

THE MISSIONARY HERALD.



BLANKET SOUND, BAHAMAS.

ASIA.

CALCUTTA.

Our intelligence from India is, this month, of a more cheering character than usual, though the want of more labourers is severely felt. Mr. Denham has removed to Serampore, and is for the present engaged in services there which the Calcutta brethren have consented to his undertaking, while they deeply regret his removal from their own immediate vicinity. In a letter dated July 2nd, Mr. Thomas expresses himself thus:—

Our mission circle is at present enjoying pretty good health. You will be delighted to hear that five persons are expected to be baptized and join the church in Circular Road next sabbath. Last week brother Pearce baptized seven native converts, and subsequently formed a new church in one of the village stations under his charge. The converts were baptized in Intally. Early last month six more converts were baptized at Agra, making altogether, if I mistake not, thirty since the commencement of the year. Twenty-four were baptized at Barisal. Bap-

tizings have also taken place at Chittagong, Dhaka, and Jessore; and further accessions are expected to be shortly made to several of the churches. Thus while God has been greatly trying the mission in the removal of one or another, he has been cheering the hearts of not a few with tokens of his favour.

But we want men. Our aged brother Mackintosh, of Allahabad, is quite laid aside; brother Leonard is in much the same state; brother Robinson is very infirm and often afflicted; we should have an efficient brother appointed to assist him forthwith. Send us help.

On the same day Mr. Pearce wrote from Intally, as follows:—

You are aware that about three years since I opened a new station at the village of Mooloyapore, whither I had been invited by a number of people who left the Puseyite missionaries. For some time I had to contend with great difficulties arising from the unsteady character of the people, who although they had been nominally Christian for several years, were in fact far from the kingdom of God. Having gone to some expence in buildings, and the village being well situated for missionary labour, I determined to persevere, and therefore established a school, which was soon well attended; and by degrees an improvement in steadiness and seriousness began to be manifest in some of the persons composing the sabbath congregation. It is now about a year and a half since there began to be a change for the better in the character of the people. It has been brought about partly by the adoption of strict discipline, namely, by refusing to have any thing to do with any who were known to be immoral; and partly by instituting weekly visits to their houses for individual instruction. In this way knowledge has grown among them, and the nature and claims of the gospel have become better understood. In this part of the country the ignorance and wickedness of the heathen population seem to surpass what has come under my notice in other places, and the many nominal Christians in connexion with the Propagation Society who live

about here are in many cases to my certain knowledge not at all better than the heathen; and I believe this to be universally the case. Our difficulties, therefore, have been great, but we have at last established for ourselves a character among the people here. They know generally that people in connexion with the Baptist Mission cannot plunder and steal, and take bribes to bear false witness at court, or go to law one with another, or be known to be guilty of fornication and of sabbath-breaking. All this our people now know, and the heathen know, and this knowledge is doing good, and must do good. It is in some measure redeeming Christianity from the ill odour which it has sadly suffered from in these parts. This digression is necessary to let you know the difficulties we have to surmount. To proceed. About eight or nine months since several persons in the congregation expressed a desire to be baptized, but as their knowledge was small, and their characters untried, I gave them but little encouragement. They continued, however, for the most part, steady in their attendance on the sabbath services, and to display increasing interest in the word of God. One of them, who was a village watchman, or as it is called here, the choukedar, gave up his situation, feeling that it was incompatible with the profession of the gospel, although he had held the situation since the death of his father, and he for many years before him. A watchman

here cannot well avoid bribes, and false swearing, and connexion with rogues and vagabonds; and they are but too frequently the worst of such characters themselves. Here there was a pleasing proof of the force of God's word and the sincerity of the man. Others of them have come regularly four or five miles to worship on the Lord's day, by which, and their growth in divine knowledge, they have evinced the sincerity of their desire for salvation. Three of the number are women, whose progress in scriptural knowledge, and interest manifested in the means of grace, have been most pleasing. In the month of March last I visited Moloyapore, when I carefully examined all who were then candidates. I was much pleased with their spirit, but as they were of comparatively short standing, I was afraid to comply with their wish for baptism, and deemed it prudent to put them off a while longer. Again, about a fortnight since, I visited them at their request, and spent a considerable part of two days in their examination: the result was that seven persons, i. e., four men and three women, were accepted, much to their joy and my satisfaction. On the following Wednesday they came to Intally, although the day was very stormy and wet, and in the evening were baptized by me in the presence of a large and serious congregation. It was to me a joyful occasion, for it was the token of the Lord's blessing upon a field that had been at first fruitful in discouragements. It was also the first time that I had administered personally the ordinance of baptism after an interval of seven years, owing to bodily weakness. May many such seasons in future be allotted me. Moloyapore is sixteen miles from the nearest of my stations; I thought it therefore advisable to form these converts into a new church, which was done in the Intally chapel on the

following evening, June 27th, when they partook together of the Lord's supper, most of the Intally members partaking with them. It was a very solemn occasion, and the new brethren seemed to feel it much. May the great Head of the church acknowledge them, and make the little one a strong nation.

From our Herald you will learn that during the past two months there have been a very considerable number of baptisms, and that in places where there had been no fruit gathered before, namely, Agra and Barisal. Here the parched ground is become pools with water, and the desert is made to rejoice. Oh, yes! God will yet bless India. O that you could send us aid! sensible, humble, active men of robust constitutions, such as Chamberlain was, for country work, and much good would result.

The government have just issued a very important document, which may be considered as constituting a new era in the history of missions in India, as it removes one of the greatest obstacles to the profession of Christianity which exist in this country. In a public letter just issued, in reply to a memorial presented to the government from certain natives of Madras and Calcutta, they state that the principle of the government in dealing with persons of contrary faith in future will be, "No individual, to whatsoever religion he may belong, shall suffer loss of rights or property because his conscience impels him to adopt another," and that shortly an enactment embodying this principle will be passed. Thus right principles are gradually finding their way into this land. We have indeed an exchange in the person of Sir Henry Hardinge for Lord Ellenborough!

I am thankful to say Mrs. Pearce's health has much improved of late, and my own continues good.

The Calcutta Missionary Herald for June speaks thus of Mr. Pearce's country station at Lakhyantipur, where he is anxious to erect a place of worship of a durable nature and worthy of its importance.

The congregation at this interesting Christian station numbers about two hundred persons in attendance on the Lord's day services, and the church consists of about seventy-five members or communicants. Hitherto the people have worshipped in a matted bungalow chapel, but two such having been successively destroyed or severely injured by violent storms which are frequent in this district, it has been deemed advisable to erect a more commodious and substantial building than has hitherto been put up. A plain brick chapel of fifty feet by twenty-five, is now therefore in course of erection. Towards this object the Baptist

Missionary Society have contributed from their Jubilee Fund the sum of 1500 rupees, but about 800 more will be required to meet the expenses of the building, for which sum Mr. Pearce has to look to the benevolence of Christian friends in this country. The station at Lakhyantipur has been established about sixteen years, during which time it has been chiefly under the superintendence of Mr. Pearce. The Christian people there are yearly increasing, and it is believed on good grounds that they are exercising a very salutary influence on the heathen population around.

BARISAL.

Eight persons were baptized by Mr. Bareiro on the 4th of May, at this station ; and he delivered an address to the spectators, the following extract from which will be perused with pleasure.

