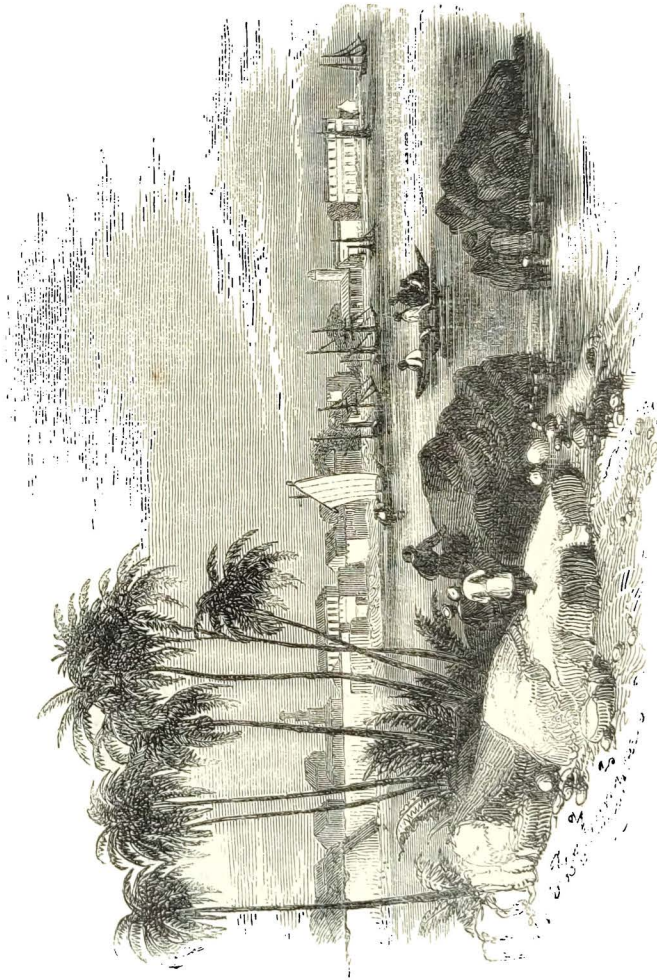


# THE MISSIONARY HERALD.



COLOMBO, CEYLON.

The Missionary Herald (March 1848).

## ASIA.

## CALCUTTA.

On the eighth day of December last, Mr. Thomas wrote in haste, the mail being about to leave, and the pressure of his usual duties being increased by the illness, and consequent absence from the office, of one of his principal assistants. The mail from London had arrived the day before, and brought intelligence the effects of which were disastrous to some mercantile establishments. Mr. Thomas gives the following information:—

The "Haddington," with the London Mail, came in yesterday, and sad indeed is the commercial news it brings. The arrival of the previous mail was followed by the immediate failure of several of the Calcutta firms, and more have now gone. What will be the end of these things? Oh, what a relief to think that God's government is stable, as well as wise and just, and to feel the assurance strong, that he will overrule these terrible events for the ultimate good of man.

I am not aware that the extensive failures among the mercantile houses in Calcutta will directly affect us; indirectly they probably will, in some measure, but I hope not to any great extent. Perhaps we shall suffer as much in the decrease of local contributions as in any thing.

Our esteemed friends, Mr. and Mrs. Sutton, from Cuttack, are here; their passage is taken in the "Wellesley," which is to sail next sabbath day. Mrs. Yates and Dr. Yates's two daughters, leave by the same vessel. I feel confident you will show our dear brother Sutton every kindness, and will no doubt be delighted with his company. He possesses a true missionary spirit. As to Mrs. Yates and

daughters, I feel confident you will do what you can for their comfort and welfare, for the sake of the honoured dead.

The association meetings were held in Calcutta last week; the services were solemn and, I trust, profitable, the reports from the churches afflictive, the decrease greater than the increase. What will be the result when the letters from all the stations come in, I cannot say, but hope there will be a balance in favour of the churches. Latterly there have been repeated additions to some of the churches, and more are expected. On the other hand, there is much, very much, to try, and to urge all to pray, "Revive thy work, O Lord." Brother Pearce is just gone to the Lakhyantipore station, where trouble has sprung up. He expects to return on Monday, and on Wednesday he and brother Wenger, and their families, intend to start for the Barisal district. They expect to be away six weeks, or more. Brother Page has started in another direction. May all our dear brethren be guided, protected, and abundantly blessed, in their missionary tours. I must manage somehow to have a few days on the river, but when or how to secure this little relaxation I really know not.

## BENGAL BAPTIST ASSOCIATION.

The sixth Annual Meeting of this body having been held at Calcutta on the 29th of November and three following days, the Calcutta Oriental Baptist for January gives an account of it which will undoubtedly be acceptable to our friends.

The delegates assembled on the evening of Monday, November 29th, at the Lal Bazar Chapel, at which place of worship the introductory prayer meeting had been appointed to be held. The acting pastor, the Rev. J. Thomas, presided; brother Morgan of Howrah prayed, after which the circular letter, prepared by brother Williamson of Birbhum, on "the Duty of our Associated Churches in regard to the cause of God in this country,"

was read, unanimously adopted, and recommended for publication with the records of the meeting and of the Association. It was impressive and affectionate, a composition well fitted to awaken prayerful and active desires among the members of the churches, that the "saving health" of the gospel might be known and its influence spread in this heathen nation. We forbear particular notice, as the letter itself will be in the hands of the

greater part of our readers shortly. The services were closed with prayer by brother W. H. Denham of Serampore.

The following morning was spent in the usual routine of business; brother Williamson of Birblum was appointed moderator for the year 1843, and was requested to preside over the ensuing meetings. The letters from the churches were read; the statements were less encouraging than those of the preceding year, though perhaps the churches are not in a less prosperous condition: much good appeared to have been wrought in many localities; still the numbers failed to show the proportionate and hopeful increase we had been led to anticipate—it must, however, be remembered that the churches at Jessore, Dacca, Cuttack, and Balasore omitted to forward the usual letters, so that even now we are unable to give the statistics of the denomination for the last year. Two churches, one at Dum Dum, the other on the borders of Bengal—Berhampore, Orissa, solicited union with the Association, which was cheerfully granted. The brethren at the last mentioned station begged to call the attention of the Conference to the circumstance of the government peons wearing their badges and exercising their authority at idolatrous festivals “*when off duty*,” and, secondly, to the subject of dissenters’ marriages and general registration. A statement in a letter from one of the churches led to a conversation on absentee members, with especial reference to those of our native Christians, who are or may be employed as teachers in schools, where the “*Church catechism*” is the medium of religious instruction. It was the opinion of the Conference that for any of our members to be thus employed, teaching sentiments which we cannot in conscience regard otherwise than unscriptural and erroneous, is a violation of the principles of the New Testament of our Lord and only Legislator, Jesus Christ.

In the evening the Conference was resumed. The meeting was held at the Circular Road Chapel. The details, though depressing will not, we are assured, fail to produce many and salutary effects. The state of the churches received a careful, prayerful, and patient examination. The practical experience of the missionary ministers and delegates enabled them successively to point out and to lay before the meeting some of the causes which for the present retard the work in India. Trials were specified which inevitably attach themselves to all infant communities gathered from among the heathen, and from which the apostolic churches were not exempted, and others which are peculiar to the condition of the people of this country. A union of mind and sympathy, of hopes and fears, had brought the members of this Association together. Common labours connected with similar trials, difficulties, and disappointments, affected

them all; that so many good men were brought together and led to consider the low state of religious feeling in India and the spiritual destitution of the people, is to us a token for good. The language of the speakers betrayed no lack of confidence in the promises of God, nor of the assurance of the ultimate success with which the Most High would crown their united labours; the details were, as we have observed, affecting, yet associated and brightened with a strong and generous emotion, a proof we trust that God is with us as a people, and will pour out his Spirit and revive his work in the churches. Among the topics to which the subject gave rise, were the following: Do our people walk in the fear of God? How is it with them and with ourselves in respect of home-religion? Do we realize our ministry aright, preaching *what* we ought and *as* we ought? Are we, the ministers of the churches, alive to the claims of the generation around us? Let us “*examine ourselves*,” and seek to awaken our churches to these claims. Have we taken these things into consideration on our knees? If we have not, let us do so without delay. Circumstances at present tend strongly to impress us, though the causes be felt and are in a measure understood, we rather admit them than seek to meet them from the resources available to the Christian church. Prayer is able to call forth new forces, and lead to vigorous and efficient exertion, to give new strength to act and suffer in the Saviour’s cause and for the Saviour’s sake. The propriety of each pastor laying these topics before his people was affectionately suggested. The moderator closed with prayer.

At the business-meetings letters were read from brethren Stevens of Maulmain, Brown of Sibságar, Assam; Parsons of Monghyr, Phillips of Muttra, and others. On the subject of education a paper was read from Messrs. Denham and Marshman of Serampore. Resolutions were passed congratulating brother Sutton on the completion of his arduous undertaking, the translation of the whole bible into the Oriya language—expressing thankfulness to the God of all grace for continuing life and health to his servant—and sympathizing with him under the circumstances which render his return to his father-land necessary.

Thanks were also forwarded, through the secretaries, to the editor of this magazine for the superintendence of its interests during the past year, requesting him to continue in this labour of love: the brethren were urged to make strenuous efforts to increase its circulation. One hundred rupees were given from the profits of the sale of the magazine, and one hundred more from the funds of the Association, toward defraying the expenses of the Bengáli Upadeshak.

