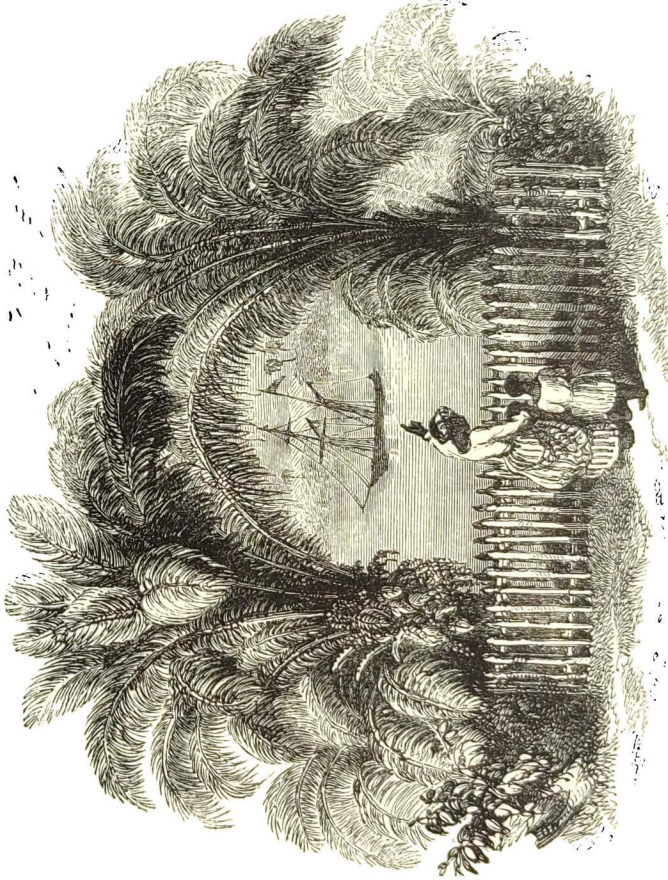


THE MISSIONARY HERALD.



MR. THOMPSON'S GRAVE, BIMBIA, WEST AFRICA.

ASIA.

CALCUTTA.

Our most recent intelligence from Bengal bears the date of July 2nd. At that time the brethren in Calcutta and its neighbourhood were all in tolerable health. Mr. Thomas says, "We baptized a poor blind woman at Bow Bazar last sabbath. She was the daughter of a brahmin, and at one time well off in the world: her blindness has been instrumental in placing her where she has heard the gospel, and that has, I feel assured, been blessed to her."

SERAMPORE.

Mr. John Robinson, writing from this station, at which he is located, says,

Brother Denham and myself have proposed to send in a joint letter, once in two or three months. Blessed be God, we are one in our labours, one in heart, and I trust united in our resolutions to labour indefatigably for him who for sinners became subject unto death, even the death of the cross. We need, however, and entreat your earnest prayers, in which we have no doubt we now enjoy a share, that as long as we live we may be devoted to the interest of Christ's kingdom, and that our endeavours may be crowned with large success.

The present with us is a very important season; thousands have collected together in

the vicinity of Serampore to offer worship to a false god, and very frequently loud are the cries of the multitude ascribing "Victory to Jugernath;" and while we lament the cause that brings them thus together, we bless God that so many are brought within the sound of the gospel, who perhaps will never again have an opportunity of hearing it; and we earnestly long for the time when these thousands shall be equally loud in their ascriptions of praise to the Lamb of God, and when victory to him that sitteth upon the throne shall be the language of every tongue. A detail of our labours will, we hope, be despatched by the next mail.

PATNA.

The following account of an interesting scene which occurred last April is from Mr. Beddy.

I believe I had the pleasure of stating on a former occasion, that our baptistry is in a most enchanting spot, close to our chapel on the west, in a garden surrounded by mango, peach, lime, and other fruit trees, together with flowers and shrubs in abundance, the whole sending forth a most refreshing and exhilarating fragrance. Seats, carpets, settees, &c., being all arranged the preceding evening, upwards of one hundred persons were variously grouped and seated, with every appearance of interest and seriousness. The service commenced by singing a native hymn, the full chorus of which floated far away on the breeze, while at the same time the hearts of those who we trust have sought and found the precious Redeemer, were raised with holy joy in contemplating the solemn and interesting scene before us. Having read the account of Philip's commission to the Eunuch, with the effect produced upon his mind, the quickness with which he requested baptism on beholding the appropriate appearance of the sheet of water, and the circumstances under which Philip acceded to the Eunuch's request on the condition pro-

posed, "if thou believest;" and having stated to all capable of understanding, what baptism implies, who should be baptized (those who believe), and how that ordinance should be administered; the right hand of fellowship was offered to lead the candidate who stood first for the ordinance, as Philip did the Eunuch, down into the water, where on a profession of repentance towards God and faith in the Lord Jesus Christ, the ordinance was administered, by burying him by baptism. Whilst going down into the water, the natives were singing, stopping between each candidate's baptism, and commencing immediately as the candidate was immersed, till the three candidates were immersed. I need hardly say with what feeling I saw Lachman following his father's God: there was much to awaken gratitude to God for the benefit he had, as we hope, conferred on this young man. The two native young women presented much to rejoice over, and to feel that the Lord is a prayer-hearing and prayer-answering God. One of them is one of our Refuge girls, brought up to us from brother Parsons at Monghyr. I know little or nothing

of her history, except that, like all poor Hindu girls, she was once the heir of all to be avoided and condemned, destined by Hindu usage to ignorance and degradation, if not to something more vile,—but now we trust an heir of heaven. The other is a young woman of the brahman caste, very interesting and very fair,—once a slave, excluded from all those social ties and endearments which render society dear,—the tool of caprice. Having been the slave of a rich female, this poor girl was saved the humiliating and degrading state to which all female slaves are subjected where they have lords as well as ladies to preside

over them. Her owner having died, she fell into the hands of a dear sister of our's, a country-born lady, who lost no time in seeking to draw young playful Jhanki from folly and ignorance to know, to love, and to serve the Lord Jesus Christ. Her labour of love was not in vain in the Lord; she watched the opening of her young scholar's mind, watched every budding thought, tried to fan the kindling flame by every means in her power, instructing her and bringing her to public worship, until she had cause to trust that angels had rejoiced over young Jhanki's conversion to her Saviour God.

GENERAL EDUCATION.

One of the brethren in the north of India, writing to the missionaries in Calcutta, after a journey in which 4000 portions of the inspired volume were distributed, says,

Strange to say, education appears to be advancing at a much quicker pace in the native states than even in the Company's territories. At Alwar the rajar supports a very good school at an expense of about 500 rupees per month. It is held in a beautiful building close to the palace. There are five teachers, and from the information we obtained, I should say nearly 200 scholars, many of whom have a tolerable knowledge of Sanscrit and Hindi, or Arabic, Persian, and Urdu. A few also are learning English, but

I am afraid with little hope of success. We found an immense number of readers, and distributed some thousands of scriptures during the two days we stopped at the station.

I was sorry to find the barbarous practice of mutilating the human body still in existence at Alwar. Near one of the gates lay a man's hand recently severed from the body. On inquiry, we found that one of the raja's men had accidentally speared a calf whilst hunting, and for this petty offence the poor fellow lost nose and hand.