Since you have so kindly favoured me with your attendance, it may not, perhaps, be amiss for me to give a short account of these persons who are now about to be baptized. Their history is at once interesting and illustrative of the power and grace of God towards perishing sinners, and of the truth of the divine exhortation which says, "Seek and ye shall find." Though strangers to Christ, two of these people felt a secret and longing desire after the salvation of their souls, now twelve or fifteen years ago, but did not know how or where it was to be found. They went through all the forms and rites imposed upon them by their "gurus," or teachers, so called, and as the caste to which they belonged, and their peculiar case made it necessary. But alas ! the more they sought salvation from them, the more they were bewildered, added to which they had to visit many places, in order to ascertain the particulars of the different creeds and sects, if haply they could find it among any of them. Thus they continued till it pleased God, now upwards of seven years ago, to direct them to me. I had distributed a few Bengali tracts near Gaurnadi ; one of these having fallen into their hands, through a third person, they instantly went in search after me on foot for two days together ; but I was not to be found, having gone in a different direction. After a time, the headman, with six others, came to me with the tract they had received, carefully wrapped up in many folds of cloth. But even in this attempt on their part to come to me, they were tried, for it would appear, that owing to the wild look they then had on account of their dress, &c., they were twice refused admittance into my compound. In the third attempt they were more successful. On my first interview with them, I was agreeably surprised at the discovery of some rays of light which seemed to be covered by many strata, if I may use the expression, of deep ignorance and superstition. Many conversations and discourses had the effect of dispelling some of the clouds which filled almost the whole of the horizon of their dark minds, and after a stay of some days they left me. I saw them again and again, when they made a stay of a week or so at each time. The headman, whose disciples the others were, having obtained more light, and being convinced in his mind of his incapacity to influence their faith after what he had heard, saw, and felt, determined to come and live altogether under my instruction. He did so, which was in the year 1841, but having

followed a wrong course in attempting to qualify himself by learning to read and write, for which nature never designed him, he stayed but six months under my instruction, and then suddenly left me, for which he is now very sorry. Just about this time they visited me in great numbers, and expressed a desire that I should take them all under my instruction, and protect them from the oppression and extortion of their landlords, to which they were subject. But the impossibility of such an attempt on my part, and the sudden disappearance of the headman, put an end to all further intercourse with them for a considerable time. The light of God's word, however, which they had received in the interval, was not extinct. When the intercourse thus unhappily interrupted was again renewed, they repeated their request of being protected and instructed by me, and advised me to take land in their country, when they would become my "rayats," and would thus be enabled to follow the dictates of their consciences, to which they were obliged, in many instances, to do violence, by fear of man. I made many a fruitless attempt to comply with their request, and latterly, as the last expedient, invited them to come and settle on "Char-Shorikol," of which I had then the lease. But their peculiar mode of living, and expenses they would be put to by removal, which, being very poor, they were unable to meet, prevented them from settling themselves there. They repeated these requests from time to time, and in fact were obliged to do so on account of the oppression and false imprisonment they suffered, yet I could do nothing in their case. But from these evils from the men who meant to harm them, and to compel them to offer "pujás" to the gods and goddesses, to which they would not submit, great good resulted ; they were driven to me oftener than would have been the case under other circumstances, and consequently they enjoyed greater opportunities of hearing the word, and of seeking strength from God. Many successive visits were made, which, whilst I was as far from being able to help them as before, tended to increase their stock of knowledge of divine things. The only resource now left to them was, that they should "first seek to enter into the kingdom of God," leaving all the rest to Him. For this purpose they have been more than ever earnest in seeking that knowledge, repentance, and faith which can entitle them to the privileges of the church of Christ, and having been here in one mind for the last twenty

days, they are now deemed worthy to be members of Christ's visible church. I should trespass too much upon your time were I to enter into the particulars of their repentance for sin and faith in the Redeemer, but suffice it to say, they have been of that character which none but awakened sinners feel and exercise.

Mr. Bareiro writes also to the Calcutta missionaries as follows:—

These eight persons are but the first fruits of a harvest which yet remains to be gathered. There are from two to three hundred people, at the lowest calculation, who wish to join us. We may not be satisfied either with the repentance or faith of them all, so as to admit them, but I mention the number to show the field now open to us, and what need we have for your assistance and kindness. Even now we need it. A bungalow chapel, to contain from eighty to one hundred auditors, in a central spot at Katwalipara, where most of these people may meet together, and a small house for a resident native preacher, will be immediately necessary, and a suitable spot to build upon. You will readily agree with me when I say that these people, most of whom are as yet like sheep without a shepherd, require instruction, spiritual and temporal, in their own country, instead of their being obliged to come here from two or three days' journey, which is not only inconvenient, but above their means for accomplishing. The establishment of a sub-station, which circumstances so plainly dictate, will be attended with other advantages connected with the spread of the gospel, as the formation of schools, &c.

By the grace of God, and the help I have received from some of you, I require no assistance from you now, for any expenses which occur here, such as the support of the poor and the sick, the expenses of the marriages, the building of this chapel, which you see must be displaced by a larger one, the support of the inquirers whenever they are here, their houses, &c. I want your assistance for a new station to any extent you can afford it, and for the cause of God.

On the 21st of June, Mr. Bareiro had the pleasure of baptizing twenty-four more converts, of the sincerity of whose faith and repentance he expresses full conviction. He adds,

I do not mean to say that when so many press to come in, we may not be deceived in some cases. If I were to assert such a thing I should state what is unwarranted, and without a parallel in the history of the formation of churches soon after the resurrection of Christ, even by the apostles themselves. If some will rush upon holy ground from interested motives, in spite of solemn admonitions, we cannot prevent them. Our light is the gospel, by which we judge of men as far as we can, and we leave hypocrites to be judged by God. As far as I can judge, I do not see that these people have any interest to serve by becoming Christians, which might influence the minds of other natives to embrace the Christian faith. If freedom from oppression be alleged as the ground of their wishing to be Christians, I should say they can easily obtain that by remaining Hindus. If they were not sincere before they came to me, they would not have dared to court oppression and cruel treatment; attended in many instances with the loss of their all, and that, too, so perseveringly and for such a length of time as you have been already informed.

C E Y L O N.

KANDY.

Mr. Dawson, writing from Kandy, July 10th, informs us that the small pox and cholera were raging in Kandy, and that Mrs. Birt, having gone to Colombo, had made arrangements for the removal of some of her scholars thither, to be for a few months under the tuition of herself and Mrs. Davies. He adds,

We have long been surrounded by sickness, and now have it in our house. Two servants have fallen with the small pox and one with cholera; the former are removed to the hospital, and as many die, their situation is of course precarious. We have hitherto, blessed be God, been spared, though the oppressive atmosphere keeps us all but ill. It is truly

grievous to see so many dying around us, and peculiarly solemn to feel our own exposure to surrounding contagion. All we can say is, "The will of the Lord be done." The sickness has greatly thinned our congregations: some dying, others staying at home, and others removing to Colombo. Nevertheless I have

a little encouragement to persevere. Five candidates are now waiting for baptism, over whom I hope we may safely rejoice. With more labourers, more prayers, and more of the Spirit's influence, can we doubt of more success? Can we hope soon to have them?

COLOMBO.