The religious exercises were characterized by a spirit of devotion; brother J. C. Page

preached the Association sermon in Bengali, from Canticles iv. 16; and brother Sutton delivered a farewell address from 2 Cor. xi. 14; it was full of Christian counsel, and admirably adapted to the condition of the churches during the past year. The closing meeting was in the Bengali languages. Brother Lál Chánd prayed, Háráadhan of Birbhun, read the circular letter, and Rám

Krishna, of Intally, closed with prayer. Brother Williamson invited the ministers to hold the next annual meeting at Sewri, Birbhun, which was accepted. Brother Morgan was appointed to write the circular letter, brethren Pearce and Denham were re-appointed secretaries, and the whole of the services closed with prayer by brother Leslie.

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## MONGHIR.

The removal to a better world of a Christian teacher who had charge of one of the three "Bazar schools," has rendered it necessary to close it. Mr. Lawrence gives a pleasing account of the deceased.

He died about a month ago, after several months' illness, which he endured with much Christian resignation. He was for many years a member of the church, and I am not aware that he was ever brought under censure for inconsistent conduct. At the close of life he expressed his thankfulness that it had pleased God to call him out of heathen darkness into the light of the gospel; his entire acquiescence in the will of God concerning him; and his sole confidence in the Lord Jesus Christ as his only Saviour. He may be regarded as one of the fruits of the bazar schools, for it was while teaching in one of these schools as a heathen Lorlor, that he became acquainted with the way of salvation, and was led to accept of Christ. One of the two Christian teachers still employed is another instance of the same kind. So that the bazar schools, at this station, have not been without fruit, which, I hope, will appear to the glory of God in the great harvest of the world.

Since the early part of November brother Parsons has been from home. He first spent three weeks, or more, at Bhagulpore, and

afterwards about fourteen days in another direction. He returned home on the 14th instant. I am thankful to say that he, Mrs. Parsons, and their little boy, are quite well. Next week I hope to go out for a month itinerating in the villages to the south of Monghir. Our native preachers, Nainsukh and Sudin, have both been ill with fever. The former has been to Patna for a change, which I am happy to say has been beneficial to him. He has just returned much better, and I hope he will be able to accompany me on my intended journey. Sudin is still very weak through the fever, and unfit for work, but I am thankful to say, he is better than he was. Shujatali is still here, but he is often ill, and very infirm, so that he is unable to do much. Huridas is a very old man, and has become superannuated, so that it is but very little that he can do as a preacher among the heathen. Thus, while we have reason to be thankful that our native preachers have been spared, we have also to lament that their labours have been much hindered by sickness and infirmities of old age.

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## CEYLON.

At the commencement of the year, Mr. and Mrs. Davies were both suffering from indisposition arising from unhealthy weather and exhausting labour, and were about to visit some of the colder districts in the interior. Mr. Dawson, who was in Colombo, was to occupy Mr. Davies's post during his absence. Mr. Davies states that he has been much gratified by some of the converts who were baptized in the latter part of eighteen hundred and forty-seven; that in some of the districts a spirit of inquiry appears to be excited; and that a few of the children, in some of the schools, appear to be under serious impressions. He mentions two encouraging cases.

The first is that of a young boy, who attended our school at Yackadurra, a sub-station of Byamville. The people of this village had been lamentably debased by super-  
 stition and ignorance; but a few years ago we began to preach the gospel to them, and opened a school for their children, and this boy was one of the scholars. He learned

to read in a short time, and from his bible and his teacher he soon acquired a knowledge of the elementary truths of Christianity; but he was particularly interested in the life of Jesus Christ, which seems to have made a deep impression upon his mind. He had felt a strong desire for some time to make a public profession of his love to the Saviour, but for some reason had never expressed it. At length he was taken ill, and all means of his recovery were tried in vain, which greatly distressed his parents. One day he said to his father, "If the Lord, who has given me to you, intends to spare my life, he will bless some means to heal my sickness; if not, he will take me to himself by washing me in the Saviour's blood." As he grew worse, he often repeated that Christ who had died on the cross, would pardon his sins, and take him, although a little heathen boy, to heaven. The missionary had once told the children in the school how the children in England collected money to send the gospel to the heathen; from that time this boy began to lay by his quarter farthings, which at the time of his illness amounted to fourpence. One day he told his parents of this money, and wished them to give it to the missionary cause, saying, although it was very little, yet it was all he had, and God would not despise it. A short time before his death, his uncle came to see him, and entreated his father to have devil ceremonies performed for his recovery—the last resource of the Buddhists; but when the boy heard of it, he firmly prohibited any thing of the kind being done, saying he was in God's hands, and if it did not please God to spare him by proper means, he had no confidence in the healing powers of the devil or his priests.

This was a noble triumph of faith in a heathen boy, for it is a common thing for men who have faith to overcome all other difficulties, to yield on occasions like this. All their early impressions suddenly gain a giant's strength; all their relatives and friends excite their fears to the highest degree, so that they eagerly perform ceremonies in sickness, that they would despise in health. A few hours before his death, he sent for all his schoolfellows, and told them he was going to heaven, and exhorted them all to believe and obey the same blessed Saviour, that they might soon follow him to glory. His death produced for a time a strong sensation in the village. The people all talked of it with wonder. They said they had never seen a person die in this manner before. Its influence has been most salutary in confirming the faith of the converts in that place. This was the first Christian's death in that village.

The other is the case of a very old man, a member of the church at Byamville. In his early days he had been a Buddhist priest,

but renounced the yellow robes while he was a young man, and became a nominal Christian and a Goot schoolmaster. In process of time he met with Mr. Chater, who explained to him the nature of Christianity, and urged upon him the necessity of a change of heart. This was the means of leading him to genuine repentance, and earnestly to seek an interest in Jesus Christ. Soon after Mr. Daniel's arrival he was baptized, and appointed teacher of a school at Byamville, which office he held for about sixteen years. In the year 1839 he was sent by the late Governor Mackenzie to ascertain the spiritual condition of the Veddas—an uncivilized and very wretched tribe in the interior—and having spent a few months among these people, amid many privations and perils, he returned to give an account of his mission. His excellency expressed himself highly satisfied with the information he communicated. He always manifested more zeal for the Redeemer than the majority of his fellow Christians in this country, and frequently went among his neighbours explaining to them the gospel, and exhorting them to believe in Christ. Having been a priest, he was well able to expose the absurdities of Buddhism, as well as the popular superstitions, and this he frequently did with good effect. His last illness continued for several months, during which time he enjoyed in a high degree the consolations of the gospel. He frequently spoke to those about him of the blessedness of being a Christian—his not being afraid of death—and of the love of Christ in saving one so unworthy as himself. He also dwelt with peculiar pleasure on the conversations which he had with Mr. Chater, Mr. Daniel, and other brethren, and experienced intense happiness in anticipating the time when he should meet them all in heaven. A short time before his death, his son said to him in the presence of a great number of friends and relatives, "Father, now tell us in your dying moments what you think of the Christian religion." To which the old man replied, in a very emphatic manner, "I cannot express the happiness I now feel. Christ is a most blessed Saviour. I shall soon be in heaven. I would not now exchange the Christian religion for a thousand worlds." While he was thus addressing them his soul departed. The Singhaese are accustomed to such solemn hypocrisy, that they place no confidence in the most sacred testimony of one another through life; but they are greatly influenced by the declaration of a dying man. They see that worldly interest cannot then have much weight, and that if any testimony can be relied upon as sincere, it is that which is given on a death bed, consequently this impressive testimony of the old teacher has not only confirmed and strengthened the faith of the believers, but led the whole village to confess the superiority of the Christian religion. It has had a very beneficial effect upon the neighbourhood generally.

## A GENERAL MEETING.

In the early part of the year I proposed holding a yearly or if it should be found useful a half yearly meeting of all the native helpers and converts, for the purposes of consultation, prayer, and exhortation. The want of some means of mutual encouragement, of exciting one another to renewed zeal, of giving an opportunity for cultivating and manifesting brotherly love, and of creating a more decided devotional spirit in the churches, was much felt, and I thought a general meeting of this kind would in some measure answer the end. The first meeting was held at Byamville about the middle of the year, a short account of which you have already received. The second meeting was held at Kottighawatta, on the 15th of December. The previous days had been very rainy, and much of the country was inundated, yet the chapel, which is the largest we have, was well filled. There could not have been less than 500 persons present—the largest Singhalese

congregation I have ever seen. Several of the native preachers spoke very warmly, and several others engaged in prayer. The people were remarkably attentive, and seemed to take deep interest in the proceedings. I have often felt greatly dispirited in my labours, but on this occasion I experienced an unusual sense of the divine presence, and a confidence that God was in our midst, and that he would bless us and revive his work. Some members from all the native churches were present, and after the public meeting we partook of the Lord's supper together. Two of our European friends who went over with me from Colombo, expressed themselves highly delighted with the conduct of the people. I hope the good effects of the meeting will be permanent, and may God cause his Spirit to work amongst us. It is impossible for any candid mind to become acquainted with the scenes and characters with which we are familiar, and to expect any great change to be effected by any power less than that which is divine.

## WEST INDIES.

## TRINIDAD.

The following narrative, furnished by Mr. Cowen, containing the history of a negress named Maria Jones, who was formerly stolen from Africa but is now an esteemed member of the baptist church at Port of Spain, will afford pleasure to many of our readers. It is one of many cases which afford evidence that missionary labours are not in vain.

