

THE MISSIONARY HERALD.

The Missionary Herald (Sept. 1847).



HOUSE IN WHICH THE OPERATIONS OF THE BAPTIST MISSION AT F'ALMOUTH, JAMAICA, WERE COMMENCED.

ASIA.

CALCUTTA.

Our information from India, this month, is unusually scanty. Mr. Fink of Chittagong, who is sojourning at Serampore with the view to the improvement of his health, which has suffered periodically the last eleven years, has had a milder attack than usual, and says, "By the blessing of the Lord, I am at present pretty well, insomuch that I am able to go about among the heathen around, and last Lord's day morning I had the privilege of performing worship in the native chapel at Jannagur, and preached to a large congregation. I also preach every other Lord's day afternoon to a good congregation of natives in the college." Mr. Pearce says, "Pardon me for reminding you how earnestly I have entreated the Committee to send out without delay men to be devoted entirely to native work in the native language, missionaries to the heathen in the proper sense of the word." Mr. Morgan, of Howrah, writes as follows:—

Through the tender mercies of God, I am still permitted to work, although I am ploughing and sowing in hope, without much tangible success, yet there is cause for gratitude, for without cultivation there cannot be any rational hope of harvest.

This week the Jubilee School must be closed, through want of funds. Those that did support it are either dead, removed, or changed in their circumstances, that they cannot any longer help us. I tried others, and the answer was, that they could not do it consistently because they are churchmen and we are baptists: so it is better for the children to grow up ignorant churchmen than to have their minds cultivated by baptist missionaries.

Since the commencement of the year many persons belonging to our congregation have either died or removed. Among them there were some whom we hoped would be soon numbered among the followers of the Lamb. At present we have not a single candidate for baptism in either the English or the native church. In the latter there is much to comfort, though the poor people are much tried in various ways.

The native congregation on sabbath morning presents a cheering aspect, through the presence of the teacher and a goodly number of the children from one of the schools a mile off. These boys now come as a matter of course, and I really wonder that the parents let them come, for I repeatedly failed to set up a school in that place.

A few weeks ago I received a visit from my first convert, Hurrish Chunder. A brief account of him will give you some idea of our trials in India. Hurrish was a brahmin from a respectable family. At the age of sixteen he sought protection at my house,

which was granted. A mob came to rescue him. Hurrish told his relatives that he had eaten Christian food, and refused to go home with them. After that men were set in all directions to take him, dead or alive, so that he could not go out unless I was with him. During the first year I supported him at my own expense. Within the two years that he was with me, he went through a great portion of Euclid, read the Greek Testament through, and could at last, with ease, bring up a hundred verses, and was, on the whole, a promising lad. At this point he was enticed away by the agents of the Propagation Society with a promise of admission to the Bishop's College. I then addressed several letters to the Bishop of Calcutta, through the press, and Hurrish was not admitted to the college, and came back to Howrah, and was received on trial. After some time a native Christian of some property offered him his daughter in marriage, which he accepted. When he called the other day he informed me that he was in government employ, at a salary of fifty rupees a month. He expressed his gratitude to me in strong terms, and said that though not now connected with the mission, yet he does not neglect the opportunities that he has of making Christ known. Since his marriage, proposals were made to receive him into the church of England by sprinkling. His answer was, "If you give me this church, and all the property belonging to it, I never will be baptized again."

The heat has been most trying for India—97° in the house, with closed doors and windows. Brother Lewis, with his family, has arrived. They are a lovely pair, and truly glad we are to see them.

BENARES.

In this important city, which contains above 200,000 inhabitants, among whom superstition has long exercised a peculiarly despotic authority, our brethren are labouring with great diligence. As they receive assistance from local contributions, they have published for circulation in the district a "Report of Schools and other Missionary Operations, carried on by the Agents of the Baptist Missionary Society at Benares, during 1846;" an abstract of which will be acceptable to many of our readers. After expressing their thankfulness to friends by whom they have been enabled not only to meet all the expenses connected with the educational and other schemes for usefulness commenced in previous years, but also somewhat to enlarge their sphere of labour, they say:—

Another ground of thankfulness to the Author of life is, that neither by death nor by sickness has any member of the mission families been removed from the station, or necessitated for any considerable period during the year to be absent from his post or alter his usual course of occupation. Only one change of consequence to be recorded has occurred with regard to the disposition of the forces, in the removal from Benares to Chunar of the Rev. Mr. Heinig and his family. This latter place has hitherto, that is during the last thirty years, been regarded as a sub-station to Benares, having never till now enjoyed the benefit of a missionary of our Society resident on the spot. Mr. Heinig, originally one of Mr. Start's missionaries, had, after labouring for several years at Patna, taken up his abode at Benares in the beginning of 1846, and entered with much zeal on the duties of his new station. But much as his active co-operation was there esteemed by his missionary colleagues, the strong claims of Chunar, backed as they were by a call from the lively little baptist church at that station to Mr. Heinig to become their pastor, induced them to join in a recommendation to the parent society to sanction his removal thither, which took place in the beginning of October last.

In noticing further particulars concerning the mission, we begin with labours among the young.

1.—*Bangálitolah School.*

In this school there are three departments, the English, the Bengali, and the Hindustani. About two-thirds of the scholars are Bengalis, and of these nearly three-fourths are brahmins. The attendance has fluctuated a good deal during the year, but latterly the average has been decidedly above what it was a twelvemonth ago, there being seldom under 100 actually present. This school has continued to be under the particular superintendence of Mr. Small, whose previous residence for four years in Bengal, having the charge of the Intally Institution at Calcutta, peculiarly qualified him for taking the oversight of

such a seminary. His other engagements, however, did not permit him to be present above three or four days in the week. He had reason in general to be satisfied with the progress made.

2.—*Sudder Bazár Schools.*

These schools were commenced soon after Mr. Heinig's arrival in Benares, and during the eight or nine months of his stay were entirely under his superintendence. They consist of an English, an Urdu, a Persian, and a Hindi department. For these, as for the three departments at Bangálitolah, there are three teachers. The attendance on the whole has steadily continued to increase, the average at present being above 80.

3.—*Chauhattá School,*

being near Rájghát, where Mr. Smith resides, has been for the most part under his particular charge. The attendance has been pretty uniform throughout the year, but on the whole the average is higher than at its commencement, being from 35 to 40. This, as also the Sudder Bazár Schools, is used as a sort of preaching station whenever any considerable number of persons gather about the verandah to hear the children catechized and their lessons explained and impressed.

Mr. Smith's boarding school has gone on as in former years. On the sabbath forenoons Mr. Smith's son-in-law, a deacon of the church, has conducted a Sunday school, consisting of about a dozen young people connected with the church or congregation, Mr. Smith's boarders, &c.

Mrs. Small continued to take charge of her little English school down to the end of August last, when the misbehaviour of her female assistant (previously a member of the church), the diminution in the number of her pupils from the commencement of the hot weather, and the failure of her own health, induced her to give up entirely for the present this important means of usefulness. She purposes however, God willing, to open a native day school at Rájghát about the commencement of the coming year, for which

considerable extra funds will be required, and special contributions are respectfully solicited.

