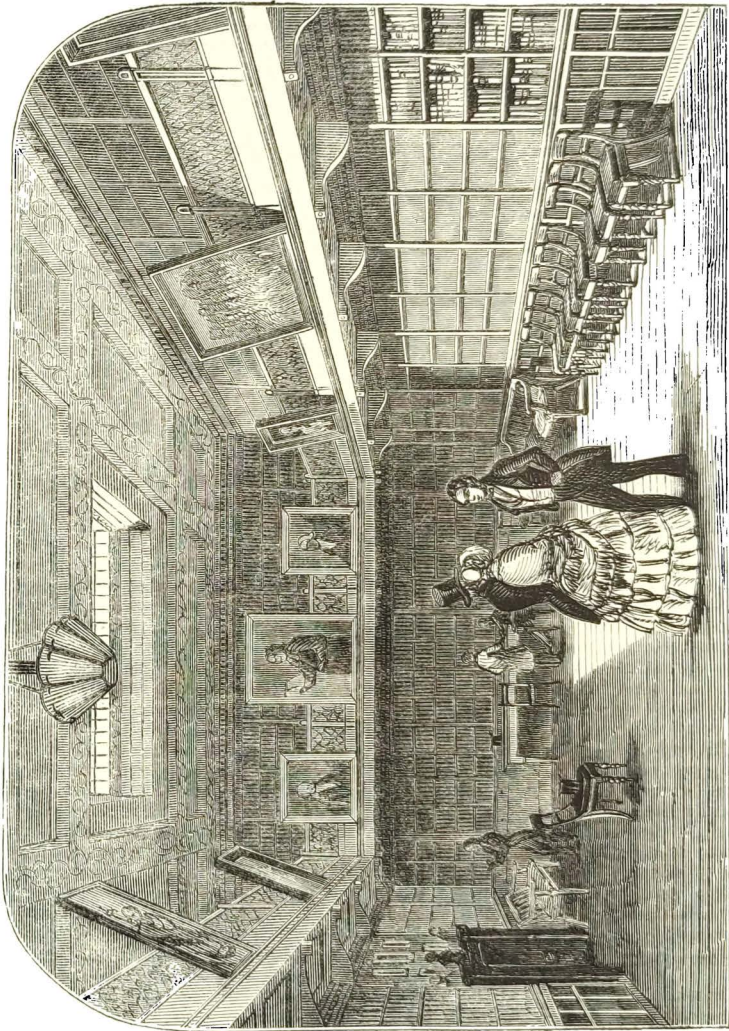


THE MISSIONARY HERALD.

The Missionary Herald (Dec. 1848).



LIBRARY AT THE BAPTIST MISSION HOUSE, MOORGATE STREET, LONDON.

ASIA.

CALCUTTA.

All our friends in this city were in the enjoyment of as good health as usual at the date of our last letters. Mr. Pearce, writing on the 8th of September, says:—

You will be thankful to learn that the Lord has visited us with a blessing at Intally. His goodness began to be manifested first in my own family, in the conversion of our beloved niece, Miss Eaton, who is engaged with Miss Packer in the Native Christian Female School. She was baptized at the Circular Road Chapel on the first sabbath in August. This event has occasioned, I believe, sincere joy to our whole circle of friends. Very soon after she had disclosed the state of her mind in reference to serving Christ, first three of the youths of the Native Christian Institution, and then three of the elder girls of the female department, applied to me to be received into the church, and the examination of their several cases, again and again repeated, having afforded us much satisfaction, I had the pleasure last sabbath morning of baptizing them in the name of the Lord Jesus, together with three others from the village

station of Dhan Kata—in all nine persons. One of the three from the village was a young woman formerly a pupil of Mrs. Pearce's at Seibpore, ten years ago. Thus the seed then sown has not been lost, and I trust it has appeared at length to blossom and fructify through time and eternity. It happened providentially that brother Wenger accompanied me to the south when these candidates were received for baptism. He expressed himself well satisfied with them. The baptism of so many persons brought a large congregation to the chapel. The scene was felt to be a deeply interesting one. The introductory sermon was preached by our excellent brother Ram Krishnoo from the words, "There is joy in heaven," &c. We have other candidates for baptism, of whom I hope I may be able to give good account hereafter, but I will say nothing more now lest we be disappointed.

Ten days later, Mr. Thomas writes thus:—

You will be pleased to hear that the Lord has been favouring us with what I hope may be regarded as tokens of mercy and favour. In addition to accessions to the churches mentioned in the last Oriental Baptist, I have to report the baptism of several. On the last sabbath in August I baptized a native convert in connexion with the Lal Bazar church. On the last sabbath in this month we expect another baptism, an East Indian lady. More we hope will follow ere long. On the first sabbath in this month brother Pearce baptized nine natives at Intally, of whom six belonged to the native schools, three to the male, and three to the female department; the other three were from the villages to the south. On the same day brother Denham baptized two at Serampore, daughters of our brother Fink. One European was baptized at Agra, on the same day, and during last month two native converts were baptized by brother Parry in Jessore. Mr. Brice also writes me that he baptized seven (Europeans I believe) at Dinapore.

Brother Page has made a tour through his rather extensive diocese. He has found it necessary to exercise discipline in the exclu-

sion of not a few who were found to be living in sin, or who still adhered to Mr. Bareiro. The result, however, has not been quite so disastrous as we feared. He has given us a list of members at the different stations, which gives a total of 140 still in membership. He speaks highly of the native preachers lately appointed, and says the people at nearly all the places where he has been are eager to hear the word, and that numbers appear ready to renounce caste, and place themselves under Christian instruction. Our brother, however, will be cautious how he encourages them to come over in such large masses. He also mentions having several candidates for baptism, but intends to keep them waiting a while longer to try their characters, and watch their spirit and conduct. He urges our providing chapels, and also habitations for the native preachers, many of whom from the want of houses have not been able to have their families with them. The cost will be about 500 rupees, and we consider that this expenditure must be allowed. Our brother Page is a very conscientious and laborious missionary. He has much to try him, and must be encouraged by being allowed for such necessary expenses.

CEYLON.