The following account of a young man recently converted from the darkness of heathenism, in the village of Gonawella, written by himself, in a style truly oriental, will interest many of our readers:—

My field had been left with stubble. Weeds and jungle grew upon it. A serpent dwelt amidst the jungle. Then came a certain husbandman, who, in order to better the state of the field, sowed seed upon it which is called good seed. But the stubble of the field and the thickness of the jungle, added to the motion of the serpent, prevented the seed from springing, and so it perished. Again the husbandman sowed the seed which is called good seed. But no sooner did the seed of this second sowing grow than sprang up weeds also; so both weeds and corn grow on together, but the muddy quality of the soil tended to the quicker growth of the weeds. This tempted the serpent to come and dwell there again as before, among the weeds and jungle; and so these three things, the serpent, stubble, and jungle, totally extinguished the

corn. Thirdly, too, the husbandman came, and a clever, willing workman he is, and sowed the seed. At this time the mud of the field was of a better quality, which gave rise to the springing of all the seed, and the perishing of all the weeds. The want of jungle caused the serpent to withdraw, and the corn alone sprung up, and produced some fruit. The continual state of the field is now comparatively good: this suggests to me that husbandry is an excellent thing. There are in this island millions of fields covered with stubble and jungle, and full of serpents, like my field was. I, therefore, who have witnessed the great change in my own field, should feel extremely glad to cultivate some of these fields, and sow upon them the seed which is called good seed; and therefore, if you will permit me, I will begin the work.

Mr. Davies, in transmitting this, makes dated Colombo, July 9th.

the following observations. His letter is

I send you an account which a young man lately converted by our laborious brother, Whyto Nadan, has written of himself. The translation possesses much of the same character and style as the original. I may send you many such things written by native converts and teachers, but there is so little truth in them as to unfit them for publication. I generally find them on strict inquiry to proceed from unworthy motives, or to be partially, and sometimes wholly false; and the artful manner in which they attempt thus to impose upon us is almost incredible. For instance, a native preacher brought me his monthly account, described his labours and success, the number of villages in which he had preached, the thousands who had heard from his lips the word of life, his openings for usefulness on every hand, with so much simplicity and apparent sincerity, that I believed him to be for the most part correct. When in two or three days afterwards I found that he had been away from his station three whole weeks in that very month, and moreover that his conduct in all respects is very

unsatisfactory. This is the worst case of the kind I have met with; but there is scarcely one that can be relied upon for the strict truth. This station is about fifty miles from Colombo. There is no regular road or river by which it can be approached. A European missionary could not visit it from here without a week's time, and considerable expense. This is the case with many of our stations; isolated, distant, almost unapproachable and unvisited, and worse than all, occupied by unwise and unworthy men. There are but two assistants that can afford me any aid in the visiting department, and they have more work than they can well do in their own spheres, for which they are better adapted. The enclosed account, I believe, may be relied upon as the expression of a sincere mind.

From the tenor of my letters you will be ready to infer that I am always prophesying in sackcloth. I have indeed been anxious to bring before you the real state of things here, for I am persuaded that it will ultimately be more conducive to our permanent prosperity than by selecting a few of the most pleasing

instances of usefulness, and investing them with their best robes. Yet I would not have you conclude that all is dark. In connexion with the English congregation at the Pettah, I have abundant reason to thank God and take courage. Some time ago, there, I baptized two young men; at the same time there were four other candidates whom I thought it better to defer, and whom I hope to baptize this month. This week I found another young Englishman, who has not been in the island long, under deep impression, and I hope will prove a valuable addition to our little band. Three-fourths of the congregation are young men whose minds are just awakening from the stupor of their forefathers, and perhaps are more anxious for self-improvement and knowledge than religion: yet this is a hopeful sign as it is as new in the character of the burghers as it would be in that of the Singhalese. They have wholly of their own accord desired me to deliver to them on Friday evenings a series of short lectures on the principal topics connected with the scriptures. I have had many other indications of an interest which they are beginning to take in the externals of religion. I sometimes hope from the earnest manner in which many of them listen to the truth, that they are im-

pressed by it. We often seem to have every thing but the quickening influences of the Holy Spirit. May these be poured upon us copiously! The sabbath congregation has been gradually increasing, so that now the chapel in the evenings is often quite full. It was built by Mr. Chater, and about the first missionary chapel in the island. It is very small, very badly constructed, and most oppressively hot and inconvenient. Some of our more influential hearers have repeatedly of late hinted to me the desirableness of thinking about rebuilding it, or getting a new one. Of course this is a measure requiring very cautious deliberation. It would be very desirable now, but I trust that it will be absolutely necessary ere long. I refer to it now because it may be well for us to know before the matter is much talked of, should it be determined, what aid you could afford us. At present I am certain that the requisite funds could not be raised in Ceylon. Every thing here has increased in value two or three fold within the last two years, and available money is very scarce. Immense sums have been laid out in sugar and coffee plantations which as yet make no returns; while many regard them as an experiment, and are not without strong fears of their failure.

WEST INDIES.

BAHAMAS.

Our brethren in these islands continue to receive encouragement in their work, though they have to contend with many difficulties. A Romish priest has recently been introduced among them, we regret to say by a British functionary, with the avowed object of bringing over the baptists to the Catholic faith. This gentleman has even rebuked one of our missionaries for cautioning the people against hearing the priest, saying that he wanted to destroy the sectarian character of the Christian world, and bring about unity of faith! Mr. Capern writes as follows, August 13th:—

I rejoice to inform you that amidst all that is painful at this station, our God is giving us some encouragement in our work. Many hear the word of his glory, and some savingly feel its power.

On the 3rd instant twenty-seven persons were baptized, varying in their age from fourteen to seventy years. Four of the youngest of the candidates were Sunday-school children. Another was an African who had lived with us a servant, and who, when he first came into the family, though he had been in Nassau for some years, knew not who Jesus Christ was. One was a man sixty years old, whom some time since I was in

haste called to visit on his bed of sickness, and who said, as he eagerly grasped my hand as I then feared with a dying grasp, "Sixty years have I lived in the world, and not one hour of the whole of this time to God." I said to him, "You have long sat under the sound of the gospel, and I know that you have at times trembled while hearing it." "Yes," he replied, "I have, and have been often brought to the very point of deciding for God; but the thought of being laughed at by my old acquaintances has defeated all my good resolutions."

His health was in mercy restored, and to the joy of some, and the wonder of many; he

is now sitting at the feet of Jesus—a brand plucked out of the fire. The occasion was one of a truly solemn character. Many felt, and wept, and I am persuaded good was done.

You will be gratified to learn that the 1st instant was religiously observed by the mass

of the black people. We had public services in the morning. In the afternoon about 330 Sunday-school children were treated with tea and cake on the mission premises. After tea they were presented with small books and bags. At night we held a fellowship meeting for the members and inquirers.

The manner in which Mr. Rycroft is engaged in fulfilling the duties of his department, appears in the following extract from his letter, dated August 17th, 1845.

Having just returned from a visit to Cat Island in time for the mail, and designing to sail shortly for other islands, I embrace this opportunity to write you a few lines. Our voyage to Cat Island had nearly proved fatal to the vessel in which I sailed, as well as to the twenty-five passengers on board. At one time I gave up all hope of being saved, but he who holds the winds and waves under control was gracious, and wrought deliverance for us. Our danger arose from passing through a cut where two seas meet, in the dark of the night, with hatches open. The sea broke over us most fearfully, and threatened to swamp us. For some length of time the probability was, either that we should be washed overboard, or that the sloop, which was small sized, would go down in deep water. She lay like a log of wood in the trough of the sea, the sport of the waves, until the helm was moved and the foresail hoisted. This relieved her, and in a short time brought us out of our perilous condition. One of the seamen held the halliards, intending to settle the mainsail, which if he had done all of us must have found a watery grave. "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep," and most assuredly have abundant cause of exclaiming, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

After a few days dangerous sailing, we cast anchor at Lorimore's early on the Monday morning. Immediately I landed, and collected the scattered population together on the sea shore, where we held worship, and proclaimed the glad tidings of salvation. May the seed sown be watered from on high! Tracts were distributed, and gratefully received, and close conversation held with several individuals, which opened up their character, and afforded an opportunity of imparting suitable advice. Around me were the sons and daughters of Ham, before me the wide-spread ocean, and on the back ground the gently rising ecclivity, tending to induce thoughts of Him who is ever precious, and who in the days of his humiliation, now taught by the green hill side, and anon by the sea shore.

Dumfries' friends, I am happy to testify, had been progressing in God's ways since my

last visit in a satisfactory manner. They had purchased land on which to erect a meeting-house, and by this time are no doubt busy at work. The inquirers who were induced to give themselves to God on a former visit were consistently following on to know the Lord; and it is hoped that a spirit of sympathy for the nations far from the knowledge of God was excited. Children brought their small coppers, and fowls, as contributions for Africa, with as much pleasure as the adults; and no doubt for the future will express an interest in doing good after this fashion. Not a child allowed me to leave this place without a gift for Africa. It was really a rich treat to see the poor, almost naked, little things, some of whom could only just walk, bring their donations to the best of causes, the cause of God. I trust that here, "out of the mouths of babes and sucklings, God has ordained praise."

The cause at Pigeon Bay had not been in a happy state for some time previous to the last visit. Gratitude to God, however, was excited by finding our friends in an improved condition. The brethren were dwelling together in love and peace, and some of them, according to previous arrangements, were engaged on Lord's day in visiting neighbouring settlements. It is thought desirable that each church be a missionary church in all respects. A great improvement had been made in the mission premises by the erection of a substantial wall around them. As far as our poor friends were able, the claims of Africa were met, and the promise given, that with increased means there should be increased contributions. The means of grace had at all times been well attended, and the principal part of the children on the place attended the Sunday-school.

Lucky Mount friends dwell in the interior of the island, and cannot be reached without a horse. This one of our friends supplied, and others undertook to guide me through the bush, a distance of twenty-four miles. Notice of my visit having been forwarded, our brethren from different small settlements assembled together at the specified time. The scene was quite in character with Africa, and united us with the labours of our dear brethren there. The word of God appeared to be precious to our dear friends; and their aspect on the whole was pleasing. No doubt they were serving God to the extent

of their knowledge, and evidently were prepared to submit to him, according to the increase of their judgment in the matters which accompany salvation. They were poor, but "rich in faith;" ragged, but adorned with grace; isolated, but not alone; despised, but influentially, I hope, "making many rich."

Brother Williams, knowing that I should lose time for want of a conveyance, kindly brought three horses at least thirty miles distant. These were very acceptable to us on our return from Lucky Mount, as our brethren were quite broken up with their long walk under the heat of a tropical sun on a summer's day. Having thus returned to the bay, service was held at night, and in the morning, when eight persons from Lucky Mount were added to the church by baptism. After this we experienced a most trying journey down the island, for what with the heat and badness of the roads, there was enough to strain the strength of horses, and as to ourselves, we had to summon forth our best courage to get through the bush, over rocks, and to endure an occasional crush against trees which narrowed a path already too strait. The horses, in seeking a soft place to put their feet, would often start aside, and oblige me to throw myself at full length over the back. Through mercy we reached Mawles at mid-day in safety. This place, I suppose, is about the middle of the island; and here we have a number of dear brethren walking in

love and edifying one another. Their means are limited, but in all things they appear anxious to go forward.

Each member tried to aid by contribution the objects of the mission, and promised to do more at a future time. There were several inquirers, the fruit of the revival meetings held on the last visit. Two persons were proposed and accepted for baptism.

Toward the cool of the day we left this settlement for the Bluff. Our journey from hence, being from twelve to fourteen miles distant, presented, as the past part of the day had done, most formidable difficulties; but through the protecting care of our heavenly Father, we arrived at the place of our destination at eleven o'clock, p.m., without injury, having travelled no small distance during the day, and held sundry religious services on the journey.

The settlers at the Bluff present an interesting company of Christians, dwelling together in peace and unity, and in subjection to the word of God. The principal part of the inhabitants of this place are brought under the means of grace, and are in communion with one another as a baptist church. I was happy to find that the young people, who had given themselves to God on a former occasion, were still seeking the "one thing needful," and affording to their leader much pleasure. God is evidently giving testimony to the word of grace.

NORTH AMERICA.

CANADA.

Intelligence of an unusually interesting character relating to the progress of truth in a district inhabited principally by Canadians of French extraction, and to openings for usefulness now presenting themselves, will be found in the following account, which is derived from the Montreal Register.

In October, 1835, Mr. Louis Roussy, under the direction of the 'Commission of the Churches of Switzerland Associated for Evangelisation,' arrived in Montreal, devoted to the religious instruction of the French Canadians. After proper consultation, he commenced his labours by procuring the office of schoolmaster at Grande Ligne, of L'Acadie, a settlement lying west of the river Richelieu, the outlet of Lake Champlain, ten miles south of the town of St. John's, among a population of about fifteen hundred, not living very compactly, but scattered upon their small farms. So ignorant were they, that, after careful investigation, it was thought that not more than one person in fifteen was able to read.

For two months Mr. Roussy retained the school, and employed all his leisure time in visiting from house to house, reading the scriptures, and conversing with all who were willing to hear him. The catholic priest, naturally dreading the effect of such instruction, caused him to be removed from the office of teacher.

From that time he devoted himself exclusively to the work of religious visitation and public preaching of the gospel. An enlightened friend in the neighbourhood opened his house for public worship, and considerable numbers of the Canadians at first attended his preaching; but the threats and denunciations of the priest soon terrified the catholics, and

not a solitary individual, beyond the limits of a single family, dared for some time to listen to his instructions.

In the autumn of 1836 Madame Feller, a devoted Christian lady, who had left Switzerland at the same time and for the same purpose with Mr. Roussy, and who had spent the previous winter in Montreal in private Christian instruction, removed to Grande Ligne with the view of opening a school. Shunned, at first, with superstitious hate by most of the people, as a heretic, she found great difficulty in obtaining any accommodations or even shelter. At length the same family that had opened their doors to Mr. Roussy, offered her their garret, which she fitted up so as to serve for her school and her own lodgings. Here she gathered in twelve pupils, whose number soon increased to twenty, and carried forward her school in spite of the violent opposition of the priest. Not content with the labour of instructing the children in the day, she opened an evening school for adults, with twelve scholars: in addition to the regular pupils, a considerable number attended the concluding exercises, which consisted of the reading of the scriptures, familiar conversation on the passages read, and prayer. So interesting were these exercises, that they were often prolonged till midnight, and were eminently effectual in enlightening the minds of the Canadians. In addition to these severe and exhausting labours, she employed all the time, not occupied in her schools, in visiting such families as were willing to listen to the reading of the scriptures. In the prosecution of this labour of love, she visited a sick woman, whose husband was a zealous catholic, a bitter enemy of the gospel, and a violent adversary of the mission. God inclined the hearts of both to hear the bible; she repeated her visits, conversed, and read much to them. The old man listened, at first, with fear and distrust, but the darkness was gradually dissipated from his mind; he soon hungered and thirsted for the word of God, and came regularly to the religious exercises of the evening school. In a short time he gave decisive evidence of conversion. One of his sons, a promising youth of fourteen years of age, and four pupils of Madame Feller, were also converted.