JAVA.

Our aged friend, Mr. Bruckner, a native of Holland, who has been nearly thirty years in the service of the Society, writes thus, from Samarang, April 1st, 1846:—

Six months have passed away since I wrote the last time to you. God has been pleased to spare me still alive, with my family, in this world of trials. I thank God for his sparing my life and health so far, that I still have been enabled to go on with speaking the word of life to many poor natives. I must add, however, that this has not happened so frequently and so successfully as I should wish. The rainy season, which now has lasted these three months past, is very unfavourable for visiting the natives in their compounds or villages, as it is then almost impracticable to wade through the mud and water to them. Frequently I have been prevented also from doing this on account of bodily weakness and infirmities caused by age. Yet in the meantime the Lord was pleased to send me some other work to do from another quarter, so that when I was confined in my room, I had then still some occupation which I trust will not have been useless. The new converts at Surabaya being desirous to sing the praises of the Lord by suitable hymns,

the people there requested me by letter to translate a number of proper hymns into the Javanese tongue. Finding that their request was very reasonable and encouraging, I could not avoid acceding to it, although I must confess that the task appeared almost too great for me, as I never had tried before to compose or translate hymns in that strange language. Through the Lord's goodness I was enabled to go through the work, translating sixteen of the best evangelical hymns from the hymn-book which is used in the Dutch churches. I have arranged the verses, rhymes, and tunes according to the hymns in the original. The tunes of the Dutch hymns are slow and solemn; this is just what the natives like. No gospel-hymn had ever been seen in the Javanese tongue before. I am thus honoured by my Lord to be the first in the work among these natives. I have preached the gospel first in the Java tongue; into it I have translated the New Testament, forms of prayers, and hymns for the use of the poor natives. To the Lord be the glory for it! Perhaps

the time is near when the way will be opened for a more free and general distribution of the word of God among these natives. I have heard some rumours about it, of which, however, I can say nothing with certainty. But as to the propagation of Christianity in this colony or island, this will be always met with great difficulties on account of the character of the natives, and from various other causes. If we knew not that it is the work of an almighty Lord, we might despair of the smallest success. But He has been pleased to convince us by facts that nothing is impossible for him.

I must mention here an event of a strange feature. Some time ago a Roman Catholic bishop arrived at Batavia with four or five priests. He had been invested with great power, both from Rome and from Holland. Shortly after his arrival he began to display his great authority in his new bishopric, and did not pay any regard to the regulations of government as to ecclesiastical matters, nor to customs and practices which had been in use here in the Roman Catholic churches, of which there are three in this island. In the first place he wanted to introduce image-worship, especially of the Virgin Mary, in the churches, which never had been done formerly. 2ndly, he insisted that separate burying-grounds should be granted to his Roman Catholics; for the burying-grounds for Protestants and Roman Catholics had been the same. 3rdly, he declared himself against the marriages between a Protestant and a Roman Catholic, and refused to give the blessing of the church on them. 4thly. The priests were ordered to

wear a very tight black dress, both in the church and at home, and not to go into company. When some of the former priests, who were liberal men, did not immediately comply and obey his new orders, he discharged them from their functions, and degraded them to the rank of laymen, although they had been appointed by government, and were paid by the government. On account of this the churches were shut up, for government did not permit the bishop to fill the places of the dismissed priests by his new priests. The government forbore these proceedings at first patiently, and remonstrated with the bishop against his unjust proceedings, and endeavoured to move him to recall his transactions towards the former priests; but such a bigoted man was not moved, saying, "That he was only responsible for what he did to Rome." The government at last tired with him, and not wishing to leave things in the same state, ordered the bishop away with his priests to Holland; for which he was obliged to embark on the second of February. The former priests were reinstated in their offices. The bishop at his departure seemed to be quite sure of his triumph over the governor, and his proceedings against him. It is almost alarming what this religious party assumes in our days. Did we not know that the Lord reigneth, and that he permitteth that evil, even to bring forth good from it, we might indeed be afraid for the cause of truth. But he will maintain his cause on earth against all the movements of the power of darkness. May all Christians but hold the truth as it is in Jesus in sincerity!

WEST INDIES.

HAITI.

DEATH OF MR. FRANCIES.

Another trial of faith has occurred in reference to Haiti. Eleven months have not yet elapsed since Mr. and Mrs. Francies, Mr. and Mrs. Flanders, and Miss Harris, sailed for this island. It was soon our painful duty to state that Mr. and Mrs. Flanders had returned, in consequence of the severe illness with which Mr. Flanders had been visited; and now we have to add that Mr. Francies has been removed by Him whose wisdom is unerring, but whose purposes are inscrutable. The afflictive event took place on the 29th of July, and the circumstances are detailed by Miss Harris, in a letter dated Jacmel, August 6th:—

It is with heartfelt anguish I write to inform you that our dear Mr. Francies is no more. He breathed his last on Wednesday, July 29th, about five A.M. His malady was yellow fever, combined with inflammation of the liver, and was attended with excruciating suffering, especially at the commencement

and towards the end. For some days past I have felt quite unequal to the task of writing, but will now endeavour to give you some particulars respecting the mournful event, which fills our hearts with the deepest sorrow. Mr. Francies had never fully recovered his strength since his illness in April. New

opportunities of usefulness were multiplying around us. Four persons, we had every reason to believe, were savingly converted to God. Several were anxiously seeking the salvation of their souls, whilst many more were desirous of information on the subject of religion. Mr. Francies was also frequently called on for medical assistance, and by his kind and timely aid, opened access to many a heart; but these and other calls, though cheering to his heart, so full of love to souls, were very wearing to the body; and being alone, he had not the opportunity of taking necessary rest. When entreated to spare himself, he would answer, "No; I cannot leave these souls to perish; I will go on as long as I can, and when I can go no further, I must stop." Dear Mrs. Francies made it her study to give him all the help in her power, and I felt it a privilege to render him some assistance, but all we could do was comparatively little. We saw with anxiety that he was becoming paler and thinner; there was also latterly a great solemnity in his manner. However, we still hoped that if not another missionary, at least an assistant would arrive before it was too late. Thus things continued until Wednesday, the 8th of July, when an express arrived from Port-au-Prince, sent by Mr. Jones, the American anti-slavery baptist missionary, to request that Mr. Francies would immediately set off for that town, an event having taken place which involved the prosperity, and even the existence of the missionary station there, and on which Mr. Jones wished particularly to consult Mr. Francies. With this urgent request our dear friend thought it his duty to comply, the cause of Christ being concerned. He set off for Port-au-Prince on Thursday afternoon; on the following Monday Mr. Jones left Haiti on a visit to the United States, and Mr. Francies preached for him in French and English, as well as for Mr. Bird, the Wesleyan missionary, to whom he was much attached. His sermons appeared to make a deep impression, but all his friends there were struck at seeing him look so ill.

He reached home on Saturday, the 18th, about noon, having preached to about twenty persons in the hut in the mountains where he had put up for the night. He intended to return there occasionally to preach, as it is a populous neighbourhood, and the people appeared desirous of hearing the gospel.

