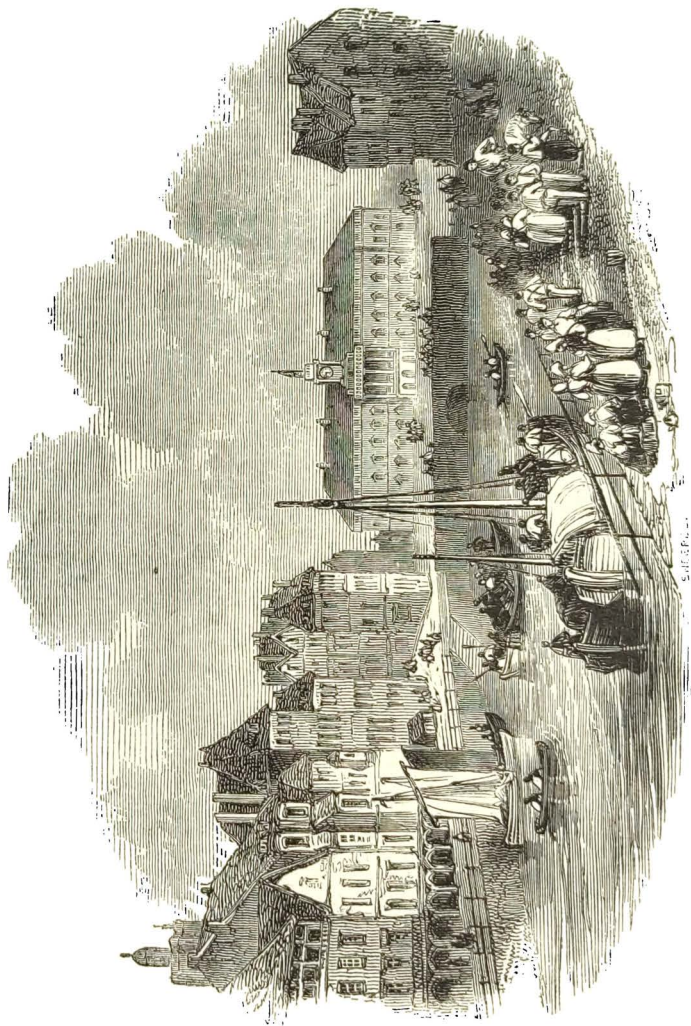


# THE MISSIONARY HERALD.



MORLAIX, BRITANY, FRANCE.

## MORLAIX, BRITTANY.

The town of Morlaix, containing about ten thousand inhabitants, and being the centre of a district in which the Breton language is spoken by five hundred thousand, has been naturally chosen as the residence of our friends, Mr. Jenkins and Mr. Jones, and the immediate seat of their operations. A chapel is now nearly finished, which has been erected for their use, partly by a grant made from the Jubilee fund two years ago, and partly by contributions collected by Mr. Jenkins in France, in Wales, and in the western part of England. The sum still deficient is, we believe, under fifty pounds. May a rich blessing attend the labours of our brethren in the midst of a benighted population, for which no exertions have been made by protestants till recently! Morlaix is beautifully situated near that part of the French coast which is opposite to Plymouth, in a narrow valley, the rocks rising immediately behind the houses of the two principal streets. An account of a visit paid to it in 1843, may be found in the *Missionary Herald* for January, 1844.

## CALCUTTA.

Our friends in Calcutta have suffered another painful bereavement, the particulars of which are contained in a letter from Mr. Wenger, dated October 6th, 1845.

Your *Herald* for August, containing notices of the death of Mr. Mack and Dr. Yates, the two greatest men of our denomination engaged in direct evangelical labours in this country, has just come to hand. Alas! a few hours before it arrived, the grave had closed over the mortal remains of Mrs. Evans, the most lovely ornament, perhaps, of our missionary band in Calcutta, whose loss will be deeply felt, not only by us here, but by a large number of friends in England. She was ripe for heaven, and on her account we have no reason to grieve; but it is saddening to those on the spot to see the most gifted and the most lovely among their number removed from their midst in such rapid succession. On the 4th of October, 1839, just six years ago, a few days after my arrival, I was present at a meeting of ten baptist missionaries, viz. Yates, W. H. Pearce, Thomas, Ellis, Bayne, G. Parsons, Tucker, Phillips, Morgan, and myself; and Mrs. W. Pearce (now Mrs. Yates), Mrs. G. Pearce, Mrs. Penney, Mrs. Thomas (not the present one), Mrs. Ellis, Mrs. Bayne, Mrs. Parsons, Mrs. Tucker, Mrs. Phillips, and Mrs. Morgan were then at Calcutta. Since then there have died, Mr. Yates, Mr. W. Pearce, Mrs. Thomas, Mr. and Mrs. Ellis, Mrs. Bayne, Mr. and Mrs. Parsons; and out of the twenty persons I have enumerated, only eight are in India now. I fear it is this mortality which keeps many

good men and women from offering themselves to be baptized for the dead, by coming to this country.

Mrs. Evans had been ailing for some time, and rather more than a month ago suffered much from diarrhoea, and from unaccountable excruciating pains in the region of the stomach. She, however, was relieved of the former complaint, and the latter symptoms also became more moderate. But on Tuesday evening, the 23rd ult., she was taken ill with fever, and gradually a tumour was formed on the pit of her stomach, which, notwithstanding the efforts of her medical attendants, increased to an astonishing size, until it became as large as two moderate fists. She died, suddenly and without a struggle, and also without being able to speak, about a quarter past eleven at night, on Friday last, the 3rd inst. Her remains were consigned to the tomb at half-past five on Saturday evening. Her medical attendants, on examining her, found three abscesses on the liver, one of which bursting appears to have been the immediate cause of her death, and several more on the inside of her stomach, besides the one that had been developed to such an enormous size. Her lungs, also, were found to be attached to the surrounding membrane, so that had she survived, her whole future life would have been an almost uninterrupted series of unspeakable suffering. Now she is free from

pain! The last words of a religious nature which she uttered (on Friday morning) were, "Faint, faint, yet pursuing." Now she has reached the goal, and obtained the crown of life at her Redeemer's hand.

At brother Evans's request I have written more fully to Mr. Birrell on the subject of Mrs. Evans's illness. I saw him on Saturday morning. I need not say that the stroke has laid him very low; but I trust he will find his strength equal to his day, and that he will be consoled from above. When he saw the grave close over the dearest treasure he had possessed in this world, he seemed ready to sink into the earth. He was led away by brethren Pearce and Morgan, and went over to Hourah for a few days. I had seen him on Friday evening, when there was still some hope: on seeing him next morning, when all was over, he appeared to have become older by ten years. I hope he will be remembered in the prayers of all his friends.

As in consequence of the death of brethren Ellis and Pearce I was left sole trustee of the Benevolent Institution, I have placed the deeds in the hands of a conveyancer for

renewal. Brother Denham and Mr. Marshman have consented to become trustees with me. The original trust-deed limits the number to three, "neither more nor less," or else I should have inserted more names, to prevent the frequent renewal of the documents. The present is the third within six years.

Respecting the future prospects of the Institution, all is now doubly uncertain. I am not sure that even the letter you sent to brother Evans some time back, would have induced him and Mrs. Evans to accede to your wish that he should stay, although I saw that it produced a deep effect. But now it is impossible for me to tell what he may determine upon doing. His health during this rainy season has been very feeble, and although somewhat better now, he is covered with sores (boils) from head to foot. My feeling is that he will follow Mrs. Evans in a short time, but the Lord knows. The loss of Mrs. Evans to the Institution is incalculable, and should he also leave, it will be difficult indeed to find another superintendent to equal him in fitness for the work, and in energetic devotedness to it.

Mr. Thomas, writing on the following day, makes this afflictive event the occasion of a moving appeal for aid.

With the many and eminent excellencies of Mrs. Evans's character you are no doubt familiar; her removal we feel to be a great, a severe loss; but oh, how pleasing to reflect that the grace which in its influence made her so useful and lovely as a member of our circle, prepared her for the society of that happy world to which she has gone. We could ill afford to spare her, but her gracious Saviour called her away; and though we would fain have retained her, and could even now almost wish her back again, we rejoice that her sufferings are over, her sorrows all ended, and her happy spirit is now before the throne. Of her broken-hearted husband I hardly know what to say; he has long suffered from a painful internal disorder, as also from boils. He is at the present time a severe sufferer from both these complaints, in addition to the anguish of bereavement. I begin to fear we shall soon lose him: a return to England will, I apprehend, be necessary, and that soon. Oh, my brother, these are strokes upon strokes; pray for us, that our faith fail not. Send us help, and in the mean time pray that our numbers may not be further thinned, and that strength equal to the emergencies of our position may be imparted. I have been in the field almost twenty years, and oh! what scenes have I witnessed, I and G. Pearce came out together, and joined the junior brethren, the honoured Yates, Pearce, and Penney. Now where are they, and their much loved partners? The first Mrs. Penney has long since slept in the tomb;

there too I saw the cheerful Penney, and subsequently the lovely Pearce laid. Over the first Mrs. Yates the waves of the ocean roll, and buried deep in the waters of the Red Sea lie the mortal remains of the beloved Yates. One alone of the six endeared friends who hailed our arrival remains, and she is clothed in the weeds of second widowhood. While of those who have since joined our band, not a few have passed off the stage. Anderson soon disappeared; Ellis and his esteemed helpmate, after long continued and hard labour, retired, and have since entered into rest. G. Parsons died in the country; Gibson was called away within a few months of his arrival; while Bayne and Tucker returned to their native land. As to myself, I have buried two wives, who were of the excellent of the earth, and four children—so that both in my domestic relations, and in my connexions as a missionary, I have had repeatedly to drink of the cup of affliction. Still, had I my time to go over again, with the certain prospect of all that has been afflictive in the scenes through which I have passed, I would take the same course, and pray for grace to improve it more to God's glory than I have done. I love the work, and esteem it a privilege to have been associated with the honoured dead and with the valued living. I do, however, feel anxious about the future, and long to see good men and true sent out to take their share in the work, and prepare to carry it on when those now in the field are removed.

What are the young men at Bristol, Horton, and Stepney doing? Are there none to emulate the conduct of Yates, and Mack, and Leslie, and others whose names are honoured in the churches! Are they afraid of sickness and of death? Cannot God take care of their health and life in India as well as in England? Should not the fact that not a few of our missionaries have lived and laboured in India from twenty to thirty years have some influence? Is that period so inconsiderable

when compared with the usual length of the lives of ministers in England, as to be regarded a sufficient ground for deciding against entering on the missionary enterprise? Oh, ye young men of ardent piety and holy zeal, hear the loud call from India, "Come over and help us." Ours is a great work, the work of God. We need your help, we urgently request it. Come, we will give you a hearty welcome.

In a subsequent letter, October 18, Mr. Thomas adds:—

You will be pleased to hear that some additions have lately been made to some of the churches. Brother Page lately baptized at his station to the south. Brother Pearce baptized four converts a week ago. Brother Thompson, at Delhi, baptized an equal number on the 5th instant. Brother Williams, at Agra, has recently baptized four or five, and brother Williamson, at Birbhum, has also had one or two added to the church under his

charge. From present appearances there is reason to hope some further accessions to our churches will soon take place. Oh that the days of Pentecost could once be experienced on this land of heathenish darkness and superstition.

We are all, with the exception of brother Evans, in the enjoyment of a tolerable measure of health.

## HAURAH.

In a letter dated October 15, 1845, Mr. Morgan says:—

Through the tender mercy of God we have been safely brought through the hot and rainy seasons, so prostrating in their influence. A review of the events of 1845 furnishes much cause for gratitude to God, and for renewed diligence in the work.

I have been permitted to labour in the enjoyment of good health, a blessing denied to many in India. A sphere of labour adapted to the constitution of the mind is of no small importance. There are the three native schools, which have gone on harmoniously and regularly this year. In the jubilee school we have had much to cheer us. English preaching is refreshing, and when standing in the bazar or on the road preaching and distributing the word, I feel that I am then doing the honoured work of a missionary. When standing at the sick and dying bed of my exiled countrymen, I am enabled to make some returns to those dear friends who contribute towards our support at home. Some that were afar off are now not far from the kingdom of heaven, and others have given themselves to the Lord and to his people. I remember the time that the presence of a young person in the prayer-meeting would be a novelty: now they form the majority.

Money is necessary to carry on our schools, and of this we have enough and to spare, and that on the spot. We have had great peace within and without, and the wolf has not been permitted to rush on the fold.

At the commencement of the year we

changed our house, and the Jesuits took it. I had my fears, but they have not been able to do any thing except opening some letters sent to me, and writing on them "opened by mistake." This morning I was informed that they are about sounding a retreat. One of our native members informed me that some of them told her that they can forgive sin for a whole year to come; but she was not satisfied they could foreknow her sins. We have our trials and difficulties; we expect them, and so must all who try to do good.

We have lost our dear and valued sister, Mrs. Evans, and deeply do we feel her loss. Like her Lord and Master, she was eminently meek and humble. For nearly five years she laboured hard, diligently, and successfully in the Benevolent, and was greatly loved by the children. She was given to hospitality; her house was always open to the servants of God, and she tried and did make all feel that they were with a sister. Ostentation she hated. Do your work, and leave the result to God, was her constant motto, and doing good was her greatest happiness. I bless God for sending us such a sister, and that he has honoured our society with such an agent. Her constitution was very good, but about three months ago she came over to see us. Then we saw a change in her. When Mrs. Morgan heard of her illness she went over immediately, and did not leave the house until after the funeral. Her pains were very great, but during the whole time that Mrs. Morgan was with her,



she did not utter a single hasty or murmuring word. When asked if she wanted any thing, her reply was, "No; my precious sister, you are my little angel sent to me; you must not leave me. I want nothing but sweet acquiescence in the divine will." At seven, P.M., she appeared to be better; at nine she seemed in sweet sleep, and between ten and eleven brother Evans and my dear wife stood over her, and it was evident that her hour of departure was come, and she breathed her last so gently that they were scarcely conscious of her death. Thus died our dear and lovely sister, greatly endeared to us all.

After the funeral we brought brother Evans with us to Haurah, and he remained with us about eight days. {I was to some extent acquainted with his suffering before, but since he has been with us I have fully known his weakness and complaints, and am convinced that he must leave the country, and that soon. He has but little stamina left. It is painful to see the wan countenance and the tottering gait of the once lively and active William Evans. He is a faithful and an affectionate brother, he has laboured hard, and deeply do I feel at the prospect of his departure; at the same time it would be cruel to keep him here.

## MONGHIR.

Mr. Lawrence writes thus, October 10, 1845:—

A longer time than usual has elapsed since I wrote to you last, for which I am sorry; but I have been waiting in the hope of having the pleasure to inform you that we had received an increase to our little church: but I have been disappointed. Two or three solicited baptism several months ago, whom we expected to have received ere now; but they have not afforded us all the satisfaction we wish for. We think it better, therefore, to try them some time longer.

The work of conversion, to all appearance, makes exceedingly slow progress in this station and neighbourhood: all around seems like the valley of dry bones, which are indeed very dry. It is truly melancholy to witness, day after day, such multitudes of immortal beings, all in open rebellion against their Creator, hastening on to judgment, and yet utterly careless as to what becomes of them after death. To great numbers have I spoken, with all the solemnity I could, in language like the following: "You cannot live in this world always; you know you must die; you may die soon: where will you go after death?" But to this solemn appeal the far greater number have returned the same flippant and careless answer: "Oh, who can tell what will be after death? What is the use of thinking about that? we shall go wherever God sends us, and be whatever he makes us." Only a day or two ago I was trying to impress the solemnities of eternity upon a poor, thoughtless old man: for a few seconds I thought his attention was arrested by the subject, but he suddenly interrupted me by saying, "I have lost my situation, give me a recommendation that I may get another, and then you will befriend me; as to what shall be after death, who can tell? Dismiss that subject, 'tis useless to talk about it." Thus by a blind fatalism, or by false notions of the divine decrees, does the prince of darkness blind the minds and harden the hearts of millions of our fellow

creatures, and ripen them for destruction. The announcement of a Saviour and the promise of eternal life, have no charms for them, for they perceive not their danger.

To this gloomy view there are some cheering exceptions. We do sometimes meet with those who hear us gladly, and who seem interested and impressed. To such it is a pleasure to preach. And some I have heard inquiring with much apparent earnestness, what they must do to be saved; but the requisition to give up all and follow Christ has been more than they could bear; or if for a season they have been inclined to receive Christ, the threats or persuasions of their friends have at last prevailed upon them to renounce all such thoughts and intentions. Lately a new inquirer has come to reside amongst our native Christians, a hill-man from Bhaglipore; his case affords us some encouragement; we hope he is sincere. Our regular chapel services and bazar preaching have been continued without interruption, as formerly; and the attendance is quite as good if not better than it was. Brother Parsons was able to itinerate in the villages during the greater part of the month of August, as I did last year, and in some of the villages he met with an encouraging reception. He has, no doubt, furnished you with the particulars of his journey.

Our boys' schools have somewhat improved in attendance. The school established last year has succeeded very well. Several of the boys who could not read at all, are now able to read the gospels, and many of them have committed to memory upwards of sixty questions and answers from Adams's Scriptural Catechism. Our native church has recently been bereaved of another female member; thus one more has been added to the repeated admonitions which we have received this year on the importance of being ready for the last solemn change. Our junior native preacher,

Sudin, I am sorry to say, has been seriously ill with fever for some months past, which has quite laid him aside from his work; but I am thankful that our excellent native brother, Nainsukh, who went to Agra last January for the benefit of his health, is quite recovered. He has written to say that he hopes soon to return to Monghir, and intends to leave Agra this month. We shall all be glad to see him again amongst us. The native Christians have felt his absence much, but I am thankful to say that on the whole they have given us as little trouble and as much satisfaction as we could expect. The English portion of our little church has again been bereaved. One after another has been called away, and as their places have not been supplied, our strength is now smaller than I have ever known it before. Since I wrote last the church has been bereaved of its aged and valuable deacon. He was a truly upright man, and a devoted Christian. He had been long afflicted, and suffered much, but by divine grace he continued steadfast in the exercise of faith and patience to the end; and he is now, I doubt not, with the Lord Jesus in paradise. One to supply his place in the

church at Monghir we shall not soon find. Notwithstanding all the deaths and removals which have occurred, we have had good English congregations on sabbath evenings for some time past, but we expect a great falling off in a short time, as many who came to reside here only for a few months during the hot weather and rains, are about to leave the station.

My dear wife was very ill indeed last month, but I am thankful to say that she is now much better. She still, however, requires a change of air, and, if spared till the weather becomes cooler, I hope to take her on the river for a few weeks.

All our other dear friends are pretty well. Dear Mrs. Parsons was greatly distressed to hear, a few days ago, of the death of her sister, Mrs. Evans. Her death will be a serious loss to many, especially to our [own] mission circle in Calcutta, by whom she appears to have been exceedingly beloved. But how greatly and how widely will the removal of our revered and beloved brother Yates be felt! May it please the Lord of the harvest to send forth many more such faithful and devoted labourers to India.

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## BENARES.

A letter from Mr. Small, dated Chunar, October 18, 1845, contains the following information:—

I have come up here with a double object, partly business and partly change of air. My dear wife having been suffering again from her old complaint (dysentery) for several weeks past, we thought a trip on the river might prove beneficial, and as I had long been wishing to pay a second visit to Chunar, to conduct a sabbath's service, and to baptize a young man with whom I had had conversation on my previous visit, we determined on a sail in this direction. As the weather is now favourable, between the rains and the setting in of the cold weather, and Mr. Smith proposes starting for his usual annual missionary tour the beginning of next month, we could not probably be absent from our post at a better season; though it is possible, should my dear wife's health not

materially improve, we may feel it needful to get a little farther change of air occasionally, and this being a sub-station to Benares, and only fourteen miles distant by land (about twenty-four by water), it is very desirable for me or brother Smith to visit it every now and then.

There are several active, lively members here, and a church of some standing in a thriving way. The young man whom I propose baptizing to-morrow afternoon, was an invalid, but whose maladies, as is the case of a large proportion of the invalids in India, were brought on solely by intemperance, and fed by it too; so that since his becoming a teetotaler, which was the first step towards his conversion of heart in the providence of God, he has been enjoying very good health.

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## AGRA.

Our friends in this city are suffering from ill health. The following letter from Mr. Makepeace is dated October 19, 1845.

I am thankful to say that I am now better able to write to you than I was a short time ago. Again have I been smitten by fever.

Thus have I been twice laid prostrate in the course of less than three months. My poor wife has experienced even sorer affliction than

myself. During the last three or four months she has suffered much, but at the present time seems tolerably well. I am not as yet able to engage in village labour, owing to the weak state of my constitution. But these sicknesses we must expect in this debilitating and unwholesome climate, added to which this is our first season, and we are not as yet acclimated. Still God has been very gracious to us, and we only need his smile to rest upon us, and his love in Christ to cheer and constrain us, and then shall we be happy and devoted in our work. My sickness has been a drawback with regard to my acquisition of the language. Brother Williams has also been suffering from his chest, his old complaint having made its appearance again, though in a less formidable manner. I am happy, however, to say that the means prescribed seem to have been blessed to his restoration. He is busy to-day collecting donations on the behalf of a Christian village which he wishes to establish in the vicinity of Agra. Some of the poor brethren in the villages who have embraced Christianity, have been subject to much persecution for conscience' sake; one has actually been banished his village. Brother Williams wishes to furnish a refuge to those who are exiled, and especially to poor agriculturists who, deprived of their land, and, therefore, of the means of subsistence, must be in a very pitiable state. This will not be affording any great premium to any to embrace Christianity, inasmuch as the land belonging to the new village will be let out to the native brethren at a reasonable rent. But you will see this more clearly explained in a letter which brother Williams and myself sent to the Friend of India, and to the Calcutta Missionary Herald.

#### FORMATION OF A CHRISTIAN VILLAGE IN THE VICINITY OF AGRA.

For several years past missionary operations have been carried on in this city and the surrounding country, by agents of the Baptist Missionary Society. Recently, however, the attention of the mission body has been more particularly directed to the rural districts to the south-east of Agra. And though, hitherto, comparatively little fruit has appeared to recompense their toil, yet now it may be said with respect to certain portions of the wide field that has been brought under cultivation, that they are 'white already to the harvest.' A spirit of anxious inquiry has been excited among those of the heathen to whom the gospel has been repeatedly proclaimed; whilst some have made a public profession of their faith in Christ. This year we have had the pleasure of baptizing thirty-one natives, seventeen of whom are from one village, where a chapel has been erected, in which divine service is regularly performed. Here also a day-school has been established. Exclusive of the native Christians residing in the station

of Agra, we have thirty-three in seven different villages, and we regret to state that in nearly all of them our poor brethren have been more or less persecuted by their heathen neighbours. Some have been beaten, and one has been banished his village. All this, indeed, was fully anticipated, nor can we expect it to be otherwise until the sublime doctrines of the gospel shall be better understood and appreciated; and then we have reason to believe that Christianity will gather to itself honour and respect from many who now, owing to the 'blindness of their hearts' refuse to yield it their credence and homage. Nevertheless we must expect that the 'god of this world' will till the close of time be engaged in a struggle for the maintenance of his usurped dominion and stronghold in the hearts of the children of men. He shall not, however, finally prevail; inasmuch as 'for this purpose was the Son of God manifested, that he might destroy the works of the devil.'

Now as some of our native Christians are at the present time greatly distressed in consequence of persecution and oppression, and especially as many of those whom we expect soon to unite themselves with the church and people of God, will in all probability be called upon to suffer in a similar manner (whilst several are now retarded through timidity or fear), we think it very advisable to form an abode or village as a refuge for the exiled and distressed; for such, we mean (and such only), as are actually driven from their homes by the persecuting bigotry of those who would seek their hurt. We think it a most desirable thing that the converts should remain in their respective villages, if possible, to be as 'burning and shining lights' in the midst of those who are 'sitting in darkness and the shadow of death;' but what is to be done for those who cannot remain, and especially for poor cultivators, when forced away from their homes, to seek a dwelling-place and land elsewhere? It is well known that the zamindar can refuse to rent them land if he please, and in this case they are instantly plunged into pecuniary difficulties. With the view, therefore, of making some provision for such individuals, and of putting them in the way of earning their livelihood, we purpose purchasing or renting some 400 or 500 bigahs of land, and portioning it out to Christian tenants, taking from them a moderate rent to enable us to pay the annual revenue to government or to the zamindar, as the case may be. And it is a consideration not to be overlooked, that if, after the yearly amount of taxation be paid, a surplus be available, its appropriation to the funds of the Agra Baptist Missionary Society will afford matter for thanksgiving and triumph, that the opposition of enemies has turned out 'rather for the furtherance of the gospel.' On the most eligible spot of the land, we also purpose having a village in which the Christians shall

reside, and a chapel and school-room be erected; in the former of which the worship of God will be stately conducted, and in the latter, the children of the native Christians will be instructed in the great principles and doctrines of our holy religion. Thus, through the divine blessing, we may in after days be privileged to see rising up a seed to serve the Lord and to call him blessed. And we may cherish the confident expectation that some from among them who have been unfettered by superstition from the hour of their birth, and under the benign influence of Christianity, will become eminent as the heralds of the 'glorious gospel of the blessed God.'

But to accomplish this most desirable object, at least Rs. 1000 or 1200 will be required. It is quite impossible to raise that amount among those connected with us in this station, inasmuch as other objects, of a more missionary character, are requiring our aid. What with the support of six native agents, the building of native chapels and school-rooms in villages, and the recent purchase of a mission chapel and premises at Agra, we really cannot command the means for the accomplishment of so glorious an undertaking; we are, therefore, compelled to solicit aid from the friends of Christian missions who reside in other stations of India.

## CHINA.

The Canton Baptist Missionary Society's Report for the First Quarter, ending the last of March, 1845, forwarded by Mr. Roberts, is as follows:—

Two small baptist chapels were opened in Canton with the commencement of this year. One at the Wong Sung Hong, about a mile below the foreign factories, fitted up and seated, capable of accommodating fifty persons, where preaching has been kept up every Lord's day regularly, and books distributed. Three of the Chinese assistants sleep there, and improve opportunities during the week for distributing books and instructing such as visit them. Another house was hired near the execution ground, about two miles below the foreign factories, at the imperial Ma-Tou (a public landing-place for government officers), in which a room has been commodiously fitted up with pulpit and seats, capable of accommodating eighty to ninety persons, where preaching is kept up twice every Lord's day, morning and evening. The interest is increasing here; and this being a family settlement, some women attend every Sunday, varying from ten to thirty. Myself and best Chinese assistant, Chow, live at this house, with his family—wife and three children—which is an encouragement to other women to attend service. A commodious hall is attached to the front of this house, in which we daily receive visitors, showing them the common civilities of Chinese courtesy. Frequently we have more than a hundred visitors during the day, who listen attentively to the unsearchable riches of Christ in the gospel, and anxiously solicit Jesus' books to take home with them and read at their leisure. We often preach and distribute books on the Honam side; upon the river; and Chow has been sent for twice to go into the city and preach to the learned! Thus verifying what the apostle hath said, "God hath chosen the weak things of the world to confound the things which are mighty."

On the 19th of January last I baptized Wun,

a Chinaman, on profession of his faith in Jesus, in the Canton river. He had been carefully instructed for several months in the doctrines of the gospel; applied for baptism; was recommended by the brethren; and after full examination of his Christian experience, was unanimously received. He has thus far honoured his profession by his walk and conduct. We now have three more applications for baptism under consideration; one from a village, one from within the city, and one resides near us. The last two attend our religious services daily, and have connected themselves with our bible or theological class. This class goes on regularly and daily, with eight or ten learners.

Not having any foreign medical aid at hand, and yet many poor and sick around us, it was thought advisable to authorize physician Lam, one of the Chinese assistants, to practice medicine in his own humble way upon his afflicted countrymen, and to avail himself of such opportunities to recommend to them the great love of God in the free gift of his beloved Son Jesus, and in the free gift of medicines. He has attended twenty-seven cases, and administered ninety-two prescriptions. The results I feel persuaded have been favourable; a blessing seems to have attended his efforts; many have recovered, and returned thanks. The poor in other respects have not been entirely neglected, whose kind feelings and respectful greetings, though from the poor, are not unheeded indications of gratitude, nor lightly esteemed as soothing to a lonely stranger in this foreign land!

During the quarter, 1500 copies of Mark's gospel have been printed. Also a sheet tract on the sabbath has been prepared for this year, the block cut, and an edition of 6800 copies printed. Besides which, a goodly number of the Saviour's sermon on the

Mount, and other religious tracts have been distributed during the quarter by myself and the Chinese assistants. Our prospects are now fair, fine spirits and good health; and

some hope is entertained of constituting a baptist church here before the end of another quarter.

Appended to this Report are "A few items collected during the quarter, of importance and encouragement."

*6th January.* It is a matter of gratification and encouragement to missionaries that a foreign merchant, Mr. G., has just rented comfortably premises at twenty-five dollars per month, in a large Chinese Hong, immediately among the people, on a back street about half a mile from the foreign factories, where he and his lady are now both living comfortably, and quietly, and safely, just in a first-rate situation for a missionary. Will none come from America and England to improve such opportunities?

*26th February.* It is stated by one of my correspondents this morning, one who has the best opportunity of knowing the facts in the case, that "the emperor, by an edict, on the representations of Keying, has allowed the practice of the Christian religion in his dominions! For which," says the correspondent, "we ought to praise the Lord." Response: Amen.

*16th March.* A notice was stuck upon my door to-day, purporting to be official, saying; "This shop is under the jurisdiction of the Kong Leong police office; the two former occupants, Poon and Soo, rented it to keep shop in; wherefore then should they presume, of their own accord, to rent it to a barbarian? If he shall move out of it this day he will escape trouble. A special notice." This was taken down, and not seeing any person, the subject was not agitated; but three days afterwards a copy of this same paper, with a few characters altered, limiting the time of removing to the present month, and annexing a threat of consequences upon disobedience, was brought by messengers; to whom I explained the matter most clearly, urging my right and privilege to rent the house, from the 17th article of our American treaty, which not only allows us to rent houses among the people, but to have chapels too. I showed them the article, and proposed referring the subject to the governor, through the American consul. But they seemed unprepared to enjoy the settlement of the thing in so serious a way. Somewhat ashamed of their conduct, they begged back the document they had brought, and became perfectly willing to leave me undisturbed, and drop the subject. Thus we realize the good effects of the treaty.

*27th March.* The Canton Baptist Missionary Society has been incipiently formed here, principally by native Chinese; the humble beginnings of which will be read in the Report. The object of this is the promulgation of the gospel in Canton and its vicinity,

among the Chinese. The members of the society, with a becoming zeal, and liberality almost beyond their measure, soon resolved upon taking two of the Chinese brethren, Cheng and Lam, under their own patronage; for whose support they contribute monthly according to their several abilities. The two brethren supported have been actively engaged in learning and teaching the gospel to their countrymen, distributing books, practising medicine on the poor, and other missionary duties, according to their several abilities.

But the society's abilities are limited, and their pecuniary means exhausted, yet their needs and opportunities for usefulness are enlarging; hence they can but look to the generosity of a liberal community for pecuniary aid. And having originated here immediately on the ground of operation, and having solicited and obtained respectable trustees as managers from among the foreign community, here well known, and having their object direct for the spread of the gospel among the heathen—the Chinese,—they can but hope to share in the sympathy, prayers, and liberality of the foreign community both here and in Christendom.

The society earnestly desires that the trustees might be enabled to secure us more permanent premises than a monthly rented house within the course of this year. It gives us great pain not to know one month where we are to live the next. Nor have the Chinese the same confidence in our operations as if we were permanently located. And moreover, monthly rent feels much like a dead weight upon our efforts, exhausting our means. I am gratified to say that 600 dollars have already been paid into the treasury with an eye to this object. And could two thousand dollars more be added thereto during the year, above our contingent expences, which are only a little upwards of a hundred dollars per month, this desirable object could be accomplished; for a respectable Chinese merchant has been offering us a lease for forty years at a suitable place, and under accommodating conditions. The purchase of the lease, together with the building of the chapel, and other requisite rooms thereon, would all be covered with a cost of about 2500 dollars to 3000 dollars. And afterwards it would be rent free the residue of the stipulated term.

Again, I am most anxious to do something more in the line of scripture and tract distribution in this city than I have done hitherto.

I have now been in Canton ten months, and have distributed all the scriptures and tracts I could get, without hindrance, but my means have been very limited, and the supply consequently very scanty, notwithstanding the people are anxious to get our books everywhere. Nor have I had any hindrance from government. No! On the contrary, governor Keying has recommended our books to the emperor, it is said, as good and proper to be circulated among the people; and the emperor has sustained his recommendation, by permitting their circulation. Then what wait we for, may I not ask my brethren in Christendom who have been praying for China, but the means with which to print and circulate the books? Now let your alms accompany your prayers, and the work will be done! Am not I thy servant, awaiting thy will,

ready to execute thy granted petitions, with six native assistants now under employ ready to aid me in the work? You have prayed that China might be opened: your petition has been granted! You have prayed that Christian books might be circulated and the gospel introduced among the millions of China: your petition has been granted! Now for the consummation of your enlarged desires in behalf of this people. I beseech you, like Cornelius, let thine alms, with thy prayers, come up for a memorial before God. Send me pecuniary aid for the work of the Lord, to the treasurer of "The Canton Baptist Missionary Society;" and pray earnestly now, and in faith, for the out-pouring of the Holy Spirit to bless the application of your alms in the conversion and salvation of this people, and your petition will be granted!

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## WEST INDIES.

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### BAHAMAS.

A letter containing afflictive intelligence has been received from Mr. Capern, dated Nassau, New Providence, November 11, 1845.

I am sorry that this letter should be the bearer to you of tidings of a mournful character; but it will only inform you of what our heavenly Father in his wisdom, and, we are bound to believe, in his mercy too, has been doing among us, and is now doing with us.

Towards the end of last month a sudden change took place in the weather, by which the health of many was affected; and to some it proved fatal. The heat had previously been very great. All at once the wind shifted to the N.N.E., blowing strong, while heavy rains descended, which caused a change in the thermometer of nearly twenty degrees. Immediately fevers began to prevail, and we soon found that we had among us the yellow fever of a malignant type.

The first that fell a victim to it was a youth recently arrived from America. He was residing with a physician, a relative of his. The next was a Mrs. Keeling, who, with her husband, came to the colony nearly three years ago, under the auspices of the Colonial Infant School Society. The husband died suddenly a few months after their arrival, in consequence, it is supposed, of too much exposure to the sun. The widow was regarded as an excellent woman, and an excellent teacher; and the children whom she had taught went to the grave of their instructress to weep there. The next that fell in death was a

young man about eighteen years of age, of highly respectable connexions. After him, a Mr. Simmons, belonging to the Civil Engineer department, leaving a widow and five children. Then there fell a young officer belonging to the troops stationed here. He was twenty-two years of age. Then one of the surgeons belonging to the regiment, a young man of great talents and promise. These, with alarming rapidity, followed each other to the grave; and strong and many have been our fears for several days, that one from our own household would be added to the list.

Six of the family have been afflicted with fever, five of whom have mercifully recovered; the sixth is still in a very dangerous state, and that sixth is Mrs. Pearson. Before the fever attacked her she had been very poorly, complaining of great pain and oppression of the chest. For several days she had lost her voice, and could speak only in a whisper. One engagement after another she was compelled to give up. Mrs. Capern's mother was taken ill of fever, and Mrs. Pearson by paying overmuch attention in her weak state to the afflicted, aggravated her own infirmity; and in this condition the fever attacked her. Just a fortnight has she now been on the bed of sickness, and more than once have we thought her in the article of death. All has been done for her that kindness and medical

skill could effect; still a fever seems to be consuming her, and we have scarcely the shadow of a hope that her useful life will be spared much longer. Up to this morning she entertained a hope of her own recovery; but then she observed to me that she thought her end was at hand. The exemplary calmness and composure of her own mind have no doubt in some measure tempered the violence of her disease. We are deeply afflicted in her affliction; for should this sickness be unto death, our loss will be very, very great. Our people are very kind, two of them coming to set up with her every night.

For several days I was myself laid aside by fever, and gratefully now think that I was induced to obtain medical advice in season.

Not only from deaths by fever have solemn warnings come, but we have been taught—your missionaries especially—that we know not the day nor the hour wherein the Son of man cometh. Mr. Davies, church missionary, that Mr. Davies who was so deeply concerned in the late Exuma affair, was passing a few days ago from Rum Cay to Crooked Island, and by some accident fell overboard and was drowned. The vessel was instantly laid to,

and the boat put off, but not a glimpse of the body could be obtained.

Having mentioned Exuma, let me add, that one of the constables who lent himself to our enemies to further their wicked designs, died a week since; and on his dying bed sent for several, and confessed that he had injured them having borne false witness against them; and asked their forgiveness. One of our members, whom he had greatly injured, assured him that he freely forgave him, but reminded him that his forgiveness was of little consequence, he should seek forgiveness from God; and this member is an African.

I trust, dear sir, that as the result of the division of labour at this station, greater efficiency will distinguish our operations. Larger funds will be raised, and better discipline maintained. At Nassau we shall for a time realize less for general purposes, in consequence of the improvements which the people are bent on making on the old chapel premises. Scarcely any thing has been done to them since the days of slavery. Within the last few weeks £30 sterling have been laid out in improving the enclosures, &c. It is intended to build quite a new chapel, which will cost not less than 1500 dollars.

In the postscript of a subsequent letter (November 13), Mr. Capern says, “Mrs. Pearson is in the article of death. Before the sun shall go down she will have departed to be with Jesus. The scene is calm, peaceful, and impressive. It is that of quiet triumph over death. Great will be our loss: great her gain. We will write to her sisters by the next mail.”

Mr. Rycroft writes thus from Exuma, November 3, 1845:—

It has often occurred to me that on some of these islands missionary meetings might be held with advantage. I have tried, and succeeded beyond expectation. Allow me to lay before you the remarks offered by our native Christians; men of the plainest stamp, but whom Christianity has dignified in sentiment and feeling.

Cuffy Rolle said, “I am pleased and thankful to God to see our church so full this morning. We remember the time past when we were slaves, and had not this blessed opportunity. English good people hear of us, and send us the gospel. Now we have the light, let us walk in the light. We hear from our blessed minister of Africa, that dark land; then let us try to send them the gospel that they may be saved. We have minister to teach us; then let us try, all try, to show them the same pity, and to tell them of a Saviour. You know that when we were children, the first thing put into our hand was the hoe, but now the first thing put into our children's hand is the spelling-book. Our children have now got such a chance that they can tell you more than you know.

You feel this thing; then feel for Africa. Let us try to send one to them who have no gospel. You all know the last words of Christ, ‘Go ye into all the world, and preach the gospel to every creature.’ You want to go somewhere in the boat, you must pay the men. Ministers can't go to Africa without we help them. Then let us try together to send Africa the good word. And let us think of the last day, that we may be acceptable to God.”

Pompey Rolle: “Well, my beloved brothers, we bless God the body is free, but we must not let the soul to destruction. Thank God: we know the time when we could not think we should have this happy day. Yes, I know the time when they tie we body to the ladder, and lash, lash, lash, till we blood run down on the ground, and I pray God to take we out of the world. But blessed Jesus, we think of the great change we now see here. We never thought to see this blessed sight. In time past they keep we all Sunday burning field, but now we call on the name of the Lord, and none make us afraid. Who don't believe now must perish! I never ex-



pected to stand up here when my poor wife was abused before my eyes, and I dare not speak. Thank God for this change. When we look on the present things, let us all give God noble thanks; let us remember our best friend Jesus. Now the light is come, let us press into it. Don't let us forget the kindness of Jesus, to send ministers to this place to lead us to righteousness. I hope we shall all do something to send the gospel to the land of Africa."

Hugley Rolle said, "Bless the Lord we meet here to day to see this sight, and thanks be to him for the opportunity. Formerly on a Sunday we had to take our gun, or were in the field, or had to go and fish, or grind hatchet, and prepare for the week's work before us. We are glad for the gospel which has made this great change. Now we must try to spread the gospel, and contribute to it. We try to be saved ourselves, let us try that others may be saved. Some don't yet know God. Now we have the gospel let us stick to it. Let us not only say, but do. All say, I'll give a little. We all want to be saved at last, brethren; we ought to want others to be saved too. We must send minister. How must they go? They want food on the passage, and something when they get there. When we pray 'Thy kingdom come,' and don't try to send the gospel, our praying is in vain. Jesus left one good word before he went from this world: 'Preach the gospel to every creature.' We thank God for our minister now standing before us; let others have them too."

Frederick Stow: "We come to speak of Jesus Christ: we must not make light of him, for the time is coming when we hear the word no more. I feel thankful for what the Lord has done here. Our fathers had no such opportunities as our children have. I called my little boy to me this morning to read me a chapter in the New Testament, and hear the word of God from a child. I say, 'Here, read me this tract,' and him read it, and tell me what Jesus did, and what Jesus said. Now who did this for us but Jesus? What a blessed thing we now see; before we were blind. We can speak of the past and the present. Before the blessed gospel we were driven to work on Sunday, but now the bell rings child and parent to meeting. Now children tell us of Christ, and tell others too. We have done with task, and Sunday comes:

we see strange things; see a man of this colour (pointing at me) come and tell us more of Jesus than we ever knew. Now let us pray to God to give us power to send the gospel abroad. God don't want the name, God want the doer. We have nothing but his blessing gives us. Then what we put in, let us put in freely; God loves a free gift. The Lord himself came down from heaven for us. How proud I am to hear children talk about what Jesus said and did. Then if you have a cheque, throw it into the gospel, that it may spread through the world."

Adam Hall said, "This is a pleasant and glorious day, and bless the Lord for it. It has been pleasant; I feel it. I feel pleasant in mind, and hope all do. For the future I hope we shall leave all our old ways, and look to the Spirit, who will revive us, and to the things before us. We have lived in hatred, but now we the sheep of the fold, and must strive to love one another, and look to Jesus our only friend. We have been destitute, but thank God for our minister with us. Let the scales drop from our eyes, and let us follow the word of God. And as we strive for ourselves, let us strive for our fellow creatures in India, Africa, China, and many places beside. As we feel for our own souls, we shall feel for the souls of others, and unite together in sending them the blessed gospel."

Isaac Rolle said, "Thanks be to God we have great opportunities to-day; and trust we know what we speak, and speak that which is in our hearts. Thanks to God we are here on praying ground, while many have gone to the grave who had not this sight. Good people in England heard of us, and sent us the gospel. We had no money to send for them, but minister come, and praise God we see him this day. Now let us press on; let us drop into the pail, and make it full. Every body do something, and let all be done with love; nothing done without love."

Many other addresses were delivered of a similar cast, and the result was as extensive, I think, as the people's ability.

The missionary meeting of the 2nd instant brings to-day canes, plantains, potatoes, &c., &c. I expect the sum realized will be from six to seven pounds sterling. This is, perhaps, the largest amount ever raised here, and may be considered no small sum at the present time, when food and clothing are needed by many of the people.

## JAMAICA.

### DEATH OF MR. KNIBB.

A mail has just arrived from Jamaica bringing heavy tidings. The affectionate and energetic pastor of the baptist church at Falmouth has finished all his labours. After four days' illness, from yellow fever, he expired on the morning of Saturday, the 15th of November. A Christian friend who was present says, in a private

letter, "Ho was impressed from the first that the sickness would be unto death, and said so to dear Mrs. Knibb and Kate. When delirium seized him he sang and prayed in such a manner as no one had ever heard before: he also gave an address, and in solemn tones pronounced the benediction. He was during part of the time distressed about Spanish Town; but, a little before he breathed his last, he pressed dear Mrs. Knibb's hand, and looking at her affectionately, said, 'Mary, it is all right,' and in a few moments more all was over." "You will be glad to hear that dear Mrs. Knibb is wonderfully supported; and so are the three dear girls." †

Mr. Tinson, who is himself confined by illness, wrote on the next day as follows:—

This is a sorrowful day; our beloved brother Knibb has left us, and his unexpected death has thrown a heavy gloom over thousands. The melancholy intelligence spread with a rapidity almost like that of the electrical telegraph. After the express arrived here yesterday announcing his death, the people working on their cottages about these hills were heard calling out from one to the other, "Mr. Knibb is dead!" And though we have had frequent and heavy showers, persons have been passing all night to attend his funeral. Great will be the concourse; and while I write, I have no doubt there is a grievous mourning at Falmouth, like that "in the floor of Atad" over the body of Jacob. Our brother died yesterday, about ten o'clock, A.M., and his funeral takes place to-day at the chapel in Falmouth. It grieves me that I cannot be present, but the Lord's will be done! I lie here and ask, why is this breach made upon us? And who will fill his place? I know of no one. But God will take care of his church; he who gave his life for the sheep, will not allow them to perish for want of shepherding. Nevertheless, the removal of our dear brother is just cause for lamentation. The circumstances of the mission, and the country, seemed more than ever to require his services. In him the people have lost an intrepid and powerful advocate; the brethren a tried and sincere friend; the churches a laborious and faithful minister; and this institution one of its best supporters. His energy of character, promptitude of action, and a sort of intuitive perception, which enabled him to perceive and seize the most fitting opportunity and method of action, stamped him as no ordinary man, and of these qualities he gave early proof. I knew him in his boyhood, when I was a student at Bristol. I saw his brother arrive in this island, witnessed his zeal for God, and beheld him die. His course was short, but its progress was useful, and its end triumphant. He, whom we now lament, cheerfully came to fill his brother's place, and well he filled it. My mind reverts at this moment to the time when he and his much esteemed companion stood in the mission house in Kingston on the day of their first landing in Jamaica. I seem to see his youth-

ful countenance beaming with impatient ardour to enter on his work. I watched him, as he toiled from day to day with the same prompt, vigorous, and untiring exertion, which continued to characterize the whole of his missionary life. His frequent visits to his native land, and the effects of those visits, are well known. He had hardly completed the arrangements arising out of the last, when the Master told us he had no further need of him here. He fell in the high places of the field, in the midst of action, surrounded with his brethren. He had just been attending a series of public meetings connected with the religious and civil interests of the people, and, in addition, to a meeting of the missionaries at his house, which continued for three days, he had planned and advertised three missionary meetings during the week, in connexion with his own stations. These were necessarily postponed on account of his illness, and remain among the things which he had in his heart to do. He has finished his course in the midst of his days, but that course has been a distinguished one; and if "that life be long which answers life's great end," his life has not been short. He worked while it was day, and he has gained a high degree. He may have had failings, and who has not? But his virtues were conspicuous, and he never made pretensions to perfection. To a superficial observer he was sometimes in danger of being misunderstood; the ardour and vivacity of his mind would occasionally carry him beyond the prescribed limits of a rigid discretion, but these spots, if spots they were, did not obscure the lustre of his character. He lived in the affections of many thousands of the people, and by his brethren who knew him well, he was greatly esteemed and beloved; and most deservedly so, for he was prompt to every good word and work. He evinced at all times an honest, manly piety, which led him to feel for the happiness of the human family. But his benevolence was not exerted for the species to the neglect of the individual. He had a heart to feel for private suffering. In cases of emergency, a journey of twenty or thirty miles would be taken at midnight, without a moment's hesitation, to visit the house of sorrow; nor would

it be a mere visit of condolence, if within his power to administer help. In such case his heart, his influence, his purse, were all ready, as several of his brethren can testify. Never, in my opinion, did he appear to more advantage than when evincing the sympathies of his nature in the chamber of affliction. I have often heard the expression of surprise, and I have felt the same, at the appropriateness and unction of his prayers by the bed of suffering. He bore public applause, as well as public abuse, with the spirit of a Christian; and those who envied him for his popularity, or feared him for his open and manly exposure of wrong doing, may now be ready to admit his worth. But he is gone where neither human applause nor human censure can either augment or diminish the happiness he enjoys.

November 19. The post leaves to-night with the packet letters. I am now able to leave my bed, and to add a line with my own

hand, though still very weak. I don't know what has been the matter, but it seemed something like cholera in its mildest form. Severe spasms in the bowels, with a strange tendency to sleep when the pain ceased. I was taken in the night prior to our brother's death, so that I could not go to him, though I had two expresses before they knew I was so ill. When I left Kettering on the Thursday evening, the doctor assured me that brother Knibb would do well, and the next day I packed every thing needful for a journey to Kingston with my wife and daughter, to consult the doctors there about another operation, which must either be performed speedily, or I must soon follow our departed brother. Our medical friend here urges me to go to Kingston, and those medical gentlemen there who know my case, urge the same thing. What they will advise, I know not, but when their advice is obtained, you shall know it.

### ACKNOWLEDGMENTS.

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

- Mr. Viney, for a box of haberdashery and useful articles, for *Mr. Gould*;  
 Friends at Hastings, for a canvass and box, for *Mr. H. Bloomfield*;  
 Friends at Hastings, for a box of medicine and paper parcel, for *J. Clark, Brown's Town*;  
 Miss Brunier, of Fisher Street, for a tent, for *Mr. Clarke and the African Mission*;  
 Dorcas Society, belonging to Mr. Franklin's congregation, Coventry, for a box of useful clothing, for *do*;  
 Friends at Plymouth, for a case of clothing, for *do*;  
 Ladies at Leeds, for a box of calico, paper, and haberdashery, for *Mr. Knibb*;  
 Miss Redding, of Hackney, for a parcel of magazines, for the *Mission*;  
 Mr. Gipps, of Potter Street, for a parcel of magazines, for *do*;  
 Mr. Nicholson, of Plymouth, for a parcel of magazines, for *Mr. May, of Lucea*;  
 Also to R. Breeze, of Lechlade, for a parcel of haberdashery and useful articles, for *Mr. Dutton*.

### CONTRIBUTIONS

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

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscription.</i>		Devonshire Square—		DERBYSHIRE.	
Moore, Mrs. ....	1 1 0	Collections.....	27 3 0	Derby—	
<i>Donations.</i>		Contributions, on account .....	19 12 7	Collection, &c., by	
Friend to the Cause....	20 0 0	Harlington—		Rev. W. P. Poile... 15 6 2	
Gurney, W. B., Esq., for <i>Jamaica Special Fund</i> .....	250 0 0	Proceeds of Lecture	4 0 0	DEVONSHIRE.	
Hawkins, Mr. T., for <i>Morlaix</i> .....	2 2 0	Meard's Court, on account .....	9 0 0	Bovey Tracey—	
M. C. ....	2 0 0	Shoreditch, Providence Chapel—		Collection .....	2 18 6
Peto, S. M., Esq., for <i>Jamaica Special Fund</i> .....	250 0 0	Young Friends, for <i>Jamaica Special Fund</i> .....	2 10 0	Contributions .....	4 19 2
Token of gratitude to God for a great deliverance, by Rev. W. Robinson, Kettering. 5 0 0		Proceeds of Lecture	7 0 6	Do., Sunday School .....	0 0 0
Toaswill, C. S., Esq., for <i>Jamaica Special Fund</i> .....	20 0 0	BUCKINGHAMSHIRE.		Do., for <i>Dove</i> .....	0 5 9
LONDON AND MIDDLESEX		Amersham—		Brixham—	
AUXILIARIES.		Sunday School, for <i>Jamaica Special Fund</i> .....		Collection .....	2 18 11
Bow—		Chesham—		Boxes .....	2 1 1
Proceeds of Lecture (unoloty) .....	1 16 6	Glover, Mrs. Stephen, A.S. ....		Chudleigh—	
		Waddesdon Hill, additional .....		Rouse, W., Esq. ....	20 0 0
				Newton Abbot—	
				Collection .....	1 15 10
				Contributions .....	1 15 2
				Paignton .....	10 13 6
				Torquay—	
				Collection .....	2 15 10
				Contribution .....	1 0 0

Essex.	£	s.	d.	LANCASHIRE.	£	s.	d.	Nottingham, George Street—	£	s.	d.
Wittle—				Liverpool, on account...	50	15	0	Collections.....	34	8	11
Challie, Mr. W., A.S.	1	0	0	Manchester—				Contributions.....	62	16	10
<b>GLOUCESTERSHIRE.</b>				Collections—				Do., for Jamaica			
Coleford—				Public Meeting.....	16	8	2	Special Fund.....	35	0	0
Collection.....	4	0	0	York Street.....	7	1	7	Southwell—			
Contributions.....	57	16	0	Union Chapel.....	100	2	9	Collection.....	3	3	2
Lydney—				Grosvenor Street...	10	0	0	Contributions.....	2	0	2
Collection.....	5	1	8	Contributions.....	387	14	0	Woodborough—			
Contributions.....	1	0	0	Do., for Translations	20	0	0	Collection.....	2	13	0
Woodside—				Do., for Jamaica				<b>SOMERSETSHIRE.</b>			
Collection.....	3	2	2	Special Fund.....	117	0	0	Dunkerton—			
Wotton under Edge—				Stockport—				Collections.....	3	6	9
Collections.....	6	4	2	Collection.....	9	5	2	Contributions.....	5	18	9
Contributions.....	7	4	3	<b>LEICESTERSHIRE.</b>				Do., Sunday School	0	8	4
<b>HAMPSHIRE.</b>				Appleby—				<b>STAFFORDSHIRE.</b>			
Andover—				Collection.....	0	11	0	Burton on Trent—			
Collection.....	7	18	6	Arny—				Collection.....	6	9	0
Contributions.....	26	6	6	Collection.....	6	17	6	Coseley—			
Gosport—				Contributions.....	2	10	0	Collection moiety)...	2	4	11
Proceeds of Lecture	1	12	1	Blaby—				Contributions.....	1	12	0
Landport—				Collection.....	3	0	10	Do., Sunday School	0	6	3
Proceeds of Lecture	3	2	3	Contributions.....	1	13	0	Newcastle under Lyne—			
Lymington—				Do., Sunday School	0	1	5	Thompson, Mr. Thos.,			
Collection.....	8	8	11	Foxton—				for Jamaica Special			
Contributions.....	17	17	10	Collection.....	0	14	0	Fund.....	10	0	0
Do., Sunday School	8	0	6	Leicester—				Willenhall, First Church—			
Do., for Africa.....	7	5	0	Harvey Lane—				Collection.....	2	19	0
Millford—				Collections.....	21	14	8	<b>SURREY.</b>			
Collection.....	0	17	3	Contributions.....	81	2	1	Dorking—			
Portsea—				Do., for Jamaica				Contributions, by L.			
Proceeds of Lecture	7	1	0	Special Fund... ..	2	0	0	Vitou, for Native			
Romsey—				Do., Sun. School	2	1	5	Teacher under care			
Collection.....	4	4	0	Charles Street—				of Rev. T. Sturgeon,			
Southampton, Portland Chapel—				Collections.....	31	4	9	Fernando Po.....	7	0	0
Collection.....	4	12	0	Contributions.....	30	16	0	<b>SUSSEX.</b>			
Contributions.....	0	19	5	Do., Sun. School	1	1	5	Lewes—			
Southsea—				Do., for Jamaica				Contributions, for Ja-			
Proceeds of Lecture	3	16	0	Special Fund... ..	72	0	0	maica Special Fund	8	0	0
Winchester.....	7	4	4	Loughborough—				<b>WARWICKSHIRE.</b>			
<b>HERFORDSHIRE.</b>				Collections.....	7	5	0	Birmingham, on account,			
Ross—				Contributions.....	1	17	6	by Mr. J. H. Hopkins	68	4	3
Collection.....	6	1	0	Monk's Kirby—				<b>WORCESTERSHIRE.</b>			
Contributions.....	1	12	3	Collection.....	1	17	6	Blockley—			
Ryeford—				Oadby—				Collections.....	8	17	6
Collection.....	2	19	0	Collection.....	1	14	10	Contributions.....	7	12	3
Contributions.....	1	5	5	Contributions.....	2	0	0	Do., Sunday Schools	5	8	2
<b>HERTFORDSHIRE.</b>				Shepshead—				<b>YORKSHIRE.</b>			
Boxmoor—				Collections.....	3	2	2	NORTH OF ENGLAND, on			
Collections.....	4	7	8	Contributions.....	4	17	10	account, by Rev. P. J.			
Contributions.....	4	10	10	Sutton in Elms—				Saffery.....	60	0	0
Do., Sunday School	3	6	2	Collections.....	3	7	0	Bradford, Westgate—			
Hemel Hempstead—				Contributions.....	2	0	0	Collections.....	32	17	11
Collections.....	4	14	0	System—				Contributions.....	1	6	8
Contributions.....	8	6	0	Collection.....	3	15	0	Polemoor—			
Do., Juvenile Assoc-				Acknowledged before				Collection.....	3	5	6
ciation.....	3	0	0	and expenses.....	50	0	3	Shipley—			
St. Albans—								Collections.....	8	13	0
Proceeds of Lecturo	6	0	0	<b>NORTHAMPTONSHIRE.</b>				Contributions.....	16	5	3
Tring, by Mr. Harris, on				Brayfield—				<b>SOUTH WALES.</b>			
account.....	6	9	3	Collection.....	1	11	11	<b>GLAMORGANSHIRE.</b>			
<b>HUNTINGDONSHIRE.</b>				Contributions.....	1	2	7	Abercarnid—			
HUNTINGDONSHIRE, on				Cooknoe—				Collection.....	0	15	0
account, by Mr. Thos.				Collection.....	1	1	7	Aberdare—			
Gould.....	60	0	0	Denton—				Collection.....	1	15	4
<b>KENT.</b>				Collection.....	0	7	8	Contributions.....	1	4	6
Deal, by Rev. W. Ro-				<b>NOTTINGHAMSHIRE.</b>				Bridgend—			
berts.....	2	0	0	Collingham—				Collections.....	2	10	1
Sevenonks—				Collections, &c.....	29	14	1	Contributions.....	7	5	
Collection (part).....	7	15	4	Contributions, for En-				<b>GLAMORGANSHIRE.</b>			
Contributions.....	26	0	2	tally.....	5	0	0	Abercarnid—			
				Do., Sunday School	0	8	8	Collection.....	0	15	0

	£	s.	d.		£	s.	d.		£	s.	d.
<b>Caerphilly--</b>				<b>Bethesda--</b>				<b>Zoar, Hendys--</b>			
Collection .....	1	1	10	Collection .....	3	0	0	Collection .....	1	5	6
Contributions .....	1	5	0	Contributions ..	2	10	0	Contributions .....	0	10	0
Do., Sunday School	0	12	2	<b>Beulah--</b>							
Corntown .....	0	10	0	Collection .....	3	8	1				159
<b>Cowbridge--</b>				Contributions .....	0	12	6				6
Collection .....	3	4	0	Blackwood .....	0	5	10				11
Contributions .....	0	6	0	<b>Caerleon--</b>							
Cwmgarw .....	0	2	0	Collection .....	1	7	6				
<b>Dowlais--</b>				Contributions .....	4	14	3				
Caersalem--				<b>Chepstow--</b>							
Collection .....	3	14	2	Collection .....	2	17	1				
Hebron--				Contributions .....	2	4	6				
Collection .....	2	3	0	<b>Cwmbran--</b>							
<b>Elm--</b>				Collections, &c.....	2	2	2				
Collections .....	1	15	0	<b>Fwrwm--</b>							
Contributions .....	1	5	8	Collection .....	0	5	0				
Glyn Neath .....	2	5	8	<b>Llanwenarth--</b>							
Collection .....	2	1	0	Collection .....	3	16	2				
Contributions .....	2	2	6	Contributions .....	1	15	0				
<b>Llwyni--</b>				<b>Llanddewi--</b>							
Collection .....	0	18	3	Collection .....	1	6	6				
<b>Llysfaen--</b>				Contributions .....	0	10	0				
Collection .....	0	15	0	<b>Monmouth--</b>							
Contribution .....	0	5	0	Lock, Miss, by J. F.							
<b>Merthyr--</b>				Betty, for Patna...	1	0	0				
<b>Sion--</b>				<b>Newport, Welsh Church--</b>							
Collections.....	4	11	0	Collections .....	5	10	6				
Contributions .....	3	10	6	Contributions .....	2	11	0				
<b>Tabernacle--</b>				<b>Pontaberbargoed .....</b>							
Collection .....	2	19	2	Contributions .....	0	15	0				
Contributions .....	0	14	0	<b>Pontypool--</b>							
<b>High Street--</b>				<b>Tabernacle--</b>							
Collection .....	3	4	10	Collection .....	1	18	8				
Contributions .....	1	5	0	Contributions .....	3	6	3				
<b>Ebenezer--</b>				<b>English Church--</b>							
Collections.....	2	8	7	Collection .....	3	1	4				
Contribution .....	2	6		Contributions .....	7	15	3				
<b>Neath, Tabernacle--</b>				<b>Trosnant--</b>							
Collection .....	0	10	0	Collection .....	2	0	0				
<b>Penyfai--</b>				Contributions .....	0	18	0				
Collection .....	1	0	6	<b>Sion--</b>							
<b>Pontyprydd--</b>				Collection .....	1	3	0				
Collections.....	1	17	10	<b>Bisca--</b>							
Contributions .....	2	12	8	Collection .....	1	15	1				
				Contributions .....	2	12	11				
				<b>Saron, Goitre--</b>							
				Collection, &c.....	1	19	4				
				<b>Sirhowy--</b>							
				Collection .....	2	5	1				
				Contributions .....	3	15	0				
				<b>Tredegar--</b>							
				<b>Welsh Church--</b>							
				Collection .....	6	1	9				
				Contributions .....	4	8	0				
				<b>English Church--</b>							
				Collection .....	1	6	0				
				Contributions .....	0	15	0				
				<b>Twyngwyn.....</b>							
				Collection .....	1	5	0				

## MONMOUTHSHIRE.

<b>Abersychan--</b>			
Collection .....	2	0	0
Contributions .....	2	0	0
<b>Argoed--</b>			
Collection .....	0	13	0
Contributions .....	0	15	0
<b>Bethel, Bassaleg--</b>			
Collection .....	1	2	8
Contributions .....	1	11	0

Part of this has been previously acknowledged.

## PEMBROKESHIRE.

<b>Blaenoffos--</b>			
Collection .....	1	5	6
Contributions .....	2	6	0
Do., Sunday School	2	13	0
<b>Martletwy--</b>			
Collection .....	1	0	0
Do., for Jamaica			
Special Fund.....	0	15	0
<b>Milford Haven--</b>			
Short Lane, Sunday			
School, for Jamaica			
Special Fund.....	1	14	2
<b>Moleston .....</b>			
	0	10	0
<b>Narberth .....</b>			
	5	4	3
<b>Tenby--</b>			
Collections.....	2	7	0

## SCOTLAND.

<b>SCOTLAND, by Rev. P. J.</b>			
<b>Saffery.....</b>			
	201	11	0
<b>Edinburgh--</b>			
Balderstone, Miss, by			
Miss Pringle.....	1	0	0

## IRELAND.

<b>Parsonstown.....</b>			
	2	0	0

## FOREIGN.

<b>Africa--</b>			
Graham's Town .....	120	0	0
<b>East Indies--</b>			
Jessore--			
Parry, Rev. W., for			
Jamaica Special			
Fund .....	1	0	0
<b>Jamaica--</b>			
Saint James and Tra-			
lawney Sabbath			
School Teachers'			
District Associa-			
tion, for Bimbia,			
Western Africa.....	12	15	0
<b>Normandy--</b>			
Avranches, by Rev.			
W. Hickey, for			
Chapel at Morlaix...	4	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.

# IRISH CHRONICLE.

## A WORD ON PECULIAR DIFFICULTIES.

THE following remarks, taken from a letter written by Mr. McCARTHY, the *oldest* agent we have in Ireland, have suggested the topic placed at the head of this number. They come from one long experienced in the work, and whose opinions are not hastily formed. They breathe a spirit of reliance on the Holy Ghost, eminently suitable to those who are engaged in prosecuting their work amidst so many peculiar obstacles.

Our excellent friend observes, "I do not shrink from the difficulties of my work in the Lord; but here a missionary has to contend against a pressure of evil, and the power of a spurious Christianity, presenting a stronger force than any other false system under the sun. Every man on earth has his god. Humanly speaking, it cannot be difficult to convince a heathen that inanimate matter could not have created itself; or that a senseless stock of wood or stone could have formed living bodies, and given to them intelligent souls.

"But in Ireland you have, not only the principle of heathenism—namely, *that a man may be his own saviour*, but you have to undermine a religious system claiming the same authority as the truth itself, and seemingly sanctioned by it, and loosen it from the grasp of his warmest affections—a grasp like that of a drowning man!

"Express a doubt of his safety, and he is indignant at your presumption. He tells you, 'I am a Christian; your religion is fallacious—a thing of yesterday. Ours is the first and only true religion; for there cannot be two religions and both true.' Day after day have I to meet this sort of thing, and to show its folly again and again."

Shall we not, therefore, while gratefully adoring that gracious providence which hath brought us through another year, remember the manifold mercies we have received in new acts of consecration to God, and in increased liberality to his cause? His truth, his Spirit, with his own servants to preach the one, and guided and blessed by the other, can destroy this dreadful system. Readers! of all ages and circumstances, help us to strengthen our little band, and to augment its numbers.

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We proceed to quote from the letters of the agents, whose facts, *narrated by themselves*, cannot fail to interest, as well as to give the best notion of the working of the mission itself. Thus RICH. MOONE writes,

As I was walking in Ballina a few days ago, I heard many persons swearing; and having pity on them, I spoke to them *in their mother tongue*. There was a great silence for about half an hour. Every ear listened, and every eye seemed to desire to have more. After I had showed them how God could be just and the justifier of the ungodly, a shrewd Romanist from T—— came up and asked my name, and when I should speak there again, saying, *these are new truths to us, for such we never heard from our priests*.

PAT. BRENNAN relates the following for the purpose, he says, of *showing the spirit of inquiry which is abroad*.

Mr. H—— was spoken of by the priest in his chapel, for giving a tract, "On the Novelities of Popery," to one of the parents of a scholar in his school. He spoke to me about it, thinking it would be a charge against H—— for doing so. I said he was at liberty to give a tract to any one who would read it. "Nothing but the power of God," said he, "would prevent a catholic from knocking any one down who would give such a tract as that." "Indeed," said I, "that would be a *bad argument to prove their religion was the true one*. I will tell you a better way to act. The writer's name is to the tract, and if you can contradict his statement, as you have an opportunity, why don't you do so?" To this he made no reply.

On the following Sunday, he requested that none of his flock would send their children to H.'s school; but I am glad to say, that his words *have not had their desired effect.*

PAT. GUNNING, in speaking of the good attendance at the several preaching stations which Mr. Thomas visits, at Mount Shannon, Clonavilla, &c., adds—

A few days ago I went to M——, where there was a large mixture of Romanists and protestants. Some of the former introduced a controversy, which was, however, *soon turned into a friendly conversation.* A man who worked in the house, a Romanist, who had a small Testