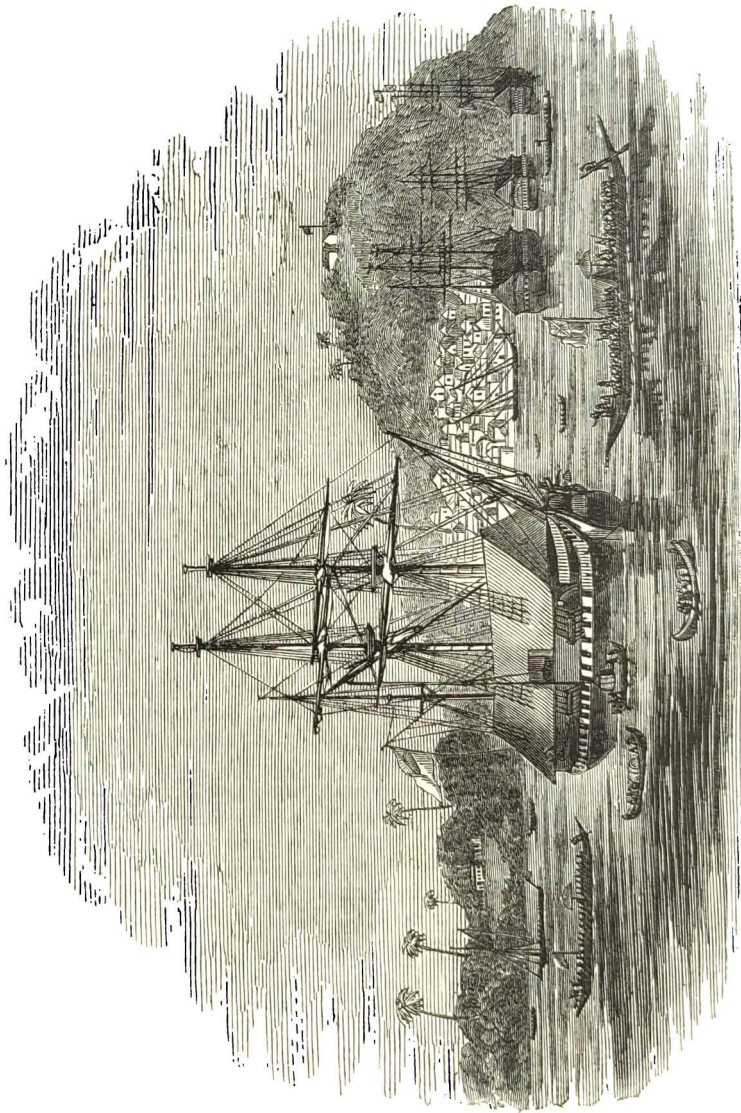


THE MISSIONARY HERALD.



OLD CALABAR, WESTERN AFRICA.

OLD CALABAR, WESTERN AFRICA.

THE Old Calabar river falls into the Bight of Biafra at a point of the African continent, N.W. by N. of the island of Fernando Po, and about sixty miles from Clarence.

This river was formerly one of the chief seats of the slave trade, and as many as 15,000 slaves were exported annually.

At the present time a considerable trade is carried on in palm oil, and some of the largest ships employed in this trade may be seen lying here at anchor, partly dismantled, and waiting for cargo.

The chief town, of which a view is given in the engraving, is called Duke Town, and is situated some distance up the river. It is far better built than the African towns generally, and contains a population of six or seven thousand persons.

The neighbourhood of this river is the scene of some of the most cruel and degrading rites that even Africa can witness; and this was one of the places to which the attention of the Society was directed, when it was first contemplated to establish a mission on the coast of Western Africa. Our brethren established at Clarence, Bimbia, and Cameroons, have repeatedly paid mission visits to Old Calabar, and for a time a station was maintained. But this most necessitous field of labour is now occupied by the Scottish United Presbyterian Church, and we fervently hope that the devoted labours of their excellent missionary, Mr. WADDELL, and his associates, may be abundantly prospered to the spiritual advantage of this part of Africa.

INDIA.

CALCUTTA.

LALL BAZAR.

On the last sabbath in June, *six* persons were baptized on a profession of faith in the Lord Jesus Christ. "One of the number had recently arrived from London, where he had been connected with the Wesleyan body. He had long been convinced, by the reading of the scriptures, that it was his duty to be baptized in obedience to Christ's command, and in accordance with His example. Another was the son of a clergyman of the church of England residing in this country. He was accompanied on the deeply interesting occasion by his wife. There were also among the number, a father, and his daughter, the wife and mother having a few months previously gone through the same sacred rite."

The following extract from the Report of the Bombay Tract and Book Society, is an important testimony to the influence the gospel is exerting throughout the dense population of India. The Committee say:—

Truth is gradually making an impression upon the public mind, and gradually changing the views prevalent in the community. Hindooism is losing its hold upon the people, and the Hindooism of the rising generation will be a very different system from that of their fathers. Christian ideas, and Christian doctrines are quietly gaining an influence over the minds of many. There is a Christianizing, so to speak, of the ideas, and even of the language of the people. The reverence once felt for the brahmins is fast passing away, and it would not be strange if they should yet be as much hated and despised as they were once revered and feared. Of this, even now there are many indications.

BARISAL.

From Barisál we have the interesting information that on Lord's day the 16th of June, our esteemed brother PAGE was privileged to baptize a young man of whom he says, "He is, and has long been so ill, that I fear every day he is dying; but the state of mind evident in him for the past six months and more, gives the hope that he has undergone the great change, and is a humble disciple of Jesus. He was, strange as it may appear, when in the villages, one of the proudest, most overbearing fellows possible, and this, while for two years he was suffering from the wasting disease the nature of which we cannot discover. Sincerely do I trust the Lord has had mercy on him. In his baptism I do feel very sensibly how good the Lord is to the poor and afflicted."

DACCA.

This station is one of the most important of the Society's mission in Bengal. It is one of the principal cities of the presidency; extends, with its suburbs, for six miles along a river that unites the Ganges with the Brahmaputra; and has a population of about 200,000 souls. For many years our brother ROBINSON has laboured alone amidst this dense mass of Hindoos and Mohammedans, and with many indications of the divine blessing. In the following letter he refers to the urgent claim it has on the Society's immediate attention, and to the kind of men required to carry on the evangelization of India. It is dated June 25, 1850.