The illness of Mr. Davies has increased since our last report respecting him, and he has been apprehensive that it would terminate fatally or necessitate his return to England. He is now, however, residing nearly 130 miles from Colombo, at Nowera Ellia, a narrow plain six miles in circumference, about 8280 feet above the level of the sea. The coldness of the climate at this elevated spot appears to have operated beneficially; and in a letter dated thence, September 13th, Mr. Davies expresses his hope that in about three months he may be sufficiently recovered to return to his labour at Colombo. Respecting the late rebellion, Mr. Allen writes thus, from Kandy, September 13th:—

The events that have transpired in the Kandian province during the past month have induced a train of painful thoughts in many a benevolent mind. It is saddening to think of men in the midst of strife and rebellion suddenly cut down, and hurried into the presence of their Maker. Wailing and misery have followed in the train of rebellion. Wives have been deprived of their husbands, and children of their fathers. The fields are left uncultivated, lands and other property have been confiscated to the crown, and many have nothing left but to roam as beggars for their daily bread. These things may soon be forgotten by the white stranger in the land, but they have made an impression on many a native heart not soon to be obliterated, and inflicted a wound not easily to be healed.

Whatever may have been the remote cause, there can be no doubt that the taxes have been the immediate one. Some of them are excessively obnoxious, especially to the priests, whilst the mass of the people are utterly unable to pay money taxes. Ignorance may also have had to do with it, and dearly have they paid the penalty. The sword has partly done its office, and a terrible lesson has been read to the people. A generation has passed since the former rebellion, and who shall say whether in another generation a similar event shall take place.

The presence of the avenging sword may serve as a terror to evil doers, but past events go to show how easily the Kandian becomes the dupe of designing men, and how eagerly he rushes on any enterprise, however fraught with danger to himself or injury to the community at large. And can nothing be done to counteract ignorance and prevent crimes? Have we no means adapted to enlighten the mind, to ameliorate the condition, to elevate the moral character, and above all to convert the souls of the people? Proud, ignorant, and half civilized, the Kandians must be instructed, and yet no direct and sustained effort has ever been made. Hitherto nothing has been done for the Kandian population beyond the little we have done in the neighbourhood of Matelle, and two or three other places. In the town we do not preach to

Kandians; they are to be met with only in the interior, where they dwell alone, and disappear, and nobody knows what becomes of them. I sometimes think they are doomed to extinction as a race, for they remain just as they were found by Europeans centuries ago. They make no advance, no improvement, whilst low country Singhalese, Moormen, and Tamil, more enterprising than the Kandian, are pushing on with their boutiques and bazars in every direction.

Access to them is very difficult, and there is little hope of doing them any good unless a missionary could locate himself in some of the most populous districts, and bring his means to bear on a number of villages. The people we generally preach to are nominal Christians, and all hope respecting them well nigh abandons me at times, they are so satisfied with the mere name. The thin attendance at the house of God, the listless indifference of hearers, the absence of every thing like social religion, the worldly-mindedness of the people, are things that almost preclude hope. I have sometimes an intense longing for a sabbath at home with all its privileges and blessings. I have been a good deal tried of late. Since I wrote to you last month martial law, which still prevails, has caused a good deal of confusion and anxiety. I told you that Thomas Garnier had lost all his property, and since he has been called to suffer somewhat in person, by being cast into prison on an alleged charge of treason. The case is simply as follows. When the rebels approached his house, he, with his family, fled to the jungle, where they remained till nightfall. They then came down to seek shelter for the night, and found it in the house of the secretary of the district court. In the morning, when Thomas fled, that secretary was sent for by the king, who demanded from him the court records, and compelled him to do some sort of homage. On this account his house was spared—hence Thomas found a place of safety. The military authorities, however, thought this sufficient to constitute the secretary a rebel, and Thomas was a rebel for taking shelter there. On this account alone was he required to come into Kandy to the colonel, in whom

unlimited power was vested. The colonel thought the case so clear and serious, that he handed him to the police magistrate, and the magistrate cast him into prison. As soon as I heard it, and that was almost as soon as he was imprisoned, I went to the different authorities to ascertain the charge, and was told treason. I did not believe it—nobody believed it; none who knew Thomas could. Suspecting the real ground on which they took him, I had no fear on his account, but at the same time I was anxious for his freedom, and tried every possible means of effecting it, but in vain. Planters and others who knew his character wrote, may went themselves to the powers and remonstrated on the absurdity of bringing him, and offered any amount of bail; but no, the magistrate had an end to serve, and he held him until the fourth day, when I suppose tired of his presence, and despairing of obtaining any information from Thomas, beyond that he was in the secretary's house, he set him at liberty on my bond of £100, refusing all other parties. His case might and ought to have been despatched in a few minutes, but the magistrate, and others who had to do with it, do not much like baptists. This is easily understood here. It is enough that Dr. Elliott is a baptist. He has spoken out rather too plainly for government about these taxes, and they are raving for his deportation. He printed a very excellent address on the subject to the Singhalese, and we are suspected of distributing them, though not one of them ever reached the Kandian province. In Thomas's

case they converted tracts into inflammatory addresses, I suppose. I know not else how they could suspect him of distributing them. Thomas is a well known man here, and has won the respect and esteem of European and native by his simple manners, his kindness of disposition, his upright and consistent conduct, and his untriflingness in his work of faith and labour of love. He has had nothing to do with the outbreak, nor did he know any thing about it till they really made their appearance at his house. He has suffered wrongfully, and the magistrate has made a very unnecessary use of the arbitrary power martial law has entrusted him with, and is universally condemned for it.

Thomas Garnier is in Kandy, as active as ever in his work. I keep him here rather than at Matelle for the present, for until the military law be repealed there is but little prospect of doing any missionary work. This is a source of great regret, especially when we can do but little at any time, and when so much remains to be done. Sir Anthony Oliphant is here trying such of the prisoners as were taken before martial law was proclaimed. Many have been shot under that law, and many we fear will yet be put to death. I have enclosed a letter to the children of Park Street school, which you will kindly give to the superintendent. You will see by it that there are a few pleasing things connected with the school we opened among the debased Gahalayas. May God prosper his work even amongst them, and his shall be the praise for ever. We are all well in health.

WEST INDIES.

BAHAMAS.

The brethren who labour in these islands are habitually exposed to great hardships and privations. The stations connected with Nassau are scattered over twelve islands, some of which are eighty miles long, with rugged roads, presenting every species of difficulty to a traveller, and in order to visit all the stations it is necessary to sail sixteen or seventeen hundred miles and travel by land five hundred more. Some idea of the dangers of these stormy seas may be formed from the following passages in a letter from Mr. Capern dated Nassau, Sept. 27th:—

I left Nassau for Ragged Island on the 13th of August, expecting to be absent from home at least a fortnight, but have to regard it as a special providence that I returned in a shorter time, seeing that on the 25th, 26th, and 27th we were visited with a more destructive hurricane than any that has swept over us since I have been in the colony; and had I been then at sea should in all likelihood have found a watery grave, as many have. A number of our small vessels has been wrecked,

two of which upset at sea near the tract along which a few days before I had come. The damage done on our out-islands has been very great, and the islanders in consequence reduced to a state of great distress.

