesleyan missionary, the Rev. M. Godman, and the Wesleyan schoolmaster, Mr. Lynn, who entertained them above a week in the most friendly manner, declining to receive any remuneration. These are the only ministers of religion, although Gambia contains from forty-five to fifty thousand inhabitants.

On board the vessel was a large quantity of gunpowder;—a freight which had occasioned our friends some uneasiness, especially since a heavy tornado had occurred, in which their foremast was struck by lightning, and materially injured. They were expecting however to leave Bathurst on the following day, for Bissao, a Portuguese settlement and small island, about twenty-four hours to leeward, where they were to deposit a large portion of the dangerous cargo. All were in good health.

Mr. Merrick writes thus from Bissao, on the 8th of August:—

I am happy to inform you that Mrs. Merrick gave birth to a fine, strong girl at nine o'clock this morning, after a day and two nights' severe pain. The child (named Rosanna Mary) is doing well, but Mrs. Merrick is poorly of fever; but under the kind attention and care of Dr. Prince and Mrs. Prince, and with the divine blessing, she will I hope be soon as strong and healthy as ever.

I am rather apprehensive you were not apprized that a portion of the cargo of our vessel was to be discharged at this place. We have been here eleven days, and at this season of the year must suffer more or less by our retention in the river. Mrs. Prince and her dear child have been very poorly of fever since their arrival here. Dr. Prince has had a few slight attacks, and Mrs. Merrick's fever began on Sunday last. In justice to our captain, it is necessary to state, that the delay which has taken place in the delivery of his cargo is not attributable to him, but to his consignees.

We were nine days at Bathurst, and spent

the time very comfortably with our Wesleyan missionary brother, Mr. Godman, and his coadjutor, Mr. Lynn, who is schoolmaster. Our Wesleyan friends have a substantial chapel and mission house at Bathurst, and an excellent school-room. There are about ninety children in regular attendance, many of whom write and cypher well. Mr. Lynn is very zealous in his work, and I hope he may long be spared to prosecute his important labours. On the morning of the Lord's day I spent at Bathurst, I preached in the Wesleyan chapel to about three hundred persons; and felt grateful for the opportunity afforded me of declaring salvation by the blood of Christ. I have been much affected with the degraded condition of the Africans, and have sometimes thought, since my arrival on the coast, that the day of their civilization and salvation is far, far away, but my sombre meditations are checked by the remembrance of the almighty power of him who has enjoined his disciples to go into all the world and preach the gospel to every creature.

WEST INDIES.

BELIZE.

On the eleventh of August, Mr. Henderson wrote from Belize, as follows :—

The sum of sixty dollars has been made up by several of the members of our church, to send as a token of our sympathy with our suffering brethren in Denmark. I am ready to send it off the first opportunity.

Mr. J. Thomson, agent of the British and Foreign Bible Society, who is at Mexico, intends proceeding to Guatemala, and will remain a little at Belize. I shall try to get up our mission anniversary during his stay. His sojourn will I expect be at the mission house.

Colonel Fancourt, the new superintendent of this settlement, gives much satisfaction to the inhabitants. A chief justice has been added to the number of public functionaries, and pleases well.

I beg you to express our sincere thanks to our friends who have sent us a second box of articles by the Calista, which came into harbour this evening; though we have had no intelligence from on board, and the packet taking this sails early in the morning of the twelfth.

A catholic priest has a second time been sent from Jamaica to settle at Belize, but not

meeting with sufficient encouragement, has left for Truxilla, where he waits for instructions, and may yet return here. Perverse as they are, catholics, as they are unsupported by the secular arm, are not the object of dread that established missionaries would be. When I think of the hostility of the establishment to missionary operations, all others are lost sight of in this place. Yet an evil permitted must result in ultimate glory to the Most High.

My schools prosper, and are very attractive, so that I am much engaged. The native teachers in course of instruction, namely, brethren Warner, Woods, and Michael, give me much pleasure, both in their attainments in school and their consistent walk out of doors. Still they rather add to my engagements than relieve me; but I hope shortly to be able to leave the school more in one of their hands, that I may devote more of my time to Karif. As to Mosquito, I see no way at present of attaining a knowledge of the language without a residence amongst those who speak it, say for a year at least. This I can only talk of until you send me a coadjutor.

KINGSTON, JAMAICA.