II.—PREACHING TO THE NATIVES,

which is undoubtedly the grand object for which missionaries are sent forth and supported, has not been neglected in the midst of the various other engagements with which, as this report will show, the time and attention of the missionaries are occupied.

In this department Mr. Smith has continued to be the principal workman. Born in the country, intimately acquainted with the habits, feelings, and notions, as well as the language of the people, and having been for between thirty and forty years fulfilling the office of an evangelist, he feels both thoroughly at home and indefatigably interested in this important and blessed occupation.

Mr. Smith has furnished the following brief account of his engagements generally during the past year:—

“The Lord has preserved me up to the close of this year, and has enabled me to make known the unsearchable riches of Christ among thousands of the deluded heathen and Mohammedans. At the Allahabad fair, in January, I, in company with brother Mackintosh, and our late native preacher Bhagwán Dás, as well as several other missionaries of other societies, declared the message of God to crowds of people and distributed a large number of scriptures and tracts, in several languages. On my way thither and returning, I also visited a good many villages, preaching the gospel and giving copies of the word of God and tracts to those who were able to read them.

“My little chapel and the verandah continue to be filled every Lord’s day, when about 150 natives, mostly Hindu beggars and devotees, are present, and appear to listen always very attentively.

“At present I preach at the Blind Asylum every Monday morning, where I have a very attentive audience of from forty to sixty infirm or destitute natives. On Tuesday morning I visit the Bangalitolah School. On Wednesday preach at a chapel in the city: on Thursday visit the Chaubattá Bazar School: Friday preach at another chapel (Britkal): Saturday visit the schools at Sudder Bazar, Secrole; and on the Lord’s day preach, once or twice, in my little chapel at Rájghát.”

Mr. Smith, in the evenings, usually walks along the banks of the river, and preaches or engages in religious conversation with the natives that constantly frequent that place of universal resort. And in the course of the day he often spends hours in conversation with natives of all grades and creeds, who are in the habit of visiting his well known domicile.

Mr. Small’s time being chiefly occupied

with the schools, the study of the languages, and English preaching, he has been unable during the year to engage to any great extent in proclaiming to the natives in their own tongues the wonderful grace of God. He has, however, about once a week at an average, taken part in the services at the different preaching places in the city, and every Monday morning during most part of the year, he was in the habit of giving a short address, from some portion of scripture, to a collection of mendicants, who then assembled at his bungalow, and received each a small portion of grain. The average attendance on these occasions was eighty, exclusive of the members of his own household. To these last Mr. Small has continued to read and expound the scriptures in order, they being all assembled daily for family worship. He has on several occasions also conducted native services at Mr. Smith’s chapel on the Lord’s day, and taken his turn at the monthly missionary (Hindustání) prayer-meeting.

Mr. Heinig, during his stay at Benares, was most regular in his attendance, almost daily, at one or other of the native chapels in the city. In this, his much-loved work, he was indefatigable, being gifted with strength of lungs and physical constitution in no common degree. Much of his time, too, was spent during the day in conversing with native inquirers; and twice a week at least he visited the Sudder Bazar Schools, for preaching as well as examining the scholars. In the evening he frequently visited the Sepoys’ Hospital, whither Mr. Small also occasionally accompanied him or went alone.

Much of Mr. Heinig’s time has been occupied in carrying on translations of one or two valuable works. We specify particularly Wenger’s Scripture Doctrine of the Church, and Clark’s Scripture Promises, both into Urdu, and part of the former also into Hindi.

III.—ENGLISH PREACHING.

The English services continued as last year to be held on sabbath and Thursday evenings at Mr. Small’s bungalow, near Secrole, till on his removal thence to Rájghát about the end of the year, the Lord’s day services connected with the church were all transferred to Mr. Smith’s chapel there, and the Thursday evening meeting to the newly opened chapel connected with the London Mission at Secrole, where Mr. Small will continue to officiate alternately with one or more of his brethren of the London Missionary Society. It may be mentioned here that this week-day service had for several years previous to Mr. Small’s arrival in Benares been wont to be held at the London Mission House, and it was only from circumstances making it more convenient that during the last two years the meeting took place at Mr. Small’s bungalow in the immediate neighbourhood. The attendance on the whole

on these evenings, has been encouraging, there being generally from thirty to forty persons present. But the parties for whose benefit particularly it was originally instituted, viz., those connected with the army, formed generally but a very small proportion of the audience. This arose chiefly from the circumstance of by far the greater number of the soldiers in the station being papists, and also, it is to be feared, from the paucity, even among professing protestants, of persons well disposed. There were generally, however, two or three officers present, and occasionally some of the artillerymen, and it is hoped that the labours of the missionaries on these occasions have not proved in vain.

IV.—THE CHURCH

at Benares now consists of twenty members, of whom only five are pure natives, the remainder being European or East Indian. This is an increase on the whole, compared with the returns at the end of last year, of four. The church had the painful duty in the course of the year to excommunicate, at distinct periods and for different offences, first the native catechist, afterwards his wife, and lastly his step-daughter, who had acted for some time as assistant to Mrs. Small in her little female school. The catechist subsequently obtained employment in connexion with another mission at a station at some distance, and from all accounts appears to be giving satisfaction.

The members added to the church by baptism are a son-in-law of the Rev. Mr. Smith, and an East Indian gentleman who had long been an attendant at the Circular Road Church in Calcutta, but who has spent the last two years at Benares.

Connected with the church, besides the English and native services already referred to, there has been a prayer-meeting on Saturday evening (originally on Monday) either at Mr. Small's or Mr. Smith's abode. And on the first Monday of each month the members of the mission families and church have been in the habit of uniting with those of the London Society in their chapel at Secrole to implore the blessing of the God of missions on the labours of his servants. On this occasion the missionaries of the two societies take their turn in conducting the service and delivering a suitable address.

The following is a statement of the increase and decrease of the church at Benares during the year :—

- Baptized 2. Restored 0. Received by dismission 7.
- Died 1. Excluded 4. Dismissed 3.
- Total number of members 20,—viz., native 5. European, &c., 15.

V.—DISTRIBUTION OF TRACTS, &c.

The Baptist Missionary Society having, among other expedients to which they were

forced to have recourse from their great deficiency of funds, sent out instructions in the beginning of the year, that in future all travelling expenses must be defrayed from the private finances of the missionaries or local contributions, Mr. Smith was obliged, from want of pecuniary means, to forego his usual missionary tour this year, and to be absent for the first time during the last thirty years from the annual mela at Dudderi, which occurs generally about the commencement of the cold season. On this account alone the distribution of tracts and portions of the scriptures has been much smaller than during the previous year, it being chiefly on these occasions that any considerable number of such portable, and often very successful little evangelists, are sent forth amongst the deluded natives, to accompany them, it may be, hundreds of miles, and enter and find a hearing in houses and hovels where foot of missionary never trod nor light of revelation ever shone.

