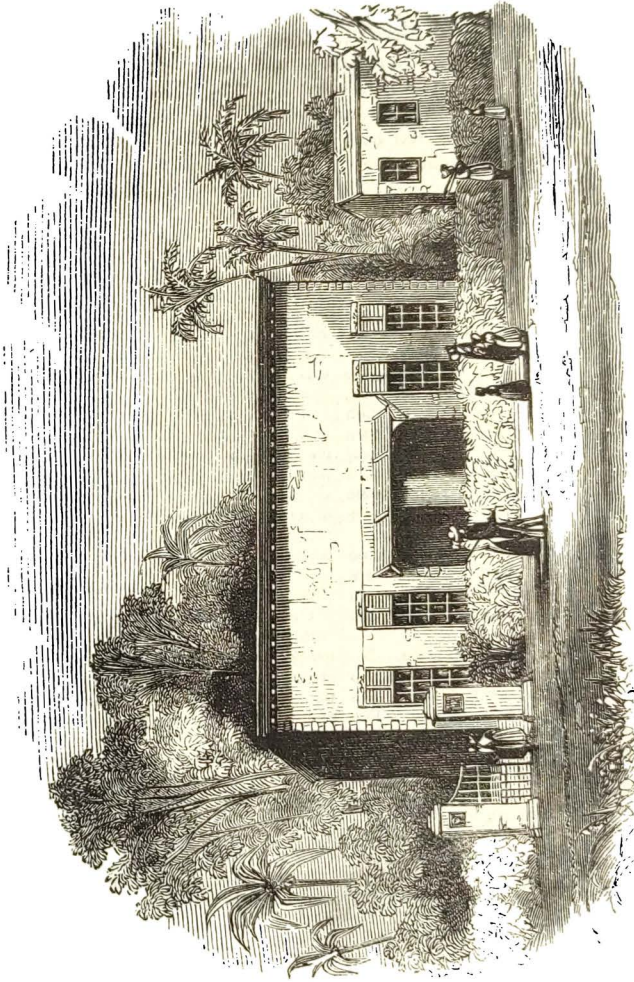


THE MISSIONARY HERALD.



PATNA NATIVE FEMALE ORPHAN REFUGE.

The Missionary Herald (Jan. 1845).

ASIA.

PATNA NATIVE FEMALE ORPHAN REFUGE.

This interesting institution owes its origin to a visit paid to Patna a few years ago by our lamented friend Mrs. George Parsons. In the district in which she had resided, she had made anxious efforts to elevate the character, and promote the spiritual interests, of the native females; but she did not find there such favourable opportunities for exertion as presented themselves to her attention at Patna. While she was under the roof of our missionary in that city, Mr. Beddy, she observed what appeared to be peculiar facilities for establishing there an asylum for female children, where they might be preserved from the hands of wretches whose infamous trade it is to purchase or steal them for sale, and where they might be prepared for the knowledge and enjoyment of an everlasting salvation. Mr. Beddy and his family entered heartily into her views; and, notwithstanding opposition and discouragements, the Refuge is established, and continues to prosper. The following are extracts from a report prepared on the spot.

In the year 1841 we commenced with six children without one rupee (just in the same spirit of faith in which the Patna Baptist Chapel was originally commenced on ten rupees, the gift of a poor believer, and finished at a cost of 1700 rupees). In the following year, 1842, on an application to some Christian friends, six or seven hundred rupees were obtained, while the children also increased, having received during this year an addition of thirteen children, many of whom had been slaves, or were rescued just at the critical moment when they would have been sold into bondage, and subsequently allotted to the vilest purposes, either on a larger or more contracted scale.

In the year 1843 we had a further increase of eleven children; six have died, two were turned out, after it appeared that it would have been injudicious to have kept them, and two ran away.

The rules of the Refuge are simple. No child above nine years of age is received into the institution, for obvious reasons, unless under very peculiar circumstances. The children are daily instructed in reading, arithmetic, needlework, spinning, &c., with all kinds of native domestic work. Religious services are regularly kept up morning and evening, and there is a native service on Friday afternoon, at which some of the native female Christians attend, besides sabbath-day services.

In the commencement of the year 1844, the premises, consisting of an extensive building of solid masonry, with seven rooms, three large open verandahs east, west, and south, which have been converted into the Refuge, were purchased by Mr. Beddy, from government for 2800 rupees, and the buildings

being of the best and most solid materials, little expense is to be anticipated now that they are put into complete repair beyond that incurred for the maintenance of the children, some of whom, besides making up their own clothes, are able to do plain needlework to a certain extent, which some of the ladies at this and other stations have been kind enough to supply us with.

The friend already mentioned has excited an interest among several ladies in England on behalf of this institution, which has led many of them to personal exertions; and in the early part of this year two boxes of fancy articles were received from England, and nearly the whole of the contents sold for the benefit of the Refuge.

Encouragements.

One of the girls has made a profession of faith in the Lord Jesus Christ, and there is every reason to hope that one, if not more, are under serious impressions. They continue to rejoice the heart of the governess, and to cheer her in her labour of love and work of faith.

It has hitherto been the practice of the authorities to hand over to Mahomedans and Hindoos all destitute children found wandering about, and that have been taken up by the police. Without impugning such a line of conduct, it may be asserted that such disposals were in the general most exceptionable, as the parties who received them held them as slaves, and disposed of them just as it suited their feelings; and it is not too much to say, that female children thus given away were usually held available for the worst of purposes. Over this the authorities had no control. Lately, however, the missionary in

charge of the Patna Refuge was led to make an application to the government, praying that all destitute female children might be made over by the magistrate to the Refuge, which his honour the deputy-governor has been most kindly pleased to comply with, and has ordered his secretary to make known the same, in order to its being carried into execution.

Opportunities for increasing usefulness by the Refuge.

Patna, with its teeming population of from four to 500,000 Hindoos and Mahomedans, with its suburbs, to say nothing of the adjoining cities, towns, and villages, presents to the mind an immense space for car-

rying out the noble object of a refuge. The whole of this immense extent of country that lies round Patna, from Bhargulpore to Ghazupore, including both sides of the river, with Morghyr, Muzzufferpore, Gyah Arrah, and Chuppa, with their immense dependencies of towns and villages, have no institution but the one in question; and as his honour the deputy-governor has authorized the destitute children found by the police to be made over to the Patna Refuge, we may naturally calculate on a large increase at no very distant period.

We therefore pray the friends of native female education to "Remember the Patna Native Female Orphan Refuge."

By a letter from Mr. Heinig, a missionary who has lately been taken into connexion with our Society, we learn that Mr. Beddy has been seriously ill, and that he had been under the necessity of leaving home to recruit his strength. Mr. Heinig says,

I feel thankful to inform you that through the mercy of the Lord, I have been enabled to go regularly into the bazar every day after morning worship at the chapel, during this unusually trying hot season, where I find a great difference in the people from those in the city. Here they listen to the word of God more quietly, and when some do object, immediately others consent to the truth of our message.

Besides the morning services, we have every Monday evening a prayer-meeting, together with a short address. On Tuesday afternoon I have commenced an English bible-class, which I hope will soon be at-

tended by all who understand English. On Thursday evening we have an English service; and on Saturday afternoon is an Hindoostani bible-class. In the interval of each day I visit the members, to have religious conversation with each separately; and the remaining part of these days I devote to reading with the native Christians in the verandah of the chapel, when frequently passers by will stand and listen, which gives me an opportunity to explain to them the way of salvation through a crucified Redeemer. Thus the word of God is spread, and my time fully occupied; and I humbly hope that the Lord will bless my feeble labours in his vineyard.

CALCUTTA.

Mr. Pearce writes thus, Intally, October 17th, 1844.

It grieves me that I am not a better correspondent, but my multiplied engagements leave me little leisure for frequent writing, even if my health admitted. What I shall now communicate will be of a general character; at the end of the year, if the Lord will, I hope to give you a more particular account. I have to acknowledge the receipt of two letters from you, of dates Dec. 30th and May 8th. Your hints respecting furnishing information concerning the Intally Institution I will endeavour to bear in mind. Accept my best thanks for the donation of one hundred pounds to liquidate the debt of the Institution. Respecting the £5 contri-

buted by friends at Bristol towards the support of a lad in the seminary, I beg you to communicate my warmest thanks for their kindness, and to say that I have selected a lad named Jumon Sheik. He is about fourteen years of age, and is a member of the church, and I trust truly pious. His natural capacity is good, his disposition amiable, and his desire after knowledge very ardent. At present he reads Bengali with great readiness, and he has made some progress in English, and should the Lord spare his life, I do hope he will rise up to be an instrument of usefulness in the church. His health is, I am sorry to say, delicate, but considering his other

qualities, I did not think that a sufficient reason to pass him by. May the Lord bless him, and enable him so to conduct himself as that the best wishes of his kind supporters may be fully realized.

With respect to giving him the English name of G. H. Davis, I am sorry to say that the wish of our friends is hardly practicable. The truth is, that English names and oriental manners and costumes, do not fit each other. If our native converts adopted the European dress, a European name would be in character, and when adopted would soon become current, but while an individual continues to dress as his countrymen do, he will always be called among them by his native name. It would not be difficult occasionally to incorporate an English surname with the native name, as for instance in the present case the lad might be called Jumon Davis, or Davis Jumon, which ever our friends might like best. His native name would be current here, and the European addition would distinguish him in England.

In July last we had the pleasure to welcome the arrival of Mr. Denham and his family, in whom we trust we have received a valuable addition to our mission circle. Our dear friends came from the ship to our house, and they have remained with us ever since, as we were not willing at that inclement season of the year to let them risk their health by the exposure and fatigue of looking for a house, furnishing it, &c. We have great reason to be thankful that their health since their arrival has suffered scarcely the slightest interruption. Brother Denham has applied himself from the first to the study of the Bengali with indefatigable diligence, and his success corresponds with his efforts to acquire the language. If health and life are spared he will, I trust, in a shorter time than usual make himself master of the language. He has also taken a very lively interest in the Institution which at this station is under my care, and has very kindly assisted me in taking the English lessons of the students, or first class. It affords me great pleasure to say that he is much pleased with the progress and general demeanour of the young men who compose it. They are at present five; in the Bengali department there are six students. As brother Denham's views of the importance of direct missionary work, and of the Intally Institution in particular, correspond much with my own, we have been thinking of working together in all the several branches of labour in which I am engaged.

The matter has now been under consideration about two months, and our minds rather incline to the project than otherwise. The fact is, that the work in my hands is fast accumulating, so that it is not possible for me to get through with it all alone. I must either part with a portion of it to another, or take a partner, and divide the work between us. Having met with so amiable and suitable a person as Mr. Denham is, I am disposed (if he is willing) rather to the latter. He has probably said something to you on the subject in his letter, and we shall probably state the matter to the brethren at the next monthly meeting for their consideration and advice.

My health, I am sorry to say, has been but very indifferent during the last six weeks. I came home ill from Luckyantipore in my last trip, in which I suffered a good deal of exposure, and I have not been thoroughly well yet. I hope, however, that the cold season, which is just commencing, will by the blessing of God restore me. But my illness has been slight compared with that which brother Yates has experienced. About three weeks since our hope of his recovery had well nigh vanished; but the Lord heard our prayers, and he is now gradually acquiring strength again. He left Calcutta three days ago with Mrs. Yates, for a trip to the Sand-heads at the entrance of the Hoogly, where we hope that the refreshing sea breeze will fully restore him. Brother Evans too has been very poorly for some time, and for about a fortnight was entirely laid aside, as was also Mrs. Evans. The rainy season has also severely tried (as it always does) my dear wife, and she is at present far from being well. Respecting success in my work, I have just now nothing very striking to relate. Our progress is, however, evident. The people are gradually increasing who attend the means of grace, and among them are some pleasing signs of attention to the word. Our church members are increasing in knowledge, and I hope Christian stability. In the south we have had some severe trials again, but our horizon is again looking brighter. Thus the light and the shade alternate, and will continue to do so till the light of heaven shall burst upon us. The papists, you have heard, have invaded our southern districts, in consequence of which I have devoted a good deal of time during the last three months to the preparation of a tract in Bengali to enable our people to meet them; it is just now out of the press. Its length is sixty pages.

From Mr. Denham we have a letter dated October 15th, whence we extract a few paragraphs.

For a time, dear brother, my letters will, of necessity, contain few accounts of personal labour, and although I occasionally accom-

pany the brethren in their itinerations, I am nearly dumb and useless, except in European work; I hope, however, to be able ere long

to tell of the riches of divine grace, and commend the love of Jesus to perishing, dying men. In respect of India I must say I am favourably impressed. I am glad, I am grateful to be here, though every thing around is impressively affecting: Their sorrows are indeed multiplied that hasten after another god. Our residence is at present at Intally, with brother Pearce. To this spot I expect to be attached, at least for some time. Here I have many advantages both to learn and to teach. I pursue the study of Bengalee with a pundit, and have an interesting class of young men (Hindoos) preparing for the ministry. These I assist daily in their studies, to which, as well as in number, we hope to make important additions. I hope to be able to transmit you some favourable accounts from time to time. Brother Pearce, I believe, intends to forward a line by the present mail. He has an excellent sphere, and is much beloved by the natives. His services are well attended, but I regret to say his health is much impaired. The members of the native church are simple minded and consistent, and notwithstanding the efforts of wicked men at Luckyantipore and Kbari, the converts stand their ground. I regret to say our beloved friend Dr. Yates has been subjected to a severe attack, so much so, that we began to despair of his life; but God has had mercy upon him, but more upon us, and has in measure raised him up again. He and Mrs. Yates left yesterday morning for the Sand-heads: may he indeed be fully restored.

Mr. and Mrs. Evans have been much indisposed this season, but I am happy to state their recovery. Thus, dear brother, is the good hand of God with us still to heal and to bless.

Brethren Leslie and Wenger continue their labours with great assiduity. Brother Leslie is a thorough missionary and admirable preacher. I should like our friends in England to witness a service here. Brother Leslie collects an auditory in the bazar or highway with great tact, rouses their attention, and

keeps up a fixed interest. He possesses a perfect mastery of the Hindusthani, and the Mussulmans hear with evident attention. Brother Wenger follows in Bengalee to the mixed people, and thus poor Hindoos and Mahomedans, each in their mother-speech, are pointed to the blood and righteousness of Jesus, the only Saviour. Such preaching as I have heard here cannot return void, Isa. lv. 10, 11. All things considered, the success of the gospel is far from being small. The impatient or superficial observer may be unimpressed or draw a contrary inference. They consider not the antagonistic forces against us. The surpassingly subtle philosophy of the sons of Brahma, not a whit inferior to and equally atheistical with the Pantheism of Greece and Rome, impregnates the masses of Hindusthan of every shade and colour, presenting a powerful obstacle to the spread of truth. The followers of the false prophet and the degenerate descendants of the Portuguese, abound in fearful numbers. Where hundreds of devoted men might find abundant employ, we possess a single labourer. But blessed be God amid all, not a man in the field expresses sentiments of discouragement, or despairs of India's entire and eternal subjugation to Jesus.

Some interesting cases of inquiry, and some of real conversion, have taken place of late. A few weeks since two men from the south called upon us at Intally. Mr. Pearce had had frequent conversations with them. On this occasion I put several questions to them, and was delighted with their replies. They had each at different periods met your missionaries when on their rural tours, and had received impressions under the word; one so long as ten years since. They had given up caste for a considerable time, and had evidently read the scriptures to some advantage. Their minds had become gradually enlightened, and they were now anxious to confess themselves the disciples of Jesus, the only Saviour. They have been baptized by Mr. De Monte; may God preserve them faithful to the end.

In the Calcutta Missionary Herald we find the following illustrations of the spirit and language of the Romanists in India:—

As the Herald is designed to be simply a historical record of missionary labours, we have—with only one or two exceptions—abstained from engaging in controversy, and even from inserting any essays of a doctrinal nature. Nor is it our intention now to deviate from the course we have hitherto pursued; it appears desirable, however, under the present circumstances, to take notice, once for all, of one or two things which have been said in print by Roman Catholics.

Some time ago a small tract was put into our hands, entitled *Baptism of the Anabaptists, in four dialogues, with a sequel*. The speakers introduced in that performance are a cunning Roman Catholic and a half-witted baptist. We think it would be a work of supererogation to attempt an elaborate refutation of the arguments used by the former; but it may not be wholly useless to introduce a few specimens of the sort of stuff of which the whole consists.

The Roman Catholic, at the very outset, says to the baptist, "If you maintain that your doctrine of no infant baptism is in the bible, show me where?—prove it from the bible." Every body knows that no logician ever expects his opponent to prove a *negative*, and that this mode of introducing the subject is contrary to all fair rules of argumentation.

The poor baptist is made to say, at p. 4, that we baptists, with the Pelagians, *absolutely deny original sin*. This is altogether contrary to the truth.

The Roman Catholic, at p. 10, says of the baptists: "They not only contend that the author of their baptism is John the Baptist; but as I have read in one of their tracts, they head their succession, not with Christ, but with John the Baptist."

At p. 12, he says: "One of your masters lately spent an hour in conferring baptism by immersion to about seven persons." Any one who has ever seen baptism administered by a baptist minister will know what to think of this.

We beg our readers further to mark the sneering language of the following passage with reference to prayer:

At p. 21 the Roman Catholic says: "These good anabaptists read the bible too, they have their heads to understand it; they reject, as all other protestants do, the authority of the catholic church, *they pray and sigh to the Holy Spirit*; and what more can any protestant require in order to find out the real meaning of the scriptures?"

We conclude this brief notice by two extracts from the *Bengal Catholic Herald*, published in Calcutta. They both form part of a letter, signed *Angetus*. The former refers to the statement which appeared in our *Herald* two or three months ago, respecting the inroads of popery on the missionary field in the south. That statement having been copied in the pages of the *Calcutta Christian Advocate*, the *Catholic Herald*, true to its general character, made use of this circumstance for attacking our contemporary. The second statement we have been requested to contradict; but we content ourselves with saying that we hope it will, in the eyes of all our readers, refute itself. Both will show the animus of popery, and convince all men that the language used is far from being the language either of Christ or of his true church.

"CONVERSIONS.

"To the Editor of the *Catholic Herald*."

"DEAR SIR,—Some time ago the *Christian Advocate*, after having, as usual, poured out in a very characteristic article, his gall against the catholics, entreated all protestants, no matter of what denomination, to make the encroachments of Romanism on the reformed church, and on the protestant mission, a subject of special prayer, and to redouble their efforts in spreading the word of God, that sword of the Spirit, before which neither the devil nor his emissaries (!!!) can stand. But it is evident that their prayers are utterly unavailing, for the catholic religion is still making rapid strides. Protestants of every creed, as well as heathens, are daily and every where embracing the catholic faith, in spite of the calumnies and misrepresentations with which its enemies endeavour to vilify and destroy it. I remember having read in a work of a protestant traveller in North America, that in the course of twenty-five years the United States will be exclusively catholic. What imperative motive for us to sing hymns of glory and thanksgiving to our Lord! What despair for the well paid and fat parsons! I would advise the *Christian Advocate* and his adherents, since the Almighty is not moved by their warm supplications, to try, at least in this urgent and important circumstance, the intercession of their "Holy" Reformers, Martyrs, and Confessors, of Martin Luther and Cranmer, and to trust them with the support of their work.

"I cannot pass over a remarkable instance worthy to be here mentioned both for the edification of the catholic world and for the regret of the *Christian Advocate*. In a village on the south of Calcutta there are, I am informed, many anabaptist families, all of whom manifested the most earnest desire to be instructed in the catholic faith, except their anabaptist catechist; but while the blindness of this poor catechist is to be pitied, he, for the present, is yet no great loss to us, being one of those *good natured men* who have two wives at once, and this, I suppose, by the special license of the *Christian Advocate*, such as that which the Landgrave of Hesse had from the Austin Monk.

"23rd July, 1844." "ANGELUS."

In conclusion we simply add, to show the danger to which our missionary stations and all Bengal, are exposed, that the Jesuits are making great efforts to obtain a firm footing at Barisál.

HAURAH AND SALKIYA.

At this station a society has been established for the distribution of tracts; and an additional school has been opened. Mr. Morgan has lately baptized two Europeans and two natives. He writes as follows:—

The bible is daily read in the native schools, and each chapter is explained by myself and the native preacher. The children have committed to memory several hymns, and are learning geography, with the aid of maps.

The Charak pujá was celebrated this year as usual: the same cruelty was practised. In a large garden belonging to a bábu there were three swinging apparatuses in full work, but the spectators were few, and the mass of the people were among the stalls looking at fish, eating sweatmeat, and amusing themselves and their children with newly bought toys. We had a favourable opportunity for the distribution of tracts and scriptures.

On that important day, when Jagannáth takes his annual airing, I went to a spot celebrated among the surrounding villages; there was no procession, there stood the once magnificent car, stripped of all its glory, old, ricketty, and solitary. The crowd was great, and evidently happy without his godship, and seemed absorbed in the enormous piles of sweetmeat exposed for sale. The whole was the very counterpart of an English May fair. We distributed a large number of gospels.

The following is the result of our labours among different classes. Many a bráhmañ has told me that they perform worship with no other object in view than that of getting support; of their conversion I have but little hope unless I exhibited unto them strong worldly inducements.

The shopkeepers are generally intelligent, and read our books. But they well know that should they embrace Christianity, they must give up the shop.

I have often tried the fishermen, thinking that as they are poor and despised, the gospel would be acceptable among them; however I found that they supposed we had some concealed motives. When I could get a hearing the answer was, we are poor ignorant people now; when we know better we will be Christians.

The small farmers are very ignorant and superstitious: their object of worship is generally a small tree. They live in great dread of the bráhmans, who regularly visit a certain number of houses to collect their dues, and seldom come in contact with us; whilst they secretly poison the minds of the people against us.

In a spot about two miles from Haurah, often visited by us, I have reason to think that some impression has been made upon the mind of the people. A respectable man said

to me, I have given money to bráhmans, have prayed to the gods, and visited Kálighát; and after all my wife and children have died. A dog is better than a god, and I shall worship them no more. I have reason to think that he and his brother no longer honour either gods or bráhmans.

When the cholera and the small-pox were committing their ravages, we had large and attentive congregations every where, and the people seemed to be for a time roused from their habitual apathy. I well remember that one evening, in going from house to house with tracts, a respectable man came to me, and said with great seriousness, "Do you want a house for preaching? if you do, I will let you have one any where on my ground; and if you like, I will give you a house opposite that temple, pointing to a large temple on the road side. My own impression was that the confidence of the people in their gods was for a time much shaken; at the same time I feel convinced that within the circle of my own observation, the mass of the people are fast degenerating. One fact to prove this can be adduced, namely, the fearful increase of spirit shops. Within the last four years the number has increased considerably. And there is scarcely a locality to be found about here without a grog shop, and often have I seen natives going and coming from the shop with a bottle concealed under their clothes. Perhaps the records of government could furnish some valuable information on this point.

I have lately brought to the notice of our people and the school children, what young people in England are doing for the heathen. I am happy to say that the appeal was not in vain; some brought their money boxes to the school, and presented the contents to me, to use their own words, "to buy books for Bengálí boys;" others are collecting and saving all: of one little fellow I am told, that though he was a great kite player, he has not bought any since. Such a practice teaches children to set a proper value upon money to apply it to good purposes, and to superinduce benevolent feelings in their mind. I have wept with joy at seeing a little fellow with a smiling and happy countenance presenting his little store to the Lord of Hosts. It is an act of self-denial, but the very act of denying himself many little things, seems to produce a greater amount of happiness in the mind of a child. I wish that all parents would follow the example of the poor negro woman who said, "You see we bring them up to it."

JESSORE.

The following letter from Mr. Parry of Jessore, inserted in the Calcutta Missionary Herald for September last, relates to a subject in which our readers cannot fail to be interested,—the grievances of native Christians.

With reference to the extracts of my two letters published in the Herald for June and July last, I have to state, for the information of those who take an interest in the welfare of native Christians, and feel an ardent desire for the conversion of the heathen, that in the cases of our converts alluded to in the above mentioned communications, the officiating magistrate of this district has passed a decision to the following effect:—

The charges preferred against Ishwarghosa (who holds a two annas share in the Taluk of Perí Khál occupied by five native Christians), viz. of assault, false imprisonment, torture, and plunder, having been fully proved to the satisfaction of the officiating magistrate, he sentenced the said delinquent to six months' imprisonment without labour, and to pay a fine of one hundred and sixty rupees. The officiating magistrate further desired his police Dárogah to cause the cattle which were forcibly taken from the people, to be restored to them. The offender thought proper to appeal to the Sessions' Judge against the above equitable decision, but I am happy to say that it has been confirmed by that officer.

Much credit is due to the officiating magistrate for his patient and unbiassed investigation into the merits of the cases in question. Being well acquainted with the Bengálí language, he is quite independent of the aid of his Amlás, who are not allowed to utter a word on any pretext whatever, either for or against the cases that come before him for trial. If all European officers possessed a proper knowledge of the languages used in the courts of Bengal and the Upper Provinces, we should hear fewer complaints of the perversion of justice. The abolition of the Persian language has undoubtedly proved very beneficial in forwarding the ends of justice; but if the European functionaries are deficient in the knowledge of the Hindustaní and Bengálí, all their high moral principles and earnest desires to render justice to parties who come before them for that purpose, are rendered abortive and nugatory; because the native Amlás, observing that their superior officers are but slightly versed in the vernacular languages, find no difficulty in obtaining an improper influence over them, whereby they are led unconsciously to pass incorrect and unjust decisions in many cases that come before them.

Another very essential qualification which all judicial officers ought to possess, is a thorough acquaintance with the native cha-

acter, and the habits and manners of the people. A great many cases of the most extravagant, improbable, and false stamp are filed in the courts of justice, and well supported too by a mass of false evidence. Were a judicial officer to pass decisions in such cases by merely attending to the formal evidence for and against them, without taking into consideration or weighing well in his mind all the circumstances and aspects of such cases, he would have to condemn the innocent, and allow the guilty to escape, in nine cases out of ten. In the decision of such cases the European judicial officers who are acquainted with the native character, are able to form a correct opinion of them with great facility.

The punishment which has been inflicted on the guilty party alluded to, will, I hope, tend to prevent him, in future, from oppressing and maltreating our poor converts. I also trust that other zamindárs will in future refrain from acting illegally towards their poor rayats, and especially to such as embrace Christianity, and from whom they cannot obtain certain contributions towards the performances of abominable and sinful idolatrous rites.

It is my humble opinion that some of our laws are too mild, and some too severe. I remember hearing of a case of petty theft, for which the poor delinquent was sentenced to two years imprisonment with labour. Just compare this with the cases of the native Christians, who were plundered of property to the amount of three or four hundred rupees, driven from their habitations, confined for upwards of a month, and subjected to hard labour, supplied scantily with food, and otherwise tortured. For all these complicated crimes, the offender is only deprived of his liberty and the company of his relatives for six months, and fined in 160 rupees, but in every other respect his situation is much the same as if he were at home. The rayats of India are slaves to the zamindárs. They compel them to give false evidence in the courts, and to fight with rayats of other zamindárs. The rayats are taxed in general very heavily for the land they occupy. Owing to a bad season, or to illness, if a poor rayat has a bad crop, and is unable to meet the zamindár's rents, he is dealt with unmercifully. The zamindárs seldom adopt legal measures for the realization of their dues, but take the law into their own hands. The rules regarding distraint for arrears of rent, whereby

landholders are authorized themselves to attach the property of their rayats, and convey the same to any place they choose, and then after a certain time to consign them over to an Amin, who sells the property and pays the sum realized by the sale to the landholders—these rules, while they secure every facility to the zamindár for collecting his rents, place the poor rayats completely at his mercy; and he seldom fails to abuse the prerogative delegated to him by the government, by oppressing his rayats and extorting from them an amount far exceeding their proper liabilities.

It is true that rayats can have their grievances addressed by applying to the courts, but the following obstacles prevent them from doing so. The injured rayat cannot get his neighbours to give evidence against the zamindár, because fear prevents them from coming forward. The expenses attending the prosecution of cases are heavy. The delay in obtaining a decision occasions to him a great loss of time,—the Amlás of the court, owing to the rich man's gold, are on his side. Even should a rayat be so fortunate as to gain a case against his zamindár, the latter, owing to his greatness and influence, has it in his power to injure the poor man in various ways, such as getting a forged bond and false witnesses against him, whereby he can crush him by instituting a law suit. Or he may make a higher demand on him for land rent; or put up other rayats to annoy him.

In conclusion, I have to observe that while matters continue in the way I have stated above, the spread of the gospel will be very limited. The zamindárs are avowed enemies of Christianity, because it interferes with their secular interest. Their conduct being based on covetous principles, naturally clashes with the just and benevolent spirit of the blessed gospel. Idolatry is a source of gain to the zamindár as well as the bráhmans. Immorality and the observance of caste, are also made instrumental in satisfying the covetous

spirit of the zamindárs. The state of ignorance which pervades the minds of the lower classes of natives, is also favourable to the interests of the zamindár, who thereby holds a greater sway over the rayats for effecting his evil designs and purposes in constraining them to give false evidence, and committing other wicked acts. All these abominations would be swept away by the spread of Christianity; consequently the zamindárs are most decidedly opposed to the conversion of their rayats. While we employ diligently the divine means which God has bestowed upon us for the promotion of his honour and glory, let us not be backward in adopting human measures for the removal of peculiar obstacles which stand in the way of the progress of the gospel—only let every thing be done by prayer and in humble reliance for success on the divine blessing, direction, and counsel. Dear Christian friends of all denominations, let us unite in heart and spirit for effecting the great and glorious objects in which we have one common interest. May Jehovah grant us in a large measure the influences of the Holy Spirit, that we may be zealous for the advancement of our blessed Redeemer's kingdom, and that we may do all in our power with singleness of heart for that end.

The Editor of the Calcutta Missionary Herald subjoins this note:—Highly as we approve of the clear statement of general facts which our esteemed correspondent has given, justice compels us to say that whilst the zamindárs are undoubtedly by far the most guilty as well as the most powerful party, it is but too often the case that the rayats also neglect the regular payment of their dues. We believe that if Christian rayats pay their rents regularly and conscientiously, their conduct will—on account of its singularity—attract the attention and secure the approbation of the better sort of zamindárs.

GOVERNMENT GRANT TO JUGGERNAUT'S TEMPLE.

The following extracts from letters of Mr. Lacey, a General Baptist missionary at Cuttack, Orissa, shows the continuance of this infamous Grant by the British authorities in India. Mr. Peggs, who forwards them, adds, "When shall this evil of British connexion with idolatry cease, in India and Ceylon? As a correspondent in India has remarked—'Christian England is the main support of idolatry in this country, and if that support were withdrawn idolatry would speedily fall.' Haste, happy day!" The date of the first is September 10, 1844.

You have ere this seen my journal of the last Ruth festival. It was, you will perceive, a time of awful mortality. It was one of the surges of superstition, and bore on its foaming surface many thousands of poor and destitute

Bengalee females, whom it hurled to destruction. The scenes of harrowing misery which we witnessed appear now more like some frightful dream which I had two months ago, than facts of real life. From the ordinary

painful occurrences of life, in which a little, though it be a very little, of the sympathies of humanity soften and alleviate the pangs of the dying hour, we are tempted to suppose that such destitution as that seen in the high places of idolatry could not occur,—much less could they be the triumphs of religion,—the boasted specimens of what a religious system produces, when it operates in perfection. But it is true; and the sick, the dying, and the dead, lay about in the streets and corners of the most holy places. The ties of nature and relationship dissolved, the sufferers were left to their unhappy lot to mingle with the spirit of the universe, throwing off the dull load of matter. So far from exciting sympathy, they were said to be the only blessed; and jokes, and laughter, and frivolity mingled in strange dissonance with the groans of the dying and deserted! The mangled and the dead, the bloated corpse and the fleshless skeleton, formed a strange contrast with joyful crowds dressed in gay attire, bent upon their pleasures on a festive occasion. My heart sickened as I beheld a set of wretches dragging a woman by the heels to the next golgotha, through scenes of music, gaiety, and mirth. When the blood bursts from the bursting veins of the victim under the wheels of Juggernaut, he is reported to be so delighted that smiles are detected upon his face; and surely his worshippers have imbibed his spirit.

But the Pooree people had this year unusual reasons for joy, for besides the Government donation of about 60,000 rupees per annum, the tax is abolished, and the pilgrims are allowed to come in free, with their money about them; and this money, and all their other money the pundahs are allowed to squeeze from them; so that this festival the people at Pooree have made many lakhs of rupees. However, we do hope that this unusual prosperity is no true sign of the idol's stability; for the last overland announces that Mr. Poynder has received intimation from a member of the government here, that the government concede that no pledge has been given, and no necessity consequently exists for the donation. Heavy will be the final account of the persons who invented the fiction, to induce the government and Lord Auckland to support the idol. His lordship's administration was upon the whole one of much benefit, but it is stained and deformed by the donative to Juggernaut. You and our

friends at home have now nothing to do but induce the Court of Directors to order the suspension of the donation, and the renunciation of the endowed lands. Then, though Juggernaut will for some time yet appear as firm as ever on his throne, yet at all events we shall be able to deny, what I could not the other day, when charged with it, amidst an hundred people, that we support Juggernaut by a dokhena of 60,000 rupees a year.

In a former letter it was stated—"It is reported that the priests and the Khoorda rajah have presented a numerous signed petition to government to have the pilgrim tax continued; urging that, if it be dropped and the support of the government withheld, in a few years Juggernaut will lose his celebrity and glory. This is undoubtedly true, but what is that to us? If the Hindoos wish his glory to continue, let them support and superintend his establishment accordingly. The pilgrim tax was abolished May 3rd, 1840, but the measure is very objectionable;—that in lieu of the rent of the endowed lands at Khoorda belonging to the temple, but which the government have resumed and assessed, they should pay to the temple the sum of 60,000 rupees. This sum is sufficient to perpetuate the fame of the idol in all his glory, and will be the best security the government can give to the pundahs for its support. This sum will go a long way in buying rice, fruit, milk, &c., and in paying Juggernaut's servants, many of whom can live well on two rupees per month. The government ought to give up the endowed lands, and let the people farm them in whose hands they were left, and let them appropriate or misappropriate them as they may choose. The donors of these lands never constituted the British government their executors. Mr. Greame recommended the measure, as well as the regulation and supervision of the temple and worship of Juggernaut. In one part of his report which I have read, he says, 'The established worship is fast going down, and will soon become extinct if the government does not renew and uphold it!' He recommended to exclude certain low castes to raise the fame of its sanctity, &c., &c. These measures were in whole or part adopted. This report shows the state of the temple before it had the protection of the British government, and what it would soon become were it again left to itself."

AFRICA.

FERNANDO PO.

In a letter to a friend at Camberwell, dated July 25, 1844, Mr. Clarke writes thus:—

A great number of vessels visit us, either a visit from the coast; we, however, seldom with coals for the government steamers, or on receive a letter by any of them. We had a

visit from the captain, supercargo, and doctor of the "Paragon," who examined our school, and expressed their high gratification. The captain brings us the correct account from Cameroons of the loss of life from the late Dutch attack; eight persons were killed.

Last Lord's day we had a baptism in the rivulet near the town, at which three men and five women were baptized. Mr. Merrick began the service, Dr. Prince read and prayed; I preached from Mark xvi. 15, 16, (by the water side), to a most attentive and large audience, and brother Sturgeon gave an address to the persons to be baptized, and baptized them in the name of the Three One Jehovah. The morning was very favourable, and two hours and a half were occupied in the open air. Captain Crofoot, and several other white persons, were present; and many of our sable friends were melted to tears. Those baptized were as follows: two Eboe women, one Moko, and two young females, natives of Sierra Leone; one male from Biung, one from

Bendov, countries far into the interior from Bimbia, and a Dutch lad, converted to God on his voyage from England with us, in the "Chilmark." The effect on many in this town has been great; may it be lasting.

The faithfulness and diligence of brother Sturgeon is most exemplary and praiseworthy; his whole time and strength are employed in seeking the good of the people, and certainly he is one of the most affectionate husbands upon the face of the earth; and his excellent, but feeble partner, is most deserving of his greatest attention and care.

I think most of our Jamaica friends will turn out well, but they need at present constant watching, directing, and instructing. They, in Jamaica, have not been called out to act for themselves. They are in a new situation altogether; and if we view their former state, opportunities, habits, &c., we shall not expect too much at first. Indeed, some of them are noble men, and showing themselves truly devoted to the work of God.

A more recent letter has been received by Dr. Hoby. It is dated Clarence, August 23, 1844. In it Mr. Clarke says,

You will be glad to hear that our missionary band is still unbroken by death; an infant only, of brother Saker's, has been numbered with the dead. We have had much sickness, and this still continues to visit some of us from day to day; but fever is more easily subdued here than it is in Jamaica; so that it is no unusual thing to see us have fever for a few hours, and again going about our usual engagements. Indeed, if we were unable to work between our feverish attacks, much of our time here would be entirely lost. Dr. Prince has been remarkably successful in all his practice in the town, among the natives on board of ships, and among us. Nearly all, where any hope of recovery could at first be entertained, have recovered.

Brother Merrick is labouring devotedly on the continent among the Isibus. His first class book is printed, and his vocabulary will follow. Two other brethren, Fuller and Duckett, are with him there. A large piece, or point of land, has been purchased, and two houses are erecting upon it. Soon we hope to have a little village there.

Eight persons were recently baptized, one of whom was a Dutch lad, who, I hope, has indeed found the Lord, and been found of Him, in his wanderings. I am much engaged in various ways, but that on which my heart is set is the obtaining, while it is possible, a good vocabulary of the language of the poor

Fernandians. I hope soon to have one as large as the one recently published of the Yarribeian tongue, by Mr. Crowther. I have in hand a specimen book, in which I have, for nearly fifteen years, been collecting from books and from natives, specimens of numerals, and a few common names. I have also obtained the names of many tribes around those, whose languages I have met with; and have some thought of giving a few notes respecting these, with the specimens, in order to direct the attention of the churches in England more particularly to the mighty work of translation, appearing before us. We may pine away our days in Africa, and shall do no good, if we cannot settle down to the learning of the tongue of the people whose welfare we seek. When we get one language that will do for one person; he will have work enough for his lifetime among that people.

If any books on African language, newly published, appear, I shall be glad if you would direct my attention to them. I am looking anxiously for a vocabulary in Eboe, by Mr. Schön; and works by the French or Portuguese priests in the Kongs tongue. I want your help especially in regard to the latter. The vocabularies of Brusciotti, Oldendorp, Hervas, and Tuckey, I should like to possess. The Isibu dialects reach to the borders of Congo, and at Corisco the language is closely allied to the Isibu and Dewalla.

WEST INDIES.

JAMAICA.

Our readers will learn with great regret from the following letter, written by Mr. Dutton at Brown's Town, Oct. 22nd, that a very serious accident has befallen our esteemed brother, Mr. Tinson.

I am now on my way home from Calabar. Intelligence reached me at Emmaus, whither I had gone to preach an anniversary sermon for brother Dexter on Saturday, that poor brother Tinson had fractured his thigh by falling from a ladder. Yesterday morning I hastened to Calabar, and found that the tidings were too true, although from the cheerfulness of our dear brother, and the testimony of the medical man who set the fracture, and called and examined the leg in my presence, I would fain hope that in the course of six or eight weeks all will be well again. As the vacation will commence in six weeks, brother Tinson and some of the members of the committee deem it advisable that the students should remain till then. It is most likely that either myself or brother Dexter will take the duties of the Institution until that time. I go down to-morrow with a view of commencing, although I should be glad if brother Dexter would do it, since he resides so much nearer than I do. I fear, however, the present delicate state of his health will induce him to decide in the negative.

Brother Tinson bears this painful accident remarkably well; it is delightful to sit beside his bed, and mark the deep-toned piety and patient resignation to his heavenly Father which pervades the whole of his conversation. He desired me to give his Christian love to you and the committee, and say that he would write as soon as he was able. Lest other brethren should not put you in possession of the nature of the accident, and other circumstances connected with it, I may as well give a brief description. It appears that our dear brother was standing on a ladder about four feet from the ground, adjusting a smaller ladder, which was to assist the fowls in getting to the branches of a tree to roost. The ladder on which he was standing slipped aside, and he fell. His thigh came in contact with a large stone, and the bone snapped just above, about the middle of the thigh; the same on which his late operation was performed. He was removed immediately to bed, and medical assistance was soon procured. I can add no more, dear brother, now, as I fear the post will be gone.

A short note has been received subsequently from Mr. Tinson, dated Nov. 5, in which he says "I am not yet able to move from the bed, but hope in two or three weeks to get about with crutches. Mr. Dutton is attending to the students."

HOME PROCEEDINGS.

THE MISSIONARY VESSEL.

The Committee are happy to be able to announce that "The Dove" is about to be sent as a sailing vessel for the use of the mission in Western Africa. After a careful and protracted inquiry, they are fully satisfied of her fitness for the service for which she is designed, and of her sailing qualities. The vessel is at present in the East India Export Dock, and is expected to sail for Africa early in January.

Mr. and Mrs. Newbegin from Jamaica, Mr. and Mrs. Thompson, and their families, and Miss Vitou, are expected to sail in her for Africa.

We are glad to find that our young friends are at work collecting for the purpose of meeting the annual expenses of the Dove. Five hundred churches giving one pound each as a new year's donation, will raise the total amount required.

SUGGESTIONS

TO SECRETARIES OF AUXILIARY MISSIONARY SOCIETIES IN REFERENCE TO THE INCOME OF 1845.

Early in January call a meeting of all the missionary collectors of your auxiliary, and furnish them with new collecting books for the year; let all money in hand be paid to the local treasurer, with an account for the report. Furnish each collector with a book either for weekly or quarterly subscriptions; promising to meet them every month regularly throughout the year.

Impress upon the collectors the advantage of *regularity* in their work; teach them to prefer *weekly* contributions to small donations: a penny each week collected regularly throughout the year is much better than a donation of *half-a-crown*. Do not fail to meet the collectors again in February, and each succeeding month. Receive the amounts they have collected every month, and acknowledge the receipt of them in their books.

State to the collectors, from month to month, their comparative success; pointing out its cause, and the reason of any failure that may occur.

Be always prepared to supply the collectors with cards, boxes, books, and aid them in obtaining the Missionary Heralds. Close your accounts for the year on the 31st Dec., and send the amount collected as early as possible, with lists complete.

NORTH DEVON AUXILIARY.

The annual meetings of the North Devon Auxiliary to the Baptist Missionary Society have been held during the last month in the principal towns and villages of this district. The deputation consisted of the Rev. J. Bigwood of Exeter. The Rev. D. R. Stephens of Newport, had also been engaged for the deputation, but was unexpectedly prevented from rendering his assistance. The following local ministers

accompanied the deputation, and aided at the various meetings: Revs. R. May (secretary to the auxiliary), W. Aitchison of Barnstaple, G. Cosens of Torrington, W. Gray of Bideford, J. Teall of South Molton. The congregations and collections were in most instances on the advance of last year, and very satisfactorily evinced the increase of the missionary spirit in this division of the county.

CORRESPONDENCE.

Brixton Hill, Dec. 16, 1844, §

MY DEAR SIR,

It will probably be remembered that our excellent friend Mr. Brock, in his sermon last May, suggested the desirableness of churches in this country corresponding with our missionary brethren, as a means of promoting a greater interest in their labours, and at the same time of affording sympathy and encouragement to those who are thus engaged in the missionary field.

The church here at once acted on his advice, and having been privileged to hold intercourse with several who are now in distant lands, we determined to open a correspondence first with them. We have accordingly addressed letters to Mr. Phillippo, and subsequently to Mr. Knibb, whose eldest daughters were baptized at Salem Chapel, and are still members here. A letter has also been sent to Mr. George Pearce of Intally, near Calcutta; and another is about to be forwarded to Mr. Clarke of Fernando Po.

The plan has already had a beneficial influence in exciting a deeper interest among ourselves in missionary labours; and recently we have had the pleasure of receiving an interesting reply from Mr. Phillippo, plainly evincing the pleasure and satisfaction with which he has welcomed the proposition, and in which he expresses his earnest desire that other churches will adopt it also.

Convinced of the excellency of the plan as adapted not only to promote a missionary spirit, and to encourage missionary efforts, but also to give greater fervour, because greater definiteness, to prayer. I have ventured to state these particulars, and in the hope that other churches may more abundantly realize its beneficial influence by adopting it themselves,

I remain, my dear sir,

Yours very respectfully,

WILLS KITSON.

Rev. J. Angus, A.M.

THEOLOGICAL ACADEMY, COLOMBO.

Mr. Davies, who has recently taken charge of this institution formed for the training of native missionaries, says in a letter recently received, that the students are very much in want of books. Any copies of the New Testament in Greek, of standard works in theology, Butler's Analogy, Paley's Evidences, and a general Cyclopædia, will be of very great service. Are there none of our friends who have these volumes, and who are willing to consecrate them to this good work?

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Merrick, J.....	Sept. 20.
AMERICA.....	HALIFAX, N. S.....	Belcher, Jos.....	Oct. 31.
		McLearn, R.....	Nov. 2.
	MONTREAL.....	Cramp, J. M.....	Nov. 9.
	QUEBEC	Cramp, J. M.....	Oct. 28.
ASIA.....	CALCUTTA	Denham, W. H....	Oct. 15.
		Pearce, G.....	Oct. 17.
		Small, G.	Oct. 17.
		Thomas, J.....	Oct. 18.
	COLOMBO	Davies, J.....	Oct. 15.
	DACCA.....	Robinson, W.....	Sept. 16.
	MONGHIE.....	Lawrence, J.....	Oct. 11.
	PATNA.....	Heinig, A.....	Oct. 7.
BAHAMAS.....	NASSAU	Capern, H.....	Nov. 9 and 12.
BRITTANY.....	MORLAIX.....	Jenkins, J.....	Nov. 22.
HOLLAND.....	AMSTERDAM.....	Müller, S.....	Nov. 19.
SWITZERLAND.....	BERNE	De Rodt, C.....	Nov. 28.
JAMAICA	BETHLEPHIL.....	Pickton, T. B....	Nov. 2.
	BROWN'S TOWN	Dutton, H. J....	Oct. 22.
	CALABAR.....	Dutton, H. J....	Nov. 5.
		Tinson, J.....	Nov. 5.
	FULLER'S FIELD.....	Hume, W.....	Nov. 4.
	GURNEY'S MOUNT.....	Woolley, E.....	Nov. 4.
	KETERING.....	Knibb, W.....	Oct. 26, Nov. 5.
	KINGSTON	Evans, G. P.....	Nov. 2.
	LUCEA.....	Francies, E. J....	Nov. 4.
	MOUNT CAREY.....	Burchell, T....	Nov. 5.
	OLD HARBOUR	Taylor, H. C....	Nov. 1.
	PORT MARIA.....	Day, D.....	Nov. 3.
	ST. ANN'S BAY	Abbott, T. F....	Nov. 4.
	STEWART TOWN.....	Dexter, B. B....	Oct. 16.
	YALLAHS.....	Hands, T.....	Nov. 2 and 4.
TRINIDAD	PORT OF SPAIN.....	Cowen, G.....	Nov. 4.

ACKNOWLEDGMENTS.

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

- Mrs. Whitchurch and friends, Walworth, for a parcel of clothing, for *Rev. J. Merrick, Western Africa* ;
 Mrs. W. Kirkwood, Berwick on Tweed, for a parcel of clothing, &c., for *Rev. J. Clarke, Western Africa* ;
 Mr. West, Amersham, for a file of the "Patriot" newspaper, for *Dr. Prince, Western Africa* ;
 Rev. W. Upton, and friends at St. Albans, for two cases of clothing, for *Rev. J. Merrick, Western Africa* ;

Peter Hope, Esq., Bootle, for Carte's life buoy, for the "Dove;" and two packages of cotton seed, for *Western Africa* ;
 Mrs. Houghton, Liverpool, for several volumes of the Baptist Magazine, and a quantity of tracts, &c., for the "Dove;"
 Mrs. Jackson, for a quantity of Baptist Magazines, tracts, &c., for the "Dove;"
 Mr. R. Jones, of Liverpool, for several volumes of useful books, for the "Dove;"
 Miss Wales, Leeds, for a parcel of brushes, for *Western Africa*.

The thanks of the Committee are respectfully presented to R. B. Sherring, Esq., of Bristol, for a valuable package of books for Messrs. Clarke and Merrick, *Western Africa* : also for the Travels of Bruce, in eight volumes, and of Burkhardt, in two volumes, for the Mission Library.

The medicine chest for Africa received from Mr. Harvey, of Leeds, and acknowledged in the last Herald, is the gift of a kind friend, Mr. R. Jowett.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of November, 1844.

Annual Subscription.	£ s. d.	Devonshire Square—	£ s. d.	GLUCESTERSHIRE.	£ s. d.
Gurney, W. B., Esq., to make his subscription £100.....	30 0 0	Collections after two sermons by the Rev. J. H. Hinton, instead of the Annual Meeting	26 18 5	Thornbury— Collections, &c.....	14 1 0
Donations*.		Contributions, on account	19 0 0	HAMPSHIRE.	
Alders, Mr. Joseph	0 2 6	Hammersmith	5 2 4	Hartley Row— Collection	5 10 6
Barclay, Robt., Esq., for <i>African Schools</i>	5 0 0	Hampstead, Ebenezer Chapel— Collection	1 2 2	Contributions	5 18 7
Bible Translation Society.....	T.500 0 0	Waterloo Road— Collection	5 12 6	Longparish— Collection	0 5 6
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Davies, Mrs., Walthamstow, for <i>African Saw Mill</i>	1 1 0	BEDFORDSHIRE.		Lymington— Mursell, Mr. A.S.	1 1 0
Forster, Robt., Esq., Tottenham, for <i>Schools</i>	1 0 0	Luton, by the Rev. H. Burgess	65 0 0	A Friend, by do.A.S.	1 1 0
Gouldsmith, Mrs., for <i>Africa</i>	10 0 0	BERKSHIRE.		Collection	7 4 10
Member of Church of England, by "Patriot"	1 0 0	Wallingford— Collections	15 11 6	Contributions	7 1 10
Tritton, Joseph, Esq. ...	20 0 0	Contributions	11 8 10	Do., for <i>Africa</i>	8 6 3
		Do., Sunday School	0 9 9	Do., Juvenile Society	11 6 2
		Acknowledged before and expenses.....	18 2 7	Do., Sunday School	5 10 11
			9 7 6	Whitechurch— Collections.....	5 0 8
Legacies.		Wantage— Collection	2 5 2	Contributions	17 16 0
Dearle, John, Esq., late of London, by J. Padgett, Esq.....	10 0 0	Contributions	1 19 7	Do., Sunday School	0 17 3
Field, John, Esq., late of Wallingford	18 18 0	DEVONSHIRE.		Do., for <i>Persecuted Baptists, Denmark</i>	1 0 0
Gutteridge, Joseph, Esq., late of Denmark Hill, by W. W. Nash, Esq., duty free.....	200 0 0	Brixham— Collection	2 0 0	Do., Sunday School	2 16 0
Richmond, Mrs. Mary, late of Hull, by R. Richmond, Esq.....	30 0 0	Boxes	0 19 0	HERTFORDSHIRE.	
		Coham— Hopkins, Miss ...A.S.	0 10 0	Brenchwood Green— Collection	4 5 4
		Stonehouse, Ebenezer Chapel— Collections, &c	4 10 0	Contributions	2 10 4
				Hitchin, on account... A Friend, by Miss M. Palmer, for <i>Orphan at Exaltly</i>	30 0 0
LONDON AND MIDDLESEX AUXILIARIES.				Palmer, for <i>Orphan at Exaltly</i>	4 0 0
Buttlesland Street, Hoxton, Sunday School Boys, for <i>Africa</i>	0 10 0			St. Albans, on account...	20 0 0
				KENT.	
				Footscray— Contributions	0 9 4
				Do., Ladies' Seminary, by Miss Wood	1 1 1
				Do., Sunday School	0 15 8

* Several of the sums acknowledged in the last Herald as donations should have appeared in the list of annual subscriptions.

		£ s. d.			£ s. d.			£ s. d.			
Sandhurst—			Nottingham—			Upton upon Severn—					
Collection	10	10	0	Collections	36	13	1	Collection	3	0	2
Tenterden—				Contributions	57	7	8	Contributions	3	5	9
Collections, &c.	11	10	0	SOMERSETSHIRE.			Do., Sun. School...	0	0	4	
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Liverpool—			Burton on Trent—			Contributions	24	19	8		
Friends, by Mrs. Crop-			Collection	7	4	7	Contributions	15	10	4	
per—			Contributions	10	2	0	Do., for Africa	0	10	0	
For Rev. J. M. Phil-			SURREY.			135			2	0	
ippo's Schools.....	30	0	0	Dorking—			Acknowledged before				
For Rev. W. Knibb's				Friends, by M. Vitou,			and expenses.....	98	0	4	
ditto	25	0	0	for Native Teacher,			37			2	2
Manchester—				Fernando Po.....	6	0	YORKSHIRE.				
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Public Meeting.....	10	10	4	Birmingham, by Mr. J. H.			Rev. P. J. Saffery, on				
York Street	8	8	1	Hopkins, on account	46	14	account	225	0	0	
Welsh Chapel	0	15	8	Sturge, Joseph, Esq.,			Horsforth—				
Salford do.....	5	0	0	for African Saw Mill	5	0	Collection	5	8	0	
Union Chapel	58	18	4	WORCESTERSHIRE.			HULL AND EAST RIDING,				
Contributions	302	0	0	Alcester—			by Mr. W. P. Aston,				
MONMOUTHSHIRE.				Collections.....	5	3	on account.....	50	0	0	
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Collection	2	2	10	Collections.....	13	17	Contributions in part,				
Bassaleg, Bethesda—				Smith, Rev. J.A.S.	1	1	from places in Cardi-				
Collection	2	17	0	Atch Lench	4	0	ganshire, Carmarthen-				
Contributions	1	0	0	Blockley—			shire, and Pembroke-				
NORTHAMPTONSHIRE.				Collection	4	2	shire, by the Rev. D.				
A Friend, M. P.....	0	7	6	Contributions	7	13	Rees	23	3	0	
NOTTINGHAMSHIRE.				Do., Sunday School	4	17	Contributions, by the				
Bottesford—				Do., do., Draycott...	0	8	Rev. B. Price, on ac-				
Collection	1	2	2	Bromsgrove—			count	30	0	0	
Carlton le Moreland—				Collection	4	0	Molestone, Pembrokeshire—				
Collection	1	3	6	Contributions	4	9	Collection	0	17	0	
Collingham—				Do., for Africa	0	18	SCOTLAND.				
Collection, &c.	12	18	8	Evesham, Mill Street—			Contributions, by Rev.				
Sunday School	0	1	7	Collection	5	6	P. J. Saffery	205	0	0	
Niccolls, Mrs., for				Contributions	4	12	Cupar—				
Africa.....	10	0	0	Do., for Africa	1	2	Collection	4	11	0	
Do., for East Indies	5	0	0	Do., Sunday School	0	9	Contributions	4	13	9	
Do., for Entally.....	5	0	0	Kidderminster—			Do., for Africa	2	0	0	
Newark—				Collection	3	11	Do., Sunday School	0	10	6	
Collections	7	16	7	Contributions	11	18	FOREIGN.				
Contributions	2	3	10	Do., for Africa.....	4	8	Netherlands Auxiliary,				
Do., for Africa	1	0	0	Do., Sun. School....	1	19	by Rev. S. Müller.....	125	0	0	
New Basford—				—————			—————				
Collection	12	5	0				—————				

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FUNERAL CEREMONY AMONG THE ISUBUS, WEST AFRICA.

AFRICA.

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On occasion of the death of a chief or influential man among the Isubus, it is customary to display all the riches of the deceased, consisting generally of cloth, goats, sheep, and pigs, and nothing is thought to reflect so much honour upon him as the exhibition of great wealth. At one of these scenes Mr. Merrick arrived in his recent journey, and he has forwarded a picture from which the annexed engraving is taken of the merriment and wild confusion in which the people were running about and dancing, striking hands with each other, and making a variety of discordant noises. Mr. Merrick is represented as viewing the scene from a chair, by the side of which John Smith, a deacon of the church at Clarence, who accompanied him as his interpreter, is also seated, and near him is standing an old influential chief named Madiba, who acted as a sort of master of the ceremonies. The young heir who had become lord of the town, and had been installed into office that day, is running in the midst of the crowd, attired in the usual country wrapper, and an old soldier's coat, while an attendant follows holding over him a large umbrella. "On arriving at the town," says Mr. Merrick, "the first thought that entered my mind was the inappropriateness of the ceremony to the occasion, and as I sat at one end of the street viewing them, I longed for the time when the death of their chiefs and friends would produce feelings and behaviour directly contrary to that then exhibited."

TOUR IN WEST AFRICA.

Mr. Merrick has lately visited the Camaroons Mountains, exploring a district of which very little was known, in order to ascertain facts respecting the state of the country and the condition of the inhabitants which might be of service in directing future operations. Believing that his account of his tour will be interesting to many of our readers, we abridge it but slightly.

Early on Tuesday morning, the 23rd April, Smith and I left our abode for John King's Town, from whence we started with our travelling party at half-past six for the Bwengga Market. Our band consisted of eleven men and boys as attendants and carriers, Copper, my interpreter, John King, my principal guide, Smith, and myself. We were to have walked all the way, but at the request of John King I agreed to go as far as the Bwengga Market by sea, with the understanding that if spared, we should return by land. The passage to the market lays through a creek a short distance from King William's Town, in a north-westerly direction, and the market is called Bwengga after the district in which the people reside whose goods are sold at the market. We arrived at 9 o'clock, and met a number of people from Bimbria and its vicinity. Not many of the people had yet come down from the interior, but several of those who had, resorted to the canoe in which I sat, and gazed on me with wonder and amazement. At twenty minutes to eleven I heard a rush, and looking round, saw the people coming to market in a body. They approached with a trot, and hastened down the cliff to the canoes, for the purpose of bartering their goods. The chief article was plantains, which were brought down in conical baskets, fastened to the back by means of strings round the arms and forehead. I need hardly say that women were the principal carriers. About 200 came to market, among whom there were not more than about twenty men who carried loads, and those who did had a much smaller proportion than the women. The plantains were bartered for a few dried shrimps and fishes. Having disposed of their goods, the people came up the cliff about twenty minutes after eleven, and resorting to the spot where I was sitting, viewed me with perfect amazement. The simplicity of their manners formed a striking contrast to the proud bearing and mien of the Camaroons and many of the Bimbria gentlemen. It was

with great difficulty that I obtained silence, which being done, I made known in few words the object of my intended visit to the interior. I had spoken only a few sentences when one of the gentlemen remarked that the majority of the people who had come to market were very ignorant; that it was useless for me to speak to them, and that I had better wait till I reached the Bwengga district, and then speak to the gentlemen, who would listen attentively to all I had to say. I replied that if they were ignorant, the good word which I intended to speak would make them wise. As soon as the poor women heard this they manifested their approbation by loud applause, and shortly after proceeded homeward, while I accompanied John King to his farm, which is in the vicinity of the Bwengga Market.

At a quarter after three our party left John King's farm for the Bwengga district, and after walking a short time along a track, reached the main road. This path, though walked over every five days by hundreds of people, is very narrow, and in many parts is a mere track. It runs for the most part through a thicket, by which the clouds are frequently obscured, and as a walk is entirely devoid of interest.

At five minutes before four we ascended a very steep hill, from which time the country became rather hilly. Five minutes after four we took a short rest, and proceeding on our journey ascended another steep hill at half past four, from which we had a view of the sea; and had it not been for the mist, should, I understand, have seen Cape Camaroon. At five o'clock we came in sight of a river, which John King informed me empties itself in the sea near his town. Here our whole party refreshed themselves with a good draught of water, which was very cool and pleasant. During our journey we passed two or three farms near the road, on which plantains are chiefly cultivated. I was informed by John King that a few people are living in the hush near the farms.

At six o'clock we arrived at a group of houses, called by John King a town, when I discovered that Bwengga was not a large town or city, as I had all along imagined, but a district, or sort of county, in which are many towns. Our party sat down at this town to rest. Soon many of the children were around me, while some, afraid of a white face, remained at a distance, with their eyes riveted on me. After being regaled with a draught of palm wine our party proceeded onward, and passing another town which consisted of four or five houses, arrived at our resting place for the night at a quarter past six. The chief, or master of this town, is called Ebores, and according to John King's account is his brother; but during our journey John claimed brotherhood to so many that it is difficult to say who are really related to

him. I however think that if not his father's or mother's child, Ebores is a near kinsman. We met Ebores sitting on a stone near the door of his house, in conversation with one of his wives, who appears very fond of him, and for whom I think Ebores entertains much affection. Such reciprocal affection between husband and wife was to me very gratifying, as in my few short tours in Africa I have seldom seen it exhibited. The women are for the most part regarded and treated as the slaves of their husbands, who possess unlimited power over them, and do with them just what they please. When I was informed on my arrival at Ebores' Town that he was the king of the place, I at first thought he was the ruler of the whole Bwengga district, but I soon discovered my mistake, and found that he was only king or ruler over his own wives and children. The mode of government in this part of Africa is strictly patriarchal. I was kindly received by Ebores, and having seated myself near him, he began to expatiate on the great joy and pleasure which he experienced in being visited by a white man—an honour which he never expected, and which his father, though much more wealthy than he, never enjoyed. He admired also my fearlessness, and said that my heart must be very big, or I would never have come where a single white man had never before set foot. Shortly after my arrival I was saluted by the firing of muskets not only at Ebores' place, but at some distant town, whose inhabitants must have concluded that I had arrived, from the report of guns which they heard from Ebores' town.

After dinner, which consisted of palm oil and fish, and plantain, of which I eat heartily after my unusually long walk, I addressed the people, and endeavoured to point out as plainly as I could the way of salvation by Christ. My auditors listened patiently for a long time, and while I spoke Ebores frequently exclaimed, "Toto-mene! toto-mene!" True! true! When I alluded to the folly of trusting to charms for deliverance in times of danger, he remarked that what I said was quite correct, for several men who had received charms to preserve them from danger and death, had to his knowledge been shot, and that God alone could protect and save. At the close of my address I sang "Jesus shall reign," &c., and concluded with prayer. When I was ready to go to bed, I was conducted to a room about ten feet long, five and a half wide, and seven feet high to the top of the roof. As my bed was placed across the room, my head laid against one side of the wall while my feet reached the other side; yet I slept comfortably, and hope I felt grateful to God for having provided for me a shelter among the heathen. Ebores accompanied me to the room, and remained while I read a portion of scripture and prayed, and during prayer knelt down. On rising from my knees I told him my reasons for reading the

word of God, and praying to him before retiring to rest. As I found Ebore disinclined to leave the room, I undressed myself before him. He was quite surprised at the number of garments I wore, and viewed me from head to foot till I got into bed.

Wednesday, April 24.

As soon as the door of my room was opened this morning, Ebore came to pay his respects, and addressed me "Sanggwosu," the term used by servants when speaking to their masters. Before breakfast I read and explained to Copper and John King, both of whom speak and understand English, the second chapter of Matthew. Ebore came in while I was reading, and heard from John King and Copper what I communicated to them. After explaining the scriptures, I showed Ebore the views of our Jamaica chapels, and told him of the affection which the people of God in Jamaica entertained for the African race. He listened with much attention and astonishment when I told him of the vast sums of money subscribed by the Christian world for the benefit of Africa, and said that if the people of God did not love them they would never act in that manner.

After breakfast John King and Copper, Smith and I, proceeded to the town of a man called Futa, and sometimes, Madiba, a short distance to the south-east of Ebore's place. On our arrival we learnt that he was not at home, but would soon return. I afterwards discovered that he was at the back part of his house, and directed John King to tell me he was out, intending while we walked a little way to dress himself. After a short walk to another town, where Mundere, the brother of Madiba resides, we returned to Madiba's house, when he made his appearance in a cloth round jacket, a pretty wrapper, and a blue gossamer hat. He was rather reserved and formal, but listened with much attention to the truths which I declared. From the appearance and mien of Futa I concluded that he was a man of influence, and generally respected, and have since discovered that my conclusion is quite correct. Madiba's town is situated on a beautiful plain on the top of a hill. One of his houses is a large one compared with the houses of the other chiefs, and is very well constructed. He is evidently an ingenious man, and with a little instruction would make an excellent carpenter. While at Madiba's house I tendered my hand to a man who refused to shake it, and on inquiring the reason, learnt that the man had recently lost one of his relations, and that the people in the interior never shake hands with their dearest friends for a certain time after the death of a near relative.

John King asked a question to-day which shows the necessity of explaining figurative language, when employed in instructing the people. He inquired whether by giving the

heart to God I meant a man was to cut out his heart. He next inquired whether God had a wife, and while I was speaking of the blessedness of heaven, he asked how it could be a good country when the people who lived there did not eat. I explained to him that the spirit was not supported by food—that the body alone required food for its sustentation, and that after death the spirit of those who believed in Christ would live in the enjoyment of the knowledge and love of God.

In returning to Ebore's Town we walked another way, and passed the town of an old man named Dume, who appeared very glad to see me. My soul was distressed when I thought that he would probably die before the gospel could be fully and properly explained to him.

I saw several women at Ebore's Town engaged in making palm oil to-day. The palm nut, or fruit, is first boiled, after which the part which contains the oil is separated from the kernel, and rolled up in small balls, from which the oil is extracted by twisting it with the fingers. A great deal of oil is left in the husk, which with suitable machinery might be entirely extracted.

We were to have proceeded on our journey to-day, but Ebore would not allow us to do so. In the evening I conversed again with the people about Christ and his salvation, when Ebore remarked that he believed God had sent me among them to teach them good things, and that he would willingly sit up all night to hear me. Before retiring to rest I made Ebore a present of cloth and other things, for which he expressed himself very grateful.

Ebore is about forty years of age, of the middle stature, but appears short in consequence of a bend of the back. His appearance is not calculated to command respect, but there is in him a great deal of real kindness, connected with humility, which cannot fail to excite the affections of those that may become acquainted with him. There is, I fear, little firmness in his character, which would render him an unfit person to depend upon in times of trouble or danger. Unlike Ebore, Futa seems a man of great firmness and decision of character. His manner and bearing, though the reverse of pride, are much calculated to call forth respect, and with his property (for he is considered wealthy) will render him influential wherever he goes. Futa is about the same age as Ebore—perhaps a little older—of the middle stature, and rather slender, but well made.

Thursday, April 25.

We were to have proceeded this morning to the Sofo district, but yesterday evening we heard that an influential and wealthy old man in the Moriko district named Manja had made grand preparations for my reception, and sent to say he hoped I would not fail to call on him. As John King

thought it prudent for us to visit Manja, we left for his place at twenty-five minutes after six this morning. Shortly after leaving Ebore's we passed three small towns, and crossed a small stream called Wangge, running from the west. Indeed, all the rivers which we saw and crossed in our journey, flowed from the north-west. At a quarter after seven we crossed a beautiful stream about thirty yards wide, called Benyua, in which a large artificial basin was formed of stones for the purpose of securing fishes. Our road at this point lay through a thick bush, and is evidently an unfrequented path. At fifteen minutes to eight we entered the Bori-pamba district, and passed Mbumbo's Town. Three minutes after eight we passed another stream called the Ndunggu, and shortly after saw a small farm on which maize, cocoa, and peas were growing. Passed the towns of Korame, Mukwure, Malape, and Monyunggo, and entered the Bakuku district. Passed the town of Masu, and at five minutes after nine arrived at Manja's Town, in the Moriko* district, and seated myself under a tree, where old Manja in a short time came to see me. He was dressed in a large great coat, which would have sat much better on a man twice his size. His hand was quite hidden by his large garment, so that when he presented it to me I had to shake his sleeve.

I had not been seated long before I was informed that two gentlemen from Bwea, one of the last districts on the way to the Camaroons Mountains, had come down to see me, having understood that I had come for the purpose of visiting the mountain. I exceedingly regret that whenever the people asked John King the object of my visit, he always informed them that I was going to the mountain, which led them to think I was in quest of treasures. Indeed, John King himself did not believe that the sole object of my visit was to make known the gospel of salvation, and find out the most eligible districts for establishing missionary stations.

After a few minutes conversation with Manja, he left, but soon returned with a goat as a present. I directed John King to have it killed for our party, and began to declare the gospel to the people who surrounded me, but they seemed more desirous to gaze upon me and make a noise, than to listen to the solemn truths I was declaring. After breakfast I endeavoured again to engage the people's attention, but could not get them to listen for any length of time. They were, however, quite delighted with an Isubu lesson which I took with me for the purpose of teaching the children as I passed along, and were exceedingly astonished when I exhibited my watch. Many people from other districts resorted to Manja's place to see me, some I

learn from a distance, to whom I explained the object of my visit. In the afternoon Copper and I walked to the town of Junge, a short distance west of Manja's place, where I conversed for some time about the great salvation, and instructed the people from my Isubu lesson. They called my watch the moon, and said I was indeed a god-man, for I had gone up to God, and brought down the moon with me.

On my return from Junge's place, Smith and I took a long walk, and spent a sweet season in conversation about the universal dominion of Christ. Since my arrival in Africa nothing administers more joy to my soul than reflection or conversation respecting the entire subjugation of the nations of the earth to our divine Redeemer. Indeed, if missionaries would be strengthened for their work they must at all times keep the cheering truth before their minds.

John King informed me this afternoon that the men who came from the Bwea district said they would not conduct me to their town without being well paid; but on finding that I evinced no anxiety about going thither, they left with the promise of meeting me at Manja's Town early in the morning. African travellers must pay little attention to the talk and noise of the people, but act with kindness, firmness, prudence, and justice.

Before going to bed I made old Manja a present of cloth, &c., with which he was quite pleased. I also distributed some needles among the women and girls, and clothed three of Manja's children, who were not a little delighted with their new garb. Both at Ebore's and Manja's place I distributed some English peas, which were kindly sent me by the St. Alban's friends. When at Camaroons I also distributed some of the same peas, and have no doubt that by this time many of the Diwalla people have reaped a crop.

Friday, April 26.

We were to have left Manja's Town early this morning, but were detained by heavy rains till twelve o'clock, when we proceeded on our journey. At twenty-five minutes after twelve we entered the Bokwei district, and at the same time passed the town of Namunde. Shortly after we passed Morio's Town. At one o'clock the country became very hilly. We arrived at Dickenye's Town at half-past one, which is situated in the Bwea district. I was kindly received by Dickenye, who appeared very happy to see me, and like Ebore, dwelt for a long time on the great honour bestowed on him by the visit of a white man. I however soon discovered that great suspicions were entertained respecting my intended visit to the mountain, and John King, in order to learn the real object of my visit, took Smith aside and questioned him closely on the subject. Shortly after my arrival Dickenye told John King

* The Moriko and Bakuku district is the same, but is called by two names.

that there were immense treasures on the mountain, that on the death of any influential person in the Bwea district they had frequently seen cloths of every description spread out on the mountain; * that there was a great deal of gunpowder, salt, and dollars on the mountain, and they thanked John King for bringing me to show them how to obtain the treasures. There was also a "large water" on the mountain, where a white man was often seen, and which no black man could pass; that they sometimes heard the report of guns fired by the white man; that that white man was my brother, and I had come to see him, and fetch him down from the mountain. In vain I endeavoured to persuade them that the sole object of my visit was to impart the knowledge of the true God, and to learn whether they were willing to receive religious teachers. During the day I embraced every opportunity of declaring the gospel, but like those of Manja's Town, the Bwea people were more desirous to sing, and dance, and make a noise, than attend to what I had to say.

In the afternoon several chiefs came to see me. After they had listened to the truth a short time, Dickenyé, who is an incessant talker, began to address the people, after which he danced about, and endeavoured to appear very great. He was followed by another man, who wore a sort of tippet made by himself. He also delivered an address, and like Dickenyé, danced and sung, and capered about amidst the applause of the surrounding multitude. As evening approached John King informed me that all the gentlemen of the district were to assemble after dark in order to come to some decision respecting the charge they were to make for allowing me to visit the mountain. Accordingly we had a meeting in one of Dickenyé's houses in the evening, when all the gentlemen strenuously maintained that there were incalculable treasures on the mountain, and that John King had brought me to obtain them. I replied that many of them would on the morrow accompany me to the mountain, and would have an opportunity of seeing all it contained, and that whatever I might bring down they were at perfect liberty to retain. During my short life I have met many great talkers, but never before heard so garrulous a man as Dickenyé. He seems never tired of chatting, and will scarcely allow any one else to speak a word.

None but those who have been engaged in an African palaver† can form a correct idea of its tediousness. When you imagine that the subject

in debate has been brought to a close, and about to be settled, all on a sudden you find yourself at the point from whence you started, and the objections which you had before answered again brought forward as if they were entirely new. This was the ordeal through which I had to pass at Dickenyé's place, and what rendered it more trying was my ignorance of the language, and consequent dependence on John King and Copper for an interpretation of all that was said. The palaver being closed I retired to rest after commending myself and our party to the divine protection, and as usual slept well.

Saturday, April 27.

We were to have started before daylight, but could not manage to get away before fifteen minutes before seven. It is very difficult to get an uncivilized African band to travel early. On my arrival at Dickenyé's I was informed that his town was the nearest to the mountain in the Bwea district, but I discovered this morning that my information was not correct. Shortly after leaving Dickenyé's we passed three towns, all near each other, and arrived at the last town on the way to the mountain at a quarter after seven. At this time we saw a road to the south, which I was informed leads to Rumbly. At fifteen minutes to eight we arrived at a river flowing from the north-west in a south-westerly direction. At this point there was a sensible change in the atmosphere. I drank of the water of the river, whose bed was very rocky, and found it delightfully cool. Near the river is a small abandoned farm, which was formerly cultivated by some of the Bwea people. Before visiting the interior I thought the people spent a great deal of their time in agricultural pursuits, but was surprised during my journey to see so few farms, and those so much neglected. All the plantain farms I saw were covered with grass and bush. Like those on the coast, the people in the country live a life of almost absolute idleness. They do not set the smallest value on time, and prefer spending days and weeks in hunting (though they not unfrequently return home as empty as they went out) to cultivating the soil. May they soon come under the influence of that gospel which so strongly condemns idleness, and inculcates the necessity of industrious habits.

But to resume our narrative. At eight o'clock the Bwea men who accompanied me stopped to perform a ceremony called Mosere. Dickenyé's brother, Bunggome, with a mug of water in his hand, delivered an address to the following effect: "That the Moriko and Bwengga men were unwilling that the Bwea people should engage in trade with Bimbia, but that John King had kindly brought a white man to see them, who he hoped would open a communication between the coast and the Bwea district. After the address a liba-

* Whenever an Isubu man dies all the cloth he possesses is spread out on the house-top, and exposed to public view. In accordance with this custom the Bwea men think that the geni of the mountains entertain so much respect for their chiefs as on their death to exhibit a variety of cloths.

† Conference.

tion was poured out on the ground, and the remainder of the water in the mug drank by all who had engaged in the ceremony. I requested John King to say to them that the good word which I had spoken to them was calculated to unite all people in one common bond, and if they and the Moriko and Bwenga people attended to it, instead of opposing each other in trade, they would live as brethren, and do all in their power to promote the welfare of one another. They appeared quite pleased with my remarks, and proceeded on the journey with smiling countenances.

A few minutes before the Mosere ceremony was performed, we crossed a fine stream, whose water was very cold. At twenty minutes before ten we arrived at another river-course destitute of water, except a small portion (rain water I suppose) in hollows of rocks, and which reminded me of the pools of rain-water from which the Israelites were wont to refresh themselves in the journeys to the holy city. Our whole party took a long draught of water here, as we were given to understand that we should meet with no more during the remainder of our journey. Ten minutes before ten we had an excellent view of the sea. Perhaps it is necessary to observe that the whole district through which we passed is very well furnished with hardwood. The wood is so hard that the Bwea men, not possessing proper axes, are unable to fell the trees for the purpose of making farms. Eight minutes after ten we passed the last farm of the Bwea people on the way to the Camaroon Mountains. On this farm is growing the finest piece of cocoa I have seen since my arrival in Africa. I was rather surprised that the Bwea people should cultivate farms so far from their towns, and thought they must have good reason for doing so, and on inquiry found that they were in the habit of spending whole weeks in the woods hunting the ngika, or buffalo, and during that time cultivated the soil in the vicinity of the chase. Twenty-five minutes before eleven the brother of Dickenye perceiving that we were drawing near the mountain, broke a small bush, and holding it in his hand, prayed aloud to his dead father and mother to protect him from danger in approaching the mountain. I directed John King to tell him that Obassa-Luba (the name by which the Deity is called) alone could afford him help, and that his petitions should have been presented to him. On hearing this he began to cry to Obassa-Luba for help. The evident fear of the people as they drew near the mountain led me to conclude that they had never before travelled so far, though they wished to make me believe that many of them had before ascended the mountain. At twenty minutes before eleven we arrived at a beautiful plain, extending along the base of the mountain a considerable way. This plain is covered with a fine wing-grass, some of which I brought down as a memorial of my visit.

A quarter before eleven we had an extensive and splendid view of the sea, rivers, and lowlands from the plain at the base of the mountain. We saw very distinctly Balimba Point and River, and a little eastward the Bakuku, Munggo, and Bunji rivers and country.

At ten minutes after eleven our band sat down on the grassy plain to hold a consultation as to whether they should ascend the mountain at whose height and majestic aspect they were manifestly alarmed. While with wonder and awe they gazed upon the grand and lofty fabric, Smith observed that if they were so alarmed at beholding the works of the Almighty, what would be the state of their mind when they beheld the Almighty himself on the judgment-day? John King, who had all along spoken of his determination to go to the very apex of the mountain, now declared that he could not proceed further; while the Bwea men said it was useless to accompany me if no treasures were to be obtained. I reminded them that I had agreed to pay them to go with me, and if they broke their engagement they could not expect payment. At length ten of the Bwea men made up their minds to accompany me, and with Smith, Copper, and myself started for the much dreaded munggo, as mountain is called in the Isubu tongue. With much difficulty we ascended about a third of the mountain at six minutes after one, where it was so cold that I judged it unwise to proceed higher with men who had only a piece of cloth around their loins. This, with other reasons, induced me to descend the mountain before reaching its apex, though I must confess I did so very reluctantly. At the elevation on which I stood I experienced all the sensations produced by an English winter. My nostrils ran copiously, my eyes were much affected, and my fingers stiff. The faces of my attendants were covered with a sort of white incrustation, such as may be seen on the skins of black men in England during winter; their eyes were also much affected, and Dickenye's brother had a fit of ague, and trembled like an aspen leaf. The mountain after a certain height (perhaps from about the sixth of its altitude from the base) is entirely covered with a fine and beautifully green grass, with here and there a few shrubs. The soil is composed of small pieces of soft stone, which have evidently been subject to the action of fire, and which frequently crumbled or resigned their places as the weight of our bodies rested upon them in ascending. From the point on which we stood we had an excellent view of the lowlands and the different rivers in the Bight of Biafra.

We began to descend the mountain about a quarter after one, and arrived at the grassy plain at ten minutes before three, from whence, though much fatigued, we immediately proceeded homeward. When we had nearly reached our resting place the Bwea men

assembled, and agreed to tell the people on their arrival that there were immense treasures on the mountain, but that I had resolved on not taking them away till my return, when I would bring another white man with me. On hearing this I requested John King to undeceive the people, and let them know the truth.

At fifteen minutes after five we arrived at the last town on the way to the mountain, and eight minutes after six reached Dickenye's Town, our resting place. In returning the Bwea men sang the greater part of the way, and seemed very glad that no harm had befallen them on their way to the mountain. One of their songs was to the following effect: "The white man cut down the grass,* and told it to stand up. The grass replied, how can I stand; you have cut me down." My feet ached so much at my long and difficult journey that I could hardly stir, but a good night's rest refreshed my wearied frame and rendered me strong again for duty.

Lord's-day, April 28.

I spent a pleasant time this morning in instructing several children and young people from my Isubu lesson. They exhibited considerable pleasure in spelling the words of their language, and though they spent more than a quarter of an hour at their lesson, did not appear tired. Finding that the adult people were more inclined to drum and dance than listen to the gospel, I left Dickenye's Town after breakfast, and accompanied by John King went to see a very old man named Ibunge, who has been sick for a long time, and intelligence of whose death arrived at Bimbia a few days ago. I endeavoured to preach salvation by Christ to him and his people, but fear the old man did not comprehend what was said to him.

I saw a woman this morning with her face besmeared with dirt, and a band of the fibre of the plantain-tree round her forehead, which I learnt is the usual badge of mourning of the people of the district. The Bimbia women do not wear the band round their foreheads, but besmear their faces for several months with a mixture of dirt, lamp-black, and palm oil.

About two o'clock to-day a man from the Bobat district came to see me, and listened very attentively to the truths which I declared to him. Dickenye introduced him to me, and sat for a short time. I had not, however, spoken long before he began to interrupt me, but finding that I would not attend to him, and was determined to go on conversing with the Boba man, he left the hut, and called away his friend, but he would not go. As the Boba man defended the practice of polygamy

I dwelt much on the evils of it, and assured him it was very offensive to God. After the departure of the poor man I learnt that he had recently shot a man for seducing one of his wives, and had in consequence to desert his house, and hide himself in the woods. According to a rule, or law, called Dibumbe, every man, from Bimbia to the Camaroons Mountains, and also on the Mungo and Bunje Rivers, and I believe at other places, who commits murder is given up by his town's-people to be hanged. While speaking to the Boba man little did I think I was pointing out the evils of the very sin which had compelled him to leave the few comforts of his home to wander in the woods.

As in South Africa, there are men in the Bwea district, and in other parts of the country, who profess to be able to produce rain. John King firmly believes in the pretended power of the rain-makers, and strenuously maintained that they did possess the power notwithstanding all I could say to convince him to the contrary.

I understood this afternoon that the chief men of Bwea, and especially Dickenye, are entertaining large expectations respecting the presents they are to receive before my departure. They told John King that he, King William, Dick Merchant, and the other traders of Bimbia, had received large presents to allow me to visit the interior, and now I had seen their mountain, John King did not wish me to give them any thing. The covetousness of the people is exceedingly trying and distressing, and, with vain glory, exhibits itself in almost every word and action. Oh, that the time may speedily come when their selfishness will be subdued and their hearts renovated by the divine Spirit!

About three o'clock Smith and I sung a hymn, read a portion of scripture, and engaged in prayer, in which we specially implored the Lord to visit the dark places of the earth with the light of his glorious gospel.

Smith and I conversed much with Copper to-day about the necessity of a change of heart. It is very gratifying to me to be able to state that light seems gradually shining upon this man's mind. He has already abandoned a few of his country practices, and will I hope be given to us as the first-fruit of our labours.

When I resolved on visiting the Camaroons Mountains I fully expected difficulties on the way. True I did not entertain the slightest apprehensions of personal danger, yet I by no means imagined that my path would be a smooth one. Indeed from the day of my arrival at Bwea I plainly foresaw that we should meet with opposition before our departure. It was not to be expected that Satan would sit quietly and see one of his strongholds attacked without retaliation. But greater is he that is for us than they who are against us. The prey of the enemy will yet be plucked from his teeth, and the kingdom of

* Alluding to the plants which I brought down with me.

† This district is some distance to the north of Bwea.

Christ established where Satan's empire now raises its proud and lofty head.

Monday, April 29.

I arose unusually early on Monday morning, and spent a sweet season in prayer. My soul was much drawn out in behalf of the heathens in general, but more particularly for Africa. I felt while supplicating the mercy-seat that the Lord was preparing my mind and strengthening my spirit for some trial. When our baggage had been packed up, and we were ready to leave, I presented Dickenye and three of the chief men of Bwea with cloth, garments, and other things, but they were quite dissatisfied, and said they would not allow our boxes to be taken away unless I gave them more cloth. I knew well that if I yielded to their unjust exaction, instead of being satisfied, they would be encouraged to make other demands, and consequently declined giving any thing else. On hearing this they made a great noise, and seemed determined to detain us. Several of the men were armed with cutlasses, and during the palaver flourished them about (not however in a threatening manner), but the Lord graciously preserved me from fear, and kept my mind in perfect peace. Oh, what a blessedness to be able to rest on the arms of him who is powerful to save. Not one of our party had a weapon of any description. On leaving Bimbia I strictly enjoined John King not to carry guns, swords, or cutlasses, assuring him that the God whom I loved and served, and whose truth I was going to declare, would protect and preserve us; and I have no doubt that our defenceless state tended more to disarm the Bwea people than any thing else. I do hope that all our missionaries who may come to Africa will be members of the Peace Society. After a long and noisy discussion, in which John King, Copper, and a few others of the men who conducted me, nearly talked themselves out of breath, the Bwea men withdrew, and held a private consultation. At this juncture Smith became alarmed for our safety, and on my return from the mountain told Mr. Duckett that he was just waiting to know the result of the conference of the Bwea men, and if they had resolved on killing us he intended to request them to destroy him first, that he might not endure the pain of seeing me put to death. Smith's fears were, however, quite groundless. I do not think that the people had the remotest intention of hurting a hair of our heads. All they wanted was the contents of our boxes, and not being able to frighten me into submission, they withdrew to come to some decision respecting the mode of bringing the palaver to a close. They soon returned, and said that as I was unwilling to give them more cloth, they would be satisfied with a book (certificate) stating that I had visited the mountain from their district, in

order that they might show it to any white man that might come after me. I very soon furnished the "book," when our carriers were permitted to leave; but we had only walked a short distance when one of our people was stopped by Dickenye's brother because he said he had not received a shirt. The fact is, this man took a fancy to Smith's flannel shirt, and requested me to give him one like it. On leaving I borrowed Smith's flannel, and gave it to him, but after receiving it he was quite dissatisfied, and said he wanted a shirt similar to those the other chiefs had received; but as all of that description were distributed I could not comply with his request. He was however, determined to get a shirt, and therefore followed us after we left his brother's town, and stopped one of the boxes. Copper directly drew off his shirt, and gave it to Bungome, but took good care to secure for himself the flannel shirt, which is of more value than the one with which he parted. We left Dickenye's Town at twenty-five minutes before eight, and after passing a town in the Bwea district, entered the Bokwei district at half-past eight; and after leaving the towns of Morio and Namunde entered the Bakuku district at five minutes before nine, and arrived at Junge's Town at two minutes before nine. We again reached Manja's place at seven minutes after nine. The old man appeared happy to see me, and pressed me to remain over the night, expecting no doubt another present in the event of my doing so, but I told him I could not by any means stop, as I was anxious to get down as early as possible.

After breakfast our party prepared to leave Manja's Town, but one of his men who had accompanied us to Bwea stopped our boxes because he had not in his opinion been sufficiently remunerated for his services. This man was not at all engaged by us, but contrary to my desire was sent by Manja to accompany us to Bwea. On my return to his town I made him a suitable present, but he would not allow us to proceed till he had received some cloth. During my journey I had to protest against people following me from different towns, who desired to do so without at all being required, for the purpose of getting something. Unless the African traveller is watchful, he will at the end of his different journeys find many more servants in his employ than he set 'out with. Manja did all in his power to prevent Singga from stopping us, but such is the small influence and power of the old chief that he could not succeed.

At twenty minutes before two we left Manja's Town, and travelling through the Bakuku district, passed Mokeba's Town at five minutes before two, and at two crossed a small stream. It is perhaps necessary to note here that all the streams which we crossed to-day were small. Crossed a stream at

twenty-eight minutes after two. At half-past two left Pende-Diboka's town. Crossed a stream twenty-five minutes before three, and another at twenty minutes before three, called Wangege, and entered the Bunjoku district.

At five minutes after three passed Ekanye's Town, and shortly after that of Ebisa. There is a small house a few yards from the latter town. The road in this district is much better than any I have travelled over since I left Bimbisa.

At ten minutes before four entered the Bujumba district, and passed the town of Ipiki. At three minutes before four passed in sight of Dibesse's Town, near which is that of Matande. Crossed a stream called Wende at five minutes after four. At ten minutes after four passed in sight of Ngaki's Town, and entered the Minyari-munggo district. Eighteen minutes after four we passed three towns together; two the property of one man. The names of the chiefs are Dikri and Ngande. A short distance from these towns we passed in sight of the house of Ekubakuba, and a few minutes after passed the town of Musio.

At half-past four arrived at a town whose chief, Dibutu Lanja, had died three days ago. The usual funeral ceremonies were being performed when we arrived, which were exceedingly ill adapted to the occasion. From five to six hundred people were assembled on an oblong piece of ground, and amidst the noise of drums and the greatest confusion, danced up and down in the most ludicrous manner. A group of ten met together, and raising up their right hand struck it against the hand of each other till the ceremony of striking hands had been performed throughout the whole group.

On my arrival I was conducted to the house of a man named Foke, a short distance from the scene of the funeral ceremonies, lest, as I was told, my presence should attract the attention of the people, and thus put an end to their mirth. Many followed me, to whom I showed the letters of the alphabet and my Isubu lesson. My watch as usual was quite an object of wonder and amazement. Unable to obtain a sight of me, some of the boys, Zaccheus like, climbed on trees to gratify their curiosity. Being anxious to see the whole of the funeral ceremony, I got up to walk to the place where the people were dancing, but Foke would not allow me to go. However, shortly after Madiba, whose town I visited before going to the Camaroons Mountains, and to whom I have already alluded, came up, and taking me by the hand, conducted me to the scene of action, and thus afforded me an opportunity of seeing all that was going on. I had not sat long before the man who was to succeed the deceased chief made his appearance in a soldier's coat. A man held an umbrella over his head, and followed wherever he went. In a stooping

posture the new chief ran among the crowd amidst the caressing of several young women, striking hands with all who presented theirs to him.