Our readers will learn with pain, that in the late awful conflagration which has destroyed a large part of the city of Kingston, one of the baptist chapels, that in Hanover Street, occupied for many years by Mr. Tinson, and recently by Mr. Wood, has suffered material injury. The account which Mr. Wood has forwarded of the calamity, dated September 7th, cannot fail to excite much sympathy for himself and his people.

Since the sailing of the last packet we have been visited by one of the most fearful calamities which has befallen Kingston for many years. On Saturday week last a dreadful fire broke out, which laid nearly four hundred houses in ruins, and which for a considerable time threatened destruction to the whole city. The fire originated at the foundry towards the east end of the city, and was first discovered about ten o'clock, A.M. Just as it commenced the sea-breeze sprang up, which carried the sparks all over the south-eastern part of the city. The city was almost parched

for want of rain, and as the houses are all covered, and numbers of them entirely built of wood, the flames spread with amazing rapidity, so that in about two hours after it first commenced, the fire had extended to the Roman Catholic chapel beyond the parade,—more than half a mile. Here its progress was staid, as the wind abated. Here, however, the work of destruction did not cease. About five or six o'clock the land breeze set in, and as it blew from the north, it carried back the fire in a line almost parallel to the one it had taken in the morning, but a little to the east-

ward of it; so that a great number of houses that had met with a narrow escape in the morning, were now involved in the common ruin. You will perceive from the papers which you will receive, and which contain a sketch of the city, that the mission premises in Hanover Street were in imminent peril. We have, I assure you, had a narrow escape. Our premises, as well as the two Wesleyan chapels, seem to have been almost miraculously preserved. I saw that danger was to be apprehended as soon as the fire commenced, and I made what haste I could to convey Mrs. Wood, who was in a very precarious state of health at the time, to a place of safety. I had no sooner taken her to the mission house in East Queen Street, and hastened as fast as possible back to the chapel, than it was on fire in several places. We had a plentiful supply of water in the yard, and some of our friends got on the roof, and with blankets, &c., extinguished the fire. Had they not used the most strenuous exertions, the chapel would have been one of the first buildings to be burnt to the ground. If it had been destroyed, the consequences to the neighbourhood would have been much more tremendous. About nine o'clock we were again in jeopardy. By the change of the wind every house in Hanover Street opposite the chapel, for a considerable distance, was consumed; and directly opposite the new house, which has just been erected there, was an extensive coach manufactory, which as soon as the fire reached it, presented a most terrific appearance. All hope of the mission property was now over; the doors of the chapel were burst open, and in an incredibly short time the mob succeeded in gutting the chapel, leaving only one or two pews in the gallery, and the pulpit which they began to knock to pieces. Some of my library and furniture had been removed in the early part of the day; the remainder was now thrown into the yard, and some of it preserved, the remainder lost, knocked to pieces, or burnt. The men on the roof were commanded to abandon the chapel, but they refused to do so, and one of them nearly lost his life for his temerity: he was severely scorched on one side by the flame. About ten o'clock the wind changed, and placed us

out of danger. The fire continued to burn most fearfully until two o'clock, when it began to abate, and when almost every house in its line to the sea was destroyed.

This, sir, is indeed an awful visitation. It is looked upon by the people as the work of God, and I trust that whilst his "judgments are abroad in the earth, the inhabitants will learn righteousness."

You will perceive that I am again involved in difficulties, but I trust I shall be assisted to overcome them. A short time ago we expended £100 in repairing and painting the chapel, and now we have three times as much to do to it as we had then. Our house is uninjured. We ascribe its preservation to the fact of its being new, and entirely built of brick.

Our people, I am sure, will do what they can towards repairing the chapel, but as a great number of them are sufferers, and have escaped merely with the skin of their teeth, they cannot be expected to do much. Our receipts this quarter, instead of being about £50, as usual, have not at present, in consequence of the fire, amounted to half that sum; and I do not think, from the answers I received from my brethren (with only two exceptions) when I appealed to them for assistance a short time ago, that they are in circumstances to afford me any aid. I have, therefore, drawn a bill on the committee for £100, and I feel confident that from the peculiar circumstances of my case, they will not hesitate to honour it. Brethren Rouse, Dowson, and Nash have endorsed the bill.