It has already been stated, however, that Mr. Smith was enabled to visit the Allahabad mela, in January, and a number of others occurring in the course of the year in the immediate neighbourhood of Benares, at all of which, along with the other occasions in the course of his ordinary ministrations, he calculates (at a very moderate computation) that he has given away about 500 portions of scripture and 700 tracts of all descriptions. It is to be regretted that neither Mr. Smith nor Mr. Heinig kept an accurate account, during the past year, of scriptures, &c., given away, but the following statement may be received as a near approximation to the truth :—

Portions of scripture distributed by Mr. Small (vernacular)	500
Ditto, by Mr. Heinig, ditto	300
Ditto, by Mr. Smith and native catechists	600
English scriptures ditto, by scripture-readers, &c.	200
	— 1600
Tracts in vernacular languages, by Mr. Small, about	500
Ditto, by Mr. Heinig	400
Ditto, by Smith and native catechists ...	1000
English ditto, by scripture-readers, &c....	2500
	— 4400
Total tracts and scriptures	6000

VII.—PROPOSED NEW MISSION CHAPEL.

It was intimated in our last report that a commodious chapel in connexion with the mission, and the property of the society, was felt to be a great desideratum. During the past year a subscription has been set a going to enable the missionaries to supply this deficiency, and through the liberality of friends, upwards of 1000 rupees have already been put in their hands for this object; but about twice as much again will be required. In the appeal put forth some time ago it was stated that 2000 rupees would be quite suffi-

cient, but the missionaries have since been disappointed with regard to a piece of ground for a site which was then expected to be available free of purchase. They find now that in all probability they will have to pay between 500 and 800 rupees for ground alone in the locality where it is desirable the chapel should be built.

The baptist is the oldest mission at Benares; but while the London and Church missions have just completed two large and expensive edifices for the worship of God—both of them at a considerable distance from the intended situation of the baptist chapel—the only place of meeting connected with our body hitherto set apart for the purpose has been a small room, the private property of Mr. Smith, contiguous to the compound of his dwelling-house. It is in this neighbourhood (viz., towards Rájghát) that it is proposed the new chapel should be erected, which, while far

from any other place of Christian worship, would be exceedingly convenient for the numerous passengers by water who generally put to at, or anchor off, that ghát.

Special contributions towards this object are earnestly solicited, and it is hoped that the requisite sum may be obtained in the course of the present year.

VIII.—FUNDS.

Including an annual donation of £10 from a friend in England, upwards of 1400 rupees have been obtained by private contributions during the year. To this being added the balance in hand at the close of last account and the interest on unemployed funds, &c., the total amount to be accounted for appears to be rupees 1690 14 3.

The expenditure has been rupees 978 11 7, leaving a balance of 712 2 8 for the exigencies of the present year.

CEYLON.

Mr. Dawson, now of Matura, having been staying about a fortnight at Doudra Head, with his family, for the benefit of their health, writes thence, June 9th:—

On the setting in of the rains our house became so excessively damp that we all suffered from it, and consequently were glad to embrace the offer of the Wesleyan catechist to let us occupy his bungalow here for a few weeks. It is in a dry situation, and close to the sea, the breeze from which is very refreshing. Its short distance from Matura (three miles) has enabled me to attend to the usual services. We intend returning home in a few days, but shall have to look out for another house, as ours is at all times too damp to be healthy.

The plan which I enclose will show you the locality of all our village stations and schools, except the two at Tangalle, a distance of twenty miles.

In our chapel we have Singhalese services at 11 A.M. and 6 P.M. every Sunday, and one on Friday evening at 6. In the Jail a service at 8 o'clock on Sunday mornings. In the Wesleyan chapel a service in English at 3 P.M. every Sunday.

The Walgama School contains thirty boys, and is visited every Monday.

The Polhena School has just been discontinued for want of attendance, but is still visited every Tuesday.

Kamburugama School consists of thirty-six boys, and is visited every Wednesday.

Kotawatta School, twenty-five boys, visited every Thursday.

Weeangoda, also visited every Thursday.

Gaudurawatta School, forty boys, visited every Friday.

At all these places congregations, collected by the schoolmasters, are preached to.

The St. Alban's School, and that on our own premises, examined occasionally. Tangalle, and its schools, are visited once a month.

The attendance of children in nearly all the schools is improving, and of adults, in most places, encouraging. The people, however, besides being professed Buddhists, are extremely addicted to gambling and demon worship.

AFRICA.

BIMBIA.

DEATH OF MR. FULLER.

Of the illness of this worthy man—a native of Jamaica, but in parentage and complexion an African, himself a fruit of missionary labour—our readers have

been already apprised. A letter from Mr. Merrick, dated April 23rd, gives the following additional information :—

Our dear brother Fuller is no more. He breathed his last this morning about twenty minutes after three, and was buried at five P.M. this afternoon. He had lately suffered from intermittent fever and pain in the back, but he was still able, when the fever was off, to attend to his ordinary duties. On Saturday, the tenth, he called at my house on business, when I informed him that he would have to conduct the English part of the service on Lord's day afternoon. He had several carpenters' tools in his hand, and was on his way to brother Newbegin's residence to obtain the use of a vice in making a mould of a part of our printing-press which is injured, and which we hoped to send to

England by a vessel which was lying at Clarence.

I was not at home on sabbath afternoon to hear brother Fuller's address, but subsequently learnt that it was full of pious and heavenly sentiments. He expounded part of the first chapter of Peter's first epistle, and dwelt much on the fact of the people of God being strangers in this world. At the close of his discourse he addressed the young very affectionately, among whom was his son Samuel, who is yet unconverted, and urged them to fly without delay to Christ, their only refuge.

After breakfast on Monday the twelfth, brother Fuller sent his son Samuel to inform brother Newbegin that he was very poorly.

Having given in detail the particulars of Mr. Fuller's bodily state from Monday to Wednesday, Mr. Merrick adds,

During the day brother Newbegin communicated to brother Fuller and his family his fears that the dissolution of his earthly tabernacle was fast approaching. He received the information with great calmness, and without any manifestation of fear or surprise. About four o'clock, P.M., I called, and requested brother Fuller, while he retained the powers of his mind and of speech, to converse freely with me respecting his state of mind in the prospect of death, and also to communicate his desires and wishes respecting his beloved wife and children. In regard to his eternal state, he said that he felt perfectly secure. It was his practice in health as well as in sickness to examine his mind to discover his sins, to make confession of them, and apply for pardon through the atoning blood of Christ. This he had particularly done during the last two days, and hoped the blood of Christ had cleansed him from all pollutions. He was aware that the holy God could not behold iniquity with pleasure, that he had committed many sins of which he himself was ignorant, but even those he could depend on Christ to take away. He had no peculiar feelings of delight or pleasure in the prospect of death, but his mind was perfectly calm and easy, stayed on Christ his Saviour. He had no fears, no doubts, for he knew in whom he had believed. I inquired whether he felt any degree of disappointment in the prospect of being cut off in the midst of his labours, and in so unexpected a manner. None at all was his reply. "It is the Lord, let him do as seemeth him good." I inquired whether he did not desire to remain a little longer in the field of labour. He had no desires besides those of his heavenly Father; the will of God was his will. I asked whether he did not feel that the atoning sacrifice of Christ was sufficient to render him peaceful and

happy in the prospect of entering an untried state. "Quite so," he replied. I spoke for a short time of the happiness of the saints in glory, and reminded him that he would probably in a few hours unite in the songs and joys of the heavenly world. I then prayed with him, and commended him and his family to the grace of God.

