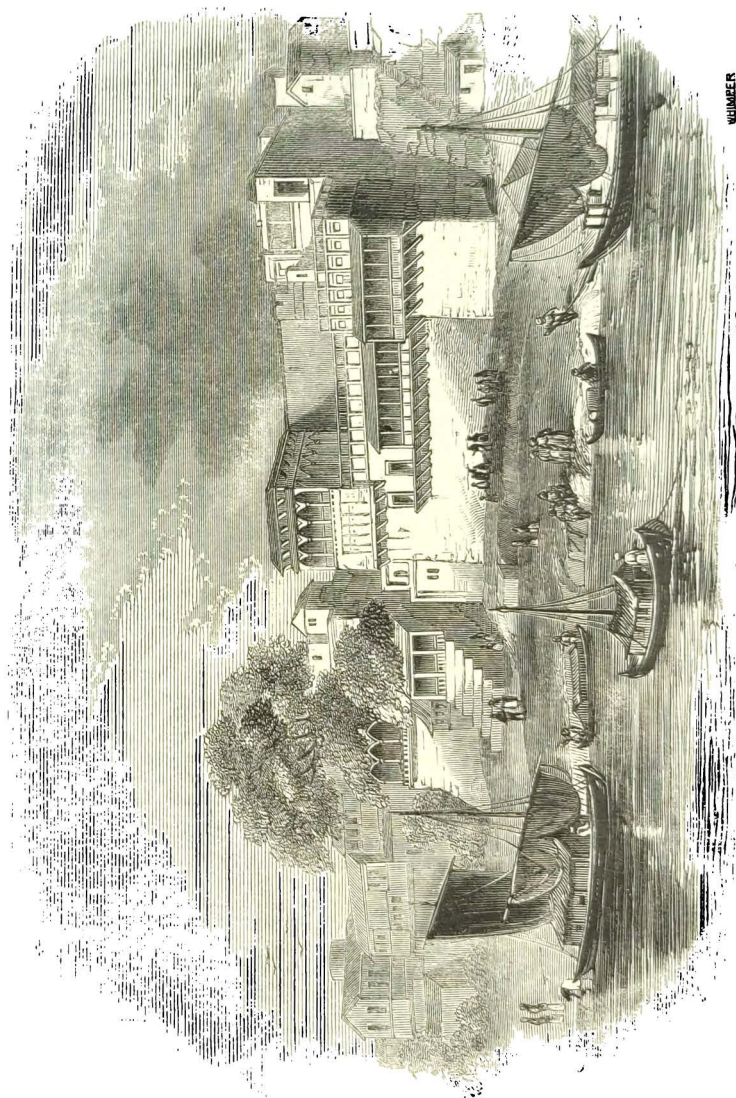


THE MISSIONARY HERALD.

The Missionary Herald (March 1850).



NUMBER

PATNA.

INDIA.

CALCUTTA.

The news from the mission field by the last mail is on the whole most cheering. The gospel is not only making progress, but evidently leavening with its influence all the social relations of Hindooism. The proposed measure of government, releasing converts from the intolerant operation of the laws of the Shaster and Koran, by which on making a confession of Christ they lose every earthly possession and break every earthly tie, naturally arouses the wrath of the rigid devotees of Vishnu, Siva, and Mahomet. But the time is at last come when the authorities in India no longer regard the prejudices of the Hindoo as their standard of duty, and the legislation of Menu as the basis of their own. The following extracts from the *Friend of India* will give a just view of the importance of the act.

This is the great charter of religious liberty now about to be established for the first time throughout the British dominions in India. The new law will establish the rights of conscience in India, and enable any man to profess the creed he prefers, without the fear of being thereby deprived of all the property to which he would otherwise have been entitled. It was idle to talk of the existence of any thing like liberty of conscience in India while the provisions of the Hindoo law which were designed to extinguish it, formed part and parcel of our code. The present act is, of course, a complete abrogation of that portion of the Shaster which was intended to keep the land of India for ever bound to the support of Hindooism, by ordaining that no one should enjoy the fruits of the soil who did not manifest his adherence to the Hindoo religion, by the type of offering the funeral cake to the manes of his diseased parent. But the legislation of Menu belonged to the age of Hindoo conservatism, when the rights of conscience were as little understood as in the days of St. Dominick, and it would be preposterous to suppose that it should continue in force in the present age, when India has come into the possession of those who pride themselves on honouring those rights.

We perceive that the Hindoos of Calcutta have expressed their disapprobation of the new law. This was fully to have been expected, and we shall be the last to censure them for the free expression of their opinion.

But even under the oppressive laws of Menu, the gospel has been making progress, as the following interesting communication from our brother WENGER will testify. His letter is dated December 8th. Referring to the state of the native mind in certain parts of Bengal, he says,

Barisal and Jessore.

I feel that the Society ought to strike the iron whilst it is hot, and unquestionably the

They have no idea of liberty of conscience; they have been trained up in the notion that the profession of their ancestral creed was to be enforced by pains and penalties, and that heresy was to be repressed by the forfeiture of property.

It is not for us, as Englishmen, to censure the votaries of the Hindoo Shasters for clinging with such tenacity to their penal and persecuting enactments. We were once under the influence of the same spirit of illiberality. If Menu has ordered that melted lead should be poured down the throat of the man who spoke disrespectfully of a brahmin, it must not be forgotten that our code has also been disfigured by equally barbarous laws. We have had our act "de heretico comburendo."

We are fully aware that the feeling of abhorrence towards all who embrace Christianity is almost incredibly intense in the Hindoo community, and that it burns with equal vehemence in the breast of the orthodox and liberal; of the man who lives according to the ritual of the Hindoo shasters, and of him who eats beefsteaks and drinks champagne at Wilson's; of those who believe the fable of the earth resting on a tortoise, and of those who have gone through the whole circle of European sciences; and we can easily account for the feelings of indignation which the new law will, for a time, engender. But it is a law of essential justice and equity, and no effort which the Hindoos can make will turn government from its purpose.

minds of the people in some parts of the Barisal and Jessore districts are now in a state which, if proper advantage be taken of

it, will in all human probability result in the embracing of Christianity (at least outwardly but nevertheless sincerely) by hundreds, if not thousands of poor villagers.

Good News.

Our association meetings were held last week, and very pleasant they have been. Only brother Page came from a distance, but he was as good as twenty, for he brought good news. He has now 177 members in communion, and has long since seen sufficient reasons for adopting (contrary to his first impressions) the same view of the movement that was taken by brother Pearce and myself. We had about seventy native brethren (few of them from any great distance), who attended the association. These, in addition to our native brethren living at Calcutta, formed a pleasing gathering. A spirit of seriousness and love prevailed—remarkably so; all seemed to enjoy the meetings, and were greatly encouraged to go on serving the Lord.

Including the General Baptist churches in Orissa (except Berhampore), the churches connected with the association were found to contain about 1330 members, of whom say 1000 are bona fide natives. The baptisms were 117; the clear increase 162, which is owing to numerous instances of restoration, especially in the Barisal churches, where many baptized persons whose character had appeared doubtful, have been admitted to fellowship.

The following anecdote interested me very much when I heard it from brother Page :

Christian Heroism.

In the early part of the year some native Christians near Barisal were seized and imprisoned (illegally) by the agent of a hostile zemindar, who kept them for several days locked up, with their hands and feet tied, for the purpose of inducing them to renounce Christianity, on which condition they were told they might have their liberty and favourable treatment in other respects. They remained firm. When the sabbath came, they resolved to keep it, and to have worship, notwithstanding their sad condition. They prayed and sang hymns together.

Upon hearing of this, the zemindar's agent lost all hope of reclaiming them. "These people have the heart to sing even when kept

in duance, and with their hands and feet tied. It is no use to think of their forsaking Christianity." Reasoning in this way, he thought it the wisest plan to give them their liberty.

Unfortunately some of their friends, not true converts of course, hearing of the treatment they had received, had taken reprisals, and seized some of the zemindar's people. This spoiled the case so far as the law might have remedied it.

A new thing in Colinga.

In the Colinga church, which is under my pastoral care, we last month elected three brethren to be deacons, and immediately before the celebration of the Lord's supper, last sabbath, they were set apart for their work by prayer and by the laying on of hands by myself and Sujaat Ali, my co-pastor. The measure had been hitherto deferred by me because the brethren most fit for the office were too young either as to their natural or their spiritual age. But after waiting nearly six years, I felt that there was no further occasion for delay. I trust that the arrangement will work well; and I have made up my mind to it that the brethren shall have the responsibilities and duties as well as the name of the office. None of them are paid by the Society; they all have secular employment. Their election was made by what would, I suppose, be called secret ballot in England, so as to ensure the absence of all appearance of personal influence.

Recently the Bishop's College clergy, who are generally supposed—and so far as I can see quite correctly—to be inclined to tractarianism, have in an underhand way got up an agitation against our translation of the New Testament in Bengali, with the intention, stated in so many words, "to make out a strong case to lay before the Bishop" (so as to induce him to sanction the making of another version by themselves). I have therefore been obliged to defend our version, and send you separately a copy of the first article published on that subject, which will be followed by a "second" next month. Two will be sufficient. The missionaries of the Church Missionary Society have formally declined acting with the Bishop's College people in this matter.

We learn from the *Oriental Baptist* that a Mahomedan has been baptized at Intally; also three believers, a young man and two elderly females, at Bow Bazar, and a European gentleman, who had long been a candidate, at Circular Road.

The following remarks we take from a letter by the Rev. J. THOMAS, dated Dec. 8th. Our readers were informed in the last Herald of the expected return of Mr. MAKEPEACE.

A station vacant.

We have just had our association meetings, which were pleasant and I hope profitable.

The increase in the churches has been very cheering, and the prospects of further enlargement are encouraging, but their realiza-

tion must to a considerable extent depend on means and agency being available for the prosecution of those labours which God has so evidently begun to bless.

The present mail, however, will bring you heavy tidings of the death of Mr. Davies of Ceylon, of which we have received information through the papers, and the illness of brother Makepeace at Sagor, who has been ordered home immediately. He appears to have had repeated attacks of a serious character, but hoped to get over them, and labour on. It is not a month since he wrote me to ascertain if I could assist him in building a house to reside in, as his present, or rather late, abode was required by the military. He had scarcely finished the letter when he was taken very ill, and for some days his life was considered to be in imminent danger; he, however, survived, but the physicians who were called in decided that he ought to leave the station immediately, and with as little delay as possible embark for England. He is now on his way down, and

has written saying he expects to reach Calcutta in the course of this month, and would like his passage to be taken in some vessel which will be likely to leave about the end of the month. Our friend Mr. Rae, who has so generously contributed fifty rupees a month during the time brother Makepeace has been at Sagor, has sent me the doctors' certificates.

This appears a very remarkable dispensation. Our brother has been favoured with a very unusual amount of success; a goodly number of converts have been baptized, several candidates were waiting for baptism, and others were inquiring. Every thing, in short, appeared to say that he was in the place where God wished him to be, and where his labours would be crowned with increasing success, but in the midst of all he is suddenly arrested and sent away! and who is to supply his place? Alas, who? Perhaps Mr. Williams or Phillips will pay a visit to the station; but how it is to be provided for during Mr. Makepeace's absence I cannot conjecture.

CHITOURA.

At Chitoura, our missionary brother, Mr. SMITH, is labouring with a most encouraging degree of success. In the following extract of a letter to Mr. THOMAS he earnestly presses the wants and claims of the district in which he labours. Greatly would it rejoice the hearts of the Committee could these importunate appeals be responded to.

I have just got a letter from that worthy brother, Mr. Smith of Chitoura, near Agra. He urges the claims—strong claims—of his own station, one of the most prosperous, or rather I believe the most prosperous in Upper India; also the claims of Agra and of Cawnpore. I cannot do better than introduce an extract from his letter.

“I regret much that nothing can be done for Cawnpore. I believe they have never had a sermon since I was there. Never were such brilliant prospects sacrificed, I think, in a station before. A beautiful chapel, and an income larger than most missionary societies give to their agents, the congregation and church continually increasing, but alas the demon intemperance has marred all, scattered all. The church would even now raise 100 rupees per month for a good pastor, and within one year they might support him altogether. In connexion with the church a mission would be established, and the heathen would thus be benefitted without any permanent expense to the Society. Can nothing be done? The longer the station is neglected the weaker our cause must become, and it appears to me that if our mission is kept up in India, it must be by taking advantage of such stations. We are almost

disheartened by the appearance of our missions generally. Brother Makepeace is gone to England, brother Phillips is bent on the same course, brother Thompson is old, and there is no prospect of a successor, and thus we appear to be on the eve of relinquishing Upper India altogether. As to Agra and Chitoura, the Society have I fear long since relinquished both places so far as interest goes. May the Lord once more shine upon us, and support us by his presence. “Return, O Lord, how long, and let it repent thee concerning thy servants.” I fear we must discharge some of our native labourers in January, as there appears no possibility of increasing our subscription list, and I understand the allowance for native agents is to cease. We should never have to trouble the Committee for money for local purposes under any emergency if my salary was not partly to be paid from local subscriptions. Brother Williams's salary, with fifty rupees for myself, is more than can be procured independently of buildings and native catechist and teachers' salaries.

An inspection.

“Dr. Duff was here last week, accompanied by William Muir, Esq. He catechised our

people and inspected the Christian village. I also gave him an account of our general plan of labour, and he expressed himself pleased with the whole. He gave me some useful hints, by which I hope to profit, and he said the Chitoura station should be strengthened

by another missionary. In this matter I fully agree with him, for he justly remarked, where God has given a measure of success, we ought to pay all possible attention, following it up by increased labour."

MONGHIR.

Our dear brother PARSONS continues actively to labour in the extension of the gospel, and in the following letter, from Dinapore, dated November 20, addressed to the new Secretaries, he details his late visit to the Hajeeport mela.

I now address myself to what cannot but be, on some accounts, a painful task, viz., to reply to our late esteemed Secretary's last official letter, which I have been prevented from doing hitherto, first, by preparations for visiting the great annual mela at Hajeeport, and, secondly, by my having been there at the time last month's letter should have been despatched. My fervent prayer to the Giver of every good gift is this, that in the onerous responsibilities you have assumed for the promotion of our dear Saviour's cause, you may ever enjoy his guidance and support, and see your anxious and laborious duties so owned by his blessing, as that the fruits of past exertions shall ever be present to encourage you in regard to the future, or, if that species of encouragement be wanting, may be fully sustained by a sense of our great Captain's all-sufficiency, and an apprehension of his all-comprehensive promises! And one more petition—that you may never have the pain of repeating any such proposal for the curtailment of the Society's labours as, to I am sure, his deep regret, our late esteemed Secretary has felt compelled to enclose in his final communication. May I, and my dear wife with me, be permitted, through you, to reciprocate his expressions of Christian friendship and esteem, and to assure him of our fervent desires that he may be abundantly blessed and prospered in his new and important situation.

The great festival.

On the 15th of last month I and my beloved family left Monghir for the mela, Nainsookh and other native Christians accompanying us. Nainsookh had but partially recovered from a fever, in consequence of which he was but weak, and it was a matter of great regret to us, as well as a severe disappointment to him, that having on the way gone out in a village to preach, and not returned to the boat till about ten o'clock, he suffered a relapse of fever, which continued on him so long, and reduced him so much, that he was unable to take part in our labours at the mela. Having the wind much against us on our way, we could not

afford time to tarry much in the villages for fear of being too late at the fair. We spent, however, an active day at Bar, on Lord's day 21st, having many hearers in the streets and markets, to whom the gospel was proclaimed, and the folly of idolatry exhibited. It was at Bar that brethren Nainsookh and Soodeen last year heard from the dying lips of a Hindoo such confessions of Christ as seemed to them some ground for hope that he was a true though fearful disciple. But, alas, for the present the enemies of the cross seem to have the pre-eminence, for just near the house, now desolate, where the messengers of truth used to receive a polite and even affectionate welcome, was rising a showy fabric, erected by the mistaken piety of a shopkeeper in the bazar to the honour of that most licentious object of Hindoo worship, Krishna. In another part of the bazar we saw a small square shrine of masonry, about two feet square and three feet high, with a toolsee-tree planted on the top, and a small wooden door facing the street. This door was readily opened by some boys, at the request of Nainsookh, and disclosed a hideous red figure of Hunooman, the monkey-god, raised in mud on the back wall. The sight of the Christians looking at the idol soon attracted a crowd, to whom first Nainsookh, and afterwards myself, spoke on the folly and mischief of idolatry, Nainsookh arguing the impotency of the idol to aid its worshippers from its manifest inability even to open or shut the doors of its own shrine, and solemnly warning the hearers of the displeasure of God which would assuredly be manifested towards the perpetrators of such folly and impiety; and myself following up the warning with an appeal whether they had ever found or could believe that there existed any deficiency in God's will or power to assist them, which they could urge as a pretext for turning away from him to dumb idols.

A sign of mental life.

During the day I was once invited by a Mahomedan to his courtyard for conversation, but found little profit in acceding to

his request. Among the vain arguments, or rather shifts and cavils, urged by him and his companions, was a tale to the effect that in Calcutta Mahomedanism and Christianity had been put to a test, in which the former had been found triumphant, which was this, the distinguishing maxim of each religion had been written on two slips of paper, which had been thrown into the fire, and Christianity was consumed, while Mahomedanism stood unhurt. I heard this asserted again at the mela, and suppose it to be one among hundreds of silly, lying fables, which are much circulated among Mussulmans in books printed on lithographic presses, and sold at every station, a mode of opposition to Christianity which I observe to be in increasing use among this class of our deluded fellow creatures.

The constant sameness of effort a reason for continued sympathy and prayer.

From Patna, which we reached on the Tuesday after leaving Bar, being joined by brother Kalberer and family, we went over to the mela on Thursday, the 25th October. At that time comparatively few people were on the spot, but their numbers continued steadily to increase on the following days, on which our missionary band was also augmented by the arrival of brother Ziemann of Mr. Start's mission, from Mozufferpore, and brother Sternberg from Dinapore. Aided by four native brethren, we continued to cast the gospel-net every day, allotting the various portions of the day to the various classes which were most accessible at those periods. Our work did not differ from that usually prosecuted on such occasions, nor had we any circumstances to note beyond the usual routine of missionary labour. Indeed our preaching, and still more our distribution of scriptures and tracts, was impeded on the day preceding the full moon, by the whole concourse of people being thrown into a panic by the fury of an unmanageable elephant, and on the day of the full moon by the heavy rain which fell, putting quite a stop to our efforts after ten or eleven o'clock in the day. Still the precious news of gospel grace was proclaimed to multitudes in the course of those days, whom it would have been difficult, if not impracticable, to gain access

to in their native villages, and of the few books which were distributed, some have found their way, I trust, to distant parts of the country. Many were shown that their superstitious views and opinions are untenable, unreasonable, and sinful, and it was explained to them that the way of salvation through Christ is the only one in which the justice and mercy of God can appear in harmony, and be consistently developed in the redemption of fallen and guilty man. And is not this the gospel, which the apostle tells us is "hid only to those who believe not, whose minds are blinded by the god of this world?" They who perceive not its glories, convict themselves, by that very fact, of being the blinded slaves of Satan, and in a lost condition. How solemn to think of this being the sad, but necessary, effect of our labours in so large a proportion of our hearers; but then what a serious subject for self-examination to missionaries and their supporters also, whether this lamentable fact does not arise in part from our faintness and unbelief in our prayers for the aid of the Divine Spirit, who alone can give sight to the spiritually blind, and bring the spiritually dead to life!

On Thursday, the first of the present month, we came over to this station, Dinapore. Brother Brice, the minister here, has gone to the hill sanatorium, Darjeeling, to bring back Mrs. Brice and family, who have been there for some time for their health. During his absence brother Sternberg ministered to his congregation for some months, but he being desirous to proceed to his own station, at Mr. Brice's request I have come to supply a few weeks till his return. But few of the residents of this station attend the Baptist chapel, the remainder of the congregation being composed of soldiers from the regiment stationed here, which at present is the 80th. Of this regiment there are five brethren and one sister in church fellowship. The hearers vary in number from about twenty to fifty. The amount of impiety to be witnessed here is very appalling, though not, I suppose, greater than at military stations generally. Besides attending to the English services, I go as often as I can to the bazar, in which engagement, the Monghir native brethren having returned home, I am accompanied by Kasee, our native preacher Nainsookh's brother.

MADRAS.

In a brief note our brother PAGE gives the following sketch of the labours in which he is engaged, and of the manner in which, through the Divine blessing, the church is able to sustain various agencies for aiding in the progress of the kingdom of God. It is dated December 14th, 1849.

The cool weather has, I am very thankful to say, quite restored my health, and I now feel as well I ever did in my life. Our little church grows steadily, and is I trust

becoming useful in this dark land. God is raising up in our midst brethren who have the power of making known the great salvation to the heathen in their own tongue, and they have begun to do this in a way that has most cheerfully shown their love of Christ and of souls.

Many thanks for your kind hint to friends in the October Herald. I hope that they will remember that the arrangement made for paying for our place of worship is one that requires us to raise amongst themselves £70 a year for the next five years, and that in addition to this we stand responsible for the support of an East Indian girls' school, and an East Indian and native Christian boys' school, both in Madras, a native school for heathen boys at Arnu, also for the support of a native preacher in Madras, and an East Indian preacher at Arnu.

