

THE MISSIONARY HERALD.



BAPTISM IN HAITI.

The Missionary Herald (Sept. 1851).

INDIA.

Recent intelligence from India presents many features of interest. The operation of the government measures has already commenced, and, as was anticipated, will greatly affect the social relations of the Christian Hindoo. Since the passing of the Liberty of Conscience Act, a case presented itself before the magistrate, in which the relatives endeavoured to separate a native convert from his wife, the wife also being anxious to part from her husband. It was decided that by the recent enactment, such a separation was illegal, and that the convert possessed as much right to his wife's attentions as before his conversion. Our readers are aware that by the old code such a separation was sanctioned, and by Hindoo legislation provided for. It is now affirmed by the law of India, that conversion to any religion cannot interrupt or destroy any civil right or obligation. Intimately bound up as are the social habits and customs of the Hindoos with their religious superstitions, it is easily seen that laws of this kind, so just in themselves, must tend to the overthrow of that religion on which they are founded, and of which they form so intimate a part. It will create no surprise that the progress of Christianity among the native population, and the religious liberty accorded to the converts, should have awakened the hostility of the rigid adherents to the persecuting code of Menu, and given rise to a strong anti-missionary spirit among the brahmins and their defenders. On this subject we lay before our readers with pleasure the following brief remarks from the *Oriental Baptist*, together with a letter from our worthy native brother, SHUJAA T ALL.

The editor says :—

The friends of missions may derive encouragement from the fact that the steady progress of the gospel has awakened the apprehensions of those most interested in the cause of Hinduism. The recent conversion of some of the youths in the London Missionary Society's Institution at Bhowanipur was attended by much excitement among their relatives, who occupy a respectable position in native society, and strenuous efforts were made to induce them to abandon the faith they have embraced. These efforts having failed, some of their friends have exerted themselves to originate a great Hindu movement, in opposition to the progress of missionaries. It was thought that some relaxation of the laws which guard the institution of caste, so that it might be possible for those who have become Christians to return to their ancestral creed and former status in society, on recanting and performing a ceremony of absolution, would best secure the desired end. A requisition was therefore addressed to Raja Radha Kant Deb, calling on him to convoke a meeting to take the subject into consideration.

In compliance with this request, a meeting was held at the Oriental Seminary on Sunday the 25th of May. It was attended by a numerous body of Hindu gentlemen, chiefly of the orthodox, or more bigoted class. Raja Radha Kant Deb took the chair. A pleader in the Sud-

der Court related the circumstances which had recently taken place at Bhowanipur, and called attention to the danger to which the youths educated in the Mission schools are exposed. One individual said it would be better to abandon the study of English than to imperil the faith of their children; but he was at once put to silence by the remark, that "if English did not lead to heaven it did to wealth." The question to be submitted to the decision of the numerous pundits present was read aloud, as follows :— "If a Hindu forfeits the privileges of his caste and religion, by partaking of forbidden food, and frequenting places and observing practices in contravention of the injunctions of the shastras knowingly and deliberately, and if he afterwards express his contrition, and prays to be restored to his privileges, can he not be entitled to perform the ceremony of absolution, and thereby procure redemption?" A large majority of the religious authorities present replied to this in the affirmative, and the sense of the meeting was decidedly favourable; but the opinion of the learned throughout the country must be ascertained before anything can be determined upon. The chairman stated that the Maharaja of Nuddea, whose religious influence is paramount in Bengal, approved of the scheme. The requisite purification was stated to consist "in the presentation of

some hundred kine and some kahuns of cowries" to the Brahmans. The exact amount of the fine will no doubt be regulated by the extent of the offender's wealth.

Few things could be more favourable to the spread of the gospel than the adoption of the proposed measure. If there are, among the converts from Hinduism, any who are anxious to abandon the name of Christians and to return to their former religion, it is greatly to be desired that they may be permitted to do so. Their return will remove weakness from the Christian camp and will destroy the compactness of Hinduism. We have no fear that the number of conversions will be diminished by the proposed arrangement. Its immediate consequence will be to increase them; since the bare possibility of the ultimate return of a convert will naturally abate the terror and opposition which his abandoning caste now inspires. And egress and regress too, will soon break down the walls of this stronghold of Satan, which has so long defied the efforts of all without it.

THE HINDU MOVEMENT.

SIR,—I have learned from the newspapers and other quarters, that very lately certain rajas, great babus, puudits, and others, have banded themselves together to adopt measures for obstructing the progress of the work which God is carrying on through means of the missionaries in this country, and I see in this event a verification of the words of the prophet David, in the 2nd Psalm, from the 1st verse, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us."

It is indeed distressing that these rajas, great babus, and puudits know not God, and are ignorant of his revelation. God says, Isa. xliii. 13: "Yea, before the day was, I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?" And again, at the 6th verse, "I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." Now, consider, God himself is at this present time calling his sons and his daughters from the ends of the earth, and who shall hinder him? If any one is designing and contriving to place obstacles in his way, let him hear what God says, Isa. viii. 9: "Associate yourselves, O ye people, and

ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought: speak the word, and it shall not stand." Look at the case of the Jews: they put forth strenuous efforts for the destruction of Christ's kingdom; but in doing so, they only brought guilt upon themselves. Muhammad and his followers used their endeavours to overthrow the religion of God, that is, of Christ; but what profit has accrued to them from so doing? Rather, the head of their pride has been bowed down, and is being bowed down. Why then are these kings, and great babus, and puudits now wasting their labour for nought? When the beasts and birds which love darkness can obstruct the diffusion of light, then may the gentlemen referred to, succeed in their end.

Well, but if the parties in question are ignorant of the Christian scriptures, are they not acquainted with their own shastras, in which it is written that in the Kali Jug all shall be one? Why then have they united to dishonour their own shastras? I am of opinion that these gentlemen are at variance with their own Rishis and Munis.

Now, let the raja bahadurs, babus, and puudits take into their consideration this scripture, saying, "Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it," Job xl. 2: "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him," Psa. i. 12.

Now, therefore, O servants of the Lord, be not afraid of their tumult and threatenings; but rather remember the words of the Lord in Acts xviii. 9, 10: "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." And in I Cor. xv. 58: "My beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Wherefore, arise, my beloved brethren, for it is high time, and see the foundation of false religion tottering; sound aloud the trumpet of the gospel; and error will be torn up by the root.

"And I will make thee unto this people a fenced brazen wall; and they shall fight against thee, but they shall not prevail against thee; for I am with thee to save thee and to deliver thee, saith the Lord," Jer. xv. 20.

SHUJAT ALI.

SERAMPORE.