Madame Feller and Mr. Roussy thus continued their exertions, in their respective spheres, until the month of June, 1837. Both were exposed to much persecution from the infuriated catholics—savage threats were frequently uttered—their place of worship was disturbed by noisy mobs, and excommunication was threatened against all who listened to them. On one occasion Mr. Roussy's horse was cruelly mutilated, and on another he himself was severely beaten. Still the work of the Lord advanced, the Holy Spirit opened the hearts of a considerable number to attend to the things which were spoken, and

led them with true and living faith to the Saviour; and a small church was organized, consisting of six members, including the two missionaries. In the month of June, 1837, the heat became so oppressive in the little garret in which Madame Feller had hitherto taught her school, that she removed into a barn; but so great was the inconvenience here experienced, that a small temporary building was erected by the aid of Christian friends. The carpenter employed in its construction was led by the Holy Spirit to hear the reading of the word of God, which was made quick and powerful in his soul, and brought him to abandon popery, receive Jesus Christ, and confess him openly, notwithstanding the opprobrium and persecution which were heaped upon him. In September of the same year there were sixteen communicants in the church, including four residing at Champlain, all converts from popery; several others had renounced that system of error, and a considerable number more attended the preaching of Mr. Roussy. All these met with violent opposition, were abandoned by their relations and friends, despised by all, and regarded as the offscouring of all things. In the following month the insurrection broke out, and the neighbouring catholics, long incensed by the preaching, the school, and the success of these devoted missionaries, and supposing that the law could no longer punish their violence, took advantage of the reigning confusion, and commenced a series of malignant outrages. Mr. Roussy was deliberately shot at, but was providentially preserved; a mob assembled around the house of Madame Feller, at night, to the number of several hundreds, who, with frightful yells and horrid imprecations, ordered the missionaries to leave the country, threatening to set fire to their dwelling, and murder them, if they should refuse to comply. In the same manner they went to the houses of all who had renounced popery, and commanded them either to abandon their new religion or their country, under pain of fire and sword.

The government could afford them no protection, and the converts would not abandon their faith; they preferred the alternative of giving up all for Christ. In the cold of winter, the missionaries, and all the families that had embraced the gospel, to the number of sixty individuals, were compelled to flee for their lives, leaving behind them, at the mercy of their enemies, their houses, stock, and property of every description.

After the insurrection was suppressed, the exiled families returned to their homes, and found that their furniture and crops had been carried off or destroyed by their insurgent countrymen; still, as the influence of the priests had been considerably weakened by the political events and disputes of the preceding year, and as the mission was enabled, in the spirit of Christian kindness, to protect

some of their own worst enemies from the retribution of re-established law, prejudices against them were diminished, and their influence among the people greatly increased. Many families, hitherto closed against them, became accessible, and greater numbers attended the preaching of the gospel.

During the year 1838 the labours of the mission proceeded with increased success. But in the month of November civil war again broke out around them, and their neighbourhood became the scene of revolutionary operations. A prominent leader of the insurgents, who had always cherished deep hostility to the mission, sent a band of armed horsemen to make Mr. Roussy prisoner, and bring him to the camp. Through the appeals of Madame Feller, the angry troop, who came to the house full of rage, were softened and conciliated; they left Mr. Roussy in his own house, and pledged themselves that neither they nor their property should be molested during the war; the pledge given was literally redeemed. While all around them were pillaged, and all who refused to join the insurgents voluntarily were cruelly taken prisoners, the mission family and property were untouched. When the disturbances ceased, they were enabled to be of essential service to great numbers of the Canadians, by their testimony before the magistrates appointed to arrest and commit those suspected of treasonable practices.

The consequence was a gratifying increase of the influence of the mission. Women, with whom, till then, they had had little or no intercourse, came to Madame Feller, entreating her, with tears, to be a mother to them, and use her influence to deliver their sons and husbands from arrest and danger. Respectable families, with whom she had not been able to exchange a word, now came to ask advice; they said, "We have been very wicked, we have repulsed and despised you, but now we are obliged to resort to you."

In 1839 the mission church consisted of twenty-four members, of whom twenty-two were converted catholics. The day-school, taught by Madame Feller, contained about fifty pupils—the evening-school twenty adults. Mr. Roussy preached at four stations besides Grande Ligne.

The mission had long felt the imperious necessity of enlarged accommodations. Their dwelling was a small log-house, twenty feet by twenty-four, in which their school was taught, the mission family lodged, and all the numerous calls for instruction received, as well as the public religious worship of the sabbath held. The house necessarily became unwholesome, and so much was the health of Madame Feller impaired, that she was compelled to be absent for several months during the summer. At the same time a plan was formed for the instruction of young persons, who might be afterwards employed as teachers

or colporteurs. The execution of this plan required a more spacious and convenient building.

In order to procure funds for this purpose, Madame Feller visited New York and other cities of the United States, and succeeded in obtaining subscriptions to a very considerable amount. The mission house at Grande Ligne was first occupied in August, 1840.

A letter written by Madame Feller in the spring of that year, contains the following passages:—

"An incident that occurred last February appears to me worthy of remark. One of the greatest devices of the priests to prevent the Canadians from listening to us, is a constant assertion that our bibles are mutilated and false; and this imposition extends much farther than their direct influence. A Canadian, a very intelligent man, who had conversed with us about the scriptures, and generally disputed with a good deal of warmth whatever we advanced, because, as he said, he was not sure that our scriptures were like those of the Romish church, having learned that an old man who lived several leagues from us had been for forty years in possession of a New Testament that was approved by the priests, he went in search of it, with the hope of being able to confound us. He appointed the next evening after his return to meet us at the house of one of his friends with our New Testament, for the purpose of comparing it with the one he had brought. He gave notice of the meeting, and a long time before the hour appointed there were fifty people or more collected to hear the two Testaments read. We read a long time alternately, first in one, then in the other, explaining and unfolding the design of the Lord, and the conclusion that every one came to was, that our gospels were the same as the priests, and that we had told the truth. The poor Canadian who had hoped to close our lips with his book was filled with shame and confusion to find himself silenced by ours. So large a collection of persons, entire strangers to the love of Christ, coming together with the sole object of learning what the truth is, shows very plainly the state of the people, and what effect the word of God is producing among them. A Canadian who was present, and who has since listened more attentively to the gospel, assured us that from that time he did not believe there was a single family in Grande Ligne that was sincere in its profession of popery. All entertain more, or less doubt concerning the instructions of their priests.

All the priests in the neighbourhood employ their thunders against us and our hearers. They have been announcing for some time their intention of uttering a sweeping excommunication against all who have forsaken their holy mother, the Romish church, and of transforming them into mad wolves and long-tailed beasts, which formerly was enough to strike terror into the heart of any Canadian. A few days after a report was in circulation that all our men were transfigured in this style, and the most stupid, as

well as the knavish, repeated the story even after they had seen them in human shape.

"These absurdities, which are now hardly believed by old women, aid the progress of the gospel more than the priests are willing to believe. Wretched men! they are exhausting all their efforts to prevent the spread of the kingdom of Christ; they have reason to be afraid of light. But they can never succeed. The truth, the word of the Lord, sharper than a two-edged sword, will make the monstrous and rotten edifice that Rome has constructed, tremble to its base. The triumph of the gospel in Grande Ligne is a settled question even in the eyes of the most careless, who say, 'It is the right way, and we ought to walk in it.'"

In the autumn of 1840, an important accession was made to the band of labourers in the presence of the Rev. L. Normandeau, formerly a professor in the Seminary at Montreal, who had been convinced of the errors of popery, and converted to God. His co-operation soon proved of essential service.