These cost not less than £140 per annum. Add to these various other items, such as the support of a Sunday school, a Dorcas society, &c., and our friends will see that we are exerting ourselves to the utmost, and that we need all the help they can give us. In taking the responsibility of the payment for our chapel, &c., on ourselves, we were influenced by a simple desire for the good of the heathen around us, to whose benefit, rather than to our own comforts, we were anxious to appropriate all the money raised in England. I shall feel extremely discouraged if our having done this should cause our English friends to relax their efforts on our behalf. Though it may appear unseemly for me to say it, yet in justice to the people here it may be affirmed, that if any people deserve to be helped, they do.

We had the pleasure of reporting to the Committee last week, at the request of Mr. BOYES of Camberwell, that through the liberality of the Treasurers, and other friends, the £200 needed to pay off the debt on Mr. PAGE'S chapel, had all been received by him, and would be forwarded to Mr. PAGE in due course

DINAGEPORE.

To our brother SMYLLIE we are indebted for the following interesting letter and journal of recent itineracy to spread the gospel of Christ. His letter is dated November 29, 1849.

A specimen of a missionary's labour.

In all probability I shall be from home, that is, wandering in the solitary places of this land, during the months of December and January, I therefore send you my statement earlier than were I at home. I enclose a copy of my journal for eight days; it will show you the state of the minds of many. The welfare of their souls is what we labour for, and what we are most anxious to know and see.

Struggles and successes.

To our brethren at home it may appear strange that so many Hindoos and Musalmans acknowledge the truth of the gospel, yet not embrace it. Let such look around them, and they will find it to be the same at home. No, not to such an extent as here. Thousands at home believe the gospel to be God's word, yet never think of obeying it. Others seem to have no idea how long some of the nations of Europe heard the gospel ere they fully received it. God forbid Bengal should hear it so long before they bow to Jesus Christ. Instance Sweden. This nation was partially converted to the Christian faith in the reign of Olaf III., in the year

1000, but more than half a century elapsed before paganism was abandoned in the reign of Ingi. Should Bengal continue to refuse the greatest of all God's favours for the next forty or fifty years, which I hope it will not, yet we would have no cause for wonder, impatience, or childish discontent. Oh, would to God that we could flee from zillah to zillah as if by steam, planting churches and appointing elders.

At present it is a stand up fight, a hand to hand struggle, in which neither party appears to gain ground, yet those who can see the kingdom of God on earth, see that the enemy and their objections are melting away. They see that the Hindoos are very many of them ashamed of the gods in which they once gloried, and for years past no one has been so foolish as to say that if a man spoke contemptuously of the gods, or if any one heard them despised, or listened to such language (i. e., the gospel), their heads would that moment fly off themselves; and we have seen them put their hands to their ears, and run to save their heads. But where, at the present time, from one end of the land to the other, will you see folly so gross and stupid? No where. Where, throughout the millions of Bengal,

will the man be found who will say that to speak evil of a brahmin boiling lead should be poured down the throat of the offender? We who have spent some thirty years in the land, nay more than thirty years, can look back and show that the kingdom of God is coming, and if all would call on Jesus, though like Nicodemus, they too would see. Another good sign, the native churches improve. When they receive the word of God with *all their heart and soul*, no doubt the great and glorious work will soon be accomplished. The strange coldness which at one time was common to native Christians, filled the soul of many a missionary with anguish. Much is yet wanting, still there is an advance in the right way.

May the Lord direct you in all things, and grant you not only the means of supporting those in the field, but to add many to them. The idea of withdrawing is painful indeed. Kindly grant us a place in your prayers.

Zillah Dinagepore, Raneengunge,
15th Nov. 1849.

The contest.

I arrived here about half-past two, P.M. By sundown my own and servants' tents were pitched. On my way hither I met a Mussalman who, like myself, was going to Raneengunge. I entered into conversation, and explained the way of salvation to him. On showing him what Christ had done for sinners, he exclaimed, "Ah, that is what we want. I can understand that; but we have got a mulla who keeps explaining and explaining, and talking and talking the koran, and after all not one of us understands a word he says. We don't know what he means. Here we have been from generation to generation, eating and drinking and attending to the pirs and pigombors, and now we have become new Mussulmans, we must neither eat nor drink, nor obey them. What is all this? Have we been deceived all this time? What is all this?" "I don't wonder you cannot understand your mulla, simply because he does not understand himself. It is not eating and drinking, and pirs nor pigombors you want, neither is it washing your hands, feet, nose, and mouth when you are going to pray. You need some one to show you how you can be delivered from the devil and your own wicked hearts. Your hearts are enclosed in the net of sin. Now some one must tear this net from your hearts, You cannot do it yourselves; you don't know that your souls are bound. Your prophet cannot do it, because he is dead. Now I will show you who can do this for you. Jesus Christ has triumphed over Satan. Satan could not keep him in the grave. Before he went into the grave he told every body he would rise again. Now he who when dead could tear open the grave, and

come out of it, can, now that he is alive, tear the veil or net of sin from your hearts. He can bring your hearts to God too. Try him. Call on him by prayer, and he will give you a new heart. You want, you need a new heart, and not a new name. New Mussalman is only a new name; you must get a new heart, man, or burn for ever in hell's eternal fire and brimstone. You must be made a new man; you must be made to love God, to love Jesus Christ, to love every body," &c. Thus we went on till I came to my encamping ground, which was nearly two hours. The man appeared to be determined to leave as much as he could as he followed me some way out of his intended path.

17th. This morning several called at my tent for books. To them I explained man's state by nature, and the way of salvation.

As soon as the heavy dew was somewhat dried up, I went to the house of one Bala Rame, who is a man of some property. He received me with much kindness, and invited me to come in and take a seat in his cacherly (office), where all would hear. Many persons, old and young, were soon brought together. They inquired what they should do to obtain salvation. I fully explained to them their state, which they allowed to be very true, and then showed them what Jesus Christ has done for sinners. Vile as their hearts were, Jesus Christ could renew. To him they must all pray. On him all must rely, or perish. They appeared anxious to understand, and asked, like Nicodemus, how can such things be? and when explained, they looked anxious, and again asked how can it be. Left with them a few very small tracts.

Fresh signs.

I passed through a number of villages to the house of Vialla Ram. In every village as I went I made known the way of salvation, the necessity of faith in Jesus Christ, love to God, and holiness, &c. All were attentive. The common idea appears now to be that all will shortly embrace that faith. Every where I was invited to sit down and converse. At Kalla Ram's I was invited in, and the little ones ran to fetch a seat for me. This provided, all sat round me, and were attentive. Kalla Ram appeared glad that I had called, and he told me he had read the book I had left with him two years ago. While engaged urging the necessity of a living, active faith in the Saviour of all mankind, his brother, a very sensible man, came from the ginige. He is a merchant, and his time is generally spent in his shop. He took a seat close by me, anxiety and desire was marked in every feature. He said, "I have read the book you gave me, and since, I never take food, lie down, or rise up without calling on God's name." I explained to him that this way would not do. The repetition

of God's name is not what is required, but heartfelt prayer. He replied, "I don't know how to pray; I don't know what prayer is. How shall I pray?" I said, "The best way to teach you will be to show you what prayer is." This was allowed, and I rose and prayed. When I concluded there he sat with his hands clasped in each other. He said, "Ah, that is what I want; I will always pray. But how often during the day must I do it?" "Whenever you can find time to go into secret. It must be in secret, so that your mind may not be disturbed." "Ah, that is true," he said, "the mind will be drawn away if not in secret. But how am I to know the will of God?" "By reading the gospel I gave you, and by prayer." "I will do that." "Well, if you will I shall be your friend indeed." I now rose to take my leave, but he was not inclined to part, but followed, asking how long I would remain, and when I would return. Much the same attention was paid in all the villages through which I passed, and the same desire for books.