At this station an event has taken place that will be of some interest to our readers. It will be remembered that Serampore was originally one of the Danish settlements in Bengal. A few years ago, on the cession of the Danish possessions in India to the English, Serampore, with the rest, passed over to the Hon. East India Company. There our missionaries had found a shelter when the Company would have driven them from India. There were commenced those missionary exertions which are now blossoming, and promising a ripe and early harvest. From the commencement of our mission, the brethren, Dr. CAREY, Dr. MARSEMAN, and Mr. WARD, were accustomed to preach in the settlement church, and at the request of the Danish government were regarded as the settlement chaplains. When the colony became a British possession, the same course was pursued, and our present missionary, Mr. DENHAM, on his arrival at Serampore, assumed the duties of the chaplaincy, by an express authorization from the governor of Bengal. For forty-three years have our missionaries occupied this position at Serampore, performing a chaplain's duty gratuitously.

At the instigation of a clergyman, some few of the inhabitants, about twenty or thirty in number, lately memorialized the bishop for the appointment of an episcopal chaplain. The memorial appears to have received but little countenance from the more influential part of the population. On this, however, bishop Wilson has seen fit to act, and immediately made application to the government to be put into possession of the church so long occupied by our brethren, which has of course belonged to the government since the cession of the settlement, stating that the inhabitants requested worship after the episcopal order, and he was now able to supply them with a suitable chaplain.

Our brother DENHAM on hearing this, and after consultation with friends on the spot, has thought it best to surrender the trust committed to his hands by the Bengal government, receiving from the deputy-governor of Bengal, Sir JOHN LITTLER, the testimony we give below as to the efficiency with which the duties of chaplain have been discharged by our missionary brethren who have successively held the appointment. It will be a satisfaction to our friends to know that this step of the bishop does not deprive our brother and his congregation of every place wherein they may worship. A large and handsome chapel has for some years been built, and occupied on those parts of the Lord's day when the service was not held at the church of the settlement. We may, however, be permitted to say that we regard this intrusion of the bishop into Serampore as unnecessary, and as likely to originate difficulties to which other places are not strange where bishop WILSON and his chaplains have come. Considering the great cities and regions in India where the gospel is not heard, their zeal would have been, in our opinion, better employed in an effort to supply the vast masses of perishing idolaters with the bread of life, than in interrupting labours long felt and recognized as beneficial and efficient.

From the Secretary to the government of Bengal, to the Rev. W. H. DENHAM, Serampore, dated
Fort William, the 29th of May, 1851.
Ecclesiastical.

SIR,—I am directed by the deputy governor of Bengal to acknowledge the receipt of your letter dated the 23rd inst., in which you mention that you have heard that a memorial signed by twenty or thirty persons has been

forwarded to the bishop of Calcutta, praying for the services of a chaplain at Serampore; and in order not to stand in the way of any of the inhabitants of the town who may desire episcopal services, you ask for instructions, on receipt of which you propose to resign the charge of the church at Serampore, which you had accepted from the government, and to retire with your congregation to your own place of worship.

2. The deputy governor has learned from the bishop of Calcutta that his lordship has it in his power to meet the prayer of the memorialists, by sending an episcopal clergyman to Serampore, to perform there divine service on Sundays regularly. He understands too that your own place of worship, erected not long ago, is such that your congregation will not be put to great inconvenience by the change. His honour, therefore, accepts your offer, and in so doing he directs me to convey to you his acknowledgment of the very liberal and kindly feeling in which it has been made.

3. Mr. Buckland, the officer in magisterial charge of the subdivision of Serampore, has been directed to receive from you the keys and candlesticks of the church, on your intimating to him that you are prepared to deliver them into his custody.

4. His honour cannot allow this opportunity to pass without a communication of his

warm thanks for your consent to retain charge of the Serampore church on the settlement becoming a British possession, and to continue gratuitously to perform divine service therein thenceforward, as you had done before under the Danish government.

In this charge you were the successor of a line of excellent and pious ministers, now no more, who, ever since the church was opened, had gratuitously undertaken, and well and diligently performed, the duties you now resign from the most disinterested motives; and for the service so undertaken, and so performed, the gratitude of the settlement is due as well to the memories of the dead as to the living.

I have the honour to be, sir,

Your most obedient servant,

J. P. GRANT.

Secretary to the government of Bengal.

WEST INDIES.

HAITI.

In the last Herald an interesting account was given of the baptism of Mr. Dorvelas Dorval, with an intimation that we should subsequently lay before our readers his letter, containing an account of his conversion, and his reasons for seeking communion with the church of Christ at Jacmel. The translation is by Mrs. WEBLEY. It is addressed to the church.

DEAR FRIENDS,

My chief object in visiting Jacmel is to receive Christian baptism, which I believe to be of absolute necessity, not indeed to salvation, but as the most lively example we can give to the world, and as the true door of the church.

Certainly it would have been easy for me to become a member of some other church, since there are several churches in this country. But I have chosen yours on account of your principles with regard to communion.

My conversion has been slow and gradual. It is the result of meditation, of study, and of counsel, and has been sustained by divine light.

Brought up in the midst of pagan society, I imbibed from the cradle the ensnaring doctrines of catholicism, which have been and are still the source of the calamities of this country. Like all my contemporaries, I have had my proud moments of worldly life. It was in this state that at nineteen years of age I was called to take part in the events which have developed themselves in my country. At one time a soldier bearing arms against men who but yesterday tendered me a fraternal hand, I felt even in the pre-

sence of the enemy a protecting hand arrest me. At another time, when perhaps from inconsideration I was compelled to seek at sea and in commerce the profits of trade, and when driven about by the tempest and in the midst of waves, I felt this same hand direct my steps.

In this transition from the noise of the battle-field to the positive and turbulent life of a merchant I retired to the north, still divided between God and the world.

About this time the mission family, composed of Mr. and Mrs. Jones, and Miss Howard, now present, arrived at Port de Paix.

Through instinct and social feelings I introduced myself into this family. I attended assiduously their worship; I heard with attention the sermons; but I rejected every overture of mercy; I doubted still!

Moved by her kind and sisterly feelings, and filled with that sanctity which the Divine Spirit deposits in a pure and noble soul, Miss Howard undertook with me a course of religious reading—teachers one of the other of French and English, for nearly a year. We read together the New Testament, and often discussed its most sublime doctrines. At first my pride triumphed over all, and so we aban-

done for a time the subject. Confiding, however, in the commission of our beloved Saviour, she again made an appeal to my conscience. She fulfilled her duty, for she is a missionary; at length I listened to her entreaties, and through her influence and the force of her arguments I was convinced. I was therefore conquered by a young lady whom God employed as the instrument of my conversion, aiding us both by His gentle influence.

Judge then for yourselves, my dear friends; it will be very delightful for me to take my place amongst you as a brother, and to be able by my deportment to justify the confidence you may place in me. And although I may not be of the same town as you, my labours, however, will not be unknown to you.

Mr. Dorval's address at the Missionary Meeting.