At half-past eight in the evening I called, according to engagement, to converse with brother Fuller about family matters. His wife, he said, had been making preparations for Jamaica previous to his illness, and would therefore return after his death. He had nothing to give her, but hoped Christian friends would sympathize with her, and assist her. With respect to his two sons, "What," said he, "can I say about them? I am about to fall in the battle-field, with the sword in my hand, but I have no desire that my sons should retreat. I rather wish them to take my sword when I am gone, and engage in the spiritual warfare; but," continued he, "they will require a guide; they are young, and will want some one to direct them." I told him that his eldest son had arrived at the years of manhood, and had, by the grace of God, been adopted into his family. He was in a great measure not only able to act for himself, but to guide his younger brother Samuel, who I hoped would receive impressions at the present time which would never be effaced from his mind. "I hope," he continued, "that I have all along been willing not only to labour in my Master's kingdom, but to die by the hands of violence if such had been his will." Before leaving I prayed with him, and promised to call again during the night.

On arriving at brother Newbegin's house, where I am at present stopping, while my house is being enlarged, I found him anxious

about brother Fuller. "His fears," he said, "were on the increase, and he intended to make a call at midnight." We did so, and found brother Fuller very low. Several of the brethren in the village watched with him during the night. Brother Newbegin has been incessant in his attention, night and day.

On Thursday, 15th, our brother continued to sink. In the evening, after public worship, I found him in a very drowsy and torpid state, yet sensible and happy. I read with him the 23rd Psalm, several sentences of which he repeated with me, particularly the fourth verse. "Yea, though I walk," &c. Brother Newbegin engaged in prayer, and affectionately commended his spirit to the divine Redeemer, and his family to the care and protection of their Father in heaven. We left, requesting to be sent for should brother Fuller become worse. About half-past ten Mr. White came to call us, and reported that brother Fuller was suffering great pain, and fast sinking. Brother Newbegin and I immediately went off, and found brother Fuller very low, panting for breath. He complained of great weakness and difficulty in breathing; that if it was the will of his Father to cut

short the work, and take him at once, he would be happy, but he would gladly linger as long as his Father in heaven saw fit. Brother Newbegin and I sat by his bed-side watching him, and expecting every moment to see him breathe his last. About midnight he called his elder son, Joseph, and inquired whether he had not seen the example of industry he endeavoured to set before him. "See then to it, that you act in the same way. I told you, while building my house, that I was working for you and Sam., not for myself. My words, you perceive, are completely verified. Don't allow the little place I have endeavoured to get up to go to pieces through carelessness." I had read with him in the morning the second chapter of 2nd Kings, and in reference to its contents reminded him that Christ was able to open for him a far more pleasant passage over the Jordan of death than that opened by Elisha when he smote it with Elijah's mantle. He sweetly nodded assent. We watched with him all the night. Several of the brethren in the village slept at brother Fuller's house to-night. Brother Newbegin and I left about four in the morning.

The close of the scene is thus described by Mr. Fuller's son Joseph:—

On Tuesday, 20th, I thought his hour to depart was come. About midnight I heard him singing a verse of the 576th hymn of the New Selection. After he had finished I took the hymn-book, and read it for him. He then asked Samuel and myself to read the third and fifth chapters of the Romans; after which he said, "What a Jesus is this! Work, then, while it is day, for the night cometh when no man can see to work." A few minutes after he said to Samuel, "I am being wafted away very fast." His tongue then became heavy, and on Thursday, the 22nd, he was unable to take anything. In the evening he became speechless, and about three o'clock, Friday morning, I saw him turn on his knees. I immediately turned him on his back, and about thirteen minutes past three o'clock, Friday morning, his soul entered eternity. His funeral took place at four o'clock, and when taken from the house to the chapel it was so full that many of the people had to

stop outside. Mr. Newbegin read on the occasion the 90th Psalm and the 12th chapter of the Hebrews, and gave a short address, after which Mr. Merrick addressed the Isubus, and Mr. Duckett prayed at the grave. On Sunday, the 25th, his death was improved in Isubu by Mr. Merrick. He read the 90th Psalm in Isubu, and preached from the 14th chapter of Revelations, 13th verse. In the school I endeavoured to impress the event on the minds of the children in Isubu. In the afternoon Mr. Clarke improved it in English from the 5th chapter of 2nd Corinthians, 5th verse, and Mr. Merrick gave an account of his sickness and death. Now, dear sir, seeing that it was the desire of my father on his dying bed, and I trust the will of God, that I should take up the sword of the Spirit and the shield of faith, to fight in the warfare of Christ, I hope that you will pray for me, that faith and perseverance may be granted me; also remember my young brother and the widow.

CAMEROONS.

Mr. Saker writes thus, May 11th:—

As a vessel sails hence to-morrow, I write a line to say I am well, and that, through mercy, I am enabled to keep on in the duties that seem the most urgent at the present. I am somewhat concerned now how I shall get the parts of the New Testament in the Dualla language

printed. At present there is no prospect at Bimbia. There our brother Merrick will soon be as destitute of help as I have been from my first settlement here. He is so burdened with his own duties, that it will be impossible that he can help me for a period of time quite

indefinite. He has only two lads to help him in the printing department, and they are often obliged to be otherwise employed.

If the funds of the Society will at all permit, do not let this work fail for the want of adequate means. It is of vast importance that the scriptures now in progress of translation should be printed, together with all the elementary books, ere I am called away by death, and think, dear sir, how exposed our lives are in this land of death. Our time may be short, very short, but I feel an inexpressible desire to see this one work done ere I go hence.

We are now indeed a feeble band, and this day rendered still more weak, for by a note now before me I am informed our friends will sail to-day for the far distant islands of the west in the Dove. The same note tells me too, that Mr. Clarke was sickly on Saturday

last. I cannot say who voyages in the Dove for certainty, but from previous information I think that it is thus: Mr. and Mrs. Clarke, Mr. and Mrs. Duckett, Mrs. Fuller, Mr. and Mrs. Phillip and son, and perhaps Messrs. White and Williams, jun. Mr. Fuller's two sons, I believe, still remain with Mr. Merrick.

I must entreat you, dear sir, to assist, and in all needful cases instruct my dear wife in all her engagements and connexion with the Society. In the matter of the afflicted child, and in the purchase of necessaries ere she returns, she will need instruction as well as assistance, so that every arrangement may be in accordance with the wishes and desires of the Committee. Let nought be done disagreeable to you through ignorance of your desires, and I am sure it will not from anything else.

FERNANDO PO.

Mr. Newbegin, who is supplying the church here during the absence of Dr. Prince, feels his widowhood severely, and is in very impaired health, though somewhat relieved. He says, May 18th,

My stay at Bimbia was necessarily protracted, as no conveyance offered to come here; and the people were for three Sundays left to themselves, but they conducted themselves orderly. During my absence they completed their new erection, and we engaged in divine service in it last sabbath. It is far more healthful and agreeable than underneath Mr. Sturgeon's house; far more pleasant to speak in. Mr. Becroft has given a written permission for its erection.