The humble individual who is the subject of the following sketch is, at present, a much esteemed member of the baptist church at Port of Spain, Trinidad, and an ardent follower of the dear Redeemer, whom she most passionately loves. For a long period of her existence she was far from righteousness, and a stranger to the grace and love of the Saviour. The greater part of a life of threescore years and ten was spent in physical and spiritual bondage. From both she was rescued about the same time, being a poor blind slave in every sense till about the date of West Indian emancipation. Very early in life Maria was stolen from her parents on the west coast of Africa, by some inhuman wretches, while playing in the bush not far from their hut. She was then about seven years old, yet she distinctly recollects the occurrence, and many other circumstances of her infantile state. From the land of her fathers she was transported to the island of St. Vincent, where she was sold from the abominable slave ship, to the captain of a small trading vessel, and with whom she commenced her career of suffering and degradation as a slave. She was sullen and self-willed for a length of time, and did not understand why she, who was free and happy in Africa, should have been so unceremoniously torn from her parents at that tender age, and deprived of the liberty she then enjoyed. During the absence of her master from home, Maria used to indulge her volatile disposition as most children of her age are wont; for which she was invariably most severely punished on his return. She possessed an indomitable spirit, which was not easily brought into subjection; and which, indeed, was never entirely tamed, till brought under the influence of the grace of Christ. All through her life of slavery she manifested a comparatively strong, independent mind, and would frequently give expression to sentiments and feelings which proved she did not tamely submit to the yoke imposed upon her. For a few years she remained the unprofitable slave of her first owner, but was afterwards sold to a Trinidad planter, by him

placed with his other negroes in the Palmiste estate, and with them driven to her daily toil in the cane piece. When she arrived on this estate, she was placed under the care of a young Scotchman, who was then manager on the property, and just commencing his career as planter. Often has Maria contrasted her condition with his, since emancipation. She, a poor worn-out negress, after a life of unrequited toil, and entirely destitute of any provision for old age—while he, in the same period, from the humblest commencement, rose to the possession of several valuable sugar plantations; but then she would add, "I more rich than he for a that; he poor blind buckra sinner, while Father make me rich for ever." This man was not over cruel to the slaves under him. Discerning in Maria a noble independence of character, not often manifested by poor, crouching, timid, and overawed slaves, he relieved her from the labour of the cane piece, and employed her in washing and other domestic duties. This may also have been an act of policy on his part, lest she should cultivate a similar spirit in the gang, as he had discovered in her. While it was confined to one, he was in no way alarmed; indeed, he often took pleasure in holding converse with her, and to him she was wont freely to express herself in a manner he would not allow in general, as being incompatible with slavery. Maria was not, however, the worse slave because she was an honest, independent, out-spoken person; but while addicted to most of the vices of the system, was nevertheless faithful and constant in the performance of the duties assigned her; on which account she could indulge frequently a greater liberty of expression than would be tolerated in others of her class, who, while they smothered or concealed their abhorrence of slavery, were at the same time often detected in low cunning and scheming, in order to deceive the overseer, and to which Maria would not often stoop. From the *Palmiste*, Maria was in the course of time transferred to the Mount Pleasant estate, in the northern part of the island. It was here she was emancipated in 1838, after a life of slavery that often proved galling to her noble spirit; and here she still lives, but in the enjoyment now of both temporal and spiritual liberty. Here, also, it was, that she first enjoyed the means of sound religious instruction, which to her were so wonderfully blessed, and which wrought such a remarkable change upon her life. At the date of emancipation a school was opened on the Mount Pleasant estate, where poor Maria resided, by the Mico Charity, for the instruction of the negroes in that neighbourhood. The teacher devoted himself during the day time to the instruction of children, and in the evenings had classes of adults. On sabbath days his pupils were of a mixed character, varying in age from six to sixty. Among the

most aged and infirm, and I may say also apparently unpromising, of the evening scholars, was Maria.

Curiosity brought many to witness the operations of a school for "nigger," as well as to see the "buckra gentleman who came so far for teach em." But Maria was a person of sounder and more sober understanding than many of her degraded class, and her noble mind sympathizing with the efforts being made in their behalf, at once resolved with all the energy of her character, let others do as they would, that she would, though aged, improve herself all she could. While many of those who accompanied her to the school simply looked, and laughed at what they considered "buckra's" foolish attempt "to make nigger know book," Maria manifested determination enough to present herself to the teacher, at the age of sixty years, with her head white and her eye dim, to learn the alphabet. Having taken the first step, it was not in her character to go back from her purpose, or to grow weary of learning, which many of the negroes do. There was a native energy of mind in her which secured closeness of application, and perseverance, even at her advanced age, which has been rarely witnessed in younger negroes. The teacher eyed her with surprise, as she limped forward, thinking her a most unlikely pupil on whom to operate, and one from whom little credit might be expected for the labour bestowed. He did not like to reject or discourage her, however, but thought he would gratify her for once, supposing she would shortly tire in receiving book instruction. But he did not know Maria, neither did any of her compeers, who laughed at what they considered her folly in attempting to "larn book wha for bukra no more." And what wonder? for she did not know herself. She possessed a strong, masculine, craving mind, a deep desire to know; and was now determined to gratify the promptings of her desires, and improve the opportunity she had for doing so. The more she acquired, the more she desired; the eagerness with which she sought instruction, not only from the school teacher, but on every hand, from any one she could press into her service, it is impossible to describe. As though determined to redeem, as much as possible, lost time, she made it the sole business of her days, and nights too, to make progress. Being already nearly worn out with toil, and not able to engage in regular field labour, she had more time to give to her improvement than many her juniors in years. It was, therefore, no uncommon thing to see her as constantly in the day-school among the children, as in the evening class with the adults. She was not long in outstripping her class-mates in acquiring the alphabet, and made equally rapid progress through other elementary classes, till at length her noble ambition was in a great measure gratified, by

entering upon the perusal of the New Testament. Indeed, she was about the first, of all under instruction, to gratify the teacher thus. She had not been long attending the evening school, where she received gratuitous instruction, till she manifested a desire to attend the day-school also. To this the teacher was not quite agreeable at first, telling Maria she must be satisfied with the measure of attention she received in the evening class, and not trouble him during the hours in which he was engaged with the children. But she was not by this to be turned aside from her purpose; and in order fully to qualify herself for entering the day-school, she presented the teacher with the weekly sum of money usually paid by the day scholars. He could no longer urge any objection to enrolling her name with those of the children; and no pupil he had was so importunate and troublesome as she. Long before school hour in the morning, would Maria present herself; and although she would not press for a regular lesson till the business of the school commenced, she would nevertheless put questions innumerable to the teacher, chasing him from place to place, even to his chamber door. When she had him there, she would seat herself on the floor, and commence spelling or reading to herself, but seeking at the same time, an explanation for every word she did not fully comprehend. She had often heard the teacher read the scriptures in the school, by which her dark mind became gradually enlightened, and her hard heart impressed.

Her soul, therefore, became fired with an ardent desire to be herself able to read the wonderful stories and sublime truths therein contained. Almost from the commencement of her course of instruction, she aimed at this, and never did she rest, nor allow others to whom she had access, to rest, till she had the happiness with her own aged and dim eyes, to read the book of life. In order to perfect herself in this art, she would take under her arm her Testament wherever she went for miles around her home, as indeed she does still, for the purpose, if she met any persons on the way who could instruct her, that she might get them to do so,—nor was she ever backward in asking them both for books and lessons, as occasion offered,—as well as to read herself, in her way, to any she might meet, who were unable to read themselves. She would invariably press upon the latter, their duty to attend to instruction, would place before them in the strongest light the advantages afforded them since freedom for improving their minds, and to encourage them, would dwell upon her own acquirements, and the gratification it afforded her to be able to read “good book.” The teacher to whom reference has been made was from Scotland, and connected with the Presbyterian church in Trinidad. His pastor, the Rev. Mr. K——, paid him occasional visits, and

while there, generally preached to the negroes on the Mount Pleasant estate. Among those who attended on such occasions, was Maria. The Lord opened her heart, by previous religious instruction, so that she gave heed to the things spoken at such times, and learned the way of God more perfectly.

The various means she enjoyed for religious improvement were greatly blessed to her soul, so that to all was visible the moral and mental change that had taken place in her. This change appeared first in a desire she expressed to be married, “after free fashion,” to the man Jones, with whom for years she had lived as wife, according to the negro, or rather the slave custom.

She made known this wish to the teacher, who arranged with the worthy minister referred to, and soon after it was consummated, to the great delight of the aged bride. It had only been done a few days, when I first saw Maria at a sabbath school. She was pointed out to me by the teacher, as a most remarkable woman, quite an original character, of a strong, sound understanding. I spoke to her, and received a hearty shake of the hand, and a warm welcome as a friend “come from the queen for show poor nigger what good.” She soon informed me of the change that had recently taken place in her condition, remarking at the same time, with evident pride, that now “she called Mrs. Jones, and not Maria, as beforetime.” This she said purposely, in the hearing of several other females present, turning to them as she spoke, as though anxious to improve the occasion by provoking them to go and do likewise. She seemed to move among them like a queen, as though conscious of some superiority over them in point of character. I was greatly struck with her at this first interview; and have not ceased to admire her in an increased degree ever since, as her character became more fully developed, under the sanctifying teaching of the Spirit of God.