He was very much fatigued, but persisted in conducting the services of the sabbath, shortening only that of the morning. He attended the sabbath-school, and talked as usual to the strangers who came to look on. In the evening he spoke to his beloved congregation for the last time; his text was, "God is love." After the service his young friends and pupils clustered around to welcome him home. Ah! they little thought it was a long farewell they were taking.

On leaving the chapel he spoke very little, appearing tired, and very sad; indeed we were all sad, for one of his favourite circle had been absent from both services, we feared profaning the sabbath. Some time ago this young man, who lives very near us, was dangerously wounded in a quarrel with one of his friends; Mr. Francies ran to his assistance, and dressed the wound long before a surgeon could be procured. For this he was very grateful, as well as for Mr. Francies's subsequent visits to read and pray with him during his illness. He appeared to have some serious impressions, and had been a constant and attentive hearer at the chapel ever since his recovery; but that day he had gone away with some of his old companions, unable, as we have since heard, to withstand any longer their ridicule and reproaches.

Monday, the 20th, Mr. Francies was not well, but conducted family worship in the chapel as usual, met the inquirers in his study till noon, and then taught his English class. His mind was much occupied with the schools; he spoke on the subject to Mrs. Francies, Miss Clarke, and me, saying that since he could not hear from England, we must try to do something ourselves directly, it being high time to open the common school. His plan was, that as Miss Clarke had now some knowledge of French, but not enough to conduct a school alone, we should open the primary school, join it to mine, and carry them on together, until the scholars should become too numerous, when, if nothing else could be done, he would try the plan of going from door to door to beg for subscriptions to support a Haitian master, should he be able to get no other.

He loved and pitied this people, and it was his ardent desire to lay himself out for their spiritual and temporal welfare, but God had ordered otherwise. The plans he so fondly hoped to realize for the good of his beloved charge were not to be executed by him; his labours were over, and he was to enter into rest.

How mysterious it is that one who seemed so peculiarly adapted to the wants of the people, should thus be snatched away just when such a sphere of usefulness was opened before him; that such a faithful, zealous, devoted labourer should be taken from the vineyard when there is already such a dearth of labourers. Though he had been here so short a time, God had blessed him with unlooked for success, and given him the hearts of the people. He was beloved and esteemed; indeed, I may say venerated, by all who knew him. His death is considered a public loss, and the whole population mourn for him as for a brother. Our own feelings under this heavy stroke are too painful to be expressed, and those of dear Mrs. Francies are of course far more poignant. For the mission, for ourselves, every thought

is full of sorrow; still we are not forsaken. We are enabled to feel that this affliction, heavy as it is, comes from the hand of our gracious and all-wise Father; to say, "It is the Lord, let him do as seemeth him good," and to trust in him who has promised to be the husband of the widow and the father of the dear fatherless babes. With respect to the mission, the cause is the Lord's, and must go on. Oh, that it may please him speedily to raise up some one well qualified to enter into the labours so happily begun. Surely the mission to Jacmel will not be abandoned; surely some one will be found who will love and pity the kind-hearted but deluded Haitians, and who will say, "Here am I, send me."

On Monday evening Mr. Francies, feeling unwell, had taken some medicine; towards morning he felt a sudden chill, which was followed by fever and violent headache. During the early part of the day other remedies were tried to no purpose, until about noon, when he was seized with excruciating pain in the lower part of the back. Mrs. Francies, greatly alarmed, sent for the best doctor the place affords, who is considered clever in cases of fever. He ordered leeches to be immediately applied to the part affected, but it was with great difficulty they were procured. They in a great measure relieved, or, as Mr. Francies expressed it, spread the pain, but the fever was still high. The next morning the doctor wished to bleed him in the arm, but Mr. Francies said that he felt so weak that he was persuaded bleeding would cause his death. It was then proposed that leeches should be applied to the temples, and other remedies tried, which was done. The fever lowered, some favourable symptoms appeared, and we all, except Mrs. Francies, hoped the worst was over. His mind was very calm, which gave the doctor great hope, and he appeared to be much in prayer. One day, in the early part of his illness, Mrs. Francies asked him if it hurt him to talk; he said it worried him; he was therefore kept as quiet as possible, and we refrained from speaking to him of anything not absolutely necessary. Once he told Mrs. Francies he thought he should never recover so as to labour again in Haiti, but added, "It will be all well." This impression, no doubt, continued on his mind, for on hearing the noise of the dances, songs, and other heathenish ceremonies practising as usual, at the death of a poor woman just by, he exclaimed, "Pauvres Haitiens! Pauvres Haitiens!" On Saturday afternoon he called me to him, and requested me to beg Mrs. Francies not to agitate herself so, as it distressed him. I said, "I think she has no reason to be so anxious; I hope you will be better soon." With a half smile he answered, "Yes; no matter how it may turn, I shall be better."

Only that evening I began to be alarmed

at his rapidly increasing weakness. He had a bad night. Sunday forenoon a terrible hiccough came on, which nothing could effectually relieve for many hours; he also suffered much from oppression on his chest. Late in the afternoon, when almost exhausted, he said to me, "Is it not strange, all this agony—and not one drop—of perspiration?" I said, "But though your flesh and your heart fail, you find God to be the strength of your heart." He answered, "Yes." I then added, "Behind a frowning providence, He hides a smiling face." He nodded assent.

Just afterwards he said, "If I should be taken home—you must go—to England (he no doubt took it for granted that in the event of his death Mrs. Francies would wish to return, so he thus expressed his desire that I should accompany her)—you will ask—Mr. O'Kiel—to settle—my affairs." On my saying "God can still raise you up; I trust you will be restored to us," He calmly replied, "Perhaps." The subject was so painful to me, that I had not courage to ask him any questions as to his wishes if he should be removed, which I now much regret, as that proved to be the last opportunity I had of speaking to him.

Leeches were applied below the chest, and somewhat relieved the hiccough and oppression; but towards night the fever rose again, delirium came on, and, as far as we could judge, his reason never returned. The next day, however, there was some hope, but in the evening symptoms of approaching death appeared, and the doctor did not think he could live till morning. Again he revived a little, and seemed easier, and again the friends around induced us to hope. Nearly the whole of Monday night Mrs. Francies and I each held one of his hands in ours, which seemed to soothe him. Tuesday was passed between hope and fear; nothing was left untried that could be likely to relieve his sufferings. He was so much wanted, it seemed as if God would still grant him to our prayers.

We did not entirely cease to hope until between seven and eight, P.M., when the most terrible agony came on that ever I witnessed. Miss Clarke, who was fanning him, said to me, "Now it is all over, he is dying." From that time until half-past four in the morning, it was a scene fearful to behold. Dear Mrs. Francies was almost distracted at witnessing the sufferings of one so dear, and no possibility of mitigating them. We could only pray for his release, if possible still more ardently than we had done for his life. At length we prevailed on her to leave the room, and I promised to remain to the last. Three of his spiritual children were also present, and some other friends. Oh, that awful night! It seemed as if years were passing over me.

All had remarked how very patient dear Mr. Francies had been during his illness, but as

mortification came on his mournful groans and piercing cries were heard at a distance from the house, though there still seemed to be an effort to suppress them. They still resound in my ears, and when I close my eyes, his struggles come again before me.