A few days ago I was favoured with a short but very kind letter from you, for which please to accept my best thanks. I am glad, very glad, to learn that you are so mindful of Dacca. It is a consolation to the distressed to know, that there are those who think on them and sympathize with them, even though relief cannot be obtained. It is something to hear that during the past year the debt has not been increased. May we not hope that things have come to their worst, and that another year will witness some improvement! One short phrase towards the close of your letter gives me great pleasure. You say, speaking of the prayer meeting of the preceding evening, "The spirit of prayer was poured out." How differently does this tell on the feelings of a poor, distressed missionary in India, than the words *praise, applause, laughter, cheers*, which appear too often in the reports of our annual meetings. Could I mount your platform, I would like to deliver a speech which should cause great seriousness, looks of contrition, sighs, tears, prayers. These would best become many of our churches, and the supporters of our mission, seeing they have been so negligent of their duty as to bring the mission almost to the brink of ruin.

The men wanted.

It rejoices me to learn that you are de-

termined, if possible, to send out preachers. A few good scholars are very desirable, almost essential we might say, but how distressing to find that these men of intellect, these first linguists, as some of them really are, have no popular address, no preaching talents. What a loss to the mission! If great learning, and a popular address, cannot be found in the same person, then, as we have brethren in just and high repute for learning, send us out, if you can, a few popular preachers, men who, like Chamberlain, will be able to fix the attention of a heathen audience in the open air. These are the men we want now, though I disclaim all thought of disparaging our dear brethren who may not possess that popular manner of address of which I am now speaking.

Help desired.

It would be in vain to beg that help may be sent immediately to Dacca, for where the means are wanting, even importunity must fail. But I may ask, that when you have that means, that Dacca should have the first attention. I can give a good reason for this request, for while there are other stations which have but one missionary, and he past the prime of his age, yet it may with truth be said that the missionary at Dacca is the oldest and weakest of all your missionaries. I suffer greatly now from debility, the heat

to me is insupportable, yet the Lord enables me to do a little; that little, however, is less than half what I could do had I my former strength,

I had the pleasure of baptizing a poor native man near the end of last month. He had been with us several months, and had given us great satisfaction.

CHITOURA.

The mission at Chitoura, under the care of Mr. SMITH, continues to enjoy many tokens of the Divine blessing. The following letter will be found interesting as showing the influences amid which the Christian missionary has to labour, and will, we trust, excite the prayers of God's people, that his servants may be largely endowed with wisdom from above, and be sustained by the power of the Holy Spirit. Under date of May 27 he writes :—

Baptisms.

Since I last wrote I hope the cause of Christ has been progressing amongst us. I had the pleasure of baptizing three native disciples in the month of April, and two more in May, and I have several more candidates for the sacred ordinance. There appears a little moving of the waters, and I sincerely hope we are going to receive large supplies of divine influence. Oh, that I could feel more holy zeal in my own soul.

Effect of idolatry on the missionary.

Nothing can be more distressing than feelings of lukewarmness in the midst of scenes of degradation which might well make angels weep. Yet living in such a polluted atmosphere as we breathe, inhaling as it were the fumes of idolatry at every breath; meeting the idols' hideous forms at every turn, we become accustomed to the iniquity, and in time it begins to wear a less heinous form. Thus the associations in which we live, with the want of soul-stirring sermons such as you enjoy in dear England, blunt the feelings and drag the soul down from its proper elevation of holiness and piety; hence the necessity of our brethren in England being regular and fervent in their supplications at the throne of grace, that those who are exposed (many single handed) in the battle's foremost ranks may be upheld faithful, that their cry may be victory or death! no surrender! and that they may never sheathe their swords until it be shouted from rank to rank, and echoed from one division of the grand army to another, "The Lord Omnipotent reigneth!"

Labours.

We continue to preach the gospel to all the people in the surrounding villages, and we attend regularly five markets weekly. The people receive us wherever we go, and show us the most marked kindness. I remark almost with regret, that opposition is completely gone. These results have been

brought about partly by medicine. My place is sometimes like an hospital. The sick are brought a distance of forty and fifty miles, and considering the little knowledge I possess, it is surprising the success I have generally had in my treatment.

Opposition.

But notwithstanding such a general kindly feeling, and a general assent to the truths of the gospel, the enmity of the unrenewed mind is still visible, and no sooner is there a prospect of one out of a large family embracing Christianity, than all are up in arms; and they appear to think that one of the most dire misfortunes is about to overtake them. A few weeks since a young man who has been hanging about us for some time, declared, after attending a baptism, that Hindooism was false, and he would become a Christian. His elder brother at once told him if he did he would kill him; and about fifteen days ago another young man came and asked if I would protect him in case of his joining us. The obstacles in the way of the natives embracing Christianity must be witnessed to be understood.

Persecution of a convert.

Our brother, Walayat Ali, has been a prisoner for four days. He belongs to a large and respectable Mohammedan family, and no sooner was he baptized than they determined to bring him back again to their ranks. The same day that his baptism took place, they made their arrangements, and the following day an action was commenced against him for upwards of £100, and although our brother was as free from debt as I am, yet the action was sustained, and judgment given against him by a native official—of course a Mohammedan. He was seized whilst preaching in the Shumshabad market, by two chuprassis, who conveyed him to Agra, and had not the Lord inclined the hearts of two of our Presbyterian brethren to advance the money, pending an appeal to a higher court, our brother must have re-

mained a prisoner in the midst of the most loathsome company. Through grace he was enabled to witness a good confession, and when his opponents in the open court told him that he had only to renounce his Christianity, and they would give a razi nama at once, and release him from all obligation, he replied, "You may kill my body, and cut it to pieces, but you cannot take from me the precious hope of the gospel." No sooner had they effected their purpose in arresting him and separating him from his family, than his wife's brother came to frighten and persuade her to go back with him to her friends, as her husband would very probably be a prisoner for years; but all their efforts were vain, and will, I doubt not, turn out for the furtherance of the gospel.

A fakir's death.

The owner of the village of Chitoura, within the limits of which our Christian village is built, has just gone to his long home. He was a reputedly rich man, and although by profession a beggar and ascetic, yet a number of villages in our vicinity belonged to him. In all my experience I have never seen a man cling to life with more tenacity. He, in fact, just acted like one who felt that every thing was at stake, that death would deprive him of *all*, for alas he had no hope. He had truly lived without God in the world, arrogating to himself his titles and worship. On visiting him I was much struck by the scenes I witnessed. A dying man, almost drawing his last breath, crying out to all around him, "I shall not get over it. I have robbed God, and he will punish me;" and yet still the deluded crowds bowing down and adoring him, notwithstanding the strongest proofs of his nothingness, and inability to help even himself. But such is the debasing influence of idolatry, it cheats men of their reason, and makes them worse than children in their actions. Truly may it be called Satan's masterpiece.

Burial customs.