The next year was signalized by still greater blessings. By the conversion of Dr. Cote, another effective agent was brought into the field, whose characteristic energy, sanctified by divine grace, could not but be highly advantageous to the mission. The introduction of the gospel to St. Pie and its neighbourhood, about the same time, was accompanied by striking proofs of the efficacy and power of the heavenly message. Many souls were converted, and persevered in the faith, notwithstanding the taunts and persecutions of their neighbours, and in some instances of near relations. New schools were established, and colporteurs were employed to go from house to house, converse with the inhabitants, and endeavour to excite concern for their spiritual interests. The churches connected with the mission "walked in the fear of the Lord, and in the comfort of the Holy Ghost, and were multiplied."

The state and progress of the mission during the following winter, are thus described by Mr. Roussy:—

"We close here, dear brother, this history of the work which the Lord has deigned to accomplish this winter amongst us, by inviting you to join us in praising his holy name. You know well what efforts the Jesuits made to injure the different stations of the mission during the last summer and autumn. Never had their hatred against the bible and Christians shown itself so violent before; but all their efforts have not hindered God's purposes; for fifty persons at least have, as we hope, given their hearts to Jesus during the past winter. Although this number may appear small to those who see souls converted by hundreds around them, yet to us who dwell where Satan reigns, this wonderful work of God towards our poor Canadians, is matter of grateful thanksgiving and praise. Never has his power been so strikingly exhibited to our eyes.

Never has the truth of the Lord gained so noble a victory. Never has the Sun of Righteousness shone so brightly on these dark regions. And if we recur to the origin of this mission, not only have we abundant subjects for gratitude and praise, but still more of hope for the future. Within seven years and a half since we entered this country, we have had the joy of seeing several stations established, already prospering, and rich in promise; an establishment for education (or Normal school), with fourteen pupils, all pious and all devoted to the service of God; a corps of thirty labourers engaged in teaching, preaching the word, instructing the youth, and distributing religious books. About sixteen hundred copies of the sacred scriptures have been circulated; about eighty families have withdrawn from the papacy, and now love the truth. But what specially calls for humble gratitude to God is, that in this space of time one hundred and fifty-five immortal souls have received and believed to their salvation, the blessed gospel of our Lord Jesus Christ. Nine of this number are already in glory, six in churches at a distance, and one hundred and forty at the different stations. Have we not cause to praise the name of the Lord, and celebrate his manifold mercies?"

Since that time the work has continued to go on, if not so rapidly as before, yet with encouraging indications of the divine blessing. Steady progress is rather to be desired than occasional excitements, which are frequently followed by weakness and sometimes by declension.

When Madame Feller and Mr. Roussy came to this country, they were principally sustained by friends in Switzerland. During the years 1837 and 1838, their operations were carried on under the auspices of the Canada Baptist Missionary Society. In the autumn of the last mentioned year, that connexion was dissolved. For several years past the Grande Ligne Mission has received from the Foreign Evangelical Society of New York an annual grant varying from 800 dollars to 1200 dollars. Christian friends of different denominations have also contributed, chiefly through the means of Female Associations and Auxiliaries. Aid has been received from Canada, and from Switzerland and other parts of Europe. The income derived from all these sources has amounted to nearly 5000 dollars yearly.

In the autumn of last year, when more definite and permanent arrangements were about to be entered into with the Foreign Evangelical Society, the proposals made by the committee of that society were found to be such as could not be entertained by the missionaries without compromising their principles as baptists. After much deliberation and prayer, it was resolved to seek a re-union with the Canada Baptist Missionary Society. A deputation from the committee of that society visited Grande Ligne, in order to hold

a conference with Madame Feller and the missionaries. The blessing of the Lord evidently rested on that meeting, encouraging all present to believe that prayer was answered. Difficulties were removed; objections vanished away; and a plan of union and co-operation was formed, which has been since ratified, and is now in action.

The Swiss Missions of Grande Ligne are united to the Canada Baptist Missionary Society and placed under its superintendence. The management of their affairs is entrusted to a committee, consisting of four members of the committee of the Canada Baptist Missionary Society, and four members of the missionary body connected with Grande Ligne. It is designated "The Swiss Mission Committee," and has already commenced proceedings. The stations at Beréé and Salem, hitherto known as our "French Mission," are placed under the charge of this committee. A separate account will be kept of the receipts and expenditure for this object, under the designation of "The Swiss Mission Fund." The liberal contributions of our friends to this fund are earnestly requested.

We will conclude this statement by giving an account of the stations and labourers connected with the Swiss Mission.

1. *Grande Ligne*. Madame Feller; Rev. L. Roussey, *pastor*; Rev. L. Normandeau, Rev. D. Gayin, *tutors*; Madame Normandeau; Toussaint Biendeau, *teacher*; Mademoiselle Jonte, *schoolmistress*. A mission house and premises, and eighty-four acres of land.

The church consists of about eighty members. Sixteen young men are under tuition; it is hoped that three or four of them will be qualified for the ministry; the remainder will be employed as schoolmasters or *colporteurs*. Four young women are receiving instruction with a view to employment as schoolmistresses. The day-school, under the care of Mademoiselle Jonte, contains thirty-five children, boys and girls.

A large room on the ground-floor of the mission house is used both as a chapel and a schoolroom. There is public worship twice every Lord's day, and once in the week.

The mission library contains 600 volumes. Standard English works, particularly in history, sacred and secular, and in theology, are much wanted. There is a useful collection of philosophical apparatus presented by some Christian ladies of Boston, United States.

2. *Sherrington*, 15 miles W. of Grande Ligne. Mademoiselle Ferrusset, *schoolmistress*. The day-school under her care contains 25 children. Public worship is held here every Lord's day. Ten of the members of the church at Grande Ligne reside at this place.

3. *Henryville*, 15 miles S. of Grande Ligne. M. Roy, *colporteur*. A mission house, and 12½ acres of land. Five protestant families live in this neighbourhood. Public worship is celebrated every Lord's

day. It is expected that a school will be opened in the fall. M. Roy travels through an extensive district, distributing the scriptures and tracts, and conversing with the people.

4. *Chazy*, 30 miles from Grande Ligne, in the state of New York, about six miles within the boundary line. This place is visited every two or three weeks, when religious services are held. Several members of the church at Grande Ligne live here.

5. *St. Pie*, 48 miles E. of Grande Ligne. Dr. C. H. O. Cote, *pastor*; Joseph Nicolle, *colporteur*; Francois Morissette, *teacher*; Mademoiselles Anastasie Parent and Marie Auger, *schoolmistresses*. A mission house and premises.

The church consists of 73 members. Several are expected to be baptized shortly. There are three day-schools. The central school contains 22 children; the upper, 32; and the lower, just opened, 12; besides several adults, one of whom, upwards of 60 years of age, has just begun to learn to read.

The schoolroom in the mission house serves for a chapel on Lord's days and other occasions.

6. *Corinthe*, 66 miles S.E. of Grande Ligne. Toussaint Forcier, *teacher* and *colporteur*. A day-school, with 14 children. Services are held every Lord's day.

7. *Beréé*, 63 miles E. of Grande Ligne. Francois Lamoureux, *teacher* and *colporteur*. Services every Lord's day. A schoolhouse. It is probable that the school will contain from 30 to 40 children after the vacation.

8. *Salem*, 66 miles S.E. of Grande Ligne. A mission house and premises, and nine acres of land. Public worship is celebrated here every Lord's day. Certain alterations are about to be made in regard to the agents of the Society here, which will be announced as soon as the arrangements are completed.