In the afternoon, towards evening, a number of people called at my tent, some for books and others for conversation, so that I was prevented from going out as I intended.

From house to house.

Sabbath, 18th. As soon as the heavy dew began to dry up, I went out to the southwest of the Gunge. I had prayer in all the houses I visited. In the first house six or seven men were present all the time. We sat down under a large tree, and at their request I made known to them the way of salvation. Also how they should pray for pardon of sin. They appeared much pleased at the prayer offered up in their behalf, and for all men. They complained that they had no one to teach them.

In the next house six or seven men were present all the time; also a number of females. They also wished to know how they should pray, and complained they had none to instruct them. They were anxious I would smoke with them, or that I would take something in the way of drink. They appeared distressed I did not smoke with them, and then brought out some tobacco to give me, but I declined taking it.

In the third house some ten or twelve men were present, with many young boys and girls. Here again they complained that they had no one to instruct them, or care for them. I promised to be at their call, if they would only let me know when and where they wished to be instructed.

In the fourth house it was much the same; some women were present during the exhortation and prayer.

In the next they were still more attentive during the exhortation and prayer, and were anxious I would smoke with them. Here,

as in the other house, they appeared unwilling I should withdraw so soon, and one of them followed me for some distance under the plea of showing me the best way home. I returned to my tent somewhat tired in body, but not so in mind. Whether they were Hindoos or Mussalmans, all were alike attentive to the prayer and exhortation.

Towards the evening several called at my tent; among them was a silversmith, who came to give me his son, a fine looking boy some eight or nine years of age. He said he wished him to be taught to read and write, but as I had not the means of providing for the child, I was not anxious to have him while there was any thing like cost to be cared for. Though I see no conversions, no anguish for sin, yet I wonder at the apparent state of their minds. Where all that excessive fear and disgust once seen every where, in every house, in every village wherever a Christian was seen, there the feeling of alarm was evident.

19th. To-day I was out till three, P.M. Visited seven houses, or what would be called by some seven villages. In all I prayed and exhorted, explaining man's sinful nature, and salvation by Jesus Christ, and no other. He alone has triumphed over their great enemy, Satan, consequently he only can deliver them, make them holy. Returned to my tent wearied in body only. Numbers called at my tent.

A new token.

20th. Shortly after leaving my tent this morning for the purpose of preaching in the villages to the south-east of the Gunge, I met a kindly looking old man, who asked me where I was going. I told him I was going to the villages to make known the word of God. He requested me to sit down, and tell them, for there were a number of others present, how sin could be pardoned. I gladly obeyed, and as there were a number of men passing, they joined, and I soon had a good congregation of very attentive hearers, who heartily assented to all I said. As I concluded, some one said I spoke like a new Mussalman. I replied, that I did not speak like a new Mussalman; the new Mussalmans don't understand what they say. The little they do know, they have got it from what they have heard us say, and from reading our books. They are alarmed lest the word of God beat out your prophet altogether, which it will and must do. They see some change is needed, but what that change really is they know not, and therefore they are determined to do something, whether right or wrong. God does not want new Mussalmans, but new hearts; you must all become new men, you must all get new hearts." On hearing this they exclaimed, "Ah! that, that is what is wanted. Tell us how we may get a new heart." When that had been

done, they said, "Yes, all will very shortly be of one caste." "Why not understand what is said, you are all of one caste already! but that is sin, the devil's caste. Hence the absolute necessity of a change. You must all of you get God's caste, which is a holy caste, a new and holy heart. Now no one but Jesus Christ can give you that caste. Believe in him, beg God in his name and for his sake to give you a new heart, and he will most assuredly do it." All seemed pleased, and said they would like to hear some other time, and also to have books, &c.

An almost desperate case.

Two of the last party followed me. The first house I came to was a Mussalman's. Here I explained the way of salvation, and had prayer. The next was the house of a Pulliah. They were hardened and stubborn beyond anything I have met for many a day. They would neither hear, nor learn, nor obey God in any way. They said, all we know, and all we want to know, is the plough and the ground. We know how to eat and drink, and plough, and we will hear of nothing else; we will learn nothing." I reasoned, tried every argument I could think of, but all to no purpose. They would again say, "We know the earth and the plough, and we will learn nor hear of nothing else!" I wondered. As I was turning to go away, they asked me to be seated (hitherto I had been standing), and requested me to take a smoke with them. I replied, "Oh, no; to sit and smoke with people who will not listen to God's word, or have any thing to do with him, would be a great sin. I will not sin in that way." So we parted. I had gone but a very little distance, when I heard them say, "This is a new Mussalman." I contradicted this, at the same time telling them that what I said was the word of God, and nothing else. They no doubt were much astonished at this, but for the present I deemed it really necessary.

In the next house I tried to reason with an old man, who was senseless exceedingly. The heads of the house were from home, and only this old man, with many children, present.

In the next house I had prayer and exhortation. As I did not feel well, I now turned towards my tent, and on my way I conversed with a very interesting young man, who appeared inclined to hear and understand.

Soon after reaching my tent a Hindoo

astrologer from Kantannugger called for a book. I gave him a gospel, and he sat down and read the first seven chapters. We had some conversation together, and I explained the way of salvation to him. He went away promising to call on me when I returned to Dinagpore.

21st. The villages I first visited on my arrival; I called at them to-day. Kalla Ram again came out to meet me, and invited me in. I again explained the way of salvation. All were attentive, and appeared anxious to understand. Bala Ram, with many others, called for tracts.

On leaving the house of Bala Ram one of his neighbours called me into his house. Women and all came out as if to see a friend. They were evidently much inclined to unite in the conversation. I could not have imagined so many females were in one house. None of them were old. Two amiable looking females, apparently widows, stood at the greatest distance, while the others pressed round to hear. In no house have they so freely come forward as in this. All appeared sensible and well clothed. From their behaviour I would have more hope of them than of the men.

The Hindoo astrologer who called for a book yesterday, returned to day, bringing with him another man for books. The astrologer listened very attentively. He read seven chapters in Matthew's gospel while with me; also "The Mine of Salvation," with one or two others. Like many more, he has promised to call on me at Dinagpore.

A youth, who gains a livelihood by making gunpowder, called on me this afternoon. His own words are these, "I am so great a sinner that I am afraid of myself; and I do think that if any man were to shoot me, God would be well pleased with him for so doing." This is the first weary and heavy laden sinner I have met in a native. I advised him to go at once to Jesus Christ, and tell him all, and he would surely send relief; that so far from such a state being a sign of God's wrath, it was a sign of his love. Pray with all your heart, and when you have tried, call and let me know how you are."

Raneegunge. I left the gunge this morning, about eleven, A.M., and as I travelled the first stage on foot, I had much conversation with several youths who joined me on the way. They started no objections whatever, and it was freely allowed all would soon be of our caste. This idea appears very common now.

HOME PROCEEDINGS.

During the past month meetings have been held at Leamington, Canterbury, Hammersmith, which have been attended by Messrs. CLARKE and TRESTRAIL;

and at Tottenham and Kingston, by Mr. TRISTRAIL and Mr. CAREY; the latter has also been engaged at Tunbridge Wells and High Wycomb, and their vicinities. Mr. SAFFERY has gone through parts of Lancashire and Westmoreland. Messrs. UNDERHILL and CLARKE are now in Scotland, where the former will be engaged up to the 7th, and the latter to the 20th inst.

Two or three instances of the effect produced by the recent circular may be mentioned, just to show what may be done when pastors and people act energetically, and give themselves to prayer. It was announced at Shipley, after a Lord's day service, that the following evening would be set apart for prayer for the divine blessing on the Mission, and that friends might, according to their ability, give some practical evidence of their interest in it. They did so, and more than £50 was contributed. At Worcester, Mr. CROWE appealed to his people, and an effort was made, and a special contribution of more than £40 was forwarded by the treasurer of that auxiliary. Our esteemed brother DAVIES of Wallingford made the circular the subject of a discourse to his flock, and £13 were added to their usual contributions for the year. These are examples worthy of imitation, and we trust they will be generally followed.

Besides these, and similar instances of Christian liberality, on the part of some of the churches, many private individuals, affected by the statements in the circular, have sent up donations. It is not the amount of the money sent which encourages us, though we cannot be indifferent to that; but the evidence which these efforts afford of the continuance and growth of a lively interest in the cause, cannot but produce a deep impression, and is an animating and pleasant stimulus to fresh effort. The officers and Committee of the Society regard it as great encouragement.

During the past and present months the Committee have had under their consideration matters connected with Serampore College and the African Mission. Sub-committees were appointed, and on their reports being handed in, they were referred to the Quarterly Meeting of the Committee, which was held on the 13th inst., at which there was a large attendance.

The charter of Serampore College is such as to prevent the Committee taking the responsibility of it on themselves, even if it were otherwise thought desirable. The governing body is a council, responsible to no one, and in case of a vacancy, filled up by those who remain. But to avail themselves of it, for mission purposes, was resolved upon; and consequently Mr. DENHAM will remain as Theological Tutor, superintending the training of two classes of youths; and such as evince any desire for mission work, and possess suitable qualifications for it, having first been approved by a Committee of missionary brethren in India, will be placed under Mr. DENHAM's care. The cost of these arrangements will be about £500 per annum, exclusive of the dividends of Ward's Fund in England and America. These proposals have been forwarded to Mr. MARSHMAN and the Calcutta brethren, and it is expected they will be approved.

The death of Mr. MERRICK, and the return of Mr. and Mrs. YARNOLD, leave only two European missionaries of the Society in Africa. It was recommended to the Committee, and they eventually adopted the suggestions, to recall the Dove, unless previously disposed of there, to assign the care of Clarence station to Mr. SAKER, Bimbia to Mr. NEWBIGIN, assisted by Joseph Fuller and another coloured person, and Cameroons to Mr. JOHNSON, who has been labouring with acceptance since Mr. SAKER left it for Fernando Po, and endeavour to obtain an efficient schoolmaster with his wife from Sierra Leone, where training institutions have existed for some years in connexion with the Wesleyan and Church Mis-

sionary Societies. These arrangements will reduce the expenditure of the African Mission to about £1100 per annum, and still keep the ground.

Our young friends will regret to hear this determination respecting the Dove. But the missionaries have a small vessel there, and two good boats, and as commerce has greatly extended, facilities for moving from place to place are much greater now than a few years ago. At present the Dove is not absolutely required, and our young friends would not wish the Committee to spend their contributions in any but the most useful way. And let them not think of giving up their efforts. We shall find out objects of equal interest to them, to which their contributions may in future be applied.

The remainder of the day was occupied in a conference of the Committees of the Baptist Mission, Bible Translation, and Irish Societies on the reduction, if possible, of home expenditure, and the best means of effecting it, whether by amalgamation of any two or more of them together, or otherwise. A long and interesting debate followed. The subject was calmly and carefully considered, but the difficulties surrounding the question seemed so great that the conference broke up without arriving at any definite conclusion.

Our friends through the country will see that the repeated suggestions which many of them have made on this subject have not been disregarded. An attempt has been made in the right direction, and due respect paid to their opinions. Future consideration, and circumstances not yet known, may eventually open the way to some plan whereby expense may be saved, and the efficiency of our institutions preserved.

The Committee at its rising on the Wednesday, having adjourned to the next day, met at half-past ten o'clock on Thursday morning, and proceeded to consider the case of Jamaica, with a view of devising some method of relief. We have not room to state what passed, nor the resolutions which were adopted. The whole matter is in the hands of brethren fully acquainted with the case, but who will act *independently* of the Baptist Missionary Society, though in harmony with it. The aid which it is intended to give is only for a time, and they will have at command whatever information the Committee may possess to assist them in their inquiries. We hope that those brethren and churches in Jamaica, who are at present in great distress, may be relieved, and yet without any compromise of the resolutions passed some years ago, which placed them in a position of complete independence of the Society.

We have reason to know that this brief outline of the Society's home proceedings during the past month, will be acceptable to our friends generally. They will see from it how anxious the deliberations of the Committee often are, and what time, thought, and effort are required of those who are intrusted with the management of the Mission. Most earnestly do we intreat an interest in their supplications, that a spirit of wisdom and charity may rest upon the officers and Committee, so that in every difficulty, and in every success, they may be kept from despondency on the one hand, and self-sufficiency on the other.

YOUNG MEN'S MISSIONARY ASSOCIATION.

The sixth lecture will be delivered, in the Library of the Mission House, on Wednesday, March 20th, by the Rev. S. MARTIN of Westminster. To commence at eight o'clock.

Subject :—The Advantages of the Study of Church History.

POSTSCRIPT.

We have great pleasure in giving insertion to the following letter from the Rev. W. ROBINSON, and we beg to assure him that his suggestions will not be lost sight of.

DEAR FRIENDS,

We had a meeting here a short time since, of which I have thought it might be interesting to you to have a brief account.

Our kind friend, Rev. J. Clarke, being in the neighbourhood, paid us a visit, and met a number of young people. A map of the world, and a map of Africa, were suspended in the meeting-house, and Mr. Clarke allowed us to put him any questions we pleased about Western Africa. The proceedings were divested of all formality; each person present had the opportunity of supplying his own deficiencies of information, and all I believe went away feeling a deeper and more intelligent interest in our Mission in that part of the world than they had ever felt before.

In connexion with these details, will you allow me to ask whether it be not practicable to give us, by means of the Herald, more definite and graphic information about the various stations occupied by the Society than we at present possess? Much I am aware has been done in this direction, both in the Herald and the Annual Reports; but more may, I think, be wisely attempted.

Might we not have an outline map of the

world, like the one recently published by the Wesleyan Society, with the different countries marked in which our Society is labouring? And this might be followed by a short series of maps of the different countries, with all the stations marked. Some information might at the same time be given about each country, with references to the best works descriptive of it, and also about each station. In this manner we should obtain, in a year or two, through the medium of the Herald, the means of introducing effectively missionary instruction into Sunday Schools and Bible Classes and families.