The class of ascetics to which this man

belonged are not burned, but buried, and that in a most curious manner. After death he was placed in a sitting posture, as though engaged in tapasiye, and tied, so that when the body got cold it retained its position, and had the appearance of life. In this manner he was carried to the grave, the deluded people worshipping him all the way, the stiff clay nodding and bobbing backwards and forwards with the motion of the dholy, as if deriding their stupidity. On arrival, the corpse was placed in a deep hole, and water copiously poured over it, with ghee; the earth was then carefully filled in, and with water made hard and firm, all the while some kind of incantations were being carried on, which I do not understand, and the whole ended by a feast, at which I think thousands were present. This class of vairagees do not marry, but make disciples, and the eldest of them inherits the immense riches of the late Gosoen of Chitoura, celebrated throughout all the district for his riches and covetousness.

The schools.

My school continues to improve. We have altogether, boys and girls, about forty, and several men also attend. Our services are well attended. On Wednesday evenings I give a lecture on the Pilgrim's Progress, and I intend after it to take up Barth's Church History, an excellent translation of which, in Hindi, our brother Parsons has just supplied. The females in India are the greatest hindrance to the spread of the gospel; I am, however, glad to say there is a visible improvement in our female community. About twenty attend Mrs. Smith's prayer-meeting regularly. Several of them read portions of scripture, and then engage in prayer, and thus edify each other. I have just employed a shoemaker, and put five of our boys apprentice to him to learn the business, as we had no shoemaker in our village. A supply of tools would be very acceptable, if any of our brethren could be prevailed upon to send us some.

Perhaps some of our kind friends will assist our worthy brother with the tools he requires.

DELHI.

DEATH OF THE REV. J. T. THOMPSON.

From the pages of the August number of the *Oriental Baptist*, we are enabled to present our readers with an account of the last days of our esteemed missionary brother THOMPSON. To this we append a brief notice of his life and character from the columns of the *Friend of India*, by one who knew him well, and under whose eye a large part of his missionary life was spent. The Society has lost in

him one of its most able missionaries, and if his long labours have not resulted in the formation of a large native church, yet has he been eminently useful in allaying prejudice, in scattering widely the seeds of divine truth, and in preparing the way for an open adhesion, on the part of multitudes in and around Delhi, to the truth as it is in Jesus.

His illness, which may be said to have commenced about the 20th of June, seemed to be chiefly a prostration of strength, accompanied during the last few days with low fever. For some time previous to this date he had been suffering considerably from very painful boils in the hands, which were evidently the cause of his fever. Notwithstanding the great weakness under which he laboured, his zeal in the cause of Christ manifested itself in endeavouring, to the last, to make known to all to whom he had access the way of salvation. On the date above referred to, and a few days afterwards, the entries in his diary are as follow.

"20th, Thursday. Read two tracts to about 150 village hearers chiefly, and gave gospels and tracts. O Lord, have mercy on my weakness, and graciously strengthen me, I pray thee!

"21st, Friday. Read to about thirty people, and gave tracts.

"22nd, Saturday. Doctor R. attends me these two days, and, O my Lord, do thou be pleased to grant thy blessing."

The next day (sabbath) he administered the Lord's supper, although a fortnight earlier than his usual stated period for this ordinance. When asked by Mrs. Thompson his reason for doing so, his reply was, "I may not live to see another sabbath." We, however, little thought that we were all receiving the sacrament for the last time at his hands! On the afternoon of that day he held his accustomed public Hindustani service with his native members and others, when he delivered a discourse, which however was briefer than usual on account of his extreme weakness. The following day, Monday, found him still more reduced in strength, but this did not prevent his going out to his usual labour in the city. It seemed to afford him no little satisfaction even in his illness to be thus engaged in endeavouring to make known the truth as it is in Jesus to the heathen. This he plainly intimated to us as often as he was desired to spare himself. Tuesday and Wednesday were marked by still further prostration of strength, yet he was enabled to sit up in bed and make a few remarks at a Hindi service on Wednesday afternoon, on the eighteenth chapter of Luke's gospel, which was read by one of his children at his own request. During the night he was very restless, and at times unconscious. While labouring under this aberration of mind, he frequently sat up and spoke of revising one of his tracts, viz., "The Ten Hindoo Incarnations," and of sending it to Calcutta to be

printed. He also repeated different passages of scripture, amongst others, part of 2 Tim. iv. 8, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Thursday morning, the 27th, he appeared to be much worse than at any previous period, still he joined his family at the breakfast table, and partook of a little food. His strength seemed to be hourly diminishing. At about eleven or twelve o'clock of the day, he conducted, as usual, English worship with his family, and was observed to sing with great earnestness, and apparently in as strong a voice as ordinary, part of the following hymn of Watts,

"Mine eyes and my desire
Are ever to the Lord."

Between three and four, p.m., he fell into a slumber, previous to which he was heard for some time to be in earnest prayer. In the meantime the doctor called in, and soon discovered the painful truth that he was near his end. About eight o'clock, while Mrs. Thompson was in the act of commending his soul to God his Redeemer, he, without having once awakened, quietly fell asleep in Jesus without a sigh or a groan.

The funeral took place next morning, and his remains were followed by a large number of friends from the house to the city burial ground, where a still greater number awaited the procession. Some five hundred natives of Delhi, amongst whom he had for so many years preached the gospel, were present on the mournful occasion. The funeral services were performed by the Rev. Mr. Boyle.

From the *Friend of India*.

Last week, we recorded with deep regret, the removal by death of the Rev. Mr. Thompson, who has laboured in the missionary field at Delhi, and in the neighbouring districts, for the lengthened period of thirty-eight years. We cannot allow one who has devoted a long life to the service of his fellow creatures to descend to the tomb, without recording some memorial of his valuable labours. He was the oldest missionary, but one, at this presidency. It is now forty years since the attention of the late Mr. Ward, one of the Serampore missionaries, was drawn to a young man in one of the government offices in Calcutta, whose extraordinary zeal and activity in the cause of religion gave tokens of future usefulness.

After a short period of probation, he was selected for the missionary station at Patna, in which great and populous city he laboured with much assiduity for five years. Dr. Carey had then just completed the first translation ever made of the New Testament into Hindee, and was anxious to establish a station at Delhi, for the more effectual distribution of it among the people. Mr. Thompson was selected for that post, and removed to it in the year 1817, and continued his missionary labours in that vicinity for the long period of thirty-three years. When, on the death of Dr. Marshman, the Serampore mission was broken up, and all its out-stations were transferred to the Baptist Missionary Society, Mr. Thompson was placed upon the establishment of that body, and continued to labour in connexion with it to the period of his death. He was perhaps the most complete master of the Hindee language to be found in the missionary circle. He spoke it with such singular fluency, accuracy, and taste, that his ministrations among the heathen were peculiarly acceptable, and he was always able to command a most attentive auditory. His translation of the New Testament into that language has always appeared to us to be one of the simplest and most idiomatic, and therefore one of the most useful of the versions in use, though doubtless it is susceptible of much improvement. Some years ago he

published a brief Commentary on the New Testament in the English language, but his forte lay in the native languages. He was the author of two valuable Hindoostanee Dictionaries, the one a large royal octavo, equal, if not superior, in value to that of Shakespear, the other, a small School Dictionary in the same language, which has proved highly useful in promoting the object for which it was designed. To him also the cause of missions is indebted for many valuable tracts, which have had an extensive circulation. As long as health and strength permitted, he was distinguished for the zeal and assiduity of his missionary labours, into which he always threw his whole soul. Of his private virtues in the various relations of life, we need only say that they have endeared him to a large circle of relatives and friends, who have now to bemoan the loss of one whose ever cheerful aid and kind sympathies they can never forget. But it is as the faithful, zealous, devoted missionary of forty years, that his character appears most interesting to those who seek the welfare of India. If we could calculate upon a hundred such labourers as Thompson, educated and trained in the country, imbued with the same warmth of Christian zeal, and thoroughly at home in the language, the habits, and the feelings of the people, the missionary field would soon present a very different aspect.