The missionaries at Grande Ligne have joined the Canada Baptist Missionary Society, not because they have changed their sentiments and become baptists, but because being baptists, it was judged more suitable to be identified with a baptist institution. Neither is it to be supposed that there will be any alteration in their views or conduct with regard to their pædobaptist friends. Valuable assistance has been received from them for many years, and it is hoped will be still received; while the missionaries, on their parts, will be anxious to exemplify the manifestations of Christian friendship with all who "love the Lord Jesus Christ in sincerity," and to cultivate acquaintance with brethren in Christ, of various denominations, as heretofore.

The committee of the Canada Baptist Missionary Society have undertaken a great work. Believing that they were guided from above, they commit themselves unhesitatingly to the power and faithfulness of Him who can "supply all our need." At the same time, it is right and necessary to state, that the most strenuous efforts will be required in order to

provide for approaching demands. It is confidently hoped that our brethren in the United States will respond to the appeal which will be immediately made to them, and generously aid us in the work. The churches in this colony will not be backward. Suitable re-

presentations have been forwarded to our friends at home, through the Committee of the English Baptist Missionary Society, with a view to excite an interest in this object throughout Great Britain. May God grant success!

Mr. Cramp says, August 13, "Our Grande Ligne friends are with us. On Tuesday evening we held a special meeting for prayer in reference to our union with them. It is proposed to send Madame Feller to Switzerland to procure more labourers: she thinks of leaving this fall. In the spring she will visit England, to arouse British sympathy."

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

- Friends at Nailsworth, for a case of clothing, stationery, &c., for *Rev. J. Clarke and Rev. J. Merrick, Western Africa*;
- Mrs. M. N. Lee, Newick, for a box of books;
- Friends at Bridgewater, for a box of clothing, for *Africa*;
- Friends at Aberdeen, for a box of clothing, &c., for *Jamaica*;
- Rev. T. Finch and friends, at Harlow, for a box of clothing, for *Rev. T. Sturgeon, Fernando Po*;
- J. Coward, Esq., Messrs. Wilson and Dawson, Mr. Bezer, and Mr. John Neal, Liverpool, and Miss Groom and Miss Smith, Birkenhead, for valuable presents of clothing, books, &c., for *the African Mission*;

The thanks of the Committee are respectfully presented to J. E. Ryland, Esq., for a MS. of the Prophet Jonah, written by Dr. Ryland; to Rev. W. Knowles, of Hackleton, for the Bible used by Dr. Carey while in this country, and to Benjamin Goodman, Esq., of Leeds, for a handsome oak box for it; also to Mrs. Wilson, of Olney, for presentation copies of Cowper's Poems and of Bogatzky's Golden Treasury, volumes of much interest and value.

CONTRIBUTIONS.

The following Collections towards the Jamaica Fund have been received. It is requested that others already made, or yet to be made, may be forwarded as soon as possible.

£ s. d.		£ s. d.		£ s. d.	
Alfred Place, Old Kent Road, Sunday School	0 10 6	Crayford	2 13 0	Newport, I. W.	5 0 0
Amersham, Sun. School	1 3 4	Dover, Salem Chapel ...	13 16 1	Newton Abbott.....	1 1 7
Auchencairn	2 0 0	Eagle Street	9 1 0	Northchurch	2 8 8
Battersea, Collected by Mary Gurney.....	0 7 0	Finshury Chapel, Farewell Meeting to Rev. W. Knibb	19 13 10	Norwich	52 4 0
Bingley	1 5 0	Islington Green	16 3 0	Olney	5 0 0
Blakeney	3 5 3	Ivinghoe	1 11 0	Pershore.....	17 0 0
Blunham	1 2 6	Little Staughton	5 5 6	Regent Street, Lambeth, Juvenile Society	25 0 0
Braybrook	0 12 0	Liverpool	250 0 0	Rochdale	17 0 2
Bridgnorth	10 10 0	Lymington	4 6 0	Southampton, Breakfast Meeting to Rev. W. Knibb	16 8 3
Bristol	35 1 0	Markyate Street	1 5 0	Trowbridge	77 11 6
Brixham	3 14 8	Newcastle on Tyne, Salem Chapel	27 7 10	Tubermore	4 8 0
Camberwell	20 11 0	New Park Street	25 0 0	Vernon Chapel, Pentonville	2 10 0
Canterbury	12 6 2	Do., Farewell Meeting to Rev. W. Knibb	11 17 6	Withington	1 10 0
Church Street, Blackfriars	8 9 10	Do., Proceeds of Tea Meeting	2 11 6		
Corfe Mullen	1 12 0				

Received on account of the Baptist Missionary Society, during the month of August, 1845.

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>		Friend, for <i>Jamaica Special Fund</i>	1 0 0	to 30l. ls., acknowledged last month, for <i>Jamaica Special Fund</i>	0 10 0
Gibbs, S. M., Esq., two years	2 2 0	Kightley, Mrs., for <i>do.</i>	30 0 0	Church Street—	
Smith, Rev. James.....	1 1 0	Do., for <i>India</i>	10 0 0	Collection, for <i>do.</i>	8 9 10
		Do., for <i>Africa</i>	10 0 0	Eagle Street—	
<i>Donations.</i>		M. B.	60 0 0	Contributions, for <i>do.</i>	9 1 0
Carey, Master, Collected for <i>Jamaica Special Fund</i>	0 10 0	Tritton, Joseph, Esq., for <i>African Schools</i> ...	1 1 0	Harrow—	
E. T., Proportion of daily consecration to religious purposes.....	1 10 0			Contributions, by Mrs. Killy	1 4 3
		LONDON AND MIDDLESEX AUXILIARIES.			
		Camberwell—			
		Collection (in addition			