Inexperienced still in the subject for which this important meeting is convened, I do not pretend, dear hearers, to make a discourse or to address you amply on matters which require force of argument, intimate acquaintance with theology, or profundity of thought, but I speak to you from the inmost depths of my soul.

My conversion to the faith of Christ is quite recent, and speaks for itself. It is the result of self-examination, of mature reflection, and of meditation on the truths of the gospel. It is a living testimony to the efficacy of the divine word of our beloved Saviour, the Lord Jesus Christ. May it enlighten for many the perplexing route which leads to salvation, and be for all a cause for joy and rejoicing.

A sublime code, regulated under the inspiration of Most High, must govern the world. Happy they who, by divine aid, feel its gentle influences. This code, which all can understand; these statutes, which condemn all, and yet absolve all, are within the reach of all intelligences, from the tender and impressionable child to the mature old man who has become burdened by the events of life. The holy Bible, reuniting in itself every thought and every state of being, is the one and indivisible word emanating from the Author of all things. Issuing from the pen of sacred writers, and from times the most remote, it has traversed ages, and been handed down to us living and incontestable. Oh, what glory for man! What a signal favour for this master-piece of the creation; an all-wise and bounteous Father made him in his own image, breathed into him an immortal soul, and dictated to him immutable laws for his government here below, and for the salvation of that soul in a happy eternity.

In order to read profitably the Holy Scriptures so that their revelations may be clearly manifested to us, it is necessary that we bring

to them that uprightness of heart, and that purity of sentiment which ought to be the portion of every thinking being. The wicked understand them not, for it is said, "the wicked worketh a deceitful work."

Ages have spoken; the face of the world has been changed; nations have succeeded nations; conquerors, more truly devastators, have invaded and ravaged the fairest countries of the globe; laws have replaced laws according to the light and passions of different epochs, and one philosophy has contradicted the dogmas of another philosophy, but the impure weapons of pride and human weakness have been broken in presence of the doctrines which Christ professed, and which he sealed with his blood.

Buried in the darkness of the middle ages the holy Bible arose glorious and triumphant with Luther and Calvin.

Oh, how are such men as Voltaire and Volney to be pitied, who, stifling in themselves every principle of humility, have with a poisoned knife, and without the least reflection, dissected these great truths only to throw the fragments in the face of people still struggling in the swathing bands of paganism. And have they been able, these eminent geniuses, after having thus kindled the spark of discord amongst the sons of the same God, to reunite these palpitating fragments, and build up a work which should attest the sublimity of their intelligence? Oh what immense good might have resulted to the world, if with deep searchings of heart they had investigated them with a scrutinizing eye, and with the disposition which characterizes the Christian, and then given free course to the boldness of their pens. But, oh, wanderings of the human mind, even their objections and their controversies have only served to heighten the splendour and show forth the truth of the object they sought to obscure. Yes, it would have been easy to shake our convictions had it not been possible to oppose Isaac Newton to these grand illustrations as one of the greatest apostles of evangelical doctrine—Isaac Newton of whom it has been said, "if all the learned men of antiquity and of modern times could be united in congress, they would choose him for their president." Homage be rendered thee, O thou great Newton, thou who, descending into the depths of science, didst unveil to the civilized world a great truth in the fall of an apple detached from its stem; thou who, struck with admiration, didst on thy knees recognize the presence of a God invisible and perfect, spread over all his works and manifested in every page of his holy word.

Would you have a proof of the irrevocability of the Bible? See how, in spite of the minute differences which exist between the protestant sects, they all attach themselves to it as to a majestic trunk to be nourished by its bounteous sap. And the Bible is to the

Christian church what the oasis in the midst of the desert is to the caravans of the wandering tribes.

Its marvellous effects are incontestably manifested in the civilization of different countries. See learned Europe; see England, that queen of the world, throwing her luminous rays over the remotest corners of the globe; see those proud states of the American Union which, with giant stride, seem anxious to attain the confines of all Northern America. See what profound peace these two great people generally enjoy; and the infamous system of slavery disappearing daily from the code of nations, because it does not exist in that of God. Interrogate those tribes which overrun the African shores, and surely they will tell you that their fetishism falls before the power of the gospel, never more to rise. Transport yourselves to the Asiatic regions, and you will see at every step the errors of Buddhism give place to the everlasting truths of Christianity. Penetrate the labyrinth of the Oceanic Archipelago, and, wrapt in astonishment, yet with humble and contrite hearts, you will see ferocious savages changed into civilized men, and come forth, as by enchantment, from their dark forests to yield themselves to the persuasive voice of the generous missionaries who carry them the word of life.

And you, Haytians, will you remain cold and insensible to the perusal of this holy word which is to other nations the most

powerful lever of mental progress, of goodness of heart, and of purification of morals? That word is clear and precise, and never yet has man risen to the greatness of its simple yet sublime style. Look again into your own hearts, and see what numerous examples of patience, of peace, of submission to established laws, and of regularity of conduct, those brethren give you, who with one accord sing praises to the Lord whilst following Christ in the revelation of his holy will.

Read then the Bible for yourselves; read it as much for your temporal as for your spiritual benefit. Let the mother at the domestic hearth make it the subject of her familiar conversations with her children; let the young man just commencing life make it his fond companion and his guide in the commerce of life; and let the old man, whose tomb will soon open itself, seek in it his consolation and the guaranty offered to his soul which longs for eternal rest!

It is only by the observance of these divine precepts that you will really feel the sweetness of the ties which now unite you, and that your children will learn to taste the joys they ought to meet with under the paternal roof. And, O Haytians, it is only by your intimate acquaintance with the holy Bible that you will raise yourselves to the dignity of your being, and justify that intelligence which God has portioned out to all his creatures, and which alone will fit you to present yourselves at the banquet of nations.

SUBSTANCE OF AN ADDRESS

DELIVERED BY REV. J. MAKEPEACE AT BIRMINGHAM,

JULY 30, 1851.

In this eventful juncture of our mission's history one is painfully sensible of the contrast presented between the conduct of our churches and that of the country, when, during the late memorable Punjaub campaign, the mournful tidings came of the disastrous slaughter at Chilianwalla. The whole nation was convulsed from the centre to the circumference, and communications passed rapidly between the Indian authorities in Leadenhall Street and the first minister of the realm. The emergency was great, and loudly called for prompt and energetic action; nor was there on the part of our rulers the least hesitancy or indecision. From among the foremost of England's generals, one whose very "name was legion" was commissioned to proceed without delay to the distant scene of war, in order to retrieve our tarnished reputation and save our Indian empire from impending dissolution. But when in a nobler warfare and on a more glorious battle-field the heroic warriors of the

cross have fallen in quick succession, the news, instead of coming like a shock, causing a sympathetic thrill to pass as an electric current through our churches, and prompting the anxious cry, "Who will go for us?" to stand in the breach, awakened no visible wide-spread concern to the fearful necessities of our position abroad. I here allude to the many deaths that have recently occurred in our missionary band. Instead of our churches rising up, as one man, in the true spirit of Christian chivalry, to obey the call of duty and ward off threatened danger, they tacitly consent to the disbandment of our forces and the evacuating of outposts hitherto successfully occupied in favour of the enemy.