To supply the important sphere thus left vacant, the Committee are unable. Gladly would they send four or more brethren to fill up the breaches made in the missionary ranks in the east, could suitable men be found. It is our confident belief that the missionary spirit lives vigorously in the churches, and that our need has only to be known to call forth the holy zeal of the Lord's people, and to educe the reply from many hearts devoted to the Saviour's cause, "Here am I, Lord, send me."

CEYLON.

COLOMBO.

Though pressed overmuch with care and toil, our brother ALLEN has enjoyed very encouraging proofs that his labour is not in vain in the Lord. The contents of the following letter, dated August 14, are cheering alike to us and to him; while the necessity of speedy aid being sent is the more apparent. We dare not hope to see in the flesh our brother DAWSON. There can be little doubt that he and his family have perished, with the whole ship's crew, in one of the fearful hurricanes that swept the Indian Ocean in the month of March. DAVIES and DAWSON have as yet no successor. Is there no one to lift up the fallen standard?

Hitherto the Lord has helped me and strengthened me, yea, when I felt as if to proceed would not be long in my power. There has been, however, no cessation from my labours. The encouragement to proceed is very great. In the conversion of sinners,

the establishment of believers, the recovery of backsliders, my ministrations in the Pettah have been blessed indeed: let all the praise be God's. There is reason, too, to hope that my periodical visits to the native churches have not been all in vain, so that

on the whole, whilst my labours are by no means light, I have great reason for thankfulness.

Baptisms.

Since I wrote in April, I have had the pleasure of baptizing four. The editor of the "Observer," and his wife, were the first, and most pious and devoted do they show themselves to be. They have begun to work with the sabbath school, which is in a very prosperous state, numbering more than sixty children. The others were of the Burgher community, both very intelligent men. One other stands accepted, and will shortly be baptized; and yet I hope to tell of others in whom there is nothing wanted but one determined effort to go down into the water: all the rest is there. The day of power is not far off when they will be willing even to that. Many of them are greatly concerned to do something towards the support of the ministry amongst them. They have been moved in some measure to this by my efforts to maintain my post in their midst. I thought at one time, if no help should come, that one service must be abandoned, but in the present state of things it must not be the case. I will drop before I take that step, for if they are once dispersed, it will not be so easy to gather them again. I will take due care of my health, because I know

its value, and if God see fit to continue his goodness as he has, we will yet go on.

A Total Abstinence Society.

Drunkness, learned from Englishmen to a great extent, is a difficulty we have to grapple with amongst all classes, and to counteract this we started a Total Abstinence Society two months ago. I began my training for it when brother Dawson left, and this is an additional demand, though only once a month. We held our second meeting last night, counting up a hundred members as the result of the two. I have great hopes of this effort, especially with natives, who have learned the habit of drinking to a fearful extent.

Happy prospects.

Next week I expect to baptize a goodly number of candidates at the Kottigahawatta station, and I hope that Mr. Sand will be with me. My greatest trouble is, that I cannot, with all my engagements, get time to read or study Singhalese any further than the composition of a sermon, but I am thankful to be able to do even that.

I trust brother Dawson has arrived in safety, and that I shall hear by the coming mail it is so. He will be glad to hear, too, that Matali chapel is partly built, and will be completed in about two months. The subscriptions do not come in so rapidly as he expected; still it will be done.

THE DEPUTATION TO INDIA.

It will rejoice our readers to be informed that our brethren, the deputation, have reached Suez in safety. The following brief and hurried epistle from Mr. RUSSELL, for which we are indebted to a relative to whom it was written, affords some notices of the incidents of their important journey. By this time we hope, in the good providence of God, the brethren are visiting the missionary stations of Ceylon.

Alexandria Harbour, Thursday, 5th Sep. 1850.

Through the mercy of God we have got thus far on our voyage. We have been put here into quarantine, but expect to be out of that scrape in a few minutes. A box of letters from Malta burst open, and because there was a leathern covering inside, which might possibly have conveyed disease, they stopped us all.

Saturday, 7th September. As I expected, so it turned out. Before I had finished the sentence, the order was taken off, and we were ordered on shore, and in a few minutes were standing in Egypt. How strange and wonderful it seemed. Every thing was different from an European city; that is, almost every thing. Flat roofed houses, black people, camels with their long necks, and

the strange sound of the Arabic, and the Egyptians and Arabs are very vociferous. Myself and two other gentlemen hired donkeys, and set off to see the wonders of the place. The donkeys are remarkably quick and active. They cantered and galloped most pleasantly. We went to Cleopatra's Needle, a large pillar so called; then to Pompey's Pillar; to the slave market, where we saw a lot of girls for sale; and through several of the streets, peeping into the shops, many of which are well furnished. There are many good houses, a fine palace of the pacha, and a great many poor looking hovels. We dined at the hotel, fifty or sixty passengers. There was one joint of meat, soup, poultry in abundance, a few made dishes and puddings, and plenty of fruit, grapes, melons, and peaches principally. We

then got into an omnibus, and were driven to the Mahmoudie Canal, and got on board a canal boat, in which we remained till about three o'clock next morning, when we reached the magnificent Nile. We had then to get into a Nile steamer, a fine vessel, but much crowded, and we made way up the Nile till midnight last night, when we arrived at Boulac, and got into omnibuses, which took us into Cairo; but as we were after our time, in consequence of the strong contrary wind in the Mediterranean, we were not allowed to stay more than two hours, when we had to get into caravans, and start off across the desert, and I am writing this as we halt at one of the houses provided for the English travellers. We were much vexed at not being permitted to remain a day at Cairo, as we sadly wanted rest, and would have liked to see something of that city, which is very fine. The banks of the Nile are very flat as high as we went; date, palms, and sycamore are common on them, and there are many villages, but not at all like English ones. The houses of the poor look like great stone boxes; they are made, in fact, of mud, all jumbled together without order. This desert is a terrible place, yet, with the exception of the jolting, we have passed through it hitherto with little inconvenience. Thanks to God for his great goodness and mercy, I am pretty well.