In conversation with that gentleman yesterday he informed me of having received a communication from the Spanish consul, Don Adolfo De Guillemard. He says the Spanish government are not going yet to colonize the

island, but he himself will very soon be paying us a visit in a brig of war. Should he come, I think the residence of a missionary may possibly be allowed, but we cannot yet tell. It may be merely a visit pro forma, for if they have no measures to take after supplanting us, it would be worse than useless to interfere with the colony. At present there is but one resident missionary and a schoolmistress, and if they banish the medical aid from the island, which has hitherto been so beneficial to all parties, they will incur uncommon odium thereby; but I cannot but think and hope the day is distant before we shall be thus interfered with."

VOYAGE TO JAMAICA.

The Dove left Clarence on the 15th of May, and on the 5th of July cast anchor at Kingston. Letters have been received thence from Mr. Clarke and Captain Milbourn. The voyage had been pleasant, and salutary to the invalids. Mr. Clarke says, "Mrs. Clarke is poorly from an enlargement of the spleen, and is attended by Dr. M'Taylor. It is not of a very serious nature, and I hope the evil will soon be removed. We intend to go to Spanish Town next week. I have sent letters to all the brethren, written on the voyage, and hope to receive encouragement to visit all of them."

WEST INDIES.

JAMAICA.

CALABAR.

The following is the last Report of the Baptist Theological Institution at Calabar, under the care of Mr. Tinson.

It is with mingled feelings of gratitude and anxiety that the Committee present to the friends and supporters of this Institution their second report,—gratitude to the Most High for those tokens of divine favour he has manifested in sustaining the Institution thus far amidst many difficulties, and for the pleasing indications of success now afforded; while the Committee cannot repress their deep feeling of solicitude for its continued prosperity, on account of the important bearing it must have on the subsequent welfare of our churches in this island.

To obtain a succession of pastors from England is manifestly impossible; it is therefore obvious, that if the churches are to carry on to completion, and give permanency to the work already begun, a native ministry must be raised up. To effect this the Institution was established, and the funds adequate to its support were confidently anticipated from the churches here; and had their financial condition continued as prosperous as it was at the time this undertaking was commenced, there would have been no deficiency of means for carrying it on; but the present depressed state of the churches leaves the Committee no hope of continuing the seminary without foreign aid.

Feeling, therefore, the utter impossibility of obtaining sufficient funds in this island, the Committee submitted the matter to the missionaries at a general meeting held at Kettering in April last, when it was unanimously determined that a succinct account of the circumstances and prospects of the Institution, signed by the tutor and managing committee, should be printed and circulated among influential friends in England, earnestly requesting their assistance. That account has been sent, and it is with heart-felt pleasure we hear that some generous friends have kindly and promptly responded to the appeal.

As the statement of facts on which that appeal was made will show the present condition of the Institution, as well as the necessity for its continuance, and as this report may be seen by many who have not seen the circular, some parts of it may not be out of place here.

After stating the object of the Institution, viz., to give a plain substantial education to native young men of tried character, piety, and

talent, to fit them for preaching the gospel with acceptance in the colony, in any of the neighbouring islands, or in Africa, the Committee state the unprecedented pecuniary embarrassments of the churches from severe droughts and other causes, by which means their resources for carrying on the Institution were cut off, and as a last resort they make the appeal, on the issue of which must depend the fate of the Institution.

“And on the success or failure of the Institution must mainly depend the continuance of our mission in this island—a mission which has been sustained for many years, at no small expense of life and money. Churches and schools cannot be continued without efficient teachers, and these cannot be obtained here until they are prepared. Composed entirely, as our churches are, of labouring people, and considering the condition from which they have so recently come, it is no reflection on them to say, that we have no educated men among our members.

“We readily admit that the churches of any country should look for a succession of ministers from among themselves; and from the changes that have taken place in our Jamaica mission, along with the altered condition of the people, no other choice is left for the churches here. To expect ministers from England, as our churches become destitute, would be utterly fallacious, when, with very few exceptions, they cannot support their present pastors. If, therefore, they are to be supplied with ministers from themselves, they must be educated in this country. Thus the necessity and importance of an institution for raising up intelligent native agency must be obvious, and can hardly fail to commend itself to the favourable consideration of Christian friends.

“Unless men are trained up from our churches, the young must be neglected, and the people must retrograde in morals and intelligence. To prevent as far as possible such a state of things, we are most anxious to carry on this Institution.”

The favourable reception this appeal has met with enables the Committee to continue its operations, but had not such timely aid been afforded, nothing remained but to abandon the undertaking; for though the report shows a balance in favour of the Institution,

in reality it was somewhat in debt, there being several accounts that could not be obtained at the time the books were audited, which, when added to the expenditure, would show a slight balance on the other side. Nor can the Committee omit to remark that the favourable appearance of their finances at the close of this session must be mainly attributed to some valuable donations brought from England by our brother Knibb, and from the special efforts of several churches on his return, which cannot be repeated this year owing to the great pecuniary embarrassments of almost every station.*

The difficulties alluded to in the beginning of this report arose not only from want of funds, but other causes, among which may be mentioned the illness of the tutor and the circumstances of several of the students. The men selected by their pastors at the commencement were men of tried character and unquestionable piety, and mainly on that account they were sent—without, perhaps, sufficient regard to their age, circumstances, or want of previous instruction—anxious to send only such as had by a course of consistency adorned their profession. Most of those who entered the Institution at first were married men, and the domestic circumstances of several proved a great hindrance to their studies, where they did not occasion a discontinuance. Still there has been nothing to alarm, nothing but what might have been expected from such a state of society as Jamaica presents, and in a new undertaking of this kind. Those who have continued have made creditable progress in their studies, as the examiners' report will show, and young men differently circumstanced, and possessing a greater amount of previous knowledge, are now seeking admittance. Of the number who have left, one went to America, and is since dead; two have returned to their business owing to insuperable impediments arising out of family connexions; one has discontinued, having no support for his wife and children—he was a promising student, and is now helping his former pastor;—another left from the conviction that he was not called to preach; he is a young man of decided piety, and is now keeping a school and rendering what assistance he can at one of the mission stations.

We have now seven on the books, another has been examined for acceptance, and two well informed young men, unmarried, are desirous of entering. The Committee have determined to admit in future, except under very peculiar circumstances, none but unmarried men.

We cannot but express our pleasure with the general conduct of the students now in

* The whole amount raised by the churches and schools from November 1845 to date (December 27) is £76 15s. 10d.

the Institution, which has given entire satisfaction to the Committee and the tutor. The following is the report of the examiners, published immediately after the examination, which took place on the 30th of June and the following day.