Mr. Fowler, writing on the 11th inst., from Long Island, says, "We have had a tremendous gale, which has blown down many houses and injured others, and has also destroyed every thing that the people had to supply the place of corn; in consequence of

which we are in a state of starvation, comparatively speaking, for some are eating green papacus, and a weed which is called pusley, which hogs feed on." He asks for provisions for himself and family.

Mr. M'Donald speaks of the gale as having done the same or similar damage at Exuma. Our teacher at Andros Island says, "Our chapel at Nichol's Town, and an adjoining house, were the only buildings that remained firm. The chapel was crowded with people from Sunday morning to Monday morning. Nearly all the planters complain that the gale destroyed their provisions. The broadside of our chapel at Cork Sound was blown

in, so that no service can be held there. At the Red Bay settlement only one house is left standing." At this last named settlement we had a chapel and a small house, but both are entirely swept away. The sea overflowed the whole place, and was nearly two fathom deep there.

I was full of fear in the afternoon and night of the 26th that our mission house at Nassau would have been unroofed, as the wind began to tear up the shingles; but God was gracious to us to keep our dwelling secure from the dreaded calamity.

Nearly all our teachers ask for a supply of provisions.

TURKS' ISLANDS.

Mr. Rycroft, dating from Grand Cay, August 10th, expresses thus his anxious desire to avail himself of the openings for usefulness around him:—

The condition of our Society's funds afflicts us on several accounts, but principally as there is thereby thrown in our way an obstacle to the gratifying of our wishes with respect to the field now under cultivation. We have, too, been anxious to extend our efforts, increase our agency, and to make this section of our mission a focus of light to the neighbouring

islands of St. Domingo, Cuba, St. Thomas, and so forth. These anticipations we have ardently indulged in, but now, alas! the absence of pecuniary means disappoints our fond wishes. Our thoughts with respect to these dark places must perish, or at least be laid aside for the present, notwithstanding the call for help.

HAITI.

Afflictive intelligence has arrived from this island. A letter from Miss Harris to a friend in Liverpool, dated Jacmel, October 9, 1848, contains the following paragraphs.

We were, when I last wrote, much grieved at the state of the country, but the storm was at a distance; since that time it has burst over our heads and all around us. You can scarcely form an idea of the harassed life we have led during the last few months; we have truly dwelt in the midst of alarms, not for ourselves personally, but for others—for those around us, our friends, our neighbours, for the mission, the school, and the country at large. Tears have been, as it were, our daily food, and often we have been too much oppressed with grief to obtain even that relief. I dare not give you particulars at present, as I do not know into what hands my letter may fall before it reaches yours. A great number of coloured persons have been accused of conspiring against the government; several escaped, many were imprisoned, and amongst them fourteen have been condemned to death and executed. The authorities granted to us the melancholy privilege of visiting the prison, for which we were very grateful, and we have hope respecting some of those who are gone. But oh, my dear sir, it was heart-breaking to

visit them, to see them there full of life and vigour, and to think that in so short a time they were to be precipitated into eternity by a violent death—most of them we fear totally unprepared to meet their God. They were most of them well known to us, and the grief of the surviving friends was most painful to witness. Corinne's uncle was among the sufferers. They were judged and executed at different times, first six, then again six, then two. Sometimes we had reason to hope their sentence would be commuted to imprisonment, so that it was all the harder to bear when the stroke came. At one time it was said that every one of the prisoners was to be put to death, but that has proved to be untrue, as a few have been condemned to imprisonment for three years, one for some months, and several have been set free. Some still remain to be judged.

With respect to the mission, our prospects are very gloomy. Most of the young men who used to form the bulk of the congregation have been taken for soldiers, and are gone to Port au Prince. There are few

families in the town where, from some cause or other, there is not mourning and lamentation, besides the fear of what may still happen. Scarcely any one stirs out except from necessity, and unhappily their troubles do not seem to lead them to repentance. They will not come to hear the word preached, and, when visited at home, they give a cold assent to all that is said, more discouraging far than even angry opposition would be.

The school keeps up better than might have been expected; many children have been taken away, but others have come. The events taking place around them have had an unfavourable influence on their minds, and rendered them very trying to teach.

Things appear to be rather more calm for the present; how long they will be so we know not.

A few days ago I feared this post would bear you heavy tidings of some of us, but our heavenly Father has been merciful to us, and I trust the danger is over to a great degree. The trying scenes we have had to pass through have broken our hearts, and brought us almost to despair of ever being the means of doing any good in this unhappy, ruined country; and such agitation of mind as we have had to endure could not but have an unfavourable effect on our health. Mrs. Webley and Miss Clark, who were much better, have both had serious returns of illness. Mr. Webley, seeing that they were in great need of change of air, exerted himself too much to get the house finished, though after all to no purpose, as the carpenter was taken for a soldier. This over exertion, combined with the sorrows, anxieties, and discouragements of our situation, greatly reduced his strength. His visits to the prison, too, always made him feel

unwell, the last especially, about a fortnight ago, when he went to see a young man of Les Cayes (the first village we visited when you were here), who was condemned to death. He expected to see a stranger, but found it was a young man whom he knew very well, at whose house he had put up when going to preach, and who had gone to try to assemble the people for the service. It was a great shock to him; that very day he was taken ill, and has continued so more or less ever since, though not confined to his bed, being rather better in the mornings, but worse as the heat of the day comes on. He is reduced to a state of great weakness, has frequent fainting fits, great fulness in the head, and sometimes a wildness about him that very much alarms us. He felt convinced that he should not live long, and we feared so too. The doctor considered there was irritation of the membrane of the brain, and was apprehensive he would have an attack of apoplexy or brain fever, as he refused to be bled. At last he consented yesterday morning, and has been much better ever since. He was a few days at Bembole last week (Mr. Otil's house), and this morning he has gone there again with Mrs. Webley and Miss Clark, who are also better. I trust the change will be beneficial to them all. I have great cause for thankfulness that, amidst all, my health has kept up so well, though I never in my life felt so worn both in mind and body as I do now. These scenes of sorrow and bloodshed coming so closely after the bereaving providences which had already cut me to the heart, have pressed very heavily upon me. I have often great distress and darkness of mind, but though cast down, I am not destroyed.

EUROPE.

BRITTANY.

Mr. Jenkins of Morlaix gives some account of his itinerant labours, in a letter dated November 10th, which contains the following passages:—

Saturday, Oct. 28. Went to Landebaeron, where I had an interesting conversation with a schoolmaster who reads much the New Testament, is convinced of many of the errors of the church of Rome, and is I trust in the way to embrace the truth as it is in Jesus. On this account, and that he is of an independent mind, the priests are against him. The clergy do their best to remove the regular schoolmasters by means of the frères.

Sabbath, 29. I preached at Begard to a numerous assembly when high mass was over. There was an attentive hearing. No one

attempted to disturb us. Many received tracts. In the afternoon, after vespers, I preached at Trezelau, all the people remaining to hear. It was a truly interesting opportunity; the people seemed to feel the divine power of the gospel.

Monday, 30. Rented a room for preaching at Douargat, for the sum of thirty-three francs a year. Visited a few families on the way to Mousteru.

Tuesday, 31. I went to the parish of Graces. The people there manifested a desire to hear preaching the gospel. I intend visiting this

place for that purpose as soon as I can. The weather was very wet.

Wednesday, Nov. 1. All Saints' day. In the morning I returned to Moustery, where I intended preaching, as I had informed some of the inhabitants. Heavy rain was falling all the morning. It cleared up a little about noon. I went to address the people after mass, but as I had the New Testament open in my hand, and the people were gathering quietly about me, the mayor, a peasant, came on very violently, forbidding me to preach, and demanding not only my passport, but also my certificate as a minister, and ordering the people to disperse, saying I had no right to preach there, and that our books were false. I declared he was mistaken, and asked him or the priest to show where our books were false. But this he did not attempt to do. When he found that I had not all the papers he had unjustly demanded, he cried out that I was travelling about without regular papers, and that I could cause troubles in the country. The people at first did not go away, but on his warning them that he would take notice of those who disobeyed, they left very quietly. He even went to the inn where I had lodged Monday night, and said he would fine the landlord for not having registered my name on his book according to law. In this way I was illegally treated by this man, who had undoubtedly received his instructions from the priest.

I intended preaching at Treglamus in re-

turning, where the people had manifested a very general wish that I should preach to them as soon as I could, but this I was unable to do on account of the heavy rain that was falling. From this place I returned home. The Breton colporteur accompanied me on these excursions. It is encouraging to see that some continue to ask for the New Testament in the parts which have been already visited. A farmer, whose Testament was burnt by a young priest, has applied for another.

From what I see and hear our work takes a serious hold in this part of the country, and it extends itself. The Lord seems to be disposing the people to receive the simple preaching of the gospel. Mr. Le Tiec has bought in all sixty-five Testaments and two bibles for gratuitous distribution. Since October, 1847, above 800 Breton Testaments have been sold from the depot entrusted to me. We have distributed some thousands of tracts. We have given away full 1100 of the tract on the bible. A new edition of the Testament will be wanted before long. I am persuaded this country opens for an extensive work of evangelization. It is very desirable that this work should be carried on with that activity and perseverance which become the gospel. The people begin to open their eyes, the great majority of them murmur against the priests, believing that Christianity has been much corrupted.

HOME PROCEEDINGS.

VALEDICTORY SERVICE.

On Tuesday evening, November 21st, a meeting was held in Albion Chapel, kindly lent for the occasion, at which our friends who are about to sail for Western Africa in the Dove were solemnly commended to the divine protection and blessing. These are Captain and Mrs. Milbourn, Mr. and Mrs. Newbegin, Mr. and Mrs. Yarnold, Mrs. Saker, and three natives who were brought from Fernando Po to assist in navigating the vessel.

After singing, an introductory prayer was offered by the Rev. William Brock, and the Chairman, S. M. Peto, Esq., Treasurer, made a few explanatory observations. Dr. Prince, Mr. Newbegin, and Captain Milbourn then addressed the audience, and received from the Rev. J. H. Hinton, in the name of the Committee, seasonable counsels and encouragements. Prayer was then offered on their behalf by the Rev. Dr. Hoby, a parting hymn was sung, and the meeting separated.

The health of those of our friends whose return to Europe was occasioned by illness is, we are happy to say, in a satisfactory state. Mr. Yarnold, who has not been out before, has recently been engaged by the Committee to conduct the school at Clarence. He is a son of Mr. Yarnold, who was for many years pastor of the baptist church at Romsey, Hampshire.

DEPARTURE OF MRS. LITTLEWOOD.

Mrs. Littlewood left England for Nassau on the 2nd of November, and our friends will be glad to learn that her health has been considerably improved by her residence in England.

AMERICAN BAPTIST MISSIONS.

ASSAM.

Messrs. Danforth and Stoddard left this country Nov. 3, the former to join the station at Gowahati, the latter to take charge of the Nowgong Orphan Institution. The announcement of their coming was welcomed by the missionaries with unwonted joy. Eight years had elapsed since a single individual had been sent to their succour, and the growth of the mission and the multiplied demands for labour had far outstripped the power of the missionaries, apart from the enfeebled health of almost every member of their little company. As respects the progress of the mission, the excellency of the power, which has been displayed the past year, has been of God. Each of the stations has been visited with tokens of divine favour, and each of the churches enlarged. The whole number added to the churches since January, 1847, is twenty-four, of whom twenty-one were by baptism, including five Europeans. Three of these were received at Sibsagar; five at Nowgong, including four of the Orphan Institution; two at Goolpara, fast friends of the mission, and "the first to solicit the appointment of missionaries to Assam;" and the remaining eleven, including several members of the station schools, at Gowahati. One of the converts was a Naga lad, since deceased, the first baptized from that people, and one a Cacharese. The whole number now in good standing in three churches is more than fifty; twenty-seven at Gowahati, fifteen or seventeen at Nowgong, and about twelve at Sibsagar. The prospects of further increase are encouraging, and there are several hopeful inquirers.

FRANCE.

Dr. Devan having returned from China in consequence of unadaptedness to the climate, and his services being still available by the Executive Committee, he was invited to join the Mission to France, for which, from a former residence in that country, as well as his native endowments, he was peculiarly fitted, and where he had drawn the earliest breath of his own spiritual life. His immediate destination

was Paris, where he arrived the 8th of March. A day or two subsequently he proceeded to Douay, to confer with Mr. Willard, and thence, in concurrence with the views of his brethren, returned to Paris to "ascertain what is the prospect and what are the facilities and encouragements for recommencing missionary labour there." The time had arrived, in the judgment of the mission, "for attempting to revive our missionary operations in the French capital."