HOME PROCEEDINGS.

The state, past and present, of the Society's mission in Western Africa, has engaged the most serious and prolonged consideration of the Committee. Our readers will remember that by the temporary absence of Mr. SAKER, and the afflictive death of Mr. NEWBEGIN, the mission has for some months been destitute of a European missionary. The painful events which have befallen this mission in a very brief period, trial following upon trial, seemed naturally to call for a prayerful review of the course that had hitherto been pursued. This has been done, the whole of the past history of the mission was laid before the Committee, and the result is a firm conviction that duty, that fidelity to the great cause committed to our charge, demand the continuance of our efforts in this quarter of the world, where, in truth, amid many discouragements, there have been many proofs of God's working with our brethren, in the conversion of souls by the preaching of the word. Some modifications, however, are proposed. A missionary ship will no longer be employed, and for the present the labour of the missionaries will be confined to the effective working of the stations already formed, on the island of Fernando Po, and on the neighbouring coast of the continent. We have pleasure in adding, that when this sheet will have reached the hands of our readers, Mr. and Mrs. SAKER will be on their way to Africa, and that in as short a time as possible, they will be followed by Mr. JOHN WHEELER, the pastor of a small church meeting in Windmill Street, Finsbury, whose services offered for Fernando Po have been accepted by the Committee.

Another important subject engaged the attention of the Committee at its quarterly meeting. The Secretaries laid before the assembled brethren a plan for a suitable provision for the widows and orphans of missionaries who may hereafter die in the service of the Society. The principle involved in the plan met with a cordial approval, and the scheme was referred to a Sub-committee for consideration, to report at a subsequent meeting.

We record with pleasure the safe arrival in Jamaica of Mrs. MERRICK, with her child and Fanny Watson, after a pleasant voyage.

During the month of October a considerable number of missionary meetings of a most satisfactory character has been held in various parts of the country. Mr. TRESTRAIL, with other friends, attended the meeting at Regent Street, Lambeth. He has spent the last fortnight in traversing Pembrokeshire and Carmarthenshire. In this journey into Wales he is accompanied by Mr. MAKE-

PEACE, who has also been engaged in Sussex. Mr. UNDERHILL has visited St. Albans and Hemel Hempstead, assisted by Rev. J. BIGWOOD, who preached for the mission at Boxmoor. The Rev. J. CLARKE has been employed in Manchester and Shropshire, while the Revs. S. GREEN and Dr. J. GRAY have visited Bedford and Ampthill on the Society's behalf. Other meetings have, we believe, been held, of which no information has reached the Mission House. We should be glad always to receive some account of all the meetings for missionary purposes held among the churches, with the names of those representing the Society present at them. For want of this information our statements are often necessarily defective.

Our friends will be gratified to know that the funds of the Society have during the year progressively improved; showing on the six months that have elapsed, about a *thousand pounds* increase on the receipts for general purposes, as compared with the receipts of last year. Thus the Committee are encouraged to pursue the work before them, and are now anxiously inquiring for suitable men to supply the vacancies disease and death have occasioned, as well as to strengthen stations depending on single and aged lives. India and Ceylon cry loudly, "Come over and help us." Is there no one to respond to the cry?

DEATH OF THE REV. DR. JUDSON.

This eminent missionary of the cross, after thirty-eight years of successful labour, has terminated his earthly course. We give below an account of his last days, from the missionary magazine of our American brethren.

Dr. Judson was the son of a pious minister of the Congregational communion in Plymouth, Massachusetts. His collegiate days were spent at Brown University, but he acquired a knowledge of theology at Andover Seminary. In addition to the full course of study pursued at these institutions, he fitted himself for his future sphere of labour by two years' additional investigation into the great themes of redemption, enlarging at the same time the scholarship which bore such ripe fruit in the translations and linguistic works he has left behind him. He became the subject of divine grace while at college, and shortly thereafter was called to the ministry of the word. At Andover he met with Hall, Newell, and Luther Rice, on whom rested the missionary spirit, and from whose consecration to the work of saving the heathen, arose the American Board of Commissioners for Foreign Missions. Dr. Judson married Ann Haseltine, and in company this band of Christ's servants embarked for India on the 19th February, 1812.

During the voyage the question of baptism occupied the attention of the missionary brethren. On arriving at Calcutta, Dr. JUDSON addressed a letter to Dr. CAREY and his companions, announcing that his "serious and prayerful examination" of the subject had "issued in the entire conviction, that the immersion of professing believers is the only Christian baptism." Mrs. JUDSON likewise came to the same conclusion, and on the 6th September they were both baptized in Calcutta by Mr. Ward.

This step of course separated them from the support and sympathies of the Congregational churches of America; but the news awakened the Baptist churches to their duty, and a convention was immediately formed to sustain the operations of Dr. JUDSON, and to send others into the harvest field.

Refused a place of abode in India by the East India Company, he at last

turned his steps, under the good providence of God, to Burmah. There he planted the banner of the cross. Amid persecution, suffering, and many perils, he persisted in his work, and was permitted not only to be the first to preach the gospel in the language of Burmah, but to baptize the first convert, to form the first native church, and to crown his labours with the translation of the entire bible and many Christian books into the Burmese tongue. His last great work was a Burman-English Dictionary.

He is dead ; but "blessed are the dead that die in the Lord from henceforth : yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

The mournful, but not wholly unexpected intelligence has reached us, that the Rev. Adoniram Judson, D.D., the senior missionary of the Union, died at sea, April 12, 1850, in the sixty-second year of his age. The intelligence was communicated by Mr. T. S. Ranney, in a letter dated Mauritius, June 18, whose narrative we have somewhat condensed, but omitting no material fact.

It will be recollected that our last information left Dr. Judson on board the French barque, Aristide Marie, bound for the Isle of Bourbon, with the reluctant assent of his friends, his physician having recommended such a voyage as the only possible means of restoration. - It being desirable to get to sea as soon as possible, application was made to the Commissioner of the Provinces to permit the barque to be towed out of the river by the steamer Proserpine, which was that morning to proceed southward with troops. Permission was granted, and on Wednesday, April 3, by the kindness of Captain Lawford, commandant of artillery, a palanquin and bearers took Dr. Judson, then too weak to stand, and carried him on board. There they learned with surprise and sorrow, that the steamer would not take them in tow. The commander of the troops claimed that while employed as a military transport, the vessel was not subject to the commissioner's order, and on the ground that it might endanger the lives of the soldiers, declined to comply with it. The consequence of this collision of authorities was, that instead of getting to sea in twenty-four hours, they were five days in reaching Amherst, and it was six days before the pilot left the vessel. How much was thus lost it is impossible to conjecture.