We have remained with brother Rouse ever since the melancholy occurrence, and I can assure you we are exceedingly grateful that we have this place of refuge. Our congregation will meet in the East Queen Street chapel until our own is repaired.

I trust something will be done in England for the poor sufferers. If a small sum could be raised for the relief of the poor people connected with our churches, it would be most thankfully received by them. If you would represent their case to some of the philanthropists of Great Britain, a subscription list might be opened, which would save many a poor creature from starvation or death.

HOME PROCEEDINGS.

JUVENILE ASSOCIATIONS.

Within the last few weeks several highly interesting Juvenile Meetings have been held by Rev. W. Fraser in various parts of the county. It has long been felt to be important that

our Sunday-schools, and the young friends of the different congregations, should be imbued with a missionary spirit and trained to the exercise of self-denial to promote missionary

objects. Mr. Fraser has accordingly visited the places enumerated below, and in many instances the attendance was overflowing, and great interest was excited by his visit.

IN THE NORTH, Accrington.

Bolton.
Burnley.
Chowbent.
Cloughfold.
Colne.
Goodshaw.
Haslingden.
Inskip.
Liverpool, Lime Street.
Liverpool, Pembroke Chapel.
Lotton.
Luton.
Preston.

IN THE WEST,

Bath.
Bristol.
Gloucester.
Shortwood.

Stroud, &c.

Uley.

IN THE EAST, Cambridge.
Colchester.

In all these places collecting-books were left, and in some Juvenile Associations were organized.

At the same time, W. B. Gurney, Esq., the Treasurer of the Society, has kindly aided this cause by giving lectures to young people at various places. Lymington, Beaulieu Rails, Southampton, Newport, Cottenham, Wisbeach, Long Sutton, and Lynn have all been favoured with a visit, the fruits of which, it is hoped, will be seen in the next Annual Report.

At many of the above meetings, the children of different congregations attended; so that it is hoped the missionary spirit will be diffused by them through various sections of the Christian church.

LETTERS RECEIVED FROM MISSIONARIES.

ASIA	CALCUTTA	W. W. Evans, August 7. J. Thomas, August 9. J. Wenger, March 4.
	DINAGEPORE	H. Smylie, July 10.
	PATNA	H. Beddy, June 6.
	SAMARANG	G. Brückner, May 16.
AFRICA	BONAVISTA	Dr. Prince, July 12.
	BISSAO	J. Merrick, August 8.
	AT SEA	J. Clarke, Sept. 3. All well.
BAHAMAS	NASSAU	W. Rycroft, August 24.
HONDURAS	BELIZE	A. Henderson, August 11.
JAMAICA	BELLE CASTLE	J. Kingdon, August 18.
	BROWN'S TOWN	J. Clark, August 19.
	CALABAR	J. Tinson, August 14 and 19.
	EBONY GROVE	J. Reid, August 11.
	FALMOUTH	W. Knibb, August 17 and 19.
	GURNEY'S MOUNT	E. Woolley, August 5.
	KINGSTON	G. Rouse, August 22. J. H. Wood, Aug. 23, Sept. 7.
	MOUNT CAREY	T. Burchell, August 15.
	MOUNT CHARLES	W. Whitehorne, August 21.
	OLD HARBOUR	H. C. Taylor, August 29.
	SALTER'S HILL	W. Dendy, August 29.
	YALLAHS	W. Nash, September 6.
TRINIDAD	PORT OF SPAIN	G. Cowen, September 4.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to friends at Counterslip, Bristol, for a case of apparel, &c., for Africa; to friends at Leeds, by Rev. P. J. Saffery, for a case of books, for the Theological Institution, Jamaica; to a friend at Hackney, for a parcel of Magazines, for Africa; to the ladies of Rev. R. Robinson's congregation, Kettering, for a chest of apparel, for Mrs. Capern; to Mr. Jackson, Walsingham, for a parcel of books, for Rev. J. Merrick; to Mr. F. Westley, for seven volumes of the "Patriot;" to friends at John Street, for two binding presses, &c., for Dr. Prince; to Mr. E. Amery, Whitchurch, for a parcel of Magazines; to Mr. W. Paxon, for a telescope, for Missionary Vessel; and to female friends at Bishop Burton, by M. C., for a chest of clothing, for Africa.

CONTRIBUTIONS

Received on [account of the Baptist Missionary Society, during the month of September, 1843.

<i>Donations.</i>	<i>£</i>	<i>s.</i>	<i>d.</i>
A Friend, (T.)	10	0	0
A Friend.....	0	10	0
Davies, Mrs., Waltham- stow, for <i>Translations</i>	2	0	0
M. E.	2	0	0
Moulton, Rev. G. W. ...	1	0	0
<i>Legacies.</i>			
Mackay, John, Esq., late of Rockfield	10	0	0
Stimpson, Mrs., late of Waterbeach, one eighth of residue	36	4	1
LONDON AND MIDDLESEX AUXILIARIES.			
Devonshire Square, on account	21	11	7
Do., Collection.....	30	0	3
BEDFORDSHIRE.			
J. H., (product chiefly of stock of mission bees) by Mr. Page	1	0	0
BUCKINGHAMSHIRE.			
Flauden, moiety of Col- lection, [by Rev. G. Dawson, M.A.	1	3	0
ESSEX.			
Colchester, Collections..	15	11	6
East Mersea, Missionary box	0	16	2
Writtle—			
Challis, Mr.....	1	0	0
Dowson, Mr. J.....	1	0	0
GLOUCESTERSHIRE.			
Avening, Collection.....	3	12	4
Cambridge, ditto.....	1	0	0
Chalford—			
Collection	1	18	6
Contributions	2	1	0
Chipping Campden, for native girl, "Sarah E. Smith," at <i>Entally</i>	3	4	7

	<i>£</i>	<i>s.</i>	<i>d.</i>
Colford—			
Collection	4	6	0
Contributions	7	16	9
Eastcombs, Collection...	0	16	0
Eastington, ditto	3	7	6
Hampton, ditto.....	5	0	0
Hilsley, ditto.....	1	4	0
King Stanley—			
Collection	5	13	6
Contributions	11	3	6
Painswick, Collection...	0	11	0
Slimbridge, Contribs....	0	18	6
Shortwood—			
Collection	16	0	0
Contributions.....	13	14	11
Do., for <i>Miss. Vessel</i>	5	2	0
Do., by Mrs. S. Leon- nard, for school in <i>Ceylon</i>	8	0	0
Sunday School.....	0	11	4
Stroud—			
Collection	13	1	2
Contributions	8	9	0
Do., Sunday School	0	10	0
Tetbury—			
Collection	1	12	6
Friend to <i>Africa</i>	5	0	0
Woodchester—			
Collection.....	2	0	0
HERTFORDSHIRE.			
Hitchin—			
A Friend, for native girl, " <i>Moriam</i> ," at <i>Entally</i>	4	0	0
KENT.			
Smarden—			
Collection	5	10	8
Pierce, Mr. J. J., Lam- bermarsh.....	0	12	6
Woolwich—			
Hopkins, Miss, Coham Honse, A. S.	0	10	0
LANCASHIRE.			
Manchester*	447	16	1

* An Auxiliary to the Mission for Manchester and Salford has

	<i>£</i>	<i>s.</i>	<i>d.</i>
Oldham—			
Collections	14	19	10
Contributions	10	3	5
recently been formed, of which the first meeting was held September 24, 25, and 26, 1843, when the following sums were contributed:—			
Collections—			
York Street.....	4	13	5
George Street.....	15	11	7
Welch Chapel.....	1	5	0
Union Chapel.....	100	11	8
Salford.....	6	7	6
Public Meeting.....	22	10	11
Subscriptions and Donations at the Breakfast held in the School Room of Union Chapel—			
Callender, W., Esq., Chairman	100	0	0
Nield, W., Esq.....	100	0	0
Crowdson, I., Esq....	10	0	0
Do., for <i>Africa</i>	10	0	0
Do., for <i>Miss. Ves.</i>	10	0	0
Bickham, T., Esq., for <i>Theological In-</i> <i>stitution, Ja-</i> <i>maica</i>	10	0	0
Do., for <i>Theologi-</i> <i>cal Institution,</i> <i>E. Indies</i>	10	0	0
Crowdson, J., Esq....	10	0	0
Do., for <i>Africa</i>	5	0	0
Do., for <i>Miss. Ves.</i>	5	0	0
Bickham, W., Esq., J. L., by Rev. F. Tucker.....	3	0	0
Chapman, Mr.	3	0	0
Tucker, Rev. F.....	2	2	0
A Friend.....	1	5	0
Lincolne, Mrs.....	1	1	0
Callender, Misses... 1	17	0	0
Bickham's, Mr. W., Children	1	6	0
A Friend.....	1	0	0
Chapman, Miss.....	0	5	0
Waters, Mr.	2	0	0