For several years she maintained a holy walk in connexion with the Presbyterian church, Port of Spain, into which she was received shortly after her marriage. Though living at the distance of fourteen miles from her place of worship, aged and crippled as she was, she rarely ever absented herself from communion with the church; in which seasons her joy was peculiarly great. In order to be present on such occasions, and other previous gatherings of the members for prayer, she would leave her home early in the week, spend the term of her stay in town in visiting Christian people, in whose society she now delighted; and early in the following week would return to her home, rejoicing in the Lord. To me her visits were never omitted. She would generally drop in about the time for family worship, both morning and evening, on which occasions she must have a lesson also in her Testament, which she had



ever at hand, go where she would. One morning she was with us at worship, as was also a female member of the baptist church, Port of Spain. With the latter I entered into a short conversation before leaving us, in which Maria seemed much interested. When this friend left, Maria inquired if she were a baptist? I said she was. I should like to know "sontin about dis batist," she said, "What it mean?" adding, "how you never tell me notin about dis batist!" I said, "Maria, perhaps I should have told you something about it, but you know I have told you about something of greater importance, even about Jesus Christ, who came into the world to save sinners." "Yes," she said, "but I like for hear of batist too." "Well," I said, "you have your Testament with you, and I will make it tell you all I know about it myself." "Eh! eh!" said she, "how dat?" expressing thereby her surprise that she had never seen it in her reading. After pointing out to her several passages of scripture which she read most carefully and with deep attention, she was still more surprised, but said little. On these passages she said her eyes never before rested: "How come I no see dem 'fore dis?" she said several times to herself, "how come dem never show me dis?" referring to the Christian friends with whom she stood connected. I said but little to her, wishing rather that the truths she had read might operate upon her heart, and have all the glory. I knew, moreover, her honest, candid nature; how sincerely she was devoted to the Saviour, and attached to her excellent pastor. She loved most ardently the church with which for years she had been united; and nothing but the moral force of her Saviour's words, dealing with her conscience, could separate her from them. But I knew she would honour the truth, and therefore contented myself with simply bringing her mind into contact with the scriptures in her own Testament, read with her own eyes. And this was done, not so much with a view to proselyte, as at her own request to give her as brief and satisfactory an explanation as I could, of my views as a baptist. At the close of our conversation, or rather scripture reading, Maria left me, and I saw no more of her for two months, when she as usual came to commune with her church, and during her stay, called on me, as at other times. She said since last she saw me she "hab no rest, she read plenty time dem places I show her, and somtin seem for take her by de hand, an say, *Come, Maria, batise same fashion as blessed Saviour.*" She said, moreover, that she desired to be immersed, and asked me if I would do it. I advised her to think and pray further on the subject, and also to open her mind regarding it to her minister, that she might have the advantage of his counsel, and if, in the end, she desired immersion, I would attend to it. I said, also, that probably he

would immerse her himself, as I had heard him say on one occasion that he would so baptize adults, if requested; and I begged her to propose it to him before applying to me again. To all this she attended. She opened her mind to her minister, whom she greatly esteemed, and pressed him to immerse her "same fashion as Jesus he own self." The good man said he would do so, had he never baptized her, but that were he now to immerse her, after sprinkling her some years before, it would be baptizing her *twice*, which would be wrong. But this sort of reasoning did not satisfy Maria's honest and practical turn of mind; her heart was set on "Massa Jesus" as her bright example in *this*, as in other respects, and, much as she loved her minister, she loved the Saviour more, even as Mary of old. She, therefore, returned to me, repeating and pressing, with increased urgency, her former request. I begged her, however, to let the matter lie over for two months longer, till next she came to town, when, if she still desired it, I should baptize her. At the end of the time specified, I met Maria, firm as at first in her resolve to honour the Saviour whom she loved so much. I reminded her that I had used no sort of influence to produce this change of sentiment. She clasped her hands, raised her eyes to heaven, and said, "No, it my blessed Saviour, it Fader, it him, it him; he every ting for me. O what him do for me, what him do for me heart ebry day, no one know but myself; he do for me what nobody can do; it him I love more dan all; him I want for 'bey. Me no batize for please you, nor for vex nobody; me love me minister plenty, he teach me good ting, when me know notin tale; but me love blessed Saviour more dan all, me want for go same way he go, for do tame ting he do; me never yet go *down into de water* for batise same fashion he go, 'cause me not know it for do. Now me know it for do, me must do it; me have no rest till me *come up out of the water* same way he own self." My feelings were strongly moved by this simple and sincere expression of the motives by which she was prompted. I found the truth had had the effect anticipated, and she now was restless till she honoured it. Myself and wife walked through the town with this devoted disciple of our Lord, to the water side; where, in the presence of a crowd of spectators, she was "buried with Christ by baptism," rejoicing that she had such an opportunity to testify her affection for him who endured for her the reproach and sufferings of the cross. "There," said she, as she came from the water, "I baptise *four* times now, but only one time right! Fore dem tief me in Africa, dem priests dere do somtin for batize, when I came to buckra country, dem entholic priests"—for Maria was originally a Roman catholic—"do wha dem call bapti-m; dem put oil on my head, salt in my mout, an

## A GENERAL MEETING.

In the early part of the year I proposed holding a yearly or if it should be found useful a half yearly meeting of all the native helpers and converts, for the purposes of consultation, prayer, and exhortation. The want of some means of mutual encouragement, of exciting one another to renewed zeal, of giving an opportunity for cultivating and manifesting brotherly love, and of creating a more decided devotional spirit in the churches, was much felt, and I thought a general meeting of this kind would in some measure answer the end. The first meeting was held at Byamville about the middle of the year, a short account of which you have already received. The second meeting was held at Kottighawatta, on the 15th of December. The previous days had been very rainy, and much of the country was inundated, yet the chapel, which is the largest we have, was well filled. There could not have been less than 500 persons present—the largest Singhalese

congregation I have ever seen. Several of the native preachers spoke very warmly, and several others engaged in prayer. The people were remarkably attentive, and seemed to take deep interest in the proceedings. I have often felt greatly dispirited in my labours, but on this occasion I experienced an unusual sense of the divine presence, and a confidence that God was in our midst, and that he would bless us and revive his work. Some members from all the native churches were present, and after the public meeting we partook of the Lord's supper together. Two of our European friends who went over with me from Colombo, expressed themselves highly delighted with the conduct of the people. I hope the good effects of the meeting will be permanent, and may God cause his Spirit to work amongst us. It is impossible for any candid mind to become acquainted with the scenes and characters with which we are familiar, and to expect any great change to be effected by any power less than that which is divine.

## WEST INDIES.

## TRINIDAD.

The following narrative, furnished by Mr. Cowen, containing the history of a negress named Maria Jones, who was formerly stolen from Africa but is now an esteemed member of the baptist church at Port of Spain, will afford pleasure to many of our readers. It is one of many cases which afford evidence that missionary labours are not in vain.

The humble individual who is the subject of the following sketch is, at present, a much esteemed member of the baptist church at Port of Spain, Trinidad, and an ardent follower of the dear Redeemer, whom she most passionately loves. For a long period of her existence she was far from righteousness, and a stranger to the grace and love of the Saviour. The greater part of a life of threescore years and ten was spent in physical and spiritual bondage. From both she was rescued about the same time, being a poor blind slave in every sense till about the date of West Indian emancipation. Very early in life Maria was stolen from her parents on the west coast of Africa, by some inhuman wretches, while playing in the bush not far from their hut. She was then about seven years old, yet she distinctly recollects the occurrence, and many other circumstances of her infantile state. From the land of her fathers she was transported to the island of St. Vincent, where she was sold from the abominable slave ship, to the captain of a small trading vessel, and with whom she commenced her career of suffering and degradation as a slave. She was sullen and self-willed for a length of time, and did not understand why she, who was free and happy in Africa, should have been so unceremoniously torn from her parents at that tender age, and deprived of the liberty she then enjoyed. During the absence of her master from home, Maria used to indulge her volatile disposition as most children of her age are wont; for which she was invariably most severely punished on his return. She possessed an indomitable spirit, which was not easily brought into subjection; and which, indeed, was never entirely tamed, till brought under the influence of the grace of Christ. All through her life of slavery she manifested a comparatively strong, independent mind, and would frequently give expression to sentiments and feelings which proved she did not tamely submit to the yoke imposed upon her.

For a few years she remained the unprofitable slave of her first owner, but was afterwards sold to a Trinidad planter, by him

placed with his other negroes in the Palmiste estate, and with them driven to her daily toil in the cane piece. When she arrived on this estate, she was placed under the care of a young Scotchman, who was then manager on the property, and just commencing his career as planter. Often has Maria contrasted her condition with his, since emancipation. She, a poor worn-out negress, after a life of unrequited toil, and entirely destitute of any provision for old age—while he, in the same period, from the humblest commencement, rose to the possession of several valuable sugar plantations; but then she would add, "I more rich than he for a that; he poor blind buckra sinner, while Father make me rich for ever." This man was not over cruel to the slaves under him. Discerning in Maria a noble independence of character, not often manifested by poor, crouching, timid, and overawed slaves, he relieved her from the labour of the cane piece, and employed her in washing and other domestic duties. This may also have been an act of policy on his part, lest she should cultivate a similar spirit in the gang, as he had discovered in her. While it was confined to one, he was in no way alarmed; indeed, he often took pleasure in holding converse with her, and to him she was wont freely to express herself in a manner he would not allow in general, as being incompatible with slavery. Maria was not, however, the worse slave because she was an honest, independent, out-spoken person; but while addicted to most of the vices of the system, was nevertheless faithful and constant in the performance of the duties assigned her; on which account she could indulge frequently a greater liberty of expression than would be tolerated in others of her class, who, while they smothered or concealed their abhorrence of slavery, were at the same time often detected in low cunning and scheming, in order to deceive the overseer, and to which Maria would not often stoop. From the *Palmiste*, Maria was in the course of time transferred to the Mount Pleasant estate, in the northern part of the island. It was here she was emancipated in 1838, after a life of slavery that often proved galling to her noble spirit; and here she still lives, but in the enjoyment now of both temporal and spiritual liberty. Here, also, it was, that she first enjoyed the means of sound religious instruction, which to her were so wonderfully blessed, and which wrought such a remarkable change upon her life. At the date of emancipation a school was opened on the Mount Pleasant estate, where poor Maria resided, by the Mico Charity, for the instruction of the negroes in that neighbourhood. The teacher devoted himself during the day time to the instruction of children, and in the evenings had classes of adults. On sabbath days his pupils were of a mixed character, varying in age from six to sixty. Among the

most aged and infirm, and I may say also apparently unpromising, of the evening scholars, was Maria.