The delay permitted Mrs. Judson (who would gladly have accompanied her husband, though at the hazard of her life, if he had consented), and Mr. Stilson and Mrs. Stevens, to visit him repeatedly, and administer to his comfort. He bore the fatigue of embarkation very well, and on Thursday took more refreshment than for several days previous. This gave hope of a favourable change, but on Friday he was not so well, and his two Burman assistants, Ko En and Ko Sway Doke, disciples of many years'

standing, who remained on board till the pilot left the vessel, requested that he might be taken back to Maulmain. They were confident he was near his end, and could not endure the thought of his burial in the ocean: they wanted his grave to be made where they and the other disciples could look upon it. But any attempt to do this would have proved fatal, and there was no choice but to fulfil their original purpose ; Mr. Stilson reminding the affectionate disciples of the death and unknown burial-place of Moses.

On Saturday he was perceptibly weaker. Such was his pain that he said he would willingly die—if he could. On Sunday, being more calm and free from pain, he conversed more freely and at length than he had been able to do, describing somewhat minutely the causes of his pain. He said that no one could conceive the intensity of his sufferings. Death would have been a glad relief. The idea of death caused no peculiar emotion of either fear or transport. His mind was so affected by suffering, that he could not think or even pray. Nay, he could not think of his wife and family. He had bitter sorrow in parting with them at first; but in Mrs. Judson's subsequent visits speech had been almost denied him, and when they parted the day before, perhaps the last time on earth, it was without a word, and almost without a thought, so entirely had pain absorbed every faculty. Yet he felt he had nothing to complain of. He knew it was the will of God, and therefore right. Alluding to the swelling of his feet, he said, "The natives are frightened when they see this. They regard it as a sure sign of approaching death, but I do not ; I have talked with the doctor about this, and have myself remarked, at different times, the swelling and subsiding. I still feel that there is so much of life in me that I shall recover."

On Monday, the 6th, at half-past three o'clock, P.M., the pilot, with the two assistants above named, and Moug Shway Moug, of the Amherst church, left the ship. At the request of Dr. Judson, Mr. Ranney wrote to Mrs. Judson his opinion of himself, that "*he went out to sea with a strong feeling that he should recover.*" But on the same day the violence of his pains returned,

and his left side was swollen much, from which he gained partial relief. On Tuesday morning, the Tenasserim coast being yet visible, they enjoyed a fresh and invigorating breeze, but a violent thunder storm came on, followed by a calm. For a short time, Dr. Judson suffered less pain, but a hiccough increased upon him. He said, "This hiccough is killing me: can you think of anything to do for it?" He afterwards slept considerably, and took some slight refreshment, but in the afternoon a new symptom appeared, which continued to the last,—frequent vomiting and an inability to retain anything upon his stomach.

During the night and the next day the weather was exceedingly hot. Dr. Judson refused all nourishment and inclined to sleep, probably on account of the laudanum and other administered. He said he should weary them but little longer. The captain gave several prescriptions without effect, on which he said, "It is of but little consequence. I do not wish any one to think I died because all was not done that could be done for me. Medicine is of no use. The disease will take its course." While suffering the acute pain, which invariably preceded vomiting, he said, "Oh, that I could die at once, and go immediately into Paradise, where there is no pain!"

In the evening of Wednesday, as Mr. Ranney was sitting by his bedside, he said, "I am glad you are here. I do not feel so abandoned. You are my only kindred now, the only one on board who loves Christ, I mean, and it is a great comfort to have one near me who loves Christ." "I hope," said Mr. Ranney, "you feel that Christ is now near, sustaining you." "Oh, yes!" he replied, "It is all right there. I believe He gives me just so much pain and suffering as is necessary to fit me to die, to make me submissive to his will." The captain (who spoke but little English, but took unwearying pains to make himself understood by a frequent resort to a French and English Dictionary, and was a pattern of kindness and benevolence) offered another prescription, but Dr. Judson thanked him and declined. He spoke of the invigorating influence of the wind, and expressed a fear that they would lose it during the night, which proved true. After midnight there was a dead calm, and a very oppressive atmosphere. At two o'clock his breathing became very difficult, but after vomiting he breathed more freely.

On Thursday morning his eyes had a dull appearance, remained half closed while sleeping, and seemed glassy and deathlike. His stomach rejected all refreshment. At ten and twelve o'clock he took some ether, which he said did him good. After vomiting, with the suffering which preceded it, he said, "Oh, how few there are who suffer such great torment—who die so hard!" During all the

night his sufferings increased, so that it was inexpressibly painful to behold his agony,—sometimes calling for water, which gave relief only while he was drinking it, to be followed by the pain of ejecting it. At midnight he said his fever had returned. His extremities were cold, his head hot,—it was the fever of death. His weakness was such that he now seldom spoke, except to indicate some want, which he more frequently did by signs.

During the forenoon of Friday, the 12th, his countenance was that of a dying man. About noon he showed some aberration of mind, but it was only transient. At three o'clock he said in Burmese to Poonapah, a native servant, "It is done, I am going." Shortly after he made a sign with his hand downwards, which was not understood,—drawing Mr. Ranney's ear close to his mouth, he said convulsively, "Brother Ranney, will you bury me! bury me!—quick! quick!" These words were prompted perhaps by the thought of burial in the sea crossing his mind. Mr. Ranney here being called out for a moment, Dr. Judson spoke to the servant in English and also in Burmese, of Mrs. Judson, bidding him "take care of poor mistress," and at fifteen minutes past four o'clock he breathed his last. "His death," says Mr. Ranney, "was like falling to sleep. Not the movement of a muscle was perceptible, and the moment of the going out of life was indicated only by his ceasing to breathe. A gentle pressure of the hand, growing more and more feeble as life waned, showed the peacefulness of the spirit about to take its homeward flight."

It was first determined to keep the body for burial on Saturday, but they were admonished of the necessity of immediate preparations. A strong plank coffin soon received the body, several buckets of sand were poured in to make it sink, and at eight o'clock, P.M., the crew assembled; the larboard port was opened, and in perfect silence, broken only by the voice of the captain, the remains were committed to the deep,—in latitude 13 deg. north, longitude 93 deg. east, nine days after their embarkation at Maulmain, and scarcely three days out of sight of the mountains of Burmah.

We have not the space, nor is this the appropriate occasion, fitly to review the long career of Christian heroism which a wise Providence has thus closed. When looking only to one side of it,—the long banishment from home and country, the toils, anxieties, sufferings, and bereavements, that darkened its whole progress, the unspeakable, lonely agony of its closing scenes, the silent burial and the nameless tomb,—its aspect seems cheerless and forbidding. But when the sea shall give up its dead, and the undying results of this life are made visible in the sight of the risen nations, these will but heighten the glory with which it is arrayed.