About half-past four, A.M., he gradually became quite calm; his breathing grew shorter and shorter until a few minutes before five, when his happy spirit exchanged a bed of agony for the mansions of eternal bliss. At the time he expired I was holding his dear icy hand in mine, and when the last breath was drawn I closed his eyes; it was almost beyond my strength, but I could not bear that a stranger should perform this last sad office. Dear Mrs. Francies was mercifully supported at this trying moment, indeed with her, as with us all, thankfulness for his deliverance from such intense sufferings at first almost swallowed up every other feeling. It is now we feel our irreparable loss.

Dear Mr. Francies was always on the watch to speak a word in season. When Mr. D., the young man above mentioned, heard of Mr. Francies's illness, he hastened to endeavour to procure some leeches, and then with his wife came to offer his services to apply them, or to render any other assistance in their power. On his entering the room, Mr. Francies, although suffering so dreadfully, instantly took hold of his hand, and said, his eyes filling with tears, "Oh, Mr. D., you have grieved me very much; you were away all last Sunday;" adding some other touching remonstrances, and at last, as on another occasion, "Poor Haitiens, unfortunate young men, what will become of you all?" Mr. D., quite melted, replied, "You have reason to reproach me, Sir, but I hope it will not be so again." This conversation was of course in French, in which Mr. Francies had acquired an extraordinary facility.

From that time to the end, no brother and sister could be more attentive to the dear sufferer than were Mr. and Mrs. D. Mrs. Reed also, an elderly lady, to whom our house belongs, and who is one of the converts, has been and is like a mother to us. She scarcely left the house during the whole time. Other friends were also very kind, taking it by turns to be with us by day and by night, preparing and applying themselves the remedies resorted to, so that only the lighter part was left to us; which was a great mercy, for we have found the long watching, grief, and anxiety, quite enough for our strength. They brought us abundance of linen rags, and lent every thing we needed in the house, otherwise we must have been in great straits at such a time. We had also continually persons coming and sending with kind inquiries, and I was told that many were praying for his recovery. These details may perhaps appear tedious; I mention them

chiefly as proofs of the loving kindness of our heavenly Father, who has given us favour in the eyes of the people in this strange land, far away from all our connexions; for though we must ever deeply feel the kindness and sympathy of our friends here, our highest gratitude is due to him who has the hearts of all in his hand, and who has thus remembered his mercy towards us. The Lord has been our help hitherto, and although he has now seen fit to deprive us of our dear earthly guide and protector, we still feel safe under the covert of his wings.

In consequence of the contagious nature of the malady, especially at and after death, and also the heat of the weather, it was considered necessary that the funeral should take place on the evening of the same day. Mrs. Francies followed his remains to the tomb. The funeral was attended by most of the public authorities, and a large concourse of the other inhabitants. Both as a testimony of respect and affection to Mr. Francies's memory, and also from a desire to spare Mrs. Francies the expense, the English pupils, with some other of his young friends, carried the body by turns. They said they could not suffer hired hands to touch it. Before they returned from the funeral, Mr. Bird from Port-au-Prince arrived. We had informed him that Mr. Francies was dangerously ill, so he kindly came to us immediately, and remained until Friday afternoon. His visit was a great comfort to us in our sorrow and perplexity. We were thankful to have his advice and the weight of his opinion as to the course we intended to pursue, and which we hope will meet also the approval of the Committee.

You will see, my dear sir, by Mr. Bird's letter, that we have decided on remaining here at least until we hear from you. Mr. Bird said, that in an ordinary case he should have advised our immediate return, but that this is an extraordinary case, as from the respect and affection of the inhabitants for the memory of Mr. Francies, their deep interest in Mrs. Francies's sad situation, their attachment for her as well as for Miss Clarke and myself, we are led to hope we may still be useful here. God sometimes works by the feeblest means, and we trust that by his blessing we may prevent the entire dispersion of the congregation, and continue the Sunday-school until the arrival of a missionary. We have many opportunities of conversing with those around on the subject of religion. There are also some inquirers whom it will be our privilege to watch over and endeavour to lead to Jesus. We hear of others who are just awakening from their long sleep of indifference, and require instruction. A few days ago a gentleman called to see us, and in the course of conversation he said, "My wife is no longer a Catholic, since she has heard Mr. Francies preach, but she is perplexed what

to do." Last sabbath a man from the mountains came to the chapel, and told Eliacine (the young woman who was baptized) that he and his wife wished to be instructed in the true religion, and that another day he would return with her. We have sometimes opportunities of disposing of bibles and Testaments, giving away tracts, &c. We also continue the English class.

Last week some of Mr. Francies's pupils, and one or two other young men, promised to conduct the services by turns, which they did with great seriousness and propriety. It was thought best for me to read the prayers. In the morning thirty persons were present, and seventy in the evening, besides a great number outside. The greatest stillness prevailed both within and without.

Our stock of good printed French sermons is very small. We stand greatly in need of the books Mr. Francies ordered some time ago, and also of those sent from France. Would it not be possible to send them directly by the steamer, as well as what is necessary for the schools? We hope the young men will persevere notwithstanding the scoffs they may meet with, but if they should withdraw, rather than shut up the chapel, I will conduct the service, though it would be very repugnant to my feelings to do so in public.

With respect to our permanent residence here, it is Mrs. Francies's ardent desire to remain and be useful on the scene of her dear husband's labours. In this desire Miss Clarke and myself heartily concur. Whether my remaining days be many or few, I wish to spend them in endeavouring to lead to Jesus some of the little ones of Jacmel. Should the Committee sanction our undertaking, and the friends at home be willing to aid us, we would establish a boarding as well as a day school, which would be a great advantage, as the girls would then be entirely withdrawn from the dangerous influence to which they

are now exposed. We are told that many parents intend to send their children as soon as the hot weather is over, and that they are very anxious we should remain. One of the day scholars is also promised to us as a boarder. Mine was to be a self-supporting school, but that cannot be for the present; the country is too poor. They can afford to pay but little, and many of them nothing at all. It would be impossible for us to get on with a girl's school without help from home.

I am convinced it would be a great recommendation to the establishment in the eyes of the people if dear Mrs. Francies remained with us, and notwithstanding her somewhat delicate health, she would, with her energetic and truly missionary spirit, be also useful in many ways to the cause here.

The upper part of the house we live in would be well adapted for a boarding school, whilst the lower part would still serve as a chapel and school-room. With Miss Clarke's help we could teach a great number of children. Miss Clarke is a pious young lady of colour from Jamaica, a member of Mr. Knibb's church. She has been long accustomed to tuition. For three years she resided in Mr. Francies's family at Lucea, and carried on the school commenced there by Mrs. Francies. At the time of our distress, after Mrs. Francies's confinement, she came to us, just from affection for the family, and a desire to be employed in missionary work. Mr. Francies being able to offer her for the present only half the salary she had been accustomed to receive, she was at first to assist in the domestic concerns of the family, to study French, and we hoped eventually to carry on a school on the British system. She is clever, has an excellent memory, and acquires the language with great facility. I have no doubt she will be very useful as soon as she is able to speak it fluently, being well received here.