After a great deal of noise and dancing, silence was commanded, when Madiba, being master of the ceremonies, arose to speak; but before he commenced his address he picked up a pebble, and spitting upon it, placed it under his foot, and then walked up and down the avenue speaking as he walked along. He said that Dibutu Lanja had died three days ago, and had left so many pieces of cloth (I do not recollect the number), pigs, sheep, and goats; and that during his illness two of his goats had been killed for him. Madiba having finished his address several of the people exclaimed "He, he," yes, yes; shortly after which the party began to disperse.

I understand that on the death of a chief or master of a town, all his property, which generally consists of cloth, pigs, goats, and sheep, are distributed among his relatives and friends, and nothing is thought so honourable to a man as to be able on his death to leave a great deal of property for distribution. All the cloth which Dibutu Lanja possessed was on his death exhibited to the public for inspection, but was taken in before my arrival. I however saw his pigs, sheep, and goats, all of which were tied to stakes placed in the ground for the purpose.

At the close of the ceremonies Copper, Smith, and I left for Ebore's Town, where we intended to sleep. Madiba on his way home walked with us a part of the road, and was very attentive and affectionate. On leaving us he inquired whether I did not intend to come and see him on the morrow. I promised to do so, and told him, in Isubu, as I best could, that I hoped he would love God, and give him his heart. As I walked along I began to think that the kindness and affection manifested by Madiba that evening (so contrary to his reserve and apparent sullenness when I visited his town a few days ago) proceeded from God, who I thought was moving his heart to favour us. I therefore resolved if I saw it my duty to ask him for some land on which to establish our first missionary station at Bwengga, which is a well populated district, and where the inhabitants are not so widely scattered as in other parts of the country. The attention of our missionaries as soon as they settle in the interior must be directed to the concentrating of the population, or their work will be considerably increased. It will of course be a work of time, but with perseverance will I hope be effected.

We left the town of the deceased man at fifteen minutes before six, and after crossing a stream and passing three towns, arrived safely at Ebore's place about half-past six. Our dinner consisted of ripe plantains, palm oil, and palm nuts, after which we retired to rest thoroughly wearied.

Tuesday, April 30.

The selection of a place in the Bwengga district for the establishment of a station pressed much on my mind all the morning. Eboe is very willing to give land, and would be glad to see a missionary settled at his place, but his town is situated on an unfrequented spot, and is therefore ill adapted for a missionary station. On the contrary Madiba's Town is near the highway which leads to the Bwengga market, and consequently is the resort of many people.

After making Eboe another present our party left his town at fifteen minutes before one, and proceeded to Madiba's. On our way we crossed the stream which we passed last evening on our return to Eboe's place. This stream supplies Madiba's Town and the adjacent ones with water. It is very small, and I was fearful that during the dry season it ceased to flow, but Copper informed me that it never dries.

I met a very warm reception from Madiba on my arrival, and after a short conversation respecting the object of my visit, I gave him an excellent wrapper and a child's garment. I then stated that I was desirous, if agreeable to him, to establish a missionary station near his town, for the purpose of imparting to him and all the people of the district the knowledge of the true God, for I well knew that unless they became acquainted with God, and served him with their hearts, they could neither be happy in this life nor after death. I then inquired whether he was willing to give me land on which to build, &c. He most readily assented to my proposition, and requesting me to follow him, showed me the land which he would give when we were ready to settle. I suppose he walked over ground about the sixth of a mile in length, and pointing to the right and left said, "This is yours; this is yours." On our return to Madiba's house I requested Copper to tell him plainly that he and his people were not to expect presents from the god-men who might come to reside at his town; that we did not intend to trade, but that our sole object was to impart religious instruction. Madiba replied that he heard what I had said, and would communicate the intelligence to all the people. Shortly after he asked John King whether, like some of the white men who came to Bimbia to trade, I was in the habit of beating black men; and on being told I was entirely different from such men he said he believed so, or I would not have brought them such good news respecting a future state.

With earnest longings for the enlightenment and conversion of Madiba, we left his town at three minutes before five, and eleven minutes after five entered the Bunjo district, and passed the towns of Bepingge and Bomani, which are very near each other.

Seventeen minutes after five we arrived at Mekwalle's Town. This man is the father of Bepingge and Bomani, and is the most healthy individual in that part of the country. He is advanced in age, and according to the course of nature cannot be far from the gates of death. I explained to him the object of my visit, and requested him to assemble his people, which he readily promised to do after dinner. At the appointed time about eighty people assembled, and listened very patiently to the solemn truths of the gospel; but would not at all believe that Christian teachers would in time settle among them. I am not at all surprised at their incredulity, for unacquainted as they are with the benevolence which the gospel inculcates, it cannot but appear an anomalous thing that people should leave their country and come to reside among them, not for the purpose of gain, but only to do them good.

Wednesday, May 1.

Early this morning Madiba came to see me, and evinced much affection. May the Lord move his heart to favour the missionaries who may settle in his district, and not only so, but renew his mind and adopt him into his family!

At seven o'clock our party left Mekwalle's Town. Five minutes after eight we passed a large farm in the Bunjo district. Indeed from this time till half-past nine we passed a number of farms, some of them rather extensive. The country in this district is well wooded.

Ten minutes before nine we entered the Mobeta district. Seeing one of our carriers with a few plantains, and knowing that he had taken them from the farm through which we were passing, I mentioned the circumstance to John King, in order that he might speak to the man about the impropriety of taking what was not his, but learnt that any person in passing a farm may, if hungry, take a few plantains, or cans, or any other edible without being regarded as a thief.

At fifteen minutes before ten we came in sight of a large stream running in a south-easterly direction, called Kumba. The river and country in this vicinity reminded me much of the Bog Walk River in Jamaica, and induced a few thoughts respecting my dear native country. Twenty-five minutes before eleven we crossed the stream just alluded to, which is about forty yards at the fording. A splendid settlement might be formed on the banks of this river. The country is well wooded, the soil excellent, and there is abundance of water.

Ten minutes after twelve crossed a stream. Near the fording was a beautiful waterfall. The fall is about twenty feet, and at the landing of the water there is a basin about sixty yards in circumference.

Twenty-five minutes before one we entered

the Gijangu district, and crossed a small stream called Musunggu. Ten minutes before one we came in sight of another creek, and crossed a small stream which flows into the creek. We arrived at Bupe's Town, in the Gyangu district, at eight minutes after one. There are three towns near each other in this district, whose chiefs are called Bupe, Ngeke, and Ekeme. Shortly after entering the Mobe-ta district I discovered that John King, in order to arrive home to-day, had passed through a wood, so that from the time we left Mokwelle's Town in the morning, we did not see a single person till we arrived at the Gyangu district, which is situated on the coast a short distance north of King William's Town. The sea being too high to enable us to walk along the beach to Dick Merchant's Town, from whence there is a road or tract to King William's place, our party got into a canoe, and returned home by sea.

We arrived safely at John King's Town about half-past four, where I met Mr. Duckett on his way to Macko's Town to instruct the people, and was thankful and happy to find him in good health and spirits. On reaching King William's Town the children ran from all directions to greet me, and seemed very glad that I had returned in safety. I assembled them in the house, sung one of their school songs, and dismissed them with prayer.

Thus, my dear sir, I have endeavoured to furnish a brief, and I fear uninteresting account of my tour. The grand object of my visit has, however, been attained, and with that I am satisfied. I have discovered that the way is opened for the introduction of the gospel from Bimbia to the Camaroons Mountains, and I have no doubt much further in the interior. Land has been received for the establishment of our first station, where I

hope myself to settle in a short time, and from whence the glorious gospel will yet diffuse itself far and wide, not only among the Isubu tribes, but among other nations of Africa. May the great Head of the church qualify us for our work by imparting every necessary grace and gift. I need hardly tell you that much, much devolves on our dear friends in England, Jamaica, and other parts of the world where they know and experience the blessedness of the gospel. Oh that the church may always be found at her post, and daily become more diligent and zealous in this best of all works. I cannot too strongly press upon the Christian public the necessity of furnishing garments for distribution in Africa. Our female friends in England and Scotland have already exerted themselves nobly in this benevolent work, but I hope they will continue to send other supplies from time to time.

I must not forget to mention that one of the most pleasing facts which I learnt in my journey was, that there were very few slaves in that part of the country. When the people were at one time very noisy at Manja's place, I requested John King, if possible, to command silence. His reply was: "Oh, what a pity all the people in the bush are free; we cannot get them to be quiet when we like." The information made my heart leap for joy, and rendered the noise far less disagreeable than I at first considered it.

The districts I have visited are to the north-west of Bimbia. I expected before now to have seen several others to the south-west, but the arrival of dear brother Clarke on the 1st instant, with the house which was given him by the Jericho people, and which is being erected here, has hindered me from carrying my intention into effect, my time being now occupied in looking after the building.

FERNANDO PO.

Our latest intelligence from Africa bears the date of October the second. Mr. Clarke had then received information of the insuperable difficulties which the Committee had met with in their attempts to obtain a suitable steam vessel; and expresses, as might be expected, great disappointment and sorrow. The good work was however proceeding, both at Fernando Po and on the Continent; and before long we trust that he and his fellow labourers will be cheered by the arrival of the Dove, which, though it cannot answer all the purposes of a steamer, is thought by competent judges to be admirably adapted for the use of the missionaries as a sailing vessel. The following are extracts from Mr. Clarke's most recent letters:—

I think God is giving us prosperity here. The teachers are all at work. No heavy sickness is upon any of us. Three towns which have long refused us liberty to build school-houses now agree. These are Banappa, Bas-

sith, and Reholah. At Bassipu, the old king lives and is favourable. Many children attend the school; and at Reholah the dear little creatures ran after me so much that one of the old men used this as an argument why I

should not come among them to live, lest I should teach their children to act differently from their forefathers. "See," said he, in an energetic speech, "how the children follow him in a crowd already." . . .

Brethren Merrick, Ennis, Bundy, and two carpenters are at Bimbia. Brethren Duckett has come to take over Mrs. Duckett; and Mrs Fuller intends likewise to return as soon as possible. Brother Gallmore is with his wife and family at Bassipu; and Mr. and Mrs. Trusty are at Bassualla. . . .

I have a large class of natives each sabbath I am here, and teach them from my manuscript class book. A sensible, middle aged man, has attended regularly, but in all his native habiliments. I conversed with him on this subject. He replied, "Have patience with us, we cannot learn all at once; when you said keep the sabbath, we laughed, and thought we would never do that; now we do it willingly. You tell us to cut off our clay, not to cut our children's faces, and such things; by and bye we may do these things, but we cannot do all at once." I told him we gave him good advice; but would never force him to do any thing but of his own free will. Yesterday I had five men from Rebolah,

for a goat, in payment for work. The king sent a fork by one of them (which I gave him when last there), to convince me, by my own present to him, that he had sent the men, and that they did not deceive me. These men first asked me to read my book to them. I next showed them some pictures, but they disliked the view of a human skeleton, and requested me to read again my book to them. Afterwards they wished to see the compass, and some other curiosities; and a third time asked me to read more in their language. They repeat the sentences after me; and I believe retain many of them in their memory. When they understand the meaning they look pleased; when it is too great a mystery for them they look thoughtful, and seek an explanation through my interpreter. The king of Bassipu has had a mixture made to prevent the white teacher from having power over him to induce him to forsake the customs of his forefathers. At Bassikatto the people wish to have Mr. Ennis sent to them again. All the things in his house were quite safe, as far as the natives were concerned. The king had hung the key and a charm at the entering, above the door, and only the wood-ants disregarded the intimation.

ASIA.

CALCUTTA.

A letter from Mr. George Pearce has been received, dated Intally, Calcutta, Nov. 14, 1844, containing the following recent intelligence :-

I am thankful to say that I am pretty well recovered from the indisposition of which you may have heard in the letters from Calcutta of the last month. May my renewed health be fully devoted to my Redeemer's service! We have received too, good tidings from Dr. Yates, who is at the Sand-heads. His strength has rapidly returned, and we therefore hope that he will be spared a while longer to carry on his important labours in the translation and revision of the scriptures.

Brother Makepeace and his wife arrived

safely about a fortnight since quite well, as did also Miss Moore; but she, poor thing, has been since called to mourn the death of her aged father, who was called to his rest, after a residence of nearly forty years in India, by an attack of cholera. He was eminently a good man. The brethren Small and Makepeace, with their partners, leave us on Saturday to proceed to their respective stations, at Benares and Muttra. The whole of our mission circle here meet at my house this evening to commend them to God in prayer.

From Dr. Yates a letter has been received by Dr. Hoby, dated Sand-heads, on board the H. C. Schooner, Cavery, Nov. 7th, of which the following is an extract :

Here I am for the benefit of the sea air, having been laid aside from all work for more than six weeks. Mrs. Yates is with me, and the lady of the captain is on board, so that though absent from home I am treated with

every kindness just as if at home. I have derived the greatest benefit from the change of air, am now able to enjoy my food as usual, and am looking forward to a speedy return to my beloved labours. The complaint from

which I have suffered a great part of the year has been dyspepsia, which at the close of the rains terminated in dysentery. This has been a year of very general sickness in Calcutta, and of great mortality. I have only been a sharer with many others; and I know that these or some other afflictions are common to my brethren that are in the world.

In returning to my work I am resolved that my attention shall be directed to the scriptures more than ever, and to such works only as will fit those coming out to enter more speedily on their high vocation. I have therefore determined to give up the secretaryship

of the School Book Society, and though this will be a sacrifice of more than £100 a year, yet I cheerfully make it, seeing that more important objects demand my attention, and the time must now necessarily be short in which I can attend to them.

It is a great pleasure to me to think that when I am gone, there is another preparing to carry on my work. My friend Wenger has the greatest aptitude for the work, and if I am permitted to see him as far advanced in Sanscrit as he now is in Bengali, I shall say, "Now, Lord, let thy servant depart in peace."

MONGHIR.

Mr. Lawrence writes to Mr. Brawn, Nov. 6, 1844, as follows:—

During the last month our English congregations have been lessened by sickness. It has been a sickly time. Several of our members have been, and still are very ill. A few days ago we were called to follow our oldest European member to the tomb. He was baptized by Mr. Chamberlain about twenty-two years ago. Now only two members

remain who received baptism at his hands; Nainsuke, our native preacher, is one, and Mrs. Page, the widow of Captain Page, the other.

Myself and family have all been ailing for some weeks. My dear wife has been very ill, and though now better, she is unable to bear excitement or much exertion.

HOME PROCEEDINGS.

JUVENILE MISSIONARY HERALD.

This publication, designed for the use of our young friends, has already met with a reception which encourages the hope that its circulation will soon be very extensive.

In the expectation that most of the friends of the Society will obtain either the Herald or the Juvenile Herald, the Committee have resolved on the discontinuance of the Quarterly Papers. A material saving to the funds of the Society will thus be effected, and missionary intelligence will be no less widely diffused.

THE MISSIONARY VESSEL.

Before these pages come into the readers' hands it is hoped that the Dove will have commenced her voyage towards Africa. In addition to the friends mentioned in our last as about to proceed in her, we have to add the name of Mrs. Prince, who having found it necessary to bring her afflicted daughter to this country, is eager to embrace so favourable an opportunity of rejoining Dr. Prince in Fernando Po, though her stay here has been exceedingly short. May a prosperous voyage be vouchsafed by Him who rules the winds and the waves, to this interesting company!

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of December, 1844.

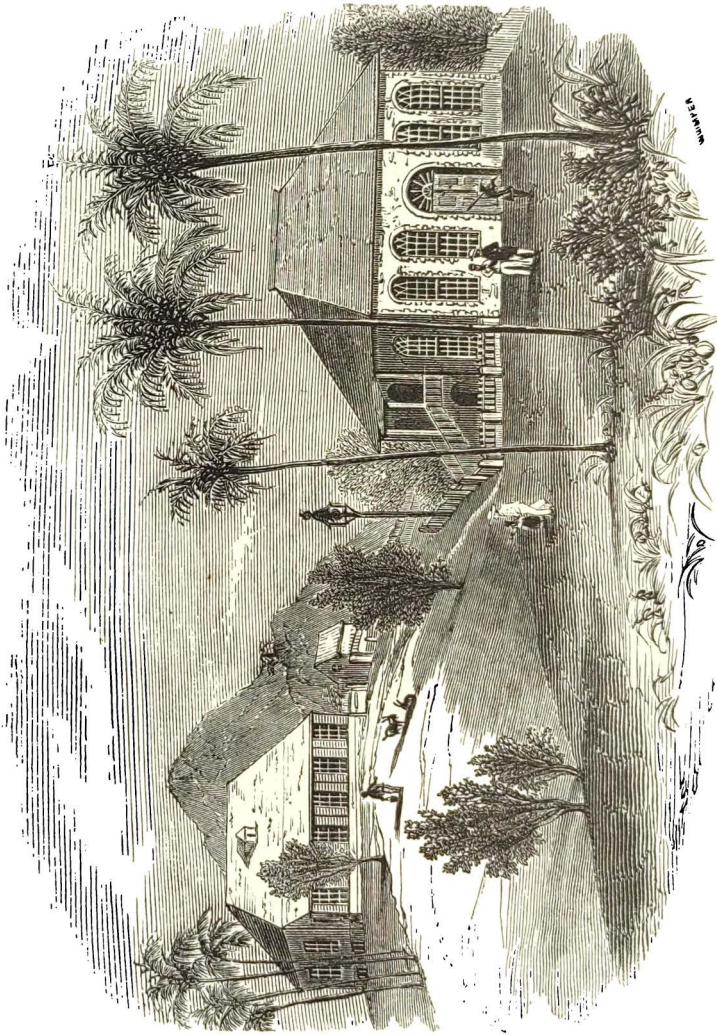
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High Wycombe—					Collection (part)	11	19	6		Waldringfield		0	17	0
Collections.....	16	11	6		Contributions	38	17	5		Walsham		1	5	8
Contributions	25	12	6		Town Malling—					Walton		4	2	0
Ditto, for Schools,					Collection	5	13	4		Alexander, R. D., Esq.		0	10	0
India	1	11	0		Tunbridge Wells—					A Suffolk Farmer		1	0	0
Do., for Rev. J. M.					Collections.....	15	4	5		Wattisham		6	0	0
Phillippo's Schools					Sunday School.....	1	6	2						
Do., British School					LANCASHIRE.						163	8	6	
Girls	0	3	7		Oldham—					Acknowledged before		121	5	2
					Collections.....	14	7	3		and expenses.....		42	3	4
					Contributions, by Miss					SURREY.				
					Davies.	6	0	0		Aldlestone—				
CAMBRIDGESHIRE.										Contribution	1	18	7	
Cambridge—										Contributions	0	4	0	
Contributions, by G.										Dorman's Land—				
E. Foster, Esq.....	20	11	7							Collection	6	18	5	
Caxton, Collection	4	14	10							Boxes	5	8	8	
Great Grandsen, do	5	10	0							Horsell—				
Wisbeach—										Collection	1	1	0	
Collected by Master										Sunday School	0	13	0	
Richard Dawbarn										SUSSEX.				
Ollard	0	16	4							Battle—				
Do., by Misses Cur-										Collections.....	2	14	4	
tis, & Ellen Daw-										Contributions	2	13	0	
barn.....	3	11	1							Brighton—				
GLOUCESTERSHIRE.										Collection, Public				
Cirencester—										Meeting	10	7	4	
Collections.....	8	13	7							Bloomfield, Sir T.				
Contributions	2	18	5							W., Bart., at do.		5	0	0
Do., Sunday School		0	3	2						Contributions, by				
										Rev. W. Savory..		4	1	6
										Bond Street—				
										Collections.....	10	6	1	
										Contributions	14	8	1	
										Do., Sun. Schools		2	8	6
										West Street—				
										Collections.....	11	4	10	
										Contributions	2	11		
										Do., Sun. Schools		2	0	0
										Chichester—				
										Collections.....	3	16	0	
										Contributions	1	9	3	
										Forest Row—				
										Collections.....	2	1	9	
										Boxes	0	18	10	
										Hailsham—				
										Collections, &c.....	6	0	0	
										Hastings—				
										Collections.....	9	12	9	
										Contributions	3	16	10	
										Do., Sunday School		0	16	1
										Horsham—				
										Collections, &c.....	1	17	11	
										Lewes—				
										Collections, &c. (two				
										thirds)	15	12	0	
										Contributions	7	7	0	
										Midhurst—				
										Collections, &c.....	5	3	9	
										Newick—				
										Contributions	7	12	10	
										Rye—				
										Collections, &c.....	3	8	6	
										Uckfield—				
										Collections.....	3	15	0	
										Contributions	9	8	8	
										Do., for Translations		1	0	0
												151	13	2
										Acknowledged before				
										and expenses.....		137	16	4
												13	16	10

WARWICKSHIRE.		WORCESTERSHIRE.		SOUTH WALES.		BRECKNOCKSHIRE—		CARMARTHENSHIRE—		GLAMORGANSHIRE—		RADNORSHIRE—		SCOTLAND.	
	£ s. d.		£ s. d.		£ s. d.		£ s. d.		£ s. d.		£ s. d.		£ s. d.		£ s. d.
Birmingham—		Bloekley, in addition to		Lanithel—											
Collection, Public		£17 2s. 1d. acknow-	6 7 11	Collection, for do...	0 12 4										
Meeting.....	21 10 2	ledged last month.....		Llanddewi/.....	1 10 2										
Reserved Seats, do.	3 4 6			Llanwenarth—											
Cannon Street—				Collection.....	5 0 0										
Collections.....	21 14 6			Contributions.....	1 10 0										
Contributions.....	46 10 7			Penygarth—											
Do., Sun. School.	1 9 10			Contributions, for											
Do., for Africa...	16 8 4			Chapel, Morlaix..	1 0 0										
Bond Street—				Pisgah—											
Collections.....	20 1 4			Collection.....	0 17 6										
Contributions.....	34 6 6			Sunday School.....	1 0 0										
Do., Sun. Schools	12 9 0			Pontypool—											
Do., for Transla-	1 11 0			Contributions, for											
tions.....	0 10 0			Chapel, Morlaix..	3 8 0										
Do., for Fessel....	13 0 0			Trosnant—											
Mount Zion—				Collection.....	1 19 4										
Collections.....	9 12 6			Contributions.....	0 10 0										
Contributions.....	17 0 8			Do., Sun. School	0 9 10										
Do., Sun. School	2 3 0			Tabernacle—											
Heneage Street—				Collection.....	2 2 6										
Collections.....	9 3 8			Contributions.....	2 17 0										
Contributions.....	2 15 0			Twynwyn—											
Newhall Street—				Collection, for do...	1 0 0										
Collections.....	6 2 5														
Brettel Lane—															
Collection.....	1 0 0														
Coventry—															
Collections.....	17 14 8														
Contributions.....	30 16 6														
Do., Sun. Schools..	7 15 8														
Cradley—															
Collections, &c.....	3 1 3														
Darkhouse, Coscley—															
Contributions.....	9 5 3														
Dudley—															
Collection.....	7 15 0														
Contributions.....	3 5 2														
Netherton—															
Collection.....	1 17 5														
Sunday School Female															
Teachers.....	0 10 0														
Stourbridge—															
Collection.....	1 17 4														
Contributions.....	0 3 1														
Do., Sunday School	0 4 11														
Summer Hill—															
Collection.....	0 10 0														
West Bromwich—															
Collection.....	2 0 0														
Withybrook.....	1 10 0														
	328 19 3														
Acknowledged before	291 0 9														
	37 18 6														

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 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 Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

THE MISSIONARY HERALD.



BAPTIST CHAPEL AND MISSION HOUSE, JERICHO, JAMAICA.

The Missionary Herald (March 1845).

ASIA.

CALCUTTA.

Letters as recent as Dec. 20th, 1844, have been received. Influenza prevailed throughout the city, and almost all the missionaries had been indisposed. Mr. Pearce was on the river, seeking restoration, and Mr. Leslie and Mr. Wenger were about to ascend it, partly for missionary purposes, and partly in order to recruit their exhausted strength.

Two of the Society's missionaries, who have for some time past been in the habit of addressing the natives once or twice a week in one of the public thoroughfares, were lately several times interrupted in their preaching labours by a certain Musalmán, usually accompanied by two or three friends, who brought forward, in a most self-sufficient manner, the blasphemous arguments with which Muhammadans are wont to attack Christianity. On one occasion this adversary came up just when they had done preaching; and on seeing him join the listening crowd, they left the spot, whilst the Muhammadan spectators raised a deafening shout of triumph. Emboldened by this apparent success, the same man returned to the charge on two subsequent evenings, but was both times silenced by the sharp rebukes that were administered to him. Nothing daunted, he made his appearance a third time a few days since, and finding that the missionaries were not disposed either to yield, or to enter into an argument with him, he, with his friends began to preach against Christ, about fifteen yards from the place where the missionaries were preaching the gospel. Both parties had been thus engaged for nearly an hour, when the audience of the missionaries was joined by a young up-country Hindu, who with great earnestness asked whether Jesus was the son of Joseph? One of the missionaries who was familiar with the Hindi, replied, "No! certainly not." The young man said, "Well, I thought as much. Look at that Musalmán there; he is telling the people that Christ is the son of Joseph, but I know it is all a falsehood; for I have read the gospel of Matthew,

and remember very well what is written there." Upon this the missionary questioned him a little in detail, when to his surprise the young man, before a multitude listening with breathless silence, repeated nearly verbatim the whole account of the birth of Christ, as contained in the first chapter of Matthew. The missionary's curiosity being excited, he put several further questions to the young man on the leading points of Christianity, to all of which he gave very good answers. Among other things, he said Christ was to sinners what a physician was to a sick man; and that the object of Christ's coming into the world was to make himself a sacrifice for sinners. On inquiry he stated that he had been living for three or four months (probably in the capacity of a servant) with a European gentleman,—not a missionary, but a layman—who had repeatedly conversed with him about Christianity, and had given him the gospel of Matthew to read.

This incident shows, 1st, that Christian laymen may do much for the conversion of natives; 2ndly, that the perusal of the Christian scriptures produces some impression upon the minds of the people; and, 3rdly, that opposition is more useful than injurious to missionaries. The attention of this young man was arrested, and his indignation roused by the things which that wicked Musalmán preached; he first confounded him, and by joining the audience of the missionaries, drew after him the whole crowd which had gathered around the Muhammadan preacher. And there can be no doubt that when the people dispersed, they continued to talk over what they had heard.

DACCA.

Our aged brother, Mr. Robinson, writes thus:—

Partly through the wet weather, and partly through the state of my health, I have been able to do very little in the way of preaching out of doors, but I have been able to attend to all our regular services, in both languages,

with the exception of one sabbath, when I was obliged to leave my share of labour to the native brethren. The native chapel has been as well attended as usual. Last sabbath many were present for a considerable time,

and apparently heard with much attention. One spoke very loudly in opposition; but I gave him no answer. I sought him at the end of the service, but he had disappeared. Prán, the Dacca bairági, was there during the whole time. I conversed with him, but he was so full of self-justification that I could entertain no hope of him. He still leans, in appearance, to Hinduism; but I do not think he has always a quiet conscience. It is a comforting reflection that when I cannot go out, I can always do something at home. My window seems to be as well known as any shop in Dacca, and not a day passes without a few customers for books and tracts. During all last month, persons came every day; some took tracts, regretting, as I did too, that I had nothing better to give them; while others adduced very weighty arguments in favour of their obtaining large books, which were all answered by my telling them that I had none to give them. Many, I could perceive, did not believe me, when I assured them that I had no large books; and they left me, I fear, under the impression that I was telling them a falsehood. In this country, where falsehood is more current than truth, who can expect that his word will be credited? I am happy to say that the arrival of another box of books has just been announced, and a good large one it is; so that this month I shall not have to send the hungry away empty. It is very possible, however, that when I address you at the beginning of next month, I shall have to inform you that this large supply is expended; and that we must still reiterate the cry of "give, give."

Our native brethren visited many markets in the course of last month. The list before me says thirteen; all but one situated at the

distance of from eight to ten or twelve miles from Dacca. The rivers were very rough, and they were exposed to much danger. Poor Chánd was so terrified last Saturday evening, that after getting so near home as the other side of the Dacca river, he preferred remaining there all night to trusting himself to the boisterous waves. The account which our native brethren give of their reception is always pleasing; in all places they are heard with attention, and in some places the people say to them, "Come again, we want to hear more of these things."

On sabbath evening, June 23rd, we had the pleasure of opening our new chapel for English worship. The chaplain being absent from the station, and there being no service in the church, our little chapel was crowded, and some who came and could find no seats returned. It was a pleasing sight; the attention was fixed and sustained throughout. Last sabbath evening the chaplain was here, and the church was open at the same hour as the chapel, but we had a good congregation for Dacca. Our weekly prayer-meeting, which was held at different houses alternately, we have transferred to the chapel; one of the brethren may pray, and I shall have to expound. We commenced last Wednesday evening, and were encouraged by the attendance of a few, whom we should be glad always to see. I have now a better opportunity than formerly for sowing the seed: this is all that can be said at present. Who will reap the harvest no one can tell; be that as it may, let me have ample opportunity for sowing; this is a pleasant part of our work; and the time will come, how distant soever it may be, when the sower and the reaper will rejoice together.

MUTTRA.

The following extract of a letter from Mr. Phillips is extracted from the Calcutta Missionary Herald.

You will rejoice to hear that we have had another baptism. Shiv-Jitrá, after six months probation and conversations with Christian friends at Agra and Muttra, was received as a candidate, and on the 21st of July, was baptized at the same ghát where B. had been baptized. He is a villager, whose family for generations have held the office of Kánungo. When he came to us, his mind was very dark respecting divine things, but the light has very gradually spread over the whole horizon of his mind, and now I hope he loves and walks in the light. His behaviour has been worthy of his profession hitherto, and now he is very zealous for the Lord against idolatry. We have made him a teacher in our school, and he is supported by Christian liberality. He will fetch his wife from his distant village when the roads are passable after the rains.

His baptism has excited great attention in the city, he being the first Hindu baptized here, for B. was a Roman Catholic. The people however still listen cheerfully to the truth, and the school is increasing in numbers.

The other inquirer has turned out to be a great deceiver. He was expelled from the church at Loodiana, after being with them for three years. He has in turn visited all the mission stations, and has been dismissed from all.

We look forward with joy to the arrival of our fellow-labourers, and hope that division of labour will, with God's blessing, make the work of the Lord very prosperous here. We have had abundant rains, but also continual flights of locusts, which show how easily God can punish the ingratitude of the people now that he has so richly blessed them.

DELHI.

The following are extracts from the journal of Mr. Thompson, who labours at this station :—

I have the pleasure to state that on Saturday night last, at a church-meeting, I gave the right hand of fellowship to my son D. and at a church-meeting yesterday morning to Mrs. B. wife of a member, and to Drummer L., and repairing to the river near our house, we had service in Hindi and English, when we sung "With joy we in his footsteps tread;" and after addressing the people regarding the Saviour of the world, union with him, and the blessedness of his ways, I went down into the water, and baptized the three candidates. Returning to the house I had an English and Hindi service, discoursing severally from Acts viii. 26—40, on baptism, and from 1 Cor: xi. 23—32, on the Lord's supper; and at the close of the service, addressing a few words to each of the candidates separately, admitted them to the Lord's table, and we all held solemn communion. May He who looks down on the feeblest lambs of his flock, look down on the souls now joined to us, bless them, render them holy and useful members of his church, and give us joy in their walk and conduct.

I am happy to say my fellow-labourers have continued in health, and all go out daily reading to the people, and occasionally distributing gospels and tracts. I too have been enabled to go out daily, and call the attention of the people to the gospel of our Lord Jesus Christ; and almost daily I have had the happiness to address new strangers, asking them to read the word of God, and consider the word and work of Jesus. Many respectable persons have by this means been led to send for the entire Testament or other portions of the divine word. The tracts on the Muhammadan controversy are beginning to excite inquiry and increase an interest in scripture discussions. An aged Maulavi from the camp of the commander-in-chief, brought a letter of recommendation to me from a chaplain, desiring to be furnished with a Testament with marginal references, and the strongest of Mr. Pfander's publications, fully and leisurely to consider both sides of the question.

July 2nd.—Immediately after my return from Hurdwar I hired a room in the principal street and seated my party, then three persons, in it, to invite passengers to sit, read, hear, and discuss points; while I drove leisurely a mile or two more, stopping occasionally, gathering crowds around me, reading and discoursing with them. The room is open twice a day, an hour and a half in the morning and three hours in the afternoon; and in the course of the last two months, upwards of six hun-

dred persons, mostly strangers, have been addressed on the subject of salvation, and some thousands of scriptures and tracts, handed to them; besides the multitudes in the crowded parts of the city, and isolated individuals met and addressed by me in the roads round Delhi, and the scriptures and tracts given to them. I believe a fair also took place in the mean time, and an influx of the followers of Dádu, Charn-dás, and Kabír, a great many of whom took away our books when they departed. The distributions therefore, taking from the 22nd of November, 1843, and including the above-mentioned occasions, down to the 30th of June, are, 562 volumes, 2387 gospels and other portions, and 7612 tracts; in Persian, Urdu, Hindi, Sanscrit, Bengálí, Panjábí, and Arabic; but it is to be observed that a proportion of the recent distributions, say for a month past, consist of books recovered from the swamped cases. I trust from the terms in which a good many of the books were taken, that they will not be laid aside or destroyed, and when kept and read, the divine blessing will attend them.

One more circumstance, and I have done for the present. During my absence at Hurdwar a new regiment of infantry arrived here, and the Christian drummers and musicians sent two of their numbers to invite me to go and establish Christian worship among them in Hindústání. On my return home I lost no time in sending for two or three of the party, and ascertaining their views. They came, said they were destitute of Christian instruction, and many of them wished to acquire a knowledge of the Nágrí and Persian letters, to enable them to read the word of God for themselves. They desired therefore I would both statedly preach to them, and engage the necessary teachers for them: and that they might have a place as well for worship as for instruction in a knowledge of the letters, they proposed according to their slender means to build one. They have built, and received from me only five rupees as my contribution to their house, and two rupees to clear a debt on the chapel. My daughter, Mrs. B., has presented the place with three benches or forms, and I hope to add three more. The walls are of mud, and the roof is a choppered one: and perhaps fifty persons may sit with convenience in it. I have had the pleasure to preach a few times in this place, when I have had about thirty, but more came the last sabbath, when I could not attend from indisposition. I pray I may long have this door opened to me, and be enabled to declare the whole counsel of God to this

people. A Mr. F., drum-major, is their principal man, and I have taken measures for providing him with the salaries of the Nágrí and Persian teachers. The persons already able to read among them have taken at least twenty volumes of the Hindí and Urdu scriptures for their own use, and the demand is likely to increase with their increased ability to read, and now I humbly pray the Lord to grant his blessing on this opening for usefulness.

Oct. 7th.—I have much pleasure in stating that we held a church-meeting yesterday, when we gave the right hand of fellowship to Mrs. L., who had for some months expressed a wish to join us. Shortly after receiving her, we repaired to the river, and with the usual service, I baptized her before a crowd of attentive and seriously disposed natives. Among these, as voluntary attendants, I was glad to perceive two persons who I did not think would have been present, viz. a bráhma student of the English College, of a sceptical turn of mind, and a goldsmith, an extremely bigoted idolater. The latter was not only purposely present, but before the baptism came to my house for such books as I might deem useful for him. It so happened that at the moment of his coming, a pandit also came for the word in Sanskrit: the latter took the Testament and went home, while the former repaired to the ghát and awaited the administration of the ordinance. The event may give rise to feelings favourable to the interests of the gospel, and to his leisurely perusing the divine word, and may perhaps serve to soften down the inveteracy of mind he has manifested for years towards truth opposed to idolatry.

I am happy to say that the worship in cantonments serves to bring under the sound of the gospel from seventeen to twenty persons, who would otherwise be without that privilege; and some two or three of these appear to hear as for eternity, and at times when I have not been expected, I have found them reading the word of God in the shade of a

tree. The Urdú and Hindí school too has produced some readers, who otherwise would not have had the knowledge of letters, and perfected others in their reading of Hindí and Urdu, and furnished them with the Christian scriptures. One of the heathen readers, a native of Almora, and musician in the regiment, has expressed his admiration of the truths he has thus been made acquainted with, and formed a wish to join us as a believer in and worshipper of Christ, the Incarnate God and Saviour of men. I have only heard of this wish from others; he has not spoken to me on the subject. I hear he bears a good character in the regiment, and there is no charge of dissoluteness brought against him by those who appear to know him best.

In the city, I am happy to say, I am enabled to go about among its crowds daily, once or twice, and to secure for the gospel of our Lord Jesus Christ that attention which may be considered the basis of future good. Of those whose attention has been thus arrested, numbers are in the habit of reading the gospels, the Testament, the Pentateuch, or the entire bible, in Urdú, Persian, Hindí, and Sanskrit. Of these, three are stated attendants at the Hindí and Urdú worship; a fourth individual attended, but sickness has confined him to his house for three weeks. Of this individual I entertained a hope, five years ago, that he would have joined us, and a recent conversation before his illness has revived this hope. I hope he may persevere in his desire; but his family and numerous connexions are in his way. Of the right impression of divine truth on his own mind I have no doubt, but he has obstacles to contend with which no ordinary mind could overcome without an uncommon measure of divine grace. The affrighted man proposed to me to receive and baptize him privately, two months ago; but I would not encourage the measure. If ever we needed the prayers of our brethren we need them ten-fold more now, and I at this particular juncture intreat them in an especial manner.

AGRA.

A letter from Mr. Williams, dated Agra. Dec. 20th, contains the following passages:—

I think I told you in a former letter of the baptism of a Hindoo residing in a village fourteen miles from this. I have recently baptized two more of the same place, and some others are inquiring the way to Zion. I have therefore been encouraged to build a small chapel there, the whole expence of which has been defrayed by the church, and I fully intend to have preaching in it once a week throughout the year, providing my health will be con-

tinued to me. The Lord has dealt hountifully with me this year in this respect; I have never been better since I came to India. I also intend establishing a school in the same village. I have already mentioned the subject to the people there, who appeared well pleased with the proposal, and engaged to send their children; indeed schools are very much needed in all the surrounding villages, for perhaps not more than one in fifty of the

inhabitants can read any thing. Awful ignorance therefore every where prevails. Here is the kingdom of darkness, and as a necessary consequence, the unfruitful works of darkness are most abundant,—the most shameful, disgusting, and abominable idolatries.

I have preached the gospel in a goodly number of villages this year, assisted by the native preachers of the local society, four of whom are members of our own church. We have systematically arranged all our operations, so that we know what we have to do every day, and what places we shall visit. On the sabbath I attend to English preaching only; one of the brethren preaches in the native language. On Monday we preach in the market held near my house. On Tuesday we have village preaching the whole of the day, to a distance of eight, ten, twelve, or fourteen miles, and in four or five different places. On Wednesday I have to preach in English. On Thursday we go to the villages, on Friday to the market. On Saturday we go to the Tripolia, the entrance of the city, and in the evening I preach to the native Christians and others who attend. Such is

our work every week, and I am thankful to say that the great Head of the church has graciously been pleased to bless and own our poor efforts, so that we have not laboured in vain, or spent our strength for nought. Some poor perishing sinners have been turned from darkness to light, and from the power of Satan unto God. I have baptized twelve persons this year, six of whom are natives, and more are coming forward. Indeed, three Hindoos (one of them a Brahmin) have already expressed their desire to be baptized, and in all probability will soon be admitted into the church. These are from the village where the chapel has just been erected, so that we shall have a native church there shortly, I hope. Thus we are greatly encouraged to proceed in the great and good work of bringing souls to Christ. In fact, I have never witnessed such a spirit of serious inquiry among the people as at present. Amidst much that is debasing and deplorable, there is also something very promising. I hope that I shall live to see some native Christians in all the villages which we regularly visit. Pray for us, that the word of the Lord may have free course, and be glorified.

A M E R I C A.

CANADA.

The following extract of a letter from Mr. Girdwood is dated Montreal, Dec. 24, 1844.

Things in Kingston move on so well under Mr. Lorimer's ministry that, with the exception of having a promise of aid, no particular demand has been as yet made. Mr. Lorimer is much esteemed and loved by the people. His amiable disposition, in conjunction with his talents, has done much for Kingston. They have formed into a church again, and it is trusted that harmony of feeling and union in action will be displayed among them. Some are about to join the church.

Bytown is at present supplied by a Mr. Dick, who has just finished his studies in the States. He went from Canada to study. The baptists in Bytown have made application to us to aid them in supporting him among them, but before taking any decided step, we have requested him to visit Montreal. He may be here in a day or two. His brother also studied in the States, and is now pastor of a church in Lanark, Canada West.

The Lord is evidently doing great things for his people in Quebec. Mr. Landon, at the request of the Committee, has gone down to

supply during the winter, as it was evidently necessary for some one to be there. We have arranged with Mr. Carryer to supply the Tuscaroras during Mr. Landon's absence. A church is to be formed on January 1, 1845. Mr. Landon is much encouraged, and thinks that, by judicious management, the friends would be able almost to meet their own expenses by next summer. We may give them a year.

The French Mission in Milton and Hoxton is successful. God continues to bless the labours of the colporteurs. The expense connected with the commencement of this mission falls heavily on our funds, but the fruits are valuable—triumphs won against the man of sin. We undertook it, not doubting that it would deeply engage the sympathies of your Committee. You perceive how the Lord is setting open doors before us. Enter them, as it seems, we must.

From the contents of this letter you will perceive our destitution as to agency. May the Lord of the harvest put it in your power

to send us a band of devoted brethren, say six, next spring. | but how to attain this I know not, unless we withhold our subscriptions from missionary objects ; but this we cannot do.

In Montreal we much need a larger chapel,

In successive numbers of the Montreal Register which have recently arrived, we find the following interesting paragraphs :—

It is believed that many Christian friends in this province are desirous of contributing to the foreign operations of the London Baptist Missionary Society. The editor begs to inform them that any sums sent to him for that purpose will be duly acknowledged in the Register, and transmitted to England to be appropriated according to the wishes of the donor.

Mr. Titus Merriman, one of the students at the Baptist College, Montreal, having completed his studies, a meeting was held at the Baptist Chapel, St. Helen Street, on Monday evening last, for the purpose of commending him to the blessing of God, prior to his departure for South Potten, the scene of his future labours. Prayer was offered by Mr. Davidson (student), and Messrs. Bosworth and Girdwood. The president of the college addressed the young minister on the solemn responsibilities of his office, and encouragements derived from the divine promises, and concluded the service with prayer. The meeting was well attended and highly interesting.

The members of the Canada Baptist Missionary Society, and the denomination at large, will be glad to hear that arrangements are now in progress for the erection of the new college. It will be built on the elevated part of the ground purchased by Messrs. Try and Thomson, and most liberally placed by them at the disposal of the Society. The advantageous sales of the lower portion of the

ground effected in November last have been already reported. The house at present occupied by the students is still unsold, and will be held by the Society till the new building is ready. The college about to be erected will be a handsome building of cut stone, with a frontage of 120 feet, and 56 feet in depth. There will be a massive portico in the centre, supported by six pillars, and flanked by pilasters. The situation is admirable, commanding an extensive and beautiful prospect, and the building will be a great ornament to the city.

The contract for the masons' work has been obtained by Messrs. Hutchinson and Morrison, who have commenced operations by conveying stone to the ground.

The new place of worship, erected for the use of the baptist church at Stanbridge, was opened on Thursday last. Sermons were preached by Messrs. Cramp, Girdwood, and Bosworth, of Montreal, and a collection taken up on behalf of the Canada Baptist Missionary Society. The attendance was very numerous.

The building is neat and commodious, and reflects great credit on the persons employed in its erection. Mr. Jersey, the pastor, labours indefatigably, and is much encouraged by the success attending his efforts. We shall be glad to hear that the congregations under his care show that they duly appreciate their privileges by making generous provision for his temporal wants. In some districts there is a lamentable deficiency in this respect.

E U R O P E.

BRITTANY.

The following statement respecting the Translation of the New Testament into the Breton language, drawn up by our friend, Mr. Jenkins of Morlaix, will be found deserving of special attention.

In 1827 the New Testament was published for the first time in the Breton language by the British and Foreign Bible Society. The edition was 1000 copies. It had been translated by Mr. Le Gonidec, at the request of the Bible Society. The Old Testament also

is translated by the same person, but not published. The translation was made from the Latin Vulgate version, the author of it being a catholic. As there were no protestants among the Bretons, it was a difficult thing to have it distributed among them. However, through the kindness of one or two well disposed persons, this was effected to some extent in the neighbourhood of Morlaix and Landerneau. To this good work the priests soon opposed themselves, and nothing was done in a way calculated to produce effect. In 1834 I was sent over from Wales to Lower Brittany to see what could be done in the way of enlightening and evangelizing its inhabitants. After having acquired a sufficient knowledge of the language, I set to the work of distributing the Testament. The success attending my excursions for that purpose exceeded my expectation. I used to sell among the country people from six to nine Testaments a day. But to my great disappointment I soon perceived that the people read the book with difficulty, and that the style of the translation rendered it very unintelligible to them, so much so that I was convinced of its utter unsuitableness, and the inutility of distributing it.

I shall attempt showing why this translation is unintelligible, while it is the production of a distinguished Breton scholar. In the first place, Mr. Le Gonidee, like Dr. Owen in Wales, is the author of a new system of orthography, which presents difficulties to the Breton reader, and while it is superior in some respects to the common orthography, it introduces some useless changes, especially as the Breton orthography is based upon that of the French, such as *w* instead of *ou* in certain cases, and *k* instead of *c* hard. The author wrote his translation according to his new system of orthography. But the principal reason why this translation is unintelligible is, that Mr. Le Gonidee made use of a great many obsolete words which are neither made use of nor known among the people, while he distorted others to convey meanings which do not properly belong to their signification, a remarkable instance of which is found in the *distaal*, used in the Testament for *pardon*, for this word is never used in that sense; and even the translator himself has not given it that meaning in his "Dictionnaire Celto-Briton." It is the word *pardon* that is uniformly used in Breton, but it was rejected because it was taken from the French. Mr. Le Gonidee was induced to act thus from an ardent desire to rid the Breton of words of foreign extraction, in order to cultivate the language, and reduce it to its pristine purity; in which garb it would be hardly cognizable to the present race of Bretons. But however praiseworthy such a thing may be in itself, to introduce for the first time a great change of the kind in any popular work must prove destructive to its utility; how much more

then to the New Testament, a book unknown in the country a few years ago, and the distribution of which is opposed by the catholic clergy? It would be difficult to form a just idea of the great obstacle which arises from the style of the translation to its being read at all, and when read to its being understood. A style of writing so unintelligible and so different from that of religious books in general will never do. Moreover, the possibility of cultivating the Breton to the extent Mr. Le Gonidee and his few disciples would carry it, is more than doubtful; and this will appear evident when it will be considered that the whole stock of pure Breton or Celtic words does not exceed 10,000, while the literature of this language is poor, and that the language itself must disappear in the course of time, however distant that period may be.

I do not stand alone in my opinion respecting Mr. Le Gonidee's translation; what I have stated above is the general opinion among those who have read the Testament. Mr. Le Fourdrey, pastor of the Reformed Church at Brest, entertains the same view of it, which is the result of inquiries made by him into the matter. Mr. Williams, missionary at Quimper, has found that the Breton Testament is not understood by the people. In my correspondence with the Bible Society respecting the translation, I gave the opinion of Mr. Ledau, a famous Breton printer, and the bishop's Breton printer, a man who has translated and printed more Breton books than any other in the country. His opinion and mine are the same. Mr. Riou, a good Breton scholar, and the translator into Breton of Aesop's Fables, entertains precisely the same view respecting it.

That there are some who would express a different opinion from that which I have stated is very probable, and that might occasion difficulties in reference to the question of having a new translation; but the ground of all such difficulties can be easily removed by remarking that those who would support the opposite view are only a few literary gentlemen, who are amateurs of the Breton language, calling themselves the disciples of Mr. Le Gonidee, but are far from having at heart the religious improvement of their countrymen, and I have reason to fear that they are opponents of the gospel. However, I can hardly believe that even this extreme party would declare that Mr. Le Gonidee's style of writing is conformed to the general way of speaking and writing this language, and that his translation is as intelligible to the people as those portions of the scriptures which are to be found in Breton books printed for the service of the church of Rome.

It is unnecessary to remark what a serious obstacle to the propagation of the gospel in Brittany was the style of the New Testament we had to distribute; for having a powerful, intolerant, and vigilant clergy to oppose our

labours, and a Testament of this kind to put into the hands of the people, what could we do, and what permanent fruit could we expect from the little we were able to do? Such a state of things, in a country where the success of the gospel must depend upon the spread of scriptural knowledge, was highly detrimental and discouraging. Therefore it became necessary to take steps to correct the defects of the present translation, or to have a new one, otherwise we should have been compelled to abandon our field of labour. We entertained for some time the hope of being able to correct the defects of Mr. Le Gonidee's translation, but that idea was abandoned by the friends in Wales upon a due consideration of the difficulties attending such a task, especially as it was a translation from the Vulgate, and its author was a catholic. I am convinced we did right. It is infinitely better to have a good and faithful translation at once, than to correct the defects of one which must after all pains and labour be more or less imperfect in some important points.* Therefore, though sensible of my great want of qualifications for such a very important work, having no one to do it but myself, I was necessarily led to undertake the task of preparing a new translation, made according to the original Greek. The Greek and Latin Testament I make use of is, 'H KAINH ΔΙΑΘΗΚΗ, Novum Fædus, cum versione Latina, secundum curam Leusdenii et Griesbachii, Edituus ab. H. A. Aitton. Glasguæ, 1816. I consult the authorized English version, the Welsh bible, and those of Martin and Ostervald in French. My great desire and prayer is, that I may be able to make a good and faithful translation of the word of God. I translate the original literally as far as I can, in order to give to the Bretons an exact image of it. The work can be written in a style superior to the common one, which is to be desired, but it is requisite that care should be taken not to suffer that improvement to be carried so far as to render the translation obscure to the Breton reader, otherwise our labour will be in a great measure lost. I have got over the gospel according to John and Mark; I have written the first copy of the gospel according to Matthew, and I am now in the fourteenth chapter of the gospel according to Luke.

I shall now make a remark respecting the terms used in Breton in reference to baptism. The word in use for this ordinance is *badiziant*, which is marked by Mr. Le Gonidee in his Dictionary as of a foreign derivation, introduced along with the Christian religion. This language is so poor that words signifying properly to *immerse*, *immersion*, and *immerser*, cannot be found in it. The Bretons make

use of the verb *plongea*, for to *plunge* or *immerse*, and *plonga duvez* for *plunge* or *immersion*. I presume these terms would not be thought suitable, especially as they are taken from the French verb *plonger*, and consequently rejected by those who hold to pure Breton, and for that reason are not to be found in Mr. Le Gonidee's Dictionary, nor in that of Mr. A. E. Troude. These authors give the word *pluia* for to *plunge*, but there is no term formed from this verb to signify *immersion*. Mr. Le Gonidee gives the verb *souba*, as signifying to *soak*, to *plunge into a liquid*, to *imbibe*, to *bathe*, but gives no substantive derived from it. Besides, it is a word rarely made use of, and signifies properly to *soak*, being derived from *soubeu*, the word used for *soap*, and was evidently formed from the French word *soupe*. It appears to me that there are no good and suitable Breton words to convey the meaning of the terms used in the original in reference to baptism, and that consequently we have nothing to do but to adopt the terms now in use. If I shall live to see our translation finished and published, I shall think it my duty to write a few notes to explain what ideas we should attach to the word *badiziant* and others, according to the original terms in Greek, so as to assist the reader to acquire a thorough knowledge of revealed truth.

I am happy to state that I have reason to believe our translation will be quite intelligible to the people, for we have printed a small tract composed of portions of the gospel, and I can say from my own observation that it is well understood by the people. I send you the testimony of Mr. Ricou, a remarkable Breton, who has acquired a knowledge of the Latin by his own efforts, and has translated Æsop's Fables into his native tongue, and who from his thorough knowledge of Breton is well qualified to give his opinion in this case. He is willing to give us all the help he can in preparing the translation. I hope I shall be authorized to engage him for that purpose, as he could render me great assistance.

I am very desirous of finishing the translation as soon as possible, and that we should be able to have it printed as soon as it will be ready. The utility of printing the New Testament in the Breton language will appear by the fact that the Breton population amount to a *million*, and that about the half of that number know no other language. It is indeed a painful reflection that this people has been left so long without the word of God. But it is evident that the Lord has brought about a very fit season to give them the holy scriptures; for peace reigns every where, there is no law to hinder the distribution of the divine volume among them, many can read, and education makes rapid progress, the people manifest a very favourable disposition to receive the Testament and religious tracts, and there is an encouraging prospect of its being

* Mr. Le Gonidee's translation would have required a careful revision, for it is defective in several places.

widely distributed, as there are three mission- | colporteur to Brittany for that purpose. May
aries in the field ready for the work, and the | the Lord enable us to accomplish his will in
friends in Paris have told us they will send a | this work !

HOME PROCEEDINGS.

THE DOVE.

On Monday, January 27th, a meeting was held on board the Dove, composed of members of the Committee of the British and Foreign Sailors' Society and of the Baptist Missionary Society, for the purpose of presenting to Captain Milbourn a Bethel-flag. Besides members of the two Committees, there was a considerable attendance of other friends; and the meeting was altogether one of deep interest. Dr. Cox stated the destination of the vessel, and Mr. Seaborn addressed the crew. The Bethel-flag was presented by Mr. Hooper, in the name of the Committee of the Sailors' Society, and Mr. Milbourn in acknowledging the gift, expressed his hope that wherever they went "the God of Bethel" would go with them, and that his service would be regularly observed. Mr. Russell, Mr. Hyatt, and Mr. Angus took part in the services.

On Friday, the 31st, the Dove dropped down to Gravesend, and on Saturday sailed for Cowes, where the missionaries were to embark. On Tuesday morning the missionaries, in company with two or three friends, left London for Cowes, and got on board the Dove in the afternoon. The evening of that day was spent in singing and prayer, and was felt by all to be a hallowed season. The following morning the vessel weighed anchor about eight o'clock, and went through the Needles with a favourable breeze. All on board were in good spirits, and were looking forward to their engagements in Africa with feelings of deep interest and holy joy.

The Pilot who conducted the vessel to the Isle of Wight wrote thus after his return:—"I have piloted your vessel, the Dove, from the East India Docks to the Isle of Wight; and I beg to say that a vessel cannot possibly behave better than she did. The speed she went was from eleven to twelve miles. From Blackwall to Gravesend in two hours and ten minutes; and from Gravesend to the Isle of Wight in sixteen hours; and, under proper management, I should say a finer vessel cannot be: indeed I cannot say too much for her qualifications. She is uncommonly stiff under canvas."

Since the Dove sailed from Cowes no communications from her have been received, and it is hoped that by the time the Herald is in the hands of our readers she may have reached the north part of the African coast.

Several friends have kindly presented various valuable articles for the use of the Dove. The Committee thankfully acknowledge these presents: amongst them are—

A set of nautical instruments, value £30, from Mr. Dennis, mathematical instrument maker, Bishopsgate Street;

A cooking apparatus, &c., value £11, from Messrs. Bowser and Son, Parsons' Street, Ratcliff;

A grant of a library at half price, £3; and a grant of Foreign and English tracts, value £3, from the Committee of the Religious Tract Society.

A grant of 500 Tracts and 1000 Handbills, from the Committee of the Baptist Tract Society.

DEATH OF THE REV. J. D. ELLIS.

The protracted afflictions with which it has pleased our heavenly Father to exercise his servant, Mr. Ellis, formerly of Calcutta, terminated, at Lewes, on Lord's day, February the ninth. "His happy spirit," we are informed, "took its flight at a quarter past one, after the most pleasing testimony to the faithfulness of God in supporting him throughout his affliction, and to the all-sufficiency of his grace in a dying hour."

GRAVESEND.

The first public meeting in behalf of the Baptist Missionary Society at Gravesend was held in the new chapel on Thursday, January 23rd, on the occasion of Messrs. Newbegin and others going out as missionaries to Western Africa in the Society's new ship "Dove," Thomas Pewtress, Esq., occupied the chair. After singing and prayer, the chairman opened the business of the meeting by an appropriate address, and the Revs. Dr. Cox, Eustace Carey, George Scott (Wesleyan minister of Gravesend), and the missionaries severally delivered suitable and highly interesting addresses to a numerous meeting; after which £7 1s. 6d. was collected in aid of the mission, being the first contribution to the missionary cause from the new baptist interest there; and it is hoped that the lively sympathy excited on the occasion may tend to kindle a warm feeling in favour of the Society among the friends of that interesting cause.

ANNUAL MEETINGS IN LONDON.

The arrangements for the Annual Meetings will be announced fully in our next number. It may, however, be convenient to our friends to be apprised now that the time fixed for holding the Annual Public Meeting in Exeter Hall is Thursday, the 1st of May. Mr. Aldis has kindly engaged to preach on behalf of the Society on Thursday evening, April 24th, Dr. Raffles on Wednesday morning, April 30th, and Mr. Knill, to the young, in the afternoon of April 28th.

The Annual Meeting of Subscribers will be on Tuesday morning, April 29th; and it is intended to hold on the evening of May 1st, a Supplementary Public Meeting, by adjournment from Exeter Hall.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Clarke, J.....	Aug. 9, 28, & 31, Sept. 17, 18, & 30. Oct. 2 & 8, Nov. 5.
		Do., & others.	Nov. 4.
		Fuller, A.....	Sept. 18.
		Lynslager, W. B.	Sept. 24.
		Merrick, J.....	Aug. 6, Oct. 7 and 9, Nov. 4 (2 letters), Nov. 5.
		Prince, G. K.....	Sept. 11 and 24, Oct. 9.
		Saker, A.....	Sept. 2, Oct. 10, Nov. 5.
		Sturgeon, T.....	August 27, Oct. 29.
AMERICA.....	MONTREAL.....	Cramp, J. M.....	Nov. 21, Dec. 6, 7, and 25, Jan. 21.
		Girdwood, J.....	Dec. 24.
	NEW YORK	Colgate, W.....	Jan. 29.
ASIA.....	AGRA	Williams, R.....	Dec. 20.
	CALCUTTA	Evans, W. W.....	Dec. 20.
		Leslie, A.....	Dec. 18.

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CALCUTTA	Thomas, J.....Nov. 15 and 16, Dec. 20.
	Wenger, J.....Nov. 16.
COLOMBO	Davies, J.....Nov. 22.
	Elliott, C., & others Nov. 23.
DACCA.....	Leonard, O.....Dec. 16.
	Robinson, W.....Dec. 10.
DINAGEPORE.....	Smylic, H..... Nov. —, Nov. 27.
HONG KONG.....	Shuck, J. L.....Sept. 4.
	Dean, W.....July 25.
HOWRAH	Morgan, T.....Nov. 18, Dec. 20.
JESSORE.....	Parry, J.....Nov. 15.
INTALLY.....	Pearce, G.....Nov. 14.
KANDY.....	Birt, M. O. J.....Dec. 14.
	Dawson, C. C.....Dec. 16.
MONGHIR.....	Lawrence, J.....Dec. 10.
MUTTRA	Phillips, T.....Nov. —.
PATNA.....	Beddy, H.....One letter, no date, received Dec. 14.
SEWRY	Williamson, J.....Nov. 5.
BAHAMAS.....	NASSAU
	Capern, H.....Dec. 5, Jan. 12.
	Rycroft, W. K. .Jan. 10.
	TURK'S ISLAND
	Littlewood, W...Nov. 17.
BRITTANY.....	MORLAIX.....
	Jenkins, J.....Jan. 18.
HONDURAS.....	BELIZE.....
	Henderson, A.....Nov. 19.
JAMAICA	BELLE CASTLE
	Kingdon, J.....Dec. 21.
	BROWN'S TOWN
	Henderson, J. E.Nov. 19.
CALABAR.....	Tinson, J.....Nov. 20, Dec. 19.
FALMOUTH.....	Francies, E. J.....Dec. 9 and 16.
	Pickton, T. B...Nov. 11.
GUY'S HILL.....	Armstrong, C.....Nov. 26.
KETTERING.....	Bloomfield, H.....Dec. 5.
	Clark, J.....Dec. 5.
	Knibb, W.....Dec. 6 and 18.
KINGSTON	Kingdon, J. ....Jan. 8.
	Oughton, H. L...Dec. 23.
	Oughton, S.....Jan. 7.
LUCEA.....	May, J. ....Nov. 19.
MORTEGO BAY.....	Cornford, P. H...Jan. 4.
MOUNT CAREY.....	Burchell, T.....Nov. 20.
OCHO RIOS	Millard, B.....Nov. 6.
PORT MARIA.....	Day, D.....Dec. 5.
	Teall, W.....Dec. 20.
ST. ANN'S BAY	Abbott, T. F.....Nov. 18, Dec. 4 & 28, Jan. 7.
	Dexter, B. B.....Nov. 20.
	Dutton, H. J. ....Nov. 20.
	Evans, G. P.....Nov. 21.
	Kingdon, J. ....Nov. 20.
	Knibb, W.....Nov. 20.
	Phillippo, J. M..Nov. 21.
	Do., & others..Nov. 21.
	Do., & Abbott, T. F. Dec. —.
SPANISH TOWN.....	Anderson, W. W. Jan. 7.
	Bullock, R. & ors. Jan. 6.
	Dowson, T.....Jan. 7.
	Francies, E. J....Jan. 7.
	Phillippo, J. M...Dec. 8 and 20, Jan. 7.
WALDENIA	Henderson, J. E.Nov. 15, Jan. 3.
YALLAHS.....	Hands, T.....Nov. 20, Jan. 4.
TRINIDAD	PORT OF SPAIN.....
	Cowen, G. ....Dec. 5 and 28.

ACKNOWLEDGMENTS.

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

- R. B. Sherring, Esq., Bristol, for a package of books, for *Rev. J. Clarke and others, Western Africa* ;
- R. B. Sherring, Esq., for a parcel of books, for *Rev. A. Leslie, Calcutta* ;
- Friends at Waltham Abbey, for a parcel of books, for *Rev. T. Sturgeon, Fernando Po* ;
- Mr. J. B. Ulph, St. Ives, for two boxes of nails, cutlery, tools, and needles, for *the Mission, and a packet of newspapers, for Dr. Prince* ;
- Mr. N. Hammond, for a volume, for *Africa* ;
- Ladies at Aberdeen, for a box containing about 200 articles of clothing, for *Rev. J. Merrick, Western Africa* ;
- Mrs. Henson, Nottingham, for a box of clothing, for *Western Africa* ;
- Ladies of Rev. J. Edwards' Congregation, Nottingham, for a box of clothing and useful articles, for *the same* ;
- Ladies at Agard Street Chapel, Derby, for a box of clothing, for *Dr. Prince, Western Africa* ;
- Directors of the London Missionary Society, for the first volume of the History of that Society ;
- Mr. Richardson, Waltham Abbey, for a bag of tools, for *Rev. T. Sturgeon, Fernando Po* ;
- Mr. Pugh, Waltham Abbey, for a parcel of drapery, for *the same* ;
- Mr. Yarnold, for a box of drapery, cottons, &c., for *Western Africa* ;
- Miss Huntley, Bow, for a parcel of magazines and reports ;
- A friend, Harnsworth, for a parcel of magazines and tracts, for *Rev. W. K. Rycroft, Nassau* ;
- Ladies of Baptist and Pædobaptist Congregations, East Dereham, for a box of useful and fancy articles, for *Rev. J. M. Phillippo, Spanish Town* ;
- Mr. Whiteman, Riverhead, for three casks of lime (about 55 bushels), for *Western Africa* ;
- Mr. William Park, Wigam, for seven bags of nails, and a box of books, for *Western Africa* ;
- Mrs. Risdon, Birlingham, near Pershore, for a parcel of clothing, &c., for *Rev. J. Clarke, Western Africa* ;
- Young friends, Pembroke Chapel, Liverpool, for a box of clothing, for *Messrs. Thompson and Milbourn, Western Africa* ;
- A friend, Spencer Place, for a parcel of magazines ;
- Mrs. McAll, for a parcel of magazines ;
- J. K. Clement, Esq., for a box of nails and writing paper, for *Rev. J. Clarke, Western Africa* ;
- Mrs. Clement and Miss Sargeant, Laytonstone, for a box of clothing and school materials, for *Rev. J. Clarke, Western Africa* ;
- Friends at New Park Street, for a parcel of clothing, for *Western Africa* ;
- Mr. Ewes, Kennington, for a parcel of magazines and reports, for *Western Africa* ;
- Mrs. Davies, Tottenham, for a parcel of tracts, for *Western Africa* ;
- Mrs. W. L. Smith, Denmark Hill, for a box containing various packages, for *Rev. J. Clarke, Western Africa* ;
- Miss Elmes, Brixton, for a parcel of clothing, for *T. Sturgeon, Fernando Po* ;
- Ladies, at Melksham, for a box of clothing and drapery, for *J. Clarke and J. Merrick, Western Africa* ;
- Friends, at Battersea, for a parcel of clothing, for *J. Clarke, Western Africa* ;
- Friend (unknown), for a parcel of magazines ;
- Friend (unknown), for a parcel of shoes and leather, for *J. Clarke, Western Africa* ;
- Mrs. Elizabeth Forster, Tottenham, for a parcel of calicoes, &c., for *the same* ;
- Friend (unknown), for a package, for *J. Clarke, Western Africa* ;
- Mr. Robert Sadler, Norwich, for a parcel of magazines ;
- Mr. Edward Wright, Chesterfield, for a crate of earthenware, for *Dr. Prince, Western Africa* ;
- Friends at Melhourn, for a parcel of magazines ;
- Mr. Thomas Chapman, Sandhurst, for a quantity of magazines bequeathed to the Society by the Rev. James Gates ;
- Mr. George Hoby, St. James' Street, for a basket of blacking ;
- Mr. E. Whimper, Canterbury Place, Lambeth, for Fox's Book of Martyrs (illustrated edition) and other books, for *the Mission Library* ;
- Mr. John Paxton, Berwick, for a parcel of the Eclectic Review and other books, for *the College Library, Montreal* ;
- J. C. Gotch, Esq., Kettering, for a quantity of shoes, for *Western Africa* ;
- Friends, Regent Street, Lambeth, for a quantity of useful articles, for *Western Africa*.

Mrs. Pearson presents her grateful acknowledgments to Miss Fuller and friends at Bow, for a parcel of clothing, &c., for the benefit of the Baptist daily School at Nassau.

Also, Mrs. Capern and Mrs. Pearson present their grateful acknowledgments to Mrs. Clement and Miss Sargent, Laytonstone, for a box of similar articles, to be devoted to the same purpose.

Mr. Rycroft acknowledges, with thanks, the receipt of a package of tracts from Mr. Winks; also a parcel of magazines and books, from J. Jones, Esq., of the Temple.

Mr. Merrick, in a letter dated Clarence, Nov. 4, says, "The parcel from *Ebeneser* has been received, and its contents have proved highly useful. Few articles are more acceptable to us than those forwarded by *Ebeneser*."

If any of our friends can supply our brethren in Africa with a turning-lathe, it would be exceedingly welcome. A lathe presented by Mr. Lees, of Ashton, has proved of great service.

NOTICE TO AUXILIARY SOCIETIES.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March; which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made, at the latest, in the course of this month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, Baptist Mission House, Moorgate Street, accompanied by the list of subscribers, &c., in alphabetical order.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of January, 1845.

Annual Subscriptions.	£ s. d.	Peto, S. M., Esq., & Mrs.	£ s. d.	Chelsea, Sunday School,	£ s. d.
Allen, J. H., Esq.....	2 2 0	Peto, for Africa ...	50 0 0	for "Dove".....	1 1 0
Bartlett, Rev. T., Marn-		Do., for Jamaica	50 0 0	Walworth, Lion Street—	
wood	1 1 0	Phillips, Miss, Stamford		Beale, Mr., for Ja-	
Gurney, Hon. Baron ...	10 10 0	Hill	1 0 0	maica	5 0 0
Gurney, W. B., Esq.....	100 0 0	Smith, Mrs. M. E., for		Sunday School, for	
Gurney, Joseph, Esq....	15 15 0	"Dove"	1 0 0	"Dove"	1 1 0
Gurney, Thomas, Esq...	5 5 0	Do., friend by, for do.	1 0 0	Do., for Africa.....	1 1 0
Gurney, Mrs. Thomas...	1 1 0	Thank-offering from the		Do., for Brown's	
Gurney, Henry, Esq.....	5 5 0	Country	5 0 0	Town, Jamaica... 1 1 0	
Gurney, Miss.....	1 1 0	Tritton, Joseph, Esq., for		Walworth, Horsley Street—	
Jacobson, Miss.....	1 0 0	Waldensia, Jamaica..	5 0 0	Sunday School	4 10 0
Peto, S. M., Esq., & Mrs.					
Peto	100 0 0	<i>Legacy.</i>		BEDFORDSHIRE.	
Smith, Mrs. J. J.	1 1 0	Bailey, John, Esq., late		Cotton End	10 0 0
Thomson, Rev. James...	0 10 0	of Cheltenham, by			
		Samuel Bailey, Esq.,		BERKSHIRE.	
		of Sheffield.....	50 0 0	Ashampstead—	
				Collection, &c.....	5 0 0
<i>Donations.</i>		LONDON AND MIDDLESEX		Wokingham—	
A. E. Z.	5 0 0	AUXILIARIES.		Collections.....	8 13 0
Do., for Africa	5 0 0	Alfred Place, Kent		Contributions	5 9 0
Carey, Mrs.	1 0 0	Road, for Africa ...	1 1 0	Do., Juvenile Society	3 14 9
Carey, Master E.	1 0 0	Do., for "Dove"	1 1 0		
Do., for "Dove"	0 10 0	Bow, Sunday School, for		BUCKINGHAMSHIRE.	
Carey, Miss, for do.	0 10 0	do.....	2 19 6	Stoney Stratford—	
Clarke, Margaret, New		Brentford, New—		Contributions, by Mr.	
Year's offering, for do.	0 10 0	Collection (moiety) ...	1 16 8	Knighton, for "Dove"	1 0 0
H. M.	1 0 0	Farmer, Thomas, Esq.			
Higgins, J. W., Esq.	52 10 0	(do.).....	0 10 0		
Jacobson, Miss, for		Haynes, Mrs., Col-			
"Dove"	1 0 0	lected by, & box ...	5 8 3		
Jehu, son of Nimshi....	0 10 0				
Newbegin, Miss Eliza-					
beth, for "Dove".....	0 10 0				

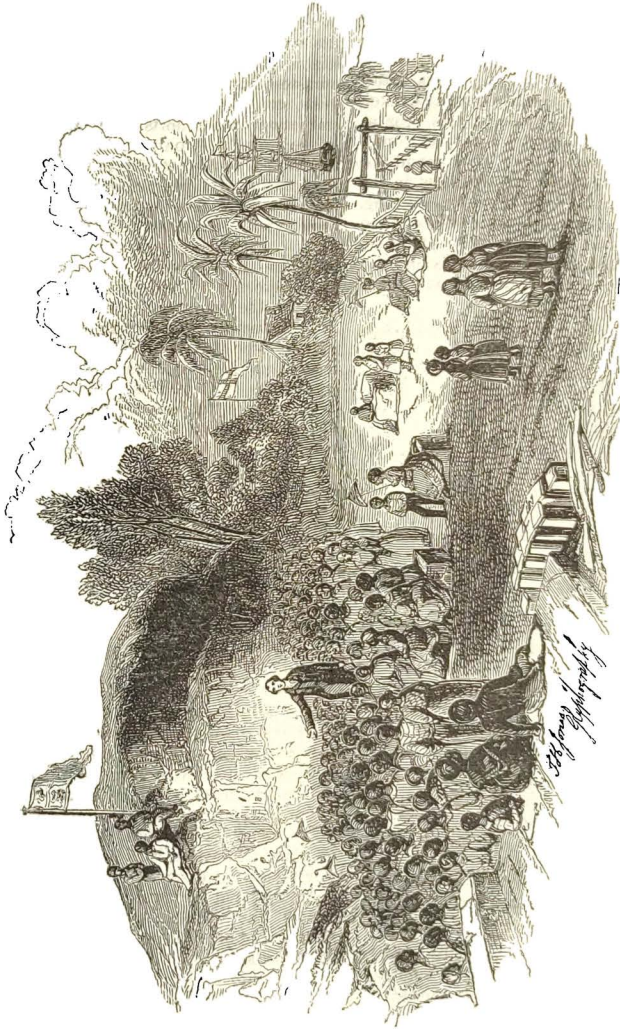
CAMBRIDGESHIRE.		HEREFORDSHIRE.		OXFORDSHIRE.	
£	s. d.	£	s. d.	£	s. d.
Cambridge—		Hereford—		OXFORDSHIRE, on account	80 0 0
Contributions, by G. E. Foster, Esq. ...	50 8 7	Contributions, by Miss Francis and Miss Evans, for "Dove" ...	1 0 0	Bicester—	
Do., Juvenile Fund, by Mrs. Edmund Foster	11 10 3			Contributions, by Mr. O. Smith	2 16 0
DERBYSHIRE.		HERTFORDSHIRE.		SOMERSETSHIRE.	
Derby—		Hemel Hempstead—		Bath—	
Contributions, by Miss Emily Hackett	1 12 0	Collections	6 5 7	Contributions, by Mrs. Forster, for "Dove"	1 0 0
DEVONSHIRE.		Contributions	13 13 9		
NORTH DEVON AUXILIARY, by Rev. R. May	45 0 0	Do., Juvenile Association	5 3 9	SUFFOLK.	
Bampton—		St. Albans—		Bury St. Edmunds (in addition to £38 13s. acknowledged last month)—	
Monthly Meeting Box	1 3 0	Contributions, by Miss Young, for <i>Entally</i>	3 0 0	Juvenile Association	10 2 2
Dartmouth—				A Friend to encourage Do.	5 0 0
Collection	2 6 6	HUNTINGDONSHIRE.		WARWICKSHIRE.	
Contributions	3 5 1	Huntingdon—		Birmingham—	
Do., proceeds of Tea Meeting, for <i>Africa</i>	5 10 0	Collections (moety)	3 14 0	B. A. S.	1 1 0
A Friend to Africa, by Rev. E. H. Brewer, for do.	10 0 0	Ladies' Association (do.)	2 11 6	WILTSHIRE.	
Devonport, Morice Square	14 6 4	Contributions (do)	4 4 0	Damerham and Rockbourne—	
Collections	17 11 0	Spaldwick—		Contributions	4 10 0
Contributions	17 11 0	Collection (two thirds)	5 10 4	Do., Sunday School	0 10 0
Do.	T. 0 10 0			YORKSHIRE.	
	32 7 4	KENT.		NORTH OF ENGLAND, by Rev. P. J. Saferly	86 0 0
Acknowledged before and expenses	20 15 10	Eythorne—		Barnoldswick—	
	11 11 6	Contributions, by Miss C. Webb and A. Hawkes, for "Dove"	1 0 0	Collection	2 2 0
DORSETSHIRE.		Gravesend—		Bingley—	
Corfe Mullen—		Collection	7 1 6	Contributions, by Mrs. Burton, for "Dove"	1 0 0
Collected at Tea Meeting, for <i>Africa</i>	0 10 0	Hadlow—		Ripon—	
Wimborne—		Collection	5 7 10	Earle, F., Esq., M.D., and Mrs. E.	6 6 6
Budden, Mr. E., for do.	0 10 0	Sheerness—		Saltcoats—	
		Collection	1 17 6	Collection, by Mr. J. Dunlop	1 0 0
ESSEX.		LANCASHIRE.		Scarborough, on account	60 0 0
Harlow—		Liverpool, on account	70 0 0	NORTH WALES.	
Contributions, by J. T. & A. T. Chaplin, for "Dove"	1 13 8	Ladies' Negro's Friend Society, for <i>Brown's Town Schools</i>	12 12 0	DENBIGHSHIRE, on account, by Mr. E. S. Jones	25 0 0
Loughton Association	5 19 0	Bible Class, by Mr. R. Johnson, for "Dove"	1 0 0	Holyhead—	
B. School Association	1 5 1	Contributions, by Mrs. Lyon, for support of <i>Elizabeth Lyon, Patna Refuge</i>	4 0 0	Collection and Contributions	11 15 2
Dawkins, M. A., for "Dove"	0 12 3	Neal, Mr. John, for <i>Mission Premises, Fernando Po</i>	2 0 0	Sunday School	0 6 9
Potter Street—		Molety of Collection, Soho Street, Jan. 5, by Mr. Francom, <i>Widows' Fund</i>	1 8 0	SOUTH WALES.	
Contributions, by Mrs. Gipps, for <i>Africa</i>	3 0 0	LEICESTERSHIRE.		BRECKNOCKSHIRE.	
GLOUCESTERSHIRE.		Leicester, Charles Street—		Brecon—	
Coleford—		Collections	41 4 0	Watergate—	
Collection	4 0 0	Contributions	26 16 6	Collection	2 10 0
Contributions	29 0 3	LINCOLNSHIRE.		Contributions	1 1 0
Wotton under Edge—		Limber—		Kensington—	
Collection	10 17 4	Contributions, by Mrs. Maddison	2 14 6	Collection	3 6 2
Contributions	10 12 2			Contributions	1 6 6
HAMPSHIRE.		NORFOLK.		Brynmaur, Tabor—	
Boaulieu—		Lynn—		Collection	2 18 6
Burt, Rev. J. B., for <i>Entally</i>	5 0 0	Sunday School, for "Dove"	1 8 8	Contributions	0 7 6
Blackwater—		Norwich—		Builth—	
Collection	3 10 0	Gurney, J. J., Esq., for <i>African Saw Mill</i>	5 0 0	Collection	1 2 1
Swarraton—				Contribution	0 10 0
Marvin, Miss, for <i>Africa</i>	0 10 0	NORTHAMPTONSHIRE.		Dyffryn, Collection	0 12 6
		Kingsthorpe—		Elm, do.	0 15 0
		Collection	2 12 0	Erwd, do.	0 11 3
				Llanely, Bethel, do.	1 10 0
				Llanfrynach and Talgarth, do.	0 10 10
				Llangorse, do.	0 12 8
				Llangrnydr, do.	0 14 3
				Maesyerllan, do.	2 5 4

		£ s. d.			£ s. d.			£ s. d.
Olechon and Tabernacle,			Tabernacle—			PEMBROKESHIRE.		
do.....	0 18 6		Collection	2 2 6		Bethsaida—		
Pontestryll & Dyfnog—			Contribution.....	1 0 0		Collection	0 9 0	
Collection	1 2 6		Rhymney, Soar—			Contributions	0 4 2	
Contributions	2 0 0		Collection	1 12 0		Blaenwain—		
Pontyccelyn—			MONMOUTHSHIRE.			Collection	2 4 8	
Collection	5 5 7		Blaenau—			Thomas, Rev. W.....	0 10 0	
Contributions	0 10 0		Salem—			Ebenezer—		
Sardis and Soar, Collec-			Collection	1 0		Collection	1 14 2	
tion	0 16 11		Contributions	0 5 0		Contributions	4 6 0	
CARDIGANSHIRE.			Gwent—			Do., Sunday School	5 0 0	
Penrhyncoch—			Collection	1 3 1		Jabez—		
Collection	1 5 2		Contributions	1 0 0		Collection	1 8 6	
Talybont—			Blaenavon—			Contributions	2 15 0	
Collection	3 3 11		Horeb—			Penuel—		
CARMARTHENSHIRE.			Collection	0 11 0		Collection	1 0 8	
Ffynnon Henry.....		0 10 0	Contributions	0 17 6		Contributions	1 17 0	
Llangynog, Ebenezer—			Ebenezer—			Penybryn—		
Collection	2 6 11		Collection	0 13 0		Collection	0 11 6	
Contributions	0 15 0		Contribution.....	0 10 0		Contributions	0 5 0	
GLANORGANSHIRE.			Calvary—			Do., Snn School ...	2 1 4	
Aberdare—			Collection	1 5 0		Soan—		
Collection	1 3 6		Castletown—			Collection	0 12 1	
Howells, Mr. W., A.S.	1 0 0		Collection	2 6 11		Contributions	4 11 6	
Abernantgras—			Contributions	3 2 6		SCOTLAND.		
Collection	0 17 0		Cwmbrane—			Alloa—		
Contributions	1 0 0		Collection	0 13 0		Collection	1 1 0	
Dowlais—			Llaneddel—			Auchencairn—		
Contributions	0 15 0		Collection	1 2 6		Collection	2 10 0	
Caersalem—			Contribution.....	1 0 0		Bowmore—		
Collection	1 13 0		Nantyllo, Hermon—			Collection	2 0 0	
Sunday School	2 13 1		Collection	2 16 8		Dumbarton—		
Eim	0 10 0		Contributions	2 5 8		Collection	2 10 0	
Hebron—			Penycae, Nebo—			Galashiels—		
Collection	1 14 0		Collection	2 3 4		Collections, for <i>Trans-</i>		
Sunday School	1 0 3		Contributions	0 15 0		lations.....	4 0 0	
Glyn Neath—			Do., Sun. School...	1 0 8		Hall Moss, St. Fergus—		
Collection	1 2 0		Pontypool—			Collection	1 1 0	
Contributions	2 1 0		Tabernacle—			Perth—		
Hirwann—			Collection	2 2 6		Gift of an old friend,		
Collection	1 8 1		Contributions	2 17 6		by Mr. Thomson....	5 13 0	
Contributions	2 1 0		Rhymney, Penuel—			IRELAND.		
Lantwit—			Collection	1 1 3		Moate—		
Contributions, by J.			Contribution.....	0 2 6		Contributions	1 11 0	
Jones.....	0 11 0		Sirhowy—			Do., by H. J. and		
Merthyr—			Collection	0 10 4		E. Hamilton, for		
English Church—			Contributions	0 10 0		"Dove".....	1 0 0	
Collection	2 8 7		Tredegar—			FOREIGN.		
Contributions	5 5 0		Welsh Church—			Nassau, Bahamas—		
Zion Chapel—			Collection	4 2 4		Contributions, for		
Collection	5 16 1		Contributions	3 5 0		Africa	12 10 0	
Contributions	4 10 0		English Church—					
Ebenezer—			Collection	1 0 0				
Collection	3 1 5		Contributions	3 0 0				

The Treasurer of the Baptist Missionary Society begs to acknowledge the receipt of £4 7s. 1d. from Agra—first-fruits from India. He has appropriated it as requested.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 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 Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

THE MISSIONARY HERALD.



CONGREGATION IN A QUARRY, ANDROS, BAHAMAS.

ASIA.

HINDOSTHAN.

A letter has been received from Mr. Small, written in a budgerow on the Ganges early in January, during his passage up the river. As is sometimes the case in communications from India designed for the Overland Mail, the paper is so thin, the ink so pale, and the writing so small, that there are parts which it is scarcely possible to decipher. If some errors should be found in the names mentioned in the following fragments, we trust that it will be excused.

We started from Calcutta finally, after being obliged to put back to get another budgerow (the crew of the first having misbehaved, and given much annoyance), on Wednesday, Nov. 20th. On the preceding Friday all the mission body (our own I mean) in Calcutta had met at brother Pearce's at ten, after which the Makepeaces and we were solemnly and affectionately commended to the keeping and blessing of God. There were ten missionaries and their wives present, with five of their young people. The Pages, and Dr. and Mrs. Yates, were alone absent; the former being at Budgebudge and the latter at the Sand-heads. We had the pleasure of seeing Dr. and Mrs. Yates again before we started, both much improved by the trip. May both be long spared: both are valuable, one way or other, to the mission. We must all feel most thankful to the hearer of prayer for again bringing back as from the gates of death his much prized and much honoured servant. The Makepeaces started about the same time with us, and we have kept company great part of the way, but I shall leave them to tell their own story, as I doubt not they will write a full account of all their proceedings. Miss Moore, who came out with them, accompanied us in our budgerow. Poor girl, it was a sad affliction to her to hear of her revered father's death just when both were in the expectation of so soon re-meeting. May the loss be sanctified to her and to all the family. She left us a little below Hageepore, to which she proceeded to take up her abode for a while with her sister, Mrs. Chardon.

At Serampore, where we staid a day, we were again commended to God at the usual weekly prayer-meeting. At Chinsurah we called on Mr. Russell (the judge of Hooghly), who was most kind to us, and especially to Miss Moore, whose late father he had held in the highest esteem.

At Cutwa we saw Mr. and Mrs. Carey—both well; but we stopped there only for a night. Mr. and Mrs. Hill, at Berhampore, and Mr. Lessel, of the London Society, were very kind, and we were much interested in visiting and hearing about the various departments of their mission labours;

from which I trust we all got hints that may be of use hereafter. Young missionaries may learn much from the example and experience of veterans. Almost every morning and evening we got ashore and walked, when we had very frequently good opportunities of distributing tracts and portions of scripture, although from the comparatively very small number of persons able to read, in any language, and occasionally the refusal of Brahmins and Malhommedans to take them, we did not give away so many as we hoped to be able. During the former part of our journey I several times enjoyed opportunities of preaching (or speaking about) the blessed gospel in Bengalee; and at our first halting place after entering the great Ganges, I made an attempt (for the first time) at preaching in Hindustanee. This, or Hindee, is now the prevailing language of the country around us, though still we occasionally meet with a few Bengalees. They are generally merchants, and more intelligent (though not more hopeful as regards conversion) than their up-country neighbours. On one occasion a very respectable looking old man, a Brahmin, came up to me in a village, accompanied by several of his friends and neighbours, soliciting medical aid or advice. He had been long distressed with some internal disorder, of an uncommon description, for which, after hearing their story, I had to tell them I could not prescribe, but added, that as from his age as well as infirmities, he could not expect to be long in the body, it was high time for him, as for his friends too, to secure, if possible, happiness in the life to come. I went on to speak of the disease of the soul, and the scripture remedy, &c., and distributed a good number of tracts, having to go to my budgerow for a fresh supply. On another occasion, after holding forth the word of life till after the shades of evening had set in, three or four young men accompanied me a considerable distance in the dark, and crossed the river in a little boat (the budgerow having gone to the other side), in order to get a supply of tracts and scripture, not only for themselves, but also for their friends and neighbours, to whom they promised to give or read them. These are

just samples of my opportunities by the way. I need not add more. May God grant that his own truth, whether made known with the living voice or by means of printing, on all these occasions, may be blessed to the saving of souls to his glory!

Having reached Benarès, he writes on the 20th of January as follows :—

We reached this safely on Sabbath morning, the 12th inst., and were kindly welcomed by Mr. Smith and his family. I preached to their little congregation (about twenty at most, old and young) that forenoon and yesterday, and on Wednesday we removed into this bungalow at Secrote, about three miles from Mr. Smith's, the nearest we can get. I found a letter awaiting me from Mr. Williams, of Agra, urging the desirableness of our going on thither. Mr. Beddy wished we could have staid at his station, and each has many claims and arguments to urge. But so has brother Smith, and the London Society's missionaries here, who have been very kind. I have written to Calcutta for advice, but have no doubt that they will be of the same opinion as we, namely, that we should stay where we are for the present.

At Bhagulpore we saw Dr. Licke, whose

kind attention to the late Mr. G. Parsons and other of our missionaries, you must have heard of. Mr. John Parsons we met on the river before reaching Monghir, on his way down to Calcutta to meet and escort his intended bride. The Lawrences we found pretty well, though Mr. Lawrence was complaining of a cold which had been troubling him for a good while. At Patna we saw Mr. Beddy and family. He was much better, though still hesitating as to being able to continue long at Patna. We were much pleased with the Orphan Refuge. We spent a Sabbath at Digah with the Brices, and I preached twice in English. There we met Nainsuk, who started with us for Benares, whither he is going for a trip in search of health.

We like what we have seen of this station much, and must now stay over the hot months at any rate.

AFRICA.

FERNANDO PO.

Mr. Clarke having lately made a pedestrian tour over a large portion of this island, has recorded his proceedings in a journal, a specimen of which we are persuaded our readers will be gratified to see :—

Nov. 15th, Friday. Left Clarence at eight o'clock, A.M., in a small canoe, accompanied by my interpreter and Leendert Byl, and followed by brethren Philips, Nicolls, and a Kongo named George in another canoe. I noted down the fish towns and landings as we passed in order to construct, at a future day, D.V., something like a view of the parts where inhabitants are to be found. They are as follows: 1. Gooderich Bay. 2. Dinsu. 3. Buriawatta. 4. Obwalapwa. 5. Elehah. 6. Scott's Farm. 7. Mrs. Johnson's Farm. 8. Lynslager's Farm. 9. Dikarikaku. 10. Horatia Island, or Etula. 11. Wilson's Farm. 12. Bunelia. 13. Ulokori-pwa. 14. Etope. 15. Boriewata. 16. Otwakapotti. 17. Ekopapwa. 18. Koraisosu. 19. Obokokibwilla, usually called Bassualla, being the chief landing for this district. Went twice on shore for water, and once at Etula. On this little island I made known the gospel of Christ to a few people. A little girl came to me in a state of nudity begging clothes, and most of the people got rid of their fear of us long before we left

them. At Boriewatta I went into a Mohole which opens to the sea. It runs about 100 yards into the land, above which, near to its termination, the Mohut stands. I got into the hole with difficulty, the entrance being very small; but had no light to explore its recesses. The hut was a mere shed, with a few foolish charms around it. The hole is often visited by the poor superstitious Bannians, in whose district it stands. We reached Obokokibwilla about four o'clock, P.M., and found our friends Mr. and Mrs. Trusty and son well. Brother Trusty has a small house with two rooms—no chair, no table, no candlestick; still cheerful contentment is there, and I hope soon to obtain him all these necessary articles. I have but just now been able to get his floor all boarded; it was long in part open for want of boards. Brother Trusty visits three or four towns, which are all within about one hour's walk from his quiet retreat. He is upon the land purchased from the West African Company. After prayer and instruction to all who attended, I

lay down in my cot on the floor. The boards were hard, and the mosquitoes were troublesome.

Nov. 16th, Saturday. I, accompanied by all who went with me from Clarence, and joined by Mr. Samuel Cooper and brother Trusty, climbed the mountain side to the town of Oitoipoko, and passing on, we reached Otrishi in about one hour from the time of leaving Salem, Mr. Trusty's residence. This was the place where Dr. Prince and I formerly attended a war palaver. The king, or chief, then in power died last year, and his brother Buluko, has come quietly into his place. Buluko received us with a sedate and manly air, and said I had kept my promise, for I had said that in about three years they should have teachers placed among them, and I had placed one in Bassualla. Land was at my service if I would put up a house in his town; and he quickly pointed out a fine spot, open and airy, overlooking the sea at a deceptive appearance of real distance, seeming not more than one mile from it. He wished me to choose another place if this did not please me, and to fix upon the extent of land I required. I was pleased with his choice, and left him to fix the boundaries. They are as follows: *North*, by the house and land of Kautshaallo and the road to the Diosa. *East*, by the river Bowillotola. *West*, in a line from marks on a growing fence, by two tall palm-trees, to the rivulet Bosopo. *South*, towards the sea, by the Bosopo rivulet. There may be about five acres given in all. From the river Bowillotola to the marks on the fence, is 300 yards, along the main road to the Diosa, which is not a quarter of a mile distant. He also promised that his people should find the posts, and rafters, and thatch; and I, on my part, assured him that he should be no loser by his kindness towards us. He said a Bwalla was to be held on the coming day, but as we told him it was God's day, he would stop it, if he could; if not, he himself would come down to hear us. We taught the people for a long time, and then repaired to Oitoipoko, on our way back to Salem. I hung up my South American hammock in a shady place, and a few came around me to receive instruction. After a short time the clouds gathered, and we thought it best to try to get to Salem ere the rain came on. We had not proceeded far until we had a heavy rain, which wetted the grass, and made the road very slippery. We were soon as wet as possible; but reached Mr. Trusty's in safety and in peace.

Nov. 17th, Lord's-day. Very heavy rain from about eight o'clock, A.M., until three o'clock, P.M. Had worship morning and afternoon. Many of Mr. Cooper's people attended. Reading and teaching.

Nov. 18th, Monday. Took a hasty breakfast, and started early for the native town. Met the chief, Buluko, near to Salem. He went back with us, and was very kind. I marked out the boundaries of the land given, and after eating a little cold yam and eggs, we proceeded towards the Ba Sakatta district with Buluko for our guide. The last Bassualla town we left on our right; and as we drew near to the Ba Sakatta district our kind friend was afraid to go further; and giving us all needful instruction, left us to pursue our tiresome way. To describe the roads is a thing impossible; one time stepping from one sharp pointed stone to another, at another time in mud; now descending a fearful ravine, where a slip might cost you your life, next climbing, like a goat, from rock to rock, catching at the roots of trees, panting for breath, and resting to recover strength on the rocky projections. The roads too are all so zigzag, that you have ever the pain of knowing that almost every three miles of real distance is turned into four by the many turnings and windings. Most of these are to escape a stone, or a tree, or to get a moderate descent into a river course, or an ascent out of it again. Bear in mind that time is not much with the African; he will rather step, for years, forty paces extra around a thicket, or a great tree, than set to work to clear away the obstruction. Road making, except with the feet by travelling, is almost unknown. On reaching Rebola the people seemed at first afraid of us, and a company of females ran before us to hide themselves. A gun was fired near us as we reached the Diosa, and a few natives looked at us, as if very doubtful of our intentions. We soon informed them that we were friends; that we believed war was bad, and peace good, and had come to speak to them words of peace. That I had visited their town before, and wished to see again their aged chief, Bosupamoni. A lame man at once limped onward to show us the way, and took us to a good hut belonging to a son of the chief, where we were to wait until we received a message from the old man. I changed dress, and began to teach, but soon a message came from Bosupamoni that we must come to his house. In passing along I saw many women building huts, having a few men to assist and direct them. The materials were not new, but had been removed from some other site to this. A poor child appeared with a dreadful gash on its cheek from a recent cut, according to the fashion of the country. Another was just recovering from this cruel mode of native adoration. The king received us kindly, in a miserable hut, and talked much. He is old, lame, and filthy in the extreme; a perfect caricature on the name of royalty, though regarded as chief of the chiefs of this district. I begged to be allowed to get out of his smoky hut, and sat under the shade of a tree close by, teaching

this poor man and all who gathered around us. When I began to read my book he was much surprised at being addressed by me in his own tongue, and called his women from their house-building to come and hear me. I showed the scripture prints, and explained them, a small globe also, and the appearances of the different inhabitants of the earth. The compass, and the magnet, also surprised them greatly. The king hastily repeated all I read to him, and carefully counted the pictures, telling me the exact number of each. The people behaved well in time of prayer, having had it fully explained that God saw us, and heard us, and that we were going to ask him to do them good. I left rather tired, and returned to a clean swept hut at a short distance. I slung my cot across the pathway, not however so as to obstruct passers by, but to catch them as they passed, and read to them. Thus I continued at work until night drew nigh. We then spread a few palm leaves on the floor. I stretched out my cot, but the openings between each side-post, and the open doors, allowed the wind to enter abundantly. The fear of rain and snakes, as the roof was indifferent, and as the long grass was growing up to the back and ends of the hut, was not pleasant; but commending ourselves to God our rest was in safety. We all slept on the same floor, except my interpreter, who found a place with the sons of the king. It was hard and damp where I lay, so that my rest was not sweet.

Nov. 19th, Tuesday. The call for the people was made at an early hour, according to promise; but I heard another appointing a meeting on the Diosa, and on going to see the king did not find him, nor any of his people, collected to hear me. I returned disappointed, and prepared to leave, but while doing so many came around, and I read and talked to them for some time. I was then told the chief had appeared, and might be seen; but as he did not send for me, and had disappointed me in not causing a meeting to be held, I thought it best to proceed on my way. We sought for a guide and a carrier, but could obtain neither, and so had to guess at the right paths as we went along. I felt much for poor George, who never complained, but whose tin box was, I feared, burdensome to one person for so long a journey. It took us about one hour and a quarter, through a rocky way, to reach the next town. It is called Bassipu, and is very large, being two towns united together, one part being called Oisoso. After resting ourselves for a few minutes we climbed the steep hill on which the house of the chief stands, and soon had around us a great number of people. I managed to get into a private corner of his hut, to change my clothes, and had all my saturated garments spread out to dry before the chief appeared. I was busily engaged in

reading aloud to the people from my little book, when a large, middle aged, blustering sort of personage appeared. His voice was soon above mine, and I thought of giving him the usual "Zoeh," silence, or "Ulo pena heah," you cease from making a noise; but I in time was told this was Doaketshi, ruler of the town. So I bore with his noise, and introduced myself to him. He not only remembered my first visit with Dr. Prince, but had seen me since my return, at Bassipu, in Bateti; and was most glad to see me in his town. He wished particularly to know if I would stop the night with him. As the air was delightful, and most of us tired, I consented cheerfully; and soon a kid of the goats, and a fine fowl, were given to me. Yams came also, of course; and land for a school was offered. We found the water was distant, and scarce, and on our first arrival thirst compelled us to taste a little bau, from the palm-tree; but as soon as water arrived I preferred it far before the too highly valued palm-wine. I read and conversed for a long time; and as the king gave us a man to assist in dressing our kid, custom required that we should return the one half for him and for his gentlemen to enjoy a feast. When we engaged in prayer, or at our more private worship, all were quiet. I used the Lord's prayer in Fernandian, and then prayed for them with deep feeling and with much liberty, in English. The sight of God's book (the volume dear Mr. Smith gave me on my birthday) excited greatly their interest in my reading lessons. I turned over the leaves, and told them this was the word of Jehovah. I read the beginning of Genesis, and spoke of the creation of all things at length. I spoke of sin, and of the plan of redemption. We sang "Come let us join our cheerful songs," &c., and had on the whole a pleasant afternoon. The town of Osinuka lay up the mountain towards the west, but we were too tired to give it a visit at this time. Dr. Prince and I visited it in 1841.

A very old woman, of small features and wrinkled skin, was passing down the hill: I was told she was the oldest woman known on the island. She was not afraid of me, nor of any thing. Death, the terror of all the natives, was what she desired, for she had lived long, and had borne eight children. All were dead; all her family had gone. She struck her naked stomach, and assured me she had eaten nothing for the day. I took her to the hut, and gave her food, and sought to teach her that she was a sinner, and needed a Saviour, but she was almost deaf, and dark, dark in her soul. She left, but soon returned, bringing a few oil-nut stones, called *Buaka*, which have a hard, oily substance (like the cocoa nut when very old). These were all she could present to the "Boirupe," to show the gratitude she felt in her heart. I was deeply affected, and mentally prayed

the Lord to work a miracle of mercy for the salvation of her soul. Had not I a right to do this without being liable to a charge of presumption, when these ears heard in Jamaica a woman of about 120 years confess her sins, when these eyes saw her give evidence that Jesus was hers, that the Spirit had changed her heart, and taught her to know the Lord; when these hands baptized her in the name of Jesus, gave to her the elements of a Saviour's love, and saw her walk some few years in the ways of God?

I had a softer and a dryer bed to-night, seeing that one of the fires in the middle of the house was quite out. I had the ashes levelled, and the stones widened, and spread my beautiful palm-leaves on the fireplace. My cot was then laid down, and tied simply to hold up the sides. My cloak and blanket were put into it, and I lay down, not intending to sleep until a proper hour of the night, but my bed was too soft, I soon was in a sound sleep, and awoke not until midnight. I was greatly refreshed; my leghorn hat alone suffered a little from being used as a nightcap. I now prepared for bed, but of course in my clothes, and after many delightful thoughts, forgot all things until dawn of day.

Nov. 20th, Wednesday. The king saw us very early, but said the whole town had to attend a Bwala, and unless we waited until it was over, we could not obtain a carrier or a guide. Bwialle Maitshi (the king) did not gain on my good opinion this morning, as he shuffled about the land, and wished the teacher to erect a house by the sea-side. He at last went a short distance with us himself, to show us the way we wished to go. We left Osinuka a little to the right, and travelled nearly direct south. A man from Osinuka became our guide, and another joined him as a companion. Poor goodnatured George was again relieved, for a time, from his burden; and to him it was a great mercy, and I think most of us felt it so, for we soon came to a double streamer river. The chasm might be 200 feet. The rocky passage was steep and dangerous; a slip or a false step might have destroyed life. We all got safely down, and crossed a beautiful river with mighty overhanging rocks on the one side. We then ascended, and traversed a sort of coppice; but the stunted trees are perhaps caused by the mountain torrents so often rolling over them. We crossed what was most likely another branch of the same stream, and then had, as goats, to climb the rocks, and ascend the other side. After panting, and quivering, and resting, not a little, we overcame the difficulty, and wiped away the flowing perspiration from our faces. As we drew near the town of Reepada our guide became alarmed, and wished to return. A knife was his pay, but I added a pipe and a little tobacco, and parted

with him in good friendship. We soon met some of the people of the town, and were conducted to the residence of the chief, on the outskirts of the southern side. I did not like his look, it was too like that of a murderer. He was rather short in stature, but very strong in appearance. Na na Bopi, was my first request, and he answered by ordering a high-looking man off for water. He asked the chief, in a grumbling, ill-natured voice, who will pay me? The chief sternly said, Am not I able to pay you? He ran off, and soon we quenched our thirst. We were one hour and a quarter only in coming from Oisoso to Reepada. The badness of the road, and the certainty of water being near the town, was the reason why we brought none from the last river.

We offered to pay the man, but he told us to pay the chief, and he would receive payment from his hands. A man stood before us, near the king, without hands. When he was a youth, a Bau quarrel commenced in his family hut. One lost his life, and in revenge this man's hands were taken off, although he had no part in the drunken affray. I was informed that he could go up the palm-tree, use his knife, and make and throw his spear; and work his farm and plait a native hat as well as any of his countrymen. All my friends who knew the man and the place, declared that these things were true. I have seen a woman without hands wash, and cook, and lift a jug and a common pot from off a fire. Thus far only I can speak on the matter.

We started at six o'clock, this morning, and reached Reepada early. We taught the people, ate a little yam, paid a medal, a small looking-glass, given by my young friend at or near Camberwell, and a small bell, for our yams and the use of the palace fires; and at half-past nine o'clock, A.M., were preparing again to leave. Some of the people said we left much too soon, as the district to which we went was near. A kid appeared, but as we seemed determined to go, nothing was said, and the chief did not entreat us to remain. No guide could be obtained, and though so nigh to William's (my interpreter's) native town, he could tell us nothing of the way, the dread of enemies abroad having ever kept him near to the place of his birth, except when he went to Clarence, or to some of the landings, by water. We passed along a crooked and rocky way to the district of Bariubi. We reached the Diosa in an hour and a half from leaving Reepada. We sat down to rest, but I was too wet with perspiration to be comfortable, and sought for an asylum in the house of the chief. He told me it was already occupied by people from Billilipa, who had come to make palaver about a woman, but palaver was set, and the woman had gone back to her town. We thought these gentlemen might more readily than ourselves find another; and begged the chief to request them

to do this. He did not dare to give offence, the people in Bililipa being a numerous people. We did the needful at night, but the old men were not well pleased. The house, however, could not hold us all; and they at length took up the burning embers, and went to another lodging.

This afternoon we were much employed in teaching the people. Old and young soon had full confidence in us. A great number met us on the Dioso, and, until it was nearly dark, my hammock was slung between two trees, and I sat in it resting my legs and teaching the people. The king, Bowetopa, was noisy, I suppose from drinking bau; but upon the whole wished to be kind. Heendert and others went to Baboula, an adjacent town, and brought many people (among whom were two very old women) to Itaritshi. Balliwata is the third town in this district, and is near to Baboula. The name of the Baboula king is Bowenete, of Balliwata, Iolah. The old women were not afraid: one was an unnatural black colour, painted, I suppose, with charcoal. She said they called her Dupe's servant, and she wished to know something of him. I found she was the Mo woman, and said much to her. I lay again upon the ashes, and had a good night's rest. The hole in which the ashes lie is long and deep, for roasting yams, and is consequently soft. The only danger is from hot ashes below; of course

we make sure respecting this before we lie down to sleep.

Nov. 21st, Thursday. Arose early, worshipped our God; felt anxious to proceed, but the chief begged us to stop until ten o'clock, A.M. He was only a poor man, and could not make us such a present as the chiefs of the other towns intended to make. We tried to give him, quietly, our reasons for wishing to go to the other towns, and then before night, to reach Bakaki. Oh, Bakaki was quite near; plenty time to reach Bakaki long before night. We, however, were invited by Bowetopa to go to Baboula, to meet the other great men. We in a quarter of an hour or twenty minutes reached the Dioso, and I began to read and to instruct. About a dozen sage-looking old men sat in the Bwalla house. Numbers sat around me who had been taught also on the preceding day. The word of command was given, I think by Bowenete, and up started a great band of little boys, and ran off to knock down fowls, or to seem to do so, and come back and say they could not find any. This unjust practice of taking the fowls of any, to be a present for the great to offer, who all the time would take good care of their own, aroused me. I explained my disapproval of the practice, and left them without further delay.

THE DOVE.

Our friends will be gratified to learn that "The Dove" reached Madeira on the 17th of February, and sailed on the 18th for Fernando Po.

WEST INDIES.

BAHAMAS.

As it is desirable that persons inclined to offer themselves for missionary work should be able to form a correct idea of the nature of the service to which they may be called, we publish the following extract of a letter from Mr. Capern, dated Nassau, February 12th, giving an account of a visit recently paid to Andros.

On the 5th of December last I went on board a small vessel about eighteen feet keel. We dropped down four miles from Nassau, and as the breeze was strong, we anchored for the night under a key, intending early in the morning to weigh anchor, and seek our way across the fathomless gulph which divides the islands. When the day broke we hoisted sail, and got out into a high and rather frightful sea. But the breeze being fair, we reached the place for which we were bound the same day. This of course was Friday. The people were so scattered, and lived so far distant from the chapel, that we could get no meeting until the Sunday. There was then not good attendance, things being in a discouraging state in consequence of the serious moral and spiritual mischief done by the free use of

ardent spirits, at an election that had lately taken place on the island. Spirituous liquors are in this part of the world, as well as in others, in the church and out of it, a withering curse. I was now on Cord Sound.

On the Monday morning I obtained a boat, an open one, save that it had a fore-castle, and two kind friends to man it, to go to Red Bay, distant probably from thirty to forty miles. When we had gone about six miles, there came a heavy rain, which thoroughly drenched us. And as our clothes got wet while on us, so while on they must get dry again. The sailors, though kind, were not good pilots, so we lost our channel and got on the sand-banks. The consequence was, that we had to get out of the boat and push and pull for hours to get into the channel again. Nor was it very pleasing to be out of the boat, seeing that, shallow as the water was, there were young sharks seeking their prey.

By and bye the wind fell, and the veil of night was let down upon us; and not knowing where, we got on another sand-bank, and some time elapsed before we got off again. We were then obliged to make our way by setting the boat along with poles; the two men using the poles, while I steered. About eleven o'clock we reached Red Bay. I went into the chapel, and having no bed, was compelled to make the best of the hard benches for the night. The next morning felt rather sore, but somewhat refreshed. The people who attend the chapel here are very scattered, some of them living ten, others fifteen, twenty, or thirty miles distant. Here the people had suffered greatly, first from the drought; secondly, from the hurricane, which had brought the sea in over their plantations, and destroyed all their provisions. Their state of destitution therefore was great. Having seen as many as could be got together, and talked to them of righteousness, temperance, and a judgment to come, I left them on the Wednesday morning.

We had hoped to have been able to reach

a house, on our way back, in which to have lodged for the night; but darkness again coming upon us, we again lost our channel, and as the tide was ebbing, and the water becoming more and more shallow, we had no choice but to cast anchor and wait for the break of day. The wind was blowing from the north-north-west, and very cold. I felt it at any rate, though the thermometer might have stood at 63°. The breeze that is delightfully pleasant the first year or two after your arrival in a warm climate, becomes chilly and cold when you have been there four or five years. Being in an open boat, and the night cold, and without a blanket to cover oneself, there was but little sleep to be obtained.

The morning appearing, we set sail, but had well nigh been lost in consequence of the boat missing stays, we being at the time near a dangerous bluff. Provisions out.

On the Friday morning I again set sail in our little boat, for a small settlement named Blanket Sound. At this place I spent the Sabbath, and baptized six persons. Having appointed to return to Cork Sound on Monday, I left early on Monday morning; but being becalmed the best part of the day, we could only get a part of our way back. The next morning the wind was so high that we were obliged to put back after we had got under weigh. I then determined to make way across the land; but though the distance was great, there was no riding, I must walk it, and walking in this part of the world to a European is quite a different thing from walking in England in the Christmas season. I felt very poorly after the fatigue for three days. Such is briefly the nature of our work. Still there are numerous inconveniences which can only be known by engaging in the employ. Out-island work is emphatically missionary work, and missionary work of that kind that native agents alone will perseveringly do it. It is work for the self-denying, not for the self-indulgent.

HONDURAS

Mr. Butfield, in a letter written January 20th, announces his arrival at the place of his destination.

After a pleasant passage of nearly seven weeks from the Downs, my dear Mrs. Butfield, with myself, landed safely at Belize on Tuesday, December 31st, 1844. We found our accommodation on board the "Echo," good and convenient. In our captain, Mr. De Quetteville, were blended kindness, attention, intelligence, and gentlemanly manners.

We have reason for the most profound

gratitude to the almighty Controller of events, in not only permitting us in safety, and in circumstances of comparative health and comfort, to cross the wide Atlantic, which now divides us; but also for the very favourable weather we enjoyed. Surely the "hearer and answerer of prayer" was pleased to regard the united petitions of our friends here, and in England, that He would give the "winds and the waves charge concerning

us," for our little bark was permitted to glide o'er the waves without molestation from angry storms or treacherous seas. But if I stay to record all our mercies, I might continue to write until the packet leaves us, and so keep you in suspense a month longer, and then fail in my enumeration. Suffice it then to say, the good hand of our God was with us in all our journeyings, dealing with a beneficent hand his bounties. We trust we were en-

abled, both in seasons of joy and depression, to realize his presence who alone can sanctify them to our eternal good.

On arriving at Belize we were welcomed by Mr. Henderson, who came down to the landing-place to meet us. On entering the mission-house we were greeted by Mrs. Henderson and several of the natives. The next day many of the native members welcomed us in a very warm manner.

EUROPE.

BRITTANY.

Mr. Jenkins having visited Guernsey and Jersey, to collect for his intended chapel, writes from the latter island, March 3rd.

I left Morlaix on Saturday the 1st of last month, and arrived at Guernsey on the following Wednesday, where I remained until last Thursday morning, when I left for this island. I was provided with letters of introduction to influential friends there from Mr. T. G. Dobrée of Paris, and Mr. Le Fourdre, which proved to be of great service to me; and it is with pleasure I tell you that I succeeded in collecting the sum of 1229f. 5c., or £51 4s. 2½d. Guernsey currency. I met with much sympathy and kindness from Christian friends in that island. I think it my duty to mention the kind assistance afforded me by the Rev. J. S. Hine, minister of the French independent church.

It is with great satisfaction that I notice the peculiar interest taken in our labours in Brittany by our brethren of the French baptist churches in Guernsey. As you are aware, there are in the country three French baptist churches, each composed of about from thirty to forty members. The labours of Mr. Nants were blessed so, that a French baptist church was formed at St. Martin some twenty-five years ago. That church at a later period divided itself peaceably into three. They are provided with pastors, who are men devoted to the good work, and they labour hard, yet without remuneration for their trouble, and the Lord blesses the word of his grace which is preached by them. With a view of extending Christ's kingdom they have begun preaching of late at a place called La Forêt. I saw at St. Martin one of the oldest baptists in the island, Mr. De Putron, who was baptized there by the late Mr. J. Ivimey; and he is still a zealous, faithful, and consistent disciple of Christ. Sabbath day, the 16th of last month, I preached in each of the French chapels, and collections were made. In the course of the following week meetings were

held in them in the evening, to give an account of our missionary labours among the Bretons. They were well attended, and the collectious were good. Every where the friends expressed the deep interest they felt in the Breton mission, and thought it their duty to do all in their power to support it. The church at the Catel resolved to set on foot penny-a-week subscriptions, with a view to support and encourage the committee in their efforts to evangelize Brittany. The public collections stand thus:—

The French Baptist Chapel, Catel.....	3 15 0
The French Baptist Chapel, St. Saviour....	2 5 1
The French Baptist Chapel, St. Martin.....	2 3 0
The English Baptist Chapel, Wesley Road	0 19 4
Rev. S. Spurgeon	0 10 0
Mr. Goodrich	0 2 6

We have to acknowledge a grant of 100 French Sunday-school hymn-books in sheets, for our use in Brittany, made by the Committee of the French Baptist Sunday Schools. My visit to this island was truly refreshing and encouraging to me, and I trust the Lord granted us his blessing, and smiled upon us.

The closing words of your kind letter affect me deeply. It is the day of small things in Brittany, and I deplore my imperfections in the holy and great work of our Lord and Saviour. However, let us not be discouraged, though the fruit of our labours does not yet appear great. Much of our work has been of a preparatory kind, and much time has been spent in removing powerful obstacles which stood in our way. Our prospect is becoming more encouraging, and it is evident our labours will soon be extensive, and well calculated to enlighten the poor Bretons in that knowledge of Christ which giveth life to the soul, and to produce much effect upon them generally.

HOME PROCEEDINGS.

ANNIVERSARY SERVICES.

A Meeting for Special Prayer will be held in the Library of the Mission House on the morning of Thursday, April 24th, at eleven o'clock.

ANNUAL SERMONS, APRIL 24th & 30th.

The Committee have much pleasure in announcing that the annual sermons on behalf of the Society will be preached by the Rev. John Aldis, of London, and the Rev. Dr. Raffles, of Liverpool. The former will preach at Surrey Chapel on the evening of Thursday, April 24th, and the latter at the Poultry Chapel, on the morning of Wednesday, April 30th.

Service to commence in the evening at half-past six, and in the morning at eleven.

SERMONS, LORD'S DAY, APRIL 27th.

The following are the arrangements (so far as completed) for April 27th. The afternoon services marked thus * are intended for the young.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road	Rev. W. Young.....	... ..	... ..
Alie Street, Little	Rev. P. Dickerson...	Rev. P. Dickerson*	Rev. J. Cooper.
Artillery Street .....	... ..	... ..	... ..
Battersea	Rev. W. Jones	Rev. P. J. Saffery*	Rev. W. Upton.
Blandford Street	Rev. W. B. Bowes...	Rev. J. Bird*.....	Rev. W. Brock
Bluegate Fields .....	... ..	... ..	... ..
Bow	Rev. S. Higgs .....	... ..	Rev. S. Higgs
Brentford, New	Rev. T. Smith .....	... ..	Rev. W. B. Bowes
Brick Lane, Old Street	Rev. J. A. Jones ...	... ..	Rev. J. A. Jones
Brixton Hill (Salem Chapel)...	... ..	... ..	Rev. W. Fraser
Brompton	Rev. John Bigwood	... ..	Rev. J. S. Bunce
Camberwell	Rev. F. Tucker, B.A.	Rev. Dr. Steane* ...	Rev. Jas. Edwards
Chelsea, Paradise Chapel	Rev. J. Pilkington...	... ..	Rev. J. Pilkington
Church Street, Blackfriars.....	Rev. G. Cole	Rev. J. Stock	Rev. C. E. Birt, M.A.
Clapham	Rev. B. Hoe .....	... ..	Rev. J. M. Daniell
Deptford, Lower Road	Rev. J. Kingsford...	... ..	Rev. J. Kingsford
Devonshire Square	Rev. C. M. Birrell	... ..	... ..
Drayton .....	... ..	... ..	Rev. E. Carey
Eagle Street.....	Rev. T. Winter.....	Rev. T. Dawson....	Rev. Dr. Godwin

PLACES.	MORNING.	AFTERNOON.	EVENING.
Eldon Street (Welsh).....	Rev. — Evans .....	... ..	... ..
Ditto (7th day) .....	... ..	... ..	... ..
Greenwich, London Street.....	Rev. J. Bunce .....	... ..	Rev. W. Reynolds
Greenwich, Lewisham Road ...	Dr. Hohy .....	... ..	Rev. G. Fishbourne
Hackney	Rev. C. Stovel .....	... ..	Rev. J. P. Mursell
Hammersmith	Rev. P. J. Saffery ...	... ..	Rev. J. Bird
Hampstead	Rev. J. Castleden ...	... ..	Rev. J. Castleden
Harlington	Rev. E. Carey .....	... ..	... ..
Hatcham	Rev. G. Fishbourne	... ..	Rev. J. Russell
Hendon .....	... ..	... ..	... ..
Henrietta Street	Rev. Josh. Russell...	... ..	Rev. F. Tucker, B.A.
Highgate .....	... ..	... ..	... ..
Homerton .....	... ..	... ..	... ..
Hoxton, Buttesland Street.....	Rev. J. Rothery .....	... ..	Rev. J. Rothery
Islington	Rev. T. F. Newman	... ..	Rev. J. Sprigg, M.A.
Jamaica Row, Bermondsey	[In May. ]	... ..	... ..
John Street, Bedford Row.....	Rev. J. H. Evans, M.A.	Rev. J. Curwen*....	... ..
John's Row, St. Lukes .....	... ..	... ..	... ..
Jubilee Street, Mile End .....	... ..	... ..	... ..
Kennington, Charles Street ...	Rev. T. Attwood ...	... ..	Rev. T. Attwood
Kensington	Rev. F. Wills.....	... ..	Rev. J. Broad
Keppel Street	Rev. S. Davies .....	... ..	Rev. J. Stock
Lessness Heath .....	... ..	... ..	... ..
Maze Pond	Rev. J. Aldis .....	... ..	Rev. T. F. Newman
Meard's Court .....	... ..	... ..	... ..
Mill Yard, Goodman's Fields...	Rev. W. H. Black..	... ..	... ..
Mitchell Street, St. Luke's.....	... ..	... ..	... ..
New Park Street.....	Rev. J. Smith.....	Rev. W. Upton* ...	Rev. T. Winter
Paddington, Charles Street ...	Rev. W. A. Blake...	Rev. O. Clarke	Rev. J. Phillips
Peckham	Rev. B. Lewis .....	... ..	Rev. T. Powell
Poplar	Rev. H. Gamble....	... ..	Rev. H. H. Dobney
Prescot Street, Little	Rev. J. P. Mursell..	... ..	Rev. C. Stovel
Redcross Street .....	... ..	... ..	... ..
Regent Street, Lambeth.....	Rev. W. Fraser.....	... ..	Rev. W. Burchell

PLACES.	MORNING.	AFTERNOON.	EVENING.
Romney Street, Westminster...	Rev. J. M. Daniell	... ..	Rev. J. Smith
Salter's Hall.....	Rev. G. Dawson.....	Rev. W. Fraiser*....	Rev. G. Dawson
Shacklewell	Rev. W. Brock.....	... ..	Rev. J. J. Brown
Shakspeare's Walk .....	... ..	... ..	... ..
Shoreditch, Providence Chapel	Rev. J. Broad.....	Rev. W. Miall*....	Rev. R. Brewer
Shoreditch, Ebenezer Chapel...	Rev. J. Massingham	... ..	Rev. J. Massingham
Shoreditch, Cumberland Street	... ..	... ..	... ..
Shouldam Street, Paddington...	... ..	... ..	... ..
Soho .....	... ..	... ..	... ..
Somers' Town .....	... ..	... ..	... ..
Stepney College Chapel	Rev. F. W. Gotch, M.A.	... ..	Rev. J. A. Baynes, B.A.
Spencer Place, Goswell Road...	[In May.]	Rev. J. Russell*....	... ..
Tottenham	Rev. Dr. Godwin....	... ..	Rev. C. M. Birrell
Trinity Chapel, Borough	Rev. T. Dawson.....	... ..	Rev. B. Lewis
Unicorn Yard, Tooley Street...	... ..	... ..	... ..
Vernon Chapel, Bagnigge } Wells Road	Rev. O. Clarke .....	... ..	Rev. Dr. Hoby
Walworth, Lion Street	Rev. W. Burchell ...	Rev. J. Angus, M.A. *	Rev. W. Jones
Walworth, Horsley Street	[In August.]	... ..	... ..
Walworth, East Street .....	... ..	... ..	... ..
Wandsworth.....	Rev. W. Ball.....	... ..	Rev. G. Pritchard
Waterloo Road .....	... ..	... ..	... ..
Wild Street, Little .....	... ..	... ..	Rev. T. Dawson
Windmill Street	Rev. W. Jones, M.A.	Rev. W. Jones, M.A.	... ..
Woolwich, Queen Street	Rev. J. Statham.....	... ..	Rev. J. Statham
Woolwich, Enon Chapel	Rev. J. Cooper.....	... ..	Rev. C. Box

SERMON TO THE YOUNG, APRIL 28th.

A Sermon to the Young will be preached at Finsbury Chapel (Rev. A. Fletcher's), on the afternoon of Monday, April 28th, by the Rev. Richard Knill, late of St. Petersburg. Service to commence at two o'clock.

ANNUAL MEETING OF MEMBERS OF THE SOCIETY, APRIL 29th.

In addition to the public meeting at Exeter Hall, a General Meeting of the members of the Society will be held at the Mission House, Moorgate Street, on

the morning of Tuesday, the 29th of April, for the election of the Committee for the ensuing year, and the transaction of other business. The chair will be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

ANNUAL PUBLIC MEETING, MAY 1st.

The annual public meeting of the Society will be held in Exeter Hall, Strand, on Thursday, the 1st of May: the chair will be taken by George Foster, Esq., of Sabden, at ten o'clock. Tickets for the meeting may be obtained at the Mission House in Moorgate Street, or at the vestries of the various chapels.

An adjourned meeting will be held at Surrey Chapel on the evening of the same day. The chair will be taken by Joseph Tritton, Esq., at half-past six.

NOTICE.

Ministers and others who intend coming to town to the meetings, and are desirous of being received into the house of some friend, are requested to send an intimation of their wish to the Secretary of the Baptist Mission, not later than the tenth of April. He will have much pleasure in making the necessary arrangements.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Clarke, J.....Nov. 28.	
		Merrick, J.....Nov. 14.	
		Prince, G. K.....Nov. 22.	
		Saker, A.....Nov. 22.	
		Sturgeon, T.....Nov. 22, Dec. 2.	
AMERICA.....	BOSTON	Peck, S.....Feb. 28.	
		MONTREAL.....	Cramp, J. M.....Jan. 27, Feb. 24.
			Thomson, T. M.....Feb. 19.
ASIA.....	AGRA	Anon.....Dec. 4.	
		Phillips, T.....Jan. 20.	
		Below CUTWA.....Makepeace, J.....Nov. 26.	
	BENARES.....	Smith, W.....Dec. 23.	
	CALCUTTA	Carey, W.....Jan. 5.
			Evans, W. W.....Jan. 2 and 7.
			Thomas, J.....Jan. 7, 20, and 21.
			Wenger, J.....Dec. 20, Jan. 7.
			CHITTAGONG .....	Fink, J. C.....Dec. 11.
	COLOMBO	Davies, J.....Jan. 14 and 15.	
	DELHI.....	Thompson, J. T.....Jan. 9.	
	INTALLY	Pearce, G.....Jan. 7.	
	KANDY.....	Dawson, C. C.....Jan. 17 and 18.	
	MONGHIR.....	Parsons, J.....Nov. 30.	
	ON GANGES.....	Small, G.....Jan. 10 and 20.	
PATNA.....	.....	Beddy, H.....Jan. 8.
		Heinig, A.....Dec. 9.	
SAMARANG	Brückner, G.....Oct. 1.		
SEWRY.....	.....	Williamson, J.....Jan. 4.

BAHAMAS.....	NASSAU	Capern, H.....	Feb. 6 and 12.
BRITTANY.....	MORLAIX.....	Jones, J.....	Feb. 21.
	JERSEY	Jenkins, J.....	March 3.
GERMANY	LEIPSIK	Tauchnitz, C. C.....	Feb. 18.
HONDURAS	BELIZE.....	Henderson, A.....	Feb. 1.
JAMAICA	KETTERING.....	Knibby, W.....	Jan. 8 and 26.
	KINGSTON	Evans, G. P.....	Jan. 23.
		Hands, T.....	Jan. 22.
	OLD HARBOUR	Taylor, H. C.....	Jan. 16.
	PORT MARIA.....	Day, D.....	Jan. 5 and 20.
		Teall, W.	Jan. 14.
	ST. ANN'S BAY	Phillippo, J. M..	
		& Abbott, T. F.....	Jan. 15.
	SALTER'S HILL.....	Dendy, W.....	Jan. 14.
	SPANISH TOWN.....	Bullock, R. & ors.....	Jan. —.
		Dowson, T.....	Feb. 6.
		Francies, E. J.....	Jan. 23.
		Harry, T.....	Jan. 22.
		Lynch, L.....	Jan. 23.
		Marshall, W. & ors.....	Jan. 28.
		Phillippo, J. M.....	Jan. 23.
	VALE LIONEL	Evans, G. P.....	Jan. 10.
TRINIDAD	PORT OF SPAIN.....	Cowen, G.	Jan. 20, Feb. 5.

ACKNOWLEDGMENTS.

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

Mr. Francis Westley, for a parcel of magazines and Patriot newspapers ;
 The Juvenile missionary Working Society, Bury St. Edmunds, by Miss Simpson, for a box of clothing, for *J. Merrick, Western Africa* ;
 Friends at Blackwater, Hants, for a box of useful and fancy articles, for *Africa* ;
 The Baptist Tract Society, by Mr. Oliver, for a parcel of tracts and handbills, for *Trinidad* ;
 A friend, New Brentford, for a parcel of magazines and newspapers ;
 Mrs. Moore, Homerton, for a parcel of magazines ;
 Mr. A. Orchard, Chichester, for a parcel of magazines ;
 Mrs. Young, St. Albans, by Rev. W. Upton, for Harris's Lexicon, two vols, for *Colombo* ;
 Mr. R. P. Daniell, New Bond Street, for earthenware, &c., to the value of £5, for the *Dove*.

Mr. Cowen begs to acknowledge, with many thanks, the kindness of Miss Marshall, of Barnstable, for her interest in the Trinidad Mission, and her substantial expression of it.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of February, 1845.

Annual Subscriptions.	£ s. d.	Donations.	£ s. d.	£ s. d.	
Angus, Rev. Joseph.....	5 5 0	Boyce, Mr. Thomas.....	100 0 0	Harvey, Mr., Pilot	0 5 0
Francies, Mr. J.....	1 1 0	Clement, Mrs., Collected		Percival, Right Hon.	
Hume, Mrs.	1 1 0	by, for <i>Dove</i>	1 1 0	Lady E., for <i>Dove</i>	1 0 0
Jones, Captain, R.N.	1 1 0	Cook, Mr.....	1 0 0	Plumbe, Miss, Collected	
Moore, Mrs.	3 3 0	Cumming, Miss Sarah,		by, for <i>Entally</i>	0 6 9
Toswill, C. S., Esq.....	5 5 0	Collected by, for <i>Africa</i>	0 8 6	Sargeant, Miss, Collected	
		Fletcher, J., Esq., for		by, for <i>Dove</i>	1 3 6
		Montreal College Library	200 0 0	Sweetland, Captain.....	1 10 0

	£	s.	d.
W. D. H., for Africa ...	2	0	0
Wilson, Mrs. J. B.	30	0	0
Wilmott, J., and Co.	1	1	0

**LONDON AND MIDDLESEX
AUXILIARIES.**

Alle Street, Little, Collected at, for Dove ...	1	15	9
Battersea	4	4	0
Bow	3	8	4
Brompton, Sun. School..	0	12	4
Clapham, Sunday School	1	0	0
Cumberland Street, Collected by Misses Botwright, Hawkins, and Smith, for Dove.....	1	0	0
Hammersmith	4	5	10
Collected by Master E. F. Page, for Dove	0	4	0
Henrietta Street, Collected by Master Braden, for Dove	0	7	0
Meads Court	9	3	4
Prescot Street, Little, Sunday School, for Dove.....	1	4	0
Salters' Hall, Sunday School, for do.....	1	8	4
Shacklewell, Collected by Misses Henderson and Hutton, and Sunday School Box, for do.	1	5	4
Tottenham, Collected at, for do.....	4	15	6

BEDFORDSHIRE.

Bedford—			
Collected by friends, for Dove	2	10	0
Eaton Socon, by Mr. Hawkins, for do.	1	0	0
Great Staughton—			
Collected in Congregation and School, for do.....	1	0	0
Sharnbrook, by Mrs. Williamson	4	11	0
Do., for Dove.....	2	10	0

BERKSHIRE.

Newbury—			
Collection	6	5	0
Contributions	16	10	3
Do., Sunday School	3	1	5
Do., for Dove	1	12	0
Wallingford—			
Contributions, for Dove	1	7	10

BUCKINGHAMSHIRE.

Amersham—			
Contributions, for Dove	0	17	0
Datchet—			
Contributions, for do.	1	0	0
Long Crendon—			
Sunday School, for do.	1	6	3

CAMBRIDGESHIRE.

Swavesey—			
Contributions, for Dove	1	0	0

CORNWALL.

Chacewater	0	10	0
Falmouth	32	10	9
Granpound	4	11	1
Holstone	13	14	6
Marazion	1	9	0
Penzance	13	7	11
Rodruth	20	16	11

	£	s.	d.
St. Austell.....	15	12	0
Truro.....	12	7	2

	114	19	4
Deduct for Bible Translation Society	6	5	10

108 13 6

DEVONSHIRE.

Crediton—			
Contributions, for Dove	0	6	0
Culstock—			
Contributions, for do.	1	0	0
Exeter—			
Contributions, for do.	1	1	0
Paington—			
Contributions, for do.	1	18	3

DORSETSHIRE.

Bridport—			
Contributions, for Dove	1	2	0

DURHAM.

Sunderland—			
Contributions, Sunday School and Young friends, for Dove	1	0	0

ESSEX.

Colchester—			
Contributions, by Miss Patmore, for Dove... ..	7	0	6
Harlow—			
Contributions, for do.	1	6	6
Langham.....	36	11	0
Loughton—			
Contributions, for Dove	1	14	0
Saffron Walden—			
Contributions, for do.	0	12	0
Sible Hedingham—			
Contributions, for do.	0	10	6
Writtle—			
Contributions, for do.	1	0	0

GLOUCESTERSHIRE.

Cirencester—			
Contributions, for Dove	0	11	6
Coleford—			
Contributions, for do.	1	0	0
Lydney—			
Trotter, Mr. Theophilus, for Africa	1	0	0
Tetbury—			
Contributions, for Dove	0	5	0

HAMPSHIRE.

Blackwater—			
Contributions, for Dove	1	2	10
Guernsey—			
For Jubilee Fund—			
Le Clerc, Mr.	0	18	10
Nant, Mr.	4	14	2
Portsmouth, Portsea & Gosport, on account... ..	60	0	0
St. Helier's, Jersey—			
Sunday School, for Dove.....	1	5	5
Southsea, Ebenezer—			
Sunday School, for do.	2	10	0
Whitchurch—			
Collected by Master P. G. Scorey, for Dove.....	0	10	0

HERTFORDSHIRE.

Hatfield—			
Collected by Miss Beecroft (moiety).....	1	4	3

	£	s.	d.
Sawbridgeworth—			
Contributions, for Dove	1	0	0
Watford—			
Collected by Sunday School Teachers, for do.....	5	5	0

HUNTINGDONSHIRE.

Huntingdon—			
Children of M. Foster, Esq., for Dove	1	0	0
St. Ives—			
Contributions, for do.	0	11	6

KENT.

Boro' Green—			
Contributions, for Dove	1	0	0
Breadhurst.....	1	6	10
Chatbam, Zion Chapel—			
Collections.....	10	9	2
Do., Juvenile Meeting	1	0	2
Contributions	19	0	5
Do., Sunday School	1	12	5
Crayford—			
Collections.....	7	10	7
Female Auxiliary Society	5	0	0
Edenbridge—			
Contributions, by Miss Doggett, for Dove... ..	0	17	0
Maidstone—			
Banks, Mr. S. J.....	1	4	0
Town Malling—			
Children of Mr. John Collins, for Dove.	0	10	0
Woolwich, on account... ..	30	0	0
Enon Chapel—			
Contributions, for Dove.....	0	7	0

LANCASHIRE.

Heywood—			
Contributions by Young Friends, for Dove... ..	1	0	0
Liverpool—			
Clemmson, S. S., Esq.	10	0	0
Rochdale—			
Sunday School, West Street, for Dove.	1	10	0
Sabden—			
Sunday School, for do.	1	0	0

LEICESTERSHIRE.

Leicester—			
Contributions, by Miss Collier, for Dove....	1	0	0
Sbeepshead—			
Contributions (additional).....	0	14	0

NORFOLK.

Yarmouth—			
Contributions, by M. Giffin, for Dove	1	10	0

NORTHAMPTONSHIRE.

Burton Latimer	7	5	0
Stanwick—			
Contributions, for Dove	0	17	0

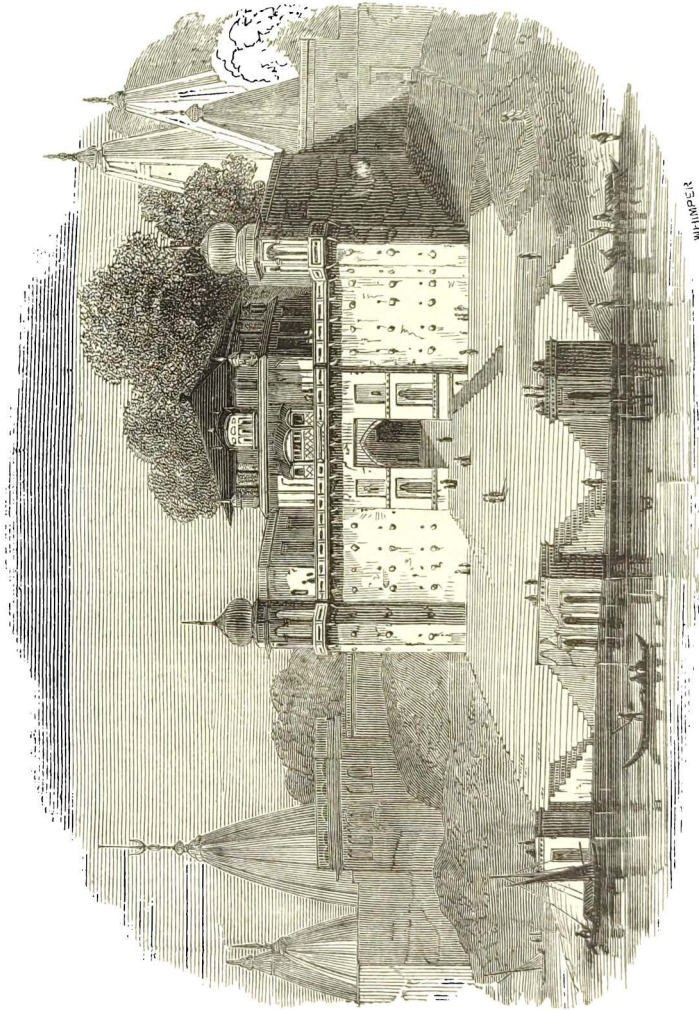
OXFORDSHIRE.

Burford—			
Contributions, by Miss Eldridge, for Dove... ..	0	13	0
Chipping Norton—			
Contributions, for do.	1	5	6

	£ s. d.		£ s. d.		£ s. d.
Milton—					
Contributions, for <i>do.</i>	0 14 0				
SHROPSHIRE.					
Shrewsbury—					
Kennerley, Mrs.,					
Heath Cottage.....	10 0 0				
Whitchurch—					
Boxes.....	3 4 0				
SOMERSETSHIRE.					
Bristol—					
Contributions, by Rev.					
G. H. Davis, for					
<i>Dove</i>	3 0 8				
Minehead—					
Contributions, by Miss					
Siderpin, for <i>do.</i>	0 10 0				
STAFFORDSHIRE.					
Newcastle-under-Lyne—					
Contributions, by Mrs.					
Caityer.....	5 0 0				
SUFFOLK.					
Barton Mills—					
Juvenile Contributions	2 2 0				
Bury St. Edmunds—					
Juvenile Society, for					
<i>Dove</i>	1 0 0				
Eye—					
Contributions, for <i>do.</i>	1 12 0				
Walton—					
Contributions, for <i>do.</i>	1 11 6				
SURREY.					
Datchet—					
Contributions, by Mrs.					
Bailey, for <i>Dove</i>	1 0 0				
Mitcham—					
Contributions, by Eliza					
Ring, for <i>do.</i>	0 15 0				
SUSSEX.					
Brighton—					
Bloomfield, Sir Tho-					
mas.....	1 0 0				
Burwash—					
Noakes, Mr. J. B.....	2 0 0				
Hailsham—					
Contributions, by Mrs.					
Lambert, for <i>Dove</i> ...	1 7 0				
WARWICKSHIRE.					
Birmingham—					
Bond Street Anti-					
Slavery Society, for					
Rev. W. Knibb's					
Normal School.....	3 0 0				
WILTSHIRE.					
Bratton—					
Collection.....	2 10 8				
Contributions.....	13 7 2				
Devizes—					
Contributions, by					
Misses Anstie, for					
<i>Dove</i>	3 10 0				
Do., by Master and					
Miss Anstie, and					
Sunday School,					
for <i>do.</i>	2 1 6				
Downton—					
Contributions, for <i>do.</i>	1 6 4				
WORCESTERSHIRE.					
Kidderminster—					
Contributions, by Miss					
Hills, for <i>Dove</i>	1 0 0				
Shipston on Stour—					
Collected by Sunday					
School Teachers, for					
<i>do.</i>	2 12 6				
YORKSHIRE.					
NORTH OF ENGLAND, by					
P. J. Saffery, on ac-					
count.....	70 0 0				
Beverley—					
Sunday School, for					
<i>Dove</i>	1 0 0				
Lockwood—					
Contributions, for <i>do.</i>	2 4 0				
NORTH WALES.					
Bangor, Collection.....	5 16 2				
Gilfach, <i>do.</i>	0 4 6				
Port Madoc and Pen-					
rhy, <i>do.</i>	1 1 7				
Sardis, <i>do.</i>	0 7 3				
SOUTH WALES.					
GLAMORGANSHIRE.					
Neath—					
Contributions, for <i>Dove</i>	2 17 7				
MONMOUTHSHIRE.					
Abergavenny—					
Contributions, by					
Misses Evans, for					
<i>Dove</i>	1 4 2				
Pontheer Tin Works,					
near Caerleon, Sion					
Chapel—					
Contributions, by Miss					
Jenkins, for <i>do.</i>	1 0 0				
Pontypool—					
Phillips, Mr. W. H.,					
for <i>do.</i>	1 0 0				
Do., for <i>Montreal</i>					
<i>College</i>	1 0 0				
Do., for <i>Patna</i>	1 0 0				
SCOTLAND.					
Anstruther & Kilrenny					
Bible & Missionary					
Society.....	3 15 0				
Collected by Miss					
Forbes.....	0 7 6				
Do., by Miss Fow-					
ler & Miss Ann					
Smith.....	1 5 0				
Edinburgh—					
Duncan Street, Newington—					
Contributions, by					
Misses May, for					
<i>Dove</i>	1 0 0				
Irvine—					
Contributions, for <i>do.</i>	2 18 2				
Montrose—					
Contributions, by					
Misses Watson, for					
<i>do.</i>	1 3 4				
IRELAND.					
Omagh—					
Contributions, for <i>Dove</i>	1 0 0				
Parsonstown—					
Contributions, by Miss					
Foster and Miss					
White, for <i>do.</i>	1 0 0				
FOREIGN.					
Agra—					
First-fruits from India	2 5 1				
Calcutta Auxiliary.....	223 17 0				

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 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 Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

THE MISSIONARY HERALD.



SHUWALLAH GHAUT, BENARES.—See p. 269.

ABSTRACT FROM THE REPORT

TO BE READ AT THE ANNUAL MEETING, MAY 1, 1845.

This year has been one of quiet labour, unmarked by any unusual appearances. The seed has sprung up unforced. The plants are therefore the more healthy, and afford perhaps the surer pledge of future extension and productiveness.

No missionary has been compelled to return to this country through the failure of health or other adverse cause. This circumstance has indeed deprived the Society of the aid of their missionary brethren at the anniversary meetings of the Auxiliaries throughout the country; but the Committee feel assured that what may be thought the loss of the auxiliaries at home, will be regarded as the gain of the stations abroad. It ought to be a matter of thankfulness, that, through the kind providence of God, the agents of the mission are all at their proper work in foreign fields.

This feeling of thankfulness, however, is not unmingled with sorrow. The Committee have been called to deplore the loss of one of their most devoted missionaries, the Rev. E. Daniel. He died at Colombo, after a few days' illness, on the 2nd of June, 1844, at the house of the Hon. Sir A. Oliphant, Chief-justice of Ceylon.

They have also to record the death of the Rev. J. D. Ellis, late missionary to India. He was compelled, by declining health, about three years ago, to revisit his native land; and, after protracted suffering, borne with great resignation, fell asleep on the 9th of February, 1845. To this list must be added the name of Mrs. Evans, who had recently entered with much zeal on her station in Manchester, Jamaica.

On the other hand, the Committee have to report that their missionary brethren abroad have been strengthened by the arrival of Mr. and Mrs. Makepeace at Muttra: Mr. and Mrs. Davies at Colombo: Mr. and Mrs. Jones at Morlaix, Brittany: and Mr. and Mrs. Butfield at Belize. There is every reason to hope, too, that the "Dove," with her passengers, Mr. and Mrs. Newbegin, Mr. and Mrs. Thompson, Mrs. Prince, and Miss Vitou, has reached Fernando Po, carrying additional aid to our brethren in that field. The Committee have also engaged Mr. Heinig, at Patna; and have accepted Mr. and Mrs. Kingdon, of Jamaica, as missionaries to Belize. Mr. Law, of Bradford College, has also been accepted for Trinidad; Mr. Lewis, of Bristol, for Ceylon; and Mr. Flanders, of Eye, has been accepted as a missionary, though his destination is not fixed.

Since the formation of the Society, there have been sent out or accepted 195 mission-

aries, more than half of whom are permitted still to aid the mission cause in foreign lands.

INDIA.

In surveying the various fields of the Society's labours, India, where its work of mercy commenced, claims first attention. The Committee begin as usual with TRANSLATIONS.

Translators....Rev. William Yates, D.D., Rev. James Thomas, Rev. John Wenger, Rev. C. C. Aratoon.
Depository....Rev. James Thomas.

No new versions have been commenced during the year, but considerable progress has been made in the preparation and publication of works previously undertaken, and several reprints of portions of scripture formerly issued have been completed.

In all there have been printed during the year:—

In Sanscrit	2,500 volumes.
In Bengali	23,500
In Hindustani.....	26,500
In Armenian	2,260
Making a total of	54,760 volumes.

These, added to the number of volumes printed since 1838, make a grand total of 389,205 volumes.

The distribution of the sacred volume has kept pace with the publication of it, not less than 50,000 volumes having been issued from the depository during the year. The expense of this most important department of the Society's labours has been borne, to a very considerable extent, by the Bible Translation Society, and the American and Foreign Bible Society, whose united contributions have amounted to £1516 1s. 1d.

Dr. Yates is now engaged in preparing for the press, the Old Testament in Sanscrit. Genesis, Exodus, the Psalms, and the books of Isaiah and Daniel are already printed. His heart's desire is to finish this work, and it is hoped that by the close of another year we may be able to report that the translation of the whole of the scriptures into this the sacred language of the East, is complete. The funds for this translation are not yet all supplied; but the Committee believe that a statement of the necessities of the case will, as in previous years, draw forth large and willing offerings from the friends of the Re-

deemer, to aid in completing this important undertaking.

Of the general state of the mission in India, the Committee have to give an account, in some respects more, and in others less encouraging, than in previous years.

In Calcutta and its neighbourhood, the eight churches contain in all 426 members. The additions to these churches have been, by baptism thirty-six, being four more than last year; by restoration and letter, thirty-three. On the other hand, fifty-seven persons have been excluded, most of whom have been drawn aside through the influence and misrepresentations of agents of the Society for the Propagation of the Gospel. At one of the stations, however, where last year we had to make a similar report, there has been a reaction among the people, and many of them, having manifested much contrition, have been restored to the church. On the whole, there is in Calcutta, a decrease of twenty. The number of schools is sixteen; and the average attendance of scholars 1038.

In other parts of India, there are sixteen churches. Fifty-one persons have been baptized; the total number of members being 488. The number of schools is twenty-three; with an average attendance of 820 scholars.

In the important work of strengthening their stations in India, the Committee have done something, though much less than they could have desired. Mr. Makepeace has gone to Muttra; Mr. Denham to Calcutta; and at Patna, Mr. Heinig has been taken up by the Society, and seems likely to prove a valuable accession to Mr. Beddy. India, however, still presents the melancholy spectacle of vast districts, each containing a population of upwards of a million, in many instances without a missionary; while, in others, a single labourer only is seen, "mocked by the hopelessness of his work, and dispirited by the loneliness of his separation." Mr. and Mrs. Davies have also gone to Ceylon. Even, however, if the life of Mr. Daniel had been spared, that field would have been very insufficiently supplied. Now, since Mr. Daniel's removal, the necessity for additional aid has become most urgent.

The Committee regret that they cannot yet report the appointment of a tutor for Serampore. Negotiations, however, are now pending, with a view of supplying that important post. The training of an indigenous agency in each country to which the gospel is sent, is a work, the importance of which it would be difficult to overrate.

I. CALCUTTA AND ITS NEIGHBOURHOOD.

Station formed.

1801. CALCUTTA.—W. Yates, D.D., C. C. Aratoon, James Thomas, John Wenger, W. W. Evans, Andrew Leslie, Shujaat Ali. (Three churches.)

Female Missionaries—Mrs. Yates, Mrs. Thomas, Mrs. Wenger, Mrs. Evans, Mrs. Leslie.

Native Preacher—Shem.

1838. INTALLY.—George Pearce, W. H. Denham.
Female Missionaries—Mrs. Pearce and Mrs. Denham.
Native Preachers—Four Students of the Native Christian Institution.
1820. HAURAH and SALKIYAH.—Thomas Morgan and Mrs. Morgan.
Native Preacher—Ganga Narayan.
1824. NARSINGDARCHOKE, and six neighbouring villages.—J. C. Page, W. Thomas.
Four Native Preachers.
1830. LAKHYANTIPUR, and five neighbouring villages.—G. Pearce, F. De Monte.
Four Native Preachers.
1830. KHARI.—*Native Preachers*—Jacob and another.
Eight Stations—Twelve Sub-stations—Thirteen Missionaries—Eight *Female Missionaries*—Sixteen *Native Preachers*.

DISTRIBUTION OF MISSION STRENGTH.

Dr. Yates, Mr. Thomas, Mr. Wenger, and C. C. Aratoon, continue to devote themselves to the work of biblical translation, to which Mr. Thomas adds the superintendency of the Mission press, Mr. Wenger the charge of the church in Kalinga, and C. C. Aratoon the important duty of preaching to the Armenians. Dr. Yates has suffered during part of the year from severe illness, but is now restored. Mr. Pearce, in connection with Mr. W. Thomas and Mr. F. De Monte, has the charge of the churches at Intally, Lakhyantipur, and Khari. He is also superintendent of the Native Christian Institution, in which work he is aided by Mr. Denham, who is also busily engaged in preparing to aid Dr. Yates and Mr. Wenger in the translations. Mr. and Mrs. Evans superintend the Benevolent Institution, though Mr. Evans has been compelled through ill health to resign the pastoral charge of the church in Lal Bazar. Mr. Small has removed to Benares, and the Native Institution is now under the care of a pious native. Mr. Page has been appointed pastor of the church in Budge Budge, and is much engaged in preaching to the heathen. None of the missionaries of the Society who have been during the year in actual service in India have been removed; but the Committee have to notice with regret the death of the Rev. W. Moore, sent out by the Society forty years ago, who, though for a series of years supported by his own exertions, continued even to the end to promote its interests by active labours in the cause of the Redeemer.

I. PREACHING TO THE HEATHEN AND MUHAMMADANS.

In Calcutta the word of the cross has been preached week after week by Messrs. Leslie, Wenger, and Aratoon, frequently also by Messrs. Page, W. Thomas, and De Monte, and by some of the members of the church in Lal Bazar. Among our native brethren

living in Intally several have been daily engaged in the same work. At Haurah, Mr. Morgan, with the aid of a native assistant, has continued to proclaim the gospel regularly, and that not only at Haurah itself, but also in all the adjacent villages. Similar labours have been engaged in by Mr. Page and his native assistants in connexion with the Budge Budge and Narsingdarchoke stations. In the neighbourhood of Lakhyantipur the gospel has been preached in sixty-three villages by Mr. De Monte and his fellow-labourers. Several excursions also have been made during the year, with a view to spread the gospel. Thus Messrs. Leslie and Evans visited the annual mela at Saugor in January last. In the early part of February another trip was made by Messrs. Leslie, Page, and Wenger to the south western limit of the district of Jessore, during which the gospel was preached by them in many villages on the way.

Though the immediate success of these labours in the conversion of souls is not apparent, much good is done. Christ is preached, many thousands have been told and understand the saving truths of the gospel. It is also certain that the superiority of Christianity over the false religions prevalent, is secretly acknowledged by many who have not courage enough to forsake the ranks of idolatry and Muhammadanism. And finally, the great adversary seems to feel that some impression has been made upon the minds of his deluded subjects. The Musalmáns all over Bengal are greatly alarmed at the danger to which their religion is exposed. They have prepared tracts and books in opposition to Christianity, and have sent, or are sending, emissaries in every direction with a view to strengthen the tottering cause of their false prophet. The Hindus, on the other hand, every where retreat from the shattered outworks of their idolatrous system into the citadel of vedantism, the metaphysical philosophy of their sacred book. Even this is encouraging; for although vedantism can only with difficulty be assailed by metaphysical arguments, yet it can neither stand the test of practical life, nor afford any solid consolation to a burdened conscience. So that the superiority of Christianity over such systems may easily be felt even by those who are unable to refute them.

CHURCHES IN AND NEAR CALCUTTA.

1.—Church in Circular Road—English.

Pastor.....Rev. A. Leslie.

This church defrays its expenditure from its own resources.

Although this church has, during the last year, experienced a decrease of four members, there are several encouraging circumstances connected with it. In the case of two, at least, of those who were called to their eternal rest, the power of faith was signally displayed

in the closing scene. The congregation seems to be gradually increasing, and to assume a character of greater steadiness. The week day services also are better attended than formerly. A sabbath-school has lately been commenced. The present number of members is 71.

2.—Church in Lal Bazar—Mixed.

PastorVacant.
Native PreacherRamhari.

This church defrays the expenses connected with the chapel. The schools are mainly supported by private contributions.

This church has been much tried, during the year, by the retirement of the Rev. W. W. Evans from the pastoral charge. This event took place in the early part of June, since which time the Rev. J. Thomas has acted as temporary pastor, and the English services have been conducted by Messrs. Denham and Brooks, with occasional aid from other ministers. The services in Cooly Bazar have also been continued. The three native schools at Cooly Bazar, Kidderpore, and Allipore are in a promising condition; and another school has been opened by one of the members at Garriyá, about eight miles south of Calcutta.

Several religious services are conducted by individual members, in the native language, at the Lal Bazar and Cooly Bazar chapels; and a considerable amount of time and labour is devoted to the important work of making known the gospel to the heathen and Muhammadan population. The present number of members of the Lal Bazar church is 122.

Attendance at the Schools.

Hindui school at Cooly Bazar...30 boys.
Bengali school at Kidderpore...25
Ditto, Allipore.....60
Garriya school (opened in May)75

3.—Church in Kalinga—Native.

PastorRev. J. Wenger.

The pastor's salary is defrayed by the Parent Society; the other expenses mainly by the church itself.

This little church, now numbering twenty-nine members, has during the year sustained a diminution of one member; and owing to the removal from its neighbourhood of the Female Boarding School, the congregation also has slightly diminished. The attention of the people is very encouraging.

4. Church at Intally—Native.

PastorRev. G. Pearce.
Assistant PastorRam Krishna.
Native Preachers { Sadak Shah.
 { Kailash Mitri.
 { Jadbab Bishwas.
Sub-stationMalayapur.

The current expenses connected with this and the three following stations are mainly paid by the Auxiliary Society, the Parent Society pays the

salaries of the Missionaries and Assistant Pastors, also those of six native preachers.

This church, now numbering thirty-five members, has during the year enjoyed spiritual peace and prosperity. The congregation connected with it, amounts to about eighty persons. Among the stated hearers are three hopeful inquirers, two of whom are persons of superior intelligence. Four native preachers, connected with the church, are engaged almost daily in proclaiming the gospel to their heathen and Muhammadan countrymen.

5.—*Church at Narsingdarchoke—Native.*
About 16 miles south of Calcutta.

Pastors..... { Rev. J. C. Page.
 } — W. Thomas.
Native Preachers Shem, Srishdidhar, &c.

Upon this church the advocates of Popery and agents of the Propagation Society have made serious inroads. The present number of members is only thirty-six. The religious services among the native Christians, and the preaching labours among the heathen and Muhammadans have been continued as in former years.

Mr. Page, who usually resides at Budge Budge, besides frequently visiting Narsingdarchoke, has commenced to preach the gospel in the numerous villages and market-places on the banks of the river near Budge Budge, and has also opened a school which is at present attended by about 40 boys.

6.—*Church at Lakhyantipur—Native.*

About 35 miles south of Calcutta.

Superintending Missionary... Rev. G. Pearce.
Assistant Missionary..... Mr. F. De Monte.
Native Preachers { Darpanarayan Mandel.
 } Churamani Sardar, &c.
Sub-stations { Dhankata.
 } Banspalla, &c.

This church has, during the year, received an increase of eleven members, and now numbers seventy-three communicants. Its spiritual state is, upon the whole, encouraging. As the native Christian population, which amounts to about 200 persons, is scattered over several villages, seven services are held on the Lord's day, and nine on week days. Mr. De Monte, assisted by four native preachers, labours assiduously for the conversion of the surrounding heathen population. Six times a week the gospel is proclaimed among them, not without much that is encouraging.

7.—*Church at Khari—Native.*

About 50 miles south of Calcutta.

Superintending Missionary... Rev. G. Pearce.
Assistant Pastor..... Jacob.

This church was severely tried, in the early part of the year, by the defection of a large and influential portion of the Christian community, who went over to the agents of the Propagation Society, and forthwith commenced a system of petty but most harassing

persecution. It was found necessary to exclude fifteen members from the communion of the church. Under these distressing circumstances the church betook itself to earnest prayer. Those who had seceded recently began to seek to be reconciled and re-admitted. The present number of members is 34.

8.—*Haurah and Salkiya.*

Missionary and Pastor..... Rev. T. Morgan.

The pastor's salary is paid by the Parent Society : the other expences are defrayed by a local Auxiliary Society.

The church in this place is partly English and partly native. The English church has enjoyed peace and prosperity, and several of the members have been actively engaged in doing good by visiting the sick, spreading the gospel, and distributing tracts. The native portion of the church has been exposed to severe trials by the malicious opposition of some native adherents of the Propagation Society. These enemies, however, have over-shot the mark, and brought disgrace upon themselves, whilst it is believed that those whom they wished to injure, have become more stedfast in the faith. The total number of English and native members is twenty-six. Mr. Morgan is nobly supported in his work by the liberality of friends on the spot, whose contributions have not only covered all the local expences, but also enabled him to commence new operations. The Jubilee School, which is an English school resembling the Benevolent Institution, is in a prosperous condition, and numbers nearly seventy scholars in daily attendance. Three new schools have been opened during the year in villages situated at some distance from Haurah, and hitherto they promise to succeed well. The total number of children in attendance is 160.

SCHOOLS IN CALCUTTA.

1.—*The Benevolent Institution*

Has continued during the year to prosper, and to afford to a great number of young people, chiefly from the poorer classes of the Christian population of this city, the elements of a sound education. The number of boys in attendance has been about 250, and of girls about 120 : but the number of names on the rolls is considerably larger.

2. *The Native Institution.*

The Native Institution at Intally, intended chiefly, though not exclusively, for Hindus, was closed for a short time, for want of funds and from other causes. But the Baptist Missionary Society having pledged itself to support the head master, it was opened again, and placed under the superintendance of Mr. Pearce. An examination has been held, when about eighty or ninety boys were present, who showed that they had derived great benefit from the plain English education which it is the design of the school to impart to them.

3.—*The Native Christian Institution.*

This institution, which was established in 1829 for the benefit chiefly of native Christians, consists of a Theological class and a seminary for the junior and less advanced classes. The young men composing the Theological class are members of the church, are being trained for situations of usefulness: either as preachers of the gospel, or as teachers of mission-schools. The class has consisted of about eight in number during the year: four of whom have received the whole of their education in the Institution, and are indebted to it instrumentally for their conversion to God. The remaining four are converts from heathenism. The system of instruction pursued embraces the English and Bengali languages, to which is added, the elements of Sanscrit and Hindustani. During the past year, the theological class has given considerable attention to scripture reading, doctrinal theology, the evidences of scripture (by means of H. Horne's first volume of the Introduction to the Bible), and biblical antiquities. To these studies have been added of a general nature, mental improvement (Dr. Watts's), ancient history, history of Rome and England; also, church history, together with the composition of essays on subjects read: geography, writing, and arithmetic, have also been added to their other engagements.

4.—*The Native Christian Institution,
Female Department.*

The female department of the Christian Institution having continued to decline, and become too limited to justify the expenditure which its continuance on the former premises at Kalioga would have required, was closed in April, 1844, but we are glad to be able to say, that there is now a prospect of carrying on this school again with renewed vigour.

5.—*Schools around Calcutta.*

We cannot dismiss the subject of education without mentioning that there exist schools, mostly of a simple description, in connexion with most or all of our stations in the neighbourhood of Calcutta. Among these, the schools at Haurah deserve to be particularly mentioned, as being in the most prosperous condition and entirely supported by the liberality of friends on the spot.

II. OPERATIONS IN OTHER PARTS OF INDIA.

Sixteen Stations—Eight Sub-stations—Nineteen Missionaries—Six Female Missionaries—Thirty-five Native Preachers.

Of the labours of our brethren in various parts of India, the Committee have received from time to time very full accounts. Perhaps they may be best summed up in the statement of one fact, namely, that besides the 50,000 volumes of scriptures circulated by

them, nearly one half of the tracts issued during the year by the Religious Tract Society at Calcutta, and which have amounted in all to 312,000, have been distributed by the agents of the Baptist Missionary Society. This fact the Committee deem equally honourable to the devotedness of their missionary brethren, and to the liberality which placed at their disposal so large a number of these little messengers of truth.

1.—KATWA (CUTWA).

Commenced in 1804.

A town in the province of Bengal, situated on the western banks of the Hughli, about seventy-five miles N.N.W. from Calcutta.

Missionary.....Rev. W. Carey.

Mr. Carey has continued to labour among the heathen, with the aid of three native preachers. The church has lost one member by exclusion, and now numbers forty-seven.

2.—SURI, IN BIRBHUM.

Commenced in 1818.

Sub-station—Dubragur.

Birbhum is a district in the province of Bengal, situated on the north-western extremity, about the twenty-fourth degree of north latitude. In 1814 it was estimated to contain 7000 square miles, and in 1801 the population was estimated at 700,000, in the proportion of thirty Hindus to one Muhammadan. Suri, where the missionary resides, and which is the modern capital of the district, is about 130 miles N.N.W. from Calcutta.

*Missionary.....Rev. J. Williamson.
Native Preachers.....Sonatan and Haradhan.*

3.—MONGHIR.

Commenced in the year 1816.

A celebrated town and fortress in the province of Bahar, district of Boglipur, situated on the south side of the river Ganges, and distant from Calcutta about 300 miles. The number of inhabitants is about 30,000.

*Missionaries.....Rev. J. Lawrence,
Rev. J. Parsons,
Native Teachers.....Nayansukh, Haridas, Sudin.*

Two native teachers and three schoolmasters are supported by local contributions.

4.—PATNA.

Commenced in 1811.

Patna is situated on the northern bank of the Ganges, opposite the influx of the Gunduck river, about 320 miles N.W. of Calcutta. Its population is variously stated, at from 300,000 to 400,000 souls; two-thirds being Hindus. The Muhammadan name of the city is Azimabad.

Missionary.....Rev. H. Beddy.
 Assistant Missionary....Mr. Heinig.
 Native PreacherMagdambaksh.

Preaching has been attended to by Mr. Heinig and the native assistant, Magdambaksh, every day in the bazar; and not only the people around, but many hundreds from the adjacent country whose business leads them to the native courts and for commerce, have heard the word of eternal life. The daily services in the chapel have been kept up, both native and English, and the hearers have been much as usual. During the greater part of this year Mr. Beddy has been laid aside by an attack of amaurosis in his left eye, which for a considerable time affected the vision of the right; but, by the blessing of the Lord on the means resorted to, the right eye has been perfectly restored, and although the left is useless so far as reading is concerned, some partial benefit has been effected, mainly through the influence of the cold climate of Darjeeling, to which place Mr. Beddy was recommended to go, and where he obtained much benefit in health. He has since returned to the field of labour which he has now occupied for thirteen years. In the Refuge there are now thirty-two children.

5.—BENARES.

Commenced in 1817.

This ancient seat of Brahminical learning, or Hindu superstition, is situated on the north bank of the Ganges, about 430 miles N.W. from Calcutta. It includes a population of upwards of 200,000; but during the idolatrous festivals the concourse is almost beyond calculation. Eight thousand houses are said to be occupied by brahmans, who receive contributions, though each has property of his own. The Muhammadans form about a tenth of the population.

MissionaryRev. W. Smith.

6.—ALLAHABAD.

Commenced in 1814.

This ancient city, the capital of the province, is situated at the confluence of the Jumna with the Ganges, about 500 miles W.N.W. from Calcutta. At the junction of these two rivers, so awfully celebrated for the destruction of human life, vast crowds both of Hindus and Mussulmans assemble annually to bathe in the sacred waters. Formerly the government derived a considerable revenue from a tax on the pilgrims, which is now happily abolished. In 1803 the inhabitants of Allahabad, exclusive of the garrison, were estimated at 20,000 persons.

MissionaryRev. L. Mackintosh.

Our brother still labours at Allahabad in the midst of some discouragements, but not without tokens of the divine favour.

7.—AGRA.

Commenced in 1811—recommenced in 1834.

The capital of the district and province of the same name, commodiously situated on the south-west side of the Jumna, about 800 miles N.W. from Calcutta. It does not appear that any enumeration of the population has ever been made; but the number of inhabitants is probably about 60,000, and from the facility Agra affords to the commerce of Western Hindustan, this number may be expected greatly to increase.

MissionaryRev. R. Williams.

At this station Mr. Williams has resumed his labours amid many encouragements.

8.—MUTTRA.

A celebrated city of great antiquity, situated on the western bank of the Jumna, about thirty miles N.E. by N. from Agra, and containing a population of 50,000 inhabitants, of whom about one-eighth are Muhammadans.

MissionaryRev. T. Phillips.
 Native PreacherBrij Lal.

9.—DELHI.

Commenced in 1818.

The ancient capital of the Great Mogul, and still nominally an imperial city under its own emperor, lies about 900 miles distant from Calcutta to the north-west. In the reign of Aurangzeb, the population was loosely estimated at two millions, and the ruins of old Delhi even now cover a plain for nearly eight miles to the south—a striking scene of desolation—though some of the gates and mosques of this ancient place are tolerably entire. The present city is built on two rocky eminences, surrounded on three sides by a stone wall, of thirty feet in height, with the stream of the river Jumna on the east. Besides Hindu temples, there are above forty Muhammadan mosques in it. No regular census of the inhabitants has ever been taken, but they are estimated at about 150,000.

MissionaryRev. J. T. Thompson.

The distribution of God's word and tracts during this year, both within the city and at the fairs of Huriwar and Garhmukteshwar, have been unprecedented. Six persons have been added to the church.

10.—JESSORE.

Commenced in 1800.

This district in the southern quarter of Bengal, is estimated at 5,000 square miles. The inhabitants were reckoned, in 1801, at 1,200,000, in the proportion of nine Muhammadans to seven Hindus. Sahib-ganj, the usual residence of the missionary, lies about 150 miles north-east from Calcutta.

Missionary Rev. J. Parry.

Aided by eleven Native Preachers.

The reports from this station continue most encouraging. There are in this district ten schools. The number of members is 143.

11.—BARISAL.

Commenced in 1828.

Barisal is the principal town in the district of Bakarganj, about 185 miles east from Calcutta.

Missionary..... Rev. S. Bareiro.

Native Preachers.... Bishwanath and Gornchand.

Sub-station..... Shagardi.

The report from this station is much more encouraging than last year.

12.—DHAKA (Dacca).

Commenced in 1816.

A large town in Bengal, situated beyond the principal stream of the Ganges, but extending, with its suburbs, six miles on the banks of the Buri Ganga, or old Ganges. It is about 190 miles north-east from Calcutta. Its population in 1801 was stated at above 200,000, but it has since been estimated as high as 300,000; there being, as has been ascertained, about 90,000 houses.

Missionaries.... { Rev. W. Robinson.

Native Preachers. Chand, Ramjiban, Jaynarayan.

III. ASIATIC ISLANDS.

CEYLON.

Four Stations—about Twenty Sub-stations—Six European Missionaries—Three Female Missionaries—Twenty Native Preachers, including Students—Thirty-nine Schools.

The lamented decease of Mr. Daniel has greatly increased the labours of our brethren in Ceylon, and prevented them sending the usual annual account for the Report.

At Kandy, Mr. Dawson continues his labours. Eight persons have been baptized during the year, and the attendance is very encouraging.

Mrs. Birt continues her girls' school at this station, and has about forty scholars, several of whom are in a hopeful state.

The Institution at Colombo for the training of native teachers is at present under the care of Mr. Davies, and contains six pious young men who have devoted themselves to the Christian ministry.

It is hoped that the arrival of Mr. Lewis will afford important relief to our brethren, though they still need an additional labourer.

The printing press at Kandy has been used during the year in printing tracts and books. The total number of copies printed, most of them in the tract form, is 18,900.

Towards the expenses of the schools and stations, the sum of about £300 has been contributed in the island.

In addition to the usual labours of our brethren, they hold about ten services weekly among the Coolies of the coffee plantations; and it is calculated that not less than 4000 persons hear the gospel in this way every fortnight.

The contributions of the young in this country, for schools in Ceylon, are very acceptable, and we hope ere long to publish a detailed account of the labours of our brethren in this department.

JAVA.

SAMARANG Gottlieb Bruckner.

SUMATRA.

PEDANG N. M. Ward.

AFRICA.

FERNANDO PO, CLARENCE, BASSIFU, BASSIWALLA, &c., CALEBAR, and BIMBIA.—John Clarke, G. K. Prince, M.D., Thomas Sturgeon, Joseph Merrick, W. Newbegin (Surgeon).

Assistant Missionaries—Thomas Thompson, Alfred Saker, and Thomas Milburne.

Teachers—Alexander Fuller, W. Smith, Mr. Bundy, Mr. Norman, Mr. Ennis, Mr. Gallimore, and Mr. Duckett.

Female Missionaries—Mrs. Clarke, Mrs. Prince, Mrs. Sturgeon, Mrs. Merrick, Mrs. Newbegin, Mrs. Thompson, Mrs. Saker, Mrs. Bundy, Mrs. Norman, Mrs. Ennis, Mrs. Gallimore, Misses Stewart, Davis, Cooper.

Three Stations—Six Sub-stations—Eight Missionaries and Assistant Missionaries—Seven Teachers—Fifteen Female Missionaries and Teachers.

Since the last Report, the history of the West African Mission has continued to justify the hopes that were entertained at its commencement. Several new stations have been formed: and schools have been opened both in Fernando Po and on the continent.

Mr. Clarke has devoted himself at present to the people of Fernando Po: has prepared class-books for them, and translated part of the gospels into the Fernandian.

Mr. Merrick has settled at Bimbia, on the continent, and has acquired a knowledge of the Isubu, the language of the district. He has also printed some scripture class-books in that language; which have proved very acceptable to the people. Recent letters state that he is printing similar books in the Dewalla or Cameroons tongue.

A recent journey which Mr. Merrick made into the interior has proved very satisfactorily that there are openings for mission labour on every hand.

Dr. Prince continues at Clarence, and his medical services are most highly appreciated by our brethren. They say, indeed, that under God he has more than once preserved their lives. Many hundred persons have also resorted to him for medical relief.

The last Report stated that Mr. Clarke had left Jamaica with a band of settlers and teachers for Africa. These have since reached Fernando Po. Four of them have been stationed in different districts, and the others were only waiting the arrival of the mission

vessel to commence new stations. As might have been expected, the removal to such a field of labour as Africa tried the patience and zeal of our friends, but recent accounts speak very favourably of their devotedness, and the Committee hope that they may prove among the most successful agents of the mission.

The school at Clarence continues to prosper, under the care of Miss Stewart and a member of the church at Clarence. A school has also been opened at Bimbia, with about sixty children.

During the year upwards of twenty persons, most of them natives of Africa, have been added to the church at Clarence: which now numbers eighty members. It is a gratifying illustration of their vigorous and healthy state, that they have contributed during the last year very nearly sufficient for their pastor's support. An Auxiliary to the Anti-Slavery Society has also been formed during the year.

In the last Report it was stated that the "Dove" had not answered the expectations of the Committee, as a steam-vessel. During the summer and autumn of the year they made extensive and careful inquiries for a steam-vessel, likely to suit; but without success. It then occurred to them, that the "Dove" itself might answer most of the purposes for which a steamer was required. After repeated trials, it was decided by competent judges, that she was admirably adapted for the Mission as a sailing vessel. The Committee therefore obtained her, and in February last she left England for Fernando Po, having on board Mr. and Mrs. Newbegin, Mr. and Mrs. Thompson, Mrs. Prince (returning to her husband), and Miss Vitou. She left Madeira on the 18th of the same month, and has arrived (it is hoped) ere this at her destination. The Committee are gratified in being able to state, that the Committee of the British and Foreign Sailor's Society presented her captain with a Bethel Flag, and that all who are engaged to remain with the ship are pious men, and have been active members of churches in this country.

It is still further gratifying to the Committee to state, that the estimated expense of the vessel for one year, including stores, seamen's wages, insurance, &c., viz. £500, has been met by the New Year's Contributions of the Young. This offering is the more welcome, as nearly all the collectors have engaged to put forth similar exertions, and they doubt not with at least equal success, another year.

WEST INDIES.

JAMAICA.

Though Jamaica no longer claims a place in our Report, as a field of missionary labour, the relation in which our brethren there once stood to the Society, and the fact that the Committee have been induced during the year to consider various applications from that island, and have relieved the personal dis-

tresses of several of our brethren, justify a brief reference.

During the year, the churches in that island have been subject to much privation. A protracted drought, that continued for two successive years, with other causes, cut off the ordinary resources of the people, and in consequence their pastors have been subject to much suffering, and the evangelical labour previously carried on by the churches has been much contracted. Some of the more urgent cases of individual distress on the part of those who had been supported by the Society, the Committee have been constrained to relieve.

The Institution at Calabar continues to be conducted by our brother, Mr. Tinson. There are at present ten students, and though Mr. Tinson has been twice laid aside by illness, their studies have been, in consequence of the kindness of Mr. Dutton and others, carried on without interruption. Mr. Tinson is now nearly recovered, and the Committee trust his life may be spared for this work for many years. "I am happy to say," says Mr. Tinson in reference to his charge, "that hitherto we have cause to be very thankful. Every thing has gone on well. The conduct of all the students has been very consistent, and has given me great satisfaction. . . All that I want to feel is more entire devotion to God; and if I might have a wish it would be, to live to see some able men go hence to Africa and elsewhere as ambassadors of Christ."

The Committee are sorry to learn that our brethren have experienced some difficulty, amid the distress in Jamaica, in obtaining support for the students. They trust, however, that with the return of temporal prosperity, this difficulty will be removed. Believing as they do, with the venerable Clarkson, that in the establishment of this college, "the finger of God and the manifestation of his good will to injured Africa," are remarkably visible, they would exceedingly deplore it if the whole plan be postponed through the diminished interest or lessened means of the churches themselves.

The Committee have pleasure in stating that supporters of education, principally among the Society of Friends, have contributed upwards of £300 during the year for the schools in Jamaica.

It may be gratifying to our friends to know that, in connexion with the Baptist churches in Jamaica, about 2000 persons have been baptized. The total number of members is 34,000. The number of scholars in the day schools is 5000, and in the Sunday schools about 9000.

II.—BAHAMA ISLANDS.

Twelve Stations—About twenty Sub-stations—Three Missionaries—Seven Teachers and Preachers—and about twenty Helpers.

The past year has been one of peculiar trial

to our brethren in the Bahama Islands, and to the people under their care. The people throughout the island generally have suffered severely from famine. Many have in consequence been compelled to leave their homes and seek support elsewhere. At the same time our missionaries, and several of their members have been subjected to much persecution from the inferior authorities; and though in the two instances in which the conduct of the persecutors was brought before a colonial jury,—in one of which a native teacher was the defendant, and in the other another native teacher was the plaintiff,—the verdict of the jury was in favour of our agents, it cannot create surprise that these proceedings against them have caused much anxiety and expense. The success of our agents, however, in both cases has been a signal triumph for the cause of justice, and for the native population; and the Committee trust that the good results of these trials will long be enjoyed by our missionaries and the churches under their care.

The Committee feel bound to acknowledge that whenever they have felt it necessary to bring any facts connected with these proceedings before the British government, they have always received from the colonial minister the assurance of prompt investigation and redress.

About 300 persons have been added to the various churches, making the total number of members 2453, or 312 more than last year. The day schools also continue to be well attended; and at the Sunday schools the number of children is 1424, being an increase of 138. The contributions of the poor people toward the support of their schools and of religious worship have amounted in all to about £400.

TRINIDAD.

PORT OF SPAIN, CORBEAN TOWN, DRY RIVER, TACARIGUA.—George Cowen, John Law, Mrs. Cowen.

Teachers—Mrs. Evans and another.

SAVANNA GRANDE.—Mr. Silverthorne, Mr. Hamilton.

Five Stations—Two Missionaries—One Female Missionary—Two Teachers.

The labours of Mr. Cowen in Trinidad are continued with untiring zeal and with some encouragement. He has already formed several stations in different parts of the island, and is only waiting for help from this country to form others. A school has been opened in Port of Spain, the capital of the island; and another has been taken up at Dry River.

That the people themselves are deeply interested in education, will appear obvious, when it is stated, that they have contributed upwards of £70 towards the expense of fitting up the school-rooms at the stations just named.

Three have been baptized, and five restored. The total number of members is

fifty-two; and of scholars in the two schools, ninety-five.

HAYTI.

PORT AU PLAT AND TWO OTHER STATIONS.

Number of members early in 1844,—48.

The political changes in Hayti, and above all the unsettled state of the people, have been very unfavourable to the interests of all religious bodies, and to our own amongst them. The members of the church continued their meetings till August, when an order from the authorities compelled all our American brethren to leave the Spanish part of the island. Several of them returned to the United States. Others have proposed settling in one of the British colonies. It is hoped, however, that this extreme measure has not been necessary. In the meantime our brethren in the Bahamas are anxiously waiting for the return of more peaceful and settled times. The committee trust that as soon as an opening is presented, they may be able to send missionaries to this very destitute and interesting field.

AMERICA.

HONDURAS.

BELIZE.—Alexander Henderson, John Kingdon, J. P. Buttfield.

Female Missionaries—Mrs. Henderson, Mrs. Kingdon, Mrs. Buttfield.

Sub-stations—Spanish Creek, Baker's Bank, Carib Town, Mosquito Shore.

Native Preachers and Teachers—J. Warner, Mrs. Warner, William Michael.

One Station—Four Sub-stations—Three Missionaries—Two Native Preachers and Schoolmasters—Three Female Missionaries—Five Schools—Three Sunday Schools.

The labours of Mr. Henderson at Belize have been continued through the year without interruption, though amidst many disappointments. Several of the native agents he had employed have turned out unworthy of his confidence, and others of them unsuitable for their office. Two teachers are still labouring among their countrymen, and have proved faithful to their trust. Mr. Crowe is also engaged in Guatemala in teaching and preaching with encouraging success.

Five persons have been added to the church in the year: but from various causes, fourteen have been removed. The total number of members being 122.

Recent communications from the South American continent, forwarded through a friend of our Mission, give the Committee reason to believe that the providence of God is preparing the way for more general missionary operations in that country; and the Committee trust that the recent establishment of a mission press at Belize, and the arrival of Mr. Buttfield and Mr. Kingdon, will enable our brethren to enter upon any field which may be made accessible to them.

In the important work of biblical translation, Mr. Henderson continues to make some progress, though much interrupted by his various other labours. He is proceeding with the gospels in Karif and Mosquito, and it is hoped will be enabled by the arrival of Mr. Buttfield and Mr. Kingdon to make more rapid progress, and ere long to give the words of life in their own tongue to these Indian tribes.

CANADA.

Grants have been made during the year to seven stations besides Montreal: and eight brethren have been aided by the Society.

Since the last Annual Report, the Committee have continued and increased their contributions to Canada, not indeed to the extent they have desired, but yet to such an extent as has encouraged their brethren in that country, and has enabled them to take up fields of labour, which would otherwise have remained destitute. The principle on which aid has been given is to stimulate the exertions of the people themselves, not by entirely supporting their pastors, but by aiding the churches to support them. In carrying out this principle they have made grants to important towns in the centre of large and destitute districts, and by continuing these grants for two years hope to enable these churches to bear their own expenses, and to send the gospel to the regions beyond. By the help of the Committee, churches have been formed during the year at Quebec and Brockville, and grants have also been made to the churches in Toronto, Kingston, Bytown: and to the interesting mission at Roxton, among the French Canadians.

Towards the Indian settlement in Tuscora the grant of £100 has been again voted. The prospects of that station are in most respects more favourable than they were last year. More general education, however, is greatly needed for the whole tribe.

Deeply impressed with the sense of the importance of training up in Canada a race of ministers accustomed and suited to that field, the Committee have regarded with much interest the progress of the College at Montreal. They continue to support the tutor: the students being supported by the churches in the colony: the results, they are gratified in stating, have answered the expectations they had formed.

Sixteen students have during the year enjoyed the benefits of the College. Mr. M^rLean has gone to Asnabrock, Mr. Lorimer to Kingston, and Mr. Merriman to Potton. The studies of the past year have embraced church history, theology, moral philosophy, logic, Latin, Greek, Hebrew, Syriac, Chaldee, Mathematics, biblical geography and history.

The library of the Institution has been enriched by the munificent donation of two

hundred pounds worth of books, presented by Joseph Fletcher, Esq., of London.

The Committee are gratified to be able to state, that our brethren in Montreal have made arrangements for the erection of a new building for the College. The whole aspect of the Canadian mission is encouraging, and the Committee are convinced that they will see the glorious results of their labours in future years.

EUROPE.

FRANCE.

MORLAIX, and two other places.—Rev. John Jenkins, Rev. John Jones. Mrs. Jenkins, Mrs. Jones.

The labours of our brethren in Brittany have been continued during the year without interruption. They have spent much time in religious conversation, in tract distribution, and in preaching: and though the immediate results are not extensive or decided, there is yet much to encourage. "Much of our work (says Mr. Jenkins) has been of a preparatory kind, and much time has been spent in removing powerful obstacles which stood in our way. Our prospect is becoming more encouraging, and it is evident our labours will soon be extensive." Our brethren are received by the people with great good-will, and their message is listened to with general attention. The prevalence of popish and semi-heathen practices, however, is a grave hindrance to success, though not such a hindrance as would justify inaction or distrust.