447 16 1

NORFOLK.		SOUTH WALES.		LANGLOFFAN—	
£	s. d.	£	s. d.	£	s. d.
Norwich, &c., on account	35 12 11	Caersalem	2 7 0	Collection	4 7 3
NORTHAMPTONSHIRE.		CARLISLE, &c., by Rev. D. Rees	54 4 2	Contributions	14 3 0
Clipstone	22 10 0	Carmarthen, Collection, by ditto	6 6 7	Lettenson—	
SOMERSETSHIRE.		Merthyr and Dowlais—		Collection	1 1 3
Bath, on account	20 0 0	Zion		Contributions	0 17 0
Clevedon, by Stephen Reeves	0 5 0	Collections	6 19 7	Molestone—	
STAFFORDSHIRE.		Contributions	4 3 6	Collection	0 13 0
Coseley, by Rev. J. Maurice, for Africa	2 10 0	Ebenezer	1 7 8	Myrtlewy—	
SURREY.		Tabernacle	1 13 6	Collection	1 2 1
Dorking—		High Street—		Narberth	5 10 0
Jackson, Mrs.	10 0 0	Collections	2 13 9	Pembroke—	
WARWICKSHIRE.		Contributions	5 4 6	Collections	3 3 0
Birmingham, on account, by B. Lepar, Esq.	60 0 0	Charles, Mr. Henry	0 10 0	Pembroke Dock, Bethany—	
WILTSHIRE.		PENBROKESHIRE—		Collection	7 14 2
Trowbridge—		Bethsada, Contributions	9 5 1	Contributions	12 15 8
Page, Mrs., to make her subscription £20	5 0 0	Blaenfos—		Do., Sun. School.	1 10 7
WORCESTERSHIRE.		Collection	1 16 4	Penuel—	
Astwood	10 15 0	Contributions	2 5 0	Collection	0 16 6
Kidd erminster	21 5 0	Do., Sun. School.	2 16 2	Contributions	1 13 6
YORKSHIRE.		Blaenlyn—		Saint Daniel's—	
YORKSHIRE, on account, by Rev. P. J. Saffery	100 0 0	Collection	0 17 8	Collection	0 13 0
		Contributions	4 5 0	Soan—	
		Blaenywaun—		Collection	0 17 0
		Collection	3 8 6	Contributions	5 1 9
		Caersalem—		Tabor—	
		Collection	0 15 0	Collection	1 1 9
		Contributions	0 10 0	Contributions	0 12 6
		Croesgoch—		Trefdraeth (Newport)—	
		Collection	1 10 6	Collection	1 3 2
		Contributions	1 3 6	Contributions	2 12 6
		Fishguard—		Do., Sun. School.	3 17 4
		Collection	2 4 0		
		Contributions	2 7 5	Acknowledged before and expenses	45 6 6
		Do., Sun. School.	1 8 7		68 7 10
		Harmony—		FOREIGN.	
		Collections	0 16 4	Kingston, Jamaica—	
		Contributions	2 2 6	A Christian Teetotaler	50 0 0
		Jabez—			
		Collection	1 3 9		
		Contributions	3 12 6		

CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st to the 30th of September, 1843.

£ s. d.		£ s. d.		£ s. d.	
Barton Mills—		Laverton—		Crewdson, Jos., Esq., for do.	5 0 0
Thank Offering	1 0 0	A Village Friend, for Missionary Vessel	1 0 0	Newcastle on Tyne—	
Card, by Anna Secker	0 17 1	London—		Additional, by Miss C. J. Angus	0 5 6
Birmingham—		A Friend (T.), for do.	10 0 0	A few friends, Tutthill Stairs, for Miss Ves.	1 1 0
Contributions, by Mr. Jonathan Makepeace for Missionary Ves.	12 11 2	Clarke, Rev. John, a grant to him from the Corporation of London, for do.	100 0 0	Nottingham—	
Ditto, Bond St. Sunday School, by ditto, for ditto	0 12 6	Deane, George, Esq., share in the London Institution	12 0 0	Rogers, Mrs., sen.	5 0 0
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