Before this afflictive intelligence was received, the following letter from Mr. Francies was in type. It will now be read with additional though painful interest, and the concluding paragraph especially will, we trust, be considered attentively, as our faithful missionary's last words on behalf of Haiti.

The first Sunday of the present month (June) was one of great solemnity, though at the same time one of great joy to us. We were permitted to make the first baptism that ever took place in Jacmel, and what is more remarkable, to baptize the first Haitienne that ever received the solemn rite of immersion in this island.

Our service commenced on Sunday morning, seventh instant, at a quarter before five, in our little chapel. After singing and prayer, we proceeded to the river, about fifteen minutes walk from the mission house, to the place prepared the day before. Here we proceeded with the solemn but delightful service. Brother Jones, of Port au Prince (who came

over for the occasion), commenced by reading the scriptures, and delivering an address exhibiting the order of the institutions of the gospel. At the close of this address we sung part of the hymn, "Nous voyageons au ciel d'en haut—Irez vous," a hymn Miss Harris has translated for us from the English. This was followed by an address from myself upon the subjects of baptism and the mode of administering baptism, closing it up with an address to the spectators, exhorting them to reflect upon the solemnity of our service and their need of being washed in the cleansing blood of Christ. I then offered prayer. And we went down into the water, and baptized

two persons in the name of the Father, and of the Son, and of the Holy Ghost. The congregation, consisting of about 200 or more, were exceedingly orderly, and many seemed much affected by what they heard and saw; and truly it was a solemn and impressive meeting. The calm serenity of the morning, the gentle flowing stream, the majestic mountains on either hand, which seemed to encircle us, the nature of the service, all imposed a silence, a solemnity, an interest, perfectly indescribable. Oh that the Spirit of the Lord may deepen the impressions that were then made, and make the little one a thousand, and of the small one a strong nation. We will not despise this day of small things. Small things! Are they not great things, that in the midst of every thing to oppose the spread of the truth, on the one side the ignorance and superstitions of the people, on the other infidelity and an influence almost as strong as the *caste* of the east, and the fear and power of the priests, it is rather matter of surprise and joyous wonder that even one soul should have been rescued, and that in such a clear and decisive manner, from the very bosom of the Catholic church? Blessed be the name of the Lord!

The history of the conversion of this female is so interesting, and affords such a striking proof of the truth of that word which is inviolable, "Not by might nor by power, but by my Spirit, saith the Lord," that I will give it you for your Herald, under the title of

THE FIRST-FRUITS OF HAYTI.

Eliacine Louis-jean is the daughter of a Haitien descendant of Africa, poor, but respectable and respected, a rigid catholic, a person of good morality, and one of those very few exceptions which are found even in the Catholic church of this deplorable country.

It appears that for some years past she had impressions favourable to religion, that about two years since she left her father's house (which is fifteen miles distant) to come and reside at this, in order that she might follow more closely the religion of the Catholic church. Here she became a devotee, and united with the holy sisters, yet she felt there was something wanted, though she could not tell what.

It happened that on our opening this place of worship on the 25th of December, she was passing the window, and was attracted by the sound of preaching. She stood and listened, but the service was in a strange tongue. It was in English, a language of which she understands not a single word, yet this was the time the good work commenced, as the sequel will show.

The first time Eliacine attracted particularly our attention was at our evening prayers and evening school. After our evening prayer we would get the children together, and Miss Harris would talk to them, and teach them a

hymn, and invite them to come to a Sunday-school. On one of these occasions we were obliged to request the said Eliacine not to prompt the children to reply, but at the close she requested Miss Harris to teach her as she did the little children, adding, "For I too am ignorant," a request no sooner made than complied with. We soon learned that she was a Roman Catholic of the strictest sort—a devotee. We also found that she was anxious to know the truth, that she was feeling after God. We hoped, and yet we were afraid to hope. We knew the extreme caution with which one ought to proceed in such a case, and yet we were afraid of being unfaithful if we did not exhibit the whole truth. Thus we passed a considerable time in the alternatives of hope and fear. She was regular in her attendance upon every opportunity, and upon her evenings for instruction from Miss Harris, and was seemingly thankful for any little I endeavoured to say to her; but she was yet a member of idolatrous Rome. Good Friday came, and we watched with interest and anxiety to see what Eliacine would do, for this is a day of great show and parade. All the idols of the people, the crucifix, the virgin, the saints, &c., do, with all the holy sisters in white, form a grand procession. Imagine our feelings, if you can, when we learned that Eliacine was with the holy sisters bowing to these dumb idols. The following Sunday, however, she was with us. The following week I resolved upon introducing the subject of idolatry. This I knew required caution and care, but the time had come, it was now necessary. I therefore went to her room to inquire after her health, and introducing religious conversation, soon turned it upon idolatry. I exhibited the difference between the ten commandments as found in the catechism of the church of Rome and in the bible. At this she was evidently surprised. The ice was now fairly open.

The next day was her class day with Miss Harris, when the conversation turned upon the same subject. She here reproached Miss Harris, saying, "Why did you not tell me this before? I might have died without knowing it." I now commenced talking more frequently with her, as my tongue became loosened little by little, and I appointed the Monday morning at nine o'clock for special conversation with her, for which she ever seems thankful. I shall now let her speak for herself, giving you as near a translation of her own words as it is possible to do, in relation to her conversion, as delivered on the second interview of this special kind, namely, the first Monday in May.

Eliacine is seated opposite me in my study. "Well, Eliacine, what have you to ask me or say to me this morning?" I inquired.

Eliacine. "O Monsieur Francies, I verily desire to be converted to God; I verily desire to know all his will and to do it. I am some-

times ready to beg God to convert me truly, and to take me to heaven. The gospel is what I really need." I here directed her to the way of salvation—to the promised influence of the Holy Spirit, who alone could instruct, prepare for, and conduct to heaven.

"O Monsieur Francies," continued she, "I have long time desired to know the truth; From a child I wished to do God's will, and about two years ago I left my father's house in the country, and have been living here that I might attend more perfectly to all things that the church required. This made my father angry. Still I continued to attend, yet did not seem to find what I wanted, till one day passing this market, I heard something like preaching. I drew up to the window, and listened. You were preaching, but it was in English, and I could not understand, but I felt compelled to stand and listen. I could not tell why, but I could not go away till the service was finished. When I returned I told my friends of the service, and of my intention to return. They told me that I must not go there, that bad things were said and done there, and that if I did go they would not respect me. Well, I could not help it, I was obliged to come. I came, entered the house and sat down, and during the service I found my heart broken. I could not help crying, and that without being able to tell why. I felt something I could not explain. Something seemed to tell my heart that I should find here what I wanted, and I have found it; it was Jesus Christ. I told my friends that I intended to come to the new chapel. They laughed at me, and persecuted me greatly. From that time I have been praying to God to show me his way, and to tell me all his will, give me his Holy Spirit to help me to do it; and now I beg you, Monsieur Francies, to tell me all; don't hide any thing from me, I pray you, Monsieur Francies (and the tears started from her eyes as she spoke, till she wept greatly). What are the commandments of Christ?" she demanded. The subject of Christ's positive commandments had not before been but just referred to. I explained the requirements of the gospel, brotherly love, &c., passing over the commandment of Christ upon the subject of baptism, preferring that she should read and find the ordinance for herself, and foreseeing that the ordinance administered as we do it would be a great trial to any one in this country, especially to one already so persecuted as Eliacine. At length she said, with much earnestness, "But is there nothing else? What are the commands of Christ? I pray you tell me all, hide nothing from me. I wish to be verily converted to God" (again she cried). Well, thus pressed, I came to the positive commands of Christ, and after briefly referring to the ordinance of baptism, she said with as much simplicity as did the Eunuch, "What doth hinder me to be baptized?"