Curiosity brought many to witness the operations of a school for "nigger," as well as to see the "buckra gentleman who came so far for teach em." But Maria was a person of sounder and more sober understanding than many of her degraded class, and her noble mind sympathizing with the efforts being made in their behalf, at once resolved with all the energy of her character, let others do as they would, that she would, though aged, improve herself all she could. While many of those who accompanied her to the school simply looked, and laughed at what they considered "buckra's" foolish attempt "to make nigger know book," Maria manifested determination enough to present herself to the teacher, at the age of sixty years, with her head white and her eye dim, to learn the alphabet. Having taken the first step, it was not in her character to go back from her purpose, or to grow weary of learning, which many of the negroes do. There was a native energy of mind in her which secured closeness of application, and perseverance, even at her advanced age, which has been rarely witnessed in younger negroes. The teacher eyed her with surprise, as she limped forward, thinking her a most unlikely pupil on whom to operate, and one from whom little credit might be expected for the labour bestowed. He did not like to reject or discourage her, however, but thought he would gratify her for once, supposing she would shortly tire in receiving book instruction. But he did not know Maria, neither did any of her compeers, who laughed at what they considered her folly in attempting to "larn book wha for bukra no more." And what wonder? for she did not know herself. She possessed a strong, masculine, craving mind, a deep desire to know; and was now determined to gratify the promptings of her desires, and improve the opportunity she had for doing so. The more she acquired, the more she desired; the eagerness with which she sought instruction, not only from the school teacher, but on every hand, from any one she could press into her service, it is impossible to describe. As though determined to redeem, as much as possible, lost time, she made it the sole business of her days, and nights too, to make progress. Being already nearly worn out with toil, and not able to engage in regular field labour, she had more time to give to her improvement than many her juniors in years. It was, therefore, no uncommon thing to see her as constantly in the day-school among the children, as in the evening class with the adults. She was not long in outstripping her class-mates in acquiring the alphabet, and made equally rapid progress through other elementary classes, till at length her noble ambition was in a great measure gratified, by

entering upon the perusal of the New Testament. Indeed, she was about the first, of all under instruction, to gratify the teacher thus. She had not been long attending the evening school, where she received gratuitous instruction, till she manifested a desire to attend the day-school also. To this the teacher was not quite agreeable at first, telling Maria she must be satisfied with the measure of attention she received in the evening class, and not trouble him during the hours in which he was engaged with the children. But she was not by this to be turned aside from her purpose; and in order fully to qualify herself for entering the day-school, she presented the teacher with the weekly sum of money usually paid by the day scholars. He could no longer urge any objection to enrolling her name with those of the children; and no pupil he had was so importunate and troublesome as she. Long before school hour in the morning, would Maria present herself; and although she would not press for a regular lesson till the business of the school commenced, she would nevertheless put questions innumerable to the teacher, chasing him from place to place, even to his chamber door. When she had him there, she would seat herself on the floor, and commence spelling or reading to herself, but seeking at the same time, an explanation for every word she did not fully comprehend. She had often heard the teacher read the scriptures in the school, by which her dark mind became gradually enlightened, and her hard heart impressed.

Her soul, therefore, became fired with an ardent desire to be herself able to read the wonderful stories and sublime truths therein contained. Almost from the commencement of her course of instruction, she aimed at this, and never did she rest, nor allow others to whom she had access, to rest, till she had the happiness with her own aged and dim eyes, to read the book of life. In order to perfect herself in this art, she would take under her arm her Testament wherever she went for miles around her home, as indeed she does still, for the purpose, if she met any persons on the way who could instruct her, that she might get them to do so,—nor was she ever backward in asking them both for books and lessons, as occasion offered,—as well as to read herself, in her way, to any she might meet, who were unable to read themselves. She would invariably press upon the latter, their duty to attend to instruction, would place before them in the strongest light the advantages afforded them since freedom for improving their minds, and to encourage them, would dwell upon her own acquisitions, and the gratification it afforded her to be able to read "good book." The teacher to whom reference has been made was from Scotland, and connected with the Presbyterian church in Trinidad. His pastor, the Rev. Mr. K——, paid him occasional visits, and

while there, generally preached to the negroes on the Mount Pleasant estate. Among those who attended on such occasions, was Maria. The Lord opened her heart, by previous religious instruction, so that she gave heed to the things spoken at such times, and learned the way of God more perfectly.

The various means she enjoyed for religious improvement were greatly blessed to her soul, so that to all was visible the moral and mental change that had taken place in her. This change appeared first in a desire she expressed to be married, "after free fashion," to the man Jones, with whom for years she had lived as wife, according to the negro, or rather the slave custom.

She made known this wish to the teacher, who arranged with the worthy minister referred to, and soon after it was consummated, to the great delight of the aged bride. It had only been done a few days, when I first saw Maria at a sabbath school. She was pointed out to me by the teacher, as a most remarkable woman, quite an original character, of a strong, sound understanding. I spoke to her, and received a hearty shake of the hand, and a warm welcome as a friend "come from the queen for show poor nigger what good." She soon informed me of the change that had recently taken place in her condition, remarking at the same time, with evident pride, that now "she called Mrs. Jones, and not Maria, as beforetime." This she said purposely, in the hearing of several other females present, turning to them as she spoke, as though anxious to improve the occasion by provoking them to go and do likewise. She seemed to move among them like a queen, as though conscious of some superiority over them in point of character. I was greatly struck with her at this first interview; and have not ceased to admire her in an increased degree ever since, as her character became more fully developed, under the sanctifying teaching of the Spirit of God.

For several years she maintained a holy walk in connexion with the Presbyterian church, Port of Spain, into which she was received shortly after her marriage. Though living at the distance of fourteen miles from her place of worship, aged and crippled as she was, she rarely ever absented herself from communion with the church; in which seasons her joy was peculiarly great. In order to be present on such occasions, and other previous gatherings of the members for prayer, she would leave her home early in the week, spend the term of her stay in town in visiting Christian people, in whose society she now delighted; and early in the following week would return to her home, rejoicing in the Lord. To me her visits were never omitted. She would generally drop in about the time for family worship, both morning and evening, on which occasions she must have a lesson also in her Testament, which she had

ever at hand, go where she would. One morning she was with us at worship, as was also a female member of the baptist church, Port of Spain. With the latter I entered into a short conversation before leaving us, in which Maria seemed much interested. When this friend left, Maria inquired if she were a baptist? I said she was. I should like to know "sontin about dis batist," she said, "What it mean?" adding, "how you never tell me notin about dis batist!" I said, "Maria, perhaps I should have told you something about it, but you know I have told you about something of greater importance, even about Jesus Christ, who came into the world to save sinners." "Yes," she said, "but I like for hear of batist too." "Well," I said, "you have your Testament with you, and I will make it tell you all I know about it myself." "Eh! eh!" said she, "how dat?" expressing thereby her surprise that she had never seen it in her reading. After pointing out to her several passages of scripture which she read most carefully and with deep attention, she was still more surprised, but said little. On these passages she said her eyes never before rested: "How come I no see dem 'fore dis?" she said several times to herself, "how come dem never show me dis?" referring to the Christian friends with whom she stood connected. I said but little to her, wishing rather that the truths she had read might operate upon her heart, and have all the glory. I knew, moreover, her honest, candid nature; how sincerely she was devoted to the Saviour, and attached to her excellent pastor. She loved most ardently the church with which for years she had been united; and nothing but the moral force of her Saviour's words, dealing with her conscience, could separate her from them. But I knew she would honour the truth, and therefore contented myself with simply bringing her mind into contact with the scriptures in her own Testament, read with her own eyes. And this was done, not so much with a view to proselyte, as at her own request to give her as brief and satisfactory an explanation as I could, of my views as a baptist. At the close of our conversation, or rather scripture reading, Maria left me, and I saw no more of her for two months, when she as usual came to commune with her church, and during her stay, called on me, as at other times. She said since last she saw me she "hab no rest, she read plenty time dem places I show her, and somtin seem for take her by de hand, an say, *Come, Maria, batise same fashion as blessed Saviour.*" She said, moreover, that she desired to be immersed, and asked me if I would do it. I advised her to think and pray further on the subject, and also to open her mind regarding it to her minister, that she might have the advantage of his counsel, and if, in the end, she desired immersion, I would attend to it. I said, also, that probably he

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make cross on me face ; but now I read bible for my own self, I no find dis dere. When I join Cotech church, dem take me 'gain and *prinkle* water in my face for baptist, but neder dis right, when I came for know better ; no more one way, same fashion blessed Saviour he self do ; he go right down in de water, an came up 'gain same I do now. O ! tankee, tankee, Fader, for show me dis 'fore I go fra

here for good." Of Maria Jones it may in all truth be said, that after she came out of the water, she "went on her way rejoicing." She was subsequently received into fellowship by the baptist church at Port of Spain, where she is ripening for glory, honour, immortality, and eternal life, through her crucified and risen Lord.

## HAITI.

Mr. Webley continues to derive encouragement from the promising state of the schools, and the determination of some of his hearers to profess allegiance to Christ. He writes thus, Jan. 7, 1848:—

In writing to you to-day, I shall commence with the examination of our school by the commissioners appointed by the government to inspect the schools of this town, and which took place on the 21st of December last. The children were principally examined by Miss Harris, in the presence of a great number of the parents, and that of the commissioners, who subsequently questioned the children themselves. These went through a process of examination in their writing, arithmetic, reading, grammar, history, geography, and English.