The history of the mission at large, down to the revolution of the 22nd of February, has been substantially given in former annual reports. On one hand persecutions, fines, and imprisonments; on the other, meek endurance, patient continuance in well-doing, and laborious but sure progress. This progress has been manifested, however, not so much in outward enlargement as by inward discipline and purification. A few have been added to the churches year by year; twenty-three the past year, making the present number of members in fifteen churches and branches, 200; and there are twenty-six candidates for baptism; but the more important indications of the divine favour are to be seen in the improved character of the churches and pastors. The original churches, with one or two exceptions, have been consolidated; their principles of faith, order, and discipline, defined and settled; their mutual fellowship recognized; and bonds of friendly alliance and co-operation one with another closely drawn. The native preachers have made more evident progress still. Ignorant at first, inexperienced, disconnected, unsettled in many points of discipline and practice bearing on their efficiency; yet called to stand foremost in an unequal strife, and by consequence compelled to stern effort and a deep experience of the power of faith and prayer, they have proved apt learners in the school of God's discipline, and are now become "able men for strength." "Here," said Mr. Willard in May of last year, "are eleven unlettered men—but moved by the love of a dying Redeemer—calmly deciding that they are going forward, though opposed by all the authorities in the realm, and with

vexations, persecutions, fines, and prisons in full view before them. Permit me to say, these are heroic men—admirable men—men who prefer the honour that comes from God before every other, and whom the *love of Christ* constraineth to share his persecution.”

With respect to future operations in France, the Committee see nothing in the state or circumstances of the mission, as affected by the late revolution, to abate interest or hope, but on the contrary much to encourage both. The proposed constitutional provisions in favour of religious as well as civil freedom, and for the severance of church and state, are known to all. The precise issue we may not confidently divine; but as an index of the French mind, and of the intelligence and sense of right to which it has attained, these provisions are developments of great promise. They may not all be held inviolate; nor, on the other hand, can all be lost. Already occurrences of a most gratifying character have been rehearsed to us. As early as the 26th of March, Mr. Willard was present at the opening of Mr. Hersigny's chapel at Genlis.

“It had been thought desirable,” says Mr. Willard, “to turn the present movement of liberty to account, and the day just mentioned was fixed upon for commencing the public worship of God in that chapel, which, through the despotism of the fallen government, had been hindered now these eleven years. The day was favourable. Mr. Pruvots preached in the morning to a good audience: all were attentive and some wept. In the afternoon Mr. Thiaffry preached from Acts v. 28. After the services, Mr. Lepoix broke bread to the brethren present. There were at least 200 persons in the afternoon—the little chapel was full. There was no opposition, every thing was tranquilly done; not one of the crowd of catholics, who, coming from the church, passed by the entrance as we went out in the afternoon, was seen to smile or look insultingly. Mons. le Comte de St. Aldégonde being deposed from the mayorship by the Provisional Government, no doubt devoured his spleen as he best could; but our turn had come, and we rejoiced, not in his dishonouring, but in the goodness of the Almighty who had remembered the oppression of his people, and had hurled the oppressor from his seat. Had we opened that chapel five weeks sooner, or had we attempted to do it, we should have been prevented by brute force, and should have been prosecuted every one of us. Good brother

Hersigny was in a delirium of joy,—what wonder is it? From henceforth let it be said, ‘Remember the patience of brother Hersigny,’ who, during eleven years that his chapel has been kept closed by an odious despot, whenever any one has spoken to him of the desirableness of being permitted to worship in it, has uniformly remarked with his usual calmness, ‘*Quand il plaira au Seigneur.*’ The brethren, sisters, and friends came a distance of from four to twenty miles to rejoice together before the Lord on that occasion.”

The Executive Committee beg leave to submit to the Board a communication from the native preachers belonging to the mission, dated in June last, relative to the need of increasing the number of labourers, and particularly of providing, with this view, means of instruction for candidates for the gospel ministry. They state in this communication, that up to that hour their work had languished in consequence of the fewness of labourers; that fields which ought to have had five, eight, and even twelve labourers, had had only one, two, or perhaps three; that they were only ten agents, and ought to be thirty; and that individuals of good promise had presented themselves for the work, who only require suitable training to become valuable helpers. “Even now,” they said, “the Lord has provided against our destitution by converting six young men alike intelligent, serious, and discreet. They only need suitable instruction to become well qualified for the gospel ministry. These young friends are now ready to enter upon a course of study. Several of them are from twenty-two to twenty-three years old; a few years more, and it will be too late.”

GERMANY, ETC.

The work at Hamburg has been carried forward with the spirit and efficiency of former years. “The preaching of the word, the sabbath school, the loan tract system, the general tract distribution, in town and country, by the members of the church, the spread of the gospel among the Jews, and the bringing of strangers under the sound of the gospel, have been all well sustained.” “A spirit of love and harmony has pervaded the church generally; the public services have been numerous and attended; we have *felt* God's presence,” says Mr. Oncken, “and *seen* him in his earthly temple, breaking the heart of stone, calling the dead to life by his sovereign ‘Live,’ plucking brands from the burning, healing the wounded spirit, and giving

new strength to his believing people." "Nor must I forget," he adds, "to record here God's goodness in having given us an earthly temple, — a gift which I never expected to see when, twenty-four years ago, I went forth at the Lord's bidding to preach in the courts and lanes of this wicked city the gospel of Christ. Our chapel is now completed; and we must look upon it as another signal blessing that we have not been in any wise annoyed by the authorities or by the rabble." "Sixty-eight precious souls have been added to our number, and among them converted catholics and Jews." Present number of the church 340.

The general efforts of the church have been of a like encouraging character. 430,000 religious tracts have been circulated, and 6880 copies of the scriptures, with other evangelical works; also an edition of 7000 copies of a Confession of Faith, which has been well received, and which has effected much good in removing prejudices and erroneous views concerning the doctrines held by the church. Two brethren have been sent out by the church, at its own charges, to Hungary and Austria, and "both at Pest and Vienna converts have been baptized in the name of the Lord."

The branch churches of Hamburg, at Pinneberg and Elmshorn in Holstein, Boitzenberg in Mecklenburg, Heidenhoff in Hanover, and Ockserwerder in Hamburg territory, have also been doing well, and have been encouraged by new additions the past year. And the same is true, to more or less extent, of all the country churches connected with the Missionary Union.

Numerous and extended missionary tours have been made; by Mr. Oncken to Elsass and Switzerland, in which he baptized seventeen converts and organized two new churches; by Mr. K bner to Bremen and Denmark, extending his journey to Aalborg, where the pastor, Mr. F lftved, was labouring with much success, and had baptized nearly thirty converts; by Mr. Lange repeatedly into Hanover, with numerous baptisms; by Mr. D rksen in Lithuania; and by Mr. Steinhoff into Hesse Cassel, adding nearly forty converts by baptism to the churches in Hesse, though in the midst of violent persecutions.

From Berlin, and other parts of Prussia where churches have been organized in our connexion, the reports for the past year are equally cheering.