"If thou believest," I said, "thou mayest." "I believe," said she, "but can you baptize me?" "Yes, most certainly I can." "And will you?" "Yes," I said, "if you desire it." But I said, "you must remember it will expose you to still greater reproach and persecution." "Ah," said she, "Monsieur Francies" (her eyes suffusing again with tears), "but my father has forsaken, all my family persecute me; I am obliged to give up my father for the gospel, and with him I have given up all. I hope I shall be able to bear it. I have suffered much, much, and been in want already." She then inquired, "What day will you make the baptism?" "Probably some Sunday," I reply. "And where?" "In the river." She then continued to describe a good place, *assez profonde*, &c. I recommended her to think the matter over, and after reading some scripture, commended her to God. This was altogether so singular, so striking, and unexpected an event that we were all taken aback, and could only exclaim, "What hath God wrought?" This is a token for good that we could not have looked for. But the Lord hath done great things for us, whereof we are glad.

The following Monday, May 18th, she came to my study as usual, and after some conversation upon the subject and services of the sabbath, she said, "Oh, I bless God that my eyes have been opened to see my guilt and error. I have had many idols, but they are no use to me now. I bought them for one gourde each, and I could sell them, but if I did that I should be aiding others to sin, and if I give them away I shall be encouraging those to whom I give them to be superstitious, and this would be equally sinful; but I have given them all up, and will show them to you if you please. Shall I fetch them?" "Yes, if you please." She quickly returned with a crucifix, and a figure crucified to represent the Saviour, the Virgin Mary, and several pictures of saints. A long conversation ensued, which showed the sincerity of her conversion to the faith of Christ. On leaving my study, she said, "Well, Monsieur Francies, I will leave the idols with you to do as you think best with them." I have them in safe keeping, and shall send them to you the first opportunity I have. What a practical comment upon the expression "other lords have had dominion over us," &c. "Not by might nor by power, but my Spirit saith the Lord." The narrative needs no comment. On the one hand it humbles us, and leaves us nothing; on the other it exalts the power of the Spirit of God that Christ may be all in all.

The whole conduct and deportment of Eliacine is at present pleasing. Her devotedness to the welfare of others is great, continually exhibiting great concern for the salvation of all around. Her principles are evidently well founded, to wit, her conscien-

tiousness in reference to her idols. The money would have been of great service to her, for she has had to endure great hardships and not unfrequently positive want of food, while at her father's there is enough and to spare.

Since the day of the baptizing I have entered four other inquirers, who have for some time previous been seeking the truth, and who had become impressed, under the preaching of the gospel, but they have now come forward boldly to give in their names as inquirers. We have six inquirers, five of whom are Haitiennes and one an American black. Of the sincere conversion of three of these we entertain no doubt, and that good is begun in their hearts is quite evident.

There seems to be a troubling of the waters, a shaking of the "dry bones" among a middle class of intelligent persons, chiefly young men, who have had some education, but the vicious habits of the country are great barriers to the triumph of truth in the heart, namely, the sabbath day traffic, and the manner of living with different women or several women. The sabbath may be said to be the only day that a shopkeeper can really do any business, or take any money. Thus to close his shop would be to deprive himself of the means of livelihood. However, our hope is in God and the power of his word.

I have made a journey to two villages on the seaside, eastward. The first one twelve miles distant, the second twenty-one miles. I visited, in connexion with brother Jones, about 100 families, talked with the people, held a public service in each of the villages. We had large and attentive congregations. At Marigos, the most distant of the two, the village contains about 600 souls. We had about 200 or 250 persons present at our service. At "Aux Cayes de Jaemel" we had nearly all the villagers in the immediate neighbourhood. At both of these places it was a new thing preaching the glorious gospel in their own tongue. Impressions were made, and many entreated us not to leave, but to return to them often. They received our tracts eagerly, and I have had three applications for New Testaments since. A few days after a man came to inquire for a Testament, brought a note from two others requesting a New Testament, and desiring to know when I would return. There are two other villages to the south of this, besides all the mountain settlements, which ought to be visited. In one of these neighbourhoods, about fifteen miles from town, I hope to get a school under my superintendence. In a word, every day adds still more and more labour, so that I find myself surrounded with a great deal more work than I can accomplish, even had I no language to acquire and no responsibility to bear. Tell our Christian friends we must have help or we shall fail, and if our health and life fail in consequence of being left alone

in such a field, the church must bear the responsibility of the lives sacrificed. We cannot see souls perishing for lack of the bread of life, and not make our efforts to give them the supply they need, and thus we are sometimes pressed beyond our strength. If you do not relieve me by some aid, you must take the consequences, Christian friends, upon yourselves.

The Christian friends ought to know that the machinery to render their mission in Hayti effectual, must not be diminutive. I know your difficulties and deplore them, but you must explain to the churches, dear brethren, that it will be a bad policy to them, pecuniarily considered, to keep their mission in a weak and ineffective state. This must ever be the case where you leave one man without counsel, without aid, to do all the work and to bear all the responsibility.

Our room, which serves as a chapel, is becoming much too straight for us. We have taken down the last partition, and before long we shall be obliged to do something, what I do not know, for there is not another house to let in the town, and even could we change, we could not find a house containing a larger room than the one we now occupy. I think our friends at home must stand prepared to send us a chapel, or the means to build one, for our room is not only full, but our doors and windows thronged every evening service we hold, and I have no doubt that had we the space we should very soon get six or seven hundred people to hear the word. We ought to have a house forty-five feet by seventy at least. I have no doubt of the ultimate success of your mission in this place. It may be that unanticipated persecutions may come. The priest will fight. Already he sends me his messages to let his people alone, and not to trouble their minds. I pray the Lord to trouble his mind! There may be others, and I have no doubt there are, who will unite with the priests to oppose the glorious reign of truth, though this forms no reason for more tardy movements on our part. By the help of the Lord, we intend to go forward. There is an open door before us, the priest, the freemasons, and all the synagogue of Satan will seek to prevent our entrance, still we shall press our way through. Truth is omnipotent, and must prevail, only let our friends at home do their part by prayer, and by gifts sanctified by prayer. Send us the needful machinery, and we for our part will employ the machinery to the best advantage, according to our ability. With the Lord on our side, we will not flinch or fly from the struggle. Brethren, pray for us, that our faith, courage, and health fail not; and while you thus pray for us, see that neither our faith, our courage, our health fail through any unfaithfulness on your part to the prayers you offer; and let all our friends know that they have it, humanly speaking, in their power to

keep us on the field or to let us sink. Send us aid, we are supported; refuse it, and we must sink.