Brilliant exceptions there are, but generally speaking, our churches would appear to have settled down into the lull and calm of an imperturbable indifference. Such apathy and at such a crisis is, alas! too truly confirmative of the fact of the gradual wane and

decline among us of a deep-toned earnest missionary spirit. While I speak advisedly, God forbid that I should speak harshly on this subject—for I know my own deficiencies and lack of zeal—but though many may for a time be deeply moved by our recitals and appeals, yet, if there be no practical exemplification of their interest, of what account must we hold these outward expressions of sympathy, but as so many nonentities, or as those shadowy, impalpable forms in the heavens, which anon arrest the eye, and then melt into vacancy. That I do not judge severely is evident from the fact that notwithstanding reiterated entreaties for augmented resources, no general effort is being made to meet the growing exigencies of our foreign mission. It is now becoming a grave and weighty question whether, inasmuch as all the meetings that have been held, and the addresses that have been delivered, and the appeals that have been presented, have been of no avail, we must not retrace our steps and betake ourselves to an inglorious retreat. The abandonment of stations where the labours of your missionaries have been accompanied with manifest tokens of the divine approval, cannot be too earnestly deprecated; but, inasmuch as the committee are only the almoners of the bounty of the churches, they are shut up to the adoption of this untimely measure owing to their present crippled and straitened means. I say *untimely*, because on account of the extraordinary access now afforded to the teeming myriads of India, the very reverse should be the case. It is deplorable beyond all expression that, in this age of unparalleled facilities for carrying on evangelistic operations in foreign climes, coupled with the present prosperous state of our commerce and trade, our great institution should be languishing for lack of adequate support.

Looking at these sober facts, it is devoutly to be hoped that a spirit of deep seriousness will pervade this assemblage, and that from us shall emanate an influence that shall vibrate through the cities and towns of our land, even to its uttermost borders. Far be it from me to wish that this meeting should wear a sombre and gloomy aspect, but there may be a vast amount of erroneous feeling prevalent, regarding the proper design of these annual gatherings, which it may be needful to correct. Whilst some may regard the time spent at these meetings as wasted and profitless, many may come to them as to an evening's entertainment, in order to be amused, regarding the whole as a kind of intellectual recreation. They altogether forget that we are come on too solemn a service, that we are not like so many fire-flies to emit, for their pleasure, a few phosphorescent sparks, and that if no other emotions are enkindled than such as may be inspired at the theatre or the senate, we had better, far better, disperse, and betake

ourselves to some more useful occupation. Our speeches and our meetings are the veriest futilities, if succeeded by no substantial practical result. We may excite by our addresses an apparently hearty enthusiasm in the work, but, after a brief period, this glowing zeal is found to be ephemeral and fictitious, and nothing more than a wild fire upon the altar. Now, we gain nothing by this frothy effervescence of animal feeling; on the contrary, we may lose, as it generally happens that a period of unusual excitement is followed by a season of dull, spiritless, morbid inaction.

Dismissing, however, any other preliminary topics, I would address myself briefly to the consideration of the causes and consequences of that apathy which our churches manifest in respect of the pressing exigencies of our Indian mission. This may perhaps be accounted for partly on the principle that "hope deferred maketh the heart sick." While gladdening tidings have arrived of rich harvests that have been gathered from other fields of foreign labour, India has been represented as an almost interminable waste of burning and barren sand. Their ardour may have cooled and their interest evaporated, as the result of disappointed expectation. Such parties, however, do not fully consider the number and nature of those obstacles which the missionaries in the east have had to surmount, obstacles which have not interposed to block up and barricade the way of evangelistic exertion among the negro race or wild and uncultivated savages. The gigantic systems of oriental superstitions have no parallel in any other country on the face of the earth. If it be borne in mind that Indian idolatry is upheld by an educated and multitudinous priesthood, is rendered imposing by the splendour of its temples and the magnificence of its festive rites, "venerable by sacred books and a faith too ancient for its origin to be calculated, is fortified by prejudices the most powerful, and by the terrors of an excommunication truly fearful" and overwhelming, no wonder that for so long a period it has bade successful defiance to the attacks of all assailants. Consider, further, the utter disproportion between the means employed and the magnitude of the work to be achieved. You have, for example, about two hundred missionaries to about two hundred millions of people, and these scattered over a superficial area of nearly a million of square miles. You may literally travel over immense tracts of country, nearly equal in extent to some continental states, without meeting with a solitary evangelist, native or European. Alas! what are these among so many! One man, on an average, to a million, especially among a people of strange lips, with an almost endless diversity of customs and creeds, such as can scarcely be retained within the grasp of the most

tenacious memory! What extended good could you hope *speedily* to realize in such a sphere from so numerically feeble and widely-scattered an agency! What if the inhabitants of this noble town of Birmingham, the rising midland metropolis of our noble England, were to be multiplied fourfold, and if then they were enshrouded in the darkness and encased in the superstitions of our Druidical forefathers, how would you view the efforts of a solitary missionary stranger who should suddenly appear to effectuate their entire and immediate conversion? Would not all right-thinking men, comparing the greatness of the task with the inadequacy of the means, unhesitatingly declare the project to be hopeless and futile in the extreme? With how much greater truth may not the same be affirmed regarding the entire and immediate evangelization of India? Oh, would you not pronounce it absolutely preposterous, as the very quintessence of folly, for a few men to seek with gold-beaters' hammers to beat down and pulverize the pyramids of Egypt, or the mountain-masses of the Appennines and Pyrenees; or with a fence of green withes to check and arrest the rapids of Mississippi or the cataracts of the Niagara; or by a few fires, kindled at remote distances, to melt and liquefy the Alpine glaciers or the colossal icebergs that float in the Arctic Seas? Equally absurd would it be to expect that within a few years a handful of missionaries, grappling with unimaginable difficulties, and scattered over an immense and thickly-peopled continent could batter down and demolish the towering adamantine fortresses of India's superstitions. If then any vindication be at all required of our Eastern mission, you have a most triumphant one in the two-fold consideration of the mighty antagonistic forces that have been marshalled against us, and in the paucity of men that have been sent forth to encounter and overcome them.

But, further, those who may be grown weary in well-doing, because of the slow progress of the work, overlook the great preparatory measures in which we have all along been engaged. The missionaries employed by the different sections of the Christian church have hitherto acted as pioneers, pursuing, according to their several preferences and views, diverse plans of operation. Through their various yet combined endeavours, the ground has been extensively cleared, valleys have been exalted and hills brought low, mines have been dug, breaches have been made, and vast stores of ammunition have been collected in readiness for one grand and triumphant attack on this the most stupendous stronghold and citadel of Satan. And can these be regarded by any as light and trivial achievements? To drop the metaphor, is it nothing that there is now scarcely a language or dialect of India which has not been

acquired, and into which the scriptures, in whole or in part, have not been translated? Is it nothing that from our numerous mission presses there are emanating multitudes of tracts and religious works, which secure for themselves a wide-spread circulation and attentive perusal? Is it nothing that the system of Hindooism is now disowned and despised by hundreds of native youth who have been trained in our missionary colleges and schools, and that at our different stations we can number, not simply by hundreds, but by thousands, the genuine converts to the faith of Jesus? Is it nothing that in the several mission churches scattered over the length and breadth of the land, we have "converted representatives of its every tongue, and kindred, and tribe," so that there is scarcely any form of error over which the doctrines of Christianity have not triumphed, nor any species of worship which its ordinances have not supplanted?

To some these statements may sound as the trite and tedious iterations of what we may read in every missionary chronicle; but to those by whom all the circumstances have been duly pondered and weighed, it will be delightfully evident that we have been engaged in no bootless enterprise and await no doubtful issue. And oh! were you now dwelling in India we might take you to the foot of one of its most stupendous mountain ranges—the cloud-capt Himalayas, whose pinnacles are covered with the snows of an eternal winter, and as you gazed in mute astonishment on its "unscalable heights" and invulnerable ramparts, you might behold in them fitting emblems of the unscalable heights and firm defences of heathenism. But we would bid you not to be dismayed, much less to despair. "Those everlasting mountains shall be scattered, those perpetual hills shall bow." The sure word of prophecy bids us to expect that, with aught of commensurateness in the means employed, and with the aid of the Almighty Spirit, the downfall of Hinduism will be hastened, when, shivered into a myriad fragments, this mighty citadel with all its bulwarks and battlements and towers will vanish away like a dream amid the visions of the night. In expressing ourselves thus strongly we are not to be told that these blissful hopes are but the blind hallucinations of mere theorizing speculatists or the day-dreams of fiction and romance. We are not to be told that we are pursuing in idle chase some *ignis fatuus* as it sports, in illusive dance, over marsh and moor. No, the "mouth of the Lord hath spoken it, and in his word do we hope."

In all our "labours of love" our solace and stay must be the "patience of hope." Great designs are not accomplished at once, "though the vision tarry we must wait for it, in the end it will speak and not lie, it will surely come, it will not tarry." Let us then

awake out of sleep, and, shaking off dull sloth and drowsy indifference, gird ourselves afresh to the work. In our meditations upon the word of the everliving God, let us endeavour to understand more of the meaning and to be filled increasingly with the spirit of its glorious predictions. And in all our labours let us seek more vividly to realize, and more intensely to anticipate, the grand and blessed consummation when every beleaguered citadel of error shall unconditionally surrender, and their myriad inmates transfer their devoted allegiance to him who is their rightful King and Lord; when Antichrist, the arch-deceiver of the nations, shall be violently hurled from his imperial throne, and stript ignominiously bare of the symbols and ensigns of his usurped supremacy; when the multiplied forms of idolatry and will-worship in all lands shall fall like stricken and lifeless corpses to the ground, only to be gathered up and thrown, a loathsome mass of corruption, into the abyss of Tophet, as fuel for the devouring fire; when the "pure and undefiled religion" of the Son of God shall pervade all realms and sanctify all people, and when the splendours of the millennial era of purity and peace shall cast the glories of all foregoing time into complete and perpetual eclipse.

But further, I would ask whether this apathy results from a want of confidence in your agents? Do you regard them as deficient in talent, devotedness, or piety, and therefore as possessing feeble claim on your generous and hearty support? In bearing my humble testimony to their worth, permit me to say, that, generally speaking, there exists among them a combination of gifts and graces happily adapted to the diversified requirements of their allotted fields of labours. But not to dwell specifically upon the varied endowments of the brethren, let it suffice to observe that some among them take first rank as translators of the scriptures and preachers in the native tongue. With respect to the former department of labour, it is a remarkable fact that our mission has never wanted able and gifted men to transfuse the lively oracles of God into the various dialects of Hindustan. Not to mention the Urdu, Sanscrit, and other versions, the unrivalled translation of the whole bible into Bengali, a language spoken by at least twenty-five millions of people, is a proud and lasting memorial of the extensive acquirements and profound erudition of the agents of this Society. In various other ways, they have rendered valuable contributions to the Christian vernacular literature of the country. The multiplication of such men to an extent at all proportionate to the demand would greatly accelerate the period of India's evangelization.

It may be replied that I plead for too much, and that the grand desideratum is an indigenous ministry. I answer, yes; India

must ultimately be evangelized through the instrumentality of her own sons, but in order to secure a large and effective corps of native evangelists, you must first provide a large and effective European staff. To compass this all-important object, ampler pecuniary means must be placed at the disposal of our committee. Nor is this at all beyond the range of possibility. To those who have compared the receipts of the foreign mission with the financial condition of our churches, it will be painfully obvious that our denomination has fallen far short of the attainable standard of Christian liberality. Is it not for a lamentation and a shame, and here I quote from official documents, that the amount realized for 1836 in thirty-one counties of England did not afford more than an average of one-third of a penny per week for each member, whilst hundreds of our churches contributed nothing whatsoever. That in 1840 nearly three hundred baptist churches made no collections, and these by no means the least wealthy in their respective localities, and that in 1849, if we distribute the general income of the Society realized in England among the several English churches, whose numbers are given in the Baptist Manual for that year we have an average of about a half-penny per week for each member. But there are about four hundred churches whose numbers are not reported so that the average would be less than even this insignificant fraction. Alas! and is this the gauge and measurement of the interest taken by the baptist churches of Britain in the great work of evangelizing the nations? Is this the maximum of their sanctified benevolence? Is this the very summit and climax of their Christian philanthropy? Ah! here comes a question of intense and thrilling moment. Are the churches of the Redeemer in this land unable or unwilling to obey his parting injunction, "Go ye into all the world, and preach the gospel to every creature?" Are they unable? Then how unutterably pitiable is their lot! In such a case, well may our chapels be hung round with mourning, and our members gird themselves in sackcloth, inasmuch as Christ has given a commission which they cannot execute, enjoined a duty which they cannot fulfil, imposed an obligation which they cannot discharge.