£ s. d.		£ s. d.		£ s. d.	
Islington Green—		Proceeds of Break-		Tewkesbury—	
Collection, for <i>Jamaica Special Fund</i>	16 3 0	fast	4 1 6	Contributions, for <i>do.</i>	1 0 0
Friend, by Mrs. McLaren	5 0 0	Contributions	8 7 1		
New Park Street—		Do., for <i>Jamaica Special Fund</i>	85 3 0	HAMPSHIRE.	
Collection, for <i>Jamaica Special Fund</i>	25 0 0	Do., Sunday School, St. Andrew's St. Do., do., Chesterton	1 14 0 2 1 6	Beaulieu—	
Shakespeare's Walk—		Lilley, W. E., Esq.	25 0 0	Burt, Rev. J. B., for <i>Jamaica Special Fund</i>	5 0 0
Collection	1 16 6	Do., for <i>Jamaica Special Fund</i>	20 0 0	Portsea—	
Contributions, by Miss Barfoot	1 6 0	Cottenham—		Shoveller, Rev. John, for <i>do.</i>	1 1 0
Do., Juvenile Association.....	1 17 6	Collection ..	20 15 0		
Walworth—		Haddenham—		HEREFORDSHIRE.	
Lion Street, Juvenile Missionary Association	1 10 0	Collection	3 0 5	Ross—	
South Street, Sunday School	2 5 2	Contributions	4 11 7	Contributions, by Miss Smith, for <i>Dove</i>	0 11 6
BEDFORDSHIRE.		Harston—		Withington—	
Blunham—		Collection	5 11 6	Collection, for <i>Jamaica Special Fund</i>	1 10 0
Collection, for <i>Jamaica Special Fund</i>	1 2 6	Landbeach—			
Box End—		Collection	2 13 5	HERTFORDSHIRE.	
Contributions, for Schools	1 5 0	Meibourm—		Markyate Street—	
Little Staughton—		Collection	3 2 10	Collection, for <i>Jamaica Special Fund</i>	1 5 0
Collection, for <i>Jamaica Special Fund</i>	5 5 6	Contributions	2 18 6	Watford—	
BERKSHIRE.		Do., Sunday School ..	0 5 2	Smith, James, Esq., & Mrs. S., for <i>do.</i>	15 0 0
Windsor—		Over—		HUNTINGDONSHIRE.	
Lilycrop, Rev. S., for <i>Jamaica Special Fund</i>	0 10 0	Collection	4 10 4	Bluntisham—	
BUCKINGHAMSHIRE.		Contributions	0 4 6	Collections, &c. (moiety)	10 1 3
Amersham—		Prickwillow—		St. Ives—	
Statham, Mr. John, for <i>Jamaica Special Fund</i>	1 0 0	Collection, &c.....	5 3 0	Thorpe, Mr. Samuel (moiety)	0 5 0
Sunday School, for <i>do.</i> ..	1 3 4	Shelford—		KENT.	
West, Mr., & family, A.S.	5 19 2	Collection	8 0 0	Crayford—	
Chenies—		Streatham—		Collection, for <i>Jamaica Special Fund</i>	2 13 0
Collection	1 11 2	Collection	5 8 9	Faversham—	
Contributions	0 15 4	Contributions	1 10 0	Contributions, by Miss Packer, for <i>India</i>	15 0 0
Chesham—		Waterbeach—		LANCASHIRE.	
Collection (part)	8 0 0	Collection	5 3 0	Liverpool—	
Contributions	15 17 7	Contributions	1 19 6	Contributions, for <i>Jamaica Special Fund</i> 250 0 0	
Do., Penny Society at Mrs. Hall's... ..	0 10 0	Willingham—		Rochdale—	
Do., Sunday School ..	0 7 4	Collection	4 12 0	Kelsall, H., Esq., for <i>Jamaica Theological Institution</i>	5 0 0
Great Missenden—		DORSETSHIRE.		NORFOLK.	
Collection	3 8 1	Corfe Mullen—		Buxton—	
Ivinghoe—		Collection, for <i>Jamaica Special Fund</i>	1 12 0	Wright, John, Esq., jun., for <i>Jamaica Special Fund</i>	3 0 0
Collection, for <i>Jamaica Special Fund</i>	1 11 0	DURHAM.		Fakenham—	
Little Kingshill—		Wolsingham—		Contributions, for <i>do.</i> ..	7 0 0
Collection	1 15 6	Collection, &c.	1 10 9	Horstead—	
Contributions	1 16 0	ESSEX.		Cooke, Mr. W., for <i>do.</i> ..	5 0 0
Olney—		Loughton—		Ingham—	
Collection, for <i>Jamaica Special Fund</i>	5 0 0	Contributions (half year)	5 15 5	Contributions, for <i>do.</i> ..	3 0 0
Princes Risborough—		GLOUCESTERSHIRE.		Norwich—	
Collections	5 0 0	Blakeney—		Contributions, for <i>do.</i> ..	31 4 0
Contributions	7 16 6	Collection, for <i>Jamaica Special Fund</i>	3 5 10	Do., for <i>Miss Knibb's School</i>	4 0 0
Do., Sunday School ..	1 2 6	Cheltenham—		Do., for <i>J. M. P.</i>	30 0 0
Do., for <i>Africa</i>	0 6 6	Contributions, for Schools	1 0 0	Winfarthing—	
CAMBRIDGESHIRE.		Cirencester—		Taylor, Mr. F. O., for <i>Jamaica Special Fund</i>	3 0 0
Cambridge—		Contributions, for <i>do.</i> ..	0 10 0	NORTHAMPTONSHIRE.	
Collections—		Gloucester—		Blisworth—	
St. Andrew's Street Sunday School	66 0 0	Contributions, for <i>do.</i> ..	1 7 6	Contributions ..	1 6 2
Meeting	2 5 0				
Zion Chapel	9 0 0				
Juvenile	14 9 1				

	£ s. d.		£ s. d.		£ s. d.
Braybrook—		Weston by Weedon—		Bingley—	
Collection, for Jamaica Special Fund.....	0 12 0	Collection, &c.	0 10 0	Contributions, by Rev. J. Burton, for Jamaica Special Fund	1 5 0
Bugbrook—			233 3 10		
Collection	5 14 8	Acknowledged before and expenses	104 1 9	NORTH WALES.	
Proceeds of Tea Meeting	3 0 6		129 2 1	MERTONTHSHIRE.	
Contributions	3 6 5			Cefn-cymerau—	
Clipstone—				Collection	0 0 0
Collection	13 2 4	SHROPSHIRE.		Contributions	0 3 6
Contributions	9 8 5	Coalbrook Dale—		Harlech—	
Grendon—		Contributions, for Schools.....	7 5 0	Collection	0 18 0
Ward. Mr. B. L., (in addition to £5 previously acknowledged), for Jamaica Special Fund.....	10 0 0			Tal-y-sarnau—	
Harleston—		STAFFORDSHIRE.		Collection	0 8 9
Collection, &c.	2 0 0	Bilston	7 7 6	Trawsfynydd—	
Harpole—				Collection	0 9 0
Collection	3 2 7	SUFFOLK.			
Contributions	4 6 0	SUFFOLK, on account ...	100 0 0	MONTGOMERYSHIRE.	
Do., Sunday School	0 9 6			Newtown—	
Kingshorpe—		SURREY.		Morgan, Mr. E., for Jamaica Special Fund	5 0 0
Collection	1 15 0	Mitcham—			
Kislingbury—		Contributions, by Mrs. Pratt	1 10 0	SOUTH WALES.	
Collection	7 9 11			SOUTH WALES, on account, by Rev. B. Price	30 0 0
Proceeds of Tea Meeting	5 13 0	WARWICKSHIRE.			
Contributions	2 12 6	Birmingham, on account	130 0 0	GLAMORGANSHIRE.	
Do., for Dove.....	0 7 6	Coventry—		Cardiff—	
Long Buckley—		Collections.....	18 10 5	Bothany—	
Collections, &c.....	7 14 0	Contributions.....	28 3 6	Collections.....	16 19 8
Milton—		Do., Sunday School	12 1 5	Contributions	19 19 6
Collection	15 16 10			Do., Sun. School	0 11 3
Moulton—		WILTSHIRE.		Tabernacle—	
Collection	3 14 8	Melksham—		Collections.....	4 11 10
Contributions	4 0 0	Fowler, Miss.....	1 0 0	Contributions	4 8 6
Northampton—		Smith, Mr. R., for China	4 0 0	Croes-y-parc—	
College Street—		Trowbridge—		Collection	1 1 0
Collections.....	21 13 8	Page, Mrs., for Chapel at Morlaiz.....	2 0 0	Pentyrch—	
Contributions	31 4 10			Collection	1 2 0
Collections, &c., for Jamaica Special Fund, on account	26 16 11	WORCESTERSHIRE.		Waintrodau—	
Mount Zion—		Evesham—		Collection	2 6 2
Collection	1 11 0	Contributions, for Schools	1 0 0		
Olney—		Worcester—		IRELAND.	
Collections, &c.....	19 12 0	Contributions, for Schools	3 10 0	Tubbermore—	
Pattishall—				Collection, for Jamaica Special Fund.....	4 8 0
Collection	1 16 7	YORKSHIRE.			
Ravensthorpe—		NORTH OF ENGLAND, ON account, by Rev. P. J. Safery.....	110 0 0	FOREIGN.	
Collection, &c.	3 6 4			Trinidad—	
Road—				Contributions, by Rev. G. Cowen	13 11 0
Collection	8 10 0				
West Haddon—					
Collection	2 19 2				
Contributions	3 7 3				
Do., Sunday School	0 4 1				

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