But you will not leave us; I encourage the hope that the churches will be alive to the interests of this deeply neglected, and forsaken, and distracted country. There is a class of young men in this town, intelligent, half-educated, inquisitive, and I hope of one or two there is in them some good thing to the Lord God; who, if the Lord perfects their conversion to himself, will make the future heralds of salvation. There is greater hope of raising up a native ministry than in Jamaica or St. Vincent's. That is to say, there are young men who upon their conversion would be much sooner educated and prepared to preach the glorious gospel of the blessed

God, from their intelligence, education, and general character of their minds. On this point I ground great hope for the great mass of the population. It may be more expensive at first than some other missions, and than we all anticipated, yet the expenses may not be required for so lengthened a series of years. My eyes are steadily fixed upon this hope, and I do hope some friend or friends will come forward, and enable me to take at least one youth to train for this purpose. It is not to be calculated the immense, the infinite blessing that native agents would be in this country, provided the selection of the men be carefully, prudently, and prayerfully made.

Christian brethren and sisters, forget us not, forsake us not; plead with God for us. Help us, and the Lord will help and bless you.

C A N A D A.

MONTREAL.

The Baptist College in this city, towards which several years ago friends in Britain contributed above a thousand pounds, which were in the hands of the Treasurer of the Baptist Colonial Society at the time of its union with the Baptist Missionary Society, is at length completed. It was formally opened on the 20th of August.

This interesting event, says the Montreal Register, took place on Thursday last. It was truly a delightful and memorable day. Friends from Quebec and the Eastern Townships, and from various parts of Canada West, were present. All appeared happy and thankful; happy, doubtless, because they were thankful, for such is the wise and gracious arrangement of the divine administration. "It is good to sing praises unto God; it is pleasant; and praise is comely."

Devotional exercises occupied the first place. At four, P.M., the committee and a goodly number of the friends of the Institution, assembled in the College hall for praise and prayer. Having celebrated the glory of the Saviour by singing the well-known hymn, "All hail the power of Jesus' name," and listened to the reading of the 103rd Psalm, the meeting acknowledged the goodness of God, and sought the continuance of his favour. The devotional services were conducted by brethren James Thompson, Wenham, M'Phail, and Girdwood. The President of the College then delivered an address to the students, exhorting them to endeavour earnestly to secure the divine blessing, by the cultivation of personal piety, by diligence in study, by

discreet and holy conduct, and by efforts to be useful. Brother Jersey, of Stanbridge, concluded with prayer.

In the evening the College hall was well filled. Many friends belonging to other denominations were present on the occasion. John Try, Esq., occupied the chair. Prayer was offered by the Rev. Mr. Squier, Wesleyan minister. The following resolutions were then proposed and unanimously passed:—

"That the members of the Canada Baptist Missionary Society now assembled, devoutly acknowledging the goodness of God in connexion with the arrangements which have issued in the present celebration, do hereby, in the name and on behalf of the whole body, solemnly devote this building to the interests of learning and piety."

"That it is gratifying to this meeting to learn, that while the theological instruction imparted in this College to candidates for the Christian ministry, will necessarily harmonize with the views entertained by the Baptist denomination, the collegiate course for general students, being purely literary and scientific, will be unaffected by religious peculiarities, and open to persons, of good moral character, of all classes and persuasions."

On this and the following evening, many other resolutions were passed after the delivery of animated addresses, and much interest was evidently excited.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Merrick, J.....	May 27.
	CLARENCE.....	Clarke, J.....	June 3 (3 letters) and 6.
		Milbourn, T....	May 28.
		Newbegin, W....	June 5.
		Prince, G. K.....	June 7.
	Stewart, I.....	June —.	
	Sturgeon, T.....	June —.	
AMERICA	BROOKLYN	Henderson, A.....	July 27 and 31.
		Littlewood, W....	August 21.
	MONTREAL.....	Cramp, J. M.	August 12 and 28.
	NEW YORK	Jones, W. M.....	August 14.
		Warren, E. R....	August 13.
QUEBEC	Marsh, D.....	August 10.	
ASIA.....	AGRA	Makepeace, J....	June 9.
		Williams, R. & ors.	June 24.
	BENARES.....	Heinig, H.....	July 2.
	CALCUTTA.....	Thomas, J.....	July 2.
	COLOMBO	Davies, J.....	June 11, July 9.
		Lewis, C. B.....	July 10.
	JESSORE	Parry, J.....	June 17.
	KANDY.....	Allen, J.....	July 8.
		Dawson, C. C....	July 10.
	MONGHIR.....	Parsons, J.....	June 22.
	MUTTRA	Phillips, T.....	July 1.
	PATNA	Beddy, H.....	June 4, July 1.
	SERAMPORE	Robinson, J.....	July 2.
AUSTRALIA	SYDNEY	Saunders, J.....	April 14 and 21.
BAHAMAS.....	ELEUTHERA.....	Rycroft, W. K....	June 15.
		Rycroft, W. K....	July 25, August 10.
BRITTANY.....	MORLAIX.....	Jenkins, J.....	August 12.
GERMANY.....	HAMBURG	Busch, A.....	August 11, Sept. 1.
		Mutzenbecher, A.	September 4.
HAYTI.....	JACMEL	Bird, M. B.....	July 31.
		Harris, M.....	August 6.
HONDURAS.....	BELIZE	Kingdon, J.....	July 18.
JAMAICA	BELLE CASTLE.....	Jones, S.....	July 20.
	BROWN'S TOWN	Clark, J.....	July 20.
	CALABAR	Tinson, J.....	August 3.
	FALMOUTH	Abbott, T. F.....	July 7, August 5.
	KINGSTON	Oughton, S.....	July 23, August 7.
		Wood, J. H.....	July 23.
	LIMES SAVANNAH....	Reid, J.....	July 20.
	MANDEVILLE.....	Hands, T.....	July 18.
	OLD HARBOUR	Taylor, H. C.....	July 18.
	SALTER'S HILL	Dendy, W.....	July 19.
	SAVANNA LA MAR	Hume, W.....	July 22.
	SPANISH TOWN.....	Dowson, T.....	August 7.
		Norman, — & ors.	August 7.
		Phillippo, J. M....	July 23.
	YALLAHS.....	Kenton, E. & ors.	July —.
TRINIDAD	PORT OF SPAIN	Law, J.....	August 5.
TURKEY	CONSTANTINOPLE.....	Goodell, W. & ors.	March 14.

ACKNOWLEDGMENTS.

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

- Mrs. W. W. Nash, Denmark Hill, for one volume of the Baptist Magazine ;
 Friend, Tulse Hill, for a parcel of magazines ;
 Mrs. Burford, Gravesend, for a parcel of magazines ;
 Mr. J. H. Warter, Borough, for a parcel of magazines ;
 Mrs. James Daniel, Bugbrook, for a box of useful and fancy articles, for *Dr. G. K. Prince, Western Africa* ;
 Miss Graftley, Mullingar, for a box of useful articles, for *Rev. J. May, Lucea* ;
 Mrs. Nash, Royston, for a parcel of books and tracts, for *Rev. J. Jenkins, Morlaix* ;
 Mr. Thomas Jarvis, Jersey, for a box of magazines and pamphlets ;
 Mr. Phillips, Bristol, for a parcel of clothing and numbers of the "Patriot" newspaper.
 Teachers and children of Rockwell Grove Sunday School, by Miss Elworthy, for a parcel of clothing, &c., for *Belize School* ;
 Friend at St. Albans, for a number of magazines ;
 Mrs. S. Berger, Homerton, for a box of useful and fancy articles, for *Mrs. Small, Benares* ;
 Mrs. Kershaw, Hackney, for a parcel of magazines.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of August, 1846.

	£ s. d.		£ s. d.		£ s. d.
<i>Annual Subscriptions.</i>		BEDFORDSHIRE.		Willingham —	
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Wyatt, Mr., by C. S.		Foster, John, Esq., for		Contributions	1 6 5
Tosswill, Esq.	0 10 6	<i>Jamaica Institution...</i>	10 0 0		
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Montacute—		Contributions	2 2 6	Collection	2 2 6
Collection	1 18 6	Betws—		Contributions	1 7 6
Contributions	3 3 4	Collection	0 13 6	Swansea—	
Do., Sunday School	0 9 1	Bridgend—		Contributions	3 13 0
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ty)	2 0 5	Contributions	1 9 0	Contributions	5 0 2
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Collection	5 3 9	Cardiff—		MONMOUTHSHIRE.	
Contributions	12 15 3	Bethany—		MONMOUTHSHIRE, on ac-	
Watchet and Williton—		Collection	8 13 7	count, by Rev. D. R.	
Collection	2 18 4	Do., Public Meet-		Stephen	55 0 0
Ditto	4 12 1	ing	7 3 10	Magor—	
Wincanton—		Contributions	20 9 11	Contributions, for	
Day, Mr. G., and		Do., Sun. School	0 11 8	Dove	0 6 7
Friends	10 0 0	Do., do., Glass-			
Yeovil—		house, for Dove	1 12 3	SCOTLAND.	
Collection	2 15 0	Tabernacle—		Creetown--	
		Collection	5 3 10	Collection	
SUSSEX.		Contributions	4 14 5	1 4 6	
Hastings—		Corn town—		FOREIGN.	
ALady, by Mrs. Py-		Collection	0 16 0	Patna—	
well	1 0 0	Contributions	0 4 0	Juvenile Auxiliary...	
		Cowbridge—		Collection	
WILTSHIRE.		Collection	2 0 0	6 10 8	
Crookerton	1 11 0				

The following particulars of Contributions from Charles Street, Leicester, for the outfit of missionaries, by Mrs. W. Harris, Treasurer, should have appeared in the Annual Report:—

£	s. d.	£	s. d.	£	s. d.
Collected by—		Fields, Miss	0 15 6	Horsepool, Miss E.	3 10 0
Barby, Miss	2 17 6	Gilham, Miss Jane	2 16 0	Manning, Miss	1 5 0
Chapman, Misses S. & F.	2 12 6	Gould, Miss	0 15 6		
Collier, Miss	3 10 0	Green, Miss	3 0 0		
Collier, Miss S. M.	1 0 0	Harris, Mrs. W.	4 0 6		
					26 2 6

CONTRIBUTIONS,

Received on account of the DEBT of the Baptist Missionary Society, up to September 15, 1846,—Continued from last Herald.

£	s. d.	£	s. d.	£	s. d.
LONDON AND MIDDLESEX.		Hammersmith—		Stepney College Chapel	2 8 0
Brentford, New—		A Friend, by Rev. J.			
B. C. S., Thank-offer-		Bird	10 0 0	BEDFORDSHIRE.	
ing, for exemption		Hoxton—		Luton, Union Chapel,	
from affliction	2 0 0	Scotch Baptist Church	1 10 0	by Mrs. Tranter	
Hackney	36 17 0	Kensington, Silver St.	10 0 0	2 0 0	
		Salters' Hall	13 8 6		

BERKSHIRE.		£	s.	d.	HEREFORDSHIRE.		£	s.	d.	Worcestershire.		£	s.	d.	
Wokingham	5	8	0	Ryeford	2	13	6	Melkesham	8	5	0	Westbury	1	4	0
BUCKINGHAMSHIRE.				KENT.				WORCESTERSHIRE.							
Fenny Stratford	0	5	0	Borough Green.....	1	1	0	Bromsgrove	3	15	0	Cookhill and Studloy ...	2	0	7
Haddeham	3	5	0	Cranbrook	1	0	0	YORKSHIRE.							
CAMBRIDGESHIRE.				LANCASHIRE.				Haworth, 2nd Church...				6	1	2	
Cambridge—				Bury	1	0	0	Leeds				24	2	0	
Lilley, W. E., Esq. ...	25	0	0	Cloughfold	3	2	11	SOUTH WALES.							
CHESHIRE.				NORFOLK.				CARMARTHENSHIRE.							
Coppenhall—				Great Ellingham	1	3	6	Drefsch	0	18	0				
Cooper, Rev. J.	1	0	0	Necton	1	6	10	Llanely, Bethlehem ...	5	0	0				
CORNWALL.				NORTHAMPTONSHIRE.				Llanwenarth				15	5	6	
St. Austell	2	16	0	Bythorne	2	4	0	Pembrokeshire.							
Saltash	0	14	0	Harpole	3	0	0	Cilfowry				1	13	6	
CUMBERLAND.				SOMERSETSHIRE.				RADNORSHIRE.							
Maryport	3	10	0	Bristol, Broadmead, by				Presteign				1	1	0	
DEVONSHIRE.				STAFFORDSHIRE.				SCOTLAND.							
Kingsbridge	5	0	0	Bilston—				Aberchirder				2	0	0	
Newton Abbott	1	11	0	Whitehouse, Mrs.	0	10	0	Aberdeen				5	5	0	
Ringmore	1	0	0	Coseley, Darkhouse	6	11	0	Auchencairn				1	4	0	
DORSETSHIRE.				SURREY.				Bervie				0	6	0	
Bourton	3	0	0	Mitcham, by Mrs. Pratt	1	3	0	Dunbar				2	6	0	
Wimborne	0	10	0	WILTSHIRE.				Elgin				5	4	6	
DURHAM.				WILTSHIRE.				Falkirk				2	12	0	
Monkwearmouth, Bar-				SURREY.				Ferryport on Craig				1	2	0	
clay Street	1	10	0	WILTSHIRE.				Lawers and Killen				2	2	6	
Wolsingham	1	12	0	WILTSHIRE.				Lochgilthead				1	2	6	
ESSEX.				WILTSHIRE.				Newburgh				1	1	0	
Colchester	1	0	0	WILTSHIRE.				Rannoch and Glenlyon				2	10	0	
Saffron Walden	10	15	0	WILTSHIRE.				IRELAND.							
GLOUCESTERSHIRE.				WILTSHIRE.				Castlewyllard				0	2	0	
Arlington	2	10	0	WILTSHIRE.				Parsonstown				1	13	0	
Gloucester	4	12	0	WILTSHIRE.											
Kingstanley	6	10	0	WILTSHIRE.											
Newnam	3	14	6	WILTSHIRE.											

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., and S. M. Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England, to the credit of W. B. Gurney and others.