“We, the undersigned, having been requested to attend the examination of the students in the Theological Institution at Calabar, witnessed with lively interest the very creditable progress made in various departments of study in which they have been engaged during the year, exhibiting as it did the most diligent application on the part of the students, as well as the most incessant and laborious efforts on that of the esteemed tutor. Bearing in mind the former circumstances of those who have entered the Institution, we were both surprised and delighted with the amount of knowledge they possessed on different subjects, comprising theology, sacred and profane history, geography, grammar, and English composition, with some branches of natural philosophy. Nor would we omit to notice the pleasure we derived from listening to an essay, read by one of the senior students, on the nature of saving faith, which evinced a scriptural acquaintance with the subject, and was characterized by correctness of thought and propriety of expression. In conclusion, we cannot but express our deep regret, that an institution so important, and bearing so immediately on the future welfare of the churches, should be crippled in its operations, and its very continuance jeopardized, through the inadequacy of its funds. That, economical as we consider the scale of expenditure to be, yet from the greatly diminished resources of this island, we see not the slightest prospect of sufficient means for carrying on this seminary without foreign aid; and we do most earnestly hope that the appeals now made to secure its support and extend its efficiency will meet with an immediate and liberal response from the Christian public, both in this island and in England, and that the divine blessing may rest abundantly on all its interests.

“THOMAS F. ABBOTT.
BENJAMIN B. DEXTER.
JOHN CLARK.
HENRY JOHN DUTTON.
JOHN E. HENDERSON.
BENJAMIN MILLARD.
PHILIP H. CORNFORD.
SAMUEL HODGES.”

Amidst the darkening aspects of divine providence which tend to depress the mind with regard to missionary operations in this island, we desire to rely on the word of promise, thank God for past help, and take courage.

And while we would submissively bow to the divine will amidst the inroads that death

is making among us, we cannot close this report without recording our deep sorrow at the removal of two of our beloved and experienced brethren, Knibb and Burchell, who were among the originators of the Institution, and continued its warmest promoters till death.

TABULAR VIEW OF THE CHURCHES IN CONNEXION WITH THE "JAMAICA BAPTIST WESTERN UNION," FOR THE YEAR 1846.

CHURCHES.	PARISHES.	MINISTERS.	Station formed.	Church formed.	Baptized.	Received.	Restored.	Died.	Dismissed.	Excluded.	Withdrawn.	Increase.	Decrease.	No. of Members	No. of Inquirers	Sub-Stations
Port Maria	St. Mary's	D. Day	1826	1826	53	6	7	21	...	25	...	20	...	672	77	
Oracabessa			1827	1829	...	3	...	4	1	14	...	...	16	406	140	
Mount Angus		W. Teale	1826	1842	50	7	4	7	7	20	9	18	...	395	79	
Annotta Bay	Metcalf.		1824	1824	28	10	5	9	...	19	4	11	...	1,127	104	
Buff Bay	St. George's		1824	1834	...	7	...	2	10	...	...	...	1	177	10	
Jericho	St. Thomas in the Vale.	E. Hewett	1824	1834	34	...	84	15	1	96	...	6	...	1,600	213	
Smyrna	St. Ann's		1834	1835												
Spanish Town	St. Catherine.	J. M. Phillippo	1819	1820												
Sligo Ville			1834													
Passage Fort			1821													
Springfield	St. John's		1834	1835	15	6	39	5	1	4	1	49	...	344	63	1
Stacy Ville	Clarendon	T. Gould	1835	1838	...	10	9	9	4	19	2	...	15	275	110	
Coultart Grove	St. Ann's		1835	1835	...	6	4	2	...	5	...	2	...	286	60	
St. Ann's Bay		B. Millard	1829	1830	...	6	2	5	1	34	2	...	37	916	261	1
Ocho Rios			1829	1830	...	2	12	12	6	18	...	...	21	472	265	
Brown's Town		J. Clark	1830	1831	22	3	12	12	2	35	...	...	12	1,078	60	
Salem		S. Hodges	1843	...	10	4	2	2	6	11	...	...	3	280	30	
Sturge Town		Vacant	1839	1845	10	4	7	2	...	19	...	...	...	370	42	
Bethany			1836	1839	...	2	13	2	7	5	...	...	25	539		
Clarksonville			1839	1840	...	6	5	...	4	...	...	...	...	250		
Dry Harbour			...	...										
Stewart Town	Trelawney	B. B. Dexter	1829	1829	...	6	12	13	1	20	...	...	6	776	50	2
New Birmingham			1838	1838	24	6	8	2	...	8	...	28	...	253	70	1
Rio Bueno		J. Tinson	1829	1829	23	2	6	7	13	10	...	...	1	369		
Falmouth		{ T. F. Abbott } { and } { R. Gay }	1827	1827	...	1	28	45	2	39	...	...	...	885	62	
Refuge			1831	1837	...	...	12	2	...	12	...	...	...	505	35	
Kettering			1842	1845	...	...	4	...	...	4	...	...	...	120	15	
Waldensia		J. E. Henderson	1836	1837	23	8	14	18	6	22	1	...	2	732		
Unity			1842	1842	...	...	...	...	...	...	...	...	...	326		
Hastings		T. B. Pickton	1841	1843	7	2	1	4	...	6	13	...	...	13	205	25
Beththephil	St. James		1835	1835	9	2	10	11	5	22	33	...	...	39	568	45
Salter's Hill		W. Dendy	1824	1825	19	2	31	31	1	57	28	...	...	64	1,383	21
Montego Bay		P. H. Cornford	1824	1824	18	12	43	...	...	11	91	67	...	104	984	
Bass Grove			...	...	...	...	...	...	...	...	...	...	...	54		
Mount Carey			1835	1842	22	4	8	10	1	12	...	11	...	658	224	
Shortwood	Westmoreland		1830	1842	...	3	9	4	4	8	...	...	4	458	73	
Bethel Town	Westmoreland		1835	1842	25	...	17	4	1	9	...	29	...	437	111	
Savanna-la-Mar		J. Hutchins	1828	1829	...	...	7	27	...	6	...	...	...	26	734	287
Fuller's Field			1827	1828	...	...	...	5	...	...	...	...	5	209	66	
Lucaea	Hanover	J. May	1830	1830	36	3	44	12	...	20	...	51	...	732	29	
Green Island			1831	1835	...	...	18	4	...	8	...	6	...	206	12	
Gurney's Mount		C. Armstrong	1829	1829	...	6	23	23	2	23	2	...	...	21	727	75
Fletcher's Grove			1835	1842	...	1	2	2	...	2	...	...	3	180	40	
Bethsaalem	St. Elizabeth	G. R. Henderson	1837	1840	...	...	7	1	1	6	4	...	...	5	180	21
New Providence			1840	1841	...	8	1	10	0	...	4	3	6	126	20	1
					436	132	519	356	89	719	176	238	484	20,994	2,985	11

* St. James's.

SCHOOLS IN CONNEXION WITH THE BAPTIST WESTERN UNION.

RETURNS FOR 1846.