Even now, to the dimmer vision of present faith, so pure is the radiance investing it, that a visible ascent through the opening heavens could have added little to our conception of the fulness of joy with which the departing saint entered into rest through the chambers of the deep.

Mr. Ranney arrived at Mauritius, June 15th, and hoped to return to Calcutta in season for the August steamer, which would take him to Maulmain by the 19th of the month, then, probably to give Dr. Judson's family, and the mission, the first intelligence of their bereavement.

YOUNG MEN'S MISSIONARY ASSOCIATION.

The Annual Meeting of the Association was held in the Library, Oct. 8, 1850. The chair was occupied by JAMES LOW, Esq., and various interesting and most effective addresses, to a very large audience of young men, were delivered by the Revs. DR. COX, J. ALDIS, J. ANGUS, H. J. BETTS, S. GREEN, J. BRANCH, W. COLLINGS, and Messrs. J. J. HERIOT, J. FRANCIS, and B. W. CARR. The meeting was opened and closed with singing and prayer.

The Report of the Committee of the Association referred with gratitude to the important and admirable lectures given by several gentlemen during the previous winter; also stating that forty-eight lectures had been delivered to the young by members of the Association, on missionary subjects, in different parts of London, the net proceeds of which, amounting to more than £60, had been paid into the funds of the parent Society. The following brief extracts from the Report give further detail of the operations of the Association.

Devotional meetings of young men have been held at the Mission House, on the fourth Wednesday evenings in the month. The general attendance has not been such as could be desired; this doubtless has arisen from the numerous claims which young men have made upon them of a more local character.

The January meeting was one of peculiar interest. The trying circumstances of our mission seemed to have awakened a desire in many, to meet and supplicate the God of missions to stay his afflicting hand upon the band of devoted men and women labouring in Africa and in other parts. The meeting was attended by about eighty young men, and presided over by our beloved friend, the Rev. William Brock, who gave an address on "The present condition of the Baptist Foreign Mission." The meeting was one of a most impressive character, and will not be soon forgotten by those who attended.

On Thursday evening, April 25th, a sermon in connexion with the Association, was preached to young men, in the Poultry Chapel, by the Rev. William Brock, upon "The Heathen's appeal to the Christian's humanity," from Isaiah xlv. 7, 8. The chapel was filled with young men, who listened with deep attention to the eloquent and earnest appeals of the preacher.

Other sermons upon "The Claims of Christian Missions upon Young Persons," have, at the request of the committee, been preached by several ministers. To them the

committee would render their tribute of thanks; and it is their wish to have special sermons for the same object, in the Baptist chapels in London, during the ensuing winter.

LETTERS TO MISSIONARIES. During the year the committee have conducted a most pleasing and profitable correspondence with the missionaries of the Society. In addition to the statistics afforded as to educational operations, much valuable information has been gained as to the peculiarities of the various fields of mission labour, with the distinctive trials and wants of the brethren, the fervent piety and Christian devotedness evinced by whom is most cheering.

MISSION SCHOOLS. In the last report it was stated, that certain information had been written for, preparatory to the making of an effort to obtain support for the educational department of the mission. Your committee had hoped, ere this, to have been able to submit a tabular statement of such operations, but they, finding the returns incomplete, deem it best to withhold the publishing of the statement for a short period. In the meantime, they are endeavouring to place before the minds of the young, the claims of this important department of mission labour; and with pleasure they report that five foreign schools have been allotted to Juvenile Auxiliaries in London for support, while others are at present under negotiation.

NATIVE PREACHERS. The committee desire to call the special attention of the mem-

bers to this valuable and important agency connected with the mission. The expenses of such labourers are small, the work done by them is great, and the success attending their labours is most encouraging; and there can be no doubt of the desirableness of increasing such agency. Impressed with this fact, your committee have had pleasure in advising with the Secretaries of the Parent Society, and can now state that the juvenile offering at Christmas next, will be for "Native Preachers," instead of the "Dove," which is no longer the property of the Society.

Thirty seven juvenile meetings have been held in connexion with the London Sunday schools, which were addressed by deputations from the Association. The annual juvenile meetings were held on Tuesday evening, June 25th, at Bloomsbury, York Street, Bishopsgate, and New Park Street chapels; about 4000 sabbath school children and young persons were present. At each meeting a report detailing the labours of the Society, as to education, was read, suitable hymns sung, and addresses delivered by Christian brethren. May it not be hoped from such seminaries, that the vacant, as well as new stations of the Society, will be occupied by missionaries possessed of the same holy zeal, fervent piety, and Christian devotedness, as the lamented Knibb and Williams, whose first consecration to Christ, and love for the heathen world, was when in the Sunday school.

During the year several prayer meetings have been held in sabbath schools, and after much consideration the Committee feel justified in recommending the setting apart of one hour on a sabbath afternoon, every three months, to the holding of a prayer meeting

for Christian missions, at which the scholars should be invited to attend.

The Committee being desirous to encourage the young in their efforts for the missionary cause, had much pleasure on the first Sunday in January last, of distributing among the children of seventy-six Sunday schools, 10,000 copies of a book called "The Heathen World," written for the Association by Mr. G. E. Sargent of Eythorne. The copyright has been disposed of to Mr. Benjamin L. Green, who has published the book, and we hope its circulation in our country schools will be so extensive, as greatly to prepare the way for more direct effort on behalf of the missionary cause.

During the year deputations from the Association have visited the schools at Bristol, Birmingham, Canterbury, Folkestone, High Wycombe, Kingston, Luton, Reading, St. Ives, and Wolverhampton, at most of which juvenile auxiliaries have been formed, meetings held, and the recommendations of the Association, as to the working of juvenile auxiliaries, adopted.

In conclusion, your Committee would remind the members and friends of the Association, that its work has only begun; every step has hitherto been progressive. The work undertaken by the Association is of God; it has been, and still must be done, from love to the cause of Christ alone; and your Committee would entreat the believing prayers of all Christians, that a blessing may attend the work of the Association, and that the missionary spirit may be so evident in the character and doings of our young men, that the churches at home will be blessed by their increased devotedness to their interests; and the time be hastened when "All nations shall call the Redeemer blessed."

The vacancy occasioned by the retirement of Mr. J. E. TRESIDDER from the office of Secretary, has been filled up by the choice of Mr. T. J. COLE.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Fuller, J.	May 2.
ASIA	AGRA	Falkland, T. H.	July 18.
		Williams, R.	July 15.
	BENARES	Small, G.	August 1.
	CALCUTTA	Thomas, J.	August 8.
	CHITOURA	Smith, J.	August 10.
	COLOMBO	Allen, J.	August 14.
	INTALLY	Pearce, G.	August 2.
	MADRAS	Page, T. C.	August 13.
	MONCHIE	Lawrence, J.	July —.
	SAUGOR	Phillips, T.	August 16.