They excelled certainly in their writing, arithmetic, grammar, and geography, whilst in every department they conducted themselves in every way worthy of their valuable teachers—Miss Harris and Miss Clark. Indeed, so much so, that the commissioners and all present, testified their approbation, not only by the high eulogies given to teachers and children, but by the numerous presents sent to the former in the following week. I cannot but hope that this intelligence will be highly gratifying to your Committee, as tending to prove to them that a firm foundation is laid for their mission here by the existence of such a school as that which we already have. You will allow me, too, I am sure, to add, that I am firmly convinced that, if we can succeed in raising a boys' school on an equal footing, humanly speaking, their mission will be immovably established in this dark and benighted island. I trust, too, from my heart, that your Committee have not forgotten us in their researches after a schoolmaster, as a great many of the principal and more wealthy part of the inhabitants of the town have not only expressed their warmest sympathy in the establishment of another school, but have also promised every aid in their power.

The next thing which I have to apprise you of, is our recent baptism of six more Haitian converts. I have already told you that we have recently experienced some little opposition here on the part of ignorant, though in some cases, wealthy men. On account of

this we had deemed it advisable to have the ordinance administered in as private a way as possible upon a week day. We had, therefore, chosen new year's day, as being the most appropriate season, it being the Saturday prior to the first sabbath in the month. To our great annoyance, however, our opponents had got scent of our intention full a week before the appointed day, and had prepared their horses, donkeys, cows' horns, &c., &c., to have, as they expressed it, some rare fun. As soon as I heard of this, I went to all the candidates, who reside, one fifteen, and others four miles from town, and begged them to assemble at La Hate, a village nearly fifteen miles from here, and be ready to be baptized the following morning, which was the Wednesday morning before new year's day. There and then I performed the ceremony, the solemnity and beauty of which I know not how to describe to you. You will, however, form some little idea of it when I tell you that at four o'clock in the morning, after a short prayer meeting, we descended to the river side, entered the water, and in the name of the Trinity immersed the willing converts by as beautiful a moonlight as that of any harvest moon that ever shone on our own beautiful England. There was no audible voice save that, if I may be allowed the expression, of the deep stillness and calm that surrounded us. There were no chapel walls save those of a majestic mountain which towered almost perpendicularly to the heavens. There was no baptistery, save that which the waters of the gently flowing river had made in winding its course around a small bend at the foot of the mountain. There were no spectators of this solemn ceremony save the candidates, the members of our own family, those beings who in the transport of their glorified spirit watch over the advancement of the kingdom of their Lord and of ours, and that adorable Being who, whilst he fills immensity with his presence, was certainly in a peculiar way there present with us. Do not think, however, that because the ordinance

was administered thus privately, there was any shame on the part of the converts to own their Lord, as this was by no means the case. On the contrary, they were willing to brave opposition, and had determined to be baptized even in the case of their adversaries being present, and of their being an uproar. Besides which, their consistent deportment towards these very parties, and their present walk as professing Christians, gives us reason to hope that they will be bright examples of the religion we are attempting to propagate. I should like to tell the many interesting things about them, if time would permit, but as I have already told you much of their conversion and subsequent conduct, you will not deem it necessary that I should now add more. Their names are Mr. Rithere Domond and his wife, Mr. Jean de Sage and his son, Miss Josephine Charette, and De Chapelle, a young man who is yet unmarried, intelligent, and tolerably well educated, and who I trust will one day be of essential service to your mission.

There are, also, four others, who for a short time will stand over. Two of them are wives of yet unconverted men, who will not suffer them to be baptized; another is an aged man

who is yet unmarried, who proposes to be married as soon as the person with whom he lives consents, and the other is the dear child Corine, who has expressed a wish to be baptized, but who I think must wait for at least a short time.

Our congregations are still numerous, and our chapel is now altered so as to accommodate more than three hundred people, but its great inconvenience is its being almost out of the town, so that multitudes cannot attend on account of the distance.

Some accounts of the out-stations you shall have in my next.

Thus, then, you see that our heavenly Father is with us, and though we have not as much success as our fervour would lead us to wish, yet we have very much cause to be grateful. For here the work of evangelization will be arduous, and require an immense amount of time and labour. However, our confidence reposes on the assured mercy of our Redeemer, who, we feel assured, desires yet more ardently than we possibly can do, the extension of his glorious kingdom. Still we much need your prayers and sympathies, and feel confident that we share largely in them.

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## HONDURAS.

In the Report for 1847 it is said in mistake that Mr. Henderson, when he resolved to remain at Belize, had broken up and divided the church. It seems that this is incorrect. Of those who were members when his resignation was accepted by the Committee all went with him. The statement that gave rise to this error was to the effect that some who had been members with him had joined Mr. Kingdon. They joined Mr. Kingdon irrespective of the acceptance of Mr. Henderson's resignation.

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## HOME PROCEEDINGS.

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### THE STATE OF THE FINANCES.

The friends of the Society have probably heard that the state of its finances has been occupying the attention of the Committee for some time past. In common with all kindred Institutions, its receipts have fallen off during the last nine months to a very serious extent.

Up to the end of December the receipts available for the support of missionaries were less than those for the corresponding part of last year by about £5000. This deficiency consists of the following items:—

In legacies, which last year were unusually large, . . . . .	£3400
In receipts from Auxiliaries (including Scotland) . . . . .	1400
And in Donations about . . . . .	300

In the mean time with the utmost rigidity of economy it is found impossible materially to diminish the expenditure.

The Committee trust that the receipts of this month may do something to supply this serious deficiency. They will be glad too if the generosity of a few friends, who have promptly contributed in extra donations about £700, should prompt others of their friends to render special aid in the present emergency.

Upwards of 200 agents are to be sustained, and for their support the entire amount received in nine months is under £10,000!

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#### NOTICE TO AUXILIARY SOCIETIES AND CONTRIBUTORS.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March. All payments, therefore, intended to appear in the Appendix to the next Report, must be made in the course of this month.

It is requested that the respective accounts may be sent, properly balanced, to the Secretary, Baptist Mission House, Moorgate Street, accompanied by the list of subscribers, &c., in alphabetical order.

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#### ANNUAL MEETINGS.

Though the arrangements for our April Meetings are at present incomplete, it may be convenient to our friends to know that they will commence (D. V.) on Thursday, April 20th, on the evening of which day a Sermon on behalf of the Society will be preached at Surrey Chapel, by the Rev. James Sherman. The 23rd of April is the Lord's day for the simultaneous sermons in the Baptist chapels in London; on Wednesday, 26th, a sermon is to be preached at the Poultry Chapel by the Rev. C. M. Birrell of Liverpool; and Thursday, April 27th, is the day for the Annual Meeting in Exeter Hall.

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#### DEPARTURE OF MR. AND MRS. COWEN.

Mr. and Mrs. Cowen embarked for Trinidad from Bristol, on the 17th of February, in the *Pomona*, commanded by Captain Watkins, for which they had long been waiting. A valedictory meeting had been held at the Counterslip, Bristol, on the last day of January, at which Mr. Crisp delivered an encouraging address, and Messrs. Gray, Probert, and Winter commended our friends to the protection and blessing of the Almighty. Before his departure, Mr. Cowen addressed to the Secretary a letter, the perusal of part of which will doubtless excite the sympathy of many, and their hearty good wishes for his success in labour.

To the Secretary of the Baptist Missionary  
Society.

MY DEAR BROTHER,

With your leave I beg to make known,

through the *Herald*, the immediate wants of our stations at Savanna Grande, Trinidad, for which the Committee are unable to provide, in the hope that assistance may be afforded by



some kind friends to this new and interesting mission. Our operations at Savanna Grande have been commenced among a very destitute and interesting people, known as American refugees. These people, to the number of 600 or 700, escaped from slavery in the States of America during our war with that country; and after serving this country as marines for about two years, were discharged at Bermuda, and from thence removed to Trinidad, where they were located in 1816, each man receiving a royal grant of sixteen acres of land. I may mention here, that this land was never regularly conveyed to them, but in consequence of efforts made by the Baptist missionaries of the island, I am happy to say the Governor, Lord Harris, is now on the eve of conveying it to them in due form.

Here we have three interesting churches, consisting of about eighty members, at the following places—Indian Walk, New Grant, and Montserrat; and besides these, two more preaching stations of some promise. But we have no convenient place of meeting at some of these stations, and the people of themselves are quite unable to provide the accommodation requisite. They are willing, however, to do *what they can*, and only need assistance. Last year we put up a small wooden building at Montserrat, they affording gratuitous labour to the value of £50, and the Committee supplying the money necessary to complete it. At all the stations they have given sites freely, in addition to the labour bestowed where buildings

have been erected. In a letter I had from Mr. Law recently, he refers to the two places where I am anxious to put up little chapels thus: "The friends at New Grant say they are about to collect the materials for their chapel;" and as to the other place, "Mr. G. has offered his *hill* for a chapel." Here, then, is our immediate want at Savanna Grande—these two little wooden chapels.

In connexion with the Savanna Grande stations, there are three coloured brethren engaged every sabbath day in making known to their fellow men the salvation there is in Christ Jesus. One of these brethren, Mr. Hamilton, was flogged in America thirty years since, for conducting a prayer meeting with his fellow slaves! Mr. Law, speaking of the Savanna Grande stations in a recent letter, states, "Proctor or Hamilton preaches every sabbath at the Mission to a good attendance." The former brother is an intelligent and valuable man, whom I baptized a little before I left Trinidad. Thus, had we erected the little places we require, they could be all supplied every sabbath, besides keeping in them sabbath and day-schools for the surrounding youth.

But I cannot close without thanking thus publicly some half-dozen friends who kindly gave me as many pounds for any purpose to which I may choose to appropriate their gifts. To the ladies of Suffolk, Devon, Hants, and other places, I am also under obligation, for their readiness to assist our educational operations by boxes of clothing, &c.

FOREIGN LETTERS RECEIVED.

ASIA .....	CALCUTTA.....	Thomas, J.....	Dec. 8.
	COLOMBO .....	Davies, J.....	Dec. 24.
	KANDY .....	Allen, J.....	Dec. 14.
	MONGHIR .....	Lawrence, J.....	Dec. 16.
BRITTANY .....	MORLAIX .....	Jenkins, J.....	Jan. 20, Feb. 4.
HAITI .....	JACMEL .....	Webley, W. H.....	Jan. 7.
HONDURAS .....	BELIZE .....	Kingdon, J.....	Dec. 10.
JAMAICA .....	CALABAR .....	Tinson, J.....	Dec. 20.
	JERICHO .....	Bloomfield, H.....	Dec. —
	KINGSTON .....	Milbourn, T.....	Dec. 23.
		Wood, J. H.....	Jan. 7.
	MONTEGO BAY .....	Payne, S. E.....	Dec. 15.
		Vaughan, S. J.....	Dec. 16.
	MOUNT HERMON .....	Clarke, J.....	Jan. 4.
		Hume, J.....	Jan. 4.
	SALTER'S HILL.....	Dendy, W.....	Jan. 1.
TRINIDAD .....	PORT OF SPAIN .....	Law, J.....	Dec. 21.

ACKNOWLEDGMENTS.

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

- Mrs. Keyes, for a parcel of books, for Rev. W. H. Denham, *Sevampore*;
- Friends at Stony Stratford, for a box of clothing, for Rev. J. Merrick, *Bimbia*;
- E. and G., for a parcel of clothing and useful articles, for *Trinidad*;
- Mrs. M. L. Hope, Bootle, for a box of clothing;
- Friends at Devonport, by Rev. T. Horton, for a package of clothing and books, for Rev. J. May, *Lucea*;
- Mrs. McAll, Tottenham, for a parcel of magazines;
- Ladies of Kent Street Chapel, Portsea, for a case of clothing, for Rev. G. Cowen, *Trinidad*;
- Friends at St. Mary's, Norwich, by Mrs. Brock, for a package of clothing, &c., for Miss Knibb's school, *Kettering, Jamaica*;
- Miss Jacobson, for a parcel of magazines.

Mr. Cowen returns his cordial thanks to ladies at Stoke Green Meeting House, Ipswich, for a box of useful articles;—also to the Baptist Tract Society, for a package of tracts.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month of January, 1848.*

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>					
B. Birmingham .....	1 1 0	Pewtress, T., Esq.....	1 1 0	Wilson, Mrs. Broadley	50 0 0
Baker, Mr. T. N.....	0 10 6	Powell, G., Esq.....	2 2 0		
Beddome, W., Esq.....	1 1 0	Priestley, Mrs., Buck-		<b>LONDON AND MIDDLESEX</b>	
Bickersteth, Rev. E.....	1 1 0	ingham .....	2 2 0	<b>AUXILIARIES.</b>	
Bousfield, J. R., Esq.....	1 1 0	Prosser, E., Esq.....	1 1 0	Blandford Street, on ac-	
Burgess, Mr. J.....	1 1 0	Roe, Mr. F.....	2 2 0	count .....	10 0 0
Buris, C., Esq.....	1 1 0	Reid, Mr. T.....	1 1 0	Camberwell, on account	23 0 0
Cowell, J., Esq.....	1 1 0	Russell, Miss .....	1 1 0	Devonshire Square—	
Danford, John, Esq.....	1 1 0	Smith, Mr. Eusebius ..	1 1 0	Contributions, by Miss	
Deane, Mr. E.....	1 1 0	Vines, C., Esq.....	5 5 0	and Master French,	
Desbois, Mr. J.....	1 1 0	Waller, Sir Wathen,		for <i>Dove</i> .....	0 16 6
Frances, Mr., Welling-		Bart.....	2 0 0	Lambeth, Regent Street—	
ton Street .....	1 1 0	Walters, S., Esq.....	1 1 0	Contributions, Sunday	
Fuller, Mr. W. C.....	1 1 0	Warmington, J., Esq... 1 1 0		School, for <i>Dove</i> ...	3 12 0
Gamble, Rev. H. J.....	1 0 0	Watson, S., Esq.....	1 1 0	Staines—	
Gardiner, B. W., Esq... 1 1 0		Waymouth, H., Esq... 2 2 0		Collection .....	4 0 1
Grove, Mr. T.....	1 1 0	Woolley, G., Esq.....	2 2 0	Contributions .....	2 0 0
Gurney, Joseph, Esq.....	15 15 0			Do., Sunday School,	
Gurney, Thomas, Esq... 5 5 0				for <i>Dove</i> .....	0 16 3
Gurney, Mrs. T.....	1 1 0	<i>Donations.</i>		Vernon Chapel—	
Jackson, Abraham, Esq. 1 1 0		Acts xx. 35 .....	2 0 0	Sunday School, for	
Jacobson, Miss.....	1 0 0	1 Corinthians xvi. 2 ... 1 1 0		<i>Dove</i> .....	1 8 0
Jameson, W. K., Esq... 1 1 0		Angus, Rev. J., box ... 1 0 8		West Drayton—	
Johnson, Mr. W.....	0 10 6	Cobb, F. W., Esq., Mar-	20 0 0	Collections .....	0 18 11
Johnson, Mr. G.....	0 10 6	gate .....	20 0 0	Contributions .....	0 11 1
Jones, S. M., Esq.....	1 1 0	Dyer, Miss, Collected by,		Do., Sunday School,	
Kemp, G. T., Esq.....	3 3 0	for <i>Haiti</i> .....	2 1 0	Yewsey.....	0 2 5
Lemaire, J., Esq.....	1 1 0	Gurney, Joseph, Esq... 100 0 0			
Low, James, Esq.....	1 1 0	Gurney, Thomas, Esq... 20 0 0		<b>BEDFORDSHIRE.</b>	
Maliphant, G., Esq.....	1 1 0	Knott, W., Esq.....	5 5 0	Biggleswade—	
Mann, Mr. J.....	1 1 0	Marlborough, E., Esq... 20 0 0		Contributions, by Miss	
Merrett, Mr. T.....	1 1 0	Peto, S. M., Esq., M.P.,		M. E. Poster, for	
Moore, Mrs., Humerton	2 2 0	and Mrs. Peto, for		<i>Dove</i> .....	1 0 0
Do., for <i>Colonies</i> .....	1 0 0	<i>additional Missiona-</i>		Luton, Union Chapel—	
Napier, Mr. T.....	1 1 0	<i>ries to India</i> .....	100 0 0	Contributions, by	
Olney, Mr. T.....	1 1 0	Do., do., for <i>Africa</i> ... 100 0 0		Master J. D. Tran-	
Payne, Mrs., Penton		Peto, Miss S., Collected		ter, for <i>Dove</i> .....	1 1 0
Row .....	2 2 0	by, for <i>Dove</i> .....	3 16 0		
		Smith, Mrs., Brook			
		Green, by Miss Mun-			
		dy.....	0 5 0		

	£	s.	d.
<b>BARKSHIRE.</b>			
Newbury—			
Collections.....	10	5	0
Profits of Tea .....	1	3	6
Contributions .....	26	2	11
Do., Sunday Schools	2	9	5
Wallingford—			
Contributions, by			
Misses Hatch and			
West, for <i>Dove</i> .....	2	6	6
<b>BUCKINGHAMSHIRE.</b>			
Colnbrook—			
Collection .....	4	0	0
Datchet—			
Collection .....	1	0	0
Contributions .....	1	0	0
Do., Sunday School	0	5	0
Princes Risborough—			
Contributions .....	10	14	9
Do., Juvenile .....	4	5	3
Weston Turville—			
Deverell, Mr. & Mrs.	2	0	0
Deverell, Master, J. J.,			
Collected by, for			
<i>Dove</i> .....	0	10	0
Wraybury—			
Collection .....	2	0	0
Contributions .....	1	13	6
<b>CAMBRIDGESHIRE.</b>			
Cambridge—			
Contributions, Special,			
by Rev. P. J. Saffery			
.....	188	7	6
<b>DERBYSHIRE.</b>			
Riddings—			
Contributions, for			
<i>Dove</i> .....	1	4	0
<b>DEVONSHIRE.</b>			
Bampton—			
Contributions .....	1	8	2
Brixham—			
Contributions, Sunday			
School, for <i>Dove</i> ...	0	15	0
Stonehouse—			
Contributions, Sunday			
School, for <i>Dove</i> ....	1	10	0
<b>DORSETSHIRE.</b>			
Bridport—			
Contributions, by Miss			
J. E. Swain, for			
<i>Dove</i> .....	0	15	0
<b>ESSEX.</b>			
Barnham—			
Collection .....	1	3	0
Colchester—			
Blacklock, W., Esq.,	100	0	0
Harlow—			
Contributions, by J.			
P. and H. E. Chap-			
lin, for <i>Dove</i> .....	1	4	0
Loughton—			
Missionary Associa-			
tion (half year) ...	4	10	3
Waltham Abbey—			
Contributions, by Mas-			
ter W. P. Saffery,			
for <i>Dove</i> .....	0	10	6

	£	s.	d.
<b>GLOUCESTERSHIRE.</b>			
Coleford—			
Sunday School, for			
<i>Dove</i> .....	1	3	3
Fairford—			
Collection .....	1	6	9
Contributions .....	1	15	10
Thornbury—			
Collections, &c.....	4	2	7
Contributions, for			
<i>Dove</i> .....	1	1	3
<b>HAMPSHIRE.</b>			
Andover—			
Collections.....	4	4	6
Profits of Tea Meet-			
ing .....	2	1	3
Contributions .....	31	2	9
Broughton—			
Collection .....	9	2	2
Contributions .....	4	12	4
Do., Sunday School	0	11	2
Jersey—			
Cornish, Mr. C., First			
Tower .....	2	0	0
Romsey—			
Collection (1846) .....	4	3	1
Contributions (do.) ...	3	10	2
Collection (1847) .....	4	14	4
Contributions (do.) ...	7	9	5
Do., for <i>Dove</i> .....	0	10	2
	20	7	2
Acknowledged before,			
(1846) .....	10	0	0
	10	7	2
Wallop—			
Collection .....	2	12	7
Contributions .....	1	16	5
<b>HEREFORDSHIRE.</b>			
Ross—			
Contributions, by S.			
Smith, for <i>Dove</i> .....	0	11	6
<b>HERTFORDSHIRE.</b>			
St. Albans, on account	10	0	0
Contributions, by Miss			
Young, for <i>Entally</i>	2	10	0
Tring—			
Olney, D., Esq.....	5	0	0
Ware—			
Medcalf, Mr. B.....	1	0	0
Medcalf, Miss .....	0	10	0
<b>KENT.</b>			
Chatham—			
Providence Chapel—			
Contributions .....	3	11	0
Do., for <i>Dove</i> .....	0	10	0
Zion Chapel, on ac-			
count .....	15	6	0
Dover, Salem Chapel—			
Collections.....	5	16	4
Contributions .....	3	8	0
Eythorne—			
Collections.....	5	15	6
Contributions .....	7	13	0
Faversham—			
Contributions, by Miss			
Packer, for <i>Khari</i>	10	0	0
Sevenoaks—			
Contributions, by Miss			
H. Baker, Tonbridge	1	5	0
Tunbridge Wells—			
Collection .....	4	18	0
Contributions, Sunday			
School .....	0	12	6

	£	s.	d.
Uphill, near Folkstone	2	0	0
<b>LANCASHIRE.</b>			
Liverpool, on account,			
by J. J. Godfrey, Esq.	50	0	0
Manchester, Union Chapel—			
Contributions, Sunday			
School, for <i>Entally</i>	10	0	0
Do., do., for <i>Dove</i> ...	2	2	0
<b>LEICESTERSHIRE.</b>			
Leicester—			
R.....	2	0	0
<b>NORFOLK.</b>			
Family gratitude for			
divine mercy to one			
of their number who			
died in faith .....	3	3	0
Downham Market—			
Collections.....	9	3	0
Contributions .....	13	10	0
Do., for <i>Schools</i> .....	0	10	0
Fakenham—			
Contributions, special			
effort, by Rev P. J.			
Saffery.....	15	0	0
Ingham—			
Contributions, special			
effort, by Rev. P. J.			
Saffery.....	33	2	6
Norwich—			
Gurney, J. H., Esq.,			
for <i>Africa</i> .....	50	0	0
Swaffham—			
Contributions, for			
<i>Dove</i> .....	0	13	6
<b>NORTHAMPTONSHIRE.</b>			
Middleton Cheney—			
Contributions, for			
<i>Dove</i> .....	1	3	6
<b>SOMERSETSHIRE.</b>			
Bath, on account, by			
Mr. E. Hancock .....	25	0	0
Bristol—			
Contributions, by Miss			
Probyn, for <i>Debt</i> ...	0	10	0
Horsington—			
Contributions, for			
<i>Debt</i> .....	1	4	0
<b>STAFFORDSHIRE.</b>			
Burton on Trent—			
Tomlinson, Mr. W. ...	1	10	0
<b>MINE DISTRICT—</b>			
Proceeds of eleven			
Exhibitions of Dis-			
solving Views (less			
expenses) .....	7	15	6
<b>SUFFOLK.</b>			
Eye—			
Gissing, Mr. S. ....	1	0	0
<b>WARWICKSHIRE.</b>			
Rugby—			
Contributions .....	1	17	0
<b>WILTSHIRE.</b>			
Trowbridge—			
Salter, S., Esq.....	50	0	0

YORKSHIRE.		£ s. d.	GLAMORGANSHIRE—		£ s. d.	£ s. d.	
NORTH RIDING, on account, by Rev. B. Evans—	60	0	0	Aberavon—	0	16	0
Ripon—				Bridgend—			
Earle, F., Esq., M.D.	6	6	6	Sunday School, for <i>Dove</i> .....	0	10	0
NORTH WALES.				Conrtown—			
DENBIGHSHIRE.				Collection .....	1	0	0
Pandyrcafel, on account, by Rev. J. G. Owen...	9	0	0	Cowbridge—			
SOUTH WALES.				Collection .....	2	0	0
CARDIGANSHIRE—				Cwmafan—			
Bethel, Silian—				Collection .....	1	0	8
Collection .....	0	11	1	Cwmgarw—			
Contributions .....	1	17	6	Collection .....	0	5	0
Capel Sion—				Lantwit Major—			
Collection .....	0	2	7	Collection .....	0	12	0
Contributions, for <i>Brittany</i> .....	0	5	0	Pisgab, Pyle—			
Cardigan—				Collection .....	1	0	0
Contributions .....	4	0	0	Tondu—			
CARMARTHENSHIRE—				Collection .....	0	6	0
Aberdun—				PEMBROKESHIRE—			
Collection .....	0	17	2	Bethabara—			
Do., Caersalem .....	0	6	6	Collection .....	2	13	4
Contributions .....	1	8	6	Contributions .....	1	15	0
Do., Sunday School .....	1	9	4	Do., Sunday School .....	9	1	10
Bethel and Salem—				Ebenezer—			
Collection .....	1	0	7	Collection .....	1	14	6
Contributions .....	0	17	6	Contributions .....	3	5	0
Do., for <i>Brittany</i> .....	0	2	6	Do., Sunday School .....	3	13	2
Do., Sunday School, Salem .....	1	5	10	Tabor—			
Bwlchnewydd—				Collection .....	1	1	0
Collection .....	1	0	0	Contributions .....	0	17	6
Bwlchymynt—				Acknowledged before			
Collection .....	1	13	1		96	10	11
Contributions .....	1	4	6		46	0	0
Carmarthen, Priory Street—					50	10	11
Collection .....	2	1	9	SCOTLAND.			
Contributions .....	5	2	6	Huntley—			
Carreg-Sawdde—				Robertson, Mr. James .....	1	0	0
Collection .....	0	2	8	Lochgilthead—			
Contribution, for <i>Brittany</i> .....	0	2	6	Contributions, for <i>Dove</i> .....	0	6	0
Cwmdu—				Montrose—			
Collection .....	2	12	0	Sunday School, for <i>Dove</i> .....	0	10	2
Contributions .....	0	10	6	Perth—			
Do., for <i>Brittany</i> .....	0	2	6	Contributions, for <i>Dove</i> .....	2	11	1
Cwmivor—				IRELAND.			
Collection .....	1	5	0	Ballina—			
Cwmsarnddu—				Contributions, for <i>Dove</i> .....	1	13	9
Collection .....	0	12	0	Dublin—			
Drevach—				Purser, J., Esq...A.S.	4	0	0
Collection .....	1	0	0				
Ebenezer—							
Collection .....	2	0	1				
Do., Llanstephan.....	0	11	0				
Contributions .....	1	16	6				
Do., for <i>Brittany</i> .....	0	2	6				
Fynnon Henry—							
Collection .....	1	2	0				
Do., Horeb Rhydar-gane.....	0	6	6				
Hebron—							
Collection .....	0	17	1				
Do., Ebenezer .....	0	5	3				
Contribution .....	0	2	6				
Do., for <i>Brittany</i> .....	0	2	6				
Kidwelly—							
Collection .....	0	3	4				
Do., Ferry Side.....	0	7	4				
Contributions .....	0	4	0				
Do., for <i>Brittany</i> .....	0	2	6				
Libanus, Waenelyndaf—							
Collection .....	0	11	0				
Contribution .....	0	2	6				
Llandilo—							
Collection .....	0	13	0				
Do., Pontpren-draeth .....	0	2	6				
Contributions .....	0	7	6				
Llandyssil, Penybont—							
Collection .....	0	8	6				
Llanelly, Bethel—							
Collection .....	0	12	4				
Contributions .....	3	2	6				
Llanghydeirn—							
Collection .....	0	12	6				
Do., Meintre .....	0	8	0				
Contributions, for <i>Brittany</i> .....	0	7	0				
Llwynhendy—							
Collection .....	0	10	0				
Login—							
Collection .....	1	5	6				
Contributions .....	0	11	6				
Newcastle Emlyn—							
Collection and Contributions, by Rev. John Jones, for <i>Brittany</i> .....	0	7	6				
Rehoboth—							
Collection .....	0	8	1				
Sardis—							
Collection .....	1	0	10				
Contributions .....	0	12	6				
Sion, Rhandirwyn—							
Collection .....	1	0	6				
Contributions .....	0	5	0				
Smyrna—							
Collection .....	0	6	0				
Soar, Llandyfaen—							
Collection .....	1	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., M.P., 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."