Schools where situated.	No. of Teachers.	No. of Children.	Superintendents.	Inspectors.
Port Maria, St. Mary	12	80	Edward Williams	David Day
Oracabessa	6	56	Nathaniel Wilson .....	.....
Mount Angus	11	200	Mrs. Teale	W. Teale
Riocho, St. Thos. in the Vale	32	530	William Edwards	(Vacant)
Guy's Hill .....	..	80	.. ..	J. Hume
Ocho Rios, St. Ann	20	290	.. ..	B. Millard
St. Ann's Bay	34	454	Mr. James Gibson .....	.....
Coultart Grove .....	..	50	.. ..	T. Gould
Staceyville, Clarendon	9	160	William Todd .....	.....
Sturge Town, St. Ann's	34	336	J. P. Mills	S. Hodges
Salem	11	250	Thomas E. Tharpe .....	.....
Brown's Town	80	600	Benjamin G. Smith	John Clark
Bethany	20	350	Mrs. Dutton .....	.....
Clarksonville	9	115	.. ..	.....
Emmaus	6	87	Edward Clark	B. B. Dexter
Providence	5	94	Charles M'Donald .....	.....
Stewart Town, Trelawney ...	8	145	Mr. Millmer .....	.....
" Infants	5	58	Mrs. Dexter .....	.....
New Birmingham	7	130	Isaac Walcott & Mrs. Bennett	.....
Olney	3	45	Thomas Ferguson .....	.....
Rio Bueno	10	150	.. ..	Joshua Tinson
Falmouth	36	254	Mr. Thomas Knibb	T. F. Abbott
Refuge	29	250	Mr. Munro .....	.....
Kettering	22	250	Miss Knibb .....	.....
Waldensia, Juvenile, Tre-				
lawney	25	405	Charles Sibley	J. E. Henderson
Do., Adults	12	200	.. ..	.....
Unity	14	175	.. ..	.....
Hastings	8	92	Robert Snowball	T. B. Pickton
Beththephil, St. James	14	137	Mrs. Pickton .....	.....
Salter's Hill, Juvenile	18	146	W. Claydon & G. B. Gordon	Walter Dendy
Do., Adult	9	67	Henry Hunter .....	.....
Maldon, Juvenile	9	142	John Armstrong .....	.....
Do., Adult	8	92	James Lovemore .....	.....
Montego Bay	7	202	J. L. Lewin	P. H. Cornford
Mount Carey	23	496	Miss Burchell	Edward Hewett
Shortwood	14	293	Mrs. Whitfield .....	.....
Bethel Town, Westmoreland	17	289	Miss Reid & Richard Cohall	.....
Savanna-la-Mar .....	..	84	Mr. & Mrs. Valentine	John Hutchins
Sutcliff .....	..	68	Mrs. Hutchins & A. Atkinson	.....
Fuller's Field .....	..	76	Miss Hutchins .....	.....
Gurney's Mount, Hanover ...	9	192	.. ..	Chas. Armstrong
Fletcher's Grove	4	63	.. ..	.....
Luca	6	105	Mrs. May	John May
Green Island	6	58	.. ..	.....
Trehill	5	75	.. ..	.....
Total	637	8466		

THE MISSION TO MADRAS.

Mr. and Mrs. Page, who sailed for Madras on the 30th of June, were on the 12th within sight of Madeira. They were in excellent spirits, not having suffered much from sea-sickness, and the captain and his wife being very kind. There were about three hundred persons on board, of whom one hundred were Irish soldiers. In a letter to his brother, Mr. Page says :—

The captain is thoroughly favourable to missionary efforts, and pleased with any effort to do good to his men. Yesterday I preached on deck. We had an awning spread over our heads, and the passengers were seated on chairs, and sat in a circle around me, as on a platform, and the soldiers and sailors were below on the lower deck. Altogether there was a good congregation, and I hope and pray that I shall not pass the time of the voyage without doing some good to my fellow creatures. I have been amongst the soldiers two or three times to distribute tracts, which are

most thankfully received. Yesterday afternoon I went to the fore-castle, and had a group round me, to whom I read and tried to explain a chapter. I cannot tell you the real delight I experience in this work. I go and sit down on a beam, or anything I find, and the poor fellows come and sit on the floor round me to listen to the bible, and these are Roman catholics. Oh, pray for me, that I may say just such things as will reach their hearts and consciences, and that God's Spirit would bless his word to their conversion.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Fuller, J. J.	April 29.	
		Merrick, J.	April 20 & 23.	
		CAMEROONS		Saker, A. May 11.
		CLARENCE	Clarke, J.	March 22, April 8, 13, and 20, May 12.
			Milbourn, T.	May 14.
		Newbegin, W.	May 18.	
		Prince, G. K.	March 26.	
AMERICA	HALIFAX	M'Learn, R.	June 26.	
		Cramp, J. M.	July 13.	
		Hearle, J.	June 28.	
AMERICA	MONTREAL	Small, G.	May 27.	
		Lewis, C. B.	May 8.	
		Thomas, J.	May 8, June 2 & 3.	
		COLOMBO	Davies, J. March 15, May 10, June 10.	
		HOWRAH	Morgan, T. June 1.	
		INTALLY	Pearce, G. June 2 & 3.	
		MATURA	Dawson, C. C. June 9.	
		PATNA	Beddy, H. May 5.	
		SERAMPORE	Fink, J. C. June 1.	
BAHAMAS	GRAND CAY	Rycroft, W. K.	June 23.	
		NASSAU	Capern, H. June 2, July 12.	
BRITANNY	BREST	Le Fourdrey, A.	July 11, Aug. 3.	
		MORLAIX	Jenkins, J.	July 12 & 24.
			Jenkins, J., and Jones, J.	} June 29.
		Jones, J.	July 15.	
HAITI	JACMEL	Francies, A.	July 10.	
		Webley, W. H.	June 21, July 7.	
HONDURAS	BELIZE	Buttfield, J. P.	May 18.	
		Kingdon, J.	May 20, June 21.	
JAMAICA	AT SEA	Clarke, J., and Duckett, A.	} June 9 & 11.	
		BROWN'S TOWN	Clark, J. July 5.	
		CALABAR	Tinson, J. June 21.	
		FALGOUTH	Abbctt, T. F. June 4.	
		CURNEY'S MOUNT	Armstrong, C. June 11.	

KINGSTON	Clarke, J.....	July 9.
	Milbourn, T.....	July 7.
	Oughton, S.....	June 7, July 9.
	Stewart, M.....	July 8.
MONTEGO BAY	Cornford, P. H....	July 6.
	Do., & Lewin, J.L.	June 19.
MOUNT ANGUS	Teale, W.....	June 4.
MOUNT HERMON	Hume, J.....	June 3, July 6.
PORT MARIA	Day, D.	June 2.
REFUGE	Gay, R.	June 2.
SALTER'S HILL	Dendy, W.....	July 5.
WALDENIA	Henderson, J. E...	May 29.
TRINIDAD	PORT OF SPAIN.....	Law, J.....
		June 5.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—
 The Religious Tract Society, for a parcel of tracts, for *Haiti* ;
 Young friends at Islington Green Chapel, by Mrs. Barnett, for a case of clothing, for *Western Africa* ;
 Miss Fisher, for a box of fancy articles and books, for *Rev. P. H. Cornford, Montego Bay* ;
 C. Cropper, for a parcel of magazines, for *Jamaica* ;
 The Baptist Tract Society, for a parcel of tracts, &c., for *Rev. J. Davies, Ceylon* ;
 Mr. Syckelmoore, for a parcel of magazines ;
 Mrs. Bartram, Northampton, for a box of useful and fancy articles, for *Mrs. Capern, Nassau* ;
 Messrs. Doulton and Watts, for a quantity of earthenware and glass, for *Haiti* ;
 Mrs. Cozens, for a parcel of Baptist Magazines ;
 Miss Robson, for a parcel of the same ;
 Messrs. Deane, for a parcel of thimbles, knives, hatchets, &c., for *Haiti* ;
 Mr. J. F. Winks, for 50 Baptist Reporters, 100 tracts, and 500 handbills, for *Dr. Prince* ;
 Mr. Owen, Liverpool, for the regular supply of "Patriot" and other papers, for *Africa* ;
 Friend, by Mrs. Davies, Stepney, for two packages of useful articles for household use in *Africa* ;
 Mrs. Seccombe, Bristol, for a box of useful articles, for *Miss Harris, Haiti*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of July, 1847.