Such a supposition, however, cannot for a moment be entertained. We must utterly repudiate the idea, that Christ could thus stultify himself and bring discredit upon his cause. Having issued his commands to his disciples, who can question that he has also vouchsafed the requisite ability for their adequate performance? Not a doubt can exist that if every evangelic church in Christendom and believers in all lands were to arise, in a spirit of faithfulness to the strenuous discharge of their high delegated functions, they would

find themselves possessed of abundant resources for transmitting, at no distant period, the blessings of salvation to the uttermost ends of the earth. The ability being admitted, there presses upon us the second inquiry, and, alarming alternative! Are we unwilling to obey the gracious behest of our ascending Lord involving as it does the everlasting welfare of myriads of our benighted fellow creatures? Saved ourselves, and with the means of salvation at our command, shall we not come to the rescue of the perishing in distant climes? Are we not then fearfully implicated in the ruin of the heathen, and shall not their blood be required at our hands? "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not. Doth not He that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render unto every man according to his works?"

But, not to dwell upon this subject, I do not trespass an inch beyond the bounds of propriety and reason when I say, that our denomination has not yet put forth its strength nor exhausted all its appliances for good. Stores of wealth yet lie buried, and latent energies there are, which, if developed, would go far not only to furnish the required complement of men for existing necessitous spheres, but to equip and sustain fresh forces who should carry the battles of the cross into other parts of the enemy's dominions. Whilst some may speak too largely of the pecuniary capabilities of our body, it surely is no exaggeration to affirm that, seeing that the income of our Society is in the main made up of such paltry dribblets, a little well-directed effort would soon raise its receipts to £40,000 per annum.

The universal adoption of the plan of weekly or monthly subscriptions from every member of our churches would tend to aggrandize our foreign mission fund far beyond all that has hitherto been realized. In this advanced age of the world it is a reproach that our great missionary institute should be at all dependent for support upon such contingencies as legacies or donations, or upon the fitful spasmodic efforts at our annual meetings, when a drenching rain or some untoward event may prevent the attendance of the people and damage the collection. What we require is sustained and continuous effort on the part of each member, according to his ability, and with due regard to other objects, throughout the entire year. In this the noblest of all enterprises, our zeal should be uniform and unintermitting, resembling that sacred fire—the primitive object of oriental worship—which, day after day and month after month, glowed with unabated effulgence in the ancient cavern-temples of Mithra. In those subterranean shrines, this deified em-

blem of celestial purity was never suffered to be extinguished, nor even to shine with feeble and tremulous lustre, but "continually ascended in a pure bright pyramid of flame, and was fed with the richest gums, the most fragrant oils, and the costliest perfumes of the East."

This indifference to foreign claims has been, and may yet be, attended with disastrous results. It is an established principle of the divine government, "There is that scattereth, and yet increaseth: and there is that withholdeth more than is meet, and it tendeth to poverty." This principle would appear to have been most strikingly verified in the recent experience of our mission. About two years ago, official letters were despatched by the secretaries to your agents abroad, urging the necessity of immediate retrenchment. From that period may be dated the losses which with unexampled rapidity have come upon the Society in the death of devoted and talented missionaries. The churches "withheld more than was meet," and the accomplished Davies fell "amid the greatness of his way." The star of Ceylon set prematurely in its Eastern horizon. And then his noble-hearted colleague, Dawson, is repeatedly smitten, until compelled to undertake a voyage homeward, when lo! amid the hurricanes that sweep the seas, the fated vessel founders, and passengers and crew now lie entombed amid the catacombs of the deep. The churches "withheld more than was meet," and calamity after calamity befell our West African Mission, until not a single European missionary was left to superintend operations. The gifted Merrick was snatched away amid the flush and pride of his career; and now Newbegin is numbered with the dead; whilst other devoted men have been removed from the consecrated scenes of their earthly toil, with none to catch their falling mantles and carry on their labours. Surely in these distressful visitations our churches should bear a cry, deep and prolonged, ringing in their ears, giving them no rest day or night, until they arouse their slumbering energies, and repair the breaches that have been made in our thinned and shattered ranks. Oh! is there not great cause for humiliation before God on account of our present and past shortcomings and neglects? What a joyful event would it be, and how would it augur well for the future prosperity of our mission, if, as has been elsewhere recommended, all our churches would, with united assent, set apart a day for the confession of these our sins, and the imploring of the divine forgiveness and favour! What showers of blessing might we not expect, if all our members were deeply impressed with a sense of their demerit, until, under the smitings of a genuine contrition, every closet became a "Bochim," and every sanctuary a place of tears, and one

and all, before the footstool of the divine mercy, renewed the covenant of the venerable fathers and founders of our mission: "We have solemnly bound ourselves to God and one another, to strain every nerve in the good work." Then, oh! then, would our pastors at home go forth to their several spheres, quickened by the impulses of a renovated life; and then, too, would your missionaries abroad, with their forces recruited, and their spirits refreshed, rapidly bear the standard of the cross over the embattled plains of heathendom, until the universal conquest be achieved, and the triumphant shout be raised over the routed armies of the aliens, "Alleluia! the kingdoms of this world are become the kingdoms of our Lord and of his Christ."

Making, however, still further reference to that great principle which I am anxious to press upon your consideration, I do unhesitatingly aver, on the authority of the word of God, that to *impoverish the mission*, is the sure way, both temporally and spiritually, to *impoverish yourselves*. This divinely-enunciated maxim holds good in respect alike of churches and individuals. To the carnally-minded it may appear an unsolvable enigma, that in the very act of giving to the Saviour's cause, the means of giving will be increased. But to him who relies implicitly on the divine testimony, it is matter of blessed experience, that the conscientious discharge of prescribed duty is ever attended by the rich outmeasuring supplies of the divine bounty and grace. That humble believer, who, from a sincere desire for the spread of the Redeemer's glory, contributes from his scanty pittance to the support of missionaries among the heathen, shall find that he is not a loser but a gainer by the deed. The barrel of meal shall not fail, and the oil in the cruse shall not diminish, but both shall be mysteriously multiplied, so long as relief be extended to the famishing in distant lands. And thus it will be in respect of churches. The more a missionary spirit is cultivated and cherished by any community, the more will Christianity thrive and flourish within and around it. The expansion of your sympathies to the destitute abroad, will infallibly be followed by the enlargement of your boundaries at home. It is a law of the spiritual world, that the "spiritual life recruits its own energies just in proportion as it expends them upon others—enlarges itself by just so much as it gives." And one reason why we lack the necessary funds for foreign purposes, is that this great scriptural truth does not abide as a living conviction in the hearts of our people.

Not long ago, I read a truly startling account of an anti-mission baptist church in some part of America. It was stated that the oldest

and ablest preacher acknowledged to a brother minister in a personal argument, "that he did not think he had been instrumental in turning one sinner to God." The other replied, "What! you have been preaching well nigh fifty years, and are not aware that you have been instrumental in the salvation of a single soul?" "No," said the grey-headed anti-mission preacher, "I do not think I have." Alas! what a mournful and heart-rending confession, and how corroborative of the truth of holy writ, that it is only "he that watereth others, that shall himself also be watered." Set in contrast with this the case of a church in Oxfordshire, which I visited last year on behalf of the mission. Through the blessing of God upon our efforts, several members were incited to greater activity on behalf of the heathen; and the result has told most favourably on the advancement of the cause of Christ among themselves. So soon as they increased their exertions to send the gospel abroad, down came the blessing at home; a most cheering revival commenced, and many in the neighbourhood began to inquire the way to Zion with their faces thitherward. From the two instances I have cited, you have a thorough illustration of this principle of the divine economy, and which is as fixed and immutable as any law in the natural world.*

If we fail in the fulfilment of commanded duty with regard to the conversion of the world, God will not smile upon us—he will verily abandon us, and upon all our projects there will descend the withering blight and mildew of his curse. No other enterprise will prosper. Your local societies will languish or die, and our members, instead of growing like the palm, and flourishing like the cedar in Lebanon, will become as the trees of the forest when scathed by heaven's lightnings—dry, sapless, and shrivelled trunks, without foliage and fruit.

Let us remember that in subserving the mission cause we are identified with all that is sublime in the character of God, and with all that is solemn in the destinies of man. And though we may not be able to engage personally in foreign service, yet, as the result of your self-denying endeavours, the work of mercy may so rapidly progress as that hereafter sanctified multitudes, in this or other worlds, may hail your name with gladness, and whosoever and wheresoever you may fall, it shall be amid the smiles of heaven and the tears of a regenerated people.

* This apathy in the great work of evangelization is exerting a baneful influence upon our English churches, as is evident from our Association statistics, some of which are given in the Baptist Magazine of August. The rate of increase is most lamentably low.

HOME PROCEEDINGS.

Missionary meetings have been held during the month in the counties of Glamorgan and Monmouth, at which the Revs. F. TRESTRAIL, W. LANDELS of Birmingham, and J. JENKINS of Morlaix, have been present on behalf of the Society. A similar series of services has taken place in Cornwall, the local brethren having in this instance the aid of the Revs. N. HAYCROFT of Bristol, and — JARROLD late a missionary in China of our General Baptist brethren. At Brighton the Rev. W. BOWES has advocated the cause of missions in Bond Street Chapel, and at Sevenoaks meetings have been held by Rev. E. CAREY and Mr. UNDERHILL. Our missionary brother, Rev. J. MAKEPEACE, has addressed audiences in Birmingham and in the midland district on missionary topics. His powerful address at Birmingham, we subjoin at the special request of many that heard it, not without hope that its weighty sentiments and powerful appeals may produce the like happy effects on the minds of our readers.

Some important subjects have engaged the attention of the Committee. A special meeting was summoned for the 13th of August, at which the reports of our Deputation respecting Serampore College, together with Mr. MARSHMAN'S correspondence, were fully and at great length considered. The conclusions arrived at have been forwarded to Serampore, and not without the expectation that Mr. MARSHMAN will fully concur in them. So soon as his assent is received, we shall gladly lay them before the constituency of the Society.

In the evening of the same day, a conference was held with four of the brethren who have recently arrived in England from Jamaica, on the state and prospects of the churches in that island. Their statements require the fullest deliberation. It was therefore resolved that they should be requested to put in writing their views, that they might be considered at the next quarterly meeting of the Society, which was fixed for Wednesday, October 15.

For some time the Committee have wished to place the Bahamas mission on a somewhat different plan, the chief feature of which should be the giving the native teachers a full pastoral oversight over the churches they serve, and at the same time afford to those churches an entire liberty of action in carrying forward the interests of Christ's kingdom amongst them. After a lengthened correspondence with the two brethren labouring in the colony of New Providence, and no formidable objection appearing to the course proposed, the Committee have resolved to commit to the senior missionary, the Rev. H. CAPERN, the execution of the plan. As this will release Mr. LITTLEWOOD from his arduous engagements among the out islands, it is further proposed that he should attempt the re-establishment of the mission on the north side of the island of Haiti, which was interrupted in 1846 by the acts of the local government. The church then scattered has lately been re-organized by the settlement there of some members of the Turk's Island mission, and Mr. RYCROFT has strongly appealed to the Committee for aid to place it on a permanent footing. It is hoped by these arrangements to extend the Redeemer's kingdom into parts not yet evangelized, to diminish the cost of the Bahamas mission, and to place on the firm basis of scripture precept and duty the numerous churches it has pleased the great Head of the church to raise on those comparatively infertile and rocky islands. It will be understood that this plan is for the present confined to the colony of New Providence. We trust that the prayers of our friends will be frequent that their

native pastors and churches may walk together blamelessly in all the ordinances and commandments of the Lord.

We are happy to state that our unwearied brother, Mr. ALLEN of Ceylon, will shortly, in God's good providence, receive the aid he has so long besought. The Rev. J. DAVIS and Mrs. DAVIS sailed in the ship Severn, on the 14th of August, for that field of labour.

Our readers will be pleased to know that the widow and three children of the eminent Dr. JUDSON have arrived safely on our shores, after a very long and somewhat perilous passage. Mrs. JUDSON will in a few weeks leave for the United States.

Recent advices from Africa give a favourable account of the health of Mr. and Mrs. SAKER and Mr. WHEELER; the latter had, however, suffered twice from fever, and for some days his life was in danger.

With much anxiety we call the attention of our friends to the state of the funds of the Society. These show a decrease on last year's receipts of about £1000. Their kind efforts are urgently and continually required to sustain our operations, and even to extend them, for at no time were the prospects of success from the display of divine blessing more favourable.

May we again urge a request which we made some time ago, that the Treasurers of our Auxiliaries will remit on account as often as may be convenient. It is surprising what a difference this practice, if generally followed, would make in the financial condition of the Society. It would go far to prevent the necessity of *borrowing*, at least to any great extent, and thus save a considerable sum in interest, which often forms a serious item in the expenditure.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Saker, A.	April, 19, May 21.
		Wheeler, J. A.	May 21.
AMERICA	UTICA	Pickton, T. B.	July 7.
ASIA	AGRA	Williams, R.	May 26.
	CALCUTTA	Thomas, J.	June 2.
	CHITOURA	Smith, J.	May 26.
	COLOMBO	Allen, J.	June 9.
	DACCA	Robinson, W.	May 28, Aug. 14, 1850.
	INTALLY	Pearce, G.	June 2.
	MADRAS	Page, T. C.	June 5.
	SERAMPORE	Bion, R.	May 30.
		Denham, W. H.	May 30.
BAHAMAS	NASSAU	Capern, H.	July 12.
		Laronn, J.	July 11.
BRITTANY	MORLAIX	Jenkins, J.	July 23.
HAITI	JACMEL	Webley, W. H.	June 5 and 24.
JAMAICA	FALMOUTH	Clark, J.	June 14.
	FULLER'S FIELD	Hutchins, M.	July 2.
	KETTERING	Knibb, M.	July 10.
	LUCEA	May, J.	July 10.
	MOUNT ANGUS	Teall, W.	June 17 and 27.
	ST. ANN'S BAY	Millard, B.	June 24.
	SALTER'S HILL	Dendy, W.	July 3.
	SPANISH TOWN	Phillippo, J. M.	July 9.
	STEWART TOWN	Dexter, B. B.	July 10.
TRINIDAD	PORT OF SPAIN	Law, J.	June 27.

ACKNOWLEDGMENTS.

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

The Ladies' Missionary Working Society, Bloomsbury Chapel, for a case of clothing, for *Rev. J. Allen, Ceylon*;

Miss Blundell, for a parcel of Evangelical Magazines;

The Juvenile Working Association, Myrtle Street Chapel, Liverpool, for a case of clothing and books, for *Rev. W. K. Rycraft, Bahamas*;

The Juvenile Missionary Society, Baptist Church, South Islington, for a box of books, for *Rev. A. Saker, West Africa*.

The Rev. J. Law, of Trinidad, desires gratefully to acknowledge the receipt of a valuable box of clothing, &c., from the Stepney Ladies' Working Society and the Stepney Meeting Juvenile Society.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of July, 1851.

£ s. d.	£ s. d.	£ s. d.
ANNUAL COLLECTIONS.		
Bloomsbury Chapel— Meeting to receive Deputation from India	12 11 5	
Juvenile Meetings— Bishopgate Chapel ... Bloomsbury Chapel ... Surrey Chapel	0 17 6 5 7 8 1 17 8	
	8 2 10	
Less expenses	7 2 10	
	1 0 0	
<i>Annual Subscriptions.</i>		
Betts, Rev. H. J. Darkin, Rev. C. Gibbs, S. N., Esq. Rust, Miss, two years...	0 10 6 2 0 0 1 1 0 2 2 0	
<i>Donations.</i>		
Brunior, Miss	5 0 0	
Buxton, Sir E. N., Bart., M.P.	25 0 0	
S. G.	2 0 0	
Stevenson, George, Esq. Young Men's Missionary Association, for Gotooiva School, Ceylon	50 0 0 1 10 0	
<i>Legacies.</i>		
Campion, Mr. Joseph, late of Abington Lodge, Northamptonshire ... Priestley, Mrs., late of Buckingham	19 19 0 245 18 9	
LONDON AND MIDDLESEX AUXILIARIES.		
Bloomsbury Chapel— Juvenile Association, for Haiti School	3 0 0	
Chelsea, Paradise Chapel— Collection	3 10 0	
Contribution	1 1 0	
	4 11 0	
Less expenses ...	0 8 6	
	4 2 6	
Hammersmith, on account	8 2 2	
John Street— Senior Bible Class, for Colombo School	4 10 0	
Spencer Place	5 15 0	
Juvenile Auxiliary, for Schools in India Waterloo Road—	4 2 4	
Evans, Mr. D., A.S. ... Ready, Margaret, by do.	0 10 0 0 5 0	
BEDFORDSHIRE.		
Luton— Old Meeting— Contributions, quarterly	4 17 0	
Union Chapel— Contributions (monthly)	41 12 9	
BUCKINGHAMSHIRE.		
Amersham, on account	58 0 0	
Contributions	0 4 0	
Do., Juvenile	0 15 0	
Do., Sunday School Class	0 1 9	
Brickhill, Great— Collection	2 0 5	
Contributions	0 14 0	
Do., Sunday School, for Schools in India	2 1 0	
Misenden, Great— Collections	2 13 8	
Contributions	0 14 5	
Speen— Collections	2 15 2	
Sunday School	0 7 3	
CAMBRIDGESHIRE.		
Chesterton— Contributions, Juvenile	1 15 0	
CORNWALL.		
Redruth— Anon.	1 0 0	
DEVONSHIRE.		
New Passage, near Devonport— Rackett, Mr. Thos., for Haiti Chapel ...	0 5 0	
ESSEX.		
Braintree— Collections	7 0 0	
Contributions	5 3 8	
Earl's Colne— Collection	3 3 6	
Contributions	2 7 6	
Haistead— Contributions	3 0 0	
	20 14 8	
Acknowledged before and expenses	11 16 0	
	8 18 8	
Witham— Thomasiu, Geo., Esq.	1 0 0	

		£	s.	d.			£	s.	d.			£	s.	d.
GLOUCESTERSHIRE.														
Woodchester—					Moulton—					Crewkerne—				
Collection	1	0	0		Collections.....	3	5	2		Collection	3	0	0	
Contributions	0	7	0		Contributions	3	14	10		Contribution	0	10	0	
HAMPSHIRE.														
Beaulieu—					Northampton, Grey					Do., Sunday School				
Burt, Rev. J. B., for					Friars' Street	3	11	6						
<i>Intolly</i>	5	0	0		Pattishall	3	4	0		Less expenses ...	0	15	2	
KENT.														
Smarden—					Ravensthorpe	5	0	0						
Contributions	1	11	0		Roads—									
LANCASHIRE.														
Liverpool—					Collections.....	3	8	6						
Lister, Rev. J.	1	0	0		Contributions	2	19	6						
Pembroke Chapel—					Proceeds of Tea.....	1	12	0						
Contributions, half					Sulgrave	2	1	0						
year	80	0	0		Towcester—									
NORTHAMPTONSHIRE.														
Blisworth	8	15	0		Collections.....	7	2	6						
Brington—					Contributions	13	2	9						
Collection	1	15	0		Do., Boys' Bible									
Contributions	0	13	2		Class	0	11	0						
Buckby, Long	7	15	0		Do., Sunday School	0	1	9						
Bugbrook—					Proceeds of Tea	2	10	6						
Collections.....	9	6	5											
Contributions	2	7	8		Lees expenses	8	15	0						
Hackleton—														
Collections	7	14	3											
Haddon, West—														
Contribution	1	0	0											
Harpole—														
Collections.....	3	4												
Contributions	2	15	10											
Kingsthorpe	2	9	0											
Kislingbury	9	16	0											
Milton	13	18	0											
OXFORDSHIRE.														
SOMERSETSHIRE.														
STAFFORDSHIRE.														
WARWICKSHIRE.														
WILTSHIRE.														
YORKSHIRE.														
SCOTLAND.														

CONTRIBUTIONS

For the "West India Cholera Fund," received up to the end of July 1851, continued from the July Herald.

	£	s.	d.
Waltham Abbey	20	0	0
Walworth, Lion Street	10	7	0

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