Mr. Jenkins has spent part of the year in collecting for the chapel about to be erected at Morlaix. He has been received with much Christian kindness by the Protestants of France, and especially by our brethren in Guernsey and Jersey. M. Le Fourdrey of Brest has also used his influence on our behalf. About £140 has been collected; £100 more is required, for which our brethren are looking to friends in this country.

Mr. Jenkins has devoted a considerable portion of his time to the preparation of a version of the New Testament in the Breton. The gospels are now nearly ready for the press. When it is remembered that the only version in print is a Roman Catholic one, that it is in a great measure unintelligible to the people, that one thousand copies only have been printed, that even these are not all circulated, and that the Breton population amounts to a million, the importance of such a work must be apparent.

At Morlaix, a Sunday-school has been established, containing about thirty children.

HOME PROCEEDINGS.

FUNDS.

The Committee have pleasure in stating, that several of their friends have recently

increased their subscriptions to the Society. The following subscribe £50 or upwards.

W. B. Gurney, Esq.....	£100
W. Nield, Esq.....	100
W. Calender, Esq.....	100
S. M. Peto, Esq., and Mrs. Peto.....	100
George, Foster, Esq.....	100
W. Blacklock, Esq.....	100
H. Kelsall, Esq.....	150
W. Rees, Esq.....	50

The Committee have ventured to refer to these friends, in the hope that all the supporters of the Society may be induced, if possible, to act upon the principle recognized in these gifts, viz., that the increased and still increasing labours of the Society demand and justify increased and still increasing support.

The total receipts of the Society for the year amount to £20,347 2s. 7d., being a decrease as compared with last year of £1313 17s. 8d. Of this sum, £16,287 8s. 2d. has been contributed for general purposes, being a decrease of £692 3s. 8d. In explanation of this decrease, it is but just to the friends of the Society to add that the deficiencies of the year are in legacies and in grants for translations, both of which were in 1843 unusually large. The decrease in translation-grants is about £1100, and in legacies about £1200, or £2300 in all. It is obvious, therefore, that the ordinary resources of income have been on the whole rather more productive, though not to such an extent as to supply other deficiencies. This diminution of income, and the special calls from Jamaica to relieve the personal distress of those who were its agents, have combined to create a balance against the Society of £2398 9s. 8d., a state of things which the Committee deeply deplore, and which they hope to find corrected in the following year.

THE JUBILEE FUND.

According to the balance sheet of last year, there was in hand for various jubilee objects the sum of £6679 2s. 3d. To this amount must be added the small sum of £237 0s. 11d., the receipts of the last year. Of this sum, £2382 12s. 6d. has been paid on account of the Mission House; £1220 has been expended in purchasing mission premises in Trinidad; £212 has been appropriated to India and Ceylon, and £550 has been advanced as a loan to the Theological Institution at Calabar, and to mission stations in Jamaica. The balance in hand amounts to £1918 18s. 8d., the whole of which is pledged to various objects announced in the first resolution of the Society in reference to this Fund, and of pressing importance.

SUMMARY.

The total number of members added to the churches during the past year is 2430, the total number of members in all the churches being 38,609. There are also 218 stations

and sub-stations, and 155 agents, not including Jamaica. The number of day-schools is 137, of children taught in day-schools 9225, and of children taught in sabbath-schools about 10,969. The total receipts for all purposes are £20,584 3s. 6d.

AGENCY AND AUXILIARIES.

To the very important work of forming auxiliaries in connexion with our churches, and of strengthening those already formed, considerable attention has been devoted during the year. Mr. Carey and Mr. Saffery in England, and Mr. Price in Wales, have been engaged without interruption in this work. Mr. Fraser, and Mr. Upton of St. Alban's, have also given their services repeatedly to the formation of Juvenile Auxiliaries, and with the happiest results. Indeed the contributions from the young have been much larger than in any previous year. Nor is it too much to affirm, that if other exertions had been equally augmented and equally successful, the income of the Mission would have been doubled. Several schools have engaged to support each a school or a native missionary: a plan that might be carried out by individuals and churches with the best results. There has also been an increase in the funds contributed for schools. This is mainly owing to the kindness of members of the Society of Friends, who have in some instances collected amongst themselves to relieve the wants of our brethren, and in others have generously responded to the appeals addressed to them through the Rev. E. Adey and others. The extension of the Society's labours renders these appeals more than ever necessary, and the Committee trust that when made during the coming year they will be proportionately successful.

To promote a missionary spirit among the young, the Committee resolved towards the close of last year to commence a Juvenile Missionary Herald, at the price of a half-penny. This publication is designed to be, so far as expences are concerned, self-supported. All profits will be devoted to the improvement of the little work, and on the other hand, it is hoped that the sale will be so extensive as to keep the Society unharmed. The sale has reached in four months 40,000 a month, but 20,000 must be added to the number before it can be said that the plan succeeds. And surely a sale of 60,000 among a body in which the Sunday school children alone amount to 150,000 is not an extravagant hope. To realize it, the Committee rely on the combined co-operation of their young friends.

NEW FIELDS.—CHINA.

For a considerable time past, the attention of the Committee has been called to China. The missionaries of the American Baptist Board have frequently urged the Com-

mittee to send missionaries to that field, and have assured them of a cordial welcome. They concur too with the agents of other Societies, in representing the openings as numerous and encouraging. In more than one of the first large cities now accessible to the English there are no religious teachers, while vast numbers of the natives are ready to receive religious tracts, which the general diffusion of elementary education enables them to read.

Taking into consideration these openings and appeals, and deeply anxious to aid in communicating the knowledge of divine truth to 300,000,000 of people to whose welfare some of the earliest labours of missionaries of this Society were devoted, the Committee have resolved—

“ That the facilities of intercourse afforded by the opening of several ports in *China* to foreign commerce, according to a recent treaty, the residence of British consuls—the free access that may be had to the people, the comparative ease with which the language may be attained, contrary to the prejudiced notions of former times, the general salubrity of the climate, together with the urgency of missionaries of different societies already located there, who have appealed and continue to appeal on its behalf, render it highly desirable ‘ that measures should be immediately adopted, with a view to the commencement of missionary operations in that vast empire, which comprises more than a third of the world’s population lying in the thick darkness of heathenism.’ ”

Two things are wanting to enable the Committee to carry out this resolution. Men and money. Holy, devoted, simple hearted labourers, who are willing, in the fear of God and under the influence of love for souls, to dedicate themselves to this work, are required. If possible four; if these cannot be obtained, two. It is also necessary that the sum required for the outfit and passage of these four missionaries,—say £2000; together with the amount required to support them for the first year, say £1000, be raised by special contributions. The state of the finances, and the claims of the present fields of labour, make this arrangement imperative. Nor can the Committee doubt for a moment the readiness of their friends to supply the requisite funds. A kindred society received last year from an

anonymous friend the sum of £6000, to enable its Committee to commence a Chinese mission: and are there not friends amongst us, as greatly indebted to the Saviour, and as anxious for the conversion of China?

CONCLUSION.

The extension and increase of the Society’s labours compel the Committee to appeal once more to their friends for increased support. Let it be remembered, that the contributions given to the Baptist Missionary Society are for all the world beyond our own islands: that the Society has agents in the four quarters of the globe; that it supports 155 agents; that 137 schools, and 9225 scholars, are in connexion with it; that to supply the posts of missionaries who may be called in the year to their rest, it has to send out, on the average, four additional labourers each year; to say nothing of new fields: and is it not plain that most, if not all, our contributions are lamentably inadequate. We each give a guinea, or half a guinea, or five guineas, to the support of ninety missionaries, to spread the gospel in Europe, Asia, Africa, and America; an amount of contribution which we justly deem barely adequate to the claims of a single case of home destitution. Let not the fact of the Society’s acting by system, and for the world, lead us to forget that the individual instances of usefulness and of necessity connected with it, are very numerous and urgent. Contribute to it not as to one case, but as to an accumulation of cases, each deserving a separate contribution. What we give has to be divided into a hundred different parts; and it will be spent in four continents. Let us think of the wants of each, and, examining their claims as in the sight of God, so increase the aggregate amount of our gift as to allow of the distribution of it, in sums adequate to these wants, among them all. If we add to this increased contribution, a spirit of more implicit dependence and of more fervent prayer, ever proportioning the fire on the altar to the sacrifice that is to be consumed by it, it cannot fail to be productive of good results. The first part of the prediction of the Psalmist will be fulfilled, and the second cannot long delay: God will have blessed us; and “ all the ends of the earth shall fear him.”

SHUWALLAH GHAUT, BENARES.

Every Hindoo city on the banks of the Ganges, has a number of Ghauts, or stairs, leading down to the sacred river, for the use of those who repair to its waters for religious purposes. Some of these Ghauts are very magnificent and costly. The Shuwallah Ghaut, Benares, a representation of which embellishes our present number, is situated at the northern extremity of the city, on the very margin of the river.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of March, 1845.

Annual Subscriptions.		£ s. d.			£ s. d.			£ s. d.			
Bailey, Mr. W.	1	1	0	Gurney, W. B., Esq., for African Saw Milk	10	0	0	Contributions, by Miss Wilson, for Dove	1	1	6
Benham, J. L., Esq.	2	2	0	J. W. A.	5	0	0	Do., Sunday School			
Blacket, Mrs.	1	1	0	M. B.	100	0	0	Boys, for do.	0	10	0
Blight, Mr. G.	1	1	0	Post, Jacob, Esq., Islington, for Schools	0	10	0	Ealing—			
Bond, W. H., Esq.	2	2	0	Sharp, Mr. J., Lisson Grove, for Dove	5	0	0	Contributions, balance	0	10	9
Brown, Mr. J.	0	10	6	Spurden, Miss, Collected by, for Patna Refuge	8	11	6	Eldon Street, Welsh Church—			
Button, Mr. S. J.	1	1	0	Sherring, Miss E., Bristol, Collected by, for do.	2	10	0	Contributions, by Miss M. A. P. Lloyd	0	2	8
Button, Miss	0	10	6	Wilkin, Miss M. J., Contributions by	2	1	4	Hackney—			
Cartwright, Mr. R.	5	0	0	Do., for Dove	1	0	0	Collections	25	10	9
Collins, Mr. W.	3	3	0	Warwick, Mr. Stephen, late of Roade, balance	29	15	0	Contributions	16	9	2
Davies, Rev. Dr.	1	0	0	LONDON AND MIDDLESEX				Do., Ladies' Auxy.	11	2	11
Dennis, Mr. S.	1	1	0	AUXILIARIES.				Do., for Africa	1	4	0
Elliott, J. S., Esq.	2	2	0	Alfred Place, Old Kent Road, Sunday School, for Africa	1	1	0	Do., for Dove	1	12	0
Fletcher, Jos., Esq.	2	2	0	Alie, Street, Little, Contributions by Miss Evans	0	16	7	Do., Proceeds of Lecture	3	5	0
Giles, Mr. W.	1	1	0	Artillery Street	2	0	0	Do., Box, by Mr. G. Blight	0	8	6
Gouldsmith, Mrs.	2	0	0	Battersea—				Hammersmith—			
Graham, T., Esq.	1	1	0	Collections	9	15	1	Collection	8	6	9
Green, Stephen, Esq.	2	2	0	Contributions	37	15	2	Contributions	6	15	1
Hamilton, Mr. T.	1	1	0	Do., for Dove	1	1	0	Do., Sun. School	1	3	3
Heath, Mr. Job	2	12	6	Do., Sunday School	1	2	11	Do., by Mr. Page, for Dove	1	3	7
Hislop, Mrs.	1	1	0	Do., do., for Dove	1	7	9	Harlington	8	3	7
Hoare, S., Esq.	5	5	0	Do., Day School, for Africa	0	10	0	Sunday School	2	0	0
Hoby, Mr. G.	1	1	0	Blandford Street—				Hatcham—			
Hodge, Mr. J.	1	1	0	Contributions	25	0	0	Contributions, by Miss Pond, for Dove	0	9	0
Jones, Mr. C.	2	2	0	Do., for Dove	1	17	6	Henrietta Street—			
Knight, Mrs.	1	1	0	Bow—				Contributions, for Dove	1	15	6
Lloyd & Key, Messrs.	1	1	0	Huntley, Miss	1	1	0	Do., Sunday School, for do.	1	15	8
Lushington, Right Hon. Sir S., LL.D.	3	3	0	Sunday School	1	15	7	Islington Green—			
Martin, Mr. T.	1	1	0	Proceeds of Lectures	3	8	0	Contributions	7	13	3
Mason, Mr. T.	1	1	0	Brentford, New—				Kensington—			
Meredith, Mr. J.	1	1	0	Contributions, by Mrs. T. Smith, for Dove	0	18	3	Contributions	5	13	2
Napier, T., Esq.	1	1	0	Camberwell—				Do., Sunday School	3	5	2
Oliver, Mr. Jas.	2	2	0	Contributions	116	5	5	Keppel Street—			
Olney, Mr. Thos.	1	1	0	Do., for India	1	1	0	Contributions	8	18	8
Overbury, Mr. B.	1	1	0	Do., for Dove	3	9	0	Do., Ladies' Society	1	18	0
Payne, Mrs., Penton Row	2	2	0	Marten, R. & E., Collected by, for do.	1	0	0	Do., Juvenile Auxy.	1	16	9
Peek & Co., Messrs.	1	1	0	Millar, W. & E., Collected by, for do.	1	3	0	Maze Pond—			
Phillips, Mr. T.	1	1	0	Sunday School	9	10	6	Sunday School, for Native Boys' School, Muttra	20	0	0
Poole, M., Esq.	1	1	0	Stears, Rev. Dr., for Fessel	10	0	0	New Park Street—			
Potter, Mr. H.	1	1	0	Chelsea, Paradise Chapel—				Contributions	15	1	5
Powell, George, Esq.	2	2	0	Proceeds of Lecture	3	12	6	Do., for two Schools in Ceylon	20	0	0
Pritchard, Rev. G.	0	10	6	Church Street—				Do., for Entally	5	0	0
Prosser, Mr. E.	1	1	0	Sunday School, for Dove	1	11	1	Do., for Patna Refuge	5	0	0
Ridley, S., Esq.	1	1	0	Clapham—				Do., for Dove	6	4	0
Rippon, Mrs. T.	5	0	0	Children's Missionary Box, by Mr. T. Hepburn, for Dove	0	16	8	Do., by Miss Potter, for do.	0	10	0
Rixon & Co., Messrs.	1	1	0	Devonshire Square	27	18	4	Do., Proceeds of Lecture	3	5	10
Saunders, Mrs.	1	1	0	Contributions, for Dove	7	12	5	Regent Street, Lambeth—			
Sharp, Mr. J.	1	1	0	Do., Sunday School, for do.	0	14	7	Collections	9	15	8
Smith, W. L., Esq.	2	2	0	Eagle Street	16	0	0	Contributions	64	19	3
Smith, Mrs.	1	1	0					Do., Proceeds of Lecture	8	14	6
Smith, Miss M. E.	1	1	0					Do., Sunday Schools	4	1	6
Spalding, Mr. T.	1	1	0					Do., for Dove	3	13	1
Steinkopf, Rev. Dr.	1	1	0					Do., by Master W. H. F. Burchell, for do.	0	13	6
Turner, Sharon, Esq.	2	2	0					Romney Street, Westminster—			
Waikden, Mr. J.	1	1	0					Sunday School, for Dove	2	2	0
Watson, S., Esq.	1	1	0								
Whiteborne, Jas., Esq.	2	2	0								
Williams, J., Esq.	1	1	0								
Woolley, Mr. G. B.	2	2	0								
Donations.											
Benson, Robt., Esq.	25	0	0								
Bible Translation Society, for Translations	500	0	0								
Buxton, Sir T. F., Bart., Family of the late	50	0	0								
Gouldsmith, Mrs., for Sanscrit Version	10	0	0								
Gregson, Joseph, Esq.	2	0	0								
Do., for Dove	1	0	0								

	£	s.	d.
Salters' Hall—			
Contributions	27	16	6
Do., Sunday School	3	5	7
Do., by Miss Beverley, for Dove	0	10	6
Shacklewell—			
Collections	16	5	0
Contributions	19	6	8
Do., by Annabella Henderson, for Africa	6	9	1
Sborditch, Providence Chapel—			
Contributions	3	16	7
Do., Children, for Dove	1	1	11
Spencer Place	15	3	1
Staines—			
Contributions, by Rev. E. Adey, for Schools	6	5	0
Stepney, College Chapel—			
Contributions, by Rev. F. W. Gotch	2	15	0
Do., for Translations	1	1	0
Tottenham—			
Contributions	22	10	1
Do., Juvenile Auxy.	8	0	6
Do., Infant School, in farthings	0	5	9
Do., Proceeds of Lecture	7	0	6
Uxbridge—			
Contributions, by Rev. E. Adey, for Schools	3	0	0
Walworth—			
Contributions, by Miss Sarah Watson ...	0	10	7
Do., South Street, Sunday School	2	10	0
BEDFORDSHIRE.			
Amphill and Maulden—			
Contributions (molety)	7	11	0
Bedford, Rev. T. King's Collection	6	4	0
Contributions	1	10	0
King, Rev. T., A. S. (3 years)	3	3	0
Blunham—			
Contributions, for Dove	2	0	0
Dunstable—			
Collections	9	2	0
Contributions	14	11	0
Do., Sunday School, for Dove	1	1	6
Eaton Socon—			
Contributions, by Mr. Hawkins	1	10	0
Keysoe—			
Collection	3	2	0
Leighton—			
Collections	9	0	8
Contributions	31	1	7
Do., for Africa	0	18	2
Luton, Union Chapel—			
Contributions, by Misses Tranter and Anstie, for Dove	1	6	6
Do., by do., for Books for Ceylon Academy	1	5	0
Sarnbrook—			
Collections	4	16	0
Contributions	8	18	10
Steventon—			
Collection	3	15	8
Thurleigh—			
Collection	2	4	1
Contributions	3	0	1
BERKSHIRE.			
Newbury—			
Sunday School Girls...	1	1	0

	£	s.	d.
Sunninghill—			
Contributions	6	6	6
Do., for Dove	1	4	0
Windsor—			
Sunday School, for Dove	1	1	0
Wokingham—			
Contributions, by Miss Heelas, for Dove .	0	15	0
Do., by Miss Watts, for do.	0	8	0
BUCKINGHAMSHIRE.			
Amersham, Upper Meeting—			
Sunday School, for Dove	0	10	0
Chesham—			
Contributions, for Dove	1	0	0
Gold Hill—			
Contributions, for Dove	1	0	0
Ivinghoe—			
Sunday School, for Dove	0	11	0
Missenden, Great—			
Contributions, for Dove	0	15	6
Olney—			
Contributions	2	12	0
Do., for Dove	1	0	0
Waddesdon Hill—			
Contributions, for Dove	1	0	0
Hows, Mr. A.S.	0	10	0
CAMBRIDGESHIRE.			
Cambridge, St. Andrews'—			
Street Chapel—			
Contributions, for Dove	2	10	6
Horningsea—			
Saunders, Mr. W.	5	0	0
Ilebam—			
Contributions, for Dove	1	0	0
Landbeach—			
Contributions, for do.	0	17	0
Linton—			
Contributions, by Miss Foster, for Dove	1	10	0
Shefford—			
Contributions, for do.	1	7	0
Waterbeach—			
Contributions, for do.	0	7	0
Wisbeach—			
Cripps, Mr. John ... T.	1	0	0
Dawbarn, T., Esq. A.S.	1	0	0
Dawbarn, Mr. R., for Schools	1	0	0
Dawbarn, Mr. G., A.S.	0	10	0
Dawbarn, Mr. W., do.	0	5	0
Dowson, John, Esq., for Schools	1	0	0
Reynoldson, Mr. ... A.S.	0	10	0
CORNWALL.			
Gramponnd—			
Contributions, for Dove	0	13	0
Lauceston—			
Contributions, by a little boy, for do.	0	11	6
CUMBERLAND.			
Carlisle—			
Contributions	4	1	0
Do., for Schools	1	0	0
Do., for African Saw Mill	1	1	0
Maryport—			
Collections	7	7	0
Contributions	9	4	0
Do., for Dove	1	0	2
Whitehaven—			
Collection	8	11	9

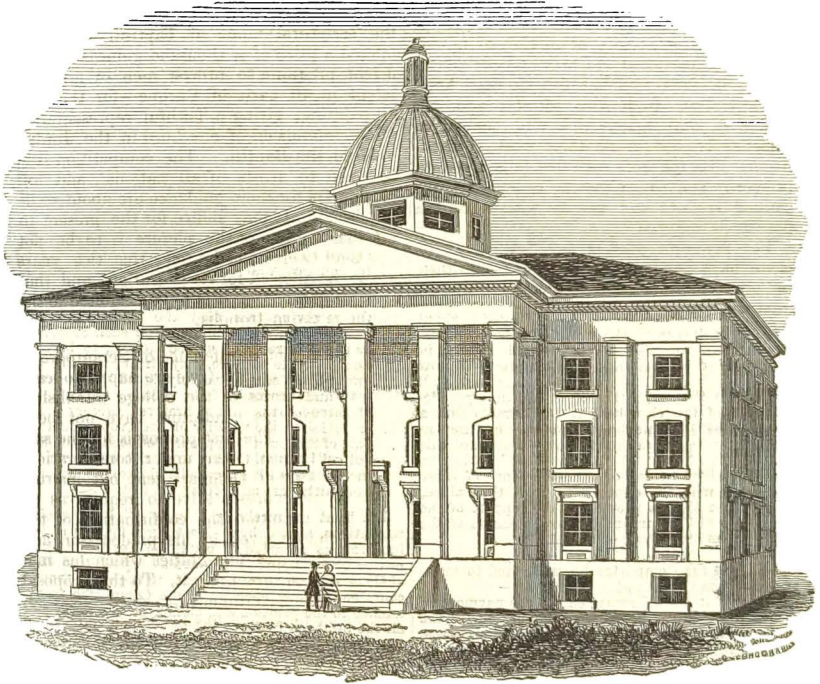
	£	s.	d.
Contributions	6	0	9
Do., for Schools	2	10	0
Do., for Dove	1	0	0
Wigton—			
Dodgson, Mr. R., for Schools	0	10	0
Workington—			
Collection, Independent Chapel	1	4	0
Contributions	1	2	10
DERBYSHIRE.			
Derby—			
Juvenile Society, Agard Street	4	10	3
Contributions, by Miss Bridgett, for Dove ..	1	3	0
Loscoe—			
Contributions, for do.	1	0	0
Swanwick—			
Contributions, for do.	1	0	0
DEVONSHIRE.			
Brixham—			
Mills, Mrs.	0	10	0
Chudleigh—			
Contributions, by Mrs. Rouse, for Dove	1	0	0
Devonport—			
Contributions, by Miss E. Horton, for do. ...	1	8	0
Do., Sunday School, for do.	1	2	0
Exeter, South Street—			
Collections	5	0	0
Salter, Miss	1	1	0
Kingsbridge—			
Collection	4	1	7
Contributions	5	18	0
Malborough—			
Collection, 1844 (molety)	0	8	2
Do., 1845	1	2	0
Milton—			
Collection	0	5	0
Modbury—			
Contributions, by Miss Langworthy	1	9	1
Do., for Dove	0	6	4
Plymouth—			
Collections	40	2	9
Contributions	16	7	8
Do., Ladies' Branch (molety)	11	18	0
Do., Sunday School	0	18	7
Do., for Africa	1	1	0
	70	7	7
Acknowledged before and expenses	40	12	0
	29	15	7
Plymouth, How Street—			
Sunday School, for Dove	1	18	6
Langtree (Shebear)			
Cote (Shebear)			
Tythacote			
Sheepwash			
Blak Torrington			
Fritelstock			
DORSETSHIRE.			
Dorchester—			
Sunday School, for Dove	1	13	5
Biggs, Mr. Stephen ..	2	0	0
Poole—			
Contributions	2	0	0
Do., Sun. School ...	1	10	6

£ s. d.			£ s. d.			£ s. d.		
Sherborne—			Loughton—			Tewkesbury—		
Chandler, B., Esq. A.S.	3	3	Collection	9	4	Collection	23	10
		0	Boxes	1	2	Contributions	3	10
	DURHAM.		Do., by Miss Mary Gould	0	15	Do., Juvenile Society	2	11
Darlington—			Rayleigh—			Do., for Native Schools.....	5	0
Contributions	5	13	Collection, &c.....	6	10	Do., for Dove.....	3	11
Do., for Schools.....	10	10	Romford—			Winchcomb—		
Do., for do., West Indies	1	0	Contributions, for Dove	0	12	Collections.....	1	5
Do., for do., Africa	7	0	Saffron Walden—			Contributions	3	8
Durham—			Collections.....	11	0	Wotton under Edge—		
Contributions	3	8	Contributions	11	9	Contributions, for Dove	1	2
Do., for Schools.....	0	10	Do., Juvenile Society	2	0			
Do., for Africa.....	1	0	Do., for Dove.....	1	5			
Rowley and Shotley Field—			Do., by Mr. Player, for do.	0	6			
Contributions, for Dove	1	11	Do., for African Saw Mill.....	10	0			
South Shields—			Stratford, Ewon Chapel—					
Bell, Thomas, Esq.	5	0	Contributions, for do.	1	0	Beaulieu—		
Mackay, Mrs., for African Saw Mill...	5	0	Thorpe-le-Soken—			Contributions	21	7
Stockton on Tees—			Collection	4	18	Beaulieu Rails—		
Collections.....	2	9	Do., Great Oakley... ..	1	0	Contributions	3	10
Contributions, for Schools.....	3	2	Contributions	3	15	Blackwater—		
Do., for Dove.....	1	7	Waltham Abbey—			Contribution, for Dove	1	0
Do., Sun. School, for do.....	0	9	Sunday School, for Dove.....	1	12	Broughton and Houghton—		
Sunderland—			Contribution, for do.	1	0	Contributions, for do.	1	0
Collections.....	8	4				Fordingbridge—		
Contributions	16	2				Neave, Mr. Josiah, for African Saw Mill.....	1	0
Do., for Schools.....	1	0				Gosport—		
Do., for African Saw Mill.....	1	10				Contributions, for do.	0	11
Do., Sun. School.....	1	5				Guernsey—		
						Contributions, by Rev. J. Jenkins, for Chapel at Morlaix.....	51	4
	ESSEX.					Wesley Road—		
Braintree—			Bourton on the Water—			Collections.....	7	1
Collections.....	5	18	Contributions.....	6	15	Contributions	2	13
Contributions	5	12	Do., for Dove.....	1	8	St. Martin's—		
Do., Miss Hart's Young Ladies, for Dove.....	0	10	Cheltenham—			Collections.....	1	6
Burnham—			Collection	23	11	Contributions	0	17
Collection	3	14	Contributions	28	2	St. Saviour's—		
Colchester—			Do., by C. Williams, for Dove	0	10	Collections.....	1	19
Contributions	19	12	Do., Ebenezer Chapel Sunday School, for do.	1	1	Contributions	5	5
Do., for Schools.....	0	10	Gloucester—			Jersey—		
Do., Juvenile Auxy	1	15	Contributions	6	12	Contributions, by Rev. J. Jenkins, for Chapel at Morlaix.....	20	0
Earls' Colne—			Do., for Dove.....	1	0			
Collection	2	17	Kingstansley—			Portsmouth, Portsea & Gosport—		
Contributions	8	9	Contributions, for do.	1	0	Contributions	26	14
Harlow—			Kingwood—			Meeting House Alley—		
Contributions	23	12	Contributions, for do.	0	10	Collections, &c.....	37	18
Do., Sunday School	0	18	Lechlade—			White's Row—		
Iford, Turret Place.....	7	0	Contributions, for do.	1	0	Collection	4	1
			Naunton and Guiting—			Contributions	6	4
			Contributions	7	12	Do., for Dove.....	1	0
			Do., for Dove.....	1	0			
			Sodbury—					
			Contributions, for do.	1	5			

We are compelled, reluctantly, to defer the remainder of this list.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 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 Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

THE MISSIONARY HERALD.



BAPTIST COLLEGE, MONTREAL.

The cost of this building, with that of the requisite furniture, will be, it is expected, about £5000 sterling. About twelve hundred pounds were collected for the purpose in this country several years ago, and expended in the purchase of land, portions of which have been sold off very advantageously, leaving the site of the college free. Towards the remainder of the expense contributions have been made in Canada; and the Committee of the Canadian Baptist Missionary Society, under whose superintendence the erection is proceeding, will very thankfully receive donations from British friends towards their important undertaking.

HOME PROCEEDINGS.

GENERAL MEETING.

The General Meeting of the Subscribers to the Baptist Missionary Society was held on Tuesday, April 29th, 1845, at 10 o'clock.

J. L. Phillips, Esq., of Melksham, having been called to preside, requested the Rev. Samuel Nicholson, of Plymouth, to open the business of the Meeting with prayer.

The Secretary laid on the table the Reports of the Committee and of the Treasurer for the year. The Minutes of the Committee for the year were then read, and various questions asked in reference to matters of business, and answers given.

The Meeting then proceeded to the nomination of the Members of the Committee. The list being completed, and the ballot taken, scrutineers were appointed to examine the papers.

The Secretary then read, on behalf of the Committee, the following resolutions; and the Rev. W. Knibb, of Jamaica, having addressed the Meeting, it was unanimously resolved, on the motion of the Rev. Dr. Hoby, seconded by Henry Kelsall, Esq.

I. That this meeting has heard, with much regret, of the difficulties under which the baptist churches in Jamaica are now suffering, in consequence of the heavy debts upon their chapels and other mission premises;—debts which unforeseen circumstances, tending to depress the people and to impair their resources, have prevented them from discharging.

II. That as these debts, amounting to about £18,000 (exclusive of the debts on school houses, which amount to £2500 more), were all incurred in the erection of chapels and mission premises, now in trust for the baptist denomination, and nearly all previous to the declaration of the pecuniary independence of the churches; it is desirable that a grant of £6000 should be made to the brethren in Jamaica: with the earnest recommendation of this meeting, that the churches themselves should make an extra effort to pay off a further part of these debts, and with the expectation that, thus aided, they will be able to provide for the support of the Institution at Calabar, and for the extension of the gospel in destitute parts of the island.

III. That the Committee be authorized to make such grant on the following conditions:—

(1.) That it be appropriated to the payment of such debts only as have been incurred for the erection of chapels, and other mission premises, now in trust, or about to be placed in trust.

2.) That the acceptance of this grant be regarded as a full and final discharge of all claims whatever, on the part of the brethren in Jamaica, on the Baptist Missionary Society, except as hereinafter provided; viz. That the salary of the present Theological Tutor at Calabar be not affected by these resolutions; and that, in case of the return to this country, through ill health, of any missionary sent out or taken up by the Society previous to May, 1840; or in case of the decease of any missionary, so sent out or taken up, such missionary, or his widow and orphan children, will be regarded as standing in the same relation to the Society as any missionary or any missionary's widow and orphans;

that is, the Committee will "regard each case as it occurs, considering the claims of the parties, and the circumstances of the Society."

(3.) That a copy of the conditions of this grant be signed by at least three-fourths of the brethren in Jamaica, who have been recognized or assisted by the Society, in testimony of their concurrence, and forwarded to the Committee. On receiving this copy the amount may be drawn for in such sums, and for such churches, as the brethren, at a united meeting to be convened for the purpose, may direct; a list of the drafts being sent home duly signed by the chairman and secretary of the meeting; a majority of three-fourths of the brethren present being essential to the validity of such vote. In case part of the grant is appropriated to any premises not yet in trust, the bill must not be drawn till the trust-deed is executed and enrolled, and the Committee are advised of the fact.

IV. That on receiving a copy of the foregoing resolutions, signed by at least three-fourths of the brethren, as specified in condition No. 3, the Committee be requested to forward a copy of it to each of them with an announcement, to the effect that it contains the final decision of the Committee in reference to the position and claims on the Society of all the brethren in Jamaica.

V. That in order to obtain donations towards the amount required, and towards the general funds of the Society, Mr. Knibb be requested to spend a little time in England, and to visit different parts of the country, to lay the state of the churches in Jamaica before the friends of the Society.

VI. That as the necessities of the brethren are urgent, the Committee be empowered to obtain a sum not exceeding £6000, and to advance the same as provided in the foregoing resolutions, and after repaying so much of it as may be collected for this special object, to charge the balance as a debt due by the Society. The Committee are also hereby empowered to guarantee, in behalf of the Society, the interest and the repayment of the principal.

On the motion of the Rev. James Sprigg, M.A., seconded by the Rev. I. M. Soule, it was resolved that W. B. Gurney, Esq., be respectfully requested to continue his services as Treasurer:

On the motion of the Rev. William Brock, of Norwich, seconded by the Rev. C. E. Birt, M.A., of Wantage, it was resolved that the Rev. Joseph Angus, M.A., be respectfully requested to continue his services as Secretary.

On the motion of the Rev. Joseph Angus, M.A., seconded by the Rev. Dr. Murch, resolved that G. T. Kemp, Esq., George Gould, Esq., and Charles Jones, Esq., be Auditors for the year ensuing.

The following names were brought up by the Scrutineers as the Members of the Committee for the ensuing year.

REV. JAMES ACWORTH, M.A. . . .	Bradford.	REV. JAMES HOBY, D.D. . . .	London.
REV. JOHN ALDIS	London.	REV. WILLIAM H. MURCH, D.D. . . .	London.
JOSEPH H. ALLEN, Esq. . . .	London.	REV. JAMES P. MURSELL	Leicester.
REV. CHARLES M. BIRRELL	Liverpool.	JOHN PENNY, Esq.	London.
REV. CALED E. BIRT, M.A. . . .	Wantage.	SAMUEL M. PETO, Esq.	London.
REV. SAMUEL BRAWN	Loughton.	THOMAS PEWTRESS, Esq.	London.
REV. WILLIAM BROCK	Norwich.	REV. GEORGE PRITCHARD	London.
REV. FRANCIS A. COX, D.D., LL.D.	London.	REV. ROBERT ROFF	Cambridge.
REV. THOMAS S. CRISP	Bristol.	REV. JOSHUA RUSSELL	London.
JOHN DANFORD, Esq.	London.	REV. ISRAEL M. SOULE	London.
REV. J. MORTLOCK DANIELL	Ramsgate.	REV. JAMES SPRIGG, M.A.	Ipswich.
REV. BENJAMIN DAVIES, PH. D. . . .	London.	REV. EDWARD STEANE, D.D. . . .	London.
REV. JAMES EDWARDS	Nottingham.	REV. CHARLES STOVEL	London.
BENJAMIN GARDINER, Esq. . . .	London.	CHARLES S. TOSSWILL, Esq. . . .	London.
REV. BENJAMIN GODWIN, D.D. . . .	Oxford.	JOSEPH TRITTON, Esq.	London.
REV. SAMUEL GREEN	London.	REV. FREDERICK TRESTRAIL	London.
REV. WILLIAM GROSER	London.	REV. WILLIAM UFTON	St. Albans.
REV. JOHN H. HINTON, M.A. . . .	London.	JAMES WHITEHORNE, Esq. . . .	London.

Resolved that the cordial thanks of this Meeting be presented to J. L. Phillips, Esq., for kindly presiding on the present occasion.

PUBLIC MEETING.

On Thursday, May the first, a Public Meeting was held in Exeter Hall, at which George Foster, Esq., presided. The speeches delivered on the occasion gave great satisfaction to a numerous assembly, and we regret that our limits will not allow us to place on record a just representation of their excellence. They have, however, appeared more fully in the columns of the Patriot and the Nonconformist. After prayer by Mr. Acworth, the Chairman delivered a pertinent address.

Christianity, said the Chairman, is essentially a missionary system. From the time of the apostles downwards, this has been its peculiar characteristic. Its strength and its power consist in making constant aggressions on the kingdom of darkness. It must rejoice the hearts of all who have hearts to contemplate the present state of things, that there is something like a genuine union among Christians, at least in reference to the cause of evangelical missions. The object of Christian missions is the elevation and happiness of mankind. It is by the light of revelation that the world must be renovated. God is a Spirit—and that single idea as revealed by the Great Teacher himself when he sat upon the well of Samaria, has done more for the world than all the burnt-

offerings and sacrifice, and than all the philosophy of Greece and Rome. The responsibilities that press upon the present generation are almost fearful to contemplate. I cannot think that this great cause will be suffered to languish for the want of due and vigorous support. It is not by the increase of fleets and armies that this great work is to be accomplished, but by "My Spirit," saith the Lord. It is by diffusing the light in the world that we must raise men from the degraded state in which they are found. Missionaries have in past centuries gone forth from different countries of Europe, but their object has been to gain blind disciples rather than enlightened converts. A gracious providence has unlocked to us the mysterious secrets of nature. We are now ready to fly

with angel-speed across land and ocean. Providence has seemed to open her lap of blessings at our feet. We have every requisite for the prosecution of this great work, and awful will be the account should we not prosecute it with that vigour and success which are within our power. I am old enough to remember that Elijah of the Christian church, the Rev. Andrew Fuller. I have heard his voice in the north of England—that mellow, full-toned, solemn voice—calling the religious hosts to prepare for that great work that we have lived to see prosecuted with so much success in our day. I trust that we shall be worthy successors of the great and holy men that commenced this great cause in our own denomination. Let us, then, gird ourselves afresh to the work.

Mr. ANGUS then read an abstract of the Report, an outline of which was furnished in our last number.

Dr. GODWIN: It is very gratifying, to be permitted by a kind and gracious providence again to assemble upon such an occasion as the present, and in such circumstances as these. It is delightful to retire for a season from the turmoil and strife of the world, to contemplate objects of greater grandeur, of more permanent interest, and of holier influence upon the mind. While opposing principles and parties are struggling for the ascendancy with fierce and noisy vociferation, we meet as followers of the Prince of Peace—we meet to contemplate the interests of the gospel of peace—to aid in extending that kingdom whose blessed characteristics are righteousness, and peace, and joy, in the Holy Ghost. It is not always in such a state as that in which we live, that pleasure and duty are combined. They are frequently found adverse, but in the present instance, they both happily unite; and, while we recognise our obligation of followers of the Redeemer, to consecrate ourselves, our time, our capabilities, to his service, I apprehend there are none who enter into the spirit of such engagements and meetings as these, who can retire without saying "It has been good for us to be here." When I look at those who surround me, I behold the interesting sight—not of men of science merely—not of those who have embarked with vigour and zeal in the secularities of the world—but ministers of the Saviour, whose great object was to bring glory to God upon the earth, and to promote peace and good-will towards man.

With some of these I have had the pleasure of acquaintance for more than a quarter of a century; with several of them I have had the happiness and honour of working in missionary efforts, and in promoting the great objects we have in view. It is pleasing, also, to see that upon this platform, while there are those who were personally acquainted and co-operated with Fuller, Ryland, Sutcliff, Saffery, and others of the same stamp, who have gone

to their rest, there are also others, junior brethren rising up, imbued with the same spirit. And if I may be permitted to say it, it is with no small pleasure that I see you occupying this place—an old friend of the north, with whom I became acquainted in missionary undertakings, and the hospitality of whose roof I shared; and it has rejoiced my heart to mark the growing interest that you have exhibited in missionary undertakings. And is not the present assembly a gratifying and exhilarating sight? Here I see before me those who are met together in one place, and with one accord. I see, by the benevolent attention which beams from your countenances, the interest that is taken in the object which we have in view. Here I see both sexes, and not a small number of those who lingered last at the cross, and were among the first at the sepulchre. Here I see the aged and the young; and I am reminded of what we sometimes sing—

"To Thee the hoary head
Its silver honour pays,
To Thee the blooming youth
Devotes his brightest days;
In every age their tribute bring,
And bow to their all-conquering King."

But my principal object in rising is to move—

"That the Report, of which an abstract has been read, be received; and that this meeting, deeply sensible that the glorious results of any human agency must be attributed to that Saviour whose presence is specially promised to his servants in teaching the nations, would ascribe to Him, through the Holy Spirit, all the success with which he has favoured the Baptist Missionary Society, and other kindred institutions."

This Report is a document which deserves a wide circulation and a general perusal. It is the history of our missionary annals for a year—it is a despatch of a part of that host who are going forth, under the banner of the cross, to subjugate the world to the allegiance of the Saviour—it is a sketch of a campaign, in which enemies have been met, difficulties have been overcome, and conquests have been achieved. They have not been, indeed, the conflicts of the warrior, with confused noise and garments rolled in blood. The victories which this Report records are the victories of the truth over error, of virtue over vice, of Christianity over all the debasing superstitions and abominable idolatries with which it has come in contact. The fields of labour to which the Report refers, lie wide asunder—oceans roll between them, and they are in different hemispheres; but mind is more active than steam; and thought can travel swifter than railways, and without the extraordinary puffs, and unearthly screams, and subterranean passages—those emblems of the valley of the shadow of death. We can at once, taking this document as our vehicle, travel to the ends of the earth—traverse mountains, and cross oceans, and come back, in a short half-hour, in peace and safety. We

are first conducted to the East, the first scene of our missionary operations, and there, amidst crowded cities and swarming populations, where every thing is on a large scale—where their mountains have a higher elevation, and their rivers a wider expansion, and even their superstitions have an enormity and a gigantic stature above those of any people on the globe. There we see bands of missionaries labouring with indefatigable zeal, from the metropolis of our oriental empire—tracing the course of the Ganges up as far as Delhi, once the seat of empire. In various other parts of Hindostan, also, are they busily and earnestly employed ploughing, harrowing, sowing the precious seed, and cutting channels in which the water of life may flow, to irrigate the boundless plains of India. We linger not here. Immediately we are directed westward; and, crossing the Indian Ocean, and even the continent of Africa, we come to the western coast of that deeply degraded and much injured continent. There, where the slave-dealer and the traffickers in human flesh and blood have often been found—there we see the messengers of peace making lodgments—in the island of Fernando Po—travelling to the continent, and opening into the interior. And not the least interesting feature in this is, that we see among them the sable descendants of Africa themselves, coming from a place where they once were held in bondage, imbued with the love of their fatherland, and still more with the love of the glorious gospel, desirous of conveying to the bleeding wounds of Africa the leaves of that tree which are for the healing of the nations. And, leaving this, we again, in this vehicle in which we are now travelling, cross the wide Atlantic, and come to that interesting group of American islands called the West Indies, for which nature has done every thing to beautify and enrich them, and man has done every thing to degrade and debase them. Those islands, especially Jamaica, resounded with the lash, and the clanking of the slave chain, and the shrieks of tortured humanity: but Christianity went to bind up the broken-hearted, and to proclaim liberty to the captive; and peace, and order, and industry went in her train. Christianity found them slaves—Christianity brought the truth—and the truth has made them free. Not lingering here, your Report again conducts us to the continent of America, and rapidly proceeds across the United States, northward, up to Canada; and, abolitionists as we are, we may venture, in this invisible way, to cross even the southern states of America. And there, in the Canadian provinces, whether the redundancy of the population is constantly pouring out its numbers, we see the banners of the cross move forwards; and may success attend them, and may a merciful Providence avert that ominous presage which at present gives some alarming apprehensions,

and be it our prayer—"Scatter thou them that delight in war." But we must come home; and we will just visit France, guided by your Report, and see an effort made there to evangelize a portion of that great community. And at home there are some circumstances which are very pleasing—pleasing it is even to find that the annual contributions are so truly liberal. The time was when a man, whether rich or poor, thought he did very well if he gave his guinea. I rejoice to hear of the £100, or the £150, or the £50 annual subscriptions; and may a gracious Providence reward them tenfold into their own bosoms for this liberality. Your Report is not of an unmixed character: there are lights and shadows in it; but such is the very nature of human life. And, indeed, if we look into those missionary annals—I was going to say, into that divinely-inspired missionary Report, the Acts of the Apostles—we shall find the same characteristics, the same difficulties mingling with the same success. And can our missionaries—the true successors of the apostles—can they expect to be exempt from difficulties which their predecessors so largely shared? It struck me as very remarkable, on hearing the Report read, that the difficulties are very much of the same kind. Do our missionaries complain of a want of success in any instances? So did they. The apostles themselves had sometimes to mourn over the instability of their converts; they had to contend with a heathen superstition and abominable idolatries, and likewise with the speculations of philosophers. And this is just the same now with our missionaries. In India they have to conflict with the prejudices generated by a gross, a sensual, and an hereditary polytheism; and when they are driven from these points, they take refuge in the metaphysical subtleties of their Vedahs, and oppose our missionaries in this way.

S. M. Peto, Esq., said: In rising to second the adoption and circulation of the Report so ably moved by our esteemed friend, Dr. Godwin, I would first express my conviction that its contents have been most gratifying. "The Lord hath done great things for us, whereof we are glad;" and it was well and truly expressed: "Divine mercy hath followed with an influence as mighty as it hath been gentle, and crowned our efforts with encouraging success." There are some points which have occurred to me on its being read, which I desire briefly to refer to, and in the order in which they stand. The first is the decease of Mr. Daniel, long known as a faithful and devoted missionary to Ceylon; and here, amidst the feeling of painful regret, arises one of truest pleasure. The sum presented to his bereaved family shows how, amidst devotion to his work and unwearied zeal, he exhibited that gentleness, kindness, and singleness of purpose, which won the hearts of many around him. The Society appears, in India, to

be continuing its efforts in the most important work of translation, and, during the year, 54,760 volumes of the word of life have been printed, and 50,000 circulated; and, of 312,000 tracts sent out by the Religious Tract Society at Calcutta, one half has been distributed by your agents. Thus much has been done—may the Lord of the harvest cause the good seed to bring forth a hundred fold. In India, it appears, we now number twenty-four churches and 914 members. But here, while I would delight to call your attention to all that is gratifying, I must refer to some statements in the Report most painful and distressing in their character. I will read to you the passages. While we read these passages we cannot but reflect, can this be the society of our own country for the propagation of the gospel? Can it be that the essential doctrines of popery have so impregnated the established church of our country in all the deceivableness of unrighteousness, than in its outworks in distant India its hatred to evangelical protestantism is shown in perverting the minds of the disciples of the Redeemer from the simplicity of the gospel, and teaching instead thereof the doctrines and ordinances of man's devising. The Metropolitan of India, whom for years we all knew and esteemed as the Rev. Daniel Wilson, in his charge to his clergy, regrets the progress of heretical opinions, and laments the prospect of all hope of usefulness from the church to British India being blighted by their prevalence. The Bishop of Madras denies the statement of the Bishop of Calcutta as to the injurious tendency of the tenets referred to, and identifies himself with them. It will be in your remembrance that, about three years since, the Church Missionary Society placed its missionaries under the charge of the bishops of those districts in which they laboured. Soon after, a charge was made against a clergyman, a missionary to Mayaveram, of not preaching the doctrine of the atonement of Christ to the perishing heathen. He at once refused to acknowledge the power of the society to interfere in his ministrations, and appealed to the Bishop of Madras, who protected him, giving his judgment that the missionary was perfectly justified to withhold the doctrine of the atonement of Christ till the heathen were first enlightened to receive it. The committee of the society at home demurred to this decision, and appealed to the Archbishop of Canterbury, who confirmed the decision of the Bishop of Madras. Here we find the connexion traced up to the home episcopal authorities, and we find the preaching justified which held forth the sacraments instead of the Saviour—the withholding the blessed doctrine of the atonement from the poor perishing heathen—the substitution of their “laver of regeneration” for the sanctifying influence of the Holy Spirit. And I now ask you,

with all that is thoughtful, with all that is prudent before us, wherein the Propagation Society of England, in *thus teaching*, is to be preferred to the Propaganda of Rome? The latter for years we have had to contend with, though not with the funds now placed at its disposal. In a work on Tahiti, lately published by the Rev. Mark Wilks, I find that the sum placed annually at the disposal of the Propaganda of Rome is £166,500 for their mission to the heathen; add to this the means and state influence at the disposal of our own Propagation Society, and I ask you, can we—ought we—shall we remain passive? Is not this assailing our churches in India—a loud call to buckle on our armour—to contend for the faith once delivered to the saints—and to cry mightily to our Lord on their behalf? The time is now arrived when no man can remain neutral. He must show himself on the Lord's side, or on that of the prince of the power of the air. Do not the events of the last few weeks show how little is the Protestantism of statesmen worth, unless a man has the root of the matter within him; the alluring cry of expediency deceives him, and all the principles which have been his palladium are forgotten? The church may remain in “dignified neutrality,” fearing lest the strong man armed may despoil her of her goods. But we, brethren, rejoicing that we are not the children of the bondwoman, but the children of the free, must now call to our remembrance the cause of our protesting—the reason of our nonconformity—and, as good soldiers of Jesus Christ, enduring *all hardness*, being not weary in well doing, constantly remembering we shall reap if we faint not. But to return to the Report. In Ceylon we find 500 members in our churches; and the gospel preached in 218 villages. In Africa we find a goodly band of beloved brethren labouring with abundant encouragement. At Clarence, a church is already formed of eighty members, and contributing nearly sufficient for their pastor's support, and where an anti-slavery auxiliary society has been formed; thus showing again, where the power of the gospel is really felt, nothing more is required to ensure corresponding fruits being exhibited. Who can read Mr. Merrick's journal of his visit to the Cameroons mountains without feeling strongly that the Lord is prospering our African mission, and that this enterprise, undertaken in his strength, in simple dependence on his blessing, will, as in the Western islands, yield an abundant harvest. And here I can but momentarily recur to a meeting [in this hall, for civilizing and evangelizing poor injured Africa. In the chair you, sir, now occupy, sat the Prince Consort. All that were mighty and honourable were there—all state-appliances were at their disposal. Science lent her aid, and great were the expectations entertained; but what were the results? As written with

a sunbeam—"Not by might, not by power, but by my Spirit, saith the Lord of hosts." No, our weapons are not carnal, but they are mighty through God to the pulling down of strongholds. The Dove, we trust, ere this has reached her destination; and, from a private letter now in my hand, dated the 16th of February, from Mr. Newbegin, she appears to have proved an admirable sea boat, and to have surpassed every thing they had met; and that Captain Milbourn and her crew were perfectly satisfied with her. This augurs well as to her meeting the wants of the interesting mission for whose service she is destined. And here I can but recur to the very interesting fact that our young friends have collected £500 for the expenses of the vessel for the first year, and that they have again engaged to collect for the same object next year. I can but desire, from my inmost heart, that my dear young brethren and sisters may be able to say, in sincerity and truth—

"Jesus sought me when a stranger,
Wandering from the fold of God;
He, to rescue me from danger,
Interposed his precious blood."

Then will my dear young friends, with the love of God shed abroad in their hearts, redouble the value of their gift by earnestly seeking his blessing upon it. In Canada there is much that is encouraging, and the Committee, in the Report, express their confident belief "that here will be seen glorious results of labour in future years." In the summary we find the total number added to the churches during the past year is 2430 members, and that the total number is 38,649. And here I must for a moment pause. 38,649 brethren and sisters in Christ Jesus! Oh! that we could, when contemplating these subjects, view the things of time in the light of eternity! What should we then think of such results, and how saith the scripture are these things estimated in the realms of light? "Verily, verily, I say unto you, there is joy in the presence of God over *one* sinner that repenteth." And do the "ten thousand times ten thousand" of the angelic host thus rejoice over *one* sinner, and are we looking forward to their companionship through eternal ages? Then what should be our feeling in the retrospect of the last year's exertion? What should be our determination for the future? Let these thoughts weigh with us in looking to China. Here we have carried on a warfare in defence of a traffic, of which I cannot speak but in terms of unmeasured condemnation—but to which I would only refer as increasing our obligation, as a people, to send them the gospel. The door seems opened to us most providentially. No sooner is Hong Kong placed in our possession than our American baptist brethren seem to have taken the field; and the first two chapels ever erected in China are baptist; and to which, to his

honour be it spoken, Sir Henry Pottinger liberally contributed. Let us go forth in the same simple reliance on the grace of our God, and, as commanded, preaching his gospel fully to every creature; and as in Jamaica, so in China, "The wilderness and the solitary place shall blossom as the rose, and bring forth fruit abundantly." The distress of our sister churches in Jamaica has compelled our dear brother Knibb to visit us. The Society, in responding to his heart-stirring appeal, have felt constrained to vote £6000. Let not this necessary tribute of our love to them lessen our efforts for China. You will hear from our brother of an amount of injustice done to our free brethren in Jamaica, which made those of your subscribers who attended in Moorgate Street, on Tuesday, feel moved beyond expression; and I am sure you will see, with your Committee, that no course was left open to us but to meet the wishes of our brethren to the large extent named. Let me earnestly entreat you, dear friends, to respond to the call of your officers: they ask us but to begin with four missionaries for the 300 millions of China—they ask, are there not friends among us deeply indebted to the Saviour, anxious for the conversion of China? Let the amount of special contributions this day answer this appeal; and, if given in the spirit of "implicit dependence and fervent prayer," let us doubt not, dear friends, but that our God, even our own God, shall bless us, and the ends of the earth rejoice with us in his salvation.

Mr. NEWSTEAD, Wesleyan minister of Leeds (formerly a missionary to Ceylon), observed, he had been long a private admirer of the proceedings of this Society. Very long have I admired its gigantic efforts to spread the truth of Christ Jesus in one of its most permanent and abiding forms; I mean the translation of the holy scriptures. I had hoped last year to have had the privilege of attending this meeting, but was prevented by circumstances over which I had no control. I have, therefore, come to-day voluntarily, being called to London on another occasion, and have availed myself of a little opportunity of time to call in; and, knowing as I do many of the gentlemen around me, I feel great satisfaction even in voluntarily endeavouring to support this resolution, or rather testifying my extreme admiration of the whole proceedings detailed in the Report. I gladly do this, because I happen to be of another section of the church. The thrilling paragraphs which relate to the opening of a mission in China were to me delightful. I look with great anxiety upon that new world, where Christian missions open before the varied societies of this country. It is a matter to deplore, that there are no means to enter in by every society; for not only do we rejoice to hear that any good man's heart has been stirred up to give £6000 to commence a

mission there; but we want to see similar stirrings in every section of the church; and, though we want no endowments for missions—you will know my allusion—yet I trust it will be continually and perpetually endowed by the precious influences of the Holy Spirit, by the prayers of God's faithful people, and by the growing labour of the church as long as the church shall have a name. Most sincerely do I say, I would rather at this moment be in China, attempting to plough up the fallow ground of that country, than where I am. But our society is precisely in the situation of yours, except that we are a little more embarrassed with regard to that question. We would gladly embrace the opening, but it must stand over, while our operations in India are all but suspended, and Ceylon languishes, although we have laboured there a quarter of a century. I take leave to say, that I was a debtor to you many years ago: before you knew me by name I had the happiness and the honour to distribute some of the very first tracts of the holy scriptures—that is, the Gospels and the Acts of the Apostles—published at the press at Serampore. At that day they could not afford to give away the bible, and if they could it would have been difficult to carry it, so large was the type with which it was printed. The first bible that I saw in Ceylon occupied four quarto volumes; but now, by the blessing of God on the genius of his servants, we have it in an octavo volume, in reduced type, and the children in the schools subscribe for it just as we do here, and a very similar order of things prevails generally. I am deeply sorry that you have to mourn the loss of a beloved missionary in Ceylon. I knew his predecessors: I was intimate with Mr. Chater and his respected family, and laboured with him for some years in entire harmony. I greatly rejoice that you can number 218 villages in your circuits there, and that you have gone to Kandy. That is not the capital of popery, but it is the capital of heathenism. We are trying to get to Rome if we can by any means, and send them back the compliment they would send to us. We have gone as far in France or Geneva planting Protestant missionaries (and we do not mean to relax, but to go to the gates of Rome, and within them if we can)—men who will carry the unadulterated gospel. We think that is the best mode of putting down popery—not persecuting or destroying Catholics, but endeavouring to guide them in the way of peace. We pity those who are misled by the doctrines of Rome, while we do not embrace the doctrines, and we will not consent to have them endowed. There is a fearful probability that it will be done, but it will not be done by the people of England. If the act should be carried, we will never acknowledge it as a national act. I rejoice to see the hulwark of protestantism within these walls; and that, in

every society evangelically disposed, and who love the Lord Jesus Christ, there has been a feeling in unison with it.

Mr. TUCKER, of Manchester, rose to move—

"That this meeting, deeply impressed with the destitution of the heathen world—destitution made the more apparent by the success of this and other societies—would call upon the friends of missions to join in fervent prayer to the Lord of the harvest, that he would be pleased to qualify and send forth into the field more labourers, for the harvest truly is plenteous, but the labourers are few."

When I remind this assembly that I was for a short time an agent of this Society in India, and have returned from that field of labour about four years, I feel that an apology is due from me for not having previously appeared at your annual meeting. My apology is one which I doubt not your kindness will accept—loss of health incurred in the service of this Society. Let me also assure you that it is only physical unfitness, not any, the slightest abatement of attachment to this mission, that prevents my returning to a post where I hoped to have spent my days. But being drawn up again from the mine into which I had too eagerly ventured, and forbidden to go down again, I am now very thankful for a very humble place among those who try to hold the ropes. You will not expect from one whose term of health in India hardly amounted to eight months, which was fully occupied by the duties of an English pastor, an account of his own missionary labours; but it is something to have looked upon the field of labour. I need not describe to you Bengal, with its vast plains, its broad floods, its massive foliage, its myriad towns and villages, its teeming population, and still more numerous deities. It is altogether a strange and a striking land, not wanting in natural attractiveness, but dependent for its moral beauty entirely upon the exertions of the church of Jesus. It is a solemn fact, that while good men at home have been debating upon the question, whether or no the heathen can be saved without the knowledge of the gospel, your missionaries abroad never have any need to debate it at all. I mean to say they never meet with a man so sober, so righteous, so godly, as not to need the grace of God that bringeth salvation. Sometimes, indeed, they do encounter individuals whose faces they have never seen before, and who give some tokens of a renewed nature; but upon inquiry, it is always some Christian book, or some Christian tract, or some communication in some way of Christian influence, that has been the instrument of the change. The law written upon the heart, if there remains any vestige of it, seems there at least as powerless for good as error itself—it makes none righteous, no, not one—it leaves all without hope, because all are without God in the world. It is something, too, to have looked upon your missionaries at their work

—to have observed the various means they are employing for the diffusion of the gospel throughout those provinces—to have seen Yates bending over his dictionaries—and Thomas over his proof sheets—and younger brethren busy in their schools and churches, or sallying forth to take their stand by the crowded thoroughfares, or to move to and fro among the denser throngs of festivals and markets. Was it not something, too, to have seen your missionaries retiring from their work to their reward. The affecting allusion made last Thursday to William Pearce, brought before me vividly the scene where I last beheld him. To hear his dying voice declare that he was a most unworthy servant of his Saviour, but, at the same time, that he found the Saviour infinitely precious, was no small privilege—and, then, when the presence of the converted Mussulman lit up his pallid countenance, to hear that Mussulman himself assure the British missionary of the presence of his Lord—this was something never to be forgotten. Since then you have lost other agents from your Indian field; and deeply do I regret, this day, that so few of you have had the opportunity of appreciating the loss you have sustained. I should omit a sacred duty, and deny myself a sorrowful pleasure, if I did not this morning mention, with most affectionate respect, the names of John and Mary Ellis, George and Sophia Parsons. The leading characteristics of those dear friends were not dissimilar; and if natural ardour and bright intelligence, sanctified by sweet and self-denying piety, be a fit qualification for a missionary, you could hardly desire agents more suitable than they. But they are gone; and now we have to season our regret at their departure with gratitude for the mercy that bestowed them, and with prayer to the Lord of the harvest, that he would send forth more labourers into his harvest. The chief of the few scenes I saw among the heathen, combined in a high degree the painful and the pleasing. It was painful to stand in a Hindoo crowd, at Churuk Poojah, and to see my fellow-man swinging round and round over our heads, the iron hooks buried in his living flesh while he was offering a vain oblation, or making a vain atonement; and, then, to look round upon the spectators and perceive that they regarded it, not as I expected—a most solemn act of their religion, but as a piece of amusing jugglery. But was it not pleasant to see a row of young men piercing the crowd—young men of the same clime and language—distributing, on every side, sheets in the Bengalee character, which told of a sacrifice well pleasing to Jehovah, and of precious blood that cleanseth from all sin? Those tracts were printed at your press. Those youths were instructed in your schools. It was painful to stand by the river at Dooga Poojah, and to see procession after procession following

image after image, to cast the clay figures of the goddess into the water, that her spirit might escape and mingle with the sacred stream. But was it not pleasing, on returning to one of our elder missionaries, to be told that where I had seen 500 worshippers, he remembered to have seen 50,000. It was painful to know that there were millions in India who had never seen a copy of the sacred scriptures; but was it not pleasant to be told that wherever those scriptures are now distributed, the men who, in the days of Carey, would have started from the book as from a serpent, now receive it so eagerly—so eagerly that your distributor is often in danger of being trampled on by the crowd, or forced back into the river? It is with great caution I would speak of the number of known conversions in India. I think it would be as unwise as it would be unrighteous to exaggerate. That there have been thousands, many thousands, I think ought not to be doubted. So that there is no room for despondency, but abundant reason to thank God, and to take courage; but still it must be admitted there seems to be more of contrast than of correspondence between the east and the west. On the one, there is a band of labourers working in a garden, and almost hid from view by the luxuriance their toils have reared. On the other hand, we see a vast sterile plain, with a few men painfully conspicuous, who watch the scanty produce, and hail with rapture every new green blade that pierces the soil. No jealousy in the east of the west. Thanks be to God for the success of Jamaica, and welcome, thrice welcome his honoured servant who appears here to tell of the burdens those successes have imposed. He, however, will be the last man in this assembly to be surprised at the slow progress of the work in India. Oh, the gigantic obstacles in the way! Alas! for the Indian convert. No joyful parent's tear welcomes him into the church of Christ. There are tears, indeed, but they are tears of anguish—of fierce and bitter wrath; and it is well if the hand, which from that time withholds the inheritance, do not assail the outcast's life. It is not that the heathen parent cares a jot for the religious opinions or feelings of his child; but that, when that child avows the name of Christian, the family name is tarnished—its caste is gone. This, you all know, has worked powerfully in India. We have reason to believe there is many a faint-hearted Nicodemus there, who has come to Jesus by night, but has never had the courage to dare the day. The influence of caste is more easily understood in Europe than the influence of a huge system of idolatry. Every convert in India is like St. Paul's at Thessalonica—he has turned from idols to serve the true and living God—and from what a crowd of idols! In the house and in the field—on the road and on the river—beneath the spreading ban-

yan tree and upon the car of Juggernaut—there they are. If the demon in the gospel could say, "My name is Legion," idolatry in India must say, "My name is ten thousand legions." This is no exaggeration—it is short of the literal truth—the gods of Hinduism exceed 300 millions. Now, think of this—it is in the face of this array of deities that your missionary has to stand and cry, "There is one God, and there is none other but he." As if these obstacles were not enough, there is another which has just sprung up before us. There is a system which is haunting all Christian missions over all the globe, and it has not spared your missionaries in India. As soon as you have sown the seed, and the ground looks green, it comes and sows its tares. As soon as you have made a breach in the walls of heathenism, it hastens to leap before you and to keep you out. As soon as you have overthrown an idol temple, it gathers quick the fragments, and erects a temple for itself. How shall we regard this system? If we could believe that, in spite of all its errors, it really taught the way of a soul's salvation—that it pointed the inquiring sinner to the true and only Saviour—I trust there is not one in this assembly who would not rejoice in its prosperity, and bid it God speed. But we do not, we cannot believe it. It is of no use to tell us that it is merely a corrupt form of Christianity: the corruption of the best thing is the worst. And if that system should ever triumph over the Brahmins and the idols of India, it will only be to establish a Brahminism and an idolatry of its own. It is not thus we speak of other institutions who occupy with us the field of India. Many of you know that there are there evangelical Episcopalians, Presbyterians, and Independents; and I think I shall carry the response of every Christian in this assembly when I say, Grace, mercy, and peace be with them all. One of my pleasantest recollections of Calcutta is that of the missionary conferences which are held there. We used to meet twenty or thirty at a time; and as we sat round the spacious hall, in our somewhat oriental costume, I think we might have defied you to tell which was the Episcopalian, or the Presbyterian, or the Independent, or the Baptist. Very pleasant indeed it was to mark the interest which each took in the proceedings of the rest. All spoke—all listened—I think I may add, all loved. And then, when we went together before the same great Chieftain, and besought him to make all our hands strong to war, and to cover our heads in the day of battle, you would have said indeed we belonged but to one army, and panted only for one victory. Regard me this day as nothing in myself, but merely as the representative, the willing and glad representative of your agents at Muttra and Benares, Agra, Patna and Monghir, Haurah and Calcutta. In their name, I say this day, "Remember

India." Do not forget Jamaica—nourish Africa—attack, if you will, the Celestial Empire itself—but still remember India. It was the land of your first love. You have taken possession of it, as the patriarchs did of Canaan, by the graves of those most dear to you. The commands, the promises of God remain the same as when Carey, bid away by British tyranny, hid his head at Serampore. And now the wide field is open to you almost from Persia to China, and from the Himalaya to the sea. The vast riches of those broad domains will not redeem the soul of one of their swarthy children; but you know a treasure ample enough to redeem them all. Make known that treasure throughout all the world; but, I beseech you remember India.

Rev. J. BROAD seconded this resolution in an eloquent speech, of which we regret to find that our remaining space will allow us to give no more than one brief extract.—Instead of lamenting that we have laboured in vain, it is our mercy to acknowledge an amount of success, the anticipation of which by the friends of missions living in former days, would have subjected them to the charge of the wildest enthusiasm. Wherever we turn our eyes, scenes of moral verdure rise to view which prompt the grateful exclamation, "What hath God wrought!" Sir, both in the east and in the west, on the vast continent of India and in the isles of the sea, "the Lord hath done great things for us whereof we are glad." We thank God, and take courage. Perhaps you will excuse me in saying, that with no portion of the missionary field are my own sympathies more thoroughly identified than with Africa, and that I most unfeignedly rejoice that the attention of the universal church seems to be simultaneously fixed on that vast and benighted region. Sir! it is an auspicious circumstance that all denominations of the missionary church should have united in a crusade for the overthrow of Satan's kingdom in a quarter of the globe where he has long held undisturbed and cruel sway. Episcopalians, Moravians, Wesleyans, Independents, and Baptists; Christians in England and in America, in France and in Germany, are found enlisting with one heart and one soul in this holy war. It is also gratifying to observe that these several divisions of the one army of the Lamb are commencing the attack at different points, thus avoiding all risk of sectarian jealousy, and establishing a perfect line of circumvallation from south to north. I rejoice too, that they are all bent on working their way into the interior, and you will pardon the expression of my ardent wish that by the time they get there they will be fully prepared to greet each other as brethren in Christ, and to unite in the formation of a central African church. To some the idea may appear Utopian, but I believe that many are prepared to sympathize in the wish that ere they reach Timbuctoo our

pedobaptist brethren may long for some cooling stream at hand to facilitate their obedience to Him who said, as he descended into the Jordan, "Thus it becometh us to fulfil all righteousness:" or that in the event of their continued pertinacity, the hearts of our own missionaries may so burn with love to Christ, that the last fibre of denominational bigotry will be utterly consumed. Let us, sir, seek to "provoke one another to love and to do good works." Which of the detachments shall be the first to reach the interior, and to claim the honour of stimulating the zeal of their more tardy brethren? I would that the distinction might be ours! God has favoured all the missionary societies now labouring in Africa with excellent pioneers, and upon them all, in connexion with this interesting sphere, his blessing has richly descended. Both in the land of the Hottentots, among the Bechuanas and Kaffirs, in Ashanti, in Sierra Leone, and at Fernando Po, the gospel has proved "the power of God unto salvation." In each of these districts Christian churches have been planted, and schools established, and native teachers raised up to aid in the extension of the Redeemer's empire in the regions beyond them.

Dr. BARTH: It is quite unexpectedly that I have been called upon to move this resolution, and I am afraid the gentlemen who put it into my hand will regret it when they hear my stammering English. Still I could not say "No," because I am wont to give the right hand of fellowship to every brother in Christ—the more so as I see here some few of your missionaries whom I knew by name many years ago, and of whose labours and exertions for the kingdom of Christ I have related to my countrymen in my missionary papers since the year 1828. I have to move,

"That the cordial thanks of this Society are due to W. B. Gurney, Esq., Treasurer, the Rev. Joseph Angus, M. A., Secretary, and to the members of the Committee, for the services they have severally rendered to the Society in the management of its affairs during the past year; also to the various institutions in this country and America which have favoured the Society with grants of money or of books. This meeting would entreat the friends of the Society throughout the empire to enable the Committee, by an increase of annual subscriptions, by encouraging the missionary ardour of the young, and by multiplying the systematic efforts of all, to preserve undiminished the present number of their agents, and to send out others to those fields which are now crying so loudly for help."

Mr. KNIBB then rose, and was received with enthusiastic cheering. Little, said he, did I expect, when I took three years ago a farewell of you, and received those kind sympathies which bind heart to heart and spirit to spirit, that I should so soon appear among you for the purpose of laying before you scenes of wrong perpetrated under the forms of law upon the emancipated population of Jamaica. I did trust that my work of agitation was done—that I should be permitted to

enjoy, in calm serenity, the victory you had won, and pursue that which is much more congenial to my taste, the extension of the gospel of Jesus Christ. It is to me, I assure you, a source of sincere pleasure to hear proclaimed from this platform those sentiments of joy and of holy love that have connected the civil rights of man with the religious principles we profess; and I do hail it as a harbinger of future good that those who, in the vocabulary of ecclesiastics, are called laymen, come forth with such spirit and in such a manner to advocate the present and future hopes of man. The events that have transpired in Jamaica since my last visit to you have been of a pleasing and of a painful kind. Reference has been made to the sailing of the *Chilmark* from our shores, and while we were permitted to rejoice in doing what we could in the erection of houses, and in the fitting out of those ambassadors of Christ, we have not been called to mourn over the defection of our churches, but in their decreased ability to maintain the cause of God. The respected Committee, with whom I have been in friendly association for the past week, have kindly relieved me of a burden which pressed me to the dust; and the only burden I now feel is this—lest their kindness should not be so fully appreciated as at once to relieve them from the debt that they thus incur, in order that the Celestial Empire may have through them the light of truth. I appear, then, before you for the fourth, and, I trust, the last time, delegated by my brethren to lay before you the state of our mission—the trying circumstances in which it is placed; and, though I do not expect that this theme shall be as thrilling in its details as when I pleaded for the emancipation of the slave, yet I hope I shall carry your sympathies, from the fact that if we had been in slavery I should have had no cause to have been here. It is right for me to remind you that when we adopted that principle which I hold to be scriptural, whatever present sacrifices it may involve—namely for every missionary to leave the parent Society as soon as he can—when, I say, in obedience to what I believe to be the truth, we voluntarily surrendered our salaries, our chapels were then £12,000 in debt. We fully hoped, and we had a right to hope, that this debt would be discharged in the process of time. That hope, however, has proved fallacious; and I rejoice to say that it has not arisen from a want of disposition on the part of the emancipated to give, for they do contribute as much now, in a general sense, as they ever did, when their ability to give is taken into the account; and I am confident, from the reception I have here received, that you still are willing to relieve those who are willing to help themselves. When the angel of liberty first shed its benignant beams upon the islands of the west, dazzled with the splendour by which we were surrounded, we

did not fully comprehend either the responsibility that would be involved, or the assistance that would be required; and in laying this before you now, you must bear in mind that when the former slave population of the islands of the west were set free, the whole island, with very few exceptions, had to begin the world at once. Consentaneously with freedom, or very soon after it, two laws were passed. One was the ejectment act, which enabled the former proprietor to eject the labourer at a week's notice, without telling him why or wherefore. The other was a trespass law, that consigned the poor man to a jail, if after that ejectment he was found upon the premises. In this condition 300,000 human beings were placed, and we felt it to be our imperative duty to secure them at once from the operation of these laws. We therefore invited them, and urged them, as soon as they could, to obtain freeholds for themselves—to erect their cottages where the foot of the tyrant could not come. They set to work with all their hearts, and they purchased, through the length and breadth of the island, within two or three years after freedom, all the land they could find money to procure. It appears, from the best authority, that there have been of the emancipated classes in Jamaica fully 19,000 families that have settled, or are now settling, in freeholds; and if you take these 19,000, and multiply them by five, it will give you nearly one third of those who once were slaves, now struggling with the difficulties those purchases involved; for, though they purchased these lands, they were not able to pay the whole, but, like honest men, they are trying to pay as fast as they can. There are now in one district in Jamaica alone, comprising seven parishes, 8365 free cottages, entirely or partially built; and I can assure you that, as we go through the length and breadth of Jamaica, and ask by what names they call some of their villages, we are struck with their adaptedness. One is called Try-all; another Happy-news; another Standfast; another Harmony; another Long-looked-for-come-at-last; another August-town; another Time and Patience; another Tis-well; another Try-and-see; and another Occasion-hall. When we asked the last man why he gave that name to his abode, he said, "Minister, if I had not a great occasion to build it, I never should, therefore I call it Occasion-hall." No sooner had I returned to Jamaica on my last visit, the ground being partially or nearly paid for, and the little huts which they put up, and called "Save-rents"—just a few sticks, that they might escape the rent which they would otherwise have to pay—than the legislature of Jamaica adopted a new system of tyranny. I do not wish to say one word against them, except so far as it is necessary to speak the truth, for I am confident that their actions will far more fully denounce their characters than any epithets that I could

apply to them. I should not so fully enter into this discussion, had not the truth of my statements been called in question by honourable members of the House of Commons. When I was traversing the bosom of the deep, a paper was put into my hands called the *Spectator*. In the slave-contaminated isle of St. Thomas, a person said to me, "Have you any connexion with, or do you know, the individual who is called Knibb—he whom Lord John Russell spoke about?" I said, "I am the man." I will just read this extract from the *Spectator*, because I do think that if the House of Commons choose to cast a slur upon the veracity of a missionary, without any just occasion, knowing that they are shielded, and expecting that he is 5000 miles off, that the people ought to know that all the truth is not confined within their walls. "Lord John Russell admitted," and you will excuse me reading an extract from the paper, "that the West Indies had a considerable claim upon us, owing to the recent abolition of slavery; but he denied that the plan would benefit the labourers in the colony. After emancipation they enjoyed a considerable degree of prosperity;" that is quite true for the first two or three years. "But now their wages have been reduced to seven shillings per week. Taxes to support immigration purposes have been made to press heavily upon the labouring population. With the rise in the price of provisions, that taxation has gone to reduce their supply of food; and attempts are made to introduce vast numbers of labourers from the shores of Africa, entailing great danger, lest civilization in the West Indies should be swamped by that inroad of people of a barbarous condition. He made these statements on the high authority of Mr. Knibb. This avowal was greeted with loud cries of 'Oh! oh! oh!'"—I will now, sir, with your permission, let this respectable company know where the "Oh! oh! oh!" ought justly to lie. It is necessary to state that in Jamaica we are almost entirely dependent upon a foreign supply for food to eat; and, so long as the cry shall be heard that Jamaica cannot live unless the inhabitants make sugar and rum, so long as her fruitful soil is exhausted by these articles of export, we must find something to eat from other countries. I have the imports of Jamaica for the last three years—an account of every thing that has come into that colony, and the duties paid thereon—but I will only call your attention to the year 1844, as showing the extent to which we are indebted to foreign powers for the food we eat. During the past year, 139,616 barrels of flour were brought in. They came from the United States of America, and the recent tariff has imposed upon each barrel a tax of 6s., the former tax being 4s. Of corn meal, which is very much consumed by the labouring population, and especially by the children, there were 32,337

barrels imported. In the time of slavery it was purchased by the planter to feed his negroes, and was then subject to a tax of 3d. per barrel. At the time of freedom, when this law was passed, when the free peasant had to purchase it, the tax was raised to 3s. per barrel. Of rice, which is consumed—and there is no difference in the tariff between slave-grown and free-grown rice—rice, which is consumed very considerably by the people—there were 14,077 bags brought in, each bag weighing, I should think, about two cwt. The tax, when the slave owner had to feed his slave, was 1s. per cwt. It is now 4s. per cwt. Salt fish, which is another article of food very generally consumed, and of which 150,000 cwt. was brought in last year, was without a tax at all, or a very trifling one, not more than 6d. per cwt.; but that has been increased to 2s. Pork, and especially American pork—that which the better classes of peasants use; and, indeed, it is their staple food, with which to sweeten their yams—was subjected to a trifling tax during the time of slavery: they have now raised it, on American pork, to the tune of 20s. 6d. There were brought into Jamaica, last year, 29,803 barrels of pork; and, to show you the difference between that brought from England and that from America—and I have been very particular in my statistics—I must state that 4718 barrels came from Great Britain and Ireland, which were brought in at a tax of 15s.; and 27,106 were from America, and these were taxed by the House of Assembly at 15s. per barrel. The English tax laid by the House of Commons is 3s. per cwt., or 5s. the barrel; so that, from this single article alone, consumed by the peasants, or nearly so—at any rate, the lower classes—a tax has been raised of nearly £29,000. This same principle runs through the whole. They will not allow the free man to wash his hands without taxing the soap to a larger amount than they did before. The tax on soap was then 9d. per box; now they have made it 2s.; and when I tell you that 30,930 boxes were imported last year, you will see how, in this article, the free man is made to feel it. I was afraid that my friends in England were not fully aware, as I believe they were not, of the extent of the necessity of providing food from another part of the world; and of the wicked conduct—for I cannot designate it by a lower term—of these men, who, while they were proclaiming their own distress, fastened such a bond upon their hapless victims, taxes were made to press heavily upon the lumber that was brought in, though the effect has not been so severe as that arising from the taxes on the food they must eat every day. But—to show the animus of these men—as soon as the freeholds had been purchased, there was a demand for white pine, and pitch pine, and lumber shingles. The tax was taken off, or nearly so, from white and red staves, with

which puncheons and hogsheads were made, and the hoops with which they were bound. Before the introduction of freedom, the duty on staves was 12s.: they have kindly reduced it to 2s. The tax on wooden hoops was 4s., and they have reduced that to 1s. The fact is, they use them, and the people do not; while upon the white pine and the pitch pine, which the labourers wanted to build their houses with, that which was 4s. before is made into 8s. for white pine and 12s. for pitch pine. Those who have been in the colonies know full well that, if the emancipated labourer wished for a comfortable home, instead of thatching it, he must have shingles, almost the whole of which come from America. Before freedom, the tax on shingles was 1s., but that has been raised to 4s. and 8s. Now there is just as much wood in one white oak stave as there are in two shingles; so that on the same amount of wood they have taken off 12s. and put 2s. on, and with respect to shingles, which were formerly 1s., they have now put on 4s. and 8s. The imports of shingles have been 7,526,293 feet of white pine and pitch pine, while of staves imported for the planter there has been 827,262. The whole taxes raised on imports, principally from the articles on which I have referred, have been as follows:—

	£	s.	d.
1842	127,821	14	6
1843	190,250	9	3
1844	192,517	12	7

making a total of what is raised by the House of Assembly, chiefly on the food which the peasant eats, and the lumber he purchases, during three years, of £510,589 16s. 4d. Perhaps it will be said that I ought to tell you how the money is spent. We have to deplore a spirit in the islands of the west which appears never to be satisfied when matters are doing well; and hence there has been, especially during the last two or three years, a continued and well-directed effort to deluge Jamaica with other labourers at the labourers' expense. Lord John Russell stated that this was the fact. There has been expended on immigration—chiefly from 1835 to 1844, for premiums, or salaries, or bounties on ships—the sum of £105,514 9s. 6d., and to erect houses, £22,757 6s. 11d., making a total of £128,271 16s. 5d.; and to keep up the tale, they have this year, in the midst of the whole of their distress, voted no less a sum than £95,000 for bringing in labourers, when I could prove, and have stated in Jamaica that I could prove to a demonstration, that they had not work enough for the labourers they possess. You will say, How could they be so blind to their interests? Why, every act they pass puts something into their pockets. There is Mr. Commissioner this, and Mr. Comptroller that, and Mr. Superintendent the other; and saug berths for themselves and ruin for the colony, is the motto on which

they appear to act. There is another source on which these taxes are placed, and fearfully placed. When I last appeared among you, I told you that I felt we might have some difficulty with respect to the extension of the church. They do not, in my estimation at least, appear to number honestly among the Christian virtues; and I never can have sympathy with any man, however he may pretend to be sincere, who takes from me that which I do not feel inclined to give, for the support of a system which he tells me comes from God. It may come from him: but I think, with all due deference to every bishop that breathes, and every archbishop that lives, that that God who has told us to "do unto others as we would that they should do unto us," cannot have sent down a system fraught with such injustice and wrong. The public expenditure raised up by these taxes has been a good deal frittered away by the uselessness of a church establishment. In the year 1842 the House of Assembly voted £27,538 9s. 8d.—just about the duty they got from the pork. Then we have another system of wrong. The vestries vote as much as they like to this system, and they voted £23,710 7s. 4d., and for schools £3185; so that we have to pay for an established church, the sum of £54,433 17s. This is 371,165 dollars, which is 4s. per head for every man, woman, and child living in Jamaica, for the support of a religion from which nine-tenths of the constituency dissent. This is without what the bishop receives, and those various grants which are given to churchmen, and I exceedingly regret to say to some dissenters, for their religious establishments. Hence it is that, except with respect to our Presbyterian and Independent friends, we cannot receive any sympathy from other denominations, because they touch the accursed thing. They come to us with hands defiled with it, and therefore they cannot open their mouths wide about it. It is right to state that we have in Jamaica 84 clergymen; that the church has 76 churches and 11 chapels and school rooms. They say that they have, and it may be true for aught I know, accommodation for 51,000 persons. If so, each person must sit at ease when he visits it; but this includes only about an eighth part of the population. Now there are 267 ministers of all religious denominations. The church has 84, the rest belong to the dissenters, and they labour, while they are thus taxed, with 150,000 of the inhabitants beneath their care. In this, and several other ways, have taxes been laid on the people for the support of that which they do not approve, and to bring in labourers that are not wanted. While this has been done, they have superadded, an armed police, travelling with muskets through the length and breadth of Jamaica, the expense of which comes out of the imports, and amounts to more than £40,000. During the

first two years of freedom, Sir Lionel Smith disbanded the militia and the police too, and I hesitate not to say that five-sixths of the quarrels in Jamaica are fomented by the police, that they may have the pleasure of quelling them. Those emigrants who have been brought in from Ireland and Germany, at a bounty of 15s. per head, instead of making sugar, are carrying muskets; and so long as this system of emigration continues, you will have little sugar from Jamaica, but we shall receive an increase of crime and misery. Thus I have endeavoured, briefly, to lay before you some of the features of the case. It would take more time than you can spare to state the whole; and, therefore, I have only presented you with a sample. Perhaps you may be ready to say, Why do you not correct this state of things; for you were freeholders long ago? I went, one day, to the authorities, with the intention of enrolling from 2 to 300 freeholders; it being necessary that the names should be recorded twelve months before the individuals are entitled to vote. But the House of Assembly was dissolved the ensuing week—a year before the usual time, in order that the representatives might be returned by the old constituency, thus making the registration null and void. But it is for a time only. I ought to have said that, during the year, they sent home a petition from the House of Assembly, stating that they were ruined—that they could not support taxation—that sugar could not be made. While, however, they were thus grinding the people to the dust by taxation, they took the very honest care to put their salaries down in sterling instead of currency; £100 currency being £60 sterling. While the labourer was to pay for salt fish, they thought they would eat turtle without paying for it; and, therefore, turtle and such like fish were brought in free of duty. I wish to clear the minds of any individuals here from the supposition that, if we are now relieved, we shall soon be in the same difficulties again. Difficulties cannot arise from the same causes, however much the inhabitants of Jamaica may be oppressed. Our chapels have been all erected within the last ten or twelve years, with the exception of two or three. We have erected, since 1835, thirty-nine substantial chapels; we have twenty-four mission houses, and sixteen school rooms. We have now in the island of Jamaica 47 chapels, 30 mission houses, and 22 school rooms. These cost, and are still worth, for the purposes for which they were intended—for they are almost all new, slavery having destroyed the old ones, and you having enabled us to put good ones in the place—the sum of £157,900; that amount of property is vested in the Baptist Missionary Society, and cannot be touched. On this property we owe a debt of £18,000, the interest of which is pressing us to the dust.

The chapel with which I am connected is out of debt; but if I had been in the same condition as some of my brethren, I should not have felt the least hesitancy in laying my cause before those who have assisted us in times of past distress. I know that there have been complaints, and just complaints, of the largeness of our churches, but, with the exception of one or two instances, that is the case no more. In Trelawny, when I entered in the year 1830, there were without chapels, without houses, without homes, 650 members; and there have been baptized since that time 3100 persons. I have dismissed, to form other churches, since 1835, 2050 members; 320 have died; and there have finally left us, 100; so that, since the commencement of the church at Falmouth, under the labours of him who addresses you, there have been 3750 members connected with it. Instead of one chapel, there are now the following:—Falmouth, with 1280 members; Refuge, 780; Rio Beuno, 313; Waldensia, 746; Unity, 340; Stewart Town, 814; and last, though not least, there is Kettering, with its 200 members, living in their own freeholds; so that from 650, in the space of about ten years, there are 4473 members, and we have seven chapels, capable of holding 8400 persons. We have done what we could to extend the cause of Christ; and, as this difficulty has arisen in part from our desire for that extension, we feel assured that we shall receive your sympathy. To show how oppressive the tax is to which I have referred, with respect to the established church, I will take Trelawney as a fair specimen. After fifty years' toil in Trelawney, the national places of worship being five, they cannot accommodate above 3000 persons; I have been in all of them; in the same district there are nine Baptist chapels, five Methodist, two Free Presbyterian, and one Independent chapel. These chapels, seventeen in number, will hold 14,800 persons; the population of Trelawney being about 30,000. Now, in the name of common sense, why should these 14,000 free labourers—supply money for the accommodation of 3000 of the white population, when, at the same time, they pay for themselves? You will be delighted to hear that morality has increased. I have brought over a list of the number of marriages that have been performed in Jamaica from April, 1841, to April, 1844; and it will show also the relative position of the denominations there. The Baptists have recorded marriages, in these four years, 8446; the native Baptists, those who were there before us, 264; the Wesleyan Methodists, 5120; the Association Methodists, 430; the native Methodists, 21; the Moravians, 2839; the Presbyterians, 2392; the London Missionary Society, 351; the Congregational Missionary Society, 203; the Roman Catholics 3; the established church, 8294—less than the Baptists by nearly 200: so that, in these few years, so

soon after freedom—and you know that the licentiousness before was such that it could not be talked of—there have been registered in our proper law books 20,059 marriages. Omitting much which I had intended to say, I would urge upon you to assist the Committee. My speech was to have been to induce you to assist me; but they have, with a kindness that will never be effaced from my heart, taken the burden from me. The moment I retire from this meeting, I shall write a letter to Jamaica, which will infuse fresh joy into the hearts of my brethren there. During my brief sojourn in this country I shall try, with a heart devoted to it, to help the Committee as much as they have helped me. Happy shall I be if the noble spirits by whom I shall be surrounded in different parts of the country, will respond to the appeal, as they did when the liberty of the slave was the subject. Happy shall I be if, when I shake hands with the secretary, he shall say, "You have got the money, and we are free from debt." I think the Chinese mission ought to be taken up. It would diminish the pleasure I feel if the exigency in which we are placed militated against your future labours. Now, farewell. For the fourth time I appear before you, with a heart pleased by the reception I have received. It is twenty-one years, within a few months, since I left you a stripling, unknown. I have been forced into notoriety by the calumnies that have been uttered against me; but I defy any man, or any set of men, to find a flaw in the statements I have made respecting the amount of taxation imposed on the free labourers, and the purpose for which it is levied in the lovely islands of the west. Come, then, fellow-Christians, to the help of the Lord against the mighty. Help us from the load of interest, which amounts to £2000 sterling annually, that we have to pay; and no missionary, worthy the name of a missionary, will vacate his post, though he lives on the common herbs of the country. I would that America may not have to lift up her voice exultingly and say, the scheme of emancipation has failed. I trod, the other day, the deck of the British vessel that conveyed me to this country, and on that deck, a few weeks before I entered thereon, a poor slave sought refuge from Cuba; unhappily, he was discovered before the vessel left the shores. The man came on deck, was ordered to get into a boat, and go back to slavery. The poor fellow said, "Never," and taking a razor, slashed his throat in pieces, and fell dead on the British vessel's deck. We need your sympathies for the great, the mighty work of freeing man. Oh! that this great and mighty work may advance, and that it may soon be proclaimed from the mountain's top, that a slave exists not on earth, and that no part of the universe is cursed by bondage. Let there be a holy and a generous excitement to-day.

Mr. E. CAREY then moved the following resolution, which was seconded by Dr. SHARPE, of Boston, and unanimously carried.

“Resolved,—That this meeting has heard with much sorrow of the protracted suffering and persecution of their Christian brethren in Madagascar and

Tahiti, in connexion with the London Missionary Society. It hereby offers to them the cordial expression of its sympathy, and trusts that the God of all consolation may still comfort, establish, and strengthen them, and that he may speedily (as he certainly will eventually) overrule all these trials to their spiritual good, and to the advancement of his own cause.”

EVENING MEETING.

An adjourned meeting was held in Surrey Chapel, at which Joseph Tritton, Esq., presided, and addresses were delivered by the Chairman, the Rev. T. Winter, of Bristol, the Rev. J. Aldis, of Maze Pond, the Rev. T. B. Freeman, Wesleyan Missionary, the Rev. E. J. Francies, from Jamaica, the Rev. W. Brock, of Norwich, the Rev. W. Knibb, and W. Felkin, Esq., of Nottingham.

SUMS PROMISED TOWARDS THE GRANT TO JAMAICA.