<i>Annual Subscriptions.</i>		£ s. d.		N.-E. CAMBRIDGESHIRE AND W. SUFFOLK AUXILIARY—	
Saunders, S., Esq.....	£ s. d. 2 2 0	Greenwich, Lewisham Road—		Collection	3 12 0
Smith, Miss R.....	1 1 0	Contributions	2 8 4	Barton Mills—	
Wyatt, Mr. Jos.....	0 10 6			Collection	13 17 2
<i>Donations.</i>		BERKSHIRE.		Contributions	9 8 0
Educational Committee of Society of Friends, for <i>Trinidad Schools</i> ...	50 0 0	Speen—		Iseham—	
Nash, Mrs. W. W.	10 0 0	Collection	3 3 4	Collection.....	6 18 10
Newton, Mrs.	0 12 0	BUCKINGHAMSHIRE.		Contributions	0 13 6
Wilson, Mrs. Broadley, for <i>Haiti Schools</i>	20 0 0	Amersham—		Soham—	
<i>Legacy.</i>		West, Mr., and family	6 2 0	Collection.....	3 8 2
Edwards, Mrs. Mary, late of Calcutta.....	37 9 5	Gold Hill—		Contributions	2 2 10
LONDON AUXILIARIES.		Collection	1 8 0	DEVONSHIRE.	
Sunday School in south of London, box.....	0 7 1	Contributions	0 5 0	Bradninch—	
		Do., for <i>Debt</i>	0 5 6	Contributions	3 19 0
		Do., for <i>Dove</i>	0 9 2	ESSEX.	
		CAMBRIDGESHIRE.		Colchester	14 5 4
		Chesterton—		Loughton, half-year.....	5 1 5
		Contributions	0 4 7	Melsea	1 10 2
		Do, Sunday School	1 10 11		

£ s. d.		£ s. d.		£ s. d.	
GLOUCESTERSHIRE.		Sulgrove.....	2 4 0	Coventry—	
A Gloucestershire Tee-		Weston by Weedon.....	8 0 7	Collections	17 12 8
totaler	4 0 0	OXFORDSHIRE.		Contributions	25 18 0
HEREFORDSHIRE.		Burford—		Do., Juvenile.....	37 2 6
Fownhope—		Contributions, by Miss		WILTSHIRE.	
Collection	1 9 6	Wall	2 0 0	Bradford—	
Hereford—		Do., for <i>Debt</i>	0 14 0	Collection	2 3 6
Collections, &c.....	6 0 0	SOMERSETSHIRE.		Contributions	15 17 4
Ledbury—		Bridgwater—		Do., Sunday School...	0 8 7
Collection	3 6 1	Collection	1 18 9	Bradly—	
Withington—		Contributions	2 16 6	Collection	3 0 0
Collection, &c.....	2 10 0	Do., Juvenile.....	4 2 7	Corsham—	
KENT.		Highbridge—		Collection	2 15 2
Dover—		Collection, &c., 1846	2 7 0	Contributions	9 4 10
Contributions, by Mrs.		Do. ....1847	4 14 6	Melksham—	
Cbandier.....	2 16 0	Kilmington—		Juvenile Association	2 14 0
LANCASHIRE.		Collection	1 1 6	Trowbridge, Back Street—	
Accrington—		Minthead—		Collections.....	9 13 10
Contributions, for		Collection, &c.....	2 0 4	Contributions	82 6 4
<i>Debt</i>	5 0 0	Paulton—		Westbury—	
Liverpool, by Mr. J. J.		Collections.....	8 3 10	Collection, Cook Stile	3 5 2
Godfrey, on account	200 0 0	Contributions	12 0 7	Contribution	1 0 0
Evangelical Continen-		Do., for <i>Days</i>	0 19 0	YORKSHIRE.	
tial Society, by Mr.		Do., Sunday School,		Bradford—	
Johnson, for <i>Mor-</i>		for <i>do.</i>	0 15 2	Contributions, by Miss	
lair	30 0 0	Rockwell Green—		Acworth, for <i>Ceylon</i>	
Pembroke Chapel Sun-		Sunday School	1 0 0	<i>Female School</i>	9 10 0
day School, half year,		Watchet—		NORTH WALES.	
for <i>Patna Orphan</i>		Collection	1 14 6	ANGLESEA.	
<i>Refuge</i>	4 0 0	Contributions	2 2 6	Llangefni—	
NORTHAMPTONSHIRE.		Williton—		Collection, &c.....	3 1 6
Blisworth—		Collection	3 2 0	SOUTH WALES.	
Contributions	0 12 0	STAFFORDSHIRE.		BRECKNOCKSHIRE.	
Bugbrook	15 17 5	Coseley, Providence Chapel—		Hay—	
Hanslope	4 6 0	Collections.....	6 19 10	Collection	1 10 0
Harlestone.....	0 16 0	Contributions	1 0 0	CARMARTHENSHIRE.	
Harpole	8 1 3	Do., Sunday School	4 2 2	Cwmdru—	
Kingthorpe	2 17 0	SUFFOLK.		Contributions, for <i>Debt</i>	2 2 0
Kislingbury	6 10 0	Bungay —		SCOTLAND.	
Milton	16 3 11	Farrow, Mr.	1 0 0	Elgin—	
Moulton—		Dehenham—		Missionary Society ...	4 17 6
Collection	3 12 6	Peck, Mr.	1 1 0	FOREIGN.	
Contributions	3 10 0	Ipswich—		Patna—	
Northampton, College		Goodchild, Mr.	1 0 0	Juvenile Association	3 15 0
Street, on account ...	60 0 0	Sndbury—			
Pattishall	3 0 0	By Rev. W. Wallis...	1 0 0		
Ravensthorpe—		WARWICKSHIRE.			
Collection	1 5 10	Birmingham, by Mr. J.			
Contributions	1 10 0	H. Hopkins, on ac-			
Ronde	7 10 0	count	136 0 0		
		Birmingham and West			
		Bromwich Negroes'			
		Friend Society, for			
		<i>Jamaica Schools</i>	10 0 0		

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, 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 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 account of "W. B. Gurney and others."