BAHAMAS	NASSAU.....	Capern, H.	August 23, Sept. 13.
		Littlewood, W.	August 22.
BRITANNY.....	MORLAIX.....	Jenkins, J.	October 11.
GERMANY	LEIPSIG	Tauchnitz, C. C.	October 14.
HAITI	JACMEL	Webley, W. H.	September 20.
JAMAICA		Henderson, J. E. & ors.	August 9.
	BROWN'S TOWN	Clark, J.	Aug. 23, Sept. 10.
	CALABAR	Tinson, J.	Aug. 23, Sept. 10 & 25.
	FALMOUTH.....	Gay, R.	August 5.
	JERICOHO	Cornford, P. H.	August 16.
	MONTEGO BAY	Hands, T.	September 5.
	MOUNT OLIVE	Watson, R. E.	July 24.
	STEWART TOWN	Dexter, B. B.	September 19.
TRINIDAD.....		Cawen, G.	September 24.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

- Friends at Luton, for two boxes of clothing, for *Rev. A. Saker, Africa* ;
- The Religious Tract Society, for a copy of the Jubilee Memorial ;
- Friends at Maidstone, for a box of clothing, for *Africa* ;
- Mrs. Cozens, for a parcel of clothing, for *Africa* ;
- A friend, by Rev. S. Green, for a quantity of magazines ;
- Ladies at New Road, Oxford, for a case of clothing, for *Rev. T. Hands, Jamaica* ; and a parcel of clothing and copy books, for *Rev. A. Saker, Africa* ;
- Friends at Rochdale, for a package of clothing, for *Rev. A. Saker, Africa* ;
- Miss Cadby, Hammersmith, for a box of magazines ;
- Mr. Gilbert Blight, for a parcel of periodical accounts, reports, &c. ;
- Mrs. Rogers, Eynsford, for a box of clothing, for *Rev. A. Saker, Africa* ;
- Mrs. Marshall, Halifax, for two parcels of magazines ;
- Friends at Kingston on Thames, for a box of clothing, for *Rev. A. Saker, Africa*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of September, 1850.

£ s. d.		£ s. d.		£ s.
ANNUAL JUVENILE COLLECTIONS		<i>Donations.</i>		LONDON AUXILIARY.
IN LONDON.				Cromer Street, Sunday School.....
Bishopsgate Street	1 18 8	Bible Translation Society, for Translations 300 0 0		1 1 0
Bloomsbury	4 9 6	Gurney, W. B., Esq., for <i>Haiti Chapel</i>	10 0 0	BEDFORDSHIRE.
New Park Street	2 0 0	Thank offering for deliverance from imminent peril, for <i>Debt</i> ...	5 0 0	Shefford—
York Street	5 4 1	Trotter, Mr. George, Trustees of.....	12 0 0	Contributions
<i>Annual Subscriptions.</i>				4 2 7
Holy, Rev. Dr.....	5 5 0			CORNWALL.
Holy, Miss.....	1 1 0			Penzance, on account... 16 0 0
Thornton, Miss S.....	1 1 0			Scilly—
				Weymouth, Mr. H. ... 1

ESSEX.	£ s. d.	Liverpool—	£ s. d.	York—	£ s. d.
Loughton	5 4 8	Bond Street	0 15 8	Contributions, by Rev. Dr. Hoby	2 11 0
GLoucestershire.		Great Crosshall Street— Collections	7 5 5	SOUTH WALES.	
A thank offering for success in business from one who by degrees has risen to build a house and pay for it		Contributions	7 11 7	BRECKNOCKSHIRE—	
20 0 0		Stanhope Street— Collection	3 2 1	Hay—	
Avening— Collection, &c.	2 17 6	Contributions	2 1 3	Collections, &c.	
Sunday School	0 12 0	Rochdale— Collections	68 9 9	2 9 0	
Eastcombs— Collection	1 14 6	Contributions	176 2 0	CARMARTHENSHIRE—	
Eastington— Collection, &c.	1 16 3	Sabden— Contributions, for Haiti Chapel	2 17 3	Carnarthen, Ponuel—	
Sunday School	3 12 6	Sabden, &c.— Proceeds of Lectures by Rev. C. Kirtland, balance	1 3 4	Collection	
Hampton— Collection	1 12 0	LEICESTERSHIRE.		Contributions	
Kingstanley— Collection	9 10 0	LEICESTERSHIRE, on ac- count, by Mr. James Bedells		1 18 1	
Contributions	13 6 2	141 1 10		1 12 6	
Do., Sunday School	3 7 7	SOMERSETSHIRE.		Llangynog, Ebenezer—	
Shortwood— Collection	13 15 8	Bourton		Collection	
Contributions	24 17 3	3 4 0		Contributions	
Do., Sunday School, Bible and Infant Classes	9 4 1	Watchet and Williton— Collection, Watchet... Do., Williton		1 14 0	
Tetbury— Collection	3 0 0	Contributions		0 13 0	
Uley— Collection	1 13 6	2 16 0		0 10 0	
HAMPSHIRE.		WORCESTERSHIRE.		GLAMORGANSHIRE—	
Beaulieu— Burt, Rev. J. B., A.S.	1 1 0	Kidderminster— Collection		Aberavon— Collection	
Do., donation	20 0 0	Contributions		Contributions	
HERTFORDSHIRE.		Do., for Africa		Do., Sunday School	
Markyate Street— Collection	2 2 9	Do., Sunday School		2 4 10	
Contributions	2 19 7	Pershore— Collections		Bridgend— Hope Chapel— Collection	
Do., Sunday School, for African School	5 18 3	Contributions		Contributions	
Watford, on account ...	15 0 0	Do., Juvenile		Do., Sun. School	
LANCASHIRE.		1 7 0		0 8 0	
Bury— Collection	2 10 5	YORKSHIRE.		Ruhamah Chapel— Collection	
Contribution	1 0 0	Bedale— Collections, &c.		Contributions	
		Atty, Mr.		Do., Sun. School, for Dove	
		2 18 8		0 14 8	
		1 0 0		Swansea—	
		Masham— Collections		Collections— Public Meeting	
		2 13 6		Mount Pleasant ...	
		6 6 6		York Place	
		Sheffield and Rotherham, on account, by Mr. Samuel Chapman		Contributions	
		55 0 0		18 2 0	
				MONMOUTHSHIRE—	
				Monmouth— Collection, additional	
				0 7 6	
				RADNORSHIRE—	
				Presteign— Collection	
				Contributions	
				0 16 6	
				2 5 0	

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestail and Edward Bean Underhill, Esq., Secretaries, 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 DUBLIN, by John Purser, Esq., Rathmines Castle; 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 Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.