	£	s.	d.		£	s.	d.
W. B. Gurney, Esq.....	250	0	0	A. M.	25	0	0
H. Kelsall, Esq.....	250	0	0	Thomas Bell, Esq.....	5	0	0
S. M. Peto, Esq.....	250	0	0	A. W.....	10	0	0
A. Friend.....	250	0	0	Rev. Joshua Russell	10	0	0
A Member of the Anti-Corn-Law League	50	0	0	C. S. Tosswill, Esq.....	20	0	0
R. B. Sherring, Esq.....	100	0	0	Thomas Pewtress, Esq.....	25	0	0
Sir E. N. Buxton, Bart.....	10	10	0	Mrs. Gouldsmith	50	0	0
Mrs. Page.....	20	0	0	J. L. Benham, Esq.....	10	0	0
Mrs. McKay.....	15	0	0	Mrs. B. Wilson.....	20	0	0
J. L. Phillips, Esq.....	10	0	0	W. Collins, Esq.....	30	0	0
Joseph Tritton, Esq.....	20	0	0	Samuel Salter, Esq., Trowbridge	50	0	0
Mrs. Rippon.....	10	0	0				

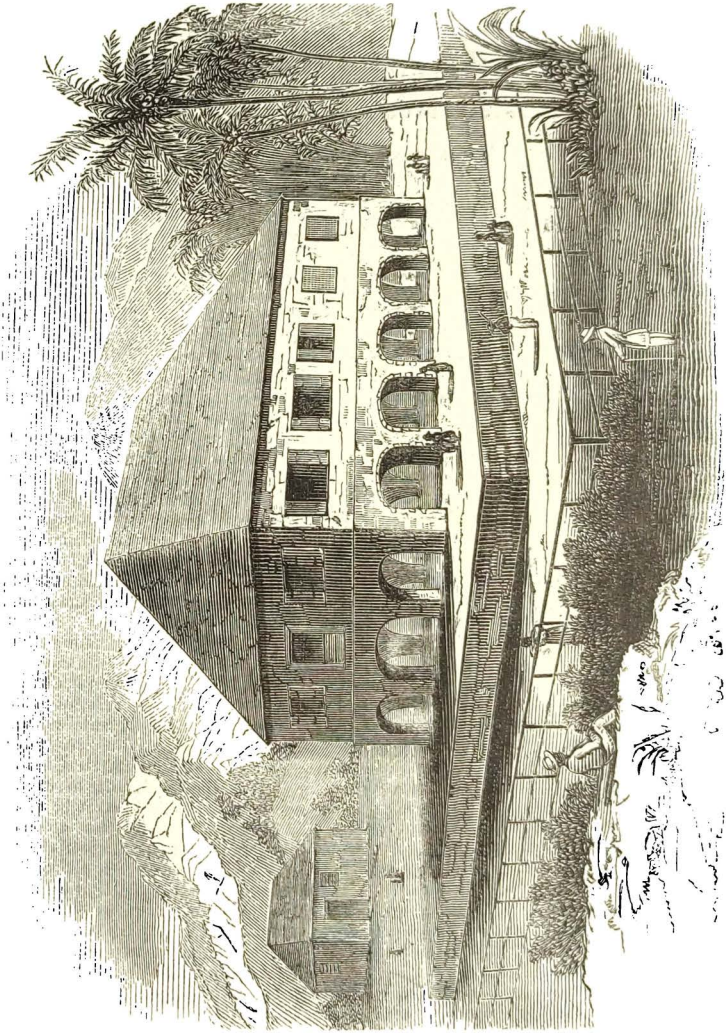
JUVENILE MISSIONARY HERALD.

Our young friends will be glad to hear that the *Juvenile Herald* for July will contain papers by the Rev. W. Knibb, the Rev. C. M. Birrell, the Rev. R. McCheyne, and other friends.

The circulation is now about 40,000, but the sale of an additional 20,000 is required before it can be said that the object of the publication is answered. If each school buying twenty can buy an additional ten, this will be done. The previous numbers may be had at our Publishers.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 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 Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

THE MISSIONARY HERALD.



STACEY VILLE CHAPEL, CLARENDON, JAMAICA.

ASIA.

CALCUTTA.

The Calcutta Missionary Herald contains an account of the proceedings at the Annual Meeting of the Calcutta Baptist Missionary Society, held January 2nd, in the Circular Road Chapel. G. Edmondstone, Esq., C.S., occupied the chair. After Dr. Yates had supplicated the divine blessing on the engagements of the evening, and the Chairman had made a few introductory remarks, Mr. Wenger read the Report, and several excellent addresses were delivered. As these were the speeches of men practically acquainted with the difficulties of missionary work, living in the midst of scenes which the friends of missions at home cannot fully realize, it appears to be desirable to transfer some extracts to our own pages.

The following are the resolutions unani-
mously adopted by the meeting :—

I. That the Report, an abstract of which has now been read, be adopted and circulated under the direction of the Committee, and that this meeting desires to express sincere and devout gratitude to Almighty God for the measure of success granted to the Society in this and other countries, where its agents are occupied in diffusing the truths of the gospel.

The Rev. T. BOAZ, of the London Missionary Society, in moving the above resolution, remarked that he had no hesitation in moving the adoption of the Report an abstract of which had just been read, for it was a brief and faithful account of labour actually performed. This should always be the character of such documents: the more they were faithful records both of the dark and the light, the successes and reverses of missionary labour, the more would they be calculated to enlist the intelligent sympathies and aid of the friends of missions in all countries. It was to be feared that the habit of dwelling so much on the bright, and hopeful, and pleasing nature of missions, had induced in the mind of the church feelings of high immediate expectation which had rendered a constant system of excitement and novelty essential to keep alive the flame of missionary zeal. In the early stage of mission labour there was all the novelty of new people with strange habits and languages—newly discovered lands with their wild, luxuriant, and captivating scenery—a first insight into the religious customs of many people. This, at the onset, and in the absence of conversion, served to keep up the attention of the friends of missions—but it could not be permanently sustained—it only tended to wither the hopes of the church. The labour which to the missionary was a labour of faith, was to distant friends one near at hand. Year after year they inquired when shall these hopes, which have been excited, be realized? No new countries were discovered, no new scenes were depicted; the mere stern reality

of moral and spiritual wretchedness presented itself. Success, he believed, had been adequate to the means used, and the church had no right to expect more than she had reaped, but success had not been equal to the hopes raised in past years. The friends of missions had anticipated only success, and that on a large scale, and so it will be vouchsafed; but hope deferred maketh the heart sick, and the heart of the church had become faint. What she wanted was to be made to realize the real difficulties, as well as the hopes of missionary labour—when she saw and knew the actual trials she would nerve herself for the work, and not wait in soft and dubious expectancy of a miraculous millennium. The fruit of this system had been a lull in the missionary feeling of the church. From this she had been aroused by a new agency, popery and its twin sister Puseyism. By their vigorous and daring efforts they had aroused the church to a sense of her duty; they had at least put her on the defensive. But she must assume the aggressive.

The Rev. G. PEARCE, in seconding the resolution, said: the resolution speaks of success, and of gratitude to God on account of it, and justly so, for notwithstanding the reverses to which the Report alludes, a considerable amount of success has been granted to the Society during the past year. It is my desire, Mr. Chairman, to exercise faith in God, and to excite in others the same grace. It must be allowed that the Report exhibits a vast amount of labour performed in the course of the year. The word of Christ, which is the only appointed means of salvation, has been most extensively proclaimed, and that word is incorruptible seed, it cannot be lost. When a society scatters widely this precious seed, it cannot be said to exist in vain. The past year has been one of almost unprecedented disease and death in this part of the country, and thousands have been cut off around us, yet amidst the dangers that have threatened them, the agents of the Society have all been

spared to continue at their posts. One indeed, formerly in connection with the Society as a missionary, has been called away, but he was gathered as a shock of corn fully ripe, having preached the gospel forty years in this country. With preserved life and health, the missionaries were never generally in better spirits than they are at present, labouring diligently in faith and hope in their Lord's service. Such vigour is of the Lord, and is a pledge of success. But no small degree of success in conversion has been reported. It was justly said by the Chairman that the conversion of one sinner caused joy among the angels of God; but the Report tells not of one but of eighty baptisms during the year, and eight hundred communicants as connected with our churches in Bengal, matters surely of much gratitude to God. We have heard too that the translation and printing of the Bengali Old Testament has just been brought to a conclusion, that considerable progress has been made in the Sanscrit version, and that two editions of the New Testament in ancient and modern Armenian have also been carried through the press. Here is then success of another nature, and occasion of much gratitude to God. Serious reverses have indeed been reported. In two of the churches many have been drawn aside by the seductive influences of anti-christian teachers, but the cloud which hung over them is not so dark as it was, for in one case many that had been led astray have been made to see their error, and to turn to their minister and church with weeping and supplication; and in the other, if report is correct, not a few are desirous of returning, being kept back only by a sense of shame. But the resolution adverts also to the success which has attended the Society's operations in other parts of the world. Mr. Pearce then gave a comprehensive view of the operations of the Society in Africa and America, and closed with an appeal for pecuniary aid.

II. That considering the natural enmity of the human heart to the gospel, and the additional opposition now made by the advocates of popery, this meeting earnestly recommends to all, unremitting perseverance in praying for the out-pouring of the Holy Spirit, and self-denying diligence in the glorious work of winning souls to Christ,—a work in which believers can only be engaged during the brief space of their earthly pilgrimage.

Mr. MORGAN, in moving the second resolution, spoke of the honour of being connected with a Society that had been of such great use as that for the advancement of which they had met that night,—a Society which had been instrumental in putting a stop to exterminating wars, which were being enacted in some parts of their missionary field previous to the arrival of the missionaries. Through its means slavery had been abolished, and the once poor slave is now a free man. There was a time, and that not many years back, when there was not a single

missionary in India, and no place of worship erected—now the state of things is altered, both the missionary and the place are here—the bible is translated and distributed in almost all the languages of the country, children are brought under instruction, and the souls of the perishing are saved. But to the efforts of the missionaries, the resolution states there are two principal opponents; first, the natural heart of man. Whatever philosophers and others may say of the nobleness and the qualities of the heart, the bible tells us plainly man's heart is corrupt; "who can know it?" Man in his unregenerate state delights in all that God hates. Every Hindu god personifies the human heart in all its characteristics. Ask the Hindu why he cheats, and steals, and lies, he points to his gods, and screens his conduct under their examples. He does not hate the gospel because it is bad, but because it is good and holy—because it lays open and does not screen his sinfulness. And this spirit is not only manifested among Hindus, but by all nations and people—the carnal mind is enmity to God. Many methods have been invented and used to do away with the carnality and proneness to sin; but it is only the out-pouring of the Holy Ghost with his influences which can have the effect of making the heart better. The second opponent mentioned is the increasing efforts of the Romanists. When we remember the self-justificatory systems of the church of Rome—its penances, its fasts, its convents, &c., and when we look back on the cruelties of which popery has been the instigator—the abominations of the Inquisition—when we remember the efforts made by the men belonging to that church in the South Sea Islands and other parts of the world, and when we see them coming here to India with a determination to settle in every missionary station—when we think of these things we are ready at first to despair of ever meeting with success. But there is one remedy, and one is mentioned in the resolution,—the means are in our power—"unremitting perseverance in prayer." While, however, we think so much and talk so much of our hatred to popery, there is a vast deal of popery in our own families. We keep up Christmas, Good Friday, Palm Sunday, and we have almanacs in our places of business, where it is distinctly marked, such a day is dedicated to such a saint, and that to another, and so on. Then there is the education of our children by the Jesuits. Children of protestant parents are sent to the institutions of the Jesuits under the impression that nothing is to be done to turn the minds of the children with regard to religion—but this cannot be; the dazzle and display of scenery around them, if there was nothing more, must have their effect. The second way of meeting the opposition of the Jesuits, is by the translation and free circulation of the

bible. The man of sin dreads the bible, for if the bible be true it will be discovered that the popish system is false. They have taken every means to suppress the bible, but they have not succeeded. The bible has been and must be translated, and to make the translated copies of any use there must be bible distributors—these distributors must have supporters. The support is demanded from each of us. We have largely received from India all that she can afford, she in return requires from us the bible. But in giving our support, the resolution reminds us we must exercise self-denial; there must be no interested motives, no pride, no selfishness in our gifts; as we have freely received so we should freely give. We shall never lose by giving of the abundance with which God has favoured each of us. We should remember the great responsibility that attaches to us, and that we are surrounded by a cloud of witnesses. We have met with much success in the past year, let us go forward and unfold the standard of our Lord—victory will crown all our labours.

The Rev. A. SUTTON, of Cuttack, seconded the resolution. The speaker referred to the glorious nature of the work—the winning souls to Christ. One soul is above all price. If this earth were solid gold, and the seas molten silver, it would not purchase a single soul; had one soul been saved during the past twelve months there would be cause for rejoicing, but the Report informs us that eighty souls have been brought into the bosom of the Christian church during the past year. He would notice that the saving of souls was the peculiar work of believers. None but believers can sympathize in the work; it is their support and assistance therefore which is wanted to carry on the work. Look abroad upon the multitudes of benighted heathen, without one to come to their rescue, and be instrumental in saving them from perdition. This Society felt for them, and came to relieve them. They have taught us to feel the gloriousness of the gospel. We are told that there is much opposition;—who ever attempted this work without having much opposition to encounter? But God is able to overcome all difficulties and obstacles, and enable us in the end to triumph over all our enemies. All that Satan can, he will do. Christ knew that such would be, but still he said to the primitive church, "Go, teach all nations." He will support us in the hour of our need. I believe all the opposition of the present day will result in the good of the church at large. Let us not despair, but be grateful for the success we have had in the midst of so much opposition, and take courage. One reason for congratulation is that, considering the weakness of native converts in general, a larger number have not gone over to the

ranks of the enemy than have. The speaker urged upon all the duty of prayer, constant prayer, to help forward the cause of the Society; and then proceeded to notice some interesting circumstances concerning the state of missionary work in Cuttack, where he has long laboured. A great portion of the word of God has been already translated into the Orissa language: the whole, it is hoped, will be completed during the present year. The distribution of the parts which have been published, Mr. Sutton believes, has not been in vain. He related one pleasing instance of conversion, out of many. It was that of a native teacher, who, from the perusal of the Gospel of Mark, was brought to seek for mercy at the cross of Christ. This man, Mr. Sutton expects on his return to ordain for the ministry. With reference to education, a school was commenced eight years ago for the purpose of instructing orphan children and the children of converts; subsequently it was opened for the reception of children rescued from the Khunds, who had kidnapped them for sacrifice to the gods for rich harvests. There have been more than 200 thus rescued and instructed in the eight years, of whom upwards of forty have been savingly converted.

III. That the following gentlemen be the officers and Committee of this Auxiliary Society for the ensuing year:

Treasurer—I. B. Biss, Esq. *Secretaries*—Rev. Messrs. Evans and Wenger. *Committee*—Rev. Messrs. Aratoon, Denham, Leslie, Morgan, Page, Pearce, Thomas, Yates, Messrs. J. S. Biss, J. L. Carrau, F. H. Holmes, F. De Monte, J. Sykes, W. Thomas, and S. G. Wyatt.

The Rev. J. H. PARKER, in moving the third resolution, offered some appropriate observations on the nature and influence of true Christian union. Mr. Parker referred to the cheering influence on his own mind of that spirit of brotherly love and kindness which he had witnessed amongst Christians of every denomination since his arrival at, and residence in, Calcutta. The efforts to effect a closer union amongst the people of God at home, at this time, he looked upon as especially auspicious.

The Rev. J. PARSONS seconded the resolution, and spoke of the responsible station in which members of the Committee were placed: and in the discharge of their duties they required our confidence, our sympathy, our gratitude, and our prayers. He desired the prayers of the church on behalf of one class of men too often forgotten by Christians in their prayers, namely, the translators. And concluded by begging each of those before him to ask themselves the question, "How much have I denied myself for the missionary cause?"

The collection amounted to Rs. 148 in cash, and about 220 in cards.

In our most recent letter from Calcutta, Mr. Thomas says, "Dr. Yates is now

pretty well. Mrs. Pearce has been very ill, but is improving. I have one of my children ill with fever, the rest are in tolerable health."

AFRICA.

FERNANDO PO.

From this island advices have been received to the 8th of March. Mr. Saker, who had just returned from the Continent in ill health, says, "Our dear brother Clarke, I find, is absent on a visit to the Boobie Towns. Dr. Prince is well, returned with me to-day from Bimbia, having in great kindness to me, hearing I was sick, come to visit and relieve me. I have left dear brother Merrick and his family tolerably well; but he suffers from a temporary lameness. I am very pleased to find our brother Fuller so much better than when I left."

WEST INDIES.

TABULAR VIEW OF THE CHURCHES AND STATIONS IN CONNEXION WITH "THE JAMAICA BAPTIST WESTERN UNION," FOR 1844.

Churches.	Ministers.	Station formed.	Church formed.	In 1844.			In 1844.			Clear Increase in 1844.	Decrease in 1844.	Total No. of Members.	No. of Inquirers.	Sub-stations.	Day-schools.	Sunday-schools.
				Baptized.	Received.	Restored.	Died.	Dismissed.	Excluded.								Withdrawn.
Jericho, St. Thomas in the Vale	E. Hewitt.....	1824 1834	139 1	94	25	3	84	4	118	1601	274	1	309	560		
Annatto Bay, Metcalfe	W. Lloyd.....	1824 1824	20 1	5	17	6	6	3	966	222	1	50	300			
Buff Bay, St. George's	Ditto.....	1824 1834	10	6	26	10	36	56	708	177	1	181	41			
Port Maria, St. Mary, &c.....	D. Day.....	1828 1826	53	36	3	9	6	78	473	189	1	169	70	350		
Owensbess, do., &c.....	Ditto.....	1827 1829	71	41	3	6	4	55	405	150	1	85	85			
Mount Angus, do., &c.....	Ditto.....	1828 1842	38	3	18	7	8	14	30	505	300	1	130	240		
Ocho Rio, St. Ann.....	B. Millard.....	1829 1830	91	1	9	19	10	4	67	671	349	1	158	560		
St. Ann's Bay, do.....	T. F. Abbott.....	1829 1830	6	1	6	16	2	1	19	261	110	1	286	562		
Coultart Grove, do.....	Ditto.....	1835 1838	150	14	11	16	7	63	1	1778	300	1	111	384		
Brown's Town, do., &c.....	J. Clark.....	1830 1831	48	12	4	6	1	8	49	555	143	1	280			
Sturge Town, do.....	Ditto.....	1839	16	2	2	4	4	7	33	271	60	1	86	320		
Salem, do.....	Ditto.....	1843	30	7	11	23	26	30	5	197	1	69	214			
Bethany, do.....	H. J. Dutton.....	1836 1839	10	8	3	4	8	5	11	314	59	1	126	13		
Clarksonville, do.....	Ditto.....	1839 1840	108	5	30	24	20	44	55	1332	340	1	173	365		
Stewart Town, Trelawny	B. B. Dexter.....	1829 1829	92	21	8	16	10	20	75	980	412	1	261	792		
New Birmingham, do., &c.....	Ditto.....	1838 1838	57	1	10	23	6	20	2	746	10	1	214	960		
Rio Bueno, do., &c.....	J. Tinson.....	1829 1839	27	41	3	22	4	45	38	340	1	49	8			
Falmouth, do.....	Ditto.....	1827 1827	51	1	30	9	19	49	23	618	107	1	143	125		
Refuge, do.....	Ditto.....	1831 1837	12	16	3	3	9	18	19	201	25	34	96			
Kettering, do., &c.....	Ditto.....	1843	101	26	62	37	19	73	73	1468	248	2	118	181		
Waldensia, do., &c.....	J. E. Henderson.....	1836 1837	14	2	1	2	13	13	13	200	90	1	59	12		
Unity, do.....	Ditto.....	1842 1841	62	9	52	21	18	113	7	36	1284	1	153	250		
Bethlehem, St. James	T. B. Fickon.....	1835 1835	22	5	18	21	6	4	9	32	743	105	2	35	16	
Hastings, Trelawny	Ditto.....	1841 1843	7	1	3	6	6	6	1	191	58	1	42	55		
Salter's Hill, St. James	W. Dendy.....	1824 1825	67	1	29	29	26	17	846	1	42	42	55			
Malden, do.....	Ditto.....	1834	14	2	1	2	13	13	13	196	1	49	8			
Bethlehem, St. Elizabeth	J. May.....	1837 1840	11	11	4	8	11	12	303	180	2	64	173			
Providence, do.....	Ditto.....	1840 1841	62	9	52	21	18	113	7	36	1284	1	153	250		
Montego Bay, St. James	P. H. Cornford.....	1824 1824	22	5	18	21	6	4	9	32	743	105	2	35	16	
Gurney's Mount, Hanover	E. Woolley.....	1829 1839	7	1	3	6	6	6	1	191	58	1	42	55		
Fletcher's Grove, do.....	Ditto.....	1835 1842	67	1	29	29	26	17	846	1	42	42	55			
Luca, do.....	E. J. Francies.....	1830 1830	11	11	4	8	11	12	303	180	2	64	173			
Green Island, do.....	Ditto.....	1831 1835	137	19	13	54	18	4	78	589	150	1	153	250		
Mount Carey, St. James	T. Burchell.....	1835 1842	66	16	11	19	4	47	47	386	50	1	102	177		
Shortwood, do.....	Ditto.....	1830 1842	42	18	15	21	7	18	29	386	50	1	102	177		
Bethel Town, Westmoreland	Ditto.....	1835 1842	53	2	12	12	8	47	47	725	340	4	151			
Savanna-la-Mar, do., &c.....	J. Hutchins.....	1828 1829	47	9	16	3	12	7	18	406	116	1	151			
Fuller's Field, do.....	W. Hume.....	1827 1828														
Total.....				1657	291	455	609	246	768	99	1036	255	21836	2812	21	

BAHAMAS.

A letter from Mr. Littlewood, dated Grand Cay, April 9th, gives a detailed account of sufferings which he, Mrs. Littlewood, and their child, had experienced in a recent voyage from Turk's Island. The vessel was lost, but the passengers reached land in a boat. "This," says Mr. Littlewood, "is the fourth time that I have been shipwrecked in less than four years. In three of them my beloved has shared with me; but none exceeded this in severity, and the mercy of God was never more abundant towards us."

HOME PROCEEDINGS.

Since the Herald for June was sent to press, the following sums have been promised towards the grant to Jamaica.

W. Collins, Esq., additional.....	20	0	0	Dr. Hoby	10	10	0
John Heard, Esq.	25	0	0	Miss Head	5	0	0
Thomas Gurney, Esq.	20	0	0	"May slavery perish"	10	0	0
"It is the Lord's"	5	0	0	F. W. Cobb, Esq.....	5	0	0
W. L. Smith, Esq.....	20	0	0	Norwich.....	31	12	0
Joseph Gurney, Esq.....	25	0	0	Bristol, additional	30	0	0
Mr. Marlborough	10	0	0	Pershore.....	17	0	0
Mrs. Marlborough.....	10	0	0	J. Vines, Esq.....	5	0	0
Miss Lawrence	5	0	0	J. Fenwick, Esq.....	5	0	0
A Friend	10	0	0	Thomas Bignold, Esq.	20	0	0
W. Rouse, Esq.....	20	0	0				

Further donations are most urgently requested.

PUBLIC MEETING, JULY 1, 1845.

A Public Meeting will be held on Tuesday evening, July 1st, at Finsbury Chapel, on the occasion of Mr. Knibb's returning to Jamaica. Service to commence at half-past six.

FOREIGN LETTERS RECEIVED.

AFRICA	AT SEA	Milbourn, T.....	One letter, no date, received April 28.
CLARENCE	Clarke, J.....	Dec. 8 & 21, Jan. 6, 14, 15, & 24, Feb. 6, 14, and 24, March 6, 7, 8, and 19.	
	Gallimore, M.	March 7.	
	Merrick, J.	Jan. 8 and 21.	
	Norman, W. A.	February 14.	
	Prince, G. K.	Dec. 27, Jan. 18, March 8.	
	Saker, A.	Dec. 27, Jan. 9, March 3 & 8.	
	Sturgeon, T.	Dec. 12 & 17, Feb. 5 & 14.	

AMERICA.....	HALIFAX	Belcher, J.....	April 2.
		Pryor, J.....	May 1.
	MONTREAL.....	Cramp, J. M.....	March 26, April 26 and 28 May 13 and 27.
		Cramp, Thos.	March 22.
	NEW YORK.....	Babcock, R.....	March 31, May 9.
	ROXTON, SALEM	Beaudin, J. B.....	April 18.
ASIA.....	AGRA	Williams, R.....	March 21, April 19.
	BENARES	Small, G.	Feb. 17, March 20.
	BUDGE BUDGE	Page, J. C.	Feb. 17.
	CALCUTTA	Evans, W. W.....	March 29.
		Thomas, J.....	Feb. 7, March 7 (2 letters), & March 20, April 7, April—
		Wenger, J.....	April 8.
		Yates, W.....	Jan. 3.
	COLOMBO.....	Davies, J.....	Feb. 14, March 14, April 17.
	DACCA	Robinson, W.....	Feb. 11.
	DINAGEPORE.....	Smylie, H.....	Jan. —, March 5.
	ENTALLY.....	Denham, W. H.....	Feb. 6.
		Pearce, G.	March 6, April 7.
	HONG KONG.....	Macgowan, D. J.....	Jan. —.
	KAENMARI.....	Parry, J.....	Feb. 11.
	MONGHIR.....	Lawrence, J.....	April 11.
		Parsons, J.....	March 8.
	MUTTRA	Makepeace, J.	March 20, April 15.
	PATNA	Beddy, H.....	April 15.
		Heinig, A.....	March 4.
	SAMARANG.....	Brückner, G.....	Oct. 9.
	SERAMPORE.....	Marshman, J.	March 19.
		Wenger, J.....	Feb. 6.
AUSTRALIA	SYDNEY	Saunders, J.	Jan. 2.
BAHAMAS	GRAND CAY	Littlewood, W.....	Jan. 25, April 9 and 12.
	NASSAU	Capern, H.....	March 11 & 25, April 12.
		Griffin, W. P.....	April 14.
		Lindsey, S., & ors.	May 12.
		Rycroft, W. K.....	Jan. 21, March 14, 16, & 25, April 14, May 12.
BRITTANY.....	MORLAIX.....	Jenkins, J.....	March 25, April 10, May 22.
		Jones, J.....	April 1.
HONDURAS	BELIZE	Buttfield, J. P.....	Jan. 17 and 20, March 28.
		Henderson, A.....	Dec. —, March 28.
JAMAICA	ANNOTTA BAY	Lloyd, W.....	March 21.
		Lloyd, E. A.....	April 4.
	BETHANY	Dutton, H. J.....	April 20.
	BROWN'S TOWN.....	Clark, John.....	March 6, May 6.
	CALABAR	Tinson, J.....	Feb. 5, March 4 & 21, April 5 and 19, May 5.
	FALMOUTH.....	Knibb, W.....	March 7, April —.
	FLINT RIVER.....	Woolley, E.	March 8.
	GUY'S HILL.....	Armstrong, C.....	March 4.
	JERICHO	Hewett, E.....	April 10.
	KETTERING.....	Francies, E. J.....	Feb. 20.
	KINGSTON	Hands, T.	Feb. 5, March 8.
		Oughton, S.....	April 22.
		Whitehorne, S.....	Feb. 21.
		Wood, J. H.....	Feb. 5, March 11, April 22.
	MONTEGO BAY.....	Cornford, P. H.....	Feb. 5, April 4.
	MOUNT CAREY.....	Burchell, T.	March 8 & 21, April 5, May 3.
	MOUNT HERMON.....	Hume, J.....	March 5.

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OLD HARBOUR	Taylor, H. C.....	April 22.
PORT MARIA	Day, D.....	Feb. 21, March 6 and 19, April 19.
	Teall, W.....	March 7.
PROVIDENCE.....	Gay, R.....	March 21.
ST. ANN'S BAY	Abbott, T. F.....	Feb. 2, April 16 & 22.
	Do., & others...	April 10 (2 letters).
SALTER'S HILL.....	Dendy, W.....	Feb. 1 and 24.
SPANISH TOWN.....	Abbott, T. F. & ors.	April 4.
	Bullock, R.....	April 17.
	Dowson, T.....	March 11, May 9.
	Francies, E. J....	Feb. 5, March 10.
	Kingdon, J.....	April 23 and 26.
	Maclean, J., & ors.	April 17.
	Phillippo, J. M...	Feb. 12 & 22, March 5, 8, & 22, April 7, 22, & 27, May 6 & 7 (2 letters).
	Do., & Abbott, T. F.	April 22.
	Robertson, T. A..	April 19.
STEWART TOWN.....	Abbott, T. F.....	Feb. 20, March 7 & 19.
	Do., & Phillippo, J. M.	Feb. 20.
	Knibb, W.....	Feb. 19.
	United Missrs.....	Feb. 21 (2 letters).
	Wood, J. H.....	Feb. 20.
VALE LIONEL	Evans, G. P.....	Feb. 17, April 20.
YALLAHS	Hands, T.....	April 19 (2 letters), May 8.
MADEIRA.....	FUNCHAL.....	Milbourn, T.....
		Feb. 17.
	Newbegin, W....	Feb. 17.
	Thompson, T.....	Feb. 17.
ST. VINCENTS.....	Francies, E. J....	March 24 and 26.
TRINIDAD.....	PORT OF SPAIN.....	Cowen, G.....
		Feb. 20, March 3 & 21, May 6.

ACKNOWLEDGMENTS.

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

- Mrs. Clement and Miss Sargeant, Laytonstone, for a box of clothing, for *Rev. A. Henderson, Belize* ;
 Ladies, at Hackney, for a box of useful and fancy articles, for *Rev. W. W. Evans, Calcutta* ;
 Friends, at Brighton, for a box of clothing, &c., for *Mr. Alexander Fuller, Western Africa* ;
 General Missionary Working Society, Brighton, for a parcel of useful and fancy articles, for *Rev. J. Merrick, Western Africa* ;
 Rev. J. Smith, Park Street, for a parcel of tracts, &c., for *Rev. G. Cowen, Trinidad* ;
 Miss Appleyard and Miss Cousins, Hebden Bridge, for a parcel of clothing, for *Africa* ;
 Mrs. Marshall, Halifax, for a parcel of clothing, for *Africa* ;
 Mrs. John Walker and Miss Tate, Halifax, for a parcel of clothing, for *Africa* ;
 Mrs. Bowman, Sheffield, for a parcel of Magazines ;
 Mrs. Harbottle, Rochdale, for a box of books, for *the Academy, Colombo* ;
 Friends, at Newtown, for a parcel of useful articles, for *the same* ;
 Mrs. Marlborough, for a parcel of clothing, &c., for *Rev. J. Merrick, Western Africa* ;
 Mr. W. Perrin, Kingswood, for a parcel of Magazines ;
 A Friend, for a parcel of Magazines ;
 Mr. Tillyard, jun., for a Greek Testament, for *the Academy, Ceylon* ;
 A friend, Walworth, by Rev. J. Angus, for four parcels of useful and fancy articles ;
 Mr. James Loades, Camberwell, for a parcel of Magazines ;
 Mr. Lonsdale, for a parcel of Magazines ;
 The British and Foreign School Society, for a case of school materials, for *Rev. W. Littlewood, Bahamas* ;
 T. C. M., for a parcel of Magazines ;
 Joseph Hanson, Esq., for a parcel of Magazines ;

Thomas Gurney, Esq., for a parcel of Magazines;
 Young friends connected with Sunday School, Counterslip, Bristol, for a box of clothing,
 for *Rev. J. Clarke, Western Africa*;
 Friends, at Earl's Colne, for a parcel of Magazines, for *Africa*;
 Miss L. Mathieson, Bishopsgate Street, for 5 vols. of the Children's Magazine, for *Africa*;
 Miss Shaw, for a parcel of Magazines, for *Africa*;
 Friends, at Salters' Hall Chapel, and others, for a box of haberdashery, for *the Patna Orphan Refuge*;
 The Misses Ball, Wren, and Thackery, by Mr. Hatchard, for a box of useful and fancy articles, for *Africa*;
 Mrs. A. Payne, Colchester, for a parcel of Magazines.

The Committee gratefully acknowledge the receipt of a copy of *The Asiatic Researches*, 9 vols., and of *Picart's Religious Ceremonies of all Nations*, 6 vols., from R. B. Sherring, Esq., of Bristol, for the Mission Library.

Donations to the Mission Library of books of travels and of works illustrative of the state and manners of foreign nations, and of the progress of Christian missions, will be of great service to the Society.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of March, 1845,—continued.

£ s. d.		£ s. d.		£ s. d.	
Portsmouth, Portsea, & Gosport, continued—		HERTFORDSHIRE.		Watford—	
Ebenezer—		Bishop Stortford—		Collection	17 11 0
Collection	3 1 0	Contributions, for <i>Dove</i>	2 19 0	Contributions	43 14 5
Juvenile Society ...	3 0 0	Hertford—		HUNTINGDONSHIRE.	
Forton—		Contributions, by Rev. E. Adey, for <i>Schools</i>	3 0 0	Bluntisham—	
Collection	2 2 10	Hitchin—		Contributions	13 8 1
Contributions	1 8 8	Collections	15 3 5	St. Ives—	
Do., Sun. School	0 11 0	Do., Walkern	3 1 0	Collections (moiety) ...	15 5 10
Landport—		Do., Stevenage	1 10 2	Do., Houghton (do.)	3 11 6
Contribution	1 17 4	Contributions	21 3 6	Contributions	28 0 0
Do., Sun. Schools	1 18 4	Do., for <i>Native Child, Entally</i>	4 0 0	Do., Juvenile Society (moiety)	5 5 9
Do., do., Teachers, for <i>Dove</i>	0 10 0	Do., for <i>Schools</i>	5 7 6	Do., Sunday School (do.)	0 10 0
Marie-la-Bonne—		Acknowledged before	50 5 7	Ramsay—	
Contributions (1843)	1 7 7	.....	34 0 0	Collections	13 7 1
Do., Sun. School	0 10 7	.....	16 5 7	Contributions	12 7 7
Acknowledged before	92 5 3	.....		Do., for <i>Dove</i>	1 6 0
and expenses	63 18 6	.....		KENT.	
	28 6 9	Markyate Street—		Ashford—	
Southampton—		Contributions, for <i>Dove</i>	1 1 10	Contributions, for <i>Dove</i>	1 3 0
Collections	8 15 8	Royston—		Bessels Green—	
Contributions	7 6 8	Contributions	5 14 0	Sunday School, for <i>Africa</i>	1 10 0
Do., Juvenile Auxiliary	5 11 6	Do., for <i>Translations</i>	0 10 0	Broadstairs	4 10 0
Do., Sunday School	2 2 0	St. Albans—		Canterbury—	
Wallop—		Collections	17 10 4	Collections	25 8 7
Contributions, for <i>Dove</i>	0 13 2	Contributions	18 0 7	Contributions	44 18 0
Winchester—		Do., for <i>Entally</i>	3 0 0	Do., for <i>Jamaica Schools</i>	3 0 6
Whitechurch, John, Esq., additional, for <i>Jubilee Fund</i>	5 0 0	Do., Juvenile Society	18 11 6	Do., Juvenile Association	56 14 3
		Do., do., for <i>Dove</i>	2 6 0	Do., for <i>Dove</i>	3 15 0
HEREFORDSHIRE.		Acknowledged before	59 8 5		
Ryeford—		and expenses	45 6 6	.....	133 16 4
Contributions, for <i>Dove</i>	1 5 0	.....	14 1 11	.....	35 2 0
Withington—		Ware—		.....	98 14 4
Box, by Mrs. Davies	0 10 0	Contributions, by Rev. E. Adey, for <i>Schools</i>	2 15 0	Chatham, Zion Chapel—	
				Sunday School, for <i>Dove</i>	2 6 2
				Dover—	
				Salem Chapel	14 0 0

	£	s.	d.
Pentside—			
Sunday School, for Dove.....	1	0	0
Eynsford—			
Collection	3	8	0
Contributions	18	5	1
Do., Sunday School	1	3	0
Do., for Dove.....	2	5	6
Folkstone	9	14	0
Footscray—			
Contributions, for Dove	2	4	0
Maidstone—			
Ladies' Association, King St. and Bethel			
Chapels	26	19	1
Juvenile Society, King Street.....	4	0	0
Do., do., for Dove.....	1	0	0
Margate	6	2	0
Collection	6	2	0
Contributions	15	12	3
Do., Sunday School, for Dove	0	10	0
Ramsgate	80	5	4
Smarden—			
Contributions, for Dove	0	12	6
Staplehurst	6	10	0
Tenterden and Biddenden—			
Sunday School, for Dove.....	1	6	0
Woolwich—			
Public Meeting.....	23	14	8
Queen Street.....	16	5	9
Enon Chapel.....	1	15	1
Contributions	11	13	4
Do., Sunday School, Enon Chapel.....	0	18	6
Acknowledged before and expenses.....	54	7	4
Acknowledged before and expenses.....	47	6	0
LANCASHIRE.			
Bacup—			
Contributions, for Dove	0	11	9
Blackburn—			
Contributions, for Dove.....	1	0	0
Bolton—			
Collections, &c.....	10	0	0
Chowbent—			
Collection	2	2	6
Do., Children, for Dove	2	11	6
Do., Children, for Dove	1	0	0
Cloughfold—			
Contributions, for Dove	1	0	0
Goodshaw Chapel—			
Contributions, by Master A. F. Nichols, for do.....	1	0	0
Haslingden—			
Contributions, for do.....	2	0	0
Preston—			
Collection.....	7	4	5
Contributions	8	0	2
Do., for Schools.....	5	15	0
Do., for Dove.....	3	0	5
Do., Juvenile Association.....	4	0	0
Legacy, H. Cross, Esq.....	5	0	0
Wigan—			
First Church—			
Collection.....	10	0	8
Contributions.....	6	0	0
Do., for African Saw Mill.....	0	2	6
Do., Sun. School, for Dove.....	5	1	9

	£	s.	d.
Second Church—			
Collection	5	3	0
Contribs., Sunday School, for Dove...	1	0	0
Liverpool—			
Public Meeting... ..	20	11	9
Do., Children's Proceeds of Tea Meeting.....	3	17	0
Contributions	51	1	0
Do., for Translations	5	10	0
Do., for African Saw Mill.....	3	0	0
Myrtle Street—			
Collection.....	52	0	0
Ladies' Society	13	8	5
Sunday School	3	12	7
Pembroke Chapel—			
Collection.....	66	11	7
Contributions.....	179	3	5
Do., Bible Class..	2	2	0
Do., Sun. Schools, for Two Orphan Hindoo Girls ..	4	0	0
Soho Street—			
Collection	8	0	8
Contributions	3	2	0
Do., for Dove.....	0	10	0
Great Crosshall Street—			
Collection	4	10	0
Sir Thomas's Buildings—			
Collection	5	0	0
Acknowledged before and expenses.....	432	2	2
Acknowledged before and expenses.....	377	12	2
Manchester—			
Union Chapel—			
Congregational and Juvenile Society (moiety).....	35	0	0
Simpson, J. A., Esq., donation	3	0	0
Contributions, for Dove.....	9	7	1
Do., for African Saw Mill.....	1	0	0
York Street—			
Juvenile Society ..	7	0	0
Sunday School, for Dove	3	0	0
Preston—			
Contributions, for do.....	0	10	0
Rochdale—			
Contributions, for do.....	1	15	0
Sabden—			
Foster, George, Esq., A.S.....	100	0	0
Tottlebank—			
Contributions	2	3	6
Do., for Dove.....	1	0	0
LEICESTERSHIRE.			
Leicester—			
Contributions (additional).....	27	11	6
Do., Sunday School ..	1	18	8
Loughborough—			
Sunday School, Sparrow Hill, for Dove...	1	0	0
LINCOLNSHIRE.			
Boston—			
Collection	7	19	8
Contributions	1	1	4
Do., Sunday School ..	0	9	9

	£	s.	d.
Burgh—			
Collection	5	0	0
Contributions, for Dove	1	0	0
Horncastle—			
Collection	7	18	9
Contributions	4	7	8
Do., Sunday School ..	1	6	11
Do., for Dove.....	1	0	0
Lincoln—			
Contributions, for do.....	2	0	0
Spalding—			
Collection	2	17	4
NORFOLK.			
Diss—			
Contributions, for Dove ..	2	4	0
Fakenham—			
Sunday School, for do.....	0	10	0
NORTHAMPTONSHIRE.			
Bugbrook—			
Contributions, for Dove ..	0	10	0
Gullsborough—			
Sunday School, for do.....	1	0	0
Kettering—			
Contributions	14	14	8
Do., Sunday School ..	0	18	2
Ditto, Independent Congregation, by Rev. T. Toller.....	2	0	0
Middleton Cheney—			
Contributions, for Dove ..	1	0	0
NORTHUMBERLAND.			
Berwick on Tweed—			
Baptist Chapel.....	27	10	9
1st Relief Church.....	2	9	4
Contributions	1	0	0
Do., for African Saw Mill.....	5	0	0
Do., Sun. School, for do.....	0	11	6
Young Men's Missionary Society.....	2	0	0
Friend to Missions....	0	10	0
Legacy from Friend, for Africa	5	0	0
A Friend, for do.....	1	0	0
Sunday School, for Dove ..	1	15	0
Broomley—			
Collection	5	0	0
Do., Forge	0	5	6
Contribution	0	5	0
Ford Forge—			
Contributions, for Africa.....	5	0	0
Do., for African Saw Mill.....	1	0	0
Hexham—			
Contributions	1	10	6
Newcastle on Tyne—			
Contributions	28	9	7
Do., for Translations ..	4	2	0
New Bridge Street—			
Contributions.....	4	0	7
Do., for Africa.....	0	10	0
New Court—			
Contributions, for African Saw Mill ..	2	0	0
Tuthill Stairs—			
Collection	10	7	7
Contributions, for African Saw Mill.....	5	15	0
Do., for Dove.....	1	9	6
Do., Juvenile Society.....	2	6	8
Do., Sunday School ..	0	16	0

	£	s.	d.
Carville—			
Collection	2	10	0
North Shields—			
Collections	5	1	0
Contributions	6	0	6
Do., for Schools...	1	10	0
Do., for Translations.....	0	5	0
NOTTINGHAMSHIRE.			
Southwell—			
Contributions, for Dove	1	0	0
Sutton on Trent—			
Collections, &c.....	8	0	0
Contributions, for Dove	1	0	0
OXFORDSHIRE.			
OXFORDSHIRE Auxiliary, by T. Bartlett, Esq.—			
Abingdon—			
Collections.....	13	8	2
Contributions	21	8	6
Do., Sun. School. 1	2	10	
Do., for Africa.....	2	0	0
Do., Female Education in India	6	6	4
Arlington—			
Collection	2	12	0
Contributions	5	13	10
Berford—			
Collection	1	8	11
Contributions	6	15	0
Chadlington	1	10	0
Chipping Norton—			
Collection	7	6	5
Contributions	3	3	8
Coats, Bampton, &c.—			
Collection, Coate ..	2	13	2
Do., Standlake....	1	10	0
Contributions	2	14	8
Ditto, Bampton			
Sunday School	0	4	0
Faringdon—			
Collection	1	12	6
Contributions	1	19	6
Hook Norton—			
Collection	5	0	2
Wheeler, Mrs.....	2	0	0
Lechlade—			
Contributions	1	5	0
Middleton Cheney—			
Collection	2	2	4
Oxford—			
Collections.....	14	1	10
Contributions	23	6	4
Do., for West India Schools	5	0	0
Do., for East India Schools	1	5	0
Shipston—			
Collection	2	1	4
Contributions	0	14	0
Do., Sun. School. 0	10	2	
Stow on the Wold—			
Collection	1	0	0
Woodstock—			
Collections.....	6	10	6
Contributions	6	9	6
Do., Sun. School, for Dove	1	3	8
	140	19	4
Acknowledged before and expenses.....	101	10	10
	48	8	6
RUTLANDSHIRE.			
Oakham—			
Contributions	7	11	10

	£	s.	d.
SHROPSHIRE.			
Oswestry—			
Collections.....	8	11	4
Contributions (in part)	5	16	7
	14	7	11
Deduct for Baptist Irish Society.....	2	7	6
	12	0	5
Pontesbury—			
Collection	2	1	7
Shiffnal—			
Collection, Zion Chapel	3	0	0
Contributions	2	0	0
Shrewsbury—			
Collections.....	10	14	5
Contributions	4	15	7
Do., Sunday School			
Girls	1	12	9
Snailbeach—			
Collection	4	10	0
Wellington—			
Collection	7	17	8
Contributions	9	2	4
SOMERSETSHIRE.			
Bampton—			
Contributions, by Mr. Pomeroy, for Translations.....	0	5	0
Bath—			
Collections.....	10	17	0
Do., and Contributions, Somerset St.	16	0	0
Contributions	24	19	6
Do., for Dove.....	1	0	0
Do., for Africa.....	4	12	8
Do., Juvenile Association, York St.	18	17	9
Do., Sunday School, Tiverton	0	9	6
Bedminster—			
Contributions, for Dove	1	0	0
Boro'bridge—			
Collection	0	15	0
Contributions	1	6	5
Bridgewater—			
Contributions, for Dove	0	18	9
Bristol, by R. Leonard, Esq.—			
Connterslip—	31	11	6
Contributions, for Dove	3	14	0
Do., Sun. School, for do.....	4	2	7
Chard—			
Contributions	4	0	0
Do., for Dove	1	0	0
Cheddar—			
Contributions	12	3	6
Do., for Dove	1	8	0
Croech—			
Collection	0	18	0
Crewkerne—			
Collection.....	4	8	5
Hatch—			
Collection	0	15	0
Honton—			
Collection	2	6	8
Contributions	0	16	6
Iale Abbott—			
Collection	1	10	0
Lyme Regis—			
Collection, &c.....	4	16	0
Minchhead—			
Contributions	1	15	0
Do., for Africa.....	1	0	0
Saint Hill—			
Collection	0	18	0

	£	s.	d.
Stogumber—			
Collection	3	0	0
Taunton—			
Collections.....	13	4	8
Contributions	13	4	6
Do., for Africa.....	1	0	0
Uppottery—			
Collection	2	0	0
Watchet and Williton—			
Collection, Watchet ..	3	4	8
Contributions, do.....	5	0	0
Do., Williton.....	3	1	0
Wellington—			
Collections.....	8	12	7
Contributions	11	5	0
Do., Sunday School, Rowgreen	0	5	0
STAFFORDSHIRE.			
Ashton-under-Lyne—			
Collections.....	10	4	8
Contributions	12	3	5
Do., for Dove.....	4	5	0
Burton on Trent—			
Sunday School, for do.	2	4	1
Hanley—			
Collection	4	3	0
Contributions	7	3	6
Do., Sunday School, for Dove	1	0	0
Walsall—			
Contributions, for do.	0	17	1
Do., Sunday School, for do.....	0	14	0
SUFFOLK.			
Ipswich—			
Stoke Green—			
Contributions, for Dove.....	2	11	9
Turret Green—			
Collection	6	10	6
Contributions	10	10	6
Do., for Dove.....	1	17	0
Otley—			
Sunday School, for do.	1	0	0
Stoke Ash—			
Contributions, for do.	0	13	1
SURREY.			
Croydon—			
Contributions, by Rev. E. Adey, for Schools	1	10	0
Kingston—			
Marsh, Mr. John, for do.....	0	10	0
SUSSEX.			
Battle—			
Contributions, for Dove	0	16	2
Hastings—			
Contributions, for do.	1	11	0
WARWICKSHIRE.			
Alcester—			
Contributions, for Dove	1	12	6
Birmingham—			
Sunday Schools, New Hall St., for Dove...	1	1	0
Coventry—			
Contributions, for do.	1	11	11
Do., Sunday School, Cow Lane, for do.	1	5	2
WILTSHIRE.			
Keynsham—			
Contributions, for Dove	0	10	0
Do., Sunday School, for do.....	0	10	0

	£	s.	d.
Penknapp—			
Contributions, for do.	1	0	0
Salisbury—			
Contributions, for do.	0	10	0
Do., Sunday School, for do.	3	15	6
Trowbridge—			
Contributions, for do.	2	8	6
Gouldsmith, J., Esq., A.S.	1	0	0
Salter, S., Esq., for African Saw Mill	2	0	0
Westbury Leigh—			
Collections	5	0	0
Contributions	4	1	6
Do., Sunday School	8	3	7
Wootton Bassett—			
Contributions	1	10	0
Do., for Africa	0	10	0
Do., for Dove	0	10	3
WORCESTERSHIRE.			
Bewdley	3	0	0
Evesham—			
Contributions, for Dove Do., Sunday School, Mill Street, for do.	0	12	6
0	11	6	
Netherton—			
Contributions, for do.	1	0	0
Upton on Severn—			
Contributions, for do.	0	10	6
Worcester—			
Contributions, for do.	2	12	6
YORKSHIRE.			
Blackley—			
Collection	1	12	6
Bradford—			
Contributions	30	8	10
Do., for Schools	1	10	0
Do., for African Saw Mill	2	10	0
Bramley—			
Collection	10	0	0
Dishforth—			
A Friend, for Africa	5	0	0
Driffield—			
Contributions, for Dove	0	11	8
Farsley—			
Collection	6	19	3
Contributions, for Dove	1	0	0
Goole—			
Fletcher, J., Esq. Do., for African Saw Mill	1	1	0
1	1	0	
Halifax—			
Collections	14	17	8
Contributions	14	13	7
Haworth, Second Church—			
Collections	4	10	5
Do., Horkin	0	8	8
Contributions	10	12	0
Hebden Bridge—			
Collections	7	9	0
Contributions	8	16	1
Do., for Africa	0	16	0
Do., Sunday School	0	8	0
Hedon—			
Contributions, for Dove	0	15	0
Hull—			
Contributions, by Mr. Sykes, for do.	1	2	6
Do., Salthouse Lane, for do.	2	0	0
Hunslet—			
Collection	2	18	0
Kilham—			
Contributions, for Dove	1	0	0
Leeds—			
Contributions	11	2	6
Do., for African Saw Mill	6	2	0
Do., for Dove	3	4	1

	£	s.	d.
Lockwood—			
Collection	4	12	5
Contributions	1	10	0
Do., Sun. School	0	3	2
Malton—			
Contributions, for Dove	1	0	0
Masham—			
Contributions	6	6	0
Rotherham—			
Collections	3	11	7
Sunday School, for Dove	1	0	0
Hatfield, Mr., Grange Hall	1	1	0
Salendine Nook—			
Contributions, for Dove	4	10	0
Sheffield—			
Collections, Portmahon	3	10	0
Do., Townhead St.	17	4	7
Contributions, do.	16	19	10
Do., Sunday School, do., for Dove	1	11	10
Shipley—			
Contributions, for do.	1	0	0
Hull and East Riding Auxillary—			
Beverley—			
Collections	10	18	6
Bishop Burton—			
Collection	2	15	0
Contributions	2	1	0
Hedon—			
Collections	3	5	0
Hull—			
Collections—			
Public Meeting	11	3	2
Salthouse Lane	14	1	4
George Street	21	7	6
Contributions	8	7	0
Ditto, Salthouse Lane, Juvenile Society	6	15	0
Do., George Street Ladies' & Juvenile Society	4	12	1
85	5	7	
Acknowledged before and expenses	60	9	0
24	16	7	
North Riding Auxillary—			
Burlington—			
Collections	17	15	7
Contributions	4	18	2
Do., Sunday School	0	10	6
Driffield—			
Collections	7	2	10
Contributions	4	11	9
Hunmanby—			
Collection	2	17	4
Contributions	5	7	8
Do., for Dove	0	5	0
Kilham—			
Collection	3	10	3
Contributions	3	10	0
Malton—			
Collection	2	3	0
Contributions	9	7	7
Scarborough—			
Collections	40	0	6
Contributions	25	6	9
Do., for Dove	1	10	1
Do., Sunday School	1	3	0
Do., do., for Dove	0	19	6
130	19	6	
Acknowledged before and expenses	71	18	0
59	1	6	

NORTH WALES.		£	s.	d.
ANGLESEA.				
Garregfawn	0	2	6	
Holyhead, additional	0	5	0	
Rhydwy—				
Collection	0	10	8	
Contributions	1	7	6	
Soar—				
Collection	0	14	0	
Contributions	0	10	0	
CARNARVONSHIRE.				
Capel y Beirdd—				
Collection	1	1	8	
Contributions	0	7	6	
Carnarvon—				
Collections, &c.	7	3	2	
Roberts, W., Esq., for Africa	1	1	0	
Garn—				
Collection	0	13	0	
Contributions	0	17	6	
Llanllyfni—				
Collection	0	9	6	
Contributions	0	7	6	
Lleyn—				
Collection	0	12	5	
Pontyfeim	2	3	9	
Pwllheli—				
Collection	2	0	0	
Contributions	17	12	5	
DENBIGHSHIRE.				
Bontnewydd—				
Collection	0	10	0	
Denbigh—				
Collection, &c.	2	0	0	
Glynceiriog—				
Contributions	1	7	6	
Glyndyfrdwy—				
Contributions	1	4	10	
Llanddulas—				
Collection	0	7	8	
Llandudno—				
Collection, &c.	2	1	3	
Llanellian	0	8	0	
Llangollen—				
Collections	1	16	9	
Contributions	5	2	9	
Do., for Dove	0	11	6	
Llanefydd	0	4	6	
Llanrwst—				
Collection, &c.	3	10	0	
Llansanan	0	4	6	
Llansantffraid	0	7	4	
Llanwddan—				
Collection	0	10	0	
Pandy y capel—				
Collection, &c.	3	0	0	
Penycæ—				
Contributions	1	5	3	
Do., for Dove	0	5	0	
Ruthin—				
Contributions	1	12	5	
Do., Sunday School	0	12	8	
Wrexham—				
Collection	5	0	0	
Rawson, G., Esq.	5	0	0	
FLINTSHIRE.				
Holywell—				
Contributions	2	4	8	
Mold—				
Collection (one fourth)	2	14	0	

	£	s.	d.
Rhuddlan—			
Collection, &c.....	0	17	4
	42	17	11
Acknowledged before and expenses.....	26	18	3
	15	19	

MONTGOMERYSHIRE.

Newtown—			
Collections	10	16	11
Contributions	12	17	10
Do., for <i>Dove</i>	2	0	0
Welshpool—			
Collection	1	9	0
Contributions	5	13	9

SOUTH WALES.

CARMARTHENSHIRE.

Carreg Sawdde—			
Contributions	0	5	7
Cwmdu—			
Collection	0	10	0
Contributions	0	10	0
Cwmduwr	0	4	7
Cwmifor.....	1	5	6
Cwmsaraddu.....	0	11	1
Glanvteri—			
Collection	0	10	7
Friend.....	0	2	6
Gwanlunda—			
Collection	0	7	6
Contributions	0	5	0
Llandilo—			
Collection	0	10	0
Contributions	0	7	6
Llandover—			
Collection	0	18	10
Contributions	2	7	6
Llanelli—			
Velin Voel—			
Collection	1	0	3
Contributions	1	7	6
Capel Sion—			
Collection	2	11	4
Contributions	2	16	0
Betbel—			
Collection	0	12	7
Contributions	2	15	0
Llangendyfn.....	0	9	0
Llwynhendy—			
Collection	0	10	0
Contributions	0	5	0
Pontbren	0	2	6
Porthyrhyd.....	0	8	6
Smyrna—			
Collection	0	8	0
Contributions	0	12	6

GLAMORGANSHIRE.

Bridgend—			
Contributions, for <i>Dove</i>	0	5	0
Hengoed—			
Collection	1	4	0
Do., Berthlwyd.....	0	5	0
Contributions	3	5	6

MONMOUTHSHIRE.

Rhymney—			
Contributions, by Miss Penny.....	1	7	0

PEMBROKESHIRE.

Bethlehem (Rudbacton)	0	10	1
Broadhaven (Hephzibah)	0	6	1
Carmel (Clarblston).....	1	1	0
Haverfordwest—			
Collections.....	16	13	3

	£	s.	d.
Contributions	117	16	0
Do., for <i>Dove</i>	0	6	6
Honeyborough	0	5	6
Marloes	0	3	8
Martletwy	0	10	1
Middle Mill—			
Collection	2	0	2
Do., Tretio.....	0	3	8
Contributions	13	16	2
Pembroke Dock—			
Contributions, for <i>Dove</i>	1	4	4
Salem (Traffgarne)—			
Collection	0	8	0
Contributions	0	8	0
Southdalry.....	0	6	1

SCOTLAND.

Aberdeen—			
Collections—			
Public Meeting.....	4	4	0
Silver Street	9	7	4
Correction Wynd.....	54	0	0
John Street	7	0	0
Contributions	35	14	4
Do., for <i>Sanscrit</i>			
<i>Version</i>	1	1	0
Do., for <i>African</i>			
<i>Press</i>	8	10	0
Anstruther—			
Collection, Independent Chapel	1	18	0
Contributions	2	14	6
Dumfries—			
Collections—			
Public Meeting, Rev. W. B. Clarke's	2	6	3
Rev. J. Cameron's... Rev. J. Macken- zie's.....	3	5	0
Contributions	3	2	3
Contributions	1	0	0
Dunfermline—			
Collections—			
English Baptist Church	12	18	0
Scotch Church	10	0	0
Independent Cha- pel.....	1	10	3
Edinburgh—			
Collections—			
Elder Street	33	0	0
Rev. J. Haldane's 21 Contributions	58	6	6
Do., for <i>African</i>			
<i>Press</i>	14	0	6
Legacy of the late Miss Janet Dun- can.....	19	19	0
Greenock—			
Contributions	3	15	0
Hawick—			
Collection, Relief Church	3	0	0
Kelso—			
Collection, Rev. H. Bonar's	1	3	0
Kirkaldy—			
Collection	1	3	8
Perth—			
Contributions, for <i>African Press</i>	1	15	6
Stirling—			
Collection, John St... Contributions.....	6	1	9
	3	8	3

	325	4	1
Acknowledged before...	205	0	0
	120	4	1

Dundee—			
Contributions, for <i>Dove</i>	1	14	6

	£	s.	d.
Dunkeld—			
Missionary Society, for <i>Africa</i>	3	0	0
Echt.....	2	10	0
Edinburgh—			
Contributions, by Rev. C. Anderson	22	18	0
Elgin—			
Missionary Society ..	5	14	0
Nevin—			
Contributions	0	6	0
New Pitsligo—			
Collection	0	13	9
Perth—			
Contributions, for <i>Dove</i>	2	8	6
Do., Ladies' Society, for <i>Female Educa- tion in India</i>	3	0	0
Roxburghshire—			
J. H. A.S.	5	0	0
Stirling—			
Contributions, for <i>Dove</i>	2	6	0
Tough—			
Contributions	3	1	0
Westray—			
Contributions	3	0	0

IRELAND.

Abbeyleix—			
Collection	0	10	0
Contributions	0	10	0
Do., for <i>Dove</i>	1	8	0
Ballina—			
Contributions, for <i>Dove</i>	0	13	0
Ballymoney—			
Collection (moiety)...	1	3	6
Belfast—			
Collection, Indepen- dent Chapel.....	2	19	6
Contributions	5	12	6
Do., for <i>Dove</i>	1	5	4
Birr—			
Collection (moiety) ...	0	10	0
Contribution	0	10	0
Carrickfergus—			
Collection	0	9	3
Clonmel—			
Collection (moiety) ...	0	17	6
Cloughjordan—			
Collection (moiety)....	1	4	0
Coleraine—			
Collection (moiety)....	3	3	3
Contributions, for <i>Dove</i>	1	0	0
Conlig—			
Collection	1	10	0
Cork—			
Collections—			
Baptist Chapel (moi- ety)	2	12	0
Independent Chapel	2	11	7
Contributions	8	11	6
Dromoyle—			
Contribution.....	0	5	0
Dublin—			
Collections—			
Public Meeting.....	2	0	1
Baptist Chapel	14	14	0
Rev. Dr. Urwick's... Monthly Missionary Prayer Meetings.	5	11	7
Contributions	24	12	0
Do., for <i>Translations</i>	1	10	0
Do., for <i>Schools</i>	6	13	0
Ferbane—			
Collection (moiety) ...	0	7	6
Limerick—			
Collection (moiety) ...	1	12	0
Contributions, for <i>Translations</i>	2	0	0
Londonderry—			
Contribution.....	1	0	0
Marymount—			
Contributions	0	10	0

Monte—	£	s.	d.	Waterford—	£	s.	d.	FOREIGN.	£	s.	d.
Collection (moiety) ...	1	2	6	Collections (moiety) ...	3	7	0	Colombo	210	9	4
Nenagh—				Contributions	8	15	0	Constantinople—			
Contributions	3	0	0	Do., for Africa	1	0	0	Binns, Mr.	8	0	0
New Ross—				Do., for Schools	2	0	0	Campbell, Mr.	3	0	0
Collection (moiety) ...	0	6	4	Do., for Dove	1	9	4	Kandy	107	10	0
Thurles—				Youghall—				St. Servan, for Chapel at			
Contributions	1	5	0	Collection	1	0	0	Merfair	1	4	0
Trillick—				Contribution	0	10	0				
Collection	1	5	0								
Contribution	0	5	0								

Received during the month of April, 1845.

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.	£	s.	d.	Chelsea, Paradise Chapel—	£	s.	d.	Tavistock—	£	s.	d.
Annual Meeting at Exeter Hall	115	4	1	Juvenile Association	8	8	0	Contributions	7	10	0
Do., at Surrey Chapel	23	13	2	Church Street—				Tiverton—			
Do., for Juvenile Associations at Finsbury Chapel	6	16	9	Contributions, by Miss L. H. Hunt, for Dove	0	3	6	Collections	12	12	6
Annual Sermon at Surrey Chapel	47	2	7	Hampstead, Collection	2	4	11	Do., Juvenile	2	2	9
Do., at Poultry Chapel	38	4	1	John Street—				Contributions	15	16	8
Alie Street, Little	10	10	3	Collected by Young Friends, for Dove	5	3	4	DORSETSHIRE.			
Brentford, New	9	12	6	Maze Pond—				Dorchester	1	0	0
Charles Street, Kensington	4	9	0	Contributions, for Female Education	7	7	0	Lyme Regis—			
Chelsea, Paradise Chapel	11	12	0	Mill Yard, Seventh Day General Baptist Church—				Collection	1	18	9
Church Street	4	0	6	Contributions, by Mr. Nicholas	1	8	0	Contributions	1	5	5
Eagle Street	17	11	10	Walworth, Lion Street—				Do., Sunday School	1	1	5
Eldon Street, Welsh	3	16	0	Contributions, by Miss L. Green, for Dove	0	10	0	Weymouth—			
Hatcham	2	14	6	Ditto, Female Missionary Society	26	0	0	Collections	8	11	0
Ilford	2	4	11	West Drayton—				Contributions	7	0	0
Islington Green	10	14	10	Newton, Mrs. A.S.	1	0	0	Do., Sunday School	1	3	0
Kensington	8	10	6	Newton, Miss. do.	0	10	0	ESSEX.			
Peckham	4	14	4	Whetstone—				Ilford—			
Prescot Street, Little	14	7	6	Taylor, Mrs.	1	0	0	Collection, Rev. J. Woodard's, April, 1844	4	6	0
Romney Street	6	12	7	Wild Street, Little—				Proceeds of Lecture	3	5	3
Shoreditch, Providence Chapel	6	10	0	Contributions, on account	3	10	0	Collection, Turret Pl.	2	4	11
Stepney College Chapel	2	18	9	BEDFORDSHIRE.			Stratford, Enon Chapel—				
Tottenham	12	10	0	Bedford, Old Meeting—				Boxes	0	14	6
Vernon Chapel	4	0	0	Contributions (moiety)	38	13	3	Writtle—			
Wandsworth	2	16	5	Toddington—				Dowson, Mr. A.S.	1	0	0
Annual Subscriptions.				Collection	1	19	4	HAMPSHIRE.			
Clarke, Rev. O.	1	1	0	Contributions	5	5	8	Lymington—			
Francies, Rev. G.	0	10	6	BERKSHIRE.			Sunday School, for Dove	1	11	0	
Giles, Mr. E.	1	1	0	Kingston Lisle—				Southampton—			
Goodrich, Rev. J.	1	1	0	Collection	1	16	0	Oakley, Mr., additional	0	10	6
Groser, Rev. W.	1	1	0	Contributions	3	4	0	HERTFORDSHIRE.			
Hepburn, Thos., Esq.	2	2	0	BUCKINGHAMSHIRE.			Tring—				
Meacher, Mrs.	1	1	0	Marlow—				Collection	3	0	0
Rippon, Mrs. T.	5	0	0	Collection, &c.	2	0	0	Contributions	19	8	10
Donations.				Contributions, for Dove	0	10	0	Acknowledged before and expens.			
Brewin, Robt., Esq., for Schools	0	10	0	Waddesdon Hill—					10	6	2
Friend, for Dove	10	0	0	Contributions	1	16	0		12	2	8
Friend, for Dove	5	0	0	Do., for Dove	2	10	0	KENT.			
Friend, by Mr. Bird	1	0	0	DEVONSHIRE.			Dover, Pent Side—				
Sturge, Joseph, Esq., for Rev. W. Knibb's Schools	30	0	0	Devonport—				Contributions	14	0	0
V. O. W.	5	0	0	Contributions, by Master Oram, for Dove	1	8	0	Town Malling—			
X. Y. Z.	5	0	0	Exeter—				Contributions	4	12	8
LONDON AND MIDDLESEX AUXILIARIES.				Contributions	13	8	11	NORFOLK.			
Brentford, New—				Contributions	9	2	10	Norwich—			
Sunday School, additional, for Dove	0	5	4				Tillyard, Mr. Robt., for Dove	0	10	0	

OXFORDSHIRE.		£ s. d.	Damerham—		£ s. d.	Tyddynston—		£ s. d.
Burford—			Rhodes, Rev. W.	0 10 0		Contributions	1 0 7	
Contributions, by Miss Wall	1 0 0		Devizes—					
Oxford—			Collections.....	16 0 8	SOUTH WALES.			
Contributions, by Mrs. Dean	1 4 0		Contributions.....	27 7 3	MONMOUTHSHIRE.			
SOMERSETSHIRE.			Do., Sunday School, for <i>Estally</i>	4 0 0	Llanwenarth—			
Bristol.....	139 14 3		North Bradley—		Contributions, for <i>Dove</i>	1 0 0		
Highbridge.....	1 10 0		Collection.....	3 8 6	Machen, Siloam—			
Do., for <i>Dove</i>	0 10 0		Contribution.....	0 10 0	Collection.....	0 11 6		
Yeovil—			Penknep—		SCOTLAND.			
Collection	4 7 0		Collections.....	7 2 0	Edinburgh—			
Contributions	1 2 0		Contributions	2 18 6	Collections—			
Do., for <i>Africa</i>	2 4 0		Do., for <i>Translations</i>	1 0 0	Public Meeting ...	5 1 6		
Do., for <i>China</i>	2 0 0		Semley—		Elder Street	6 6 0		
SUFFOLK.			Collection	1 10 0	Minto House Church,			
Ipswich—			Westbury—		for <i>Translations</i> ...	6 0 0		
Contributions, by Mrs. Bass	3 4 0		Collection	3 7 10	Bristo Street.....	11 18 3		
WARWICKSHIRE.			Contributions	2 7 11	Contributions	27 13 11		
Leamington—			YORKSHIRE.			Do., for <i>Translations</i>	1 16 0	
Collection	9 16 6		Bradford—		Do., for <i>School in India</i>	0 10 0		
Contributions	1 15 0		Sunday School, Westgate Chapel	5 0 0	Do., for <i>African Press</i>	5 1 0		
Do., for <i>Dove</i>	1 2 6		Earby—		Elrick, Marnoch Sunday School.....	0 3 7		
WILTSHIRE.			Collection	1 15 0	Leith—			
Beckington—			Leeds—		Auxiliary Society.....	6 9 0		
Contributions	5 9 0		Winn, W. S., Esq., by W. Murgatroyd, Esq.	10 0 0	FOREIGN.			
Do., Sunday School	0 13 7		Sutton—		Sydney—			
NORTH WALES.			Contributions, for <i>Dove</i>	1 0 0	Sunday School, by Rev. John Saunders	1 18 6		
Denbigh—			YORKSHIRE.					
Sunday School, for <i>Dove</i>	0 10 0		Bradford—					

Received during the month of May, 1845.

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.		£ s. d.	Do., for Sanserit Version..... <th>£ s. d.</th> <th colspan="2">LONDON AND MIDDLESEX AUXILIARIES.</th> <th>£ s. d.</th>		£ s. d.	LONDON AND MIDDLESEX AUXILIARIES.		£ s. d.
Bow.....		6 8 7	Boss, Mrs., Lisson Grove House	10 0 0		Alie Street, Little—		
Brompton.....		7 16 7	Cozens, Mrs., for <i>Jamaica Special Fund</i>	2 0 0		Sunday School	1 18 6	
Camberwell.....		40 0 0	Friend, by Rev. W. Knibb, for <i>do.</i>	1 0 0		Battersea—		
Clapham.....		6 0 0	Friend, for <i>do.</i>	250 0 0		Collected by Mary Gurney, for <i>Jamaica Special Fund</i>	0 7 0	
Devonshire Square		45 1 7	Friend, for <i>do.</i>	10 0 0		Brompton—		
Greenwich, London St.		4 0 0	Friend.....	5 0 0		Contributions	2 3 3	
Henrietta Street		14 2 3	Friend.....	20 0 0		Do., Sunday School	0 9 2	
Highgate		3 10 0	Friend.....	20 0 0		Church Street—		
Keppel Street		5 15 10	Friend.....	20 0 0		Contributions	9 6 6	
Maze Pond		13 17 4	Gouldsmith, Mrs., for <i>Jamaica Special Fund</i>	50 0 0		John Street	60 4 3	
New Park Street		19 18 6	Do., for <i>China</i>	10 0 0		Maze Pond—		
Regent Street, Lambeth		12 2 0	"It is the Lord's"	5 0 0		Contributions	18 14 2	
Salterns' Hall		14 10 6	Do., for <i>Jamaica Special Fund</i>	5 0 0		New Court, Old Bailey—		
Shoreditch, Ebenezer Chapel		2 1 0	Member of the Anti-Corn-Law League, for <i>Jamaica Special Fund</i>	50 0 0		Sunday School, for <i>Dove</i>	0 12 1	
Trinity Chapel, Borough		9 0 0	Missionary Box, Moor-gate Street.....	0 19 1		New Park Street—		
West Drayton		2 9 7	Morgan, Elizabeth, 26, Abingdon Street, for <i>do.</i>	2 0 0		A Friend	2 0 0	
Windmill Street, Finsbury.....		7 10 0	Rippon, Mrs., for <i>do.</i> ...	10 0 0		Prescot Street, Little—		
Annual Subscriptions.			Wilson, Mrs. J. Broadley	30 0 0		Contributions (in part)	30 0 0	
Matravers, Mr.		1 1 0	Legacy.			Totteridge and Whetstone—		
Smith, Margaret, Cowley Grove		0 8 0	Newman, Rev. William, D.D., late of Bow, by Rev. G. Pritchard, (£1000, less duty).....	900 0 0		Contributions	4 3 4	
Watkins, Mrs.		1 1 0				Walworth, Horsley Street—		
Williams, Thomas, Esq., Cowley Grove		10 0 0				Juvenile Society	4 15 6	
Donations.						West Drayton—		
A. B. C.		2 10 0				Contributions	1 10 0	
Benham, J. L., Esq., for <i>Jamaica Special Fund</i>		10 0 0				Do., Sunday School	0 10 0	
Bible Translation Society, for <i>Translations</i>		500 0 0				Do., do., Yewslly... 0 5 0		
						Wycliffe Chapel (Rev. Dr. Reed's)—		
						Proceeds of Lecture (moisty)	2 2 0	

THE MISSIONARY HERALD.



MONEAGUE, JAMAICA.

The Missionary Herald (Aug. 1845).

ASIA.

CALCUTTA.

We regret that we have to report the unexpected death of Mr. Mack, pastor of the church at Serampore, and tutor of the college there, who, though not in immediate connexion with our Society, has been acting with our brethren for many years in perfect harmony, and was performing work of great importance. The information was communicated by Mr. Thomas in a letter dated Calcutta, May 2nd.

The present mail will convey sorrowful intelligence. Our esteemed brother Mack, of Serampore, has been called from the midst of his labours and usefulness to his reward. Yesterday morning, while making preparations for writing to you, I received the distressing news from Serampore that brother Mack had died of cholera, after an illness of only a few hours' duration. Though not quite well, I made arrangements to go up to Serampore to attend the funeral, which took place about six o'clock last evening. There were present of our number, brethren Evans, Morgan, and Page; of the London Missionary Society, Mr. Boaz, Mr. Campbell, and Mr. Mullens; also Dr. Haberlin, and, if I mistake not, one or two more ministers, and at least one Roman Catholic priest. Our deceased brother may be said to have been universally esteemed, and his death was felt to be a loss to all of no ordinary magnitude. I was particularly struck with the great number of natives who crowded to witness the funeral, and who formed a large and to me a deeply interesting portion of the multitude that followed the remains of our departed brother to their resting place. At the grave, which, I believe, is close by that of the estimable Ward, brother Evans read various portions of scripture, which he had selected as suitable for the occasion, and Mr. Boaz, of the London Missionary Society, prayed. Our late friend had been ailing for some days, but not so as to cause any alarm. Thinking a little exercise would do him good, he twice rode round the town on Tuesday morning. On his return he breakfasted as usual, I believe, and then, according to his custom, had worship with his boys in the school-room. Shortly after feeling himself unwell, he went up stairs, and their medical attendant was called in. He administered some medicine, but did not apprehend any danger. Within an hour or two our late brother became worse, and by eleven a.m. symptoms of cholera in its worst form showed themselves. The most energetic means were had recourse to, but without the desired effect, or at least not until nature had become too much exhausted to recover itself from the terrible shock. For several hours his sufferings must

have been excruciating, but his last few hours were probably passed without much pain. He gradually sunk until about half-past ten at night, when he ceased to breathe. The nature of his complaint rendered communication nearly or altogether impracticable: we however did not require his death-bed testimony, his life and conduct proved him to be a Christian indeed—a sinner saved by grace. It is possible you will receive from other pens fuller and perhaps more correct information respecting this, to us, sad and mysterious event; but not being sure that any one will address you on this subject by the present opportunity, I have thought it desirable to give you what information I could.

The loss of brother Mack will be very severely felt. His life seemed invaluable, and his labours what could not be dispensed with; and what our friends at Serampore will do to provide for the carrying on of the operations in which he was engaged, I cannot conjecture. Our young brother Robinson will no doubt be of great service, but our late brother was no ordinary man, and difficult will it be to fill up the space occasioned by his removal. Perhaps our friends there will look to us for help, but we are so overworked already that I dread the consequences of any addition. You must send out men to help us, and that without delay, or depend upon it more than one will soon be in the grave-yard, or rendered past work by being worked too much. I believe there is not a soul among us that is disposed to flinch from work, nay, if you will not send to our help, we will abide by our posts, and when worn out, as we soon shall be, there fall; but whether you can send us help or not, men must be provided to carry on the work when we are gone or can work no longer. Mr. Symes has left Dum-Dum, and now the people there request us to supply them, but I see no way in which this can be done. Need I say more to induce you to have pity upon us, and send help?—if so, then remember, I entreat you, that Dr. Yates's health will not allow of his labouring otherwise than at the translations, and I often fear he will not be continued to us very long. He is very poorly now: may the Lord in mercy to us

and thousands yet unborn, spare him and strengthen him for years yet to come. Brother Pearce's health is very far from being strong, in fact it is quite infirm. This is true also of brother Evans. Brother Leslie may be said to enjoy good health, so also brother Denham. My health is tolerable,—but look again; brother Denham is the only young man among us. Yes, the senior brethren are got old and grey. Yates has been in the field about thirty years; I and Pearce hard upon twenty; Leslie some four-and-twenty. Look again at the stations; for the most part they are occupied by men advanced in life, and where are the men who are to succeed them? Ah, where? I see them not: none are rising up in India that I can see or hear of, nor do your letters lead me to entertain the hope that the right men, and in the requisite numbers, are being trained in England. My duties oblige me to think of and for nearly all our country sta-

tions, and often when I think how much depends on solitary individuals, and not a few of them almost worn out, my heart sinks within me. I can only find relief by recalling to mind that the cause is the Lord's, and reflecting that all resources are at his command. Though creatures all fail, and missionaries all die, He still lives and will fulfil his gracious word, which assures us that "The gates of hell shall not prevail against his church."

You will be glad to hear that since the commencement of the present year, there have been baptized in the Jessore district twenty-two converts, at Chittagong three, and at Agra seven. A few weeks ago brother Pearce baptized two, and last sabbath I baptized one, a European female at Bow Bazar. I think I have heard of one or two more baptisms having taken place at other stations but am not confident.

BAPTIST ASSOCIATION.

The Association of Baptist Churches in the Presidency of Bengal held its annual meeting last year at Serampore. From its Circular Letter, which has been recently received, the following particulars are extracted.

The Association comprises the following churches, which are arranged according to the dates of their formation.

Serampore.....	1800.....	John Mack.
Jessore	1804.....	J. Parry.
Cutwa.....	1805.....	W. Carey.
Dinagopore	1805.....	H. Smylie.
Sadhamul	1808.....	Do.
Lall Bazar, Cal.....	1809.....	Vacant.
Dacca	1816.....	W. Robinson, and O. Leonard.
Chittagong.....	1817.....	J. Johannes.
Circular Road, Cal.	1818.....	A. Leslie.
Beerbhoom	1822.....	J. Williamson.
Howrah .....	.....	T. Morgan.
Cuttack	1822.....	C. Lacey and A. Sutton.
Burisaul.....	1830.....	Sylvester Barreiro.
Khari.....	1831.....	G. Pearce, Jacob Munday.
Lukhyantipore.....	1833.....	G. Pearce, F. De Monte.
Colingab, Calcutta.	1822.....	J. Wenger.
Intally, Calcutta.....	1838.....	G. Pearce.
Noorseekdar Choke.	1839.....	J. C. Page, W. Thomas.

The Introductory Prayer Meeting, in Bengalee, was held in the chapel of the Christian village, at half-past three P. M., Dec. 24th: brother G. Pearce presided, and prayer was also offered by brethren F. De Monte, Ram Joebun of Dacca, and Ram Huri of Calcutta.

The Introductory Prayer Meeting, in English, was held in the Mission Chapel at seven P. M.: brother Mack presided, and prayer was offered by brethren W. Yates, D.D., and W. H. Denham.

Wednesday, 25th December, 1844.

After the customary service of the day at the Danish Church, where brother Sutton of Cuttack preached from John xvii. 3, "I have finished the work," &c., the Association met for business in the Mission Chapel at half-past twelve noon.

Prayer having been offered in English, by Dr. Yates, and in Bengalee by brother G. Pearce, brother Pearce was elected Moderator of the Association.

Brethren George Pearce, A. Sutton, W. H. Denham, and H. Smylie were appointed a committee on the Registration of Marriages, Births, and Deaths.

Brethren W. Yates, D.D., J. Wenger, George Pearce, A. Sutton, John Robinson, and Jadub Chunder Bishwas, were appointed a committee on the preparation and printing of books.

Brethren A. Leslie, T. Morgan, and J. L. Carrau were appointed a committee on the Finances of the Association.

Each of these committees was instructed to give in their report to the Association at the meeting for business to-morrow.

The greater part of the Letters from the Churches were then read both in English and Bengalee; and it was resolved that the remainder should be read at the close of the religious service appointed for this evening.

Seven P. M. A devotional service was held in the Mission Chapel. Brother J. Wenger opened the meeting with singing, reading the scriptures, and prayer in English: brother Denham delivered an address in English; and a Bengalee hymn having been sung, brother T. Morgan gave an address, and concluded the service with prayer in Bengalee.

The Association having then met for business, the remainder of the Letters from the Churches were read both in English and Bengalee.

Thursday, 26th December, 1844.

Half-past 7. A. M. The customary Prayer Meeting of the Serampore congregation was held, when brethren Parsons of Mongliir, Brooks of Calcutta, and Smylie of Dinagopore, engaged in the service.

Ten A. M. The Association Sermon in Bengalee was preached in the Mission Chapel, by brother W. Carey of Cutwa, from Matt. xxii. 21. The introductory part of the service was conducted by brother W. Yates, D.D.

Half-past twelve, noon. The Association met for business in the Mission Chapel.

Prayer having been offered in Bengalee by the Moderator, the Minutes of the proceedings of the Association at its previous meetings were read and approved.

Brother A. Sutton read a letter from brother C. Lacey to his address, containing his concurrence in the adherence of the church in Cuttack to the Association. Brother Sutton likewise expressed his own feeling of satisfaction in this union.

The Circular Letter was read in English by brother Leslie; and it was unanimously resolved, on the motion of brother Mack, seconded by W. Yates, D.D., that it be received as the Letter of the Association, and the thanks of the Association be given to brother Leslie for its preparation.

It was resolved on the motion of brother Sutton, seconded by brother Wenger, that the Letter be printed in Bengalee, as a tract for distribution amongst the churches.

The Report of the Committee on Books having been called for, was given in by brother Sutton, and on the motion of brother Leslie, seconded by brother Evans, was adopted.

The brethren appointed as a Committee on Books beg to present the following brief report.

I. The minutes of last year relating to brother Wenger's Work on the Constitution and Discipline of the Christian Church were read; and, as specimen copies of the entire work had been printed, and presented to the brethren composing the revising Committee, it was unanimously resolved—

1. That the Work should be proceeded with in accordance with the Minutes of last Association.

2. That brother Denham be substituted for brother Small on the revising Committee, the latter having removed to Benares; and that the brethren composing the revising Committee be requested to furnish their remarks or suggestions to brother Wenger on or before the 15th February, 1845, after which date brother Wenger should proceed with the printing.

II. Having heard brother John Robinson's verbal report relating to the Evangelist, it was resolved that he should be requested to continue his very useful labours another year; and that it be recommended to the brethren who have charge of native churches, to endeavour to prevail on the people under their care to read the work regularly and attentively.

III. Respecting the various works mentioned as *desiderata* by the brethren last year, no progress having been made in their preparation, it was resolved the brethren should be requested still to keep them in mind.

IV. Brother J. Robinson having kindly undertaken to relieve brother Wenger of the labour of translating into Bengalee his work on the Constitution and Discipline of the Church, it was resolved that brother Wenger be requested now to proceed with the preparation of a companion work on Christian Doctrines and Duties.

V. Considerable conversation has been held respecting other publications: but no definite resolution has been adopted respecting them by this committee.

The Report of the Committee on Registration of Marriages, Births, and Deaths, being called for, was read by brother Sutton. It was resolved on the motion of brother Yates, D.D., seconded by brother Evans, that the Report be received and adopted, and that the secretaries be instructed to furnish the registrar, brother G. Pearce, with the funds necessary for carrying the report into execution.

Report of the Committee on the Registration of Marriages, Births, and Deaths.

I. The minutes of last Association relating to the Registration of Marriages, Births, and Deaths, having been read, brother Pearce submitted to the Committee Specimens of Forms of Registration in English and Bengalee; which, with a few sugges-

tions, were approved, and recommended for adoption.

2. It was resolved that each church connected with the Association should be recommended to adopt the Forms now approved, and obtain the requisite book from the General Registrar.

3. It was also resolved, that brother Pearce, the General Registrar, should be instructed to keep a set of books for the purpose of inserting authenticated copies of all Registrations of Marriages, Births, and Deaths forwarded to him from the different churches.

The Report of the Committee on the Finances of the Association being called for, was given in by brother Leslie. On the motion of brother Yates, seconded by brother Brooks, it was unanimously resolved that the Report be received, and that the thanks of the Association be given to the friends who have so kindly relieved the Association from the charges hitherto incurred.

Report of the Committee on the Finances of the Association.

The Finance Committee have the pleasure of reporting that there is on hand the sum of Rs. 578-4-6, for the purposes of the Association. This sum includes all that has hitherto been contributed by the several churches—the expenses hitherto incurred in postage, in the purchase of record-books, the printing of circulars, and the Circular Letter for last year, having been kindly defrayed by the secretaries and the Serampore Press.

Brother Mack read part of an Address to be presented to H. M. the King of Denmark, in acknowledgment of the long continued favour shown to the Mission by the Danish Government, and beseeching his Majesty's interference on behalf of our persecuted brethren in Denmark. On the motion of brother Yates, D.D., seconded by brother Sutton, brother Mack was requested to complete the Address, and, under the direction of the Standing Committee, forward it to his Majesty, signed by the chairman and all the members of the Association.

Seven P. M. The Association Sermon in English was preached in the Mission Chapel by brother W. W. Evans, from 1 Cor. iii. 7. The introductory part of the service was conducted by brother John C. Page, and the concluding part by brother Sutton.

On the conclusion of this service, the Association met for business in the same place: the Moderator in the chair.

It was resolved unanimously, that the Circular Letter for next year be drawn up by brother G. Pearce, and that the subject of it be left to his own choice.

That at the next meeting of the Association, the Association Sermon in English be preached by brother Mack, and in case of failure by brother Denham: and that the Association Sermon in Bengalee be preached by brother Williamson of Beerhoom, and in case of failure by brother Parry of Jessore.

That brethren Mack and Evans be re-appointed the secretaries of the Association.

That the Standing Committee for the ensuing year consist of brethren W. Yates, D.D., A. Leslie, James Thomas, J. Brooks, J. Wonger, and W. H. Denham, together with the Moderator and Secretaries.

That the next meeting of the Association, commencing with the usual introductory services on the Tuesday before Christmas Day, be held in Calcutta; and that the secretaries be instructed to correspond with the churches in Circular Road and the Lall Bazar, to ascertain to which of them it would be most desirable and convenient to entertain the Association.

That the Standing Committee be requested to make suitable arrangements for the entertainment

of the native brethren at the next meeting of the Association.

On the motion of brother Evans, seconded by brother Sutton, it was resolved, that the Standing Committee be instructed to open a correspondence through the secretaries, with the Baptist churches and missionary brethren in the Upper Provinces, Midnapore, Balasore, Jelasore, Assam, Madras, Ceylon, Arracan, the Tenasserim Provinces, Siam, and China, for the purpose of drawing them into a closer union with this Association.

It was also resolved by acclamation, that the very cordial thanks of all the brethren present be offered to the pastor and friends of the Serampore Church, for their excellent arrangements and kind Christian hospitality during the sittings of the Association.

Friday, 27th December, 1844.

At ten A. M. a meeting was held in the Village Chapel, at which the Moderator presided, and the

proceedings were conducted in the Bengalee language. After singing and reading of the scriptures, brother Shem of Calcutta offered up prayer.

The Circular Letter of the Association in Bengalee was read at length; and thanks were presented to brother J. Robinson for his translation of the same.

A hymn having been sung, and prayer offered by brother Jadud Chunder Bishwas, of Calcutta, a general conversation was maintained, and the native brethren were particularly invited to mention whatever occurred to them of interest or difficulty. The result was highly pleasing to all present.

On the motion of brother W. Carey, seconded by Mr. Carrau, it was resolved unanimously, that the secretaries be instructed to write to all the churches connected with the Association, to request that a collection be made for the relief of our persecuted brethren in Denmark.

The Session of the Association was then closed with prayer and the benediction, by the Moderator

DEATH OF DR. YATES.

Yet more afflictive intelligence has just arrived. That eminent scholar and devoted servant of Christ who has been for thirty years incessantly occupied in perfecting oriental translations, has terminated his honourable course. Having been enjoined by his medical advisers to proceed overland to this country without delay, he sailed from Calcutta on the second of June, no more, alas, to return! On the morning of that day Mr. Thomas wrote thus:—

For some time past his state of health and frequent, or almost constant suffering, have often made us fear that his invaluable labours must at no distant period be suspended for a season, if not terminated, by his removal from us. For the last eighteen months, life, to use his own language, has been a burden. His trip to the Sand Heads at the close of last year was to a great extent a failure in respect to the object aimed at. He, however, derived some benefit, and we were hoping that he would be able to bear up through the ensuing rains, but of late his complaint has increased so much that no alternative is left but an immediate return to England by the overland route. Our dear brother had resolved never to visit England again, but on the doctors

giving it as their decided opinion that no other means that can be adopted will afford any reasonable prospect of being permanently beneficial, he yielded up his own judgment, saying, that as it appeared to be the will of God that he should return to England for a season, he could only say, "Thy will, not mine, be done." His passage has been taken in the Bentinck steamer: he will (D.V.) go on board this afternoon, and leave the port on his way to sea, early to-morrow morning. He is accompanied by a native servant. He has arranged for Mrs. Yates and his two daughters to join him in England. It is proposed that they should remain here till the close of the year, and then proceed to England in a sailing vessel, via the Cape.

Our beloved brother died, it appears, on the Red Sea, July the third, three days before the vessel reached Suez.

AFRICA.

FERNANDO PO.

On the twenty-second of March the hearts of our friends at Clarence were gladdened by the safe arrival of the Dove. Their emotions will be best described in Mr. Clarke's own words.

About noon a small vessel was seen near Point Bullen. Some thought she was the Dove: but often had we been disappointed; and from the "look-out," at the top of the

house, I kept my station, with a good glass in my hand, until something went overboard, and she lay to, and lowered a boat. While they were picking up a dog that had gone over the side, I got such a view of her colours, that no more doubt remained. I immediately prepared to go to board her, but she was still at a great distance from us. Brother Saker was sick, but hearing of the Dove, started up, and went off to the Ethiopie; where, obtaining a boat, he set off for the pretty little vessel. The good Doctor was having his house white-washed, preparatory to the expected arrival of his beloved wife. A person congratulated him on the Dove having reached the harbour. This was the first the Doctor had heard of her being near. He, brother Sturgeon, and I were taken off to her by Christian in his canoe. Brother Saker was the first to reach the vessel; and his sickly appearance affected very deeply all the friends on board: but Dr. Prince and I looking well, as to health, on

our arrival, fears were a little removed, and a happy meeting was enjoyed, in which we did not forget to thank him who is our Father, and whom winds and waves obey. It was necessary to get Mrs. Newbegin on shore, on account of her dear child, as soon as we came to anchor; and having conducted her up the hill, Dr. Newbegin and I returned to welcome all the rest of the dear friends on shore. All except beloved sister Prince went to my house; and towards evening Mr. and Mrs. Thompson and children only needed to remove to sleep at brother Saker's, whose house is close at hand. Captain Milbourn, Miss Vitou, and Dr. and Mrs. Newbegin are with me. All the Jamaica friends, who were near, were ready to welcome our brethren and sisters from the Dove; and most of the members of the church, and many others, greeted them with joy as they ascended the hill, and passed along the road to my house.

The same evening a thanksgiving meeting was held, in which some of the newly arrived brethren united with some of their predecessors in congratulatory addresses and grateful acknowledgments. The vessel appears to have performed the voyage most satisfactorily. Mr. Newbegin says,

The Dove is a fine boat, and capable of bearing the strongest breezes and the heaviest seas. We encountered a strong gale in the Bay of Biscay for three days, but kept our course all the time, the wind carrying us at ten knots, with a close reef in all our sails. Once through it, and we had a continuation of fine weather, except a few squalls off Madeira, and about every other night a tornado off the coast below Cape Palmas. We could have made a faster voyage had the wind been steady, but when a tornado had troubled us with wind, we were as much hindered with a calm, which lasted generally several hours.

We go to Bimbia on Thursday evening to see Merrick, and, if possible, to bring him back to our business meeting before we are all separated or located in our different posts. The friends are all in good health except poor Saker, who is troubled much with an intermittent fever. The Jamaica people are coming on well; giving great satisfaction to our dear brother Clarke, who speaks very gratifyingly of the working of the mission and its present healthiness. Should any erroneous idea of the agents from Jamaica be abroad, I hope it will be counteracted, as they are all doing well and working well.

Respecting the teachers from Jamaica, Mr. Clarke speaks thus, in a letter dated April 28th, the latest we have received from him:—

All seem to feel that they have a work of the greatest importance in hand; and are expected by God and by man to act diligently and devotedly. All appear to have confidence in me as their friend; and although they are

often in straits from my lack of cash, they murmur not—they take what we can give them, and we all unite in meeting difficulties as we best can

Mr. Saker writes, April 29th, as follows:—

Dr. Prince has long since suggested a change of air for myself and family, and since my return from the continent our circumstances have made it imperative; but until the arrival of the Dove we could not even hope for any thing so desirable. Now it is given us to realize all we wish in this respect. The return of brother Merrick from Bimbia on Wednesday last gave me the privilege of a few days at sea, which has been very bene-

ficial; and this evening I embark with my family, accompanied by Dr. Prince, for Camaroons river. We should not run into the river for the sake of health, but we seek a nobler object, and shall afterwards stay a few days at sea.

King Aqua is expected to die, and when at Bimbia I heard that such an event would be accompanied by the horrid custom of human sacrifice. From this we shall dissuade if pos-

sible. In addition to this, great sickness and mortality prevail in the river, without medical aid. Dr. Prince seeks to do good by visiting the sick and dying, as well as assist us in our efforts to gain strength. In these steps I am sure of your sanction and sympathy. Perhaps providence is about to realize my hopes (long deferred) of establishing a station at Camaroons. With this also, if it is the will of God, I am sure you will acquiesce.

Under the same date, Mr. Milbourn, the captain of the vessel, says,

Since my arrival I have made in the Dove three short voyages. She does as well as any sailing vessel could do. I intend starting to-night for Camaroons. The old king, Aqua, is sick, and not expected to survive, and we very much fear that some poor slaves will be sacrificed, which makes us very anxious to see the king before he departs this life, and I trust we shall be instrumental in checking the evil. Dr. Prince and brother Saker and family will accompany me. Mr. and Mrs. Saker are very delicate and sickly, I therefore trust the voyage will be productive of good to them. I have made two trips to Bimbia, which bears from Clarence E.N.E. distant thirty miles. Calms very much prevail, and also currents, which makes it very tedious to get a passage of even thirty miles. I hope as soon as possible you will furnish us with a small steamer: a very small one would answer our purpose. I am of opinion that it would be less expensive than the Dove. In the first place I could do with two hands less; it would save at least two days out of three, and would avoid much pain and torture from a vertical sun.

The following is an extract from a letter written on the same day, April 29th, by Dr. Prince,

Every one of the passengers by the missionary vessel have sickened, Mrs. Newbegin and her son excepted. All Mr. Thompson's family were prostrated at one time, and together with the three Sakers were distressingly sick in one house. Miss Vitou and Captain Milbourn suffered much for a short time, but have since convalesced rapidly; so has Dr. Newbegin. His lady seems to be gifted with a strong frame, and looks as if nothing had happened, though the night before last she gave birth to a male infant. Thus our family, by the good hand of the Lord, is on the increase, without having suffered diminution by death. My duties are at times rather toilsome and heavy to bear and to execute within their fitting times, for the compounding of medicines is a great consumer of time, but there is a high satisfaction in the mercy which spares us from forlorn griefs.

A M E R I C A.

CANADA.

Mr. Cramp writes from Montreal as follows, under date of May 27th.

Mr. Bosworth and myself have recently visited our French mission. The principal station is called Salem. There we have erected a commodious mission house, in which our colporteur lives. There is room in the house for eight youths, and we shall be anxious to complete the establishment in that way as soon as we can see a prospect of adequate support. Our object will be to instruct them, and train them in habits of industry.

At Bereé, three miles from Salem we have a schoolmistress, who has now thirty-eight children under her care. The school-room is used for worship on Lord's days and on Thursday evenings. Mr. Brandin, our colporteur, conducts worship also in several other places.

The French church contains now thirty-

eight members. We are very anxious to find a pastor. Perhaps an Englishman would answer as well as a Frenchman, as the French is soon acquired by a person of moderate attainments. There is a wide door open, and faithful labourers are much wanted.

We have appointed another colporteur, a young man who can speak both French and English. He was engaged profitably in his occupation as a blacksmith in the States, but when he heard that his countrymen were disposed to listen to the truth, he sold all that he had, at a considerable sacrifice, and returned to Canada, to labour in the Redeemer's cause. I think it very probable that he will ultimately become a preacher. His brother, who is a joiner, and at present working at

the mission house, is also desirous of being engaged for the church of Christ. In fact, the Lord appears to be opening the way to the Roman Catholics of Canada. We must follow his leadings, and trust to him for support.

Should you know or hear of any one possessing the spirit of a Neff or an Oberlin, and willing to devote himself to the French Canadians, for the advancement of their interests, in a temporal as well as a spiritual point of view, send him out at once. The Lord will provide for him.

I give you an extract from a letter just received from Mr. Landon, without note or comment, only observing that Mr. Girdwood and myself expect to meet the Indians the week after next, when they will no doubt ask us to show them the fulfilment of the white man's promise.

"The Indians are much in the state in which I left them. They are anxious for the arrival of the deputation, for then they expect their fate is to be decided, as it respects the much wished-for institution. Several of them, including the deacons of the church, called on me soon after my return, and almost their first inquiry was on that subject. I wish you could all have heard the reply of one of them to my remark, that I could not give them much encouragement, and I had reason to fear we must suffer disappointment. I am sure you would have wept with me. I cannot report it, because the inimitable pathos of it consisted in its simplicity, and in its being the unpremeditated language of an untutored but generous heart. In substance it was: 'That it would be grievous indeed to be disappointed in that to which they had looked with so much desire and so much hope. But for himself, he was probably blame-worthy in allowing hope to rise so high;' for he had been long under the impression that the Indians were an abandoned people, under some mysterious curse. If their last hope should be cut off, these impressions would be confirmed. Since he knew the truth he had made exact inquiries, and been a careful

observer of every event, and hereby he had discovered that every thing turns out ill for the Indians. The gospel had been preached among them, but very few believed it, and of those that did, many disgraced it, and so discouraged those who laboured for their good. Very few among white men, even of the good, took any interest in their state; and the few who did, and who for a time made great efforts for their benefit, soon wearied in their efforts, and finally gave them up, leaving them generally in a worse state than they found them. He had never had much hope that the body of the nation would be much improved, but he had ventured to believe that many of the children would be saved by means of our Institution, and made much wiser and happier than their parents: but hereafter the utmost he should venture to expect would be snatched as brands from a burning pile, and the rest must perish—and by and bye it would be forgotten that any such people had been.'

"Alas! sir, I am obliged to concur in these sentiments much more nearly than I would. He may have struck some of the shades rather too dark, and drawn some of the lines too deep, but if he has, it is easy to excuse him. He is one of them, and on the whole I rejoice that he and many others feel as they do on this subject. Though they speak the language of despair, yet that very despair may be the seed of hope."

Three of our students, Messrs. Porterfield, Slaght, and Hewson, are leaving the college. We held a public service this evening, for the purpose of commending them to the blessing of God. I gave them an address, embodying advice and encouragement. Mr. Bosworth prayed. Mr. Girdwood exhorted them to be "the servants of the churches for Jesus' sake," and concluded. It was an interesting and solemn season. Mr. Porterfield is going to Stanbridge, to assist Mr. Jersey. Mr. Hewson is to supply the church at St. Catherine's, C. W.; and Mr. Slaght returns to the church from whence he came, to assist its pastor. I have reason to hope that their places will be more than filled up.

HOME PROCEEDINGS.

VALEDICTORY MEETING TO MR. KNIBB.

On the evening of Tuesday, July the first, a meeting was held in Finsbury Chapel to commend to the divine protection our friend Mr. Knibb, who was to sail from Southampton on the following day, and to express publicly those sentiments which were appropriate to the occasion. After prayer, offered by Dr. Cox, and Mr. Crisp of Bristol, Mr. Hinton, in compliance with the request of the Com-

mittee, delivered an address, the whole of which it is desirable to publish, it being a correct exhibition of the views with which the recent grant of £6000 was made to the Jamaica churches, and their present relation to the Society and to each other. It was as follows:—

How short a time it is, brother Knibb, since you sat where you sit now, in circumstances precisely similar, when the kindly voice of our esteemed brother, Dr. Godwin, breathed into your ears sentiments which were felt in all our hearts! We were taking leave of you then, on your return to the burning clime, in the hope, I will not quite say that we should see your face on earth no more, but in hope, certainly, that you might be permitted to spend the remainder of your days—and those many—in evangelical labours, for the welfare of the race for whom your efforts hitherto have achieved so much. Suddenly you have appeared amongst us again, to the surprise of the community, though not altogether to the surprise of the Committee. And a question has, probably, started up in many minds, whether there can have been a just occasion for your again encountering the fatigue and hazard of crossing the Atlantic, and for your again abandoning, for so considerable a time, the duties of your station in Jamaica. It affords me much pleasure to say here, in the name and on behalf of the Committee, that they fully appreciate the motives which led to your visit. Whether it was necessary that one should be sent from Jamaica hither in the perplexed and trying circumstances of our beloved brethren in that island, it was for them to judge; and since they judged it was necessary, you did well to come. You came as a generous and not a selfish advocate, to plead for relief from perplexity and difficulty in which you did not individually share; to plead, therefore, for others whom you love, rather than for yourself. As highly, I may say—and I say it with equal pleasure—as highly do the Committee appreciate the course you have pursued. You have been a faithful and a feeling advocate. You have pleaded for your brethren in a manner worthy of your love to them; but you have not been a blind partisan. You have not sought to conceal any of the elements of the case, or to force any arguments beyond their just and proper bearing. Desirous of obtaining relief for them that are in difficulty, you have not been desirous of cherishing, on their part, an undue leaning upon the Committee or the Society in England, or of concealing the resources and capabilities which the churches of Jamaica possess of independent and sustained action.

And now that your business is done, you are on your return. It is enough, on this occasion, to say that our feelings, in parting with you now, are such as they have ever been; or, if it be permitted to say more than this, no more can be said, than that these feelings are strengthened and confirmed. We find you to be what we have ever found you, and acknowledge that you are unchanged, save in the maturity which advancing life of necessity involves, or ought to involve. We find you unchanged in the piety, the simplicity, the ardour, the generosity, the holy consecration, which we have always found in you, which we

bless God for giving you, and bless him still more for sustaining and keeping alive. And now that you are about to confide yourself again to the frail bark that shall plough the bosom of the mighty deep, may He that hath the winds in his fist, charge them to bear you safely to your desired haven, and grant you there length of days to labour for those you have loved so well, and in the midst of whom God hath blessed your labours so largely! But if it be interesting to us to part with you, how interesting will it be to them to receive you! And if the vessel in which you shall embark, shall, with the marvellous precision characteristic of navigation only in the latest days, reach the place of its destination at the hour appointed, and bring you among your friends there on the eve of the 1st of August, that ever memorable day, in Jamaica at least, the completion of the seventh year, and the first seven years of freedom, supplanting long-dominant and pernicious slavery, what zest and interest shall it add to the commemoration of that event, and with what gladness of heart, and beaming of eye, and clapping of hands shall your presence and return be welcomed there!

And you will have no uninteresting or unimportant tidings to impart. You will tell them that the Committee in England received you with unfeigned cordiality; that you did not find an unfeeling heart or an unwilling ear; that you found rather the distresses of the brethren already so well known and so deeply appreciated, that, before you commenced your operations, your work was half done; that the question greeted you at once, not, What is the necessity for doing any thing? but, What are the means, what is the munificence that shall be equal to the case? You will tell them that the propositions made by you were exceeded by the Committee; that you obtained more than you asked for, more, than by your own acknowledgment, you expected, and, in your judgment, quite enough to answer all the emergencies of the case, and to effect the relief of the embarrassed brethren. Add to these things—which are facts within your own knowledge—add some sentiments also, which, on behalf of the Committee, on behalf of the Society, on behalf of this meeting, on behalf of the whole of our denomination interested in your and their labours there, I charge you to convey to the whole multitude of the brethren.

Tell them, in the first place, how deeply anxious we are that the distribution of the money allotted to them should be effected without mischief. Oh, let it never be heard in England that the division of that money has given rise to jealousies and envyings, to discord and strife; and that it would have been better even for the churches of Jamaica if no such opportunity for evil had ever been put in their way. Charge them to be mutually considerate and kind, and in this distribution to show no selfishness, but rather—I was going to say equity, but I will say more than equity—

generosity one to another. This will be a just return, and the only return that they can make for the generosity which has been shown to them.

Tell them, in the next place, how deeply and sensibly we feel that this is not to be towards them a part of a system of continuous aid, but a help to them to go alone, and the last help that is to be given them. It is now some years since they sent us unanimously word that they would draw no longer upon the funds of the Baptist Missionary Society, subject only to exceptional cases of great emergency. Since that time, exceptional cases have been continually arising, and have been, to a very large extent, met. Circumstances, then unforeseen, have produced somewhat unexpected and aggravated difficulties; but it is stated to us now, that if the chapel debts, amounting to a heavy sum, could be materially diminished, and the neck of that difficulty be broken, the churches are fully competent to all their ordinary and regular expenses. We have given, therefore, a donation of £6000 for this object. We are assured by you that it is enough, and we think that we thus gracefully and generously conclude the period of our occasional help.

Tell them that, after this, they must go alone. We speak not in severity; it is the kindest thing we can say to them, and the kindest thing we can do to them will be to maintain it. As for a perpetual leaning on the part of the Jamaica Baptist churches on the Committee in England, we can admit, indeed, that it is natural enough and easy enough, and that it may be a matter of some difficulty altogether to get rid of such an attitude and such a habit; but it is a thing which cannot be allowed, and this for three reasons.

In the first place, it is unnecessary. Why, what churches there are in our connexion in Jamaica! The number of churches is very considerable, and the number of members in many of the churches very large. Where in England we reckon members by scores and hundreds, they reckon them in Jamaica by hundreds and by thousands. They have immense places of worship, vast in comparison with the general run of places amongst ourselves, and exceeding in magnitude any single place of worship, I believe, in this country. Then the zeal which has been shown there, the active habits of the church members, in disseminating the gospel all around them! the blessed effect which has resulted from their labours, and the rapidity of their increase!—a parallel to which is not known in this country. They have set us an example of activity to imitate, on the one hand, and an example of success to pray for, on the other. Their liberality, too, has been no less exemplary, and hath provoked very many. It cannot be necessary that churches such as these should be cherishing a habit of perpetually leaning upon extraneous aid. If there be any churches, in the whole world, that can stand alone or go alone, they can; and it can require nothing but a considerate view of their own obligations, a calling into exercise of their Christian graces and common sense, to effect this purpose.

In the second place, as it is unnecessary, so it is inexpedient. To tarry in Jamaica, is for

this Society to neglect the world. Small are our resources, the world is large. Immense regions, yet in darkness and the shadow of death are before us; immense regions, densely populated with immortal beings in sin, and hastening on to misery; immense regions, in which they have not heard of Jesus or of his salvation, to which, therefore, there are loud calls for us to carry the gospel of our Lord and Saviour Jesus Christ. But we cannot do that, if we spend our funds in Jamaica. A very large part of our resources has been, and would still be absorbed there, and we should be incapacitated for the efforts for which the perishing state of our race all over the world so loudly calls. The island of Jamaica is now as richly evangelised as many parts of England; and no longer can we deem it—studied as it is with Baptist churches of great power, associated with churches of other denominations, perhaps not less powerful—no longer can we deem Jamaica to be to us a part of the missionary field. We may not tarry, we must forsake it and hasten away, lest peradventure the guilt of our brother's blood, perishing through our neglect, be laid to our charge.

In the third place, as it is unnecessary and inexpedient, so it is impossible. The funds that we were accustomed to expend on Jamaica are now spent elsewhere; and that not without the concurrence of our brethren themselves. Who bade us go to Africa? Why, upon that subject, there was in this country, certainly among the Committee and friends of the Society, not an absolute want of feeling, but there would have been no mission to Africa at that time had there not come over from abroad a sort of imperative communication that the gospel must be sent to Africa. "If you do not send it, we shall." Who said that? These very brethren of ours in Jamaica. They constrained us to commence the mission which has been begun there, and which is going on there. They did right, and we own our obligations to them; but they must not cancel their own act and deed. They must understand that if they again have the thousands that they have been accustomed annually to have from this Society, those thousands must be withdrawn from Western Africa, where they are now spent, and the entire work, promising and encouraging as it is, which has been begun there, must be abandoned. All the resources which they have been accustomed to have expended on them, are now devoted elsewhere; the Society has not the money to give them, and we do not believe that, if we were to ask it from the denomination throughout the country for them, it would be given.

The case is one, therefore, not only of wisdom, but of necessity. They not only ought to stand alone, and vigorously apply themselves to it, but they must. Press this upon them, brother; tell them these things, and entreat them to cherish the Christian zeal, and wisdom, and devotedness which their circumstances demand. Try to lead them into a habit of independent action. Independence may be viewed in two aspects; there are its pleasures and its responsibilities. They have its pleasures; animate them to undertake its responsibilities. Make them understand that they cannot

combine the delights of freedom with those of subjection. Do not let them think it hard that we press this upon them. They may be compared to a stout little fellow that trembles at the effort of walking; but it is not an unkind thing when his mother pushes him gently off, and makes him go, teaching him to realize the strength he had, but which he did not know of.

Try, also, to lead them to the exercise of mutual co-operation. Hitherto they have been separated from each other by the very fact of their relation to this Society, and their common dependence upon it. The churches there did not lean one upon another; each threw itself upon the Society in England; and now, for these churches to cherish a spirit of association—to regard one another's welfare—to view themselves as compacted into one body, and for the strong to help the weak—all this is something new, but it is also something good, something Christian, something useful, something necessary, and it is quite time for them to begin. It has been one of the defects of the missionary system, that it tends to produce a sense of helplessness, an attitude of weakness, in the missionary churches, by the insulated and dependent character it gives them; and we make the experiment with respect to the churches in Jamaica—with how much success and good effect missionary churches may be thrown off, and whether, by being thus brought into connexion one with another, they may not acquire the full healthiness and vigour of churches of Christ, with less of that feebleness which so much tender nursing has hitherto produced in them. Try to cultivate this spirit, dear brother, amongst the brethren. Tell them that an experiment is going on in their persons upon the very nature of modern Christianity. Why, when churches were formed under the ministry of Paul, or other preachers of the gospel in the first age, they were not so long nursing as these churches in Jamaica have been. They who, like him, travelled in the gospel ministry, found it much easier than missionaries do in these days, after planting churches in one spot and another, to go on to the regions beyond them, and they soon found that the churches could stand alone, and send ministers also to the diffusion of the gospel in distant parts. It should be so now. And the experiment is being tried in Jamaica—an experiment, I say, upon the nature of modern Christianity; an endeavour to see whether, where churches have been planted and nurtured for a considerable time, they may not effectively stand alone, and be relinquished without mischief by the society under whose care they have been planted. And it will be shown, by the result, whether Christianity is now what it once was, and whether there are the same elements of diffusion and vitality and progress in it which there were in the early age. This is an experiment not upon the nature of Christianity alone, but an experiment in the missionary field. Often, I confess, have I repined to see the necessity which there appears to be in all parts of the world, for the missionary stations being constantly supplied with European, that is, practically, with English labour. If our missionary brethren could now migrate from India into China, or from one

part where they have been for a few years to another, and leave the ground which they have been cultivating in confidence that the seed they have sown, and which has partly sprung up, shall maintain its fruitfulness and strength, what an infinite advantage would thus be given to the missionary cause!

Here, then, is an experiment the first of its kind in the missionary field. And shall it be seen—that is the question—that missionary work must be stationary—that it may not be migratory—that, where we set ourselves down, there we must tarry even until Christ shall come? If so, unless it shall be found that there is a power of sustaining missionary stations permanently over the whole surface of the earth, the work never can be done. I express my judgment, that, unless the stations planted may be abandoned, and the work and workmen become migratory, the work heats us, and our machinery bears on it the stamp of insufficiency.

This is an experiment still further on their own liberality and Christian zeal. They have been deemed exemplary, they were exemplary, and are they less so? Is that piety, which has been so much admired and, in some instances, so eagerly imitated, for which so many thanks have been given to God—is that piety to be found to decay? We hope not. Oh, if freedom, while superseding slavery, has brought with it declension in religion—if there were more zeal, if there were more liberality, if there were more devotedness to God, under the lash and the oppression of the master, than there is now in the possession of liberty and civil privileges, how deeply will it be to be deplored! We have heard that the blood of the martyrs is the seed of the church, and that persecution has contributed to the advancement of Christianity; but yet, if it is necessary to the advancement of Christianity that there should be difficulty and persecution, what is to become of the tendency which Christianity itself has to bring all civil and social evils to an end? We trust it shall not be so, but that those who were Christians of an order so high, and a zeal and liberality so devoted in the midst of their sufferings, shall not show a return ungrateful to God for the benefit which, through Christianity, they have experienced.

Awake the brethren to these things, Knibb. Let them know that the eye of England is upon them; let them know that the eye, not only of the Committee and of the Society, but of the whole denomination, and of all religious communities, is upon them; let them know that the eye, in some sense, of the whole church and of the whole world is upon them. The eye of their friends is upon them, with eager hope; the eye of their enemies is upon them, with desire that they may stumble and fall. You know how keen is this watchfulness of the adversary in Jamaica itself, and how the press in that island teems with triumphant announcements that voluntarism has won all its triumphs, and that nothing but state-paid religion will survive. We all know how the same feeling animates multitudes here. I will not say we tremble for the ark of God; but I cannot say that the case is without just reasons for anxiety. Dear brother, plead with them as

you have pleaded with us. A voice which hath power in our hearts, has some claim to power in theirs. While you go forth loaded with our liberality on their behalf, feel, too, that you are charged with these counsels of wisdom and

love; and tell them how earnestly we pray that God may count them worthy of this calling, and may fulfil in them all the good pleasure of his goodness and the work of faith with power.

Mr. Knibb then addressed the congregation in the following terms:—

My respected and honoured friends, the greatest pleasure connected with the appeal which has been addressed to me, has arisen from the fact that it will not only be heard by myself, but be read by my beloved brethren in the island to which I go. There has not been a single sentiment in that address which does not receive my most hearty concurrence, and I should consider it one of the greatest curses that could by possibility light upon our voluntary churches in Jamaica, for them again to be sustained by the parent Society at home. There are some circumstances to which, perhaps, for a short time I may be permitted to refer, not in the least for the purpose of weakening the force, or of lessening the propriety of that address which, in the name and on the behalf of the Committee, has been delivered to me; but for the purpose of clearing up one or two points which, I think, in the minds of some of our friends may have been partially misunderstood. I refer to the fact that there are churches in Jamaica that have for years sustained themselves without any help from the Society at home, and that they have, as far as they possibly could, carried out those principles which have been so properly adverted to in the present crisis of Jamaica affairs; and I do most sincerely trust that the efforts which I shall make to increase that spirit of independence which, I am firmly persuaded, is essential to the triumphs of the Cross, will be quite as efficacious among my brethren in Jamaica as my efforts have been, to afford them relief among the Committee at home.

Nothing could be more disastrous, in my estimation, not merely to the cause of Jesus Christ in Jamaica, but to the great cause we are attempting to carry on, than any further dependence by the churches of Jamaica on the funds of our Missionary Society. There may be isolated cases yet remaining in some of our infant churches, which are neither large, nor have they been for any length of time set on foot; but I do most sincerely trust, and would most fervently pray, that myself and those other of my brethren who are placed in more favourable situations, will continually impress upon the minds of those committed to our charge the paramount duty of their not merely supporting their own pastors, but of extending, as far as they possibly can, help to their sister churches that are in distress. It would not merely affect, in my estimation, the progress of the Redeemer's cause in different parts of the world, but it would produce the most deadening effect upon the churches of Christ themselves. As far as our influence has gone, we have endeavoured to impress upon those committed to our charge, not merely the duty, but the privilege of supporting the gospel of God's dear Son. It was, at our request, in connection with your concurrence, that the African mission was undertaken.

The themes discussed by my respected brother, Mr. Hinton, and addressed to me, have often been discussed at our missionary tables and our stations abroad; and I am perfectly confident, with respect to most of my brethren in Jamaica—and I wish I could say with respect to all—I am perfectly confident with respect to most of them, and to nearly all who are in difficulty and in trouble, that their appeal to you for pecuniary aid is quite as distressing to them as it can be to you. Gladly would they have relieved themselves if they possibly could. There may have been, in some cases, some inadvertency and some impropriety in extending to so great a degree the cause of missions. They have been overtaken, in the midst of this work, by circumstances to which it is not necessary for me here to advert. But I do most sincerely trust that every feature of the address, in all its parts and in all its bearings, will be carried out, whatever difficulty it may involve, and whatever trouble it may bring upon us, so that our churches may be what they ought to be, perfectly independent of foreign aid for the maintenance of the worship of God.

Having thus referred to those parts of the address which have been delivered, I wish here to leave—perhaps, I cannot tell, but perhaps for the last time—I wish to leave deeply impressed upon the minds of this Christian auditory, that nothing could have exceeded the kindness and the urbanity of the Committee in all the transactions in which I have been engaged with them. I undertook the office which I have now closed with extreme reluctance; I would not have come on it if I could have avoided it. Until stern duty forced upon me this employment, no arguments would have induced me, to forsake the beloved people of my charge and the endearments of social life, to come home on what I consider one of the most unwelcome errands on which it was possible to send a man. I have, however, been most agreeably disappointed. I have been affectionately welcomed, not only by the Committee, but wherever I have gone; and at the simple tale of wrong, the guilty doings of men that have brought us into this condition, there has been, not merely an approval of what the Committee has done, but a hearty response as far as pecuniary aid could be given. Nor could the Committee better testify their belief of the rectitude of their proceedings, or in the necessities of the case, than, amongst themselves, almost immediately subscribing £1500 sterling of the sum required to meet our present emergencies.

Taking leave, then, dear brethren, of you, with a heart full of love, surrounded as I have been for the last two months with exciting scenes, travelling hither and thither, in a few short hours, amid the calm and quiet of an Atlantic voyage, I shall have time more fully to meditate on those great principles which have

been called into action, and which, I am perfectly convinced, must be maintained in all their purity and all their fullness if the work of mercy is to be fully achieved in the islands of the west. Within a few short days I stand among you entering upon the twenty-second year of my missionary work, and for a few short minutes I will refer to the past, and to what God has performed for Jamaica. Twenty-one years ago, when I landed, there were only four missionaries connected with the denomination to which I belong. During the first seven years every thing appeared dark and gloomy with respect to freedom; immersed in those scenes of cruelty which often filled my heart with anguish, I closed them by beholding one of the deacons of my own church stretched on his back and flogged for praying in my own house; and as soon as that scene was transacted, I made the resolve, calmly and deliberately, that I would watch every movement, and seize the most favourable opportunity that providence should present, to undo the heavy burdens, and to bid the oppressed go free. In the various meetings I have seen held, not merely in this city, but other parts of England, I know perfectly well that some individuals have said, "Yes, but Mr. Knibb speaks too strongly." Ah! you must see things for yourselves. When you see your deacons flogged, when you behold them stretched on the ground, hear the cracking of the whip, and see the blood stream from their bodies, you will speak too. Little did I think how I was to speak. But within one short year of that, after the first seven years were closed, the insurrection came, with all its untold horrors. You have heard of them—we felt them: in the destruction of our chapels, and in the various scenes that they were transacted, colonial slavery met its death.

Then, unknown to you, and unknown to the world, I was forced from that den of infamy, with a heart bleeding at every pore, just emerged from a felon's dock, and from a gloomy prison, with my congregation scattered, many of the members of my church murdered, multitudes of the faithful lashed, and peeled, and destroyed, I came home, and never shall I forget the three years' struggle, the incessant anxiety that pressed upon my spirit as I passed through the length and breadth of this country, detailing the negro's wrongs and asserting the negro's rights. Just seven years after that perfect freedom came. We had, about the middle of it, a semi-freedom, called apprenticeship. In the midst of these scenes the work of mercy extended, so that during the seven years which then closed, in connexion with the labours of about twenty missionaries, 22,000 persons were baptized upon a profession of their faith in Jesus Christ. Then it was that providence, by circumstances to which there is no need to refer now, called me to visit you again. Chapels, once destroyed, were re-erected, and since that period about twenty-five chapels have been reared, and most of them paid for; and, though the debt has pressed heavily upon us, the Christian church should remember that the whole of the expenses thus incurred, and incurred in the space of about twelve years, amounted to more than £120,000 sterling; the

whole of the missionary property at present in Jamaica being £150,000 sterling.

And now, Christian friends, another seven years has rolled by, and I was delighted and pleased with the anticipation that no future work of agitation would fall to my lot; but so it comes. At present there is a system of wrong—a system of wickedness in Jamaica, which must be put down, and which Christianity alone can put down. On returning to that land, to meet those men whose actions I have exposed—and I would expose them if they were ten thousand times as powerful as they are—in meeting those men once more, I know perfectly well the difficulties that may yet beset my path. But I am not afraid of these difficulties; I have said nothing but what is true, nothing but what ought to be said, and if tyranny will rise to oppress, Christianity must rise to destroy it.

Farewell, then, Christian friends. I anticipate with pleasure and with joy once more meeting the beloved people of my charge. I will tell, and tell in tones of tenderness, what has been done by you, and I do most sincerely trust that that which has been so kindly said, will, in the spirit of Christ, be received, and that it will induce the churches in Jamaica to strive yet more vigorously for the maintenance of that truth on which all their civil, their social, and eternal happiness depend.

And now, ere I go, let me address one or two short words to the beloved young friends now in God's house. You, my dear young friends have risen up, most of you, since I first trod through the scenes which I have now described; and all I wish to impress upon you is this, that the religion of Christ can sustain in every difficulty, that it can support in every emergency; and, if there has been one wish more constant in my heart than another, during my brief sojourn in the land of my fathers, while I have gazed upon the lovely forms of the youth in my native land, it is, that each one of them may be a child of God; that now, even now, they may seek after an interest in him whose favour is life. It has been my lot—I say it not for boasting, God knows—it has been my lot to stand in some of the most adverse positions in which a missionary could stand. I have stood more than once when I expected that a few brief hours would close my existence by a bloody death; and I tell you, to the honour of that Saviour whom I wish you to love, that I never felt so calm and so happy in my life as when the bayonet was at my breast, and I expected in a moment to be gone. There is that in the religion of the Son of God which can support and which can sustain, and I have often thought that I should like to pass through those scenes again, if I could, in connexion with them, enjoy that calm reliance upon the blood of God's dear Son which his mercy and grace can afford. My beloved young friends, I commend this Saviour to you, I commend his cause to you. We and our fathers will soon retire from the work; we expect you to take it up, and we know you never can take it up effectually until your hearts are right in the sight of God.

Farewell! Farewell, ye members of the Committee! farewell, ye brethren of other de-

nominations who have assisted and sustained us! farewell, ye who have maintained the missionary work! it is joyous, it is triumphant. I retire from you with the motto, and I give it to you as a leading star: "Let us work for Christ on earth, till we rest with Christ in heaven." Farewell!

MR. KNIBB'S FAREWELL LETTER.

*Baptist Mission House,
Moorgate Street, London, June 26th, 1845.*

MY DEAR FRIEND,

In taking my leave once more of the respected Committee with whom I have so long been in friendly association, I would express to them and to you my sincere thanks for the uniform kindness which has marked all their proceedings in the great and important topics which we have had to discuss and arrange, while I would breathe the fervent prayer that in all their future efforts for the advancement of the great cause of Christian missions, they may be guided by infinite wisdom and blessed by almighty love.

To those churches and individuals who have so kindly and efficiently responded to the appeal I have made on behalf of my beloved and honoured brethren in Jamaica, I return the tribute of a grateful heart. Often has their sympathy and kindness refreshed my spirit, and rendered easy and joyous my otherwise onerous duties. They will, with their beloved pastors, receive this expression of thankfulness from one who hopes yet to be borne in their hearts at the throne of the heavenly grace.

Had my duties in Jamaica permitted, gladly had I visited other churches both in England and Wales. This pleasure I must not enjoy, as the dear people of my charge need me at home.

May I then say to those churches, give me a proof of your love, in making on the second sabbath in August a collection towards the object which brought me from Jamaica, that thus I may have the luxury of hearing that the whole sum of £8000 has been collected without crippling the funds of the

Society in their missions in the East, in beloved Africa, and in the righteous resolve of the Committee to commence immediate operations in China and in the island of St. Domingo. The relief to the churches in Jamaica will be doubly welcome if this good work is thus performed.

May I not hope, too, that my beloved friends, the sabbath-school teachers, with whom I feel it an honour to identify myself, will assist in this good work, and by the formation of juvenile missionary societies in all their schools, yet further interest their youthful charge in the glorious work of Christian missions?

Again I leave the land of my fathers oppressed with the overwhelming kindness I have received. What untrodden paths are yet before me, and in what new spheres of operation I may be placed, I know not; but by grace I stand prepared to be any thing or do any thing my Father may command. Farewell, dear Christian friends; your kindness has often cheered my heart and sustained my spirit. Soon we shall meet above, and oh, what a meeting *there!* Onward let us press in the sacred cause; and in every struggle and in every conflict feeling our dependence on Jesus and his precious atonement, may our inmost spirit be baptized in the sentiment,

"Sinful, and weak, and helpless worms,
On thy kind arms we fall;
Be thou our strength and righteousness,
Our Saviour and our all."

Ever yours,

WILLIAM KNIBB.

Rev. Jos. Angus, M.A.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Clarke, J.....	March 23.
		Milbourn, T.	March 24.
		Newbegin, W.....	March 25.
		Prince, G. K.	March 25.
		Saker, A.....	March 17.
		Thompson, T.....	April 28
	GRAHAM'S TOWN.....	Trotter, W.....	May 22
ASIA.....	BENARES	Small, G.	May 9.
	CALCUTTA.....	Denham, W. H....	May 3.
		Evans, W. W.....	May 1 & 1 .
		Thomas, J.....	May 2 & 9.

COLOMBO	Davies, J.....	May 10.
DARJELLING	Start, W.....	April 21.
ENTALLY.....	Pearce, G.....	May 2.
KANDY.....	Dawson, C. C.....	May 27.
MUTTRA	Phillips, T.....	May 10.
PEDANG	Ward, N. M.....	Dec. 26.
SERAMPORE.....	Marshman, J.....	May 13.
BAHAMAS	NASSAU	Capern, H.....
BRITTANY.....	MORLAIX.....	Jenkins, J.....
		June 8, 12, & 13.
		June 4 & 16, July —.
		June 12.
HONDURAS	BELIZE	Henderson, A.....
		April 22, May 19.
JAMAICA	BROWN'S TOWN.....	Clark, John.....
		June 3.
	CALABAR	Tinson, J.....
		May 21, June 4.
	FALMOUTH.....	Henderson, J. E.....
		June 19.
	KINGSTON	Franklin, J.....
		June 14,
		Oughton, S.....
		June 6.
	SPANISH TOWN.....	Dowson, T.....
		May 24, June 20.
		Harvey, C.....
		June 20.
		Phillippo, J. M.....
		May 22, June 7 (2 letters),
		and 21.
		June 21.
	VALE LIONEL	Evans, G. P.....
		May 20.
TRINIDAD	PORT OF SPAIN	Cowen, G.....
		May 20, June 4.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of June, 1845.

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>		R. B., Collected by, for do.....	0 5 0	for Jamaica Special Fund.....	0 10 6
Burks, Mrs. Edmonton	8 10 0	Society for Promoting Female Education in the East, for Colombo	20 0 0	Church Street, Sunday School Association ...	10 10 0
Lindop, Mr.	1 1 0	Standing, Mr. Jas, for Jamaica Special Fund	0 10 6	Greenwich, Lewisham Road—	
Smart, Mr. James.....	1 1 0	T. F.....	4 0 0	Collection	7 0 0
<i>Donations.</i>		Vines, C., Esq., for Jamaica Special Fund...	20 0 0	Contributions.....	20 4 8
Anti-Corn-Law Man, for Jamaica Special Fund	0 10 0	Voluntary, for do.....	0 10 0	New Park Street, for Jamaica Special Fund	11 17 6
Anti-State-Church Man, for do.....	0 10 0	Warrington, Mr. Joseph, for do.....	5 0 0	Staines—	
Bruce, Mr., for do.....	0 10 0	Wesleyan friend, by Mr. John Perry, Walworth	0 5 0	Collection	3 5 4
Burks, Mrs., Edmonton, for do.....	5 0 0	Whitchurch, S., Esq., for Jamaica Special Fund	10 0 0	Pellatt, Apsley, Esq...	1 0 0
Cartwright, Mr. R., for do.....	10 0 0	Wills, Miss, for do.....	10 0 0	Pope, Miss, for Schools	1 0 0
Hatchard, Mr. J. G.....	5 5 0	<i>Legacies.</i>		BEDFORDSHIRE.	
Hoby, Mr. J. W., for Jamaica Special Fund	5 0 0	Cleland, Mrs., late of Stewarton, by Mr. Robert Kettle.....	46 7 3	Biggleswade—	
Holmes, Mr., Watling Street for do.....	0 10 0	Crane, Mr., late of Norwich, by Mr. James Cozens, in part.....	37 5 4	Collections	24 14 5
Independent, An, for do.....	0 10 0	Little Emily	0 13 0	Contributions	53 11 9
Lawrence, Miss, for do.....	5 0 0	LONDON AND MIDDLESEX		Do., for Schools.....	5 0 0
Marlborough, Mr., for do.....	10 0 0	AUXILIARIES.		Do., Sunday School	1 3 2
Marlborough, Mrs., for do.....	10 0 0	Alfred Place, Old Kent Road, Sunday School,		Do., do., for Dove...	1 10 0
"May Slavery Perish," for do.....	10 0 0			Potton—	
Meacher, Mrs., for do...	1 0 0			Collection	4 2 1
M H. S.....	0 10 0			BERKSHIRE.	
Do., for Translations	0 10 0			Sunningdale	2 15 0
One who in time of danger obtained deliverance, for Jamaica Special Fund.....	5 0 0			CAMBRIDGESHIRE.	
				Cambridge, on account.....	200 0
				Triplow—	
				Foster, Miss, by Blyth	
				Foster, Esq.....	1 0

DEVONSHIRE.		£ s. d.	St. Peters—		£ s. d.	Brodin, Alex., Esq.,		£ s. d.
Modbury—			Collection	2 12 2		for do.....	5 0 0	
Foster, Mrs., Collected by	2 2 4		Contributions	4 15 0		Eyre, Mr. J., for do...	5 0 0	
DORSETSHIRE.			LANCASHIRE.			Leonard, Robt., Esq., for do.....	10 0 0	
Dorchester—			Gorton, near Manchester—			Sherring, R. B., Esq., for do.....	100 0 0	
Collections (including £1 acknowledged before)	4 4 0		Sunday School, for Dove.....	0 10 0		Whittuck, C. J., Esq., for do.....	10 0 0	
Gillingham—			Rochdale—			Miles, Rev. Mr., for Native Teacher, E. I., Jas. Edward Miles	10 0 0	
Collection	2 0 0		Collection, for Jamaica Special Fund	17 0 2		Do., for Educating Girl, E. I., Mary Nash Miles.....	3 0 0	
Box	1 0 0		Bartlemore, Mrs., for do.....	5 0 0		Sherring, R. B., Esq., for Africa	10 0 0	
DURHAM.			Collection, Juvenile Auxiliary Meeting..	5 3 1		Horsington—		
South Shields—			NORFOLK.			Collection and boxes	4 0 0	
M'Kay, Mrs., for Jamaica Special Fund	15 0 0		Norwich—		Wincanton—	Collection	4 18 11	
ESSEX.			Bignold, Thos., Esq., for Jamaica Special Fund	20 0 0		Contributions	4 6 1	
Terling—			NORTHAMPTONSHIRE.			Do., for Dove.....	0 15 0	
Kemp, Mrs., by Thos. Blyth, Esq	5 0 0		Northampton, on account	100 0 0		SURREY.		
Thaxted—			NORTHUMBERLAND.			Dorking—		
Collection	6 0 7		Newcastle on Tyne—			Jackson, Mrs., for Jamaica Special Fund	10 0 0	
GLOUCESTERSHIRE.			Collection, Salem Chapel, for Jamaica Special Fund	27 7 10		WILTSHIRE.		
Cheltenham—			Angas, J. L., Esq., for do.....	20 0 0		Bradford—		
Thomas, Mr. and Miss	1 0 0		Fenwick, John, Esq., for do.....	5 0 0		Head, Miss, for Jamaica Special Fund	5 0 0	
HEREFORDSHIRE.			Friend, by do., for do. 10 0 0			Salisbury—		
Gorsley—			Contributions, for Rev. W. Knibb's Schools	1 7 0		Collections.....	18 9 2	
Collection.....	1 17 9		NOTTINGHAMSHIRE.			Contributions	9 1 0	
Contributions	1 15 7		Retford—			Bethesda—		
HERTFORDSHIRE.			Bigsby, Miss M., A.S.	1 0 0		Collections.....	2 2 3	
St. Albans, on account..	30 0 0		OXFORDSHIRE.			Boxes.....	1 10 1	
HUNTINGDONSHIRE.			Banbury—			Sunday School.....	0 19 9	
Somersham—			Contributions, by Mrs. Wall, for Dove	0 7 0		Zion—		
Warner, Charles, Esq., A.S.	1 0 0		SOMERSETSHIRE.			Contributions	1 8 0	
KENT.			Bristol, on account	319 3 2		WORCESTERSHIRE.		
Eythorne—			Collection, for Jamaica Special Fund	35 1 0		Pershore—		
Collection	9 16 9		SOUTH WALES.			Collection, for Jamaica Special Fund	17 0 0	
Contributions.....	28 16 2		CARMARTHENSHIRE.					
Do., Sunday School	0 4 1		Cwmfelin—			Collection ..	2 10 0	
Margate—								
Cobb, F. W., Esq., for Jamaica Special Fund	5 0 0							

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 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 Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W Colgate, Esq.



BAPTIST CHAPEL, GRAND CAY, BAHAMAS.

ASIA.

CALCUTTA.

LAST DAYS OF DR. YATES.

It is gratifying to find that our deceased friend, when sinking under his malady at a distance from his immediate connexions, was unexpectedly provided by his heavenly Father with the soothing aid of a kind and like-minded Christian brother. Mr. Wardlaw, of the London Missionary Society, son of Dr. Wardlaw of Glasgow, was received into the vessel at Madras; and he, though an invalid himself, perceiving the debilitated state to which Dr. Yates was reduced, rendered him all the assistance which the circumstances would allow, as long as human succour was available. Mr. Wardlaw has deserved the cordial thanks of all the friends of Dr. Yates, both in India and in Europe, by his invaluable attentions; and a letter which he addressed to Mr. Pearce of Calcutta, with a copy of which we have been favoured, will be perused with lively interest. It is as follows:—

Saloon of the "Oriental,"
July 12th, 1845.

MY DEAR BROTHER,

It was my wish to have a letter in readiness to despatch from Suez, but I found that if I wrote to you before my arrival there my communication must be extremely brief and hasty. I thought it better, therefore, to defer writing till now, as Captain Shortrede informed me that he was sending you a few lines, which seemed to render a little delay on my part a matter of no consequence. Some time before this reaches you, his letter will bring the painful tidings of the removal by death of your much esteemed and highly valued colleague, the Rev. Dr. Yates. About two o'clock, on the morning of the 3rd, he slept in Jesus, and his spirit was numbered with the "spirits of the just made perfect." His end was peace. For him we cannot mourn. "Absent from the body," he is "present with the Lord." He is gone from earth to heaven; from the sorrows of this life to the joys which are at God's right hand; to the possession of that reward which the Saviour has promised to bestow on his faithful servants. But for ourselves we have cause to sorrow. An able and devoted labourer has been taken from the field; one whose place will not be easily supplied. His loss will be universally deplored by those who have an interest in the cause of Christ in India.

To yourself and all immediately associated with him in the work of the Lord, his removal will be a severe trial. Allow me to express my deep sympathy with you, and especially with those on whom the weight of this afflictive dispensation most heavily falls, his bereaved partner, and all united to him by the tender ties of nature's affection. May the Lord sustain and comfort them. May they

find his grace sufficient for them in this "time of need," and be enabled to say in humble and joyful resignation to his will, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!" He who has inflicted the wound is able to pour the oil of heavenly consolation into the bleeding heart.

When I came on board at Madras, I found that our dear brother, though rather better than when he left you, was still in a very precarious state. This made me anxious to be with him as much as possible, and as far as the enfeebled state of my health would permit, to minister to his wants. Every morning that it was in my power, I paid a visit to his cabin, and when he was able to hear it, read the scriptures to him and prayed. In the evening the state of my eyesight prevented me from reading, but before he went to rest for the night I knelt beside him and offered up a short prayer; and it was seldom that he had strength for any thing more. He frequently said, as I was leaving him, "Thank you, dear brother, for your kindness;" while I felt it a privilege to be able to contribute in any way to his comfort. I was much with him at other times also, and the more I saw of him the more I loved him, and the more desirous I was to serve him.

After we sailed from Madras, he continued, for a season, to improve. He was able to be a good deal on deck, the weather being fine. His spirits revived, and he seemed to be gaining strength. Hope was inspired that he would be permitted to reach his native land. In the hope which others were fond to cherish, he himself participated, while at the same time he was entirely resigned to whatever it might seem good to the Lord to appoint. I happened one morning to read the 118th Psalm; when I finished he repeated the 18th

verse, "The Lord hath chastened me sore, but he hath not given me over unto death:" adding, "These are remarkable words, they seem so applicable to my case." "Yes," I replied, "the Lord hath indeed stricken you sore, and I sincerely trust that he will not yet 'give you over unto death,' but we know not what may be the ordering of his providence." "No," said he, "and whatever he orders is right: I am entirely in his hands, and there I would leave myself. Let him do what seemeth unto him good."

It was only a few days after this that he had a severe relapse. On the night of the 20th of June, Dr. Jones was called to see him. He found him alarmingly ill. He was suffering from a severe attack of the disease under which he had for many years laboured. The pain he endured was so violent, and the exhaustion caused by it so great, that had the attack continued much longer than it did there is reason to think that he could not have survived it.

From this time all hope of his reaching England was at an end, and fears began to be entertained that he would not live till we arrived at Suez—fears which were but too truly realized.* When both Dr. Stevenson and Dr. Jones expressed their serious apprehensions as to the result, it seemed desirable to let him know their opinion, lest he should have any arrangements to make before his death. I agreed to do so, assured that the communication of such intelligence would not disturb the tranquillity of his mind. Nor did it. He seemed prepared for the information, and said, "The will of the Lord be done! He is very gracious, and I have no desire beyond his pleasure."

Shortly after this he became fully sensible that the time of his departure was at hand. As an evidence of this, and as a proof how calmly he anticipated its arrival, he one day put into my hand a small packet, saying, "This contains a likeness of the late Mr. De Rolt; I shall feel obliged if you will take charge of it, and convey it to the directors of your society. I expected to have had the pleasure of doing so in person, but there is no likelihood of that now."

His mind was throughout calm and serene. Even in the moments of most poignant suffering (and he suffered much latterly), I never heard him breathe a "murmuring word." He seemed entirely reconciled to all that his heavenly Father saw meet to lay upon him. I said to him, on one occasion, when he was feeling considerable pain, "You are a great sufferer." "Yes," he replied, "but my sufferings are nothing compared with my deserts, and with what my Saviour

endured on my account; and there is a glorious prospect in view. How beautiful," he continued, "is the language of the apostle, 'Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' We have glory for affliction. The affliction is light, there is a weight of glory. The affliction is but for a moment, the glory is eternal."

From the nature of his complaints, it became necessary to administer powerful opiates, consequently he was often unable to converse with me; but when he was able to give expression to his thoughts, he continued to do so as one who had long felt the value of the great truths of the gospel, and who had been accustomed to draw from them the consolation and joy which they are fitted and designed to impart.

For himself he had no anxiety. It was manifest that death, in any form, had no terrors for him. He reposed with lively confidence on the grand doctrine of the cross, and the promises of a covenant-keeping God. I said to him one day, "The promise of the Saviour is, 'I will never leave thee, nor forsake thee.' You feel that he is true to his word?" "Oh yes," he replied, "he is with me now, and will be with me to the end. 'Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.'" He added, "'I know in whom I have believed, and that he is able to keep that which I have committed to him against that day.'" If he had any anxiety it was for those loved ones whom he was called to leave behind. But when speaking of them he said, "The Lord will provide! It is the will of my Master to call me away, and he will take care of those who remain. They are safe in his hands."

A few days before his death I asked him (as was my wont on entering his cabin) how he felt. He replied, "I feel myself sinking; I fear I shall not be long with you now: but I can say with Job, 'All the days of my appointed time will I wait till my change come.'" "And you can add," I continued, with him, "'I know that my Redeemer liveth.'" He went on himself to the close of the passage, "and that at the latter day he will stand upon the earth, and that though after my skin, worms destroy this body, yet in my flesh I shall see God." After a short time I repeated these words, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me at that day;" adding, "You can adopt that language, cannot you?" He remained silent for a few moments, and then said, "With many imperfections, with much that makes me feel myself an unprofitable servant, I have endeavoured during my sojourn in India to do my Master's will, and to fight in his cause."

* Had our brother been permitted to reach Suez, it is my conviction that he never could have crossed the Desert, even had he been as well as he was at the best; and the experience of Captain Shortredo and others corresponds entirely with my own.

"And you feel," I continued, "that it is a good fight in which you have been engaged?" "Oh yes," he replied, "if I had a thousand lives I would deem them well spent in the service of Christ, and would willingly sacrifice them all for the sake of him 'who loved me, and gave himself for me.' My only regret," he added, "is that I have been so soon called from the field."

The following morning I read the 40th chapter of Isaiah to him. As I closed, he said, "I have found, and still find, in my experience, the truth of these words, 'They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint.'" He then proceeded to speak in a very pleasing way of the perfect peace of mind which he enjoyed in a sense of the divine presence and favour, and in a simple and undoubting reliance on the wisdom and love of his heavenly Father. I then read the 15th chapter of the 1st Epistle to the Corinthians. When I had finished, I said, "You, dear brother, can adopt the language, 'Thanks be unto God who giveth us the victory?'" "Yes," he said, "'through Jesus Christ our Lord,'" laying all the emphasis he could on these words. "There is," he continued, "an ellipsis of the sense in that verse, but it is easily supplied." He then stated clearly and beautifully (though his voice was so faint that I could scarcely catch what he said), how we had the victory through Christ, as "having by death destroyed him that had the power of death," dwelling especially on the perfection of his righteousness and the all-sufficiency of his atonement. After a little, he said, "Victory is a word full of glory. It is recorded of a great general, that on being wounded to death just as the enemy were about to flee, he exclaimed, 'Mind not for me, the victory is won!' How much more may we exult in the consideration that our Redeemer has triumphed over death, the completeness of the victory being strikingly expressed in his own words, 'I beheld Satan fall as lightning from heaven.'" He seemed to be much exhausted, and I left him to repose a little. During the two succeeding days I saw our brother frequently to inquire how he did; but, from the cause already mentioned, he was in such a state as to be unable to listen to the reading of the scriptures or to engage in conversation.

On the morning of the 2nd of July I found him very far gone. He had begun to suffer from difficulty of respiration. "You enjoy peace of mind?" I said. "Yes," he replied, "and now I long to be released. Come, Lord Jesus, come quickly!" I repeated these words, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things, present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from

the love of God, which is in Christ Jesus our Lord;" and then asked him if he enjoyed the same delightful persuasion with the apostle? "I do," he replied; "It is here (laying his hand upon his heart), and it is deeply, immoveably fixed." I then asked him if there was any particular part of the word of God which he would like to bear? He said, "I shall feel obliged if you will read the translation of Elijah." I did so, and then read part of the eighth chapter of the Epistle to the Romans and engaged in prayer; after which he said, "I must lie quiet a little." I left him accordingly.

He dozed the greater part of the day, so that I was unable to have any further conversation with him. About ten at night his servant came to tell me that he was much worse, and that Dr. Jones wished me to come and see him. I went immediately to his cabin. I saw that the band of death was upon him. The difficulty of breathing had greatly increased; so much so that he could hardly articulate. He was quite sensible, however, and continued so until he breathed his last. "You are happy?" I said. "Yes," he replied. "You rejoice in Christ Jesus?" "Oh yes!" "You suffer much outwardly, but there is peace within?" "Yes." "All then is well!" "Yes." I saw that it was painful for him to answer my questions, and thought it better not to trouble him further. I then took my seat at his side to witness the final scene, and minister to his relief, if it were in my power; and I shall not soon forget the thrilling interest with which I watched over him—an interest rendered the more intense by the circumstances in which he was placed—at sea, and far from those dearest to him! During the few closing hours he was very restless, and never remained for any length of time in the same position. I anticipated a severe struggle, but there was none. An increased hardness of breathing told that the last moment was near. It ceased, and all was over! At ten o'clock in the morning his remains were consigned to the silent deep. By the captain's request, I read the "Burial Service" of the church of England, as I felt that it was every way appropriate in the case of our dear brother. The engines were stopped while I did so, and nearly all the passengers were present in token of their respect for the deceased.

The thought of his thus finding a grave in the dark waters may be painful to natural feeling; but grace can triumph over nature. We know that "the sea shall give up its dead," and, thanks be to God, we can say over the closing billow, as well as over the closing earth, "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!"

In looking at the mournful result a regret may, perhaps, be felt that our brother should

ever have been sent away from his family and friends. But in sending him both yourself and others acted for the best; and I can testify that all was done for him on board which lay within the power of his medical attendants. We are thus called to regard the issue simply as the ordering of Him who "doeth all things after the counsel of his own will," "whose judgments are unsearchable, and his ways past finding out." It may be hard for us to acknowledge such a dispensation to be the dictate of wisdom and of love; yet we are sure that it is. The Disposer of events is "too wise to err, too good to be unkind;" and when we come to look back upon time in the light of eternity, we shall see that this and every affliction in our lot was only a part of the means which his grace employed to make us meet for "the inheritance of the saints in light."

May the visitation of his hand be abundantly sanctified! May it lead those now in the field of labour to devote themselves more unreservedly than ever to the great work given them to do, and to unite more fervently than ever in the prayer, that "the Lord of the harvest would send forth more labourers into his harvest."

I must close. I feel that the account which I have given you of our dear brother's last illness is exceedingly imperfect, but you will make every allowance for me when you consider my position as an invalid on ship-board.

Farewell! May the Father of mercies bless you; and in duty and in trial may "the joy of the Lord be your strength!"

Believe me, in Christian sympathy and love,

Ever affectionately yours,

JOHN SMITH WARDLAW.

The Rev. Mr. Pearce.

UNPRECEDENTED EXCITEMENT.

For some time past, the attention of the influential classes of Hindoos has been evidently directed to the progress of Christianity, and the peril to which the prevalent superstitions are consequently exposed. An irritated state of feeling has shown itself in violent opposition to new converts, and especially in hostility to the large educational establishment of the missionaries connected with the Scotch Free Church. Papers which we have received from Calcutta give specimens of the exasperated language of the native press, and of the false reports which are circulated; but the most clear and condensed account that we have seen is a letter from Dr. Duff to Dr. Gordon, contained in the Home and Foreign Missionary Record of the Free Church of Scotland for August, a portion of which we have pleasure in extracting for the perusal of our readers.

Such a succession of baptisms, or of applications for baptism, within so short a space of time, coupled with the fact that there were scores known to be well disposed towards Christianity, and to outward appearance far more likely to embrace it than those who actually came forward, led to the raising of a hue and cry, such as has never before been heard in Calcutta. To the excited imaginations and envenomed feelings of the Hindu community, it looked as if all the hundreds of youth in the institution were immediately to abjure Hinduism, and embrace Christianity; yea, as if Hinduism itself was on the eve of being torn up by the roots, and scattered in vast and mutilated fragments to the four winds of heaven. The cry of "Down with Christianity! Down with the missionaries!" and, above all, "Down with the Free Church Institution!" was heard to issue from every lip, resound through every street, and re-echo from every bazar. It furnished the one all-absorbing theme of conversation to every man, woman, and child—from the highest to the lowest—from the richest to the poorest. It

pervaded all places—from the palace to the cottage—from the temple to the shop, from the recesses of the zenana to the marts of public business. It supplied all the newspapers, both English and Bengali, with a teeming progeny of letters and inquiries—calm dissertations and fiery philippics—vehement denunciations and sober defence. Lies the most deliberate, to the injury of Christianity and the Christians, have been invented and propagated in quick succession—lies, without number and without end, the plentiful crop of to-day giving place to the mushroom growth of to-morrow—lies, the most monstrous, wicked, and extravagant, without even the aspect or the semblance of a verisimilitude—lies, whose very excess of effrontery would render them at once incredible in any land where the grossly revolting legends of superstition had not prepared a soil in which the greatest untruths could flourish in the inverse ratio of their credibility!

Nor has this been all. From words they have proceeded to action. Several thousands of invitation notes have been issued to all the

respectable Hindus in Calcutta, calling a general meeting of native inhabitants. One of these has been sent to me by the individual to whom it was addressed. It sets forth, in the strongest terms, the necessity of assembling, in order to consult how the evil and ruinous practices of the Christians may be counteracted, and Hinduism be saved from impending destruction. Meeting after meeting has accordingly been held, attended by all the rajahs, zemindahs, wealthy babus, celebrated brahmins, and other men of note among the natives. Previously, the native community was split up and cantoned into various parties and sects, as hostile to each other as any one of them could well be towards the Christians; but the fearful cry which has been raised of common danger, has for a time inspired them all with a wondrous spirit of coalescence and harmony. The stiff and inflexible members of the *Dharma Sabha*—the rigid upholders of polytheism and idolatry in their most obnoxious forms; the pleaders for infanticide and the ghaut-murders, and widow-burning, and all other atrocities perpetrated under the venerable but insulted name of religion; the professedly theistic, but really pantheistic members of the *Brahma Sabha*, founded by the late celebrated Rajah Rammohun Roy, who, in theory, boast of abjuring polytheism and idolatry, but, in practice, find it convenient to connive at, or even practice both; the awfully more enlightened members of the *Tattwabodhini Sabha*, who, in nominally upholding the old Vedantism or Pantheism of the Hindu Shastras, are secretly striving, in many ways, to improve and refine upon it, by largely ingrafting, without acknowledgment, many better and more seemly shoots from the more sound and rational systems of natural theology, which have sprung up under the united light of European science and divine revelation—the whole mass of liberal Hindus, who make light of all these Sabhas, not troubling themselves with the subject of religion at all, in any of its forms, orthodox or unorthodox, philosophic or unphilosophic—who eat and drink, and make merry, turning their “bellies,” with all the “poms and vanities” of this world, into the sole divinities whom they choose to worship;—all of these—the Pantheist and the Polytheist, the religious conservative and the religious radical, the metaphysical contemplator of the one supreme Brahma, and the grovelling idolator, the noisy liberal and the stern, unbending bigot—actuated by a new spirit of unanimity, have met as a sworn brotherhood, and “taken counsel together against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us.”

At these meetings abuse and calumny have been poured out in perfect cataracts on missionaries in general, but particularly those of

the Free Church, and most of all upon myself. My name is constantly held up as the very concentration of all the terrific qualities which have ever been joined in savage man or ravenous beast of prey. All manner of schemes have been broached, and successively abandoned. Petitions and memorials were to be addressed to the supreme government here and at home, to have the missionaries immediately banished and expatriated from the land. Next, an appeal was to be made to the whole civilized world, setting forth the wrongs inflicted by the missionaries on the Hindus; that is, the wrongs inflicted on a people by illuminating their ignorance, and striking off the fetters which threaten to keep them everlastingly in a state of the cruellest bondage! The propriety and necessity of addressing a letter of expostulation and complaint to the General Assembly of the Free Church of Scotland have also been seriously suggested! But of all the schemes, the one which has temporarily, at least, assumed a definite shape and form, is the one which, if carried out, as now unanimously agreed upon, will operate with deadliest potency against us, and thereby most effectually consummate their grand design. The scheme is, to establish and endow a rival charitable institution on the same scale of magnitude as our own—to have European literature and science taught in it gratuitously, by competent professors, to at least a thousand pupils—to parcel out Calcutta into districts, under charge of men of rank, wealth, and influence—to draw up a written agreement, and go round, in the first instance, to every house which furnishes one or more pupils to our institution—to leave the parents and guardians no option, but tell them plainly that if they refuse to sign the written agreement, pledging themselves to withdraw their children from our institution, and to send them to the new one, immediate and effective steps will be taken by *all* the *Sabhas* in conjunction, to have them at once driven out of caste—a sentence of excommunication which, in the circumstances, would be tantamount to civil death. Such is the scheme finally adopted with the view of beating down our institution. As yet, every step has been taken with a vigour and promptitude which, in the native community, is without a parallel. In order to carry out the scheme into instant accomplishment, a native gentleman of immense wealth has given up one of his houses, a very spacious one, not far from our institution. Large sums of money have been already subscribed. A committee has been formed, with all the adjuncts of president, secretaries, and treasurers. The parents and guardians of almost all our pupils have been fairly warned and threatened. The constancy and faithfulness of our teachers have been tampered with, and put to the severest test.

In the midst of all this, it is impossible that our institution should not suffer. It has suffered, and suffered severely. The only real wonder is, that it is in existence at all—that it has not been swept away, root and branch—that a single pupil or native teacher has been able to cling to it. The boys themselves are overwhelmed with distress. There is not, as far as we have been able to learn—there is not one of them who would have gone away voluntarily—there is not one of them who has not, to the uttermost, resisted being removed. There is not one of them who has not borne scoffs, and taunts, and reproaches of every kind, rather than abandon it, as long as he could make any successful resistance at all—there is scarcely one of them who does not now attend, in spite of the threats and dissuaves of friends and neighbours. To the institution and to us the greater part of them, and more particularly the senior pupils and students, have been deeply attached. Their being thus violently severed from it now, they feel like parting with a hand or foot. Some of them have come to us in tears, representing their sorrow and their helplessness. Reproaches they bore, and all manner of insults; but they could not continue to come, if they were not allowed to live. The parents at last, finding all arguments and threats unavailing, resolved to starve them into a surrender. They literally refused to give them their food or daily bread. Often they came to the institution without tasting a morsel. This, for some time, they made up their minds to endure; but, when they found food refused on their return home, as the penalty for disobedience, they were forced to give way. In other cases, divers other expedients have been resorted to, in order to compass the end. Amongst these may be specified the famous Hindu device of carrying a point, by the petitioner's taking a solemn vow that he shall neither eat nor drink till his request be granted; in which case, if, by being allowed to persevere, he should die, his death would be attributed to the refuser, who would be accounted a murderer. A youth has come to me, saying, "What shall I do? Last evening my father, mother, sisters, and brother, fell down at my feet, vowing that, if I did not promise to leave the institution, they would neither eat nor drink any more, and I would be answerable for their death. To save them, I felt obliged, for the present, to promise to withdraw; but what shall I do? for I am most miserable." It were endless, however, to attempt to recount the varied modes by which, after the most severe and protracted struggle, they have been obliged to succumb. Never has there been so strange and extended a warfare carried on before in the bosoms of so many hundreds of the most respectable Hindu families. In the midst of it all, many a new chink and crevice has doubtless been opened up in the tottering

fabric of Hinduism; and many a precious seed of truth has been deposited, to lie and slumber there, till the genial shower come down, amid a glow of heaven's warmth, and cause it to spring up into a "plant of renown."

That, *in the end*, God will, in mercy, overrule all this terrible commotion for good, is what we cannot for a moment doubt. What the immediate outgate of it all can be, it is not so easy to say.

Many of our pupils, and among these the best and most promising, have, in the meantime, been obliged to leave us. This, of course, we cannot but mourn over. At the same time it is consolatory to think, that of those baptized within the last twelve months, three had once been removed in somewhat similar circumstances; that is, under the operation of a temporary but lesser panic. The truth, however, stuck to them like a barbed arrow. So now, many of those who have left, have gone with their minds saturated with divine truth. Indeed of some of them we had fully hoped that, ere now, we might have been privileged to hail them as Christian brethren. But their set time has not yet come. Oh, pray that at some future day they may return, seeking the way towards Zion, with their faces set thitherward!

As to the ultimate success of the new rival institution, arguing from past analogy, I should say that every probability is against it. This, however, will not prevent its projectors from doing much immediate evil. Already have they done a great deal; and they may still do a great deal more, in the way of driving boys from an institution where they were taught the way of salvation, and of preventing others from entering its walls. But that they will be able permanently to consummate their grand design, is in the highest degree improbable. Wealth they have in abundance, if they had only the heart to part with it for good or useful ends. Under the impulse of a spasmodic convulsion like the present, they may give forth a few liberal donations; but having no real moral, or philanthropic, or patriotic principle at bottom, they are likely soon to tire of giving. A period of reaction will come—a dead repose will follow—and the subscription receipts will be returned unanswered, or with the request that they be no more sent. Again, they have no real cementing bond of union among themselves. A more motley group of natural incoherences could not well be found. They are not an assemblage of natural harmonies, but of natural discords, unnaturally brought together under the force of some extraneous compulsion, and made to strike out a certain wild and original music of their own. They resemble not the goodly assortment of living stones, chosen out, under the designing skill of a master-architect, as the materials of a well-proportioned edifice; but rather the

huge conglomeration of heterogeneous substances suddenly and fortuitously thrown up by the cross currents of an impetuous deluge. They are held together, not by the fusing power of vital heat, but by the freezing principle of congelation—not by the assimilating power of love to God or to truth, but by the repulsive principle of bitter hatred and antipathy towards both. Such a combination cannot, in the nature of things, prove lasting. Whatever mischief it may be temporarily permitted, by a mysterious providence, to work, the day of its dissolution and retribution must come. All such unhallowed confederacies are inevitably doomed to perish. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." "Arise, then, O God; plead thine own cause; and remember how the foolish man reproacheth thee daily. Forget not the voice of thine enemies; the tumult of those that rise up against thee increaseth continually." "Let God arise; let his enemies be scattered; let them also that hate him flee before him."

But while we pray that all the counsels, devices, and machinations of the wicked may be brought to nought, we pray unceasingly that the Lord may in mercy be pleased to save their souls. Saul of Tarsus was once a "persecutor, and injurious"—raging like the very heathen against the Lord and his Anointed; but Saul the persecutor became Paul, the very chiefest of apostles; and who can tell but among those who are now raging, plotting, and combining against the Lord and his Anointed, there may be some that shall yet look upon Him whom they have pierced, and mourn—some that may yet unite in chanting their hallelujahs unto him that sitteth upon the throne, and unto the Lamb, for ever and ever? Oh! let the church pray more fervently than ever for the conversion of their souls to God, that they may become living monuments of that grace which they now so daringly despise, and trample so profanely under foot.

Before any of the cases of baptism took place, the actual daily attendance considerably

exceeded a thousand; there being upwards of twelve hundred, or rather about thirteen hundred *bona fide* pupils, a fourth, or thereabouts, being always absent, from various unaccountable causes. The baptisms of Guru Das and Umesh, with the hot weather and its attendant train of cholera and fever, reduced the actual aggregate attendance by about a hundred. Since the great troubles commenced in the early part of last month, the number has been gradually decreasing. This will appear from the precise statistical memorandum herewith enclosed. The decrease in three weeks, you will perceive to be about three hundred. The smallest attendance was on the 27th, when a strange panic from another cause prevailed. The report was universal that a great sacrifice of a hundred and one children was to be offered; and that for this end boys were kidnapped on the streets; with many other such like incredible tales. On the 7th of May, the attendance was nine hundred and sixteen; on the 31st six hundred and eighteen. Now, as already stated, the wonder is not that the diminution has been so great, but that it has not been greater; yea, that it has not been total. Even now, the institution is the most numerously attended one in Calcutta. This, indeed, is passing strange! It is the doing of the Lord. May we praise him!

How long it may continue so, time alone can show. Certainly the sky is as lowering as ever; yea, more so; and, if universally credited reports be credible, matters may get worse ere they begin to mend. The fact that, even hitherto, the institution has survived, in some considerable degree, the earthquake shock to which it has been subjected, only proves how amazingly deep a hold it had caught of the native mind, and what a deep seated lodgment it had secured for itself in the very strongholds of native society. Oh! how can we praise the Lord sufficiently! Help us to sing his praise! Out of all this glory will redound to him; and that ought to be enough for us.

ENCOURAGING PROSPECTS.

The irritation now manifested by the votaries of idols is assuredly symptomatic. It is an indication that the exertions of missionaries in their various departments of labour are taking effect. Of this there is also direct evidence, in communications respecting the successes of the gospel both in Bengal and in other parts of India. The prospects of the church in Circular Road are, we are happy to learn, more pleasing than for some years past; and in the Calcutta Missionary Herald for May, the editor says,

The contents of our present number are, some of them, of such a nature as to call for a grateful acknowledgement of the goodness of

God. There is a work of grace going on in the villages near Agra; and a remarkable awakening seems to have begun in the neigh-

bourhood of Barisal; whilst in the district of Jessore too, the progress of the gospel is very pleasing. The same Spirit who is now bringing a few souls to Christ, is still able, as in days of old, to convert multitudes in a day. O that he would soon visit this dark land with an abundant effusion of divine grace!

The most satisfactory features in some of the conversions we are privileged to record,

are deep distress on account of sin, and a hunger and thirst after the word of God. These are two prominent marks of a Christian character, in which we fear that hitherto there has been a deficiency in this country. May the Lord be pleased to keep the new converts from falling, and to lead them onwards in the way of grace and holiness!

AGRA.

Mr. Williams gives the following pleasing account of success in his village labours:—

April 1st. This morning brother Ganpat and myself left home at five o'clock for Chitaura village, and arrived at eight. We soon had a large and respectable congregation assembled in the chapel; the head-man of the place was also present: the people heard with great attention. After preaching to them a considerable time, until we were quite tired, we dismissed them with some difficulty; they seemed quite unwilling to depart, as if they wished to hear more of the gospel. We then had a very interesting meeting with the native Christians and inquirers, when six persons were finally received as candidates for baptism, nearly all of whom had been in the habit of hearing the gospel from the time of our first visit to the village in August last; a brahman and a pandit were among them. On last sabbath morning I had the pleasure of baptizing seven natives. Brother Makepeace preached a very suitable and impressive sermon from John iv. 35, after which I addressed the native converts, and administered the ordinance. In the afternoon brother Ganpat preached a suitable sermon to them in the native chapel at Partàpàrà; in the evening brother Makepeace preached from Psalm lxxvii. 13, to a large assembly, after which I addressed the native Christians and administered the ordinance of the Lord's supper. Truly this was a day of holy rejoicing, a day of good things, a day which cannot be soon forgotten. May the Lord give us many such refreshing seasons. Oh, for a harvest of immortal souls!

April 26th. You will be glad to hear that I have sixteen persons who have expressed a wish to be baptized, fourteen of them are natives; twelve from the village of Chitaura. I was there last Monday; our meetings, morning and evening, were deeply affecting and highly interesting. I have never before witnessed any thing to equal it among natives, nor indeed rarely among any people. Some of those who wish to embrace Christianity are in good circumstances in the world, and all of them are in the way of

doing for themselves, and they all expressed their willingness to contribute their little mite towards the support of the cause of Christ. I confess I have never seen things on this fashion at any former period; it is the Lord's doing, and it is truly marvellous in our eyes; and then another thing which proves that the Holy Spirit is working in the hearts and minds of the people, is their hunger and thirst for the word of life. Whenever we preach there they crowd into the place, and when we can preach no more, being quite exhausted, they depart with great reluctance, and not without first obtaining a promise to address them again in the course of the day, for a little time. Another pleasing fact is, that those who have been recently baptized meet together for prayer in the chapel every day, and seem very zealous for others to unite with them, which is the case to some extent.

I have been this week on a missionary tour, accompanied by brother Ganpat; we preached the word of life to vast crowds of people in sixteen villages, the farthest twelve kos distance. In almost all places the people heard us very attentively, and we have been greatly encouraged in this great and glorious work. A thanksgiving prayer-meeting for the recent success to missionary efforts, was held in the chapel on Monday evening, at which brother Makepeace presided (for I was not present, being, as I have stated, in the village). It was a most interesting and blessed meeting. Prayer imparts the most important benefit; who shall unfold the prevalence of prayer? But do you know what I am apprehensive of? It is this, that while our cause will gain ground, Satan in some quarter or other (probably where we least expect it) will raise some formidable opposition; but the Lord reigneth; greater is he who is for us than he that is in the world. The account of the formation of the auxiliary with the letter and rules, &c., is now in the press. I will send you some copies in a few days. I trust the Lord will put it into the hearts of his people in this station and else-

where, to come forward and help us by their contributions and their fervent prayers. Our monthly expenditure is now heavy (comparatively), and will be more so in a little time, besides our having to build or purchase premises which will answer for a native chapel, and for the residence of our agents. We

cannot get on well without these, and should the Lord bless our labours, as we believingly expect, and earnestly desire and pray for, we shall soon have to build native chapels in the villages around; and we also believe that the Lord will give the necessary means to enable us to do so.

PATNA.

Mr. Beddy writes as follows, April 15th, 1845 :—

It affords me much pleasure to be able, satisfactorily to myself, and I trust it will be equally so to you and the Committee, to state my fullest conviction as to brother Heinig's usefulness and fitness for the important position in which as yet he has only been temporarily placed. The more I see of him, the more I know of him, the more I esteem him; and am convinced of his unassuming manners, character, and piety. He continues to afford me the most satisfying proofs of his fitness for the work of an evangelist. His family consists of a wife and sister-in-law: both were members of an independent church in London. Previous to your letter in Mr. Heinig's behalf, they had applied for and were baptized by me. Mr. Heinig has also a young son less than one year old. I am not without a hope of deriving much support in my endeavours to do good and communicate in this place, from Mrs. Heinig, as far as her own domestic duties will permit, but in an especial manner from her sister, Miss J. Carter, who has been usefully employed at home in teaching a sabbath-school, and she now has one consisting of about twenty children in my house. Under all the circumstances of the case, I trust the Committee will feel fully justified in at once enrolling Mr. Heinig among its agents, and in communicating in your next this decision. As you remarked, the six months have long since expired, but of course his engagement goes on as you have directed till I hear again from you. I wish also to request that an addition of £20 be added to his present salary for house rent, which I beg leave to state is really necessary.

Since I last wrote to you my daughter that had charge of our Refuge, has been married

to the eldest son of the late Mr. Moore, of Monghyr. This has necessarily dissolved her connexion with the Refuge, not however in any way to the injury of that institution, as notwithstanding she possessed many peculiar qualifications for such an undertaking, I have found in Mrs. Beddy's youngest sister, a young lady of very superior attainments and qualifications, one every way gifted and qualified for the Refuge, but she does not wish to remain longer than till we get a suitable person, which may soon be the case, as I have written home to some of our dear female friends and contributors expressing my desire that some one from among them of a missionary spirit would come out, and promising to do all I can, if the Lord spares me, to render her comfortable and happy.

There are four of the girls who are giving proofs of a work of grace begun. May it be solid and enduring. These, with an elderly native Hindoo woman, comprise all that are evidencing a desire after salvation that I know of among the natives. Our services, in door and out door, are carried on as usual, and I hope that although there is nothing more visible yet that the leaven is going on, prejudices are evidently rolling away, and much of that bitter opposition is travelling into forgetfulness. The people can and do hear with if not approbation, certainly with perfect civility. The reflection is pleasing, nay cheering, that the day of salvation is hastening on, and that that day will soon come when Hindoo and Mahommadan opposition shall cease, and when a people shall here be gathered to the Lord;—if not permitted to see, it is yet very gratifying to feel that come it must and will.

MONGHIR.

The following account of the publication of the gospel to large multitudes, and of the general state of the church at Monghir, is given in a letter from Mr. Lawrence, dated April 11th :—

It is now rather more than a month since I returned from a three weeks' journey to the mela at Karragola, which took place at the

latter end of February. I did intend to have sent you some account of my visit by the last mail, but I was too late. Karragola, as you

may perhaps remember, is nothing more than a ghnt, about eighteen or twenty kos below Bhagulpore, or about seventy miles from Monghir, on the north bank of the Ganges. A small river, called the Kosee, unites with the Ganges at this place, and the point of junction is esteemed very sacred by the Hindoos. At this mela there is a very large concourse of people every year, though not more than half as large as usually assembles at Hadjipore in November. Many come, not merely to perform the ceremony of bathing, but for the purpose of traffic. A large bazar is formed, and almost every thing in use among the natives is offered for sale. As this assemblage remains for several days, it affords the missionary a favourable opportunity of preaching the gospel to many who might otherwise never hear it. I set up a small tent in the midst of the bazar, to shelter us from the sun, and to receive any who might be disposed to converse with us. Having two native brethren with me, one or more was able to remain in the tent all the day. For three successive days, during the height of the mela, our tent was never without visitors from eight a. m. till sun-set; and the greater part of the time it was crowded. In general our hearers were remarkably attentive, as well in the bazar as in the tent. Some even seemed very desirous to know and understand what was spoken to them, and would constrain us to repeat the same things over and over again, that they might remember them. Our reception this year was much more favourable than it was when we visited the mela three years ago. At that time the brahmins opposed us very bitterly, but this year we met with only two persons that manifested an angry and bitter spirit during the five days we were at the mela. Brahmins, pundits, and gurus came and listened, and went away without opposing. On one occasion a raja and his attendants were among my hearers. After listening for some time to an exhortation to repentance, and faith in Christ, he inquired why I preached so much about Jesus Christ, and taught the people to neglect his gods. I asked, who are your gods? Gunga, Brubmor, Vishnu, &c. With respect to Gunga, I said, it is evident to all who reflect, that it can be nothing more than a river, and that to suppose its water can cleanse from sin is altogether a delusion; and with respect to the others he had named, a serious examination of their characters would be sufficient to convince a candid mind that they could not be personifications of the true God. After mentioning some of the facts recorded in their own books regarding the evil doings of these supposed deities, I appealed to the people if they would not be ashamed to imitate them, and whether they would not consider it a disgrace for any one of their connexions to be guilty of such enormities; and, in contrast, I endeavoured to show the excellencies of the character of the

Lord Jesus, and to exhibit him as the only true Saviour, in every way worthy of our confidence and affection. The people favourably responded to the appeal; and the raja and his pundit, instead of offering an angry reply, as is often done, quietly retired from the crowd, evidently unwilling to hear the real character of their false deities exposed, and perhaps somewhat ashamed that so little could be said in their defence. That opposition to the preaching of the gospel is declining, as compared with former times, is evident; and from it we infer that a change is working in the native mind. The people feel that they are unable to defend their religion; that it is inferior to the Christian religion; and that Christianity possesses excellencies which none can gainsay or contradict. The numbers are by no means few who now openly avow that if the mass of the people would become Christians, they would follow. While this feeling is very far from conversion, it is to be hailed as a step towards the desired end. It is encouraging, inasmuch as it shows that even where there are no conversions, the preaching of the word is not entirely without effect. On the whole, we have reason to be cheered by our reception at the mela this year, and I trust, through the divine blessing, it will prove the means of spiritual good to a few, at least, of the hundreds who heard the truth declared.

In Monghir appearances among the natives continue much the same as they have been for some time past. I am sorry to say we have had no addition to the church this year at present; but there are two or three natives who are very anxious to be baptized. In the church we have had to mourn over the repeated visitations of affliction and death. In February a good old female member, who had long been a great sufferer, was removed to her rest. In March, an excellent man and an exemplary Christian, was taken from us to join the company of the redeemed above. Throughout a protracted illness he was an example of meekness and patience, and died full of faith and hope. About a week ago another of our members was laid in the grave, with a sure hope of the resurrection to eternal life. She, too, had been ill for more than six months, but she was a humble believer in Christ, and bore her affliction with much resignation to the will of God. Her death has deprived us of a very useful member. Thus you see the Lord is laying his hand upon us, and diminishing our number in quick succession. The loss of so many, in so short a time, we cannot but feel severely; still we have cause for praise, since we have every reason to hope respecting all our dear departed friends that "to die" has proved their "gain."

Our dear people that remain, I am happy to say, continue to walk in love and unity; and while they are becoming fewer in number, I trust they are not decreasing in piety.

HOME PROCEEDINGS.

We have the pleasure to announce the embarkation of additional missionaries for Ceylon. Mr. Allen, late pastor of the church at Alcester, with Mrs. Allen and their two children, and Mr. Lewis, late student at Bristol, with Mrs. Lewis, sailed for Ceylon in the *Brunette*, Captain Cousens, on the 25th of July.

Mr. and Mrs. Kingdon, late of Jamaica, sailed for Honduras in the *Medway*, from Southampton, on the 18th of August. Mr. Kingdon will be united with Mr. Henderson at Belize, in the work which openings for usefulness at that station demand.

JAMAICA.

The following letter has been addressed and forwarded to the Baptist churches in this country. It is now inserted in the hope that if there are any churches to which it has not been sent, they will regard it as now addressed to them, and that if any have not yet made a special contribution, they will make it before the end of the year. The lamented death of Dr. Yates, and the necessity of strengthening our Indian mission, supply additional reasons for leaving as little of the grant as possible to be a permanent burden on the funds of the Society.

To the Pastors and Deacons of the Church at ———

*Baptist Mission House,
33, Moorgate Street, London, July, 1845.*

DEAR BRETHREN,

Allow me to call your attention to the inclosed Resolutions,* and to ask your aid.

Six thousand pounds were voted by the Society, at the last Annual Meeting, towards the Jamaica churches under circumstances of peculiar emergency, and as a parting gift. As much of that sum as is not raised this year is to be charged to the Society as a debt. The Treasurer is upwards of £2000 in advance. New missionaries are accepted for Hayti, Trinidad, Honduras, and Ceylon, and additional funds will be required early in autumn to send them out and to support them. The Society too is pledged to commence a mission in China.

All these circumstances combine to render it most desirable that as much as possible of the £6000 should be obtained at once. Four friends have given £250 each. Other friends have

also given largely. £2500 have been contributed in all.

The Committee now apply to their friends generally for aid. The churches in Jamaica intend collecting on the second Lord's day in August, and the Committee respectfully suggest that the same day, or the next convenient one, should be set apart by each church in this country, for collecting towards the grant made at the Annual Meeting. Our brethren in the ministry are urgently requested to bring the fact of the case before their people on that day, and to make a special collection for the fund, or if this be impracticable, to solicit donations towards it. Upwards of twelve years have elapsed since the churches in Jamaica were in similar difficulties, and since the Committee made a similar appeal. In that time, the churches in Jamaica have increased from 10,000 members to upwards of 30,000, and the number of chapels has increased in at least an equal proportion.

As it is important that the Society should borrow no more of this grant than is absolutely necessary, and that the Committee should know as early as possible how much is collected, may I beg the favour of your remitting the collection as soon as it is made, and not

* See Herald for June.

waiting for the making up of your annual accounts? On behalf of the Committee,

Yours very truly,
JOSEPH ANGUS, *Secretary*.

P.S. Any information on the circumstances which have rendered the above grant necessary, I shall be happy to furnish in reply to an application from you.

The following letter, embodying the principal facts that have induced the Committee to make the grant, may serve perhaps to give a clearer view of the whole case.

MY DEAR BROTHER,

I have duly received your letter asking further information in reference to the grant of the Committee of the Baptist Missionary Society to the Jamaica churches, and hasten to comply with your request, trusting that if your friends have not yet made a special collection towards this object, they may be able to do it before the end of the year.

When our brethren resolved to carry on the cause in Jamaica without aid from the Society, they were in debt for chapels to the amount of £12,000. This sum was borrowed in the island, and at very high interest. The total expenditure for chapels has been nearly about £150,000; so that the debt, though large, is comparatively small.

This debt differs from debts on many English chapels, in two respects: first, the minister was himself responsible, his deacons were not in a position to share the responsibility with him; the burden rested mainly and often entirely on him. Secondly, the chapels were not mortgaged for the debt; they were in trust, and free from all liability. This of course increased the burden, by making the minister personally responsible, while it gave him a still stronger claim on the sympathy of our friends at home.

At the time our brethren passed the resolution referred to, their people were engaged in obtaining small freehold residences of their own, a step rendered absolutely necessary by emancipation. Without these they must have continued to reside on the plantations, and while there were of course in the power of their masters. This power was in many instances abused, and the formation of native villages, in other respects desirable, was thus rendered imperative. At the same time, therefore, the people had to build their own houses, to support their minister, and to pay off a part at least of their debt.

These difficulties, in themselves very heavy, were augmented by other circumstances: first came two successive years of drought, wasting the capital of the planters and destroying the provisions of the people, while it depreciated

the value of labour. Then came a most oppressive system of taxation, weighing most, and indeed well nigh exclusively, upon the peasantry, and so enormous that the revenue of the island was increased from £150,000 to £300,000; the whole of this increased sum being spent on objects, which to say the least, did not benefit the people.

In consequence great suffering prevailed; several brethren were without the necessaries of life, and have had to live on scanty supplies of some fish and yams. Several schools were closed, all building was at a stand, the banks pressing for their money. Their demands were met only by fresh loans, effected at most ruinous interests; and in the end, after struggling for two years with difficulties which have brought some of our brethren to the very borders of the grave, their chapel debts have accumulated to £18,000, and they are obliged to appeal to their friends in this country for help.

The question was then pressed upon the Committee, "What can be done? Must we again take up the Jamaica mission, and support it? or shall we give our brethren a final grant towards the liquidation of their debts, and in discharge of all further claims?" The first course was rendered impracticable by the general feeling in this country, and by the position of the Society itself, having taken up other fields, and pledged itself to support them, applying for that purpose the money previously spent in Jamaica. The second course seemed the only open one, and that the Committee have taken, relying on the aid of the friends of the Society. The Committee, though already heavily in debt, have voted £6000 towards the relief of the Jamaica churches, leaving them to supply the rest.

Is not this a case, dear brother, deserving, and even demanding your help? Let me hope that your influence will be used in obtaining special contributions towards it, and

Believe me to be very

Sincerely yours,

JOSEPH ANGUS.

DESIGNATION.

Mr. C. B. Lewis, student of the Bristol Baptist College, was designated to the office of missionary to the island of Ceylon, on Thursday evening, July 3rd, 1845. The Rev. Samuel Brown, of Long Ashton, commenced the service by reading the holy scriptures and prayer. The Rev. Joseph Angus, the secretary to the Baptist Missionary Society, delivered the introductory address, in which he described the sphere of Mr. Lewis's missionary labours. The Rev. Thomas Gough, of Clipston, asked the questions, which led Mr. Lewis to assign satisfactory reasons for devoting himself to the work of the Christian ministry, and more especially to that of a missionary to the heathen. The Rev. T. S. Crisp, Mr. Lewis's tutor, offered the ordination prayer, earnestly and affectionately commending our young friend, with his companion, to the care of their heavenly Father. The Rev. Thomas Winter, his pastor, delivered the charge from John xiii. 23, on the importance of his leaning upon Christ, that he might be qualified to testify the gospel of the grace of God with affection and fidelity, and be sustained under all the trials of the missionary enterprise.

FOREIGN LETTERS RECEIVED.

AFRICA	BASSAPU.....	Ennis, G.....	May 15.
	CLARENCE	Clarke, J.....	April —, 1, 12, 17 and 23, May 2, 16, 19, and 20.
		Merrick, J.....	April 4 and 21.
		Milbourn, T.....	April 29.
		Newbegin, W.....	May 1 and 22.
		Prince, G. K.	April 29.
		Saker, A.....	April 14 and 29.
		Sturgeon, T.....	April 27, May 3.
	JUBILEE	Merrick, J.....	March 18 and 26.
AMERICA.....	BOSTON	Peck, S.....	August 1.
	HALIFAX	M'Learn, R.....	June 25.
		Nutting, J. W.....	August 2.
	MONTREAL.....	Campbell, R.....	July 29.
		Cramp, J. M.....	July 12 and 26.
ASIA.....	AGRA	Makepeace, J.....	June 10.
		Williams, R.....	June 10.
	CALCUTTA.....	Thomas, J.....	May 31, June 2.
		Wenger, J.....	May 31.
	CANTON.....	Roberts, J. J.....	Dec. 31, Jan. 28.
	COLOMBO	Davies, J.....	June 10.
	MAULMEIN	Osgood, S. M.....	May 21.
	PATNA	Heinig, H.....	May 13.
	SAMARANG	Brückner, G.....	April 1.]
	SERAMPORE.....	Denham, W. H.....	June 2.
BAHAMAS	NASSAU	Capern, H.....	July 10.
		Rycroft, W. K.....	July 12.
JAMAICA	AT SEA off MADEIRA	Knibb, W.....	July 10.
	ANNOTTA BAY	Lloyd, W.....	July 7.
	JERICHO	Hewett, E.....	July 7.
	MOUNT CAREY.....	Burchell, T.....	April 24.
	MOUNT NEBO	Armstrong, C.....	July 21.
	OCHO RIOS.....	Millard, B.....	July 21.
	ST. ANN'S BAY	Abbott, T. F.....	July 7.
	SPANISH TOWN.....	Phillippo, J. M.....	July 9 and 22.
		Tinson, J.....	June 30.
NORMANDY	CAEN.....	Francies, E. J.....	August 6.

ACKNOWLEDGMENTS.

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

- Rev. M. Saunders, of Haworth, for a parcel of tracts, for *Jamaica* ;
 Friends at Missenden, for a work-box, for *Mrs. A. Fuller, Clarence* ;
 Mrs. Sharp, Lisson Grove, for a box of haberdashery, &c., for *Rev. W. Knibb* ;
 Mrs. Parsons, for a parcel of pamphlets and magazines ;
 R. B. Sherring, Esq., for two boxes of books, for *various* ;
 Mrs. Fisher, for a box of clothing, for *Rev. P. H. Cornford* ;
 Religious Tract Society, for 48 reams of printing paper, for *Ceylon*, and a parcel of French tracts, &c., for *Hayti* ;
 Mrs. Stevenson, Taunton, for a parcel of clothing and tracts, for *Africa* ;
 Mrs. Upton's family and pupils, St. Alban's, for a box of fancy articles, for *Mrs. Oughton* ;
 Juvenile Missionary Society, Hampstead, by Miss M. J. Wilkin, for a parcel of clothing, slates, pencils, &c., for *Rev. J. Clarke, Western Africa* ;
 R. B. Sherring, Esq., Bristol, for a box of clothing, for *the same* ;
 Rev. C. Anderson, Edinburgh, for two boxes of books, for *the Mission Library* ;
 The Religious Tract Society, for 9000 numbers of the "Child's Companion," for *the West Indies and Colonies* ;
 Miss C. G. Pearsall, Stourbridge, for a box of clothing, for *Rev. J. Clarke, Fernando Po* ;
 Ladies of Baptist Church, Duncan Street, Newington, Edinburgh, for a box of clothing, &c., for *the same* ;
 Friends connected with Elder Street Church, Edinburgh, for a box of clothing, medicines, &c., for *the same* ;
 Young friends, Bromsgrove, for a box of clothing, for *the same* ;
 A young friend, S. H., Tottenham, for a box of useful and fancy articles, for *Rev. J. M. Phillippo, Spanish Town*.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of July, 1845.

Annual Subscriptions.		£	s.	d.			£	s.	d.			
Chandler, Mr. John.....	1	1	0	Nash, W. W., Esq., and Mrs. Nash, for do.....	20	0	0	Contributions.....	1	8	2	
Paine, John, Esq., Clapham Road	1	1	0	Charles Street, Paddington—Collection	1	3	6	Crendon—Collection	1	5	1	
Donations.				Finsbury Chapel, Collection, for <i>Jamaica Special Fund</i>	19	13	10	Contributions	1	17	0	
Friend, by Rev. J. A. Haldane	25	0	0	Jamaica Row, Bermondsey—Collection	2	2	2	Gold Hill—Collections.....	2	11	1	
Hankey, W. A., Esq., for <i>Jamaica Special Fund</i>	20	0	0	Meard's Court	5	15	0	Sunday School	0	9	6	
M. B., for do.....	25	0	0	New Park Street—Proceeds of Tea Meeting, for <i>Jamaica Special Fund</i>	2	11	6	Haddenham—Collections.....	5	5	2	
Do., for <i>Tuscarora Mission</i>	15	0	0	Regent Street, Lambeth—Juvenile Society, for do.....	25	0	0	Contributions.....	8	12	10	
Ridley, Samuel, Esq., for <i>Jamaica Special Fund</i>	5	0	0	BEDFORDSHIRE.				Long Wick—Collection	0	7	0	
S. T., for do.....	5	0	0	Luton—	BERKSHIRE.				Quainton—Collection	0	18	2
Society for Promoting Female Education in the East, for <i>Entally Female School</i>				25	0	0	Abingdon—	Contributions	1	9	2	
Vines, Joshua, Esq., for <i>Jamaica Special Fund</i>	5	0	0	Leader, Mrs.	5	0	0	Speen	4	1	6	
LONDON AND MIDDLESEX				BUCKINGHAMSHIRE.				Towersey	2	0	0	
AUXILIARIES.				Aston Clinton—Collection	0	19	3	CAMBRIDGESHIRE.				
Brentford New—				ELY.				Ely—				
Coulton, Mr. D...A.S.	1	0	0	Luton—				Collection.....	2	14	2	
Camberwell—				Waller, E., Esq.....				Isleham—				
Collection, for <i>Jamaica Special Fund</i>	30	1	0	50				Collections.....	6	0	0	
								Contributions.....	6	10	9	
								Newmarket—				
								Collection, &c.....	5	0	0	
								Soham—				
								Collections.....	5	5	1	
								Contributions.....	3	14	11	
								West Row—				
								Collection ..	2	3	6	

	£ s. d.		£ s. d.		£ s. d.
CORNWALL.		LANCASHIRE.		Wellington—	
sunceston—		Liverpool, on account...	275 0 0	Elworthy, W. L., Esq.	1 0 0
Pattison, J. R., Esq.,		Friend, for Jamaica		Horsey, W. D., Esq.	0 10 0
A.S.	1 1 0	Special Fund	5 0 0	Small sums	0 10 0
		Jeffery, Mr. J. P., for			
DEVONSHIRE.		do.	5 0 0	SUFFOLK.	
Plymouth—		Spark Bridge—		Barton Mills—	
Batten, Mr., for Ja-		Fell, J., Esq.	5 0 0	Collections	11 2 0
maica Special Fund...	5 0 0			Contributions	8 2 10
		NORFOLK.		Bungay—	
ESSEX.		Norfolk Auxiliary, on		Farrow, Mr. Joseph...	1 0 0
Langley—		Account	220 0 0	Debenham—	
Collection	1 4 0			Peck, Mr. John	1 1 0
		NORTHAMPTONSHIRE.		Ipswich—	
HAMPSHIRE.		Grendon—		Goodchild, Mr.	1 0 0
Newport, I. W.—		Ward, Mr. B., for Ja-		Sudbury, Old Meeting,	
Collected for Jamaica		maica Special Fund	5 0 0	by Rev. W. Walls ...	1 0 0
Special Fund	5 0 0	Hackleton—			
Southampton—		Collections	20 3 8	WARWICKSHIRE.	
Collection at Farewell		Contributions	3 0 0	Birmingham, on ac-	
Breakfast Meeting		Do., Sunday School,		count	165 0 0
to Rev. W. Knibb		Teachers & Chil-		Middlemore, Jas., Esq.,	
(including 5 <i>l.</i> from		dren	1 16 3	for Jamaica Special	
W. Betts, Esq.), for		Piddington—		Fund	10 10 0
Jamaica Special Fund	16 8 3	Cave, Mr. G., for Ja-		Leamington—	
		maica Special Fund	5 0 0	Rawson, George, Esq.,	
HERTFORDSHIRE.				for Jamaica Special	
Markyate Street—		NOTTINGHAMSHIRE.		Fund	5 0 0
Collection	3 2 9	Collingham—		Wythall Heath—	
Contributions	6 7 3	Nichols, Mrs., for Ja-		Collections	5 0 0
Do., Sunday School	1 0 9	maica Special Fund	10 0 0		
Mill End—				WILTSHIRE.	
Collection	2 2 6	SHROPSHIRE.		Downton—	
Northchurch—		Bridgnorth—		Collections	7 1 5
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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 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 Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

THE MISSIONARY HERALD.



BLANKET SOUND, BAHAMAS.

ASIA.

CALCUTTA.

Our intelligence from India is, this month, of a more cheering character than usual, though the want of more labourers is severely felt. Mr. Denham has removed to Serampore, and is for the present engaged in services there which the Calcutta brethren have consented to his undertaking, while they deeply regret his removal from their own immediate vicinity. In a letter dated July 2nd, Mr. Thomas expresses himself thus:—

Our mission circle is at present enjoying pretty good health. You will be delighted to hear that five persons are expected to be baptized and join the church in Circular Road next sabbath. Last week brother Pearce baptized seven native converts, and subsequently formed a new church in one of the village stations under his charge. The converts were baptized in Intally. Early last month six more converts were baptized at Agra, making altogether, if I mistake not, thirty since the commencement of the year. Twenty-four were baptized at Barisal. Bap-

tizings have also taken place at Chittagong, Dhaka, and Jessore; and further accessions are expected to be shortly made to several of the churches. Thus while God has been greatly trying the mission in the removal of one or another, he has been cheering the hearts of not a few with tokens of his favour.

But we want men. Our aged brother Mackintosh, of Allahabad, is quite laid aside; brother Leonard is in much the same state; brother Robinson is very infirm and often afflicted; we should have an efficient brother appointed to assist him forthwith. Send us help.

On the same day Mr. Pearce wrote from Intally, as follows:—

You are aware that about three years since I opened a new station at the village of Mooloyapore, whither I had been invited by a number of people who left the Puseyite missionaries. For some time I had to contend with great difficulties arising from the unsteady character of the people, who although they had been nominally Christian for several years, were in fact far from the kingdom of God. Having gone to some expence in buildings, and the village being well situated for missionary labour, I determined to persevere, and therefore established a school, which was soon well attended; and by degrees an improvement in steadiness and seriousness began to be manifest in some of the persons composing the sabbath congregation. It is now about a year and a half since there began to be a change for the better in the character of the people. It has been brought about partly by the adoption of strict discipline, namely, by refusing to have any thing to do with any who were known to be immoral; and partly by instituting weekly visits to their houses for individual instruction. In this way knowledge has grown among them, and the nature and claims of the gospel have become better understood. In this part of the country the ignorance and wickedness of the heathen population seem to surpass what has come under my notice in other places, and the many nominal Christians in connexion with the Propagation Society who live

about here are in many cases to my certain knowledge not at all better than the heathen; and I believe this to be universally the case. Our difficulties, therefore, have been great, but we have at last established for ourselves a character among the people here. They know generally that people in connexion with the Baptist Mission cannot plunder and steal, and take bribes to bear false witness at court, or go to law one with another, or be known to be guilty of fornication and of sabbath-breaking. All this our people now know, and the heathen know, and this knowledge is doing good, and must do good. It is in some measure redeeming Christianity from the ill odour which it has sadly suffered from in these parts. This digression is necessary to let you know the difficulties we have to surmount. To proceed. About eight or nine months since several persons in the congregation expressed a desire to be baptized, but as their knowledge was small, and their characters untried, I gave them but little encouragement. They continued, however, for the most part, steady in their attendance on the sabbath services, and to display increasing interest in the word of God. One of them, who was a village watchman, or as it is called here, the choukedar, gave up his situation, feeling that it was incompatible with the profession of the gospel, although he had held the situation since the death of his father, and he for many years before him. A watchman

here cannot well avoid bribes, and false swearing, and connexion with rogues and vagabonds; and they are but too frequently the worst of such characters themselves. Here there was a pleasing proof of the force of God's word and the sincerity of the man. Others of them have come regularly four or five miles to worship on the Lord's day, by which, and their growth in divine knowledge, they have evinced the sincerity of their desire for salvation. Three of the number are women, whose progress in scriptural knowledge, and interest manifested in the means of grace, have been most pleasing. In the month of March last I visited Moloyapore, when I carefully examined all who were then candidates. I was much pleased with their spirit, but as they were of comparatively short standing, I was afraid to comply with their wish for baptism, and deemed it prudent to put them off a while longer. Again, about a fortnight since, I visited them at their request, and spent a considerable part of two days in their examination: the result was that seven persons, i. e., four men and three women, were accepted, much to their joy and my satisfaction. On the following Wednesday they came to Intally, although the day was very stormy and wet, and in the evening were baptized by me in the presence of a large and serious congregation. It was to me a joyful occasion, for it was the token of the Lord's blessing upon a field that had been at first fruitful in discouragements. It was also the first time that I had administered personally the ordinance of baptism after an interval of seven years, owing to bodily weakness. May many such seasons in future be allotted me. Moloyapore is sixteen miles from the nearest of my stations; I thought it therefore advisable to form these converts into a new church, which was done in the Intally chapel on the

following evening, June 27th, when they partook together of the Lord's supper, most of the Intally members partaking with them. It was a very solemn occasion, and the new brethren seemed to feel it much. May the great Head of the church acknowledge them, and make the little one a strong nation.

From our Herald you will learn that during the past two months there have been a very considerable number of baptisms, and that in places where there had been no fruit gathered before, namely, Agra and Barisal. Here the parched ground is become pools with water, and the desert is made to rejoice. Oh, yes! God will yet bless India. O that you could send us aid! sensible, humble, active men of robust constitutions, such as Chamberlain was, for country work, and much good would result.

The government have just issued a very important document, which may be considered as constituting a new era in the history of missions in India, as it removes one of the greatest obstacles to the profession of Christianity which exist in this country. In a public letter just issued, in reply to a memorial presented to the government from certain natives of Madras and Calcutta, they state that the principle of the government in dealing with persons of contrary faith in future will be, "No individual, to whatsoever religion he may belong, shall suffer loss of rights or property because his conscience impels him to adopt another," and that shortly an enactment embodying this principle will be passed. Thus right principles are gradually finding their way into this land. We have indeed an exchange in the person of Sir Henry Hardinge for Lord Ellenborough!

I am thankful to say Mrs. Pearce's health has much improved of late, and my own continues good.

The Calcutta Missionary Herald for June speaks thus of Mr. Pearce's country station at Lakhyantipur, where he is anxious to erect a place of worship of a durable nature and worthy of its importance.

The congregation at this interesting Christian station numbers about two hundred persons in attendance on the Lord's day services, and the church consists of about seventy-five members or communicants. Hitherto the people have worshipped in a matted bungalow chapel, but two such having been successively destroyed or severely injured by violent storms which are frequent in this district, it has been deemed advisable to erect a more commodious and substantial building than has hitherto been put up. A plain brick chapel of fifty feet by twenty-five, is now therefore in course of erection. Towards this object the Baptist

Missionary Society have contributed from their Jubilee Fund the sum of 1500 rupees, but about 800 more will be required to meet the expenses of the building, for which sum Mr. Pearce has to look to the benevolence of Christian friends in this country. The station at Lakhyantipur has been established about sixteen years, during which time it has been chiefly under the superintendence of Mr. Pearce. The Christian people there are yearly increasing, and it is believed on good grounds that they are exercising a very salutary influence on the heathen population around.

BARISAL.

Eight persons were baptized by Mr. Bareiro on the 4th of May, at this station; and he delivered an address to the spectators, the following extract from which will be perused with pleasure.

Since you have so kindly favoured me with your attendance, it may not, perhaps, be amiss for me to give a short account of these persons who are now about to be baptized. Their history is at once interesting and illustrative of the power and grace of God towards perishing sinners, and of the truth of the divine exhortation which says, "Seek and ye shall find." Though strangers to Christ, two of these people felt a secret and longing desire after the salvation of their souls, now twelve or fifteen years ago, but did not know how or where it was to be found. They went through all the forms and rites imposed upon them by their "gurus," or teachers, so called, and as the caste to which they belonged, and their peculiar case made it necessary. But alas! the more they sought salvation from them, the more they were bewildered, added to which they had to visit many places, in order to ascertain the particulars of the different creeds and sects, if haply they could find it among any of them. Thus they continued till it pleased God, now upwards of seven years ago, to direct them to me. I had distributed a few Bengali tracts near Gaurnadi; one of these having fallen into their hands, through a third person, they instantly went in search after me on foot for two days together; but I was not to be found, having gone in a different direction. After a time, the headman, with six others, came to me with the tract they had received, carefully wrapped up in many folds of cloth. But even in this attempt on their part to come to me, they were tried, for it would appear, that owing to the wild look they then had on account of their dress, &c., they were twice refused admittance into my compound. In the third attempt they were more successful. On my first interview with them, I was agreeably surprised at the discovery of some rays of light which seemed to be covered by many strata, if I may use the expression, of deep ignorance and superstition. Many conversations and discourses had the effect of dispelling some of the clouds which filled almost the whole of the horizon of their dark minds, and after a stay of some days they left me. I saw them again and again, when they made a stay of a week or so at each time. The headman, whose disciples the others were, having obtained more light, and being convinced in his mind of his incapacity to influence their faith after what he had heard, saw, and felt, determined to come and live altogether under my instruction. He did so, which was in the year 1841, but having

followed a wrong course in attempting to qualify himself by learning to read and write, for which nature never designed him, he stayed but six months under my instruction, and then suddenly left me, for which he is now very sorry. Just about this time they visited me in great numbers, and expressed a desire that I should take them all under my instruction, and protect them from the oppression and extortion of their landlords, to which they were subject. But the impossibility of such an attempt on my part, and the sudden disappearance of the headman, put an end to all further intercourse with them for a considerable time. The light of God's word, however, which they had received in the interval, was not extinct. When the intercourse thus unhappily interrupted was again renewed, they repeated their request of being protected and instructed by me, and advised me to take land in their country, when they would become my "rayats," and would thus be enabled to follow the dictates of their consciences, to which they were obliged, in many instances, to do violence, by fear of man. I made many a fruitless attempt to comply with their request, and latterly, as the last expedient, invited them to come and settle on "Char-Shorikol," of which I had then the lease. But their peculiar mode of living, and expenses they would be put to by removal, which, being very poor, they were unable to meet, prevented them from settling themselves there. They repeated these requests from time to time, and in fact were obliged to do so on account of the oppression and false imprisonment they suffered, yet I could do nothing in their case. But from these evils from the men who meant to harm them, and to compel them to offer "pujás" to the gods and goddesses, to which they would not submit, great good resulted; they were driven to me oftener than would have been the case under other circumstances, and consequently they enjoyed greater opportunities of hearing the word, and of seeking strength from God. Many successive visits were made, which, whilst I was as far from being able to help them as before, tended to increase their stock of knowledge of divine things. The only resource now left to them was, that they should "first seek to enter into the kingdom of God," leaving all the rest to Him. For this purpose they have been more than ever earnest in seeking that knowledge, repentance, and faith which can entitle them to the privileges of the church of Christ, and having been here in one mind for the last twenty

days, they are now deemed worthy to be members of Christ's visible church. I should trespass too much upon your time were I to enter into the particulars of their repentance for sin and faith in the Redeemer, but suffice it to say, they have been of that character which none but awakened sinners feel and exercise.

Mr. Bareiro writes also to the Calcutta missionaries as follows:—

These eight persons are but the first fruits of a harvest which yet remains to be gathered. There are from two to three hundred people, at the lowest calculation, who wish to join us. We may not be satisfied either with the repentance or faith of them all, so as to admit them, but I mention the number to show the field now open to us, and what need we have for your assistance and kindness. Even now we need it. A bungalow chapel, to contain from eighty to one hundred auditors, in a central spot at Katwalipara, where most of these people may meet together, and a small house for a resident native preacher, will be immediately necessary, and a suitable spot to build upon. You will readily agree with me when I say that these people, most of whom are as yet like sheep without a shepherd, require instruction, spiritual and temporal, in their own country, instead of their being obliged to come here from two or three days' journey, which is not only inconvenient, but above their means for accomplishing. The establishment of a sub-station, which circumstances so plainly dictate, will be attended with other advantages connected with the spread of the gospel, as the formation of schools, &c.

By the grace of God, and the help I have received from some of you, I require no assistance from you now, for any expenses which occur here, such as the support of the poor and the sick, the expenses of the marriages, the building of this chapel, which you see must be displaced by a larger one, the support of the inquirers whenever they are here, their houses, &c. I want your assistance for a new station to any extent you can afford it, and for the cause of God.

On the 21st of June, Mr. Bareiro had the pleasure of baptizing twenty-four more converts, of the sincerity of whose faith and repentance he expresses full conviction. He adds,

I do not mean to say that when so many press to come in, we may not be deceived in some cases. If I were to assert such a thing I should state what is unwarranted, and without a parallel in the history of the formation of churches soon after the resurrection of Christ, even by the apostles themselves. If some will rush upon holy ground from interested motives, in spite of solemn admonitions, we cannot prevent them. Our light is the gospel, by which we judge of men as far as we can, and we leave hypocrites to be judged by God. As far as I can judge, I do not see that these people have any interest to serve by becoming Christians, which might influence the minds of other natives to embrace the Christian faith. If freedom from oppression be alleged as the ground of their wishing to be Christians, I should say they can easily obtain that by remaining Hindus. If they were not sincere before they came to me, they would not have dared to court oppression and cruel treatment; attended in many instances with the loss of their all, and that, too, so perseveringly and for such a length of time as you have been already informed.

C E Y L O N.

KANDY.

Mr. Dawson, writing from Kandy, July 10th, informs us that the small pox and cholera were raging in Kandy, and that Mrs. Birt, having gone to Colombo, had made arrangements for the removal of some of her scholars thither, to be for a few months under the tuition of herself and Mrs. Davies. He adds,

We have long been surrounded by sickness, and now have it in our house. Two servants have fallen with the small pox and one with cholera; the former are removed to the hospital, and as many die, their situation is of course precarious. We have hitherto, blessed be God, been spared, though the oppressive atmosphere keeps us all but ill. It is truly

grievous to see so many dying around us, and peculiarly solemn to feel our own exposure to surrounding contagion. All we can say is, "The will of the Lord be done." The sickness has greatly thinned our congregations: some dying, others staying at home, and others removing to Colombo. Nevertheless I have

a little encouragement to persevere. Five candidates are now waiting for baptism, over whom I hope we may safely rejoice. With more labourers, more prayers, and more of the Spirit's influence, can we doubt of more success? Can we hope soon to have them?

COLOMBO.

The following account of a young man recently converted from the darkness of heathenism, in the village of Gonawella, written by himself, in a style truly oriental, will interest many of our readers:—

My field had been left with stubble. Weeds and jungle grew upon it. A serpent dwelt amidst the jungle. Then came a certain husbandman, who, in order to better the state of the field, sowed seed upon it which is called good seed. But the stubble of the field and the thickness of the jungle, added to the motion of the serpent, prevented the seed from springing, and so it perished. Again the husbandman sowed the seed which is called good seed. But no sooner did the seed of this second sowing grow than sprang up weeds also; so both weeds and corn grow on together, but the muddy quality of the soil tended to the quicker growth of the weeds. This tempted the serpent to come and dwell there again as before, among the weeds and jungle; and so these three things, the serpent, stubble, and jungle, totally extinguished the

corn. Thirdly, too, the husbandman came, and a clever, willing workman he is, and sowed the seed. At this time the mud of the field was of a better quality, which gave rise to the springing of all the seed, and the perishing of all the weeds. The want of jungle caused the serpent to withdraw, and the corn alone sprung up, and produced some fruit. The continual state of the field is now comparatively good: this suggests to me that husbandry is an excellent thing. There are in this island millions of fields covered with stubble and jungle, and full of serpents, like my field was. I, therefore, who have witnessed the great change in my own field, should feel extremely glad to cultivate some of these fields, and sow upon them the seed which is called good seed; and therefore, if you will permit me, I will begin the work.

Mr. Davies, in transmitting this, makes dated Colombo, July 9th.

the following observations. His letter is

I send you an account which a young man lately converted by our laborious brother, Whyto Nadan, has written of himself. The translation possesses much of the same character and style as the original. I may send you many such things written by native converts and teachers, but there is so little truth in them as to unfit them for publication. I generally find them on strict inquiry to proceed from unworthy motives, or to be partially, and sometimes wholly false; and the artful manner in which they attempt thus to impose upon us is almost incredible. For instance, a native preacher brought me his monthly account, described his labours and success, the number of villages in which he had preached, the thousands who had heard from his lips the word of life, his openings for usefulness on every hand, with so much simplicity and apparent sincerity, that I believed him to be for the most part correct. When in two or three days afterwards I found that he had been away from his station three whole weeks in that very month, and moreover that his conduct in all respects is very

unsatisfactory. This is the worst case of the kind I have met with; but there is scarcely one that can be relied upon for the strict truth. This station is about fifty miles from Colombo. There is no regular road or river by which it can be approached. A European missionary could not visit it from here without a week's time, and considerable expense. This is the case with many of our stations; isolated, distant, almost unapproachable and unvisited, and worse than all, occupied by unwise and unworthy men. There are but two assistants that can afford me any aid in the visiting department, and they have more work than they can well do in their own spheres, for which they are better adapted. The enclosed account, I believe, may be relied upon as the expression of a sincere mind.

From the tenor of my letters you will be ready to infer that I am always prophesying in sackcloth. I have indeed been anxious to bring before you the real state of things here, for I am persuaded that it will ultimately be more conducive to our permanent prosperity than by selecting a few of the most pleasing

instances of usefulness, and investing them with their best robes. Yet I would not have you conclude that all is dark. In connexion with the English congregation at the Pettah, I have abundant reason to thank God and take courage. Some time ago, there, I baptized two young men; at the same time there were four other candidates whom I thought it better to defer, and whom I hope to baptize this month. This week I found another young Englishman, who has not been in the island long, under deep impression, and I hope will prove a valuable addition to our little band. Three-fourths of the congregation are young men whose minds are just awakening from the stupor of their forefathers, and perhaps are more anxious for self-improvement and knowledge than religion: yet this is a hopeful sign as it is as new in the character of the burghers as it would be in that of the Singhalese. They have wholly of their own accord desired me to deliver to them on Friday evenings a series of short lectures on the principal topics connected with the scriptures. I have had many other indications of an interest which they are beginning to take in the externals of religion. I sometimes hope from the earnest manner in which many of them listen to the truth, that they are im-

pressed by it. We often seem to have every thing but the quickening influences of the Holy Spirit. May these be poured upon us copiously! The sabbath congregation has been gradually increasing, so that now the chapel in the evenings is often quite full. It was built by Mr. Chater, and about the first missionary chapel in the island. It is very small, very badly constructed, and most oppressively hot and inconvenient. Some of our more influential hearers have repeatedly of late hinted to me the desirableness of thinking about rebuilding it, or getting a new one. Of course this is a measure requiring very cautious deliberation. It would be very desirable now, but I trust that it will be absolutely necessary ere long. I refer to it now because it may be well for us to know before the matter is much talked of, should it be determined, what aid you could afford us. At present I am certain that the requisite funds could not be raised in Ceylon. Every thing here has increased in value two or three fold within the last two years, and available money is very scarce. Immense sums have been laid out in sugar and coffee plantations which as yet make no returns; while many regard them as an experiment, and are not without strong fears of their failure.

WEST INDIES.

BAHAMAS.

Our brethren in these islands continue to receive encouragement in their work, though they have to contend with many difficulties. A Romish priest has recently been introduced among them, we regret to say by a British functionary, with the avowed object of bringing over the baptists to the Catholic faith. This gentleman has even rebuked one of our missionaries for cautioning the people against hearing the priest, saying that he wanted to destroy the sectarian character of the Christian world, and bring about unity of faith! Mr. Capern writes as follows, August 13th:—

I rejoice to inform you that amidst all that is painful at this station, our God is giving us some encouragement in our work. Many hear the word of his glory, and some savingly feel its power.

On the 3rd instant twenty-seven persons were baptized, varying in their age from fourteen to seventy years. Four of the youngest of the candidates were Sunday-school children. Another was an African who had lived with us a servant, and who, when he first came into the family, though he had been in Nassau for some years, knew not who Jesus Christ was. One was a man sixty years old, whom some time since I was in

haste called to visit on his bed of sickness, and who said, as he eagerly grasped my hand as I then feared with a dying grasp, "Sixty years have I lived in the world, and not one hour of the whole of this time to God." I said to him, "You have long sat under the sound of the gospel, and I know that you have at times trembled while hearing it." "Yes," he replied, "I have, and have been often brought to the very point of deciding for God; but the thought of being laughed at by my old acquaintances has defeated all my good resolutions."

His health was in mercy restored, and to the joy of some, and the wonder of many; he

is now sitting at the feet of Jesus—a brand plucked out of the fire. The occasion was one of a truly solemn character. Many felt, and wept, and I am persuaded good was done.

You will be gratified to learn that the 1st instant was religiously observed by the mass

of the black people. We had public services in the morning. In the afternoon about 330 Sunday-school children were treated with tea and cake on the mission premises. After tea they were presented with small books and bags. At night we held a fellowship meeting for the members and inquirers.

The manner in which Mr. Rycroft is engaged in fulfilling the duties of his department, appears in the following extract from his letter, dated August 17th, 1845.

Having just returned from a visit to Cat Island in time for the mail, and designing to sail shortly for other islands, I embrace this opportunity to write you a few lines. Our voyage to Cat Island had nearly proved fatal to the vessel in which I sailed, as well as to the twenty-five passengers on board. At one time I gave up all hope of being saved, but he who holds the winds and waves under control was gracious, and wrought deliverance for us. Our danger arose from passing through a cut where two seas meet, in the dark of the night, with hatches open. The sea broke over us most fearfully, and threatened to swamp us. For some length of time the probability was, either that we should be washed overboard, or that the sloop, which was small sized, would go down in deep water. She lay like a log of wood in the trough of the sea, the sport of the waves, until the helm was moved and the foresail hoisted. This relieved her, and in a short time brought us out of our perilous condition. One of the seamen held the halliards, intending to settle the mainsail, which if he had done all of us must have found a watery grave. "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep," and most assuredly have abundant cause of exclaiming, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

After a few days dangerous sailing, we cast anchor at Lorimore's early on the Monday morning. Immediately I landed, and collected the scattered population together on the sea shore, where we held worship, and proclaimed the glad tidings of salvation. May the seed sown be watered from on high! Tracts were distributed, and gratefully received, and close conversation held with several individuals, which opened up their character, and afforded an opportunity of imparting suitable advice. Around me were the sons and daughters of Ham, before me the wide-spread ocean, and on the back ground the gently rising ecclivity, tending to induce thoughts of Him who is ever precious, and who in the days of his humiliation, now taught by the green hill side, and anon by the sea shore.

Dumfries' friends, I am happy to testify, had been progressing in God's ways since my

last visit in a satisfactory manner. They had purchased land on which to erect a meeting-house, and by this time are no doubt busy at work. The inquirers who were induced to give themselves to God on a former visit were consistently following on to know the Lord; and it is hoped that a spirit of sympathy for the nations far from the knowledge of God was excited. Children brought their small coppers, and fowls, as contributions for Africa, with as much pleasure as the adults; and no doubt for the future will express an interest in doing good after this fashion. Not a child allowed me to leave this place without a gift for Africa. It was really a rich treat to see the poor, almost naked, little things, some of whom could only just walk, bring their donations to the best of causes, the cause of God. I trust that here, "out of the mouths of babes and sucklings, God has ordained praise."

The cause at Pigeon Bay had not been in a happy state for some time previous to the last visit. Gratitude to God, however, was excited by finding our friends in an improved condition. The brethren were dwelling together in love and peace, and some of them, according to previous arrangements, were engaged on Lord's day in visiting neighbouring settlements. It is thought desirable that each church be a missionary church in all respects. A great improvement had been made in the mission premises by the erection of a substantial wall around them. As far as our poor friends were able, the claims of Africa were met, and the promise given, that with increased means there should be increased contributions. The means of grace had at all times been well attended, and the principal part of the children on the place attended the Sunday-school.

Lucky Mount friends dwell in the interior of the island, and cannot be reached without a horse. This one of our friends supplied, and others undertook to guide me through the bush, a distance of twenty-four miles. Notice of my visit having been forwarded, our brethren from different small settlements assembled together at the specified time. The scene was quite in character with Africa, and united us with the labours of our dear brethren there. The word of God appeared to be precious to our dear friends; and their aspect on the whole was pleasing. No doubt they were serving God to the extent

of their knowledge, and evidently were prepared to submit to him, according to the increase of their judgment in the matters which accompany salvation. They were poor, but "rich in faith;" ragged, but adorned with grace; isolated, but not alone; despised, but influentially, I hope, "making many rich."

Brother Williams, knowing that I should lose time for want of a conveyance, kindly brought three horses at least thirty miles distant. These were very acceptable to us on our return from Lucky Mount, as our brethren were quite broken up with their long walk under the heat of a tropical sun on a summer's day. Having thus returned to the bay, service was held at night, and in the morning, when eight persons from Lucky Mount were added to the church by baptism. After this we experienced a most trying journey down the island, for what with the heat and badness of the roads, there was enough to strain the strength of horses, and as to ourselves, we had to summon forth our best courage to get through the bush, over rocks, and to endure an occasional crush against trees which narrowed a path already too strait. The horses, in seeking a soft place to put their feet, would often start aside, and oblige me to throw myself at full length over the back. Through mercy we reached Mawles at mid-day in safety. This place, I suppose, is about the middle of the island; and here we have a number of dear brethren walking in

love and edifying one another. Their means are limited, but in all things they appear anxious to go forward.

Each member tried to aid by contribution the objects of the mission, and promised to do more at a future time. There were several inquirers, the fruit of the revival meetings held on the last visit. Two persons were proposed and accepted for baptism.

Toward the cool of the day we left this settlement for the Bluff. Our journey from hence, being from twelve to fourteen miles distant, presented, as the past part of the day had done, most formidable difficulties; but through the protecting care of our heavenly Father, we arrived at the place of our destination at eleven o'clock, p.m., without injury, having travelled no small distance during the day, and held sundry religious services on the journey.

The settlers at the Bluff present an interesting company of Christians, dwelling together in peace and unity, and in subjection to the word of God. The principal part of the inhabitants of this place are brought under the means of grace, and are in communion with one another as a baptist church. I was happy to find that the young people, who had given themselves to God on a former occasion, were still seeking the "one thing needful," and affording to their leader much pleasure. God is evidently giving testimony to the word of grace.

NORTH AMERICA.

CANADA.

Intelligence of an unusually interesting character relating to the progress of truth in a district inhabited principally by Canadians of French extraction, and to openings for usefulness now presenting themselves, will be found in the following account, which is derived from the Montreal Register.

In October, 1835, Mr. Louis Roussy, under the direction of the 'Commission of the Churches of Switzerland Associated for Evangelisation,' arrived in Montreal, devoted to the religious instruction of the French Canadians. After proper consultation, he commenced his labours by procuring the office of schoolmaster at Grande Ligne, of L'Acadie, a settlement lying west of the river Richelieu, the outlet of Lake Champlain, ten miles south of the town of St. John's, among a population of about fifteen hundred, not living very compactly, but scattered upon their small farms. So ignorant were they, that, after careful investigation, it was thought that not more than one person in fifteen was able to read.

For two months Mr. Roussy retained the school, and employed all his leisure time in visiting from house to house, reading the scriptures, and conversing with all who were willing to hear him. The catholic priest, naturally dreading the effect of such instruction, caused him to be removed from the office of teacher.

From that time he devoted himself exclusively to the work of religious visitation and public preaching of the gospel. An enlightened friend in the neighbourhood opened his house for public worship, and considerable numbers of the Canadians at first attended his preaching; but the threats and denunciations of the priest soon terrified the catholics, and

not a solitary individual, beyond the limits of a single family, dared for some time to listen to his instructions.

In the autumn of 1836 Madame Feller, a devoted Christian lady, who had left Switzerland at the same time and for the same purpose with Mr. Roussy, and who had spent the previous winter in Montreal in private Christian instruction, removed to Grande Ligne with the view of opening a school. Shunned, at first, with superstitious hate by most of the people, as a heretic, she found great difficulty in obtaining any accommodations or even shelter. At length the same family that had opened their doors to Mr. Roussy, offered her their garret, which she fitted up so as to serve for her school and her own lodgings. Here she gathered in twelve pupils, whose number soon increased to twenty, and carried forward her school in spite of the violent opposition of the priest. Not content with the labour of instructing the children in the day, she opened an evening school for adults, with twelve scholars: in addition to the regular pupils, a considerable number attended the concluding exercises, which consisted of the reading of the scriptures, familiar conversation on the passages read, and prayer. So interesting were these exercises, that they were often prolonged till midnight, and were eminently effectual in enlightening the minds of the Canadians. In addition to these severe and exhausting labours, she employed all the time, not occupied in her schools, in visiting such families as were willing to listen to the reading of the scriptures. In the prosecution of this labour of love, she visited a sick woman, whose husband was a zealous catholic, a bitter enemy of the gospel, and a violent adversary of the mission. God inclined the hearts of both to hear the bible; she repeated her visits, conversed, and read much to them. The old man listened, at first, with fear and distrust, but the darkness was gradually dissipated from his mind; he soon hungered and thirsted for the word of God, and came regularly to the religious exercises of the evening school. In a short time he gave decisive evidence of conversion. One of his sons, a promising youth of fourteen years of age, and four pupils of Madame Feller, were also converted.

Madame Feller and Mr. Roussy thus continued their exertions, in their respective spheres, until the month of June, 1837. Both were exposed to much persecution from the infuriated catholics—savage threats were frequently uttered—their place of worship was disturbed by noisy mobs, and excommunication was threatened against all who listened to them. On one occasion Mr. Roussy's horse was cruelly mutilated, and on another he himself was severely beaten. Still the work of the Lord advanced, the Holy Spirit opened the hearts of a considerable number to attend to the things which were spoken, and

led them with true and living faith to the Saviour; and a small church was organized, consisting of six members, including the two missionaries. In the month of June, 1837, the heat became so oppressive in the little garret in which Madame Feller had hitherto taught her school, that she removed into a barn; but so great was the inconvenience here experienced, that a small temporary building was erected by the aid of Christian friends. The carpenter employed in its construction was led by the Holy Spirit to hear the reading of the word of God, which was made quick and powerful in his soul, and brought him to abandon popery, receive Jesus Christ, and confess him openly, notwithstanding the opprobrium and persecution which were heaped upon him. In September of the same year there were sixteen communicants in the church, including four residing at Champlain, all converts from popery; several others had renounced that system of error, and a considerable number more attended the preaching of Mr. Roussy. All these met with violent opposition, were abandoned by their relations and friends, despised by all, and regarded as the offscouring of all things. In the following month the insurrection broke out, and the neighbouring catholics, long incensed by the preaching, the school, and the success of these devoted missionaries, and supposing that the law could no longer punish their violence, took advantage of the reigning confusion, and commenced a series of malignant outrages. Mr. Roussy was deliberately shot at, but was providentially preserved; a mob assembled around the house of Madame Feller, at night, to the number of several hundreds, who, with frightful yells and horrid imprecations, ordered the missionaries to leave the country, threatening to set fire to their dwelling, and murder them, if they should refuse to comply. In the same manner they went to the houses of all who had renounced popery, and commanded them either to abandon their new religion or their country, under pain of fire and sword.

The government could afford them no protection, and the converts would not abandon their faith; they preferred the alternative of giving up all for Christ. In the cold of winter, the missionaries, and all the families that had embraced the gospel, to the number of sixty individuals, were compelled to flee for their lives, leaving behind them, at the mercy of their enemies, their houses, stock, and property of every description.

After the insurrection was suppressed, the exiled families returned to their homes, and found that their furniture and crops had been carried off or destroyed by their insurgent countrymen; still, as the influence of the priests had been considerably weakened by the political events and disputes of the preceding year, and as the mission was enabled, in the spirit of Christian kindness, to protect

some of their own worst enemies from the retribution of re-established law, prejudices against them were diminished, and their influence among the people greatly increased. Many families, hitherto closed against them, became accessible, and greater numbers attended the preaching of the gospel.

During the year 1838 the labours of the mission proceeded with increased success. But in the month of November civil war again broke out around them, and their neighbourhood became the scene of revolutionary operations. A prominent leader of the insurgents, who had always cherished deep hostility to the mission, sent a band of armed horsemen to make Mr. Roussy prisoner, and bring him to the camp. Through the appeals of Madame Feller, the angry troop, who came to the house full of rage, were softened and conciliated; they left Mr. Roussy in his own house, and pledged themselves that neither they nor their property should be molested during the war; the pledge given was literally redeemed. While all around them were pillaged, and all who refused to join the insurgents voluntarily were cruelly taken prisoners, the mission family and property were untouched. When the disturbances ceased, they were enabled to be of essential service to great numbers of the Canadians, by their testimony before the magistrates appointed to arrest and commit those suspected of treasonable practices.

The consequence was a gratifying increase of the influence of the mission. Women, with whom, till then, they had had little or no intercourse, came to Madame Feller, entreating her, with tears, to be a mother to them, and use her influence to deliver their sons and husbands from arrest and danger. Respectable families, with whom she had not been able to exchange a word, now came to ask advice; they said, "We have been very wicked, we have repulsed and despised you, but now we are obliged to resort to you."

In 1839 the mission church consisted of twenty-four members, of whom twenty-two were converted catholics. The day-school, taught by Madame Feller, contained about fifty pupils—the evening-school twenty adults. Mr. Roussy preached at four stations besides Grande Ligne.

The mission had long felt the imperious necessity of enlarged accommodations. Their dwelling was a small log-house, twenty feet by twenty-four, in which their school was taught, the mission family lodged, and all the numerous calls for instruction received, as well as the public religious worship of the sabbath held. The house necessarily became unwholesome, and so much was the health of Madame Feller impaired, that she was compelled to be absent for several months during the summer. At the same time a plan was formed for the instruction of young persons, who might be afterwards employed as teachers

or colporteurs. The execution of this plan required a more spacious and convenient building.

In order to procure funds for this purpose, Madame Feller visited New York and other cities of the United States, and succeeded in obtaining subscriptions to a very considerable amount. The mission house at Grande Ligne was first occupied in August, 1840.

A letter written by Madame Feller in the spring of that year, contains the following passages:—

"An incident that occurred last February appears to me worthy of remark. One of the greatest devices of the priests to prevent the Canadians from listening to us, is a constant assertion that our bibles are mutilated and false; and this imposition extends much farther than their direct influence. A Canadian, a very intelligent man, who had conversed with us about the scriptures, and generally disputed with a good deal of warmth whatever we advanced, because, as he said, he was not sure that our scriptures were like those of the Romish church, having learned that an old man who lived several leagues from us had been for forty years in possession of a New Testament that was approved by the priests, he went in search of it, with the hope of being able to confound us. He appointed the next evening after his return to meet us at the house of one of his friends with our New Testament, for the purpose of comparing it with the one he had brought. He gave notice of the meeting, and a long time before the hour appointed there were fifty people or more collected to hear the two Testaments read. We read a long time alternately, first in one, then in the other, explaining and unfolding the design of the Lord, and the conclusion that every one came to was, that our gospels were the same as the priests, and that we had told the truth. The poor Canadian who had hoped to close our lips with his book was filled with shame and confusion to find himself silenced by ours. So large a collection of persons, entire strangers to the love of Christ, coming together with the sole object of learning what the truth is, shows very plainly the state of the people, and what effect the word of God is producing among them. A Canadian who was present, and who has since listened more attentively to the gospel, assured us that from that time he did not believe there was a single family in Grande Ligne that was sincere in its profession of popery. All entertain more, or less doubt concerning the instructions of their priests.

All the priests in the neighbourhood employ their thunders against us and our hearers. They have been announcing for some time their intention of uttering a sweeping excommunication against all who have forsaken their holy mother, the Romish church, and of transforming them into mad wolves and long-tailed beasts, which formerly was enough to strike terror into the heart of any Canadian. A few days after a report was in circulation that all our men were transfigured in this style, and the most stupid, as

well as the knavish, repeated the story even after they had seen them in human shape.

"These absurdities, which are now hardly believed by old women, aid the progress of the gospel more than the priests are willing to believe. Wretched men! they are exhausting all their efforts to prevent the spread of the kingdom of Christ; they have reason to be afraid of light. But they can never succeed. The truth, the word of the Lord, sharper than a two-edged sword, will make the monstrous and rotten edifice that Rome has constructed, tremble to its base. The triumph of the gospel in Grande Ligne is a settled question even in the eyes of the most careless, who say, 'It is the right way, and we ought to walk in it.'"

In the autumn of 1840, an important accession was made to the band of labourers in the presence of the Rev. L. Normandeau, formerly a professor in the Seminary at Montreal, who had been convinced of the errors of popery, and converted to God. His co-operation soon proved of essential service.

The next year was signalized by still greater blessings. By the conversion of Dr. Cote, another effective agent was brought into the field, whose characteristic energy, sanctified by divine grace, could not but be highly advantageous to the mission. The introduction of the gospel to St. Pie and its neighbourhood, about the same time, was accompanied by striking proofs of the efficacy and power of the heavenly message. Many souls were converted, and persevered in the faith, notwithstanding the taunts and persecutions of their neighbours, and in some instances of near relations. New schools were established, and colporteurs were employed to go from house to house, converse with the inhabitants, and endeavour to excite concern for their spiritual interests. The churches connected with the mission "walked in the fear of the Lord, and in the comfort of the Holy Ghost, and were multiplied."

The state and progress of the mission during the following winter, are thus described by Mr. Roussy:—

"We close here, dear brother, this history of the work which the Lord has deigned to accomplish this winter amongst us, by inviting you to join us in praising his holy name. You know well what efforts the Jesuits made to injure the different stations of the mission during the last summer and autumn. Never had their hatred against the bible and Christians shown itself so violent before; but all their efforts have not hindered God's purposes; for fifty persons at least have, as we hope, given their hearts to Jesus during the past winter. Although this number may appear small to those who see souls converted by hundreds around them, yet to us who dwell where Satan reigns, this wonderful work of God towards our poor Canadians, is matter of grateful thanksgiving and praise. Never has his power been so strikingly exhibited to our eyes.

Never has the truth of the Lord gained so noble a victory. Never has the Sun of Righteousness shone so brightly on these dark regions. And if we recur to the origin of this mission, not only have we abundant subjects for gratitude and praise, but still more of hope for the future. Within seven years and a half since we entered this country, we have had the joy of seeing several stations established, already prospering, and rich in promise; an establishment for education (or Normal school), with fourteen pupils, all pious and all devoted to the service of God; a corps of thirty labourers engaged in teaching, preaching the word, instructing the youth, and distributing religious books. About sixteen hundred copies of the sacred scriptures have been circulated; about eighty families have withdrawn from the papacy, and now love the truth. But what specially calls for humble gratitude to God is, that in this space of time one hundred and fifty-five immortal souls have received and believed to their salvation, the blessed gospel of our Lord Jesus Christ. Nine of this number are already in glory, six in churches at a distance, and one hundred and forty at the different stations. Have we not cause to praise the name of the Lord, and celebrate his manifold mercies?"

Since that time the work has continued to go on, if not so rapidly as before, yet with encouraging indications of the divine blessing. Steady progress is rather to be desired than occasional excitements, which are frequently followed by weakness and sometimes by declension.

When Madame Feller and Mr. Roussy came to this country, they were principally sustained by friends in Switzerland. During the years 1837 and 1838, their operations were carried on under the auspices of the Canada Baptist Missionary Society. In the autumn of the last mentioned year, that connexion was dissolved. For several years past the Grande Ligne Mission has received from the Foreign Evangelical Society of New York an annual grant varying from 800 dollars to 1200 dollars. Christian friends of different denominations have also contributed, chiefly through the means of Female Associations and Auxiliaries. Aid has been received from Canada, and from Switzerland and other parts of Europe. The income derived from all these sources has amounted to nearly 5000 dollars yearly.

In the autumn of last year, when more definite and permanent arrangements were about to be entered into with the Foreign Evangelical Society, the proposals made by the committee of that society were found to be such as could not be entertained by the missionaries without compromising their principles as baptists. After much deliberation and prayer, it was resolved to seek a re-union with the Canada Baptist Missionary Society. A deputation from the committee of that society visited Grande Ligne, in order to hold

a conference with Madame Feller and the missionaries. The blessing of the Lord evidently rested on that meeting, encouraging all present to believe that prayer was answered. Difficulties were removed; objections vanished away; and a plan of union and co-operation was formed, which has been since ratified, and is now in action.

The Swiss Missions of Grande Ligne are united to the Canada Baptist Missionary Society and placed under its superintendence. The management of their affairs is entrusted to a committee, consisting of four members of the committee of the Canada Baptist Missionary Society, and four members of the missionary body connected with Grande Ligne. It is designated "The Swiss Mission Committee," and has already commenced proceedings. The stations at Beréé and Salem, hitherto known as our "French Mission," are placed under the charge of this committee. A separate account will be kept of the receipts and expenditure for this object, under the designation of "The Swiss Mission Fund." The liberal contributions of our friends to this fund are earnestly requested.

We will conclude this statement by giving an account of the stations and labourers connected with the Swiss Mission.

1. *Grande Ligne*. Madame Feller; Rev. L. Roussey, *pastor*; Rev. L. Normandeau, Rev. D. Gayin, *tutors*; Madame Normandeau; Toussaint Biendeau, *teacher*; Mademoiselle Jonte, *schoolmistress*. A mission house and premises, and eighty-four acres of land.

The church consists of about eighty members. Sixteen young men are under tuition; it is hoped that three or four of them will be qualified for the ministry; the remainder will be employed as schoolmasters or *colporteurs*. Four young women are receiving instruction with a view to employment as schoolmistresses. The day-school, under the care of Mademoiselle Jonte, contains thirty-five children, boys and girls.

A large room on the ground-floor of the mission house is used both as a chapel and a schoolroom. There is public worship twice every Lord's day, and once in the week.

The mission library contains 600 volumes. Standard English works, particularly in history, sacred and secular, and in theology, are much wanted. There is a useful collection of philosophical apparatus presented by some Christian ladies of Boston, United States.

2. *Sherrington*, 15 miles W. of Grande Ligne. Mademoiselle Ferrusset, *schoolmistress*. The day-school under her care contains 25 children. Public worship is held here every Lord's day. Ten of the members of the church at Grande Ligne reside at this place.

3. *Henryville*, 15 miles S. of Grande Ligne. M. Roy, *colporteur*. A mission house, and 12½ acres of land. Five protestant families live in this neighbourhood. Public worship is celebrated every Lord's

day. It is expected that a school will be opened in the fall. M. Roy travels through an extensive district, distributing the scriptures and tracts, and conversing with the people.

4. *Chazy*, 30 miles from Grande Ligne, in the state of New York, about six miles within the boundary line. This place is visited every two or three weeks, when religious services are held. Several members of the church at Grande Ligne live here.

5. *St. Pie*, 48 miles E. of Grande Ligne. Dr. C. H. O. Cote, *pastor*; Joseph Nicolle, *colporteur*; Francois Morissette, *teacher*; Mademoiselles Anastasie Parent and Marie Auger, *schoolmistresses*. A mission house and premises.

The church consists of 73 members. Several are expected to be baptized shortly. There are three day-schools. The central school contains 22 children; the upper, 32; and the lower, just opened, 12; besides several adults, one of whom, upwards of 60 years of age, has just begun to learn to read.

The schoolroom in the mission house serves for a chapel on Lord's days and other occasions.

6. *Corinthe*, 66 miles S.E. of Grande Ligne. Toussaint Forcier, *teacher* and *colporteur*. A day-school, with 14 children. Services are held every Lord's day.

7. *Béréé*, 63 miles E. of Grande Ligne. Francois Lamoureux, *teacher* and *colporteur*. Services every Lord's day. A schoolhouse. It is probable that the school will contain from 30 to 40 children after the vacation.

8. *Salem*, 66 miles S.E. of Grande Ligne. A mission house and premises, and nine acres of land. Public worship is celebrated here every Lord's day. Certain alterations are about to be made in regard to the agents of the Society here, which will be announced as soon as the arrangements are completed.

The missionaries at Grande Ligne have joined the Canada Baptist Missionary Society, not because they have changed their sentiments and become baptists, but because being baptists, it was judged more suitable to be identified with a baptist institution. Neither is it to be supposed that there will be any alteration in their views or conduct with regard to their pædobaptist friends. Valuable assistance has been received from them for many years, and it is hoped will be still received; while the missionaries, on their parts, will be anxious to exemplify the manifestations of Christian friendship with all who "love the Lord Jesus Christ in sincerity," and to cultivate acquaintance with brethren in Christ, of various denominations, as heretofore.

The committee of the Canada Baptist Missionary Society have undertaken a great work. Believing that they were guided from above, they commit themselves unhesitatingly to the power and faithfulness of Him who can "supply all our need." At the same time, it is right and necessary to state, that the most strenuous efforts will be required in order to

provide for approaching demands. It is confidently hoped that our brethren in the United States will respond to the appeal which will be immediately made to them, and generously aid us in the work. The churches in this colony will not be backward. Suitable re-

presentations have been forwarded to our friends at home, through the Committee of the English Baptist Missionary Society, with a view to excite an interest in this object throughout Great Britain. May God grant success!

Mr. Cramp says, August 13, "Our Grande Ligne friends are with us. On Tuesday evening we held a special meeting for prayer in reference to our union with them. It is proposed to send Madame Feller to Switzerland to procure more labourers: she thinks of leaving this fall. In the spring she will visit England, to arouse British sympathy."

ACKNOWLEDGMENTS.

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

- Friends at Nailsworth, for a case of clothing, stationery, &c., for *Rev. J. Clarke and Rev. J. Merrick, Western Africa*;
- Mrs. M. N. Lee, Newick, for a box of books;
- Friends at Bridgewater, for a box of clothing, for *Africa*;
- Friends at Aberdeen, for a box of clothing, &c., for *Jamaica*;
- Rev. T. Finch and friends, at Harlow, for a box of clothing, for *Rev. T. Sturgeon, Fernando Po*;
- J. Coward, Esq., Messrs. Wilson and Dawson, Mr. Bezer, and Mr. John Neal, Liverpool, and Miss Groom and Miss Smith, Birkenhead, for valuable presents of clothing, books, &c., for *the African Mission*;

The thanks of the Committee are respectfully presented to J. E. Ryland, Esq., for a MS. of the Prophet Jonah, written by Dr. Ryland; to Rev. W. Knowles, of Hackleton, for the Bible used by Dr. Carey while in this country, and to Benjamin Goodman, Esq., of Leeds, for a handsome oak box for it; also to Mrs. Wilson, of Olney, for presentation copies of Cowper's Poems and of Bogatzky's Golden Treasury, volumes of much interest and value.

CONTRIBUTIONS.

The following Collections towards the Jamaica Fund have been received. It is requested that others already made, or yet to be made, may be forwarded as soon as possible.

£ s. d.		£ s. d.		£ s. d.	
Alfred Place, Old Kent Road, Sunday School	0 10 6	Crayford	2 13 0	Newport, I. W.	5 0 0
Amersham, Sun. School	1 3 4	Dover, Salem Chapel	13 16 1	Newton Abbott	1 1 7
Auchencairn	2 0 0	Eagle Street	9 1 0	Northchurch	2 8 8
Battersea, Collected by Mary Gurney	0 7 0	Finshury Chapel, Farewell Meeting to Rev. W. Knibb	19 13 10	Norwich	52 4 0
Bingley	1 5 0	Islington Green	16 3 0	Olney	5 0 0
Blakeney	3 5 3	Ivinghoe	1 11 0	Pershore	17 0 0
Blunham	1 2 6	Little Staughton	5 5 6	Regent Street, Lambeth, Juvenile Society	25 0 0
Braybrook	0 12 0	Liverpool	250 0 0	Rochdale	17 0 2
Bridgnorth	10 10 0	Lymington	4 6 0	Southampton, Breakfast Meeting to Rev. W. Knibb	16 8 3
Bristol	35 1 0	Markyate Street	1 5 0	Trowbridge	77 11 6
Brixham	3 14 8	Newcastle on Tyne, Salem Chapel	27 7 10	Tubermore	4 8 0
Camberwell	20 11 0	New Park Street	25 0 0	Vernon Chapel, Pentonville	2 10 0
Canterbury	12 6 2	Do., Farewell Meeting to Rev. W. Knibb	11 17 6	Withington	1 10 0
Church Street, Blackfriars	8 9 10	Do., Proceeds of Tea Meeting	2 11 6		
Corfe Mullen	1 12 0				

Received on account of the Baptist Missionary Society, during the month of August, 1845.

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>		Friend, for <i>Jamaica Special Fund</i>	1 0 0	to 30l. ls., acknowledged last month, for <i>Jamaica Special Fund</i>	0 10 0
Gibbs, S. M., Esq., two years	2 2 0	Kightley, Mrs., for <i>do.</i>	30 0 0	Church Street—	
Smith, Rev. James	1 1 0	Do., for <i>India</i>	10 0 0	Collection, for <i>do.</i>	8 9 10
		Do., for <i>Africa</i>	10 0 0	Eagle Street—	
<i>Donations.</i>		M. B.	60 0 0	Contributions, for <i>do.</i>	9 1 0
Carey, Master, Collected for <i>Jamaica Special Fund</i>	0 10 0	Tritton, Joseph, Esq., for <i>African Schools</i>	1 1 0	Harrow—	
E. T., Proportion of daily consecration to religious purposes	1 10 0	LONDON AND MIDDLESEX AUXILIARIES.		Contributions, by Mrs. Killy	1 4 3
		Camberwell—			
		Collection (in addition			

£ s. d.		£ s. d.		£ s. d.	
Islington Green—		Proceeds of Break-		Tewkesbury—	
Collection, for <i>Jamaica Special Fund</i>		fast		Contributions, for <i>do.</i>	
16	3 0	8 4 1 6		1 0 0	
Friend, by Mrs. McLaren		Do., for <i>Jamaica Special Fund</i>		HAMPSHIRE.	
5	0 0	85 3 0		Beaulieu—	
New Park Street—		Do., Sunday School, St. Andrew's St.		Burt, Rev. J. B., for <i>Jamaica Special Fund</i>	
Collection, for <i>Jamaica Special Fund</i>		Do., do., Chesterton		5 0 0	
25	0 0	Lilley, W. E., Esq.		Portsea—	
Shakespeare's Walk—		Do., for <i>Jamaica Special Fund</i>		Shoveller, Rev. John, for <i>do.</i>	
Collection		20 0 0		1 1 0	
Contributions, by Miss Barfoot		Cottenham—		HEREFORDSHIRE.	
1	6 0	Collection ..		Ross—	
Do., Juvenile Association.....		20 15 0		Contributions, by Miss Smith, for <i>Dove</i>	
1	17 6	Haddenham—		0 11 6	
Walworth—		Collection		Withington—	
Lion Street, Juvenile Missionary Association		3 0 5		Collection, for <i>Jamaica Special Fund</i>	
1	10 0	Contributions		1 10 0	
South Street, Sunday School		4 11 7		HERTFORDSHIRE.	
2	5 2	Harston—		Markyate Street—	
BEDFORDSHIRE.		Collection		Collection, for <i>Jamaica Special Fund</i>	
Blunham—		5 11 6		1 5 0	
Collection, for <i>Jamaica Special Fund</i>		Landbeach—		Watford—	
1	2 6	Collection		Smith, James, Esq., & Mrs. S., for <i>do.</i>	
Box End—		2 13 5		15 0 0	
Contributions, for Schools		Meibourm—		HERTFORDSHIRE.	
1	5 0	Collection		Markyate Street—	
Little Staughton—		3 2 10		Collection, for <i>Jamaica Special Fund</i>	
Collection, for <i>Jamaica Special Fund</i>		Contributions		1 5 0	
5	5 6	2 18 6		Watford—	
BERKSHIRE.		Do., Sunday School		Smith, James, Esq., & Mrs. S., for <i>do.</i>	
Windsor—		0 5 2		15 0 0	
Lilycrop, Rev. S., for <i>Jamaica Special Fund</i>		Over—		HUNTINGDONSHIRE.	
0	10 0	Collection		Bluntisham—	
BUCKINGHAMSHIRE.		4 10 4		Collections, &c. (moiety)	
Amersham—		0 4 6		10 1 3	
Statham, Mr. John, for <i>Jamaica Special Fund</i>		Prickwillow—		St. Ives—	
1	0 0	Collection, &c.....		Thorpe, Mr. Samuel (moiety)	
Sunday School, for <i>do.</i>		5 3 0		0 5 0	
1	3 4	Shelford—		KENT.	
West, Mr., & family, A.S.....		Collection		Crayford—	
5	19 2	8 0 0		Collection, for <i>Jamaica Special Fund</i>	
Chenies—		5 8 9		2 13 0	
Collection		1 10 0		Faversham—	
1	11 2	Waterbeach—		Contributions, by Miss Packer, for <i>India</i>	
Contributions		Collection		15 0 0	
0	15 4	5 3 0		LANCASHIRE.	
Chesham—		1 19 6		Liverpool—	
Collection (part)		Willingham—		Contributions, for <i>Jamaica Special Fund</i>	
8	0 0	Collection		250 0 0	
Contributions		4 12 0		Rochdale—	
15	17 7	317 10 8		Kelsall, H., Esq., for <i>Jamaica Theological Institution</i>	
Do., Penny Society at Mrs. Hall's...		Acknowledged before and expenses.....		5 0 0	
0	10 0	208 3 10		NORFOLK.	
Do., Sunday School		109 6 10		Buxton—	
0	7 4	DEVONSHIRE.		Wright, John, Esq., jun., for <i>Jamaica Special Fund</i>	
Great Missenden—		Brixham—		3 0 0	
Collection		Collections, for <i>Jamaica Special Fund</i>		7 0 0	
3	8 1	1 19 8		Horstead—	
Ivinghoe—		Contributions, for <i>do.</i>		Cooke, Mr. W., for <i>do.</i>	
Collection, for <i>Jamaica Special Fund</i>		1 1 7		5 0 0	
1	11 0	DORSETSHIRE.		Ingham—	
Little Kingshill—		Corfe Mullen—		Contributions, for <i>do.</i>	
Collection		Collection, for <i>Jamaica Special Fund</i>		3 0 0	
1	15 6	1 12 0		Norwich—	
Contributions		DURHAM.		Contributions, for <i>do.</i>	
1	16 0	Wolsingham—		31 4 0	
Olney—		Collection, &c.		Do., for <i>Miss Knibb's School</i>	
Collection, for <i>Jamaica Special Fund</i>		1 10 9		4 0 0	
5	0 0	ESSEX.		30 0 0	
Princes Risborough—		Loughton—		Winfarthing—	
Collections		Contributions (half year)		Taylor, Mr. F. O., for <i>Jamaica Special Fund</i>	
5	0 0	5 15 5		3 0 0	
Contributions		GLOUCESTERSHIRE.		NORTHAMPTONSHIRE.	
7	16 6	Blakeney—		Blisworth—	
Do., Sunday School		Collection, for <i>Jamaica Special Fund</i> ...		Contributions ..	
1	2 6	3 5 10		1 6 2	
Do., for <i>Africa</i>		Cheltenham—			
0	6 6	Contributions, for Schools.....			
CAMBRIDGESHIRE.		1 0 0			
Cambridge—		Cirencester—			
Collections—		Contributions, for <i>do.</i>			
St. Andrew's Street Sunday School		0 10 0			
66	0 0	Gloucester—			
Meeting		Contributions, for <i>do.</i>			
2	5 0	1 7 6			
Zion Chapel					
9	0 0				
Juvenile					
14	9 1				

	£ s. d.		£ s. d.		£ s. d.
Braybrook—		Weston by Weedon—		Bingley—	
Collection, for Jamaica Special Fund.....	0 12 0	Collection, &c.	0 10 0	Contributions, by Rev. J. Burton, for Jamaica Special Fund	1 5 0
Bugbrook—			233 3 10		
Collection	5 14 8	Acknowledged before and expenses	104 1 9	NORTH WALES.	
Proceeds of Tea Meeting	3 0 6		129 2 1	MERTONTHSHIRE.	
Contributions	3 6 5			Cefn-cymerau—	
Clipstone—				Collection	0 0 0
Collection	13 2 4	SHROPSHIRE.		Contributions	0 3 6
Contributions	9 8 5	Coalbrook Dale—		Harlech—	
Grendon—		Contributions, for Schools.....	7 5 0	Collection	0 18 0
Ward, Mr. B. L., (in addition to £5 previously acknowledged), for Jamaica Special Fund.....	10 0 0			Tal-y-sarnau—	
Harleston—		STAFFORDSHIRE.		Collection	0 8 9
Collection, &c.	2 0 0	Bilston	7 7 6	Trawsfynydd—	
Harpole—				Collection	0 9 0
Collection	3 2 7	SUFFOLK.			
Contributions	4 6 0	SUFFOLK, on account ...	100 0 0	MONTGOMERYSHIRE.	
Do., Sunday School	0 9 6			Newtown—	
Kingshorpe—		SURREY.		Morgan, Mr. E., for Jamaica Special Fund	5 0 0
Collection	1 15 0	Mitcham—			
Kislingbury—		Contributions, by Mrs. Pratt	1 10 0	SOUTH WALES.	
Collection	7 9 11			SOUTH WALES, on account, by Rev. B. Price	30 0 0
Proceeds of Tea Meeting	5 13 0	WARWICKSHIRE.			
Contributions	2 12 6	Birmingham, on account	130 0 0	GLAMORGANSHIRE.	
Do., for Dove.....	0 7 6	Coventry—		Cardiff—	
Long Buckley—		Collections.....	18 10 5	Bothany—	
Collections, &c.....	7 14 0	Contributions.....	28 3 6	Collections.....	16 19 8
Milton—		Do., Sunday School	12 1 5	Contributions	19 19 6
Collection	15 16 10			Do., Sun. School	0 11 3
Moulton—		WILTSHIRE.		Tabernacle—	
Collection	3 14 8	Melksham—		Collections.....	4 11 10
Contributions	4 0 0	Fowler, Miss.....	1 0 0	Contributions	4 8 6
Northampton—		Smith, Mr. R., for China	4 0 0	Croes-y-parc—	
College Street—		Trowbridge—		Collection	1 1 0
Collections.....	21 13 8	Page, Mrs., for Chapel at Morlaiz.....	2 0 0	Pentyrch—	
Contributions	31 4 10			Collection	1 2 0
Collections, &c., for Jamaica Special Fund, on account	26 16 11	WORCESTERSHIRE.		Waintrodau—	
Mount Zion—		Evesham—		Collection	2 6 2
Collection	1 11 0	Contributions, for Schools	1 0 0		
Olney—		Worcester—		IRELAND.	
Collections, &c.....	19 12 0	Contributions, for Schools	3 10 0	Tubbermore—	
Pattishall—				Collection, for Jamaica Special Fund.....	4 8 0
Collection	1 16 7	YORKSHIRE.			
Ravensthorpe—		NORTH OF ENGLAND, on account, by Rev. P. J. Safery.....	110 0 0	FOREIGN.	
Collection, &c.	3 6 4			Trinidad—	
Road—				Contributions, by Rev. G. Cowen	13 11 0
Collection	8 10 0				
West Haddon—					
Collection	2 19 2				
Contributions	3 7 3				
Do., Sunday School	0 4 1				

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 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 Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq.

THE MISSIONARY HERALD.



BAPTIST CHAPEL, SERAMPORE.

ASIA.

SERAMPORE.

Our readers are already apprised that, at the invitation of the church at Serampore, Mr. Denham has taken charge of that station, and entered on his labours there. The church consists of ninety-three members, and it affords us pleasure to be able to prefix a view of the chapel in which they worship. Interesting details will be found in the following letter from Mr. Denham, which is dated Serampore, Banks of the Hoogly, Bengal, August 4th, 1845:—

I am now permitted to write to you from the ancient station of Serampore, in measure settled in my work, and an abundant and open door before me. The last two mails conveyed you melancholy tidings; death and disease were at that time fearfully prevalent, driving some devoted labourers from India in quest of that which its uncongenial shores denied them, while others were removed to an eternal reward.

The noble-minded Kareens have no longer their beloved and pre-eminently successful Abbot; Judson and our own Yates are no longer with their brethren: but our God is the same; may he in due time restore them to their important, long-occupied, and much-loved spots of labour! Our hopes are that he will do so. His ways are not our ways. May their visit to their fatherland be doubly blessed, and on their return be accompanied with ardent and kindred spirits, anxious and determined to preach Jesus and him crucified to the myriads of the heathen.

In my present letter, dear brother, I purpose giving you an account of the work and prospects here. Of Serampore itself, it would be a work of supererogation to pen a sentence. Who can recall its name without veneration? On its sages rested a second pentecostal fire, and from their hands India and its hundreds of millions have received the regenerating word of life. Honoured names, honoured instrumentality! their works shall praise them so long as the waters that have the banks of Serampore shall roll. The press is the friend of India: still to its interests may it long be devoted, a fountain of moral influence, a potent instrument of social and eternal good!

Since my residence at Serampore, I have been led to consider the work, particularly in its present demands. As early as my circumstances permitted I made an analysis for my own guidance. The items I have talked over with Mr. Marshman and Mr. Robinson, and submit our abstract to you. Mission work naturally divides itself into preaching in the English and native languages, pastoral duties, teaching, general superintendence of sub-stations, schools, and, as occasion may

require, financial matters and travelling. Our regular services in English and Bengalee in the station of Serampore itself are six. Considering the paucity of European residents, our services are by no means badly attended. The Bengalee services are well attended. Many of the native members would be an honour to any church. As many as six of the members are employed by the church as teachers, and are supported by its contributions. Our number is about ninety, of whom a small proportion are Europeans, the remainder natives. Our deacons, or elders, are Messrs. J. C. Marshman, John Robinson, and Ram Soonder, a venerable and devoted Hindoo.

The gospel is regularly preached in the surrounding parts, and Mr. Robinson and myself hope to be able, in the course of a few months, to extend our itinerating labours considerably, and to leave no place within a reasonable distance without declaring among its inhabitants the "glorious gospel of the blessed God." At present the following may be mentioned as our sub-stations.

1. Johannugger. This village is inhabited by Christians; none but those who profess Christianity reside here. In this interesting spot are our native chapel and male and female schools. Two services are held here on the Lord's day, and one on the Wednesday evening, besides meetings among the people themselves. Here the word is heard with great attention and some fruits: at the present time we have several cases for baptism. One is a deeply interesting case, of which I believe you have received an account. I allude to the Hindoo child who obtained a copy of the New Testament at Jessore, the reading of which, and his subsequent happy death in the faith of the gospel, led the family to abandon heathenism, and seek salvation with full purpose of heart. Persecution drove them from Jessore. They found a refuge with us, and are now usefully employed. The father is rather an aged man, of respectable appearance. My heart leaped for joy as I returned from attending a late heathen festival, to see this man surrounded by a large crowd of Hindoos, who stood rivetted before

him while he told them of the true refuge and only Saviour.

2. Barrackpore. This is on the other side of the river. Here we have a chapel, but it is much out of repair, having been greatly injured by a storm. We purpose the erection of a bungalow in its room as soon as our affairs will admit. Here we have a weekly service, and are now contemplating another in Hindoosthani, as the majority of the residents are soldiers from the upper provinces. At present we hold our meeting in the house of a good man, a serjeant in one of the regiments, and who, with his wife, is about to join the Serampore church.

3. Bareebahut. This is a large market held weekly in a village called Barae, about six miles from Johannugger. Here the gospel is regularly preached, and heard with attention. The people come to this hât from great distances, and many facilities are afforded for speaking to them. Some time since the residents of the village applied for a school to be established among them, but with this request we have not been able to comply.

4. Buddibatty, a village three miles west of Serampore. Here a large market is held, and is regularly visited. In former times the gospel met with great opposition; the preachers were often ill treated and abused. Here the fathers of the mission, Drs. Carey and Marshman, have at different times met with very harsh treatment. The case is now much altered. The gospel is listened to, and portions of the scriptures are received with pleasure.

5. Simlah. This is a small village, inhabited principally by husbandmen. Here the preachers have always been well received. We have a school for Hindoo youths, where the scriptures are taught by a pious native.

6. Pyarapore. This village adjoins Buddibatty, and being on the high road to the upper provinces, presents many opportunities for making the gospel known. Here also we have a school for heathen children. The expenses of this, and the school at Simlah, are defrayed by the church at Serampore.

7. Ishera, a very populous village south of Serampore. Here the gospel is well received. In this place, also, we have a school for heathen children, the expenses of which are met by the Serampore Ladies' Benevolent Society.

8. Mohesh, a village adjoining Johannugger, very populous, and greatly celebrated for the temple of Juggunath. Three times in a year large multitudes assemble from all parts of the country for the purpose of bathing this monstrous idol, and drawing it out in its car. In addition to these seasons, the gospel is preached here several times in the week, in the stronghold of idolatry in this neighbourhood. Besides the places above enumerated, several others are visited periodically: among

these we may mention Khurda, Bhudneshwar, and Chagdah. The first village is situated a few miles down the river. A large number of people meet here annually to worship one of the filthiest of their gods (Krishna). At such seasons much evil is of course indulged in. Seldom, perhaps never, do the preachers escape without abuse; but this does not apply to our preaching excursions generally. We may say, in gratitude to the Father of mercies we acknowledge it, that the greatest kindness is exhibited towards Christian missionaries and teachers generally.

In concluding this part of my letter, I may add, that in Serampore there are two schools for heathen boys, supported by the Serampore Ladies' Benevolent Society. A third is conducted by a European in the College. There are also two female schools, one for heathen and the other for children of Christian parents. The number of pupils in the various schools amount together to more than 800 male children. We have also in contemplation the instruction of promising young men for teachers and preachers; the course of study to embrace theology and general knowledge. With regard to their support, we desire to look to that merciful God who for so many years supported the venerable men who preceded us. We hope ever to keep our expenses, whether the salaries of our native teachers or those which arise from our schools and substations, from burdening the operations of the Society here. Our feeling is, that every church is, or ought to be, a missionary church, a centre of missionary influence, from which the truth should go forth and bless the district. Should extraordinary circumstances require the kind aid of our brethren, we are assured it will be cheerfully given. I have thus endeavoured to lay before you a plain statement of my position and present circumstances. I intreat an especial interest in your prayers, and the prayers of the Committee, that the good hand of our God may be upon us, that he may revive his work among us, show us his mercy, and grant us his salvation.

I mentioned above, dear brother, that the village of Mohesh is celebrated as a place of pilgrim resort in honour of Juggunath. The great festivals in its honour are just over. The *Snayatra* falls on the full moon (July). On this day the idol is taken out of his temple and placed on a seat in a large terrace built in an open place. Innumerable multitudes are attracted to see him bathed, the witnessing of which they are assured in the pooraus is salvation. They are told they shall be subject to no more births, and at death attain the heaven of Vishnoo. The brahmans perform their part, read the incantations, and after bathing the abominably repulsive image, he is carried back to his temple. On this occasion brother Robinson and myself went out to speak to the people. The roads were crowded

something like the avenues leading to an English fair. We went onwards to the place of bathing, but did not attempt to penetrate the crowd, our object being to speak to the people, and point them to the true laver where they might wash away their sins. Some hours were spent among them, and great attention was given. The demand for books was singularly great; many were the requests made to me for portions of the scriptures after every tract and book were gone. Tracts were received, but when their eye glanced at the title, the request was, "Sahib, have you not the holy book, or part of the holy book?" Again and again this was proposed with joined hands in the Hindoo custom, and on receiving a fresh supply, the rush of the crowd was so great as to deter for a time the distribution. Englishmen can form no adequate conception of the scene. We can scarcely account for the avidity displayed for our books; time will show. Thousands and tens of thousands of portions of the word of God are widely distributed through the vast districts around us. Can it be that the bread-seed shall not be found; or that the word of the Lord shall return void? About one o'clock the crowd had greatly augmented, our stock was exhausted. The sun, though not so powerful as usual (from a fall of rain during the night), admonished us to retire. We had hardly gained the road, when the rajah of Sourafulee and principal brahmins in mock state made their appearance; the latter sat in their palanqueens like images, not deigning to look around them, while the former eyed us silently and with evident contempt. I was far from being favourably impressed with his appearance, which was languid and effeminate, though otherwise rather good looking. At his approach the multitude set up a shout that rent the air, and thrilled and sickened me. A world in misery is an affecting spectacle, a world in rebellion a truly awful one. Could Christians at home fully realize and encounter the idolater in his vacant wild laugh, hear the din, or mark the wreath he has twined around his temples in honour of his god; could they stand, as we have stood, and see the loathsome car, and witness the revelry and know the impurities of its votaries; could they see youth, and decrepit and withered age, and frantic gesture, as the idol is drawn forth or bathed; a forest of human beings, to witness the bathing of an obscene and worse than senseless log!—how would they feel? Could they contain themselves? Love to man and fealty to Jesus would utterly forbid this. But do our Christian brethren at home feel as such facts should prompt them? With us this is all reality, dread reality. Oh, for a spirit of intercession in the churches in Britain for the millions of their fellow subjects who are still blinded by an "abominable" idolatry,

and for their brethren who are labouring among them. In the isles of the west, limited in geographical position and in comparative population, amid a people systemless and speaking the mother tongue, hundreds have aided and are aiding the work. To them be "God speed!" But here, where men are reckoned by millions, sternly wedded to a deadly superstition, and backed by an interested and wily priesthood, a labourer here and there is seen; yet at no time in the history of the mission were seasons and opportunities, or the signs of the times, more auspicious. "Say not ye, there are yet four months and then cometh the harvest? Look on the fields, for they are white already to harvest." On the whole, we were much encouraged. We attended each festival; our native brethren were out the whole time. Some of our books, as may be expected, were torn to fragments, but hundreds were cheerfully preserved, and not a few did we witness reading the tracts received from us or our native brethren. Towards the end of the second festival, which lasts eight days, I was laid aside with fever, but I am thankful to say I am very much recovered; my prayer is that the sanctifying hand of God may be with me, and its evidences appear in greater devotedness, heart-purity, and its peaceable fruits and blessing. My communication has extended beyond the limits I had assigned, but I hope the details will justify the intrusion upon your time. Let me hasten to its close. I do so, by respectfully commending to your notice, and to the notice of the Committee, the application of Mr. John Robinson, who informs me he has written by the present mail. He has long done the work of a missionary, and that very efficiently. He is a young man of solid piety, good acquirements, and business habits; a good English preacher. Of his knowledge of Bengalee, I need only say he has for a long time been assistant to Mr. Marshman in the government translations. He speaks three languages. Our brother Yates, if sufficiently recovered to meet with you, will furnish every information respecting him. In regard of myself, I shall be happy to welcome him as your missionary and my colleague in the work at Serampore.

A small relic accompanies this letter, or rather will follow it, for the Mission Library, and which we know you will receive with emotions similar to those in which we transfer it. It is one of the shasters; the writing is Kaithi Nagri. Its history may be briefly given. A brahman from a great distance heard our native brethren preaching in the streets; he heard with much attention. He said he was travelling to Kuru Khetra, or Juggunath Pooree, in search of holiness. After staying some time with our brethren in the village, he took his leave for his own home in the upper provinces. We intended

to have tied it with the *poyta*, or sacred thread, the badge of brahmanhood, which another man took from his shoulder, and put into the hands of Mr. Robinson. It would have been, if not a classic, a fit accompaniment, but it has been unfortunately mislaid.

CALCUTTA.

From Calcutta, Mr. Thomas writes as follows, August 7th:—

On the 2nd of June I wrote you, via Mar-seilles, to say that our dear brother Yates had taken his passage in the Bentinck, and to request that arrangements might be made for his reception in England. I then hoped he would be spared, and enabled to revisit his native land, but the event has been otherwise. He had a severe relapse on the 20th of June, after which he appears to have gradually become weaker and weaker, and on the morning of the 3rd of July he yielded up his soul into the hands of his Redeemer. We have not yet received very full accounts of the closing scenes of this dear brother's life, but hope to obtain them from the Rev. Mr. Wardlaw, who was his fellow-passenger from Madras, and who in the most kind and Christian manner attended on our late brother to the last. We esteem it a remarkable and most gracious providence that such a friend was provided to attend on Dr. Yates during the last few days of his life, and when far from all his associates and kindred. I have had the little information we have yet received of this to us afflictive event, printed and inserted in the Calcutta Christian Observer for the present month, the publication of which had been delayed on another account for a few days beyond the usual time. I will inclose a copy of the article, as the Observer may be delayed. It is, however, very probable that you will be put in possession of all particulars of the closing scene of our brother's life before

this reaches England, as Mr. Wardlaw will not fail to communicate the sad though joyful news—sad in respect to the loss sustained by the mission, joyful as it respects the dear deceased and the work of grace accomplished in him.

His removal to his reward after thirty years' labour in this heathen land, is another loud call for help; and will none of our brethren in England listen to its voice, and in the spirit of the deceased say, "Here am I, send me?"

Brother Yates's removal will affect us and our labours many ways, but we have not had time to reflect much upon these matters. What a mercy, however, that in brother Wenger the Lord has already provided us with a worthy agent to carry on much of our late brother's labour in the translations. In the Bengali he is eminently qualified, and I entertain the confident hope that at no very distant period he will be able to take up the Sanscrit; for the present we must be content to reprint, under his supervision, those portions of the scriptures in that important language which our late brother had carried through the press. A great part of the Old Testament in Sanscrit is in MS., and we intend to retain the services of the pandit who has been so many years engaged in this great work, and who has been so efficiently trained for his work, first by Dr. Carey, and latterly by our late brother Yates.

On the same day, a letter was written by Mr. Evans, containing the following interesting passages:—

I think I never sat down to write to you with more depressed feelings since I left my native land. Dear Mack is gone, and now beloved Yates, and all within a few months! These are painful strokes of our heavenly Father's rod; but we would lie submissively in his hand, and would not utter a repining word. *He has done it*; and he does all things wisely and well. Our departed brethren are with the Lord—their Lord and ours,—and with him we wish to be. In all they accomplished through his rich grace we will rejoice, and no one shall deprive us of our joy; and to God be all the glory of what they were, and what they did.

I wrote to Dr. Hoby to request him to meet our dear brother Yates at Southampton.

He will meet him no more on earth. What a meeting will he have with him in heaven!

Dear Mrs. Yates is graciously supported under her severe trial. I know not yet her determination as to the future.

My health has been better of late, and I desire to be found faithful and zealous in our dear Master's work, even although all things may be against us; but it is not so, for his promise remains good. Many and laborious duties devolve upon us all, considering the insidious nature of the climate. But we pray that we may all stand fast in the faith, and acquit ourselves as servants of the Lord, knowing that in the harvest we are gathering we shall reap plentifully if we faint not. Your brethren here will now expect much of

your tenderest sympathy and consideration, as well as an earnest effort to send to us additional labourers.

Your letter has just come to hand, communicating the mind of the Committee respecting my wish to be removed to another station up the country. At present this seems impracticable, and I must not relinquish my post. On the whole matter I will write you more fully, if I can, by the next mail; but I must thank you, my dear brother, and I do most sincerely, for the very affectionate and kind manner in which you have written me on the subject. The Benevolent Institution is still prosperous and well supported; and my

constant labours at Coolie Bazar have not been without cheering indications of God's effectual blessing. I have been to Dum Dum occasionally to preach there, since that station has been vacated by the departure of Mr. Symes. The church is in a very low state, but the congregations are still encouraging. We are about to take steps to secure the premises there by putting them in trust to the Society. Of the original trustees there is but one remaining, and he is willing to act with us.

I also take my share of duty in preaching at the Floating Chapel to seamen. Besides I am constantly making progress in Bengalee and Hindustanee.

JESSORE.

The following interesting account of converts recently baptized in this district is given by Mr. Parry, June 2nd:—

Yesterday, Lord's day, five persons were baptized at Sahebganj. Upwards of one hundred Hindus and Mussalmans were present on the occasion; they listened attentively to the address I delivered to them on repentance towards God and faith in the Lord Jesus Christ,—the necessity of seeking after their salvation, the nature of Christian baptism, and the evidence given by those who were about to make an open profession of Christianity, of their sincerity in so doing.

M. is a young man who had professed the Muhammadan faith, but who many years ago was educated in one of our schools in which Christianity is taught. About five or six years ago he served, in the capacity of a chaprasi, a gentleman who being a godly man cared for the souls of his servants, and used to conduct on the Lord's day divine service in Hindustani for their benefit. The means of grace thus enjoyed by M. were blessed to his soul by God, and he seemed to be somewhat concerned about his soul, and commenced reading the bible in Bengali. After a short time M. lost his good master, who was obliged to leave India on account of ill health. M. continued to study the bible, and about eighteen months ago he wrote to me a letter in Bengali, in which he expressed a desire to embrace Christianity. Shortly after he called on me; and I endeavoured to encourage him to persevere in his attempts to become a follower of the Lord Jesus Christ. I reminded him to calculate the cost in this matter, and to cast himself entirely on the Redeemer, and that he would do every thing for him. I was delighted to find that he had acquired a very considerable degree of knowledge in divine things, and that he possessed a clear view of the gospel plan of salvation by grace. He stated to me that he had carefully examined into the precepts of Muhammadanism, and

was convinced that it held out no hope of salvation. M. was employed at this time in the Abkari department, and being stationed in Kesabpur, where we have a small station, he used to attend the worship of God regularly, and seemed to delight in the society of the two native preachers, located in the above-named place, one of whom was before his conversion a Muhammadan, and helped in confirming him more deeply in his opinion regarding the falsity of Muhammadanism. M. was removed to Saheb-ganj about a year ago, and commenced attending my ministry. As he would not attend the grog-shop on the sabbath, the Darogo of the Abkari department reported his conduct to the European superintendent, who dismissed him. M. did not seem to regret in the least the loss of his situation, but rather felt happy he had been able by the grace of God to make a sacrifice for conscience' sake. The Lord was very gracious to him, for, shortly after he lost this situation, he obtained another.

R. is an old man who was before a Mussalman, and has been residing near me for upwards of a year, and attending on my ministry; he is employed as a labourer in a gentleman's garden. I called upon him occasionally in our family worship to pray, and was delighted to find him capable of praying scripturally. Formerly he could not do it, but for the last few months before his baptism, he obtained more freedom in the performance of this important duty.

B. has been a nominal Christian from his childhood, and has been with us as one of our domestics for upwards of five years. He had been for a long time quite thoughtless and unconcerned about his salvation. I could not get him to attend prayers regularly, and about two years ago he seemed to be quite

hardened, and was guilty of theft, and addicted to other immoralities, which induced me to dismiss him. He went and resided for a few months with his step-father, but not being able to agree with him, he expressed a wish to return to me. I received him back into my service, as I hoped that he had seen in some measure the error of his ways and had reformed. I used always to take opportunities of speaking to him in private about his spiritual concerns, and to advise him to pray in secret, which I believe he used to do, but not very regularly. About January last he expressed for the first time a desire to be baptized, after witnessing the baptism of several converts at Kaenmari. I found since that time that he became serious, and steady, and regular in his attendance at worship; he also commenced to learn to read Bengali, to which he attended at night, as during the day his time was employed in his work. He can now express himself pretty well in prayer, and from the manner in which he prays, I

feel convinced he is in the habit of attending to this important duty.

J. and I. The former is a poor old widow, and the latter is her son. They are related to one of our native preachers, who occasionally visited them in their village, which is separated about ten miles from hence, both for the purpose of instructing them and of preaching the gospel in the vicinity of their village. They have been nominal Christians for upwards of twenty years. About eighteen months ago they commenced observing the Lord's day, and seemed somewhat concerned about their salvation. It is to be hoped the work of grace commenced its operation then on their souls, and has now been seen manifested in their conversion, and the dedication of themselves to the Lord Jesus Christ who died for them. May the Lord keep them and their fellow-converts to the end in the faith of Christ, and in a steady perseverance in the path of righteousness!

DACCA.

Our aged missionary, Mr. Robinson, refers to his labours in Dacca and its neighbourhood thus:—

Towards the end of the month, I was able, though weak, to attend a market with our brethren, and to preach to a few people. I first sat in a shop, and conversed with a few persons, one of whom was a traveller; he took a tract, and having looked at it a little time, requested another of the same kind. I had nothing better to offer him; our books are all gone; but these tracts may be useful; they may convey some information concerning the gospel to places which we have never visited. After I left the shop, I went among the crowd in the market, and addressed them on the great subject of salvation. Though we have often been at this market, the people are awfully ignorant. When told of the resurrection and the last judgment, and informed that Jesus Christ will be their Judge, they hear with a sort of incredulous stare, and do not manifest the least concern about their own state at the judgment. They hear, and wonder, and forget. When Paul preached Jesus and the resurrection in the market at Athens, he was not understood; acute as the Athenians were, they supposed that Jesus and the resurrection were the names of a couple of new gods; we need not then wonder at the stupidity of the Hindus. Preaching to them is indeed like ploughing on a rock; but there is one who can melt the rock, who can take away the heart of stone and give a heart of flesh, and in Him we confide.

I have not been able to send either of the native brethren to the Megna; affliction in their families has rendered them reluctant to

leave home even for a few days. I wished Chand to go, because he was there with me, and he knows the places and some of the people; but the severe illness of a little daughter, who has not yet recovered, seemed to me a just cause of delay.

The books, which had been reserved for this journey, have all been distributed, and for many days past we have had nothing to give in Bengali but a few tracts. We have also a few tracts in Urdu, but our large stock of gospels in that language is at last exhausted. We have some Persian gospels, and a considerable number of tracts and gospels in Nagri, of which we shall not be able to dispose for a long time to come. We have, however, lately had a pious gentleman at Dacca, who has taken with him a considerable number of gospels and tracts in Nagri for distribution at Serajgnj, where, he says, there are many merchants from Hindustan. I am not sure that you know where Serajgnj is; for though it is a place of great trade, it is but little known. It is a place in the Maimansingh district, about eight or ten days' journey from Dacca; and, according to this gentleman's account, contains an immense population, while hundreds of boats are always lying at its ghats. It would, no doubt, be an excellent missionary station, and I wish we had the means of occupying it. This gentleman expects to visit Dacca again in about two months; and I wish he may then be disposed to take another stock of Nagri books for distribution.

CHINA.

Mr. Roberts, one of our American Baptist brethren, has forwarded the following account of his encouraging circumstances and prospects at Canton.

I am much pleased with Canton as a most ample field for the development of my mission. During the last seven months, in which I have laboured here, I have found it practicable to rent a house and live among the people, to preach the gospel, distribute books, and do good at pleasure, both publicly and privately, in person and by my native assistants, no man having forbid me! I have had one congregation or more every Lord's day, to whom I have endeavoured, in my humble way, to preach the unsearchable riches of Christ in the gospel; have received all who came during the week, giving them instruction and books, and have sought other opportunities to preach and distribute books daily, both on the land and water, on this side and the Houam side of the river, preaching to all pantes, hakahs, and hoklos, either in person or by my assistants, as extensively as circumstances have permitted. I have had a bible or theological class for some months, consisting of my native assistants and inquirers who wish to join, six to eight in number, who commit to memory and recite the scriptures daily, and receive instruction thereon. Two or three of these inquirers have been desirous of baptism for several months. I have assurances of promises to build a chapel on through the agency of a Chinese merchant (this privilege was secured in the late American treaty), and some funds have been pledged with which to build such, and farther to promote the cause in Canton, by foreign merchants and others.

I have found it practicable to get water crafts to take me to any place I wished to go at a very moderate expense, which has greatly facilitated my work; and I have met with a kind and respectful reception and attention (with very few exceptions) wherever I have gone in my own proper character as a missionary of Jesus. Nor have I seen so much promise of usefulness elsewhere since I have been in China.

Canton is salubrious, the climate of which has proved most salutary to my health and congenial to my spirits; where I have not only recovered my failing health and avoided the summer sickness to which I have been subject the last two or three years, but have much improved in other respects preparatory to the work before me. And moreover, the object in view of preaching the gospel in this great city, and among this numerous people, is stimulating, most worthy and noble, commensurate with its desire, glorious in its aim, and eternal in its results; for which, in imitation of my blessed Lord, who bled and died for me and these, I feel constrained to make every exertion and sacrifice the occasion shall require for its consummation. For which, indeed, I was impelled by his example and injunction to leave home and all that was near and dear on earth, to spend and be spent, wear out my life, and die in this foreign land; therefore, it has been determined, if the Lord will, to continue here permanently.

Mr. Roberts adds, January 28th :—

On the 19th inst., since the date of the above report, I baptized a Chinese convert in the Canton river—the first baptized since we have been here, and perhaps the first ever baptized in this city or river. On the same day we took the Lord's supper here, having six communicants—myself and five Chinese converts baptized by myself. We have two rented houses for preaching places at present, about a mile apart; one pretty well fitted up for a chapel, with comfortable seats and a pulpit, where we preach twice every Sunday to from forty to sixty hearers each time. This place is about two miles from the foreign factories. I have five native assistants with me now, who help me very much. I have been preaching here now more than eight months, and distributing tracts publicly, and have met with no difficulties from government or any other quarter to hinder my progress. And now I feel greatly encouraged, and wonder that other missionaries are not sent hither. Only Dr.

Parker and myself in this great city! And not only myself living among the people, but it is a matter of great encouragement that a merchant and his lady are now living among the native merchants about half a mile back of the foreign factories, which shows that not only missionaries, but their families could also live here among the natives. And but little can be done for the native females or female children without female assistants. I now live in a family settlement, and I doubt not but if I had female assistants I might have a female congregation every Sunday, and a female school during the week. But our Board are in debt, and their means are limited, and the mission has undertaken two other stations, and our numbers are but few, hence we can expect but little from home. I know not the intention of your Board with regard to China; please inform me. Could you not under the very flattering prospects of China, and of Canton in particular, send out

one or two mission families and two or three young ladies under their protection, to teach Chinese females. Surely if the openings for usefulness were known there, and the great need of men and women here to work in the Lord's vineyard were known, there would be a number of volunteers to come and do something for this people,—especially the female part. My hands are almost tied in this respect for want of female assistants. Had I but one family living with me, then I could go to work in their behalf, and that immediately. I think, with the blessing of the Lord, I shall constitute a baptist church here in the course of this year, and most likely have a chapel of our own. The

foreign community has very kindly, timely, and liberally subscribed about 1000 dollars, in assistance of my objects for this year. And a native merchant is now offering me the liberty of joining him in the purchase of a native hong where I could build a chapel and mission house. But I am afraid, for the lack of about £500, I shall miss the opportunity. May I have the pleasure of participating in your sympathies, prayers, and correspondence? We are greatly encouraged here in China at the openings and prospects of the gospel spreading, yet discouraged somewhat at the fewness of the labourers and the very small amount of our means.

AFRICA.

CALABAR.

A tour has been recently made in this district by Messrs. Clarke, Newbegin, and Thompson. The prospect of a favourable reception for a resident missionary there is in the view of our friends encouraging, and a piece of ground has been obtained for his location. The following extracts from Mr. Thompson's narrative will be found interesting:—

I take the present opportunity of forwarding you an account of a voyage in the "Dove" to Calabar. God has there, I trust, opened an effectual door for the introduction of the gospel; for the civilization and enlightenment of a people sitting in midnight moral darkness—a people in many respects sunk lower than the brute creation. But it is cheering to know that the gospel is adapted to raise them in the scale of intellectual being, and bring about that union which sin has dissolved between God and man. Our mission to Calabar was undertaken after much prayer and deliberation, the following brief narration of which will add in some measure to the force of that sentiment, "The time to favour Africa, yea, the set time, is now come." God is evidently putting forth his hand to restore this oppressed people to their standing among the nations of the earth, and deliver them from the thralldom of sin and Satan.

Thursday, June 5th. At seven, A.M., we came to anchor. The scenery on each side of the river is very beautiful, and the trees have a majestic appearance; but the moral aspect of the people, and the mud-walled huts, form a miserable contrast to the natural beauty all around. We saw several large canoes from forty to fifty feet long; some of them had a small thatched house in the middle. Captain Milbourne has fever this morning, with a severe attack of sickness. Family worship: brother Newbegin read Isaiah lii., and I engaged in prayer, after which we went on shore to visit

King Eyamba. We were kindly received by his majesty. He gave directions to his slaves to conduct us into the Iron Palace, which is a magnificent building. While we were waiting in the principal room, his majesty came in and seated himself on his throne. He asked us very kindly if we would take a glass of wine, or brandy, or palm wine. Brother Clarke replied, that we drank water, which God gives to all his creatures; then pointing to brother Newbegin, said, he was a doctor, and when he said it was necessary, we took a little wine or brandy as medicine. The king has a great number of slaves that attend upon him; he has several placed at the gates and around his dwelling as guards: some of them have swords and guns. We proceeded up some narrow lanes, or streets, if they may be so called; the huts on both sides are very irregular, and the lanes leading through them are in a very filthy condition; the smell is quite intolerable to a European, arising from the inhabitants depositing all their filth just opposite to their dwellings. We next arrived at a cleared spot of ground, at the top of which stands a large cotton tree. At this place a market was being held for the sale of yams, cocoa-nuts, plantains, bananas, palm oil, eddoes, maize, Guinea pepper, pot herbs, bangas, pots made of clay, &c.

Friday, June 6. At seven A.M., the "Dove" was moored on the beach for the purpose of cleaning and painting her bottom. Much rain during the forenoon, but the clouds dis-

perped about mid-day, and the sun shone with intense heat. At three, p.m., went on shore and paid a visit to Mr. Young (brother to King Eyamba). He is a man of considerable intelligence; he can read and write well. We were kindly received by him, and invited to take wine or brandy, but we preferred pure water. Brother Clarke explained to him the object of our visit, stating that we were wishful to form a station at Calabar, with the view of instructing both old and young in things pertaining to their present and eternal well-being. He seemed much pleased with the objects we contemplated. We also intimated our desire to obtain a piece of ground on the top of the hill lying south-west of the town, and about half way between Eyamba's town and Jim Henshaw's town. He replied, that his brother would willingly grant it, and also render us assistance in the erection. He also informed us that a white man was perfectly secure from harm both night and day at Calabar. Brother Clarke presented him with a box of needles for his wives, and then we took our leave of him. We then proceeded up the hill to view the place we supposed most eligible for the erection of mission premises. On our way we came to Henry Cobham's house. His son, young Henry, came out and politely invited us in. His father received us kindly, ordered us some refreshment, and showed us his house. His son is intelligent, and can write pretty well. He brought his slate to us, and wrote his father's name and his own. He next produced a New Testament, and expressed his desire to learn to read well. We told this youth of our intention to form a station on the top of the hill; his eye sparkled and his heart seemed to bound with joy at the prospect. He asked a great many questions, and the answers we gave seemed to afford him much satisfaction. We then rose to depart, when he kindly offered to conduct us up the hill, which we readily accepted. On our way we saw by the road side three deposits, made by the friends of some that had recently departed this life. The heaps consisted of bedding, pots, calabashes, gourds, &c., supposing that the spirits of the owners still had need of such things! When we got to the summit of the hill we found the air very pleasant, and the prospect all around very beautiful. Here was scenery calculated to inspire mingled feelings of pleasure and sorrow; pleasure while contemplating the physical aspect, and sorrow while thinking on the moral depravity existing in the town beneath, adapted to stir up similar feelings to those felt by the great apostle of the Gentiles when he stood on the top of Mars' Hill, and saw the city of Athens wholly given to idolatry. After surveying this place a little, we came to the conclusion that it was the most suitable for our purpose. We next proceeded to Jim Henshaw's town; the road leading to it from the hill-top is very

good; the shrubs and beautiful flowers, the tall cocoa-nut trees laden with fruit, the banana and plantain trees on both sides, together with the ringing of the birds and chirping noise of the crickets, all conspired to render our walk pleasant, and I trust profitable; well adapted to raise our thoughts to that Being whose wisdom and beneficence are every where apparent in the abundant supply provided for the wants of his dependent creatures, thus leaving even these dark and superstitious heathens "without excuse." We arrived at Henshaw's town about a quarter to five o'clock. At the entrance stood the abassi or fetish tree, with human skulls at the bottom. We went immediately to Henshaw's residence. On entering we saw some charms hanging up, and several human skulls in various places. In the centre of his open court, or yard, stands his abassi, or fetish. We were introduced to Henshaw's son (the old man being sick). He is an interesting looking young man, about twenty-two years of age. Here are some of the dark places of the earth! here are habitations of cruelty and superstition! Oh, that God would arise, and remember his covenant! May God the Holy Spirit very soon make the gospel here the means of dispelling the moral midnight darkness and superstition, and cause the miserable inhabitants to feel the rays of the Sun of righteousness beaming on their gloomy souls. We soon left this town, as night was fast approaching, and returned by the way we came. On coming to Cobham's house, our conductor again requested us to enter, and we were kindly refreshed with water from some coconuts, which were cheerfully brought and cut open for us. We left, much pleased and encouraged with the reception and kindness we had received from such people. At six, p.m., we found ourselves once more safe on board our little "Dove," but were sorry to find our captain much worse with fever; he had exerted himself too much during the former part of the day, and we feared the result.

Saturday, June 7th. Captain Smith kindly sent his boat, manned with five Krumen, to pull us to King Eyo's town. We enjoyed our voyage very much. The river above Eyamba's town is about three-quarters of a mile broad for a considerable distance. After we had got about four miles up, we had to enter a creek or narrow channel, which runs past Eyo's town, terminating in Cross River. The latter is supposed to communicate with the river Ishadda. We arrived at the town at one, p.m., which stands about four miles into the interior from the main river, and seventy miles from the coast. On entering the dominions of Eyo we saw (as is very common at Calabar) a human skull; indeed, they are to be seen at the entrance and in the centre of the court yards of almost every house. They are said to be the skulls of their enemies taken in war, and they seem

to delight in treading them beneath their feet. We very soon reached the house of the king, who received us respectfully and kindly. Several head-men were with him. Brother Clarke spoke to him at some length about the great Creator of all things, the immortality of the soul, explained the plan of salvation, the hopeless condition of all the human family without a saving acquaintance with the gospel of the grace of God, and, finally, adverted to the superstitious practices amongst them. The king listened with much attention, asked some acute questions, told us he did not believe in any of the superstitious practices of the people, and that he had given them all up, and gave it as his opinion that a great change would soon take place in Africa. We saw no charms, skulls, or fetish trees about his own private premises, which was evidence to us of the truth of his statements. We inquired, if a missionary was sent to his town, whether he would grant us land on which to erect a house? He replied, like a wise man, that he could not say, but that he would think about it, and consult his people. After about one hour's interview, we left him, much pleased with our visit, and the superior attainments and affability we beheld in this man. We were soon on our way down the creek, and having the stream with us, and the Krumen being strong, expert oars-men, we glided along very rapidly. After we got into the main river, we saw an alligator about six feet long, come out from amongst the mangrove roots, and enter the river. It was the first of these animals I have ever seen in its own muddy territory. On our way down we visited "Old Town," it stands on a hill by the river side, and about one mile higher up than Eyamba's town. Will Tom Robbin is the chief. The people here, not long ago, were considered cannibals, and said to be much addicted to the poisoning of ship captains at one period.

Lord's day, June 8. Divine service on the Quarter at seven, A.M. Brother Clarke preached from Job xiv. 14, "If a man die, shall he live again?" Three of the captains attended worship, and the doctor of the *Majestic*. After service Will Tom Robbin, chief of Old Town, came on board, and as we were just sitting down to breakfast, we invited him to partake with us, to which he acceded. We were shortly after visited by Henshaw Duke. Brother Clarke presented him with a New Testament, a copy book, and a print of the "Dove." He said, "You come to my house to-morrow, when you see it one picture; I look him and think of you all time." At ten A.M., we went to visit King Eyamba, for the purpose of requesting him to call his people together, that we might have an opportunity of preaching to them. We were accompanied by Captain Milbourne (the first time he has been able to go on shore at this place). On our way to the palace we passed a cleared

spot of ground, on which a market was being held similar to that described on the 5th inst. About 2000 persons were present. Here, as in ancient days, we found "the people wholly given to idolatry." On reaching one of the Egbo houses, standing near the palace, we saw lying at the entrance the head of a man belonging to the Omon country. The cruelty of the people was now apparent to us. Let any one conceive the sight of a head all putrid, covered with flies, and yet the features plainly discernible, forming at once a most loathsome and a hideous sight, and some idea may be formed of our feelings.

It was my privilege to conduct service on deck after dinner, in which brethren Newbegin and Milbourne took part. After we had concluded worship, we saw the Egbo man come running down to the beach, at the sight of whom the deluded people fled in all directions. This unsightly personage the people believe comes out of the bush; but he proves to be one of the head-men dressed up as fantastically as any Merry Andrew at a country show in England. He carries with him a large whip for the purpose of flogging such as do not get out of his way, and who do not pay money to Egbo. The influence and power of Egbo seems to be superior to that of the king. The king and chief men make use of Egbo to keep the lower classes in subjection. In this respect Egbo proves a very powerful police. If any uproar takes place in the town, Egbo man immediately walks, and the people quickly disperse and flee to their dwellings. If a ship captain pays the required fee, he has the privilege of using the power and influence of Egbo. For example, should a trader fail in his engagement to supply palm oil, he can seize all his property; if that fails to make up the deficiency, he can take all his slaves, his wives, yea, himself also, and dispose of the whole to another trader.

At three, P.M., we went to dine with Eyamba. One side of the table was reserved for "white man." After we got seated, and the table set out in European fashion, a slave was sent round with a pitcher and basin for the purpose of washing our fingers before partaking of the food. The provision made consisted of palaver sauce and fofu. After dinner we were conducted to the Iron Palace, where we had to await the arrival of the king and all his principal men from his house adjoining. While crossing over to the palace brother Clarke had an attack of ague, and was obliged to leave us, and get on board as fast as possible. I felt his leaving us at this important time to be a great loss, but we must submit to the all-wise dispensations of our heavenly Father, ever cherishing and acting upon that blessed sentiment, "Nec our will, O Lord, but thine be done," knowing that he controls all events, making them subservient to the accomplishment of his own purposes, working for the good of his children

and the glory of his great name. We had not waited long in the large hall of state, when the king and company just mentioned made their appearance. The king seated himself on his throne; Egbo Jack also occupied a principal chair, and the chief men on sofas in front of his majesty, making a company of thirty. A friendly captain was present at this interesting time. He very kindly and politely expressed to the king his pleasure on the occasion, and his approval of our object. He told all present that our message, or palaver, was quite as important, yea, more so than Egbo! On hearing this all were immediately silent, waiting to hear what we had to say. Brother Newbegin arose and addressed his majesty. After he concluded I was privileged to stand before these rulers of this dark and superstitious portion of Africa. I felt the responsibility of my position, but knowing that the message I had to convey was from the King of kings and the Ruler of princes, and looking to God for wisdom and sound words of truth adapted to the circumstances of the present assembly, I addressed the king and all present; told them it gave me pleasure to meet with them, and that I esteemed it a privilege to be permitted to talk to them about God our heavenly Father. I briefly referred to the power and wisdom of God in creation, to his goodness in providing for the happiness of all his intelligent creatures, to the introduction of sin, that all mankind were rebels against the government of God, that its consequences were death temporal and death eternal, to the unparalleled love of God in sending his own Son to die for such rebels. In conclusion, I told the king that we wanted to erect a house, and to commence a school to teach his people, young and old, to "Sabi book proper," to learn them to make book (i. e. write); and thus they would be enabled to keep accounts, and trade honestly and pleasantly. The king expressed pleasure, and promised us land for the objects just named. In the course of my address I spoke about the creation of man, and that God provided for his happiness and comfort one woman, and argued from this that it was the pleasure of the great God that no man should have more than one wife. At

this they laughed heartily; but I trust the time is not far distant when even the people of Calabar will conform to the mind of God on this point. After I had done, Captain Milbourne spoke to them briefly. Mr. Young, Eyamba's brother, interpreted for us. Thus were we enabled to serve God, attempt something in feebleness and much imperfection for his glory and the welfare of souls, in all probability for the first time, in the Iron Palace of King Eyamba! At half-past five, we left this interesting scene, on which angels, I hope, were looking with delight, while Satan was raging at the sight, and trembling lest his power and influence here should be brought to nought. I could not forbear admiring the leadings of providence in thus opening our way, and granting us favour in the eyes of the king and his chiefs; thus stimulating and encouraging us to go forward in the work of the Lord, "knowing that we shall reap if we faint not."

Monday, 9th. Mr. Young visited us this morning, and took breakfast. Brother Clarke presented him with a few articles of clothing, &c. The subject of forming a station was again mentioned. He told us that we could build at any place we thought most convenient, and that he would send fifty men to clear the ground. At ten, a.m., went on shore to arrange with Eyamba about the ground on which to erect our intended mission premises. He kindly sent a man with us, that we might point out to him the place we wished to occupy. Having done this, we returned to inform his majesty, and request him to have it all cleared against our return. We bade him good bye, intending to leave this evening, as brother Clarke was unwell; but that we expected to return after the lapse of two months, and bring with us materials for the building of the house. King Eyo paid us a visit to-day at four, p.m. He seemed much pleased with our missionary ship. After family worship on deck this evening, conducted by brother Clarke, we weighed anchor at nine, p.m., and arrived at Clarence on Thursday afternoon at four o'clock.

The Dove sails this evening for Cameroons. Mr. Saker is there, accompanied with a black teacher, commencing a station.

WEST INDIES.

Mr. and Mrs. Kingdon, of whose departure for Honduras our readers have been apprised, have arrived safely in Jamaica, on their way thither. In a letter from Yallahs, dated September 18th, Mr. Kingdon says:—

I bless God that my dear wife and I have been thus far safely conducted towards Belize, without having experienced a gale or hardly a squall. We had a head wind from the morn-

ing of the 19th, on which we sailed, until Thursday; from which time it was generally favourable or still. At Madeira I learned that Dr. Kalley, whom I longed to see, had

left the island, and was in Scotland. The town and neighbourhood of Funchal, at which we landed, presented scenes of great squalidness, that seemed well enough to suit a place that knew not the worth of that excellent man. We got to Barbadoes on the 7th instant, at three, p.m., and remained there till the following evening. From the Wesleyan missionary at the lower chapel at Bridgetown, I learned that in St. Vincents the Caribs, or (as brother Henderson writes) Karifs, are being instructed by the missionaries there. On the 9th, at Granada, a far more beautiful island than either of the former ones mentioned, we changed from the Medway to the Firth, leaving some of our passengers to proceed to Trinidad and Demerara, while we came on to Hayti. At this latter place I learned that

for the present war has ceased, and that there is the greatest want of schoolmasters, and missionaries required, and that they would be quite safe there under the British flag, even during war; that Mr. Bird, the Wesleyan missionary, at Port au Prince, is now beginning to preach in French to many willing hearers. I was very glad to hear that in Peru, at Lima, &c., the same safety would be enjoyed by them. At Jaemel three of our seamen were plunged into the sea, and picked up while clinging to the capsized boat; and at Port Royal, on Sunday evening, we barely passed a rock, warned of the danger of going straight on it by the loud cries on shore, "Head to port!" "head to port!"

We were permitted to find our friends alive and well.

HOME PROCEEDINGS.

DESIGNATION.

On Wednesday evening, September the 10th, Mr. John Law, of Horton College, Bradford, was ordained, in South Parade Chapel, Leeds, as a missionary to Trinidad. After prayer by Mr. James Macpherson, of Bramley, Mr. P. J. Saffery gave an account of the island of Trinidad, and described the scene of Mr. Law's future labours. Mr. Law then read an interesting statement of the reasons which

induced him to enter on the work for which he was now set apart, and of the objects he should keep in view in the instruction of the people amongst whom he was called to labour. The ordination prayer was offered by Mr. Giles, and a most impressive and affectionate charge was addressed to Mr. Law by his esteemed tutor, Mr. Acworth.

CORRESPONDENCE.

To the Secretary of the Baptist Missionary Society.

MY DEAR BROTHER,

Allow me, through the medium of the Herald, to suggest to our dear brethren in the ministry a plan for giving variety and interest to their addresses at our monthly missionary prayer-meetings. It is to take one foreign station each month, first giving a description and an historical narrative of the place, and then an account of the origin, nature, and progress of missionary operations there. Preparation for this will make our dear brethren themselves more intimately acquainted with the various fields of labour, and their hearers will have graphical views of those stations from which they read and hear accounts, and more correct, defined, and enlarged conceptions of the work, difficulties, and successes of our mission-

aries. Ideas of places, scenes, and toils, now for the most part pictures of fancy, confused and incorrect, will become distinct and true. Imagination will be guided by that which is real, sympathy will become definite in its objects, and prayer and effort will, in consequence, become more precise, earnest, and continuous.

Our independent brethren in Leeds are adopting this plan with success. I need scarcely say, that to those whose occupations allow them little or no time for reading any thing but their bibles, and to our young people, the advantage of such a series of subjects must be very great.

Ever yours affectionately,

P. J. SAFFERY.

51, Springfield Place, Leeds,
October 8, 1845.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Merrick, J.....	May 16.
	CAMEROONS	Saker, A.	June 24.
	CLARENCE	Bundy, G.....	June 2.
		Clarke, J.....	June 3, 10, 12, 14, 23, and 26, July 20.
	Prince, G. K.	June 10.	
	Saker, A.....	June 9.	
	GRAHAM'S TOWN.....	Nelson, T., & ors.	June 4.
AMERICA.....	BOSTON	Gould, Kendall, & Co.	August 16.
	MONTREAL	Cramp, J. M.....	August 13, Sept. 11 & 12.
		Girdwood, J.....	August 29.
ASIA.....	AGRA	Makepeace, J.....	July 10.
	BENARES	Small, G.	July 31.
	CALCUTTA.....	Evans, W. W.....	June 28, Aug. 7.
		Thomas, J.....	July 2 and 8, Aug. 7.
	COLOMBO	Anon. Friend of	
		Missions.....	July —.
		Oliphant, Lady...	Aug. 15.
		Davies, J.....	July 9.
	DINAGEPORE.....	Smylie, H.....	June 25.
	ENTALLY.....	Pearce, G.....	July 2.
KANDY.....	Dawson, C. C.....	July 10.	
PATNA.....	Heinig, H.....	July 31.	
SAMARANG	Brückner, G.....	April 1.	
SERAMPORE.....	Denham, W. H...	August 4.	
	Marshman, J.....	August 1 and 7.	
	Robinson, J.....	July 29, Aug. 6.	
	Capern, H.....	August 13 (2 letters), Sept. 12 and 13.	
BAHAMAS	NASSAU	Do., and W. K.	
		Rycroft.....	August 8.
		Rycroft, W. K...	June 30, Aug. 11 (2 letters), Sept. 11 & 12.
FRANCE	CAEN.....	Flanders, M. W. .	Sept. 22.
		Francies, E. J....	Sept. 1, 6, 16, & 29.
		Do., & Flanders, M. W.	Sept. 8 & 22.
		Harris, M.....	Sept. 28.
HONDURAS	BELIZE	Buttfield, J. P....	July 18, Aug. 6.
		Henderson, A.....	July 19, Aug. 19.
JAMAICA	BROWN'S TOWN.....	Clark, John.....	Aug. 5 & 19.
		CALABAR	Phillippo, J. M. .	Aug. 18.
		Tinson, J.....	August 5 & 15.
	FALMOUTH	Knibb, W.....	August 2, 16, & 20.
	FULLER'S FIELD	Hume, W.....	Sept. 4.
	GURNEY'S MOUNT.....	Woolley, E.....	August 4, 18, & 20.
	JERICO	Tunley, J.....	Sept. 4.
	KETTERING.....	United Mission...	Aug. 12 (two letters).
	KINGSTON	Oughton, S.....	Aug. 22, Sept. 5.
		Do., & others....	Aug. 23, Sept. 6.
	MONTEGO BAY.....	Cornford, P. H...	Aug. 16.
	PORT MARIA	Teall, W.....	Aug. 18.
	ST. ANN'S BAY	Knibb, W.....	Sept. 2 (two letters).
Do., & Abbott, T. F.			Sept. 3.
SPANISH TOWN.....	Phillippo, J. M..	Aug. 22, Sept. 6.	

VALE LIONEL Evans, G. P. August 2.
 YALLAHS Hands, T. Aug. 22.
 TRINIDAD PORT OF SPAIN Cowen, G. August 5 & 9, Sept. 4.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of September, 1845.

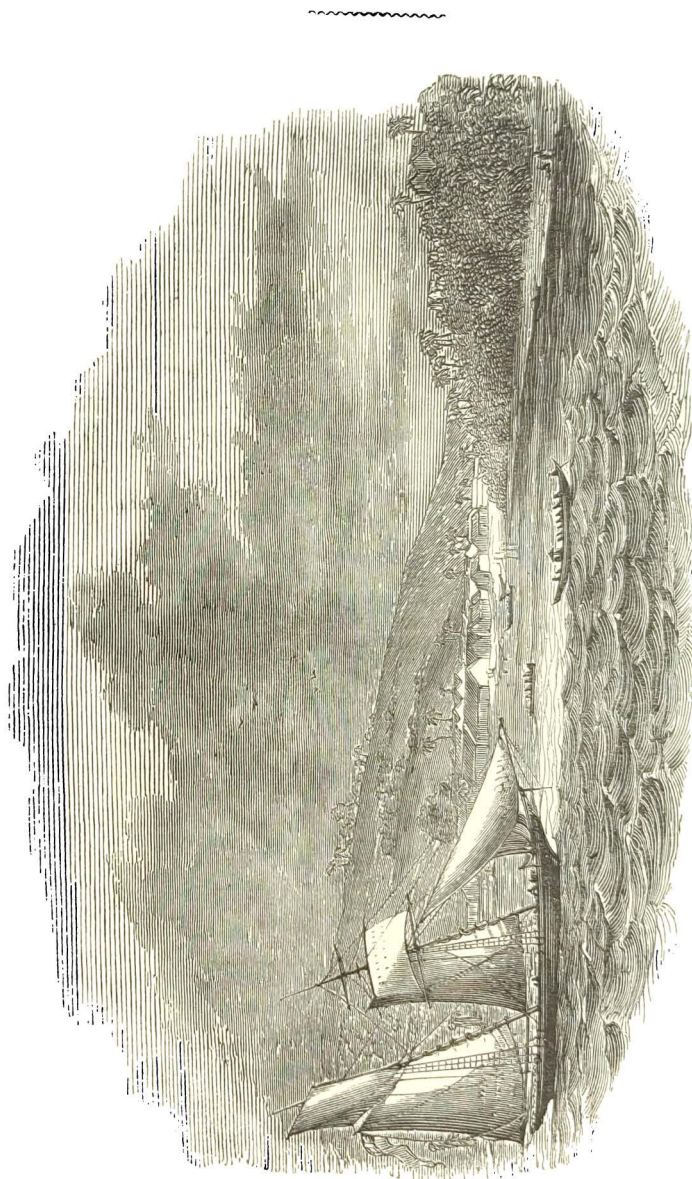
Annual Subscription.		£ s. d.		£ s. d.		Do., for Jamaica Special Fund.	
Millar, W. H., Esq.....	1	1	0	Vernon Chapel, Pentonville—	2	10	0
Donations.				BUCKINGHAMSHIRE.			
Angus, Rev. Jos., for Chapel at Morlaix	1	0	0	Amersham—			
Benham, J. L., Esq., for do.....	1	0	0	Collection	20	2	5
Collins, W., Esq., for do.....	5	0	0	Contributions	31	12	1
Friand, for do.....	1	0	0	Buckingham—			
Gurney, Jos., Esq., for Jamaica Special Fund	25	0	0	Priestley, Mrs., for Jamaica Special Fund	5	0	0
Hanson, Jos., Esq., for Chapel at Morlaix.....	1	0	0	Mursley	0	11	0
Kemp, G. T., Esq., for do.....	3	0	0	DERBYSHIRE.			
Marlborough, Mr., for do.....	2	0	0	Derby—			
Marlborough, Mrs., for do.....	1	0	0	Bridgett, Mrs., for Jamaica Special Fund	2	0	0
M. B., for Tuscarora	135	0	0	DEVONSHIRE.			
M. E., for East Indies...	2	0	0	Tavistock—			
Millar, W. H., Esq.....	4	4	0	Angas, Mrs., for Jamaica Special Fund	20	0	0
Peto, S. M., Esq.....	50	0	0	Windeatt, Mrs. W., for do.....	1	0	0
Do., for Chapel at Morlaix	20	0	0	DURHAM.			
Proverbs, ch. iii. ver. 9	2	0	0	Monkswearmouth Shore—			
Do., for Jamaica Special Fund	2	0	0	Contributions, for Jamaica Special Fund	1	1	0
Do., for Africa.....	2	0	0	ESSEX.			
Skerrett, James, Esq....	5	0	0	Coggeshall—			
Wiggins, Mrs., Missionary Box	0	9	0	Collection	1	15	9
Wilson, Mrs., J. Broadley	30	0	0	Mersea, East—			
Do., for Jamaica Special Fund	10	0	0	Collection	2	8	6
Do., for Chapel at Morlaix	10	0	0	GLOUCESTERSHIRE.			
Various, by Rev. J. Jenkins, for do.....	33	15	0	Avening—			
Legacies.				Collection	2	19	7
Edwards, Rev. J., late of Carmarthen	10	0	0	Boxes	0	6	11
Firth, Mrs. Ellen, late of Millbridge, by Mr. Edwin Firth.....	19	19	0	Bussage—			
LONDON AND MIDDLESEX AUXILIARIES.				Collection	1	0	0
Henrietta Street—				Chalford—			
Collection, for Jamaica Special Fund ...	11	12	6	Collection	1	19	0
Tottenham—				Contributions	2	2	0
Contributions, for Chapel at Morlaix	2	15	0	Chipping Campden—			
Do., for Translation of Scriptural Lessons for use of Schools, Morlaix	2	0	0	Contributions..	1	6	0
				Eastington—			
				Collection and Boxes	3	16	0
				Hampton—			
				Collection	3	12	6
				Boxes	0	12	6
				Sunday School	1	8	0
				Hillsley—			
				Collection.....	1	10	0
				Kingstanley—			
				Collection	7	3	0
				Contributions	15	4	5
				Do., Sunday School	2	3	9
				HERTFORDSHIRE.			
				Berkhampstead—			
				Baldwin, Mr., for Jamaica Special Fund	2	0	0
				HAMPSHIRE.			
				Lymington—			
				Contributions, for Jamaica Special Fund	4	6	0
				HERTFORDSHIRE.			
				Berkhampstead—			
				Baldwin, Mr., for Jamaica Special Fund	2	0	0
				KENT.			
				Tenterden—			
				Collection, for Jamaica Special Fund	3	10	0
				LANCASHIRE.			
				Liverpool—			
				Contributions, for Chapel at Morlaix...	66	14	0
				Manchester—			
				Contributions, for do.	3	19	6
				Rochdale, on account ...	35	16	6
				Kelsall, H., Esq., for Chapel at Morlaix...	10	0	0
				Sabden—			
				Foster, George, Esq., for do.....	10	0	0
				Collection	10	0	11
				Do., for Jamaica Special Fund.....	1	13	0

		£	s.	d.			£	s.	d.			£	s.	d.		
Contributions.....		7	1	4	WILTSHIRE.						Corntown		0	10	0	
Do. Sunday School		4	8	6	Trowbridge—						Cwngarw		0	2	0	
Do. do., Padiham..		0	14	3	Page, Mrs., for Chapel at Morlaix.....		2	0	0			Llwyni		0	18	3
LEICESTERSHIRE.					Contributions, for Jama- ica Special Fund		77	11	6			Merthyr—		5	0	0
Leicester, on account, by the Rev. Jos. Angus.....		21	12	0	WORCESTERSHIRE.						Joseph, Mr. D.....A.S.		5	0	0	
Thompson, Mr., A.S., additional		1	1	0	Astwood—						Nenth, English Church—		1	18	8	
NORFOLK.					Collections.....		9	4	8			Collections.....		2	5	0
Kenningball—					Contributions.....		11	16	4			Contributions.....		0	5	0
Collection		11	5	0	Smith, Rev James, for Jamaica Special Fund		10	0	0			Paran		1	0	0
Contributions		3	15	7	YORKSHIRE.						Penyvai		1	0	0	
Norwich—					NORTH OF ENGLAND, on account, by Rev. P. J. Saffery.....		100	0	0			MONMOUTHSHIRE.				
Gurney, J. J., Esq., for Rev. W. Knibb's Schools		10	0	0	NORTH WALES.						Abergavenny—					
Winfarthing—					DENBIGSHIRE.						Collections, Frogmore Street		7	3	3	
Taylor, Mr. F. O., for J. M. P.....		20	0	0	Pondy'r Capel, near Ruthin—						Contributions		5	13	6	
NORTHAMPTONSHIRE.					Collection, for Jama- ica Special Fund.....		0	14	8			Do., Sunday School		0	16	5
Guliborough—					SOUTH WALES.						Pontheer—					
Collection		4	3	6	SOUTH WALES, on ac- count, by Rev. E. Carey		30	0	0			Contributions		24	12	8
NORTHUMBERLAND.					Do., do., by Rev. B. Price.....		30	0	0			Pontrhydryn—				
Ford Forge—					BRECKNOCKSHIRE.						Collection		1	5	6	
Collection, for Jama- ica Special Fund.....		2	13	11	Brecon—						Contributions		6	10	0	
SOMERSETSHIRE.					Collection		2	0	6			Do., for Jamaica Special Fund.....		0	10	0
Bristol—					CARMARTHENSHIRE.						Pontymoile—					
Sherring, R. B., Esq., for J. M. P.		3	0	0	Salem Mydrim		3	1	0			Contributions		8	10	0
Do., for Chapel at Morlaix		5	0	0	GLAMORGANSHIRE.						Groesgoch—					
WARWICKSHIRE.					Aberavon		1	17	8			Collection		1	8	7
Birmingham—					Abernantygroes—						Contributions		0	5	6	
Contributions, for Chapel at Morlaix...		2	17	6	Collection		1	0	0			Harmony—				
Jones, Mr. J., for Translating and pub- lishing tracts, Mor- laix		0	5	0	Betws		0	6	0			Collection		1	12	0
Sturge, Jos., Esq., for Translation of Scrip- tural Lessons for use of Schools, Morlaix		5	0	0	Bridgend—						Contributions		1	13	6	
					Collections		2	12	7			Letterston—				
					Contributions		7	5	3			Collection		1	0	4
					Cardiff, &c., by Rev. J. Jones		18	18	2			Contributions		1	3	6
					SCOTLAND.						Llangloffan—					
					Auchencairn—						Collection		2	3	6	
					Collection, for Jama- ica Special Fund.....		2	0	0			Contributions		10	6	6
					IRELAND.						Tabor—					
					Youghall—						Collection		0	12	6	
					Judge, Mr.....		0	5	0			Contributions		0	10	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 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 Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

THE MISSIONARY HERALD.

The Missionary Herald (Dec. 1845).



THE DOVE, IN THE OLD CALABAR RIVER.

ASIA.

CALCUTTA.

Our most recent intelligence from India is contained in a brief letter from Mr. Thomas, who says, "We are, on the whole, in tolerable health, but anxiously looking out for intelligence as to the results of the death of our late dear brother Yates, following so soon after the death of Mr. Mack. Surely some will hear the voice of the God of Missions in these dispensations, and be willing to offer themselves to be, as it were, baptized for the dead."

The contemplated transfer of mission property to Mr. Marshman took place on the 1st of September, when the sum previously agreed upon as the price was received. It had been previously arranged that the chapel, and the ground on which it stands, should be excepted in the bill of sale, and made over to Mr. Marshman and the College Council in trust for the use of the baptist church at Serampore. Two clauses were introduced into this document, the first intended to prevent its ever becoming a unitarian place of worship, the other to the effect that should the church become extinct, the right of property shall revert to the Mission. "The amicable adjustment of this matter," says Mr. Thomas, "which has been to me an object of anxious desire for many years, has now been happily effected; and I trust it will be followed with much mutual benefit and good feeling. I will merely add, that throughout the whole Mr. Marshman has acted in the most honourable manner."

THE LATE DR. YATES.

Extract from the Minutes of the District Committee in connexion with the London Missionary Society, on occasion of the deaths of the Rev. Dr. Yates and the Rev. J. Mack, transmitted to the secretaries of that Society by the Rev. T. Boaz, under date Calcutta, September 5, 1845, and by them forwarded to us.

The brethren of the Calcutta District Committee to the London Missionary Society would place on record their unfeigned sorrow at the removal of their late esteemed and valued fellow missionary, the Rev. Dr. Yates of the Calcutta Baptist Mission. His death they deem a loss to the general church; to him, however, it is, they are confident, great gain.

The varied talents possessed by Dr. Yates, all consecrated fully and meekly to the service of Christ in this heathen land for upwards of thirty years, rendered him no ordinary man in the mission field.

His firm and implicit confidence in the truth he lived to propagate renders it certain that he is now in glory with that Saviour in whose service it was the delight of his heart to live and die on earth.

The brethren of the Calcutta District Committee desire to express their sympathy towards their fellow labourers, as well as the

widow and children of their late much respected and faithful brother.

May the Lord sustain, guide, and bless them, and may he in his good and wise providence raise up many as well qualified for the work as the one whose death all who feel aright must lament.

In the estimation of the brethren of the Calcutta District Committee, the death of the Rev. J. Mack, of the Baptist Mission at Serampore, is also an occurrence calling for an expression of sympathy and respect.

They wish to place on record the high value they entertain of the talents, acquirements, and labours of their late esteemed friend and brother.

His unwearied and efficient labours in almost every department of mission effort during a period of twenty-three years, is worthy both of respectful record and universal imitation.

To his immediate colleagues and his afflicted

widow, they desire to tender their sincere sympathy in this, to them, and trial. Serampore and its holy band of missionaries has long been dear to the heart of the Christian church; and it is pleasant to think that the last of its attached missionaries was every way so well qualified to sustain its reputation.

The following note, appended to a sermon preached on occasion of Dr. Yates's death by Mr. Leaslie, and published in the Calcutta Christian Observer, illustrates so well his character as a translator, that we think it right to present it to our readers.

Whilst penning the few preceding remarks on the character of Dr. Yates, I felt that it was due to his memory to say something of him as a *translator*; but rather than attempt any thing of this kind myself, I judged it best to apply to the Rev. J. Wenger, who, more than any of us, has, for a number of years past, been particularly associated with the deceased in biblical labours. In kind compliance with my request the following was handed to me,—a communication which, I think, will be read by all with peculiar interest:—

“The remarks which I have to offer on the subject of Dr. Yates's character as a translator of the scriptures refer exclusively to his Bengali version of the bible; for in his labours in Hindustani, Hindi, and Sanskrit, I took no active part, nor am I qualified to form an opinion respecting them.

“I was associated with him in October, 1839, almost immediately after my arrival in this country. The first work in which I took a part was the List of Biblical Proper Names in English and Bengali, which he was anxious to see completed and printed before the Old Testament should be put to press. During the progress of that work I soon perceived that Dr. Yates was a man accustomed to labour with great expedition and imperturbable regularity, and that I should find it no easy matter to keep pace with him.

“About the beginning of March, 1840, the Old Testament was at length put to press: but the lamented death of the late Mr. Pearce, on whose assistance we had calculated, together with the difficulty of making a fair commencement in so great a work, seriously retarded our operations until the month of May. The manuscript put into the compositors' hands, was the third transcript of the version, and it must have cost Dr. Yates an immense amount of labour to prepare it. We now, however, treated it simply as a version submitted to us for revision, improvement, and publication; and consequently we both undertook, separately, to compare it with the original. In this I had to take the first turn; and whenever I thought any passage was not correctly rendered, I used to write my remarks, and to put down, in Roman characters, what I had to propose as an improved rendering, in the margin of the proof. These remarks were then forwarded to Dr. Yates, who weighed them, and either rejected or adopted, or modified my proposed renderings.

When a clean proof had been taken of this, he compared it with the original, and corrected accordingly, if I did not object. In this way we went once through the whole of the Old Testament, and a second time through the Psalms, the Proverbs, Isaiah, and Daniel; also once through the whole New Testament for the edition of 1841, and a second time through the Gospels, the Acts, and the first three Epistles for the edition which is now in the press.

“During this process, extending over a space of more than five years, numerous subjects presented themselves, on which our opinions were at variance. Now, considering that Dr. Yates was my senior by many years, a thorough Hebrew and Greek scholar, well acquainted with the works of the ablest commentators, and infinitely my superior in point of acquaintance with the Bengali, nothing would have been more natural for him than to have, in many instances, set aside my remarks, or attributed my strictures to youth and inexperience. But never once did I in this matter (nor indeed in any other) perceive any thing which approached to a shadow of pride. And considering that he had had all the trouble of originally preparing the version, it would not have been surprising if he had occasionally felt hurt at my finding fault with his work; but never once did he show any such sensitiveness. If the version had been the work of a total stranger, I do not think he would or could have shown a more candid disposition in listening to what I had to say. It is true that once when I had stated in the margin of a passage in the New Testament that many people strongly objected to his rendering of it, he wrote underneath, ‘I know it, my son, I know it:’ but this was owing to his firmness, not to sensitiveness. So long as he himself could not see any thing wrong in a passage, nothing could induce him to alter it. He showed the most majestic disregard of all mere authority, whether of antiquity, or of numbers, or of a great name. He was shaken neither by clamour, nor by friendship, nor by importunity. But from the moment that he perceived that a passage was erroneously rendered, and discovered where the error lay, he was quite ready to make the requisite improvement. And in this matter he was most open to conviction: he would listen to and consider with the greatest candour any reasons that were offered, and when they failed to convince him the first time, he would allow

me to repeat them again and again, before coming to a final decision. In fact his humility was quite as admirable as his firmness. He appeared to be sitting, like a child, at the feet of Truth, anxious to treasure up her every word, and to yield implicit obedience to her commands.

"As a translator, his first and foremost characteristic was a sincere and conscientious desire to ascertain and express the true and full meaning of the original. He was most careful, I may say most scrupulous, in cross-questioning his native assistants, in order to find out whether the Bengali words and phrases he used, did or did not convey to the native mind exactly what he intended to say; and he gave himself no rest until they did.

"A second object in his translations was to avoid all that was unmeaning, perplexing, or superfluous. He tried to make the word of God plain, short, and sweet. And for this he had a peculiar talent. Often have I admired the beautiful simplicity, the transparent clearness, or the rich brevity of his renderings. And I have spent hundreds of hours in vain attempts to improve upon certain passages which I thought were not satisfactorily rendered. When I flattered myself with having succeeded in making them more exact, I found they had become unidiomatic, awkward, and unintelligible; and when I thought

of abridging them, they became obscure. I am satisfied that those of his renderings which might, by some, be objected to, are, in many instances, the least objectionable of any of which the Bengali language will admit.

"He also aimed at a style uniformly pure and dignified. He allowed of no vulgar expressions, and excluded with equal firmness of determination all high-flown Sanskrit terms. 'Will not be understood' was the remark, by appending which he almost invariably condemned the use of such words, when suggested or defended by myself.

"That he was a perfect translator, I am far from affirming. I differ from the view he took of many passages. And sometimes he acted the part of an interpreter rather than that of a translator; but I am quite certain that he did so unconsciously, excepting those few places where a mere translator would talk mere nonsense.

"If, however, a finely balanced mind, endowed with splendid talents and enriched by solid and extensive erudition; if an immovable firmness of conscientious conviction, rooted in an ardent love of truth, and chastened by humility unfeigned; if these qualities, accompanied by untiring industry, a tender conscience, and fervent prayer, constitute a biblical translator, then such a translator was William Yates."

We subjoin the following quotation from the Bengal Hurkaru, as a pleasing testimony to Dr. Yates's scholarship, usefulness, and singleness of purpose, from an independent quarter, though we do not desire to be understood as offering any opinion in reference to the wish it expresses.

We alluded, a few days back, to the death of Dr. Yates, on board the *Bentinck*, and then stated that we hoped to be able to present a detailed account of his valuable labours in this country. We give some particulars from the *Christian Observer* and the *Christian Advocate*. We must offer a word or two ourselves, by way of calling the attention of government to the claims of Dr. Yates's family.

We allude not to the excellence of his character: many excellent men, we are glad to say, have laboured usefully in this country: nor do we allude to his length of service as a missionary in India—though few have worked as Dr. Yates worked in that capacity for twenty-eight years. We allude not to these things, but to Dr. Yates's great and important services to government and the people, and the cause of education, in his translations, in his grammars and dictionaries, and in his school books. Dr. Yates facilitated the progress of many in the vernacular languages; he laid open the character of the Sanskrit language, and he worked for the School Book Society, which provides government with school books for their colleges. All this he did year after year with a patient industry which was peculiarly his own. He worked

for others and not for himself, in a land whither nearly all men come to provide for themselves and their families, or to raise themselves in society. We have heard many speak of this good man with respect and honour; we never heard any one utter a word to his disparagement. He was a learned, humble, pious man, and was eminently a public benefactor. On this ground, therefore, we think that government should not allow his family to be dependent merely on the small annuity of a missionary society. It would be an act highly honourable to the government of India spontaneously to mark its sense of Dr. Yates's useful career. Such men ought not to be under the ban of public authority, or neglected by the country to whose welfare they devote themselves. Their families are placed in straitened circumstances, not through follies and extravagance, but simply through self-denial and devotion; they die poor, not because they have no ability or industry to exert in public professions, but because they consecrate all their ability and all their energies to the great end of promoting true religion. It is an honourable thing to the British nation that it recognized the claims on its respect of Howard the philanthropist, and, in later times, of Dr. Morrison, in China.

We do not see why the Indian government cannot, with strict consistency, do honour to the memory of a man like Dr. Yates, who did so much to benefit the Indian people.

We do not speak thus in consequence of having received any intimation that pecuniary help is peculiarly needed by Dr. Yates's

family—although we believe the fact to be, that Dr. Yates never made, or sought to make money, and never had an income out of which it was possible to save any considerable sum : we speak spontaneously from a sense of justice, and because we have heard quite enough of Dr. Yates to cause us to revere his memory.

BARISAL.

From this, the principal town of the district of Bakargang, to the east of Calcutta, Mr. Bareiro writes, July 4th:—

I am happy to state that the cause of Christ is progressing, although persecution has not spent itself, but, on the contrary, is assuming more frightful forms. My last communication on that subject informed you that I was trying all my private influence to put a stop to it, and that if my endeavours proved unsuccessful, I should necessarily have to complain. I am sorry to say that I have been obliged to advise such of the converts as were seriously exposed to persecution, to seek redress legally. The magistrate, who left this place a few days ago for a change of air, passed an order on the petition of one of them requesting the plicedar to see the converts protected there. A Hindustani barkandás of the police went to one of the converts, and under the pretext of going to lend him protection, exacted five rupees from him, which he was ill able to give, but necessity compelled him to pawn his cattle, and to make up the sum for his protector! Most of the people about the police have been so much accustomed to live by extortion and plunder, that they have lost all sympathy with either poverty or helplessness. Alas! all this is owing in a great measure to want of education, and above all to the character early formed by a religion which sanctions such practices. Five days ago this convert and others of the same place came and related to me their fresh grievances, and in the evening of the same day seven other converts from another place made their appearance with their tale of sorrow, accompanied by four very hopeful inquirers. One of the converts, a carpenter by trade, has been compelled to work gratis for the plicedar, and two others have been imprisoned, maltreated, and deprived of their clothes. The circumstances of these poor people have again been laid before the magistrate.

The converts have been very much discouraged, and my mind is now full of anxious care on their account, but the grace of God has taught me to "cast all my burden upon him who careth for me"—I therefore do not despair, especially as I see the finger of God in all that relates to the conversions which have taken place here. Though the horizon may be overcast a little, ere long it will be clear, and fill us with gladness and thankfulness. I cannot but be thankful even now,

although I may not be glad; for, in spite of the endeavours of the enemy to dishearten the people thus, four of them are here, earnestly wishing to join us, having all the prerequisites to enable them to do so; they are unmoved by threats and persecutions, and say it is better to lose life in this way than in any other. Is it not the Lord's doing? One of the inquirers is a kind of a head-man in his village, and his conversion will probably be the prelude of several others, most of whom have declared, having become acquainted in some measure with our faith, their willingness to follow his steps; other people in that neighbourhood entertain the same views, and are only waiting to see the result of the persecution raised against the poor converts, most of whom cannot even get a little fire from the houses of their neighbours, not to say any thing of their landlords, who, no doubt, are convinced in their minds that they will not be able always to exact those fines, &c., to which they subject their other tenants. The thought of this loss of gain, coupled with the enmity of the carnal man, has thrown them into a rage which is only partially restrained by fear of the law. The baptism of the inquirers has been deferred to the next month, the state of my mind, that of the converts who have accompanied them, and the shortness of the time, making it necessary. The minds of the converts have been refreshed by this visit, which has served to chase away in some degree the disheartening gloom they were subject to; their minds are now easy, and some of them have wept tears of thankfulness before me for the goodness of the Lord in inclining the hearts of others to join the flock at a time when hope seemed nearly to have fled. The servants of the Lord in this country and elsewhere who may happen to read this, will, I am confident, feel equally thankful with us for all that the Lord has done, is doing, and will do here for his glory. I can sincerely say that I believe the work here performed, and in the way it is progressing and will still progress, is wholly owing to the Lord. As far as my Christian knowledge and experience go, it bears his own impress and seal, and owes nothing whatever to me, who was totally blind as to its success.

After referring with gratitude to a liberal donation, which had been forwarded to him by distant benefactor, Mr. Bareiro proceeds to say :—

I hope other disciples of Christ will assist me by their purse and prayers, and thus enable me to have a chapel and a school at Kotwálipará, and above all a piece of land which at present is a great desideratum, inasmuch as it will be the means of giving the converts, whose number is increasing and will increase, “ a local habitation and a name,” and thus shelter them very much from the oppression and ill usage they are now subject to. Besides, those who are now pressing to come in, cannot all be baptized at the station. This applies especially to the women, of whom there are many, but to receive whom here I see many difficulties on account of the want of such a place—for the women, situated as they are, cannot travel to this from nearly three days’ journey by water, and yet such ripe believers should not be kept out long. Put the Lord will supply all that is wanted for the work upon which he has so graciously smiled. The many difficulties which beset

this work before, did not deter me, much less can they now when they have been so much lessened, with prospects of their entire removal in time.

The native preachers were out on a preaching excursion towards Kotwálipará for eight days. I sent them out with a double view, which was not only to preach, but also to see and hear of the welfare of the converts. On their way to that place and back to this, they had several opportunities of preaching in markets, but could not do much in that way on account of the rain, and the places being under water. On their way to Kotwálipará they visited a place called Peraripur, where two of the converts are, who were much refreshed by their presence. They have hitherto been comparatively free from oppression, but the converts say they will now come in for their share. I hope such an apprehension will not be realized, but that every thing will go on smoothly.

DINAJPUR.

Indications of an increased disposition to learn the way of life are mentioned by Mr. Smylie, as recently manifested in this district.

The desire for our books increases, and ever and again I meet with some pleasing token of their having been read, and portions stored up in the mind. A brahman called the other evening for a book. I asked him, as I generally do others, what the name of the book he last read was? To which he answered, “ The Way of Salvation.” And what did you read in that book? “ Jesus Christ is the Saviour of the world, and in no other way can pardon be found. I read of his sorrows and sufferings, of his death and resurrection. I am very anxious to get a large book, that I may be more fully instructed.” As I had no large copies of the scriptures, I gave him several tracts. Since he received them, he has returned for a fresh supply; as I was engaged with others at the time, I allowed him to look over what I had with me, and he took such as he had not seen before. He left, expressing his sorrow at not being able to get a large book. A great change has evidently come over the older brahmans; they are much more inclined to be serious. Those who were acquainted with their character a few years since, know they were inclined to any thing rather than thoughtfulness. When any of them did accept of a book, it was with all that levity which leaves so much pain behind it in the Christian mind. The younger brahmans still retain much lightness, but it is less profane;

there seems to be some degree of good-will in it. I have often been distressed to see the dry grin of jealousy, doubt, and fear, when they came up for a book; also the extreme fear of coming in contact with the touch of a European. I find, by experience, this is in a great measure gone, and so far from being afraid, they are well pleased with a good hearty welcome, and shake of the hand, or a kindly tap on the shoulder.

Brahmans, who were bitter enemies a year or two since, are now quite changed; a far better feeling has evidently sprung up within the last twelve months, and things seem to be bearing forward to what I have always said and thought would be the case, i. e. a nation born in a day. It is yet remembered that some three years ago I was grieved with a young brahman who often came to my stand in the bazar, and made some of the most unreasonable and bitter attacks I ever had to withstand. Finding no fair reasoning could move him, and that he continued to come almost every day, it occurred to me that the best way would be to lay the character of Shiva before him the next time he came. I did so: saying, “ Go to Shiva’s temple, consider what that foul image is intended to represent, and if you possess any sense of propriety, you will be ashamed at carrying things so unclean in your mind; your mothers teach their little daughters to make such things; no wonder

you dare not allow them to leave their place of confinement." This was what he did not at all relish; he left, but not in a good mood. An evening or two ago he came to my stand. I asked him how he did; at this he expressed astonishment, saying, "What! do you know me after all this time?" "I do; and if I met you twenty years hence I would know you." He became very friendly, and has called several times since.

About the beginning of May, when passing through the bazar, I was for several evenings met by two young females, but being cautious, I gave them no countenance. They continued to come nearer to my stand every evening, and at last one of them came near, in a very modest way, and asked for a book. I said, "Is it possible you can read?" She replied, "If your honour will favour me with a book I will read it." Her very modest, mild address, proved her at once to be a Hindu. I think I handed her the True Refuge, with some other book, part of which she read excellently, bowed and retired. An evening or two after this I found her with her companion, who appeared exceedingly bashful, waiting for me. As soon as I came up to my stand, she bowed and said, "I have read the book you gave me, and from that I find there is a book called holy scripture: where can that be had? I am anxious to get it, that is the book I want." I said, "I believe there is one copy at home in my house, and if you will call there or come here to-morrow you shall have it." The next day she was ready at the stand before my arrival, and I handed her the book. She expressed great thankfulness, and said she liked our books very much. I requested her to call at my house, and I

would explain to her the contents of the book; however she excused herself by saying, I do not know your house; to which it was replied every body knows the Padri's house; and on the sabbath she came to our house with an old woman who found her inquiring the best way she could. The old woman told her, "I can bring you to the praying sahib's house, every body knows that sahib. When I met her, she fell at my feet, and would have put the dust of my shoes on her head, but I prevented that. After some conversation we had worship. The subject was the lost sheep. She was all attention, and immediately the service closed she talked of what she had heard. I left her with a female who could talk with her, and retired. When they had spent an hour or two together, she was brought to me by Mrs. Smylie. She told me her house and family were at Premasagar, and that the young woman I saw with her was her daughter, and had just been married; that they have a number of disciples in the city whom they visited yearly to instruct them and get something. She said, I will now go to my house; but after what I have heard I will never remain there, for me there is no salvation there; now I can never remain in my house, I will surely come back and reside in this place. The old woman said it was I who led you to the praying sahib's house. I gave her several books, and she was evidently not altogether inclined to leave us. She is still young, and her appearance is intelligent and prepossessing. May the Lord in his great mercy bring her to his fold. The thought of her returning among Hindus was very painful, but what could be done! She may be the means of doing good at home.

MUTTRA.

The following paragraph is taken from the latest number of the Calcutta Missionary Herald that we have received:—

We regret exceedingly to learn from a letter lately received from the Rev. T. Phillips, at Muttra, that in consequence of the unusually heavy and continuous rains with which that station and the surrounding country has been visited, the roof of the chapel, recently erected at that station, has fallen in, and also that considerable damage has been done to the walls. At the time the accident happened, a debt of about 600 rupees remained to be liquidated, and now considerable costs must be incurred before the building can be restored so as to answer the design of its erection. To enable him to clear off the debt and meet

these new costs, Mr. Phillips has no resource but to appeal to the liberality of the Christian community. Many, no doubt, who desiderate the prosperity of the Redeemer's cause in this heathen land will re-ard this afflictive providence as affording a new opportunity of evincing their attachment to the gospel, and their desire that those who have devoted their lives to its propagation should not be hindered in their work.

Contributions toward the object will be most thankfully received; they may be remitted to Rev. T. Phillips, at Muttra, or to the Rev. J. Thomas, Baptist Mission Press, Calcutta.

CEYLON.

We have learned with great regret that the state of health of our friend, Mrs. Owen Birt, requires her return to this country. It is expected that she will leave the island in December.

AFRICA.

OLD CALABAR.

Mr. Clarke has again visited this district, sailing in the Dove, with Captain Milbourne. The following is an account of his reception at Creek Town:—

On entering we met young Eyo, who dined with us yesterday. He is a fine, mild, intelligent youth, and is very kind. He said his father was at Cameroon Town, adjoining, and he would send for him. We waited long, and conversed in the meantime with this interesting youth. Yesterday I showed him a map of Africa, and to-day asked if he should like to go to England to receive instruction. He said his father could not spare him, he had so much for him to do; but when, said he, are you going to send a teacher here? I do want to see a school in my father's town. I said his father had not yet consented to give land; but I hoped he would soon do this, and that there would in a short time be a school in this place. Captain Milbourne and I put many questions to him respecting the rivers, &c., but his information on these points seemed to be not very extensive. I gave him a jubilee memorial, and he was glad to learn from Captain Milbourne that he had two books for him from two kind ladies in England. He spoke as being much opposed to war; and blamed King Eyamba for keeping up the war with the Bosim country up the Cross River. King Eyo at length appeared, accompanied by the chief of Cameroon Town, and was very friendly. The substance of our conversation was as follows.

John Clarke. We have come to you, King Eyo, and to the people in this part of Africa, to make known what is contained in the word of God. You have a bible, sent you by Mr. Horsefall; that book is God's book, and can show you the way to heaven. It would be well for you to learn to read it for yourself, or to get a person to read a part of it to you daily; and to pray to God to enable you to understand it, for it contains all God has made known to man for his salvation and everlasting happiness.

King Eyo. Yes, I have a bible, but when I try to read, I do not understand; and I want some one to tell me the right meaning of all.

J. C. King Eyo, you know it would be very foolish for a captain to go to sea without

a compass: when the dark night and the storm came, and no sun, nor moon, nor stars could be seen, he would lose his way, and run upon rocks; and his ship, and his life, and the lives of all on board, would be lost.

King Eyo. Yes, true, a captain could not find his way without a compass.

J. C. Well, the bible is the compass which shows us how to steer for heaven; and if a man has no bible, or does not read the bible, he must lose his way, and lose his soul, and will never reach the good place where God is, but will be sent to hell, to be punished with the wicked. If you take my advice you will study your bible; for the bible is the word which God has given to us to show us how to escape misery, and obtain happiness, after the body is dead. Look, King Eyo, at that palm-tree. Could any man make that tree?

King Eyo. No; no man could make that.

J. C. If you were told a man made that tree, would you believe this?

King Eyo. I would not believe it.

J. C. Well, King Eyo, that book tells you of what should happen many years after the book was written: could any one look forward and tell what would happen but God?

King Eyo. No man could do this.

J. C. This is one proof that God gave this book to man; and we have many more, which you will see if you study this book. It will direct you how to be ready for death, and then you will not be afraid to die.

King Eyo. All black men are afraid to die; all black men like to hear that they will live a long time.

J. C. Yes, King Eyo, because you do not know God, nor Jesus Christ his Son. If you knew God, you would be willing to die to-night, and you would wish to live only to serve God by doing good to your fellow-men. We have left our country and our friends to come to Africa, to live among you, to do you good; we do not expect to return to see our friends any more.

King Eyo. Do you not expect to go home to England again?

J. C. No, King Eyo, I for myself do not. I wish to live as long as God pleases, and to die with you, and I do not ask you for any thing but a drink of water when I am thirsty, and a little yam when I want food. All my wants, and the wants of the other missionaries, are supplied by good people in England, who never saw you, but who love your soul, and who pray for you, and who wish you to know God. They have raised money too, to buy the iron vessel you see in the river, and are constantly supplying us with what we need to go forward in making known to you in Africa the great things contained in the word of God. I have been a missionary for sixteen years, and have no salary for coming to you to tell you of these things, and do not want any thing but food to eat, and clothes to put on.

King Eyo. Have you no salary for coming here?

J. C. No, King Eyo; I have all I require, and do not come here to make money. If I were to live fifty years longer, and labour as a missionary, I would not save £100. It is to tell you of God, and of Christ, and to show you how to escape the anger of God, that we labour; and if you are turned to God, this is our great reward.

King Eyo. Well, you must begin by teaching the children to read book.

J. C. No, King Eyo, we must go on with all our work at once. We must tell you of the Son of God, who so loved us that he came down from heaven to this world, and became man, and was poor, and despised, and hated for us. Women had to supply him food. He had no house of his own, though the world is his. He was scourged, he was mocked, he was put to death, he rose again on the third day, he was seen by more than 500 persons, and after forty days ascended up to heaven in the sight of his disciples.

King Eyo. Did he go up to heaven in the dark?

J. C. No; it was in the light of day. All he did, he did by day. He opened the eyes of those who had been born blind; he opened the ears of the deaf; he caused the dumb to speak, and the lame to walk. A man who had been in the grave for four days he called forth, and raised him again to life. All these things, King Eyo, you may have read to you in the book of God. This is our great work, to tell you of God's love in sending his Son—of Christ's love in dying for sinners, and of the way in which God pardons the sinner who repents, and asks for mercy, for the sake of the sufferings which Jesus Christ endured in the place of the wicked. Are not these wonderful things, King Eyo? You think them very strange, but if God touches your heart, as he has touched our hearts, you will not wonder that we can leave England. When you remember that Jesus Christ left his Father's bosom in heaven, and all the holy inhabitants of that happy world, to

live in this world, and to die for us, you will not wonder that we give up all thoughts of riches in this world. When you know that Christ, the Lord of all, became poor for us, you will then feel as we now feel, and be willing to give up all for God. God told to man from the beginning of the world that he would send a Saviour, and 700 years before he came described how men would reject and kill him; so that all was seen by God from the first, and appointed by God, from love to the sons of men. The world stood 4004 years before Jesus Christ was born into it. He lived thirty-three years, and it is now 1845 years since Christ was born. Look at these glasses, King Eyo; one has 1832, the other 1839; this is the year from the birth of Jesus Christ.

King Eyo. I did not know; I thought it had been the year from the time the world began; but I hear the world is going to be drowned with water.

J. C. No; it has once been drowned, and then only four men and four women were saved in a large ship, which God instructed one of them, called Noah, to build. He and his three sons, Shem, Ham, and Japhet, and their wives, eight persons in all, were saved; so that twice you and I have had one common father. First, Adam, who was the first man that God made.

King Eyo. Adam the name of the first man?

J. C. Yes; and Eve was the name of the first woman. Our second common father was Noah; his three sons were Shem, Ham, and Japhet. Some people in other parts of the world, and the Jews, from whom Jesus Christ came, are the children of Shem; you people in Africa are from Ham; and we who come from England, and other cold parts, where they have at one time of the year a very long night of three months, and again at another part of the year a very long day of three months.

King Eyo. Yes, I hear of this cold country.

J. C. By your living in this hot country, and from other causes, you are black; and I, from my parents before me for so long a time living in a cold country, am white; but we are brethren notwithstanding, and have one God, who made us; and soon this God will be known all over the world. I hope you will soon know him; if not those after you will, for the bible tells us that all will serve him, and that Jesus Christ shall reign over the whole earth. But the world is to be burnt up; the lightning is ready to consume all things when God pleases to give the command.

King Eyo. And will all men be burnt up too?

J. C. They will be brought to judgment, and the good will go to God, and the bad to punishment which will never end, and be far worse for them than to be destroyed with the world.

King Eyo. Will the world be all destroyed entirely?

J. C. There is to be a new heaven and a new earth: we do not know if God will destroy all bad from this earth, and use it again when it is purified, but all things upon it are to be burnt up. Then our second great work is to give you the word of God in your own language. We first take down in writing your words and learn to understand them, and then make small books like these (showing him, and reading with him two books in Fernandian and one in Isulu. With these he was deeply interested, and read with me the Isubu, or Bimbian, for some time.) This is our plan, King Eyo, and we have two missionaries at Bimbia who speak the language well, and teach the people in their own tongue. One of them is putting the word of God into that language, that those taught in the schools may read it in their own tongue as well as in English. We have a printing press too, so that we can print these books without sending them to England to have it done there. The third part of our work is to teach all who will learn to read; we teach them to write also, and many other things calculated to do them much good. We seek the good of all: our word is for the young as well as for the old; for the female as well as for men; for the poor as well as for the rich: and those who listen to us will hear much at first which they will not like, for men love what is bad, but if they attend to what we teach them they will find it in the end for their everlasting benefit; and at present no men

should be angry at us for telling them what is in the book of God; for in being angry with us, they would in reality be angry with God himself. If God were to speak to you from the sun in a voice more terrible than that of thunder, if fear did not prevent you, would it not be your duty to listen to every word; and if much was spoken against your present ways, ought you not to be satisfied that God knew what was right and what was wrong in them, and that you as a creature of God, to whom the words were spoken, ought to hear? God speaks in this book in a way which does not give you cause for such fear, but you should hear all as a voice from heaven, and not be angry with those who tell you what God hath spoken. God sees and hears us now, and knows what is in both our hearts; and when we die we must both appear before him to give an account of all we have done here. We have done much that is bad, but God is ready to pardon us. He has pardoned me, he has pardoned Captain Milbourne, and he is ready to pardon you, King Eyo, if you go and ask him to do so for the sake of his Son Jesus Christ.

King Eyo. Well, I want my people to hear all this.

J. C. I am glad to hear you say so. Appoint a day to call them all together, and I will come, if not sick, and talk to them.

King Eyo. The third day, on Calabar Sunday, come: all my people will not come, but many will.

Soon after this we left, to descend the river with the tide.

On the appointed day Mr. Clarke repaired to King Eyo's Town again, and was kindly received.

About 300 people were collected to hear me at the market-house. I declared the gospel to these poor people in short sentences, and King Eyo was my willing, and, I hope, faithful interpreter. Often the people appeared to feel wonder and astonishment. All were very quiet; and all were in perfect stillness when I prayed, and many repeated aloud, at the conclusion, the word *Amen*. This they did in a solemn manner, as if they knew its meaning, showing the good effects of Dr. Prince's teaching here last year, and the improvement made among them by a Fantee man, who was here long, and taught them some things which were good. I spoke to them of God as the Creator and Preserver of all; of his omnipresence, omniscience, &c.; of sin; God's hatred to it; his punishment of those who commit it; his inflexible justice; his wonderful love in sending his Son Jesus Christ; the evidence we have that God sent

his son; the works of Christ; his death; the purposes effected by it; how we came to know of it; how we were affected by it; why we were sent to Africa to make it known; who sent us; who supported us; who supplied us with a vessel, &c., &c., and urged all to consider these things. I felt much, and I was so grateful for such a company (called by the king of the Brass Egbo), in such a place, that the tears filled my eyes, and praises to God were the aspirations of my soul. The king, when I had done, said he was very glad; when could I send a teacher? He had spoken to his head men, and all agreed that I should have land on the highest part of the town whenever I was ready to build a house. I said he should be visited whenever we came to Calabar, and when I got a white teacher to live there, he could visit him frequently. He said he should like to have one to live in his town as soon as possible.

Superstition and cruelty, however, domineer over all, producing universal wretchedness. The Egbo men, as they are called, appear to exercise uncontrolled

and wanton tyranny; and the practice of giving "trial drinks," which are in fact poison, to persons suspected, or professedly suspected of crime, is horribly prevalent.

Whenever Egbo runs the streets, the town is as if deserted of its inhabitants. For two days, when I went on shore, all the doors were shut. All poor slaves, and those who had not bought their Egbo privilege, were prisoners within. If caught by Egbo outside, the flagellation is terrible; the monster will scarcely leave his victim while life remains. They pretend to believe that Egbo is a supernatural being from the bush. Egbo, too, means the devil in their language; but the people must know that Egbo is one of their oppressors. A young lad had just been made an Egbo-man, and would not give the road to a captain of a vessel that was passing. The captain tapped him on the thigh. It being eight o'clock, p.m., he thought the darkness would screen him, and encouraged by others, he threw sand and mud in the captain's face. He then ran, but soon fell down. The captain eaned his shoulders, and took him to Eyamba. He offered at once to take off his head, or flog him severely. The captain chose neither; he said the caning was enough. To let him go, and simply blow Egbo, and warn all the people of the evil consequences of touching a white man as he passed along their streets. This I had from the captain himself, the morning after it happened.

The misery of the slaves is not that they are overworked, but that they are not secure of life for a day. They may be flogged, most

cruelly, by the Egbo men. They may be cut down by any one, if a price is paid to the master; and many of them walk the streets with fearful marks from the severe flagellations they have received. The numbers of slaves on the farms around are very great, and respecting their actual condition I cannot yet speak decidedly. Unless petty tyrants take the place of the greater ones, the slaves are probably better off than in the town; but where such constant suspicion, superstition, anger, and exercise of almost every evil principle prevails, there can be little real compassion for each other, or comfort or peace within. The youths are trained up to cruelty, and before they become men are generally hardened in it. Offerings of goats and young chickens are very common. The chicken is torn limb from limb on the foot-path, and a few articles of food, a bunch of palm nuts, and a wood-ants' nest, are placed beside it. The goats is slain at the death of any free person of poor condition, and it is dragged while struggling and bleeding to the "devil house." The blood is sprinkled on most of the broken utensils, and some of it flows in front of the whole. An egg is often put down as an offering to the spirit.

I again conclude, beseeching you to reflect deeply on the sad state of Calabar, and send us help to carry on the war against the powers of darkness.

On the first Lord's day in August seven persons were baptized at Clarence by Mr. Sturgeon. The season was rainy: several of our friends were labouring under indisposition; but none of them are spoken of as in a dangerous state.

WEST INDIES.

TRINIDAD.

A letter from Mr. Cowen, dated Port of Spain, September 18th, contains the following passages:—

I have been much cheered by the noble testimony borne to the power of truth over her heart, by a poor African woman named Maria Jones, who was buried with Christ by immersion in our beautiful gulf at Corbeau Town the sabbath before the last. She meekly yielded to the authority of her Lord and Master, which was superior with her to every other consideration. Maria was in communion with the Scotch Church, and was sprinkled on her admission as a member. She used to attend one of our mixed schools some years ago, in which she made such progress, though then sixty years of age, that she soon learned to read, and can now read with tolerable fluency the word of life. Since her conversion to

Christ, she has been remarkable for utter devotedness to him in ardent love. Although able to read her bible, her mind was never drawn to the question of believers' baptism until recently. She lives some distance in the country, and only occasionally visits town; on which occasions the poor grateful creature used never to fail to come to my house with some token of kindness to the children, for which she always received from Mrs. Cowen some act of kindness in return.

I am sorry brother Law has not as yet made his appearance, though I trust he is now on his way. This is a fine seasoning time, were he here. If it were possible for you to send hither a brother acquainted with

the Cooly language, I think he would be well received by them, and by the planters generally, as an interpreter of their strange tongue. Our governor proposes importing one or two persons of respectability to act as magistrates for the Coolies, or between them and their employers, and to be salaried by the colony. It appears they do not approve of the conduct of the Cooly head men, and the above plan has been proposed in preference.

Death has lessened our number by one, at Savanna Grande, since I last wrote. My faithful Solomon Jackson, whose heart was fully alive to the great importance of our work here, has been called to his eternal reward. He was one of the first of our denomination I discovered in the island, and although unlearned as to this world's literature, was nevertheless intelligent, earnest, and humble in furthering our cause among the people around him. Many a mile poor Solomon trudged after me, carrying my little bag of clothes and tracts, conducting me through the intricacies of the forests, and interesting me with his history of many dark transactions which transpired in his day, and of many of which he himself was the victim.

When he would become excited with his tale of thousand wrongs, he would suddenly stop in the way, lift up his eyes and hands to heaven, and bless the Lord with a heart overflowing with gratitude, that he had lived to see a baptist missionary going through their villages; one to whom they could look as a friend, and to whom they could relate the ills they endure. Many a time he has told the poor, ignorant, priest-ridden people of colour in his neighbourhood, "The missionaries are your best friends; they'll not only teach you religion, but will be ready to help you in any way they can." Then he would lift up his heart with intense desire, and say, "Oh, how I do long to see the fine lot of baptists and missionaries in Jamaica; but I had rather go to England after all. Only for my family, I'd work my passage to England, I'd learn the names of the gentlemen that spent their lives in getting the slaves free, and although I was no slave since I left America, I'd go to each one, would fall on my knees before him, and would'nt I thank him?" But poor Solomon is gone, I trust to be where no more sorrow shall be experienced by him.

HOME PROCEEDINGS.

DESIGNATION OF MISSIONARIES.

On Wednesday evening, October 29, 1845, a service was held at Henrietta Street Chapel, on occasion of the departure of Messrs. Flanders and Francies for Hayti. The service was commenced with reading and prayer by Mr. Pritchard. Mr. Angus then described the field of their future labours. Mr. Overbury asked them to state the views and feelings with which they were about to enter upon their work. After a touching and gratifying reply, Mr. Francies, sen., commended them to God in prayer. Dr.

Hoby bade them farewell in the name of the Committee, exhorting them to be "faithful unto death," and Mr. Birrell of Liverpool closed the service. They are accompanied by their wives and families, and a female friend, Miss Harris, who has resided many years in France, and goes as teacher. They sailed from Gravesend on Monday, November 3rd, in the Hopewell, Captain Hoseason. They intend to disembark at Jacmel.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Merrick, J.....	July 9.
	BUSUMBU	Merrick, J.....	July 24.
	CLARENCE	Clarke, J.....	July 15, July 28 to Aug. 12.
		Newbegin, W.....	July 30.
AMERICA	MONTREAL.....	Marsh, D.....	Oct. 10.
ASIA.....	AGRA	Williams, R.....	Aug. 18.
	CALCUTTA	Boyd, Beeby, & Co.	Sept. 6.]
		Thomas, J.....	Sept. 6 and 16.
	CANTON.....	Shuck, J. L.....	Aug. 5.
	COLOMBO.....	Birt, M. O. J.....	Sept. 15.
		Davies, J.....	Sept. 15.
	MAULMAIN	Osgood, S. M.....	May 21, July 10.
	MUNGHIR.....	Parsons, J.....	Sept. 1.
	MUTTRA	Phillips, T.....	Aug 16.
	PATNA	Betty, H.....	July 31.

BRITTANY.....	MORLAIX.....	Jenkins, J.....	Oct. 6 and 28.
FRANCE	CAEN.....	Harris, M.....	Oct. 6.
JAMAICA	BETHANY	Dutton, H. J.....	Sept. 19.
	BROWN'S TOWN.....	Clark, John.....	Sept. 15.
	CALABAR	Tinson, J.....	Sept. 10.
	FALMOUTH	Knibb, W.....	Sept. 16.
	JERICO	J. Tunley.....	Oct. —.
	KETTERING	Knibb, W.....	Sept. 16, Oct. 4.
	KINGSTON	Colonial Bank ..	Oct. 9.
		Harry, T.....	Sept. 20.
		Kingdon, J.....	Oct. 8.
		Oughton, S.&ors.	Oct. 8.
		Rouse, G.....	Oct. 8.
		Wood, J. H.....	Oct. 8.
	MOUNT ANGUS	Teall, W.....	Oct. 3.
	MOUNT CAREY.....	Burchell, T.....	Sept. 20, Oct. 6.
	MOUNT HERMON.....	Hume, J.....	Sept. 18.
	OLD HARBOUR	Taylor, H. C.....	Sept. 17 & 20.
	ST. ANN'S BAY	Abbott, T. F.....	Aug. 18, Sept. 17, Oct. 6.
	SPANISH TOWN.....	Hewett, E.....	Oct. 6.
		Phillippo, J. M. .	Sept. 23.
	STEWART TOWN	Dexter, B. B.....	Sept. 20.
	YALLAHS	Kingdon, J.....	Sept. 18.
TRINIDAD	PORT OF SPAIN.....	Cowen, G.....	Oct. 6.

ACKNOWLEDGMENTS.

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

- Friends at Camberwell, for a box of clothing, for *Rev. J. Kingdon, Belize* ;
 Mr. Palmer and friends, Sevenoaks, for a parcel of clothing, for *Rev. J. Merrick, Western Africa* ;
 Mrs. Ivimey, for 24 volumes of the Baptist Magazine ;
 Friends, at Watford, for a case of clothing and books, for *Rev. T. Burchell, Mount Carey* ;
 The Misses Oliver, Bath, for a box of haberdashery, for *Rev. W. Knibb, Kettering* ;
 Mr. Phillips, Pontypool, for a parcel of the Patriot and Baptist Magazine ;
 The British and Foreign School Society, for a case of slates and school materials, for *Rev. A. Henderson, Belize* ;
 Mr. Baldwin, Berkampstead, for a box of magazines ;
 Mr. Thomas, Whitechapel, for a parcel of the same ;
 The Stepney Missionary Working Association, by Mrs. Barclay, for a box of clothing, for *Rev. J. Clark, Brown's Town* ;
 The Sunday School Union, for a parcel of school materials, for *Rev. A. Henderson, Belize* ;
 and a similar parcel for *Rev. E. J. Francies, Hayti* ;
 Mr. Newbegin, Norwich, for a box of clothing, &c., for *Mr. W. Newbegin, Western Africa* ;
 Ladies at Leominster, for a box of clothing, for *Africa* ;
 Mr. Harrison, Birmingham, for a parcel of magazines ;
 A friend, Hammersmith, for a parcel of Baptist Magazines ;
 Friends at Biggleswade, by B. Foster, Esq., for a parcel of clothing, &c., for *Rev. J. Clarke, Western Africa* ;
 Friends at Eye, by Mr. Cason, for a box of fancy articles, for *Rev. M. W. Flanders, Hayti* ;
 Mrs. Fountain, Ealing, for a parcel of drapery, for *Rev. W. Hume, Fuller's Field* ;
 Mrs. Beal and friends, Lion Street, Walworth, for a parcel of clothing, for *the same*.

The thanks of the Committee are respectfully presented to W. Bell, Esq., for three valuable volumes on Chinese Literature, for *the Mission Library* ;
 Also to Miss Brunier, Fisher Street, for a Tent, for *the use of the African Mission*.

Mr. Merrick has received boxes of clothing from friends at Chenies, at Lion Street, Walworth, from the Misses Watson, Brunswick Terrace, from friends at Aberdeen, from Maidstone, and from St. Albans ; great part of which has already been useful not only in clothing the heathen, but in paying for work performed by them at Bimbia. The bonnets made by Mrs. Upton's scholars have not only proved a source of pecuniary assistance to the Bimbia Mission, but have enabled the female inhabitants of the town of Clarence to assume a European garb, to which they were hitherto unaccustomed. Mr. Merrick hopes soon to do himself the pleasure of writing to the various friends who have so liberally supplied him with clothing, &c.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of October, 1845.

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscription.</i>		Walworth Horsley Street—		ESSEX.	
Marten, Mrs. R. G.	1 1 0	Juvenile Society	1 10 6	Colchester	17 18 4
<i>Donations.</i>		BEDFORDSHIRE.		Harlow—	
Allen, Mr. George, for		Blunham—		Proceeds of Lecture	4 19 0
Schools	1 0 0	Collection	2 0 2	GLOUCESTERSHIRE.	
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Big, Mrs., Tottenham, for Schools	1 0 0	Do., Sunday School	0 17 5	Cross, Rev. W. J.	2 2 0
Burls, Mrs., Edmonton, for Grand Ligne Mission	5 0 0	Do., Girls' 1st Bible Class	0 10 0	Do., for Jamaica Special Fund	1 1 0
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Pewtress, Thomas, Esq., for Jamaica Special Fund	25 0 0	Contributions	10 9 8	Collection	1 2 6
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W. M.	10 0 0	Do., for African Mission	5 2 0	Collection	1 11 4
Woolston, Mrs. S., Peckham, for Schools	0 10 0	Wallingford	20 11 10	HERTFORDSHIRE.	
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Christmas, Edward, Esq., late of Dereham	10 0 0	Collection	7 11 6	Collection, for Jamaica Special Fund	12 9 8
Constable, Mr. George, late of Southampton, by Mr. Thomas Fox	22 10 0	Contributions	7 13 3	HUNTINGDONSHIRE.	
Palmer, Mrs., late of Wallingford, by Mr. Wells	10 0 0	BUCKINGHAMSHIRE.		St. Neots, on account...	6 15 2
LONDON AND MIDDLESEX AUXILIARIES.		Waddesdon Hill—		KENT.	
Bow—		Contributions	2 10 2	Milton—	
Maywood, Miss, Collected by	1 16 6	CHESHIRE.		Dent, Mr. for Jamaica Special Fund	1 0 0
Brixton Hill, Salem Chapel—		Chester—		Sheerness—	
Collection (including £5 from J. Sarl, Esq., for Jamaica Special Fund	11 0 0	Harling, Mr. A. S. Young Lady's Missionary Box	0 14 0	Contributions, Zion Chapel, Mile Town, by Mr. J. Senger, for Jamaica Special Fund	5 0 0
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Hawkins, Mr. Thos., for Jamaica Special Fund	10 0 0	Derby, Agard Street—		Contributions	3 5 4
New Park Street—		Juvenile Society	2 14 4	Woolwich, on account, by Rev. J. Cox	10 0 0
Arnold, Mrs., Collected by, for Female Education in India	5 15 7	DEVONSHIRE.		LANCASHIRE.	
		Bideford—		Accrington—	
		Collections	5 15 0	Collections	12 15 6
		Contributions	15 18 9	Juvenile Society	9 19 7
		Chudleigh—		Bacup, Old Chapel—	
		Rouse, W. Esq., and Mrs. Rouse, for Jamaica Special Fund	25 0 0	Collection	5 3 4
		Plymouth, George Street—		Juvenile Society	9 0 0
		Contributions, on account	30 0 0	Bolton, Moor Lane—	
		Prance, W., Esq., for Jamaica Special Fund	2 2 0	Collections	7 12 2
		Torquay—		Juvenile Society	2 3 2
		Tetley, Dr., for Jamaica Special Fund	2 0 0	Sunday School Box	0 4 8
				Bury—	
				Collections	4 1 11
				Contributions	2 0 0

	£	s.	d.
Cloughfold—			
Collection	2	17	0
Juvenile Boxes.....	8	13	0
Hastingsden—			
Pleasant Street—			
Collection	4	14	4
Juvenile Society ...	5	19	2
George Street—			
Collection	2	16	0
Heywood—			
Collections.....	6	10	9
Sunday School	2	0	4
Liverpool—			
Cropper, Mrs. A., for Jamaica Theological Institution	2	10	0
Rochdale—			
Collections.....	45	16	7
Contribution	158	7	1
Kelsall, H., Esq., for Jamaica Special Fund	250	0	0
McKenzie, Mr., for Africa.....	0	10	0
	454	13	8
Acknowledged before	35	16	6
	418	17	2

LEICESTERSHIRE.

B. J. H.	5	0	0
Leicester, Charles St., on account.....	43	0	0
Cort, James, Esq., for Jamaica Special Fund	10	0	0

NORTHAMPTONSHIRE.

Middleton Cheney—			
Collection	3	0	0
Ringstead—			
Collection	2	0	0
Contributions.....	1	0	0
Rushden—			
Bates, Miss, Box by.....	1	6	6
Whittemore, Mr., do.	1	6	0
Stanwick—			
Collections, &c.....	3	10	10
Sunday School	1	13	8
Thrapston—			
Collections.....	6	11	4
Contributions.....	11	7	4
Do., for Africa	1	5	0
Do., Sunday School	2	11	5
Towcester—			
Collection	3	1	6
Contributions	9	16	0
Woodford—			
Collection	0	18	4
Contributions	1	0	0

NORTHUMBERLAND.

Newcastle on Tyne, Newbridge—			
Collection	1	0	2
Contributions	0	10	0

SOMERSETSHIRE.

Bristol—			
Contributions, by Rev. J. Jenkins, for Chapel at Mortlais	5	19	0
British School	0	13	8
Sherring, R. B., Esq., for Jamaica Special Fund (second dona- tion)	100	0	0

STAFFORDSHIRE.

Walsall—			
Wilkinson, G. & H., Collected by	2	9	8

SUSSEX.

Battle—			
Collections.....	5	1	6
Contributions	1	15	7
Brighton—			
Collection at Pub- lic Meeting	13	6	9
Bond Street—			
Collection	10	12	6
Contributions	21	12	3
Do., Sun. Schools	2	3	5
West Street—			
Collection	10	5	4
Contributions	8	17	6
Do., Sun. School	1	2	6

Hallebam—			
Collection, &c.....	6	0	0
Hastings—			
Collection	9	17	6
Contributions	3	12	4
Do., for Africa	0	3	6
Do., for Dove.....	1	11	0
Do., Sunday School	0	17	8

Horsham—			
Contributions	1	0	0
Do., for Jamaica Special Fund.....	0	10	0
Lewes—			
Collections, &c. (two- thirds).....	17	4	7
Contributions.....	6	6	0

Midhurst—			
Collection, &c.....	7	7	0
Newick—			
Collection, &c.....	3	15	11
Rye—			
Collection, &c.....	4	10	0

Uckfield—			
Collections.....	4	13	2
Contributions	7	12	10
Do.....T.	1	0	0
Wivelsfield—			
Collection	0	14	4

WORCESTERSHIRE.

WORCESTERSHIRE, by R. Harwood, Esq.....	69	15	8
Evesham, Mill Street—			
Collections.....	10	15	0
Contributions	6	16	0
Do., Sunday School	0	8	1
Do., for Africa.....	1	0	0
Pershore—			
Collections.....	19	5	0
Contributions	28	8	4
Do., Sunday School	0	3	2
Westmancofe—			
Collection	3	10	0

YORKSHIRE.

Bingley—			
Burton, Rev. J... A.S.	2	0	0
Blackley—			
Collection	1	1	9
Bradford, Westgate Chapel—			
Collection, Public Meeting	15	11	4
Halifax—			
Collections.....	20	19	1
Contributions	17	4	0
Leeds	77	6	9
Steep Lane—			
Collection	3	4	2
Sutton—			
Collection	8	1	11

	£	s.	d.
Contributions.....	5	18	1
Do., Jamaica Special Fund	1	0	0

NORTH WALES.

DENBIGHSHIRE.

Bontnewydd—			
Collection	0	5	6
Contributions	0	2	3
Denbigh—			
Collection	0	7	4
Contributions.....	3	15	11
Llandrnmog—			
Collection	0	3	10
Contributions	0	8	1
Ruthin—			
Collection	0	5	8
Contributions	3	8	6

SOUTH WALES.

SOUTH WALES, by Rev. B. Price	20	0	0
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CARMARTHENSHIRE.

Llanely, Bethel—			
Collection, for Jama- ica Special Fund.....	0	14	0
Newcastle Emlyn—			
Collection	1	9	10
Do., for Jamaica Special Fund.....	1	0	0
Contributions	6	14	0
Do., Sunday School	2	0	0

GLANORGANSHIRE.

Merthyr Tydvil, Zion—			
Collection, for Chapel at Mortlais	3	15	10
Swansea—			
Contributions	3	13	0
Mount Pleasant—			
Collections.....	7	18	0
Contributions	10	16	0
Do., Sun. School	0	7	6

PEMBROKESHIRE.

Bethabara—			
Collection	2	13	8
Contributions	1	10	0
Do., Sunday School	9	0	1
Monachogddu, Bethel—			
Collection	3	17	0
Penybryn—			
Collection	0	13	10
Contributions	0	8	0
Do., Sunday School	1	16	3

SCOTLAND.

Porth—			
Collection, for Jama- ica Special Fund.....	6	0	11

IRELAND.

Dublin—			
Collection, for Jama- ica Special Fund	5	0	0
Purser, John, Esq., for do.....	15	0	0

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American and Foreign Bible Society, for Translations	511	7	3
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