The additions by baptism have been, to the churches in and around Berlin fifty-five, Stettin thirty-five, Memel eighteen, Elbing four, Pom-

ern thirty, Bitterfeldt six, &c. The whole number baptized in Prussia is 151, and in Germany, including Prussia, 316.

Our last *direct* accounts from Germany are in letters from Hamburg of March 22, and Berlin April 4; in which the writers speak at some length of the political changes which have recently occurred, as bearing especially upon the cause of religious freedom. In the first Mr. Oncken says, "I little thought when I last addressed you, that in the space of a few short weeks the political condition of every German State would undergo a change so great that my astonishment has no bounds. The effects of the French Revolution on the whole of Germany have been such as to raise the nation to a full sense of their degraded condition, and to a vindication of their long-withheld rights. The governments of the various states attempted to stop the mighty tide, but in vain; it forced its way through every opposing element, until the press was unfettered, the reign of the bayonet annihilated, and guarantees given for equal rights to all. I rejoice to add, that in all the representations and claims of the people presented to the kings and princes of Germany, religious liberty formed one important point."

"Hamburg has shared in the mighty movement; the press is here already unfettered, and we have the prospect of the most thorough reform in church and state. Propositions to this effect have been adopted by our Senate as the basis of our new constitution. I had the pleasure of being present in the assembly of freehold citizens, and to give my vote in favour of them. Thus the Lord has with one stroke broken our fetters, not merely as citizens but as Christians, and the whole of the land now lies open before us for the most extensive missionary efforts. We trust that, as God has assigned the honour to our transatlantic brethren to be the first in occupying this field of labour by succouring their feeble, struggling German brethren, these mighty changes, these open doors, and these prospects of achieving fresh triumphs in our Redeemer's name, will be a powerful stimulus to them to render us all the assistance in their power."

In the other letter alluded to, Mr. Lehmann first narrates the multiplied and vexatious infringements of religious rights to which they had continued to be subject down to period of the revolution. "All our children," he writes, "who have been born during the eleven years of our existence as a church, were urged to be registered again, and if it were refused, com-

pelled to be sprinkled by force, and the requirement of the police. Consequently I had the drudgery of writing endless registers and memorials, and petitions; which had all the same result as formerly, going the way of all flesh through the ministers and offices, &c., till all was refused, and we were again at the beginning. The liberty of conscience proclaimed, though in many respects much superior to former *legal* concessions, was after all a mockery; and men in office, such as Eichhorn and Theile, seemed determined to root up religious liberty altogether, notwithstanding the best intentions which, as I firmly believe, were in our king. They wielded their power tyrannically, all appeals to the king fell into their hands, and all oppressions of officers and authorities complained of were excused by them, and stamped as legal proceedings; so that they filled their measure till it overflowed. Not we and our various churches alone, but all free movements in the church were choked by them. Thus the time of their doom drew on. It was in the midst of these procedures that the great crisis of our revolution occurred. The powerful events in France rebounded through Germany, which at once awoke from its slumbers, and claimed its natural rights so long withheld. The most important struggle has been fought no doubt in our capital, where military force and system were most powerful, and the most determined men were at the head of government. . . . I cannot expatiate on these subjects, only must say the Omnipotent has overruled all for the benefit of his children. All religious restraints were at once revoked; and though it will be long before all will be settled by legislation, yet, in fact, nobody cares any thing about all such things."

Mr. Lehmann adds, "It was just about this time we would open our new place of worship. . . . On the 19th of March, the day of our political emancipation, we began the first service, when scarcely the smoke of the cannon was dissipated; and thus it was marked as the day of our religious emancipation. We asked nobody; but continue since in the sweet services of the Lord, and our joy is exceedingly great. We can see in all this the hearing of prayer. For five weeks long we had held prayer-meetings every morning to invoke the divine help; as we had resolved to go to the king and tell him our grievances, and as this was refused, had again petitioned. Now the Lord himself has answered, and in *his own peculiar way.*"

GREECE.

The prospects of this mission, which at the date of our last Report were of an encouraging character, are at the present moment overcast in some measure, in the refusal by government of the application of the missionaries at Piræus for permission to establish a female school. The application was made in November. Prior to this, instruction had been given at the mission-house, as reported last year, but without a formal authorization; the missionaries preferring the risk of being interrupted in their work to the alternative of pledging themselves to teach the Greek catechism, which, it was understood, was the condition on which solely permission to give instruction except in English would be granted. This instruction, however, was interdicted, and the mission school was closed in October. The missionaries were subsequently informed that the grounds of their conscientious objection to applying for a teacher's licence would be overlooked, and an application was made, but with the result before stated.

In consequence of this prohibition Miss Waldo will leave Piræus, and unless a more favourable opportunity is opened elsewhere, will return to this country. For the present she is employed in the mission school at Corfu, associated with Mrs. Dickson.

In connexion with the disbanding of the female school, an effort was made to put an end to religious teaching, as conducted by Mr. Buel in his own house on the sabbath. On the 19th of November Mr. Buel was summoned to appear in court, to answer to the charge of having "assumed teachers' duties without the requisite permission, of having collected children of citizens on feast days and Sundays, and taught them the sacred scriptures, and of having supplied them with books on matters contemplated in article 530 of the penal code." Mr. Buel had previously avowed to the demarch of Piræus the character of his teachings, but had vindicated himself against the charge of violating the penal code, on the ground that it was purely a religious question. "In receiving at my house," said Mr. Buel, "persons of any age or nation, for religious conversation or for reading and expounding the word of God, I transgress no law, human or divine. So far from erring against the first article of the constitution, in so doing, I only avail myself of a right guaranteed therein; inasmuch as it says expressly that every known religion

is tolerated, and its rights shall be exercised without hindrance under the protection of the laws." We may add, in illustration of this, that at Athens a short time previous, where Dr. King had conducted religious services on the sabbath for many years, an individual who undertook to disturb the exercises "was complained of, prosecuted, and sentenced to ten days' imprisonment and costs of court." But Mr. Buel was condemned in the Justice' court of Piræus, and fined fifty drachmas, and was compelled to appeal to a higher tribunal, the "Court of First Instance." Here he was acquitted; professedly for want of evidence, but, in the opinion of Mr. Buel, from a previous purpose that he should be. "Abundant testimony was within reach, if the court had desired it." The decision, viewed as it may be, he regards "as a triumph to the missionaries and a defeat to their enemies. The discussion has showed most fully and publicly, that a man ought not to be molested for teaching religion in his own house on the Lord's day;—that it is an unjust and dangerous thing to give to the minister of education a jurisdiction over the conscience; in fine, that instruction, be it oral, or written, or printed, is not necessarily school teaching; and therefore, it is absurd and unconstitutional to maintain that *any* kind of instruction, that any communication of our thoughts or opinions, must be *licensed* by the minister of education or some branch of the government."

At Corfu, the operations of the mission have not materially changed since the report of last year. For a portion of the year the Greek service languished from the fewness of attendants; but at our latest dates had put on a more encouraging aspect. The average attendance four sabbaths in February and March was above twenty, mostly young men. The attendance at English worship has ordinarily been about seventy. The mission school numbers sixty, besides a flourishing sabbath school.

In view of the late interference at Piræus, and the somewhat unpromising aspect of the Greek department at Corfu, correspondence has been opened with the missionaries within the last few months on the expediency of concentrating their labours at another point, where they would be secure from governmental restrictions, and at the same time access be had to a wider field. The suggestion has been listened to with favour by the missionaries, and they hold themselves in readiness for any service or self-denial not compromising the existence and usefulness of the mission.

OJIBWAS.

At Tikramina our brethren Cameron and Shigid have prosecuted their work as heretofore. The Indians continue to progress in civilization and industry. A visit has been made to Michipicoton by Mr. Cameron, but with little avail; the members of the church having gone to their several places of resort for the summer.

The mission continues in urgent need of reinforcement; a suitable helper, it is hoped, will be obtained before the close of the year.

OTTAWAS IN MICHIGAN.

Mr. Slater has conducted religious meetings on sabbaths and week days, as heretofore, and for the most part they have been well attended. "Those of the church who had fallen into temptation, have confessed their sin and promised reformation, and some of them remain steadfast." The interest awakened in education by the introduction of the "new method" of teaching, appears to be unabated. Those of the Indians who have not been supplied with books, are looking for them with much impatience, that they may read in their own tongue the wonderful works of God. The Indians in the colony continue to number from 130 to 150, but the losses by death are supplied in part by immigration. More than eighty have died since the removal of the colony from Grand River, about eleven years since; at the rate of an entire generation in twenty years; and during the same period there have been only about fifty births. The missionary urges their removal to the Indian Territory as the only means of saving the tribe from utter extinction; but the colonists continue averse to the proposition.

Members of church twenty-five.

TONAWANDAS AND TUSCARORAS IN NEW YORK.

The annual report from this station has failed of reaching us. Number of church members last year thirty-nine.

SHAWANOE.

At Ottawa the additions have been ten Ottawas and two Putawatomes, beside one German; five have been restored, eight have been excluded, and five have died; present number sixty-seven.

The Stockbridge church numbers sixteen. Two have been baptized and two restored; excluded six.

The number of members of Delaware church last reported was thirty-six.

The missionaries have suffered from sickness and bereavement in their own families; and the Indian population has been more than usually subject to fluctuation and excitement from the prevalence of a "war spirit."

CHEROKEES.

All the churches connected with this mission are reported in a prosperous state. "Among many professors of religion there is a decided increase of spiritual-mindedness and zeal for the success of the gospel." A more general attendance on religious instruction is discernible among all classes. In the meetings at Che-

rokee a growing seriousness has prevailed throughout the year, and especially the last five months of 1847. The same may be said of other places, where the word is frequently preached. "At all the places visited, there has been evidently a hungering for the bread of life." One hundred and twenty-two were added to the churches by baptism from April 11 to Jan. 14; among these were four of the children of Mr. Jones, and three who have been brought up in the mission family at Valley Towns. A revival of religion has also been enjoyed in the neighbouring white population of Arkansas.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE.....	Halleur, H.	August 2.
		Saker, A.	August 10.
AMERICA	MONTREAL	Cramp, J. M.....	October 4 & 11.
ASIA	BENARES	Small, G.	September 1.
	CALCUTTA.....	Pearce, G.	September 8.
		Thomas, J.....	September 9 and 18.
	COLOMBO	Davies, J.	September 13.
	DACCA	Robinson, W.....	August 8.
	KANDY	Allen, J.....	September 13.
	MUTTRA	Phillips, T.....	September 20.
	PATNA.....	Betty, H.....	August 15 & 31.
	SERAMPORE	Marshman, J. C.	September 18.
BAHAMAS	GRAND CAY	Rycroft, W. K.....	August 10.
	NASSAU	Capern, H.....	September 27.
		Littlewood, W. ...	September 28.
HONDURAS	BELIZE.....	Kingdon, J.....	September 12.
JAMAICA	BETHEL.....	Merrick, R. R.....	September 15.
	BROWN'S TOWN	Clark, J.....	October 6.
	CALABAR	Tinson, J.	September 18.
	FALMOUTH	Gay, R.	October 2.
	MOUNT ANGUS	Teall, W.	September 18.
	STEWARTON	Claydon, W.....	September 16.
TRINIDAD.....	PORT OF SPAIN.....	Cowen, G.	September 20.

It is respectfully requested that where it is practicable the friends in the country ordering Missionary Cards, &c., would at the same time kindly mention the name of a country bookseller, and his London agent, through whom the parcels may be sent, or such other mode of transmission as may most economise the Funds of the Society.

ACKNOWLEDGMENTS.

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

- Miss Nash, for a parcel of tracts, for *Rev. J. Jenkins, Morlaix*;
- Mrs. Thomas, Fairford, for a parcel of clothing, for *Rev. J. Clarke, Western Africa*;
- Rev. R. Breeze, Swindon, for a parcel of clothing, for *the same*;

Friends in Jamaica, by Frederick Iri-h, for a parcel of clothing, for *Thomas Knibb, Western Africa*;
 Sunday School Children, Lewisham Road, Greenwich, by the Rev. J. Russell, for a box of clothing, for *Rev. J. Merriok, Bimbia*;
 Miss Dennis and Friends at Shacklewell, for a box of useful articles, for *Schools in the Bahamas*;
 Miss Bishop, Salters' Hall, for a parcel of books, &c., for *William Knibb, Western Africa*;
 Dorcas Society, Wilson Street, Drury Lane, by Mrs. Martin, for a parcel of clothing, for *Dr. Prince, Western Africa*;
 Miss Fisher, for a box of clothing, for *Rev. P. H. Cornford, Jericho, Jamaica*;
 Friends at Lincoln, for a box of clothing, for *Western Africa*;
 Mr. F. Nicholson, Plymouth, for numbers of the "Patriot," to complete a set;
 The elder scholars of Lion Street Sunday School, Walworth, for a parcel of clothing, for *Africa*.

The thanks of the Committee are presented to Mrs. Edgar and Misses Edgar, for kind aid furnished to Mrs. Littlewood, of Nassau.

The respectful thanks of the Committee are presented to Messrs. King, of Bristol, for kindly relinquishing the amount due for the passage of Dr. and Mrs. Prince to this country. This is one among several acts of kindness for which the Committee are indebted to those gentlemen.

CONTRIBUTIONS,

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

Donations.	£ s. d.	DEVONSHIRE.	£ s. d.	Crayford—	£ s. d.
Anon., by "Record" ...	1 0 0	Brixham—		Juvenile Society, for	
Friend, by Rev. J. Angus	5 0 0	Collection	3 12 9	Dove	0 13 0
Ridgway, T., Esq., for		Contributions	3 14 9	Folkstone	2 6 1
Debt	10 10 0	Do., for Dove	0 18 0		
		Dartmouth—		LANCASHIRE.	
LONDON AUXILIARIES.		Collections	3 1 0	Accrington—	
Alfred Place, Kent Road—		Contributions	0 10 0	Collections	12 12 0
Collection	1 12 0	Plymouth, George St., on		Do., Juvenile	4 16 0
Brixton Hill, Salem		account	35 0 0	Bolton—	
C Chapel	31 17 7	Contributions, for		Collections	6 3 2
Islington—		Debt	31 6 0	Contributions, Juve-	
Young Friends, by		GLOUCESTERSHIRE.		nile	6 10 3
Miss Phillips, for		Dudbridge—		Burnley—	
<i>Patna Orphan Re-</i>		King, Peter, Esq., for		Collections	10 0 0
<i>fuge</i>	4 9 9	Debt	5 0 0	Bury—	
Poplar—		Nailsworth—		Collections	2 13 4
Juvenile Association	7 0 0	Contributions, by Rev.		Cloughfold—	
Spencer Place—		E. Carey, for <i>Debt</i> ...	2 10 0	Collections	5 16 0
Balance of 1847-8.....	2 0 0	Stroud—		Colne—	
Walworth, Horsley Street—		Contributions, by do.,		Collection	5 3 6
Sunday School	2 18 2	for do.	12 0 0	Haslingden—	
BERKSHIRE.		Tewkesbury—		Pleasant Street—	
Wantage—		Thomas, Joshua, Esq.,		Collection	4 12 11
Collection	7 5 6	for <i>Debt</i>	5 0 0	Ebenezer—	
Contributions	10 15 1	Wotton under Edge—		Collection	2 10 0
Do., Sunday School	1 1 0	Rogers, John, Esq., for		Heywood—	
Windsor—		Debt	1 1 0	Collections	2 6 7
Lillycrop, Rev. S. and		HAMPSHIRE.		Contributions	0 3 8
Mrs. L., for <i>Debt</i> ...	1 0 0	Winchester—		Liverpool—	
CAMBRIDGESHIRE.		Collection	3 0 6	Cropper, Mrs., for <i>Ja-</i>	
Cambridge—		HEREFORDSHIRE.		<i>maitica Theological</i>	
Watts, Mr. Jos., for		Hereford—		<i>Institution</i>	20 0 0
<i>Debt</i>	0 10 0	Collections	5 10 0	Ogden—	
CHESHIRE.		Contribution	2 0 0	Garside, Rev. J...A.S.	1 0 0
Chester—		KENT.		Rochdale—	
Harling, Mr.A.S.	1 1 0	T. F. M.	5 0 0	Collections	29 7 6
				Contributions	164 0 7
				Salden—	
				Collections	7 9 8
				Contributions	10 15 0
				Do., Sunday Schools	5 9 0
				Stalybridge—	
				Collections	2 12 6

LEICESTERSHIRE.		Wolverhampton—		Horsforth—	
£	s. d.	£	s. d.	Contributions	1 10 0
Arnsby—		Collections	8 18 4	Keighley—	
Collection	8 1 0	Contributions	7 19 9	Collection	2 2 0
Contributions	3 0 0	Do., Sunday Schools	2 10 10	Contributions	1 16 6
Blaby—				Leeds—	
Collections	3 17 3	SUFFOLK.		Collection	42 17 4
Contributions	1 2 8	Battisford—		Salendine Nook—	
Loughborough—		Harwood, Mr. Thomas	1 1 0	Collection	4 4 4
Collection	1 8 4	Wattisham	4 3 0	Ladies' Society	9 1 6
Contributions	1 8 8			Shipley—	
Leicester, Belvoir Street—		SUSSEX.		Collection	3 12 3
Collections	30 7 3	Brighton—			
Contributions	50 18 7	Ivory, John, Esq., for		SOUTH WALES.	
Do., Sunday School	0 13 6	Chinese Scriptures...	50 0 0	CARDIGANSHIRE—	
Oadby—				Aberystwith—	
Contribution	1 1 0	WARWICKSHIRE.		Collections	4 10 7
Sheephead—		Alcester	14 10 0	Contributions	6 19 6
Collections	6 2 6	Birmingham, on account,		Goginan—	
Contributions	4 2 6	by Mr. J. H. Hopkins	146 10 0	Collection	0 15 0
Sutton in Elms—				Talybont—	
Collection	6 8 0	WILTSHIRE.		Collection	0 8 11
		Trowbridge—		Contributions	1 3 8
LINCOLNSHIRE.		Salter, S., Esq., for		GLAMORGANSHIRE—	
Boston—		Debt	50 0 0	Caerphilly—	
Collections	5 1 9	WORCESTERSHIRE.		Contributions, for	
Contributions	3 12 10	Pershore—		Debt	2 17 0
Do., Sunday School	0 9 9	Collections	17 18 6	MONMOUTHSHIRE—	
Burgh—		Contributions	31 10 11	Chepstow—	
Collection	14 0 0	YORKSHIRE.		Collection	2 1 1
Horncastle—		Blackley—		Contribution	0 10 6
Collection	10 0 9	Bradford—		Monmouth—	
Contributions	6 6 7	Collection, Public		Collection	1 15 6
Do., Sunday School	1 0 0	Meeting	9 16 9	Pontypool—	
Partney—		First Church—		Read, Mr.A.S.	0 10 0
Collection	2 0 0	Collection	16 1 6	SCOTLAND.	
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Braunstone—		Halifax—		FOREIGN.	
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STAFFORDSHIRE.		Collection	2 4 0	Patna—	
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Collections	6 5 4	Hebden Bridge—		AUSTRALIA—	
Contributions	0 19 0	Collections	12 10 6	Paramatta—	
Coseley, Dark House—		Contributions	5 1 6	Burge, Mr. Samuel ...	1 0 0
Collections	2 7 2				
Contributions	14 7 1				
Oldbury—					
Collections	0 14 6				
Contributions	1 1 0				
Tipton, Princes End—					
Collections	6 17 1				
Contributions	6 14 1				

The Treasurers hereby acknowledge the receipt of £2 ls. 2d. from Agra, and have appropriated it as the donor requests.

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."

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