I find that some attempts of this kind were made forty years ago. The "Periodical Accounts" for 1810 contain two beautiful maps—one of "Bengal from the best authorities, drawn to illustrate the Missionary Accounts," the other of "The East, drawn to illustrate its various languages, and the Missionary accounts in general."

I am,

Dear friends,

Yours respectfully,

W. ROBINSON.

Kettering, Feb. 19, 1850.

The remaining arrangements for the Annual Meetings are nearly completed. The Committee have thought it desirable to postpone the Annual Juvenile Meetings to June, that period of the year being more suitable to the assembling of young people. It is also intended to have a sermon preached to young men "On the Claims of the Mission on Them," on the evening of Thursday, April 25. The Rev. W. Brock has kindly consented to take this service; an announcement which will give satisfaction to all our friends, and particularly to the young men themselves. It is intended to ask for the use of the Poultry Chapel for this purpose.

It is very important that the Treasurers of Auxiliary Societies, and others having monies to remit, should remember that the accounts close on the 31st of March. All remittances intended to be inserted in the Report should be in the hands of the Secretaries, together with lists of contributions in alphabetical order, on or before that day.

FOREIGN LETTERS RECEIVED.

| | | | |
|----------------|-------------------|-------------------|-----------------|
| AFRICA | CLARENCE..... | Merrick, J..... | September 21. |
| | | Newbegin, W. ... | September 27. |
| ASIA | CALCUTTA..... | Thomas, J..... | December 8. |
| | | Wenger, J..... | December 8. |
| | CHITTAGONG..... | Johannes, J. | November 26. |
| | CUTWA | Carey, W..... | November 17. |
| | DINAGAPORE | Smylie, H..... | November 29. |
| | DINAPORE | Parsons, J..... | November 20. |
| | MADRAS | Page, T. C..... | December 14. |
| | MONGHIR | Lawrence, J..... | November 30. |
| | KANDY | Dawson, C. C..... | December 13. |
| BRITTANY..... | MORLAIX..... | Jenkins, J..... | January 24. |
| HONDURAS | BELIZE | Kingdon, J..... | February 4. |
| JAMAICA | DRY HARBOUR | Smith, T..... | October 16. |
| | MOUNT NEBO | Tunley, J..... | Dec. 5, JAN. —. |

| | |
|---------------------|---------|
| | £ s. d. |
| Clarendon— | |
| Contributions | 3 7 6 |
| Rastington— | |
| Sunday School | 0 14 4 |
| Gloucester— | |
| Sunday School | 1 10 6 |

HAMPSHIRE.

| | |
|--|---------|
| Andover— | |
| Collections | 5 1 10 |
| Proceeds of Tea Meeting | 1 17 3 |
| Contributions | 29 6 8 |
| Do., Juvenile Working Society | 1 18 11 |
| Do., do., for <i>Bimbia School</i> | 1 0 0 |
| Do., do., for <i>Trinidad do.</i> | 1 0 0 |
| Do., Infant Class, in farthings | 0 2 6 |
| Do., Juvenile, for <i>Dove</i> | 1 3 6 |
| Beaulieu— | |
| Collection | 3 0 0 |
| Contribution, Rev. J. B. Burt | 22 0 0 |
| Longparish— | |
| Collection | 1 7 4 |
| Contribution | 0 10 0 |
| Ludgershall— | |
| Collection | 0 7 6 |
| Parley— | |
| Contributions | 1 5 2 |

HUNTINGDONSHIRE.

| | |
|--------------------------------------|-------|
| Huntingdon— | |
| Contributions, for <i>Dove</i> | 1 3 6 |
| Spaldwick— | |
| Contributions, for <i>Dove</i> | 1 1 6 |

KENT.

| | |
|--|--------|
| Faversham— | |
| Contributions, for <i>Dove</i> | 1 8 0 |
| Do., for <i>Intally School</i> | 1 3 0 |
| Gravesend— | |
| Blackman, Miss ... | 0 10 0 |
| Zion Chapel— | |
| Contributions, for <i>Dove</i> | 2 8 6 |
| Greenwich, Lewisham Road— | |
| Contributions, Juvenile | 4 6 6 |
| Margate— | |
| Cobb, F. W., Esq., for <i>Africa</i> | 5 0 0 |

LANCASHIRE.

| | |
|--|--------|
| Burnley | 14 0 0 |
| Colne— | |
| Collection | 4 5 7 |
| Contributions, Juvenile | 0 10 5 |
| Sabden— | |
| Foster, George, Esq... Do., for <i>Jamaica Theological Institution</i> | 50 0 0 |
| Do., for <i>Serampore College</i> | 50 0 0 |

LEICESTERSHIRE.

| | |
|------------|--------|
| Leicester— | |
| R..... | 20 0 0 |

LINCOLNSHIRE.

| | |
|---|--------|
| Boston— | |
| Collections | 3 18 3 |
| Contributions | 2 10 8 |
| Do., Sunday School | 0 8 1 |
| Brocklesby— | |
| Contributions, for <i>Dove</i> | 0 8 0 |
| Burgh— | |
| Collection | 14 0 0 |
| Horncastle— | |
| Collections | 7 15 0 |
| Contributions | 6 17 3 |
| Do., Sunday School, for <i>Dove</i> | 1 0 0 |
| Horsington— | |
| Collection (mojety) ... | 1 0 0 |

NORFOLK.

| | |
|--------------------------------------|-------|
| Neatishead— | |
| Contributions, for <i>Dove</i> | 1 0 0 |

NORTHAMPTONSHIRE.

| | |
|--------------------------------------|---------|
| Aldwinkle— | |
| Sunday School, for <i>Dove</i> | 0 12 6 |
| Clipstone— | |
| Collections | 11 7 4 |
| Contributions | 7 5 2 |
| Kingsthorpe— | |
| Campion, Mr. Jos. ... | 10 10 0 |
| Campion, Mr. Robert | 5 0 0 |

NOTTINGHAMSHIRE.

| | |
|--------------------------|--------|
| Sutton on Trent— | |
| Collection | 3 0 0 |
| Contributions | 4 5 0 |
| Do., Sunday School | 0 15 0 |

OXFORDSHIRE.

| | |
|---------------------|--------|
| Coate— | |
| Collection | 2 15 3 |
| Contributions | 1 14 3 |

SHROPSHIRE.

| | |
|--------------------------------------|--------|
| Shifnal— | |
| Collection | 3 1 4 |
| Less expenses | 0 5 10 |
| | 2 15 6 |
| Snallbeach— | |
| Sunday School, for <i>Dove</i> | 0 13 0 |
| Welshampton— | |
| Contributions | 0 9 0 |

SOMERSETSHIRE.

| | |
|--|--------|
| Bristol, on account, by Mr. George Thomas... Clevedon— | 60 1 6 |
| Pealm cxvii. 12 | 2 0 0 |
| Frome— | |
| Friend, A | 10 0 0 |

STAFFORDSHIRE.

| | |
|--------------------------------------|--------|
| Stafford— | |
| Contributions, for <i>Dove</i> | 0 10 0 |
| Walton on Trent— | |
| Tomlinson, Mr. W. ... | 2 0 0 |

SUFFOLK.

| | |
|--------------------------------------|-------|
| Eye— | |
| Contributions, for <i>Dove</i> | 2 3 6 |

| | |
|--------------------------------------|-------|
| Halesworth— | |
| Friend, A | 1 0 0 |
| Otley— | |
| Sunday School, for <i>Dove</i> | 0 5 0 |

SURREY.

| | |
|---------------------------------------|-------|
| Norwood, Upper— | |
| Contributions, by Miss L. Apted | 1 0 4 |

WARWICKSHIRE.

| | |
|---|--------|
| Birmingham— | |
| Sturge, Joseph, Esq., for <i>Brown's Town Schools</i> | 35 0 0 |

WILTSHIRE.

| | |
|--------------------------------------|--------|
| Devizes— | |
| Contributions, for <i>Dove</i> | 2 14 9 |

YORKSHIRE.

| | |
|---|---------|
| Bradford, First Church— | |
| Contribution | 0 10 0 |
| Do., Juvenile | 1 5 10 |
| Ripon— | |
| Contributions | 10 13 6 |
| Do., Sunday School, for <i>Dove</i> | 0 12 0 |
| Shipley— | |
| Contributions | 14 0 0 |
| Slack Lane— | |
| Collection | 1 15 0 |

NORTH WALES.

| | |
|---------------------|--------|
| ANGLESEA— | |
| Holyhead— | |
| Collections | 10 3 1 |
| Contributions | 1 10 0 |

SOUTH WALES.

| | |
|----------------------|--------|
| GLAMORGANSHIRE— | |
| Cardiff— | |
| "Ebenezer" | 5 0 0 |
| Merthyr Tydfil— | |
| Ebenezer— | |
| Collection, &c. | 6 17 6 |
| Tabernacle— | |
| Collection, &c. | 3 5 3 |
| Roberts, Rev. J. ... | 1 0 0 |

MONMOUTHSHIRE—

| | |
|----------------------|--------|
| Sirhowy— | |
| Collection, &c. | 3 4 8 |
| Williams, Mr. | 12 0 0 |

SCOTLAND.

| | |
|--------------------------------------|--------|
| Aberdeen— | |
| Contributions | 2 11 0 |
| Dunfermline— | |
| Contributions, for <i>Dove</i> | 1 3 6 |
| Hawick— | |
| Turnbull, Mrs. | 5 0 0 |
| Tough | |
| Missionary Society ... | 2 18 6 |

IRELAND.

| | |
|--------------------------------------|--------|
| Abbeyleix— | |
| Collection | 0 8 0 |
| Atilone— | |
| Collection | 1 0 0 |
| Contributions | 2 10 2 |
| Ballina— | |
| Contributions, for <i>Dove</i> | 2 0 4 |

| £ s. d. | | £ s. d. | | £ s. d. | |
|---------------------|--------|---------------------|---------|---------------------|---------|
| Banagher— | | Cookstown | | Dungannon— | |
| Collection | 1 0 0 | Contributions, for | | Contribution | 0 5 0 |
| Banbridge— | | <i>Dove</i> | 1 10 0 | Letterkeny— | |
| Collection | 1 6 0 | Derry— | | Contributions | 1 11 0 |
| Contribution | 0 10 0 | Contributions | 2 0 0 | Monte— | |
| Belfast— | | | | Collection | 1 10 10 |
| Collections | 5 0 0 | Dublin— | | Contribution | 0 0 0 |
| Contributions | 3 2 6 | Collections | 6 6 10 | Tabernmore— | |
| Birr— | | Contributions | 18 10 0 | Collection | 3 0 0 |
| Collection | 1 4 2 | | | Contribution | 0 10 9 |
| Contributions | 1 10 4 | | | Waterford— | |
| Coleraine— | | Less expenses | 0 9 6 | Collection | 2 10 0 |
| Collections | 2 11 6 | | | | |
| Conlig— | | | | | |
| Collection | 1 10 0 | | | | |
| | | | 24 7 4 | | |

We have great pleasure in complying with Mr. BOYES' wish to insert the following list of contributions received by him for Mr. PAGE's chapel at Madras.

| £ s. d. | | £ s. d. | | £ s. d. | |
|----------------------------|--------|------------------------------|--------|---|---------|
| Allen, J. H., Esq. | 1 0 0 | Gibbs, George, Esq. | 1 0 0 | Nicholls, Mrs. | 2 0 0 |
| Allport, F., Esq. | 0 10 0 | Gurney, W. B., Esq. | 25 0 0 | Nutter, James, Esq. | 1 0 0 |
| A Friend | 0 10 0 | Gurney, Joseph, Esq. | 5 0 0 | Page, Mrs. | 10 0 0 |
| Agutter, Mrs. | 0 10 0 | Gurney, Thomas, Esq. | 0 10 0 | Peto, S. M., Esq., M.P. | 25 0 0 |
| Angus, Rev. J., A.M. | 1 0 0 | Green, Stephen, Esq. | 5 0 0 | Pewtress, Thomas, Esq. | 1 0 0 |
| Barry, Thomas, Esq. | 1 0 0 | Hanson, J., Esq. | 0 10 0 | Pewtress, Mr. Samuel ... | 0 10 0 |
| Bassnett, — Esq. | 0 10 0 | Hanson, W. D., Esq. | 0 10 0 | Pratt, Mr. | 0 10 0 |
| Boey, Mrs. | 0 10 0 | Harrison, Mrs. | 0 10 0 | Roff, Mr. W. | 0 10 0 |
| Benham, J. L., Esq. | 1 0 0 | Harwood, J. U., Esq. | 0 10 0 | Rogers, Mr. C. | 0 10 0 |
| Bigwood, Rev. J. | 0 10 0 | Hills, J. C., Esq. | 2 2 0 | Russell, Rev. J. | 1 0 0 |
| Blackmore, W., Esq. | 1 1 0 | Hitchcock, George, Esq. | 1 0 0 | Russell, Miss. | 0 10 0 |
| Boyes, Mr. & Mrs. J. | 5 0 0 | Heath, Mr. | 0 10 0 | Shaw, Mrs. | 1 0 0 |
| Brock, Rev. W. | 1 0 0 | Hepionstall, W., Esq. | 0 10 0 | Sherring, R. B., Esq. | 5 0 0 |
| Brown, John, Esq. | 0 10 0 | Heburn, Mrs. J. | 1 0 0 | Shrewsbury, Mr. | 1 0 0 |
| Cadby, S., Esq. | 1 0 0 | Hepburn, Thomas, Esq. | 1 0 0 | Smith, W. L., Esq. | 5 0 0 |
| Carless, Mr. E. | 0 10 0 | Hornsey, Mr. | 0 10 0 | Smith, Mrs. W. L. | 0 10 0 |
| Carlie, J. B., Esq. | 0 10 0 | Houghton, John, Esq. | 2 0 0 | Smith, J. J., Esq. | 1 0 0 |
| Cobb, F. W., Esq. | 2 0 0 | Jackson, Samuel, Esq. | 0 10 0 | Soule, Rev. I. M. | 0 10 0 |
| Collins, W., Esq. | 1 0 0 | Jackson, Mrs. | 0 10 0 | Stearne, Rev. E., D.D. | 1 0 0 |
| Collins, Mrs. | 0 10 0 | Jameson, W. K., Esq. | 0 10 0 | Stevenson, George, Esq. | 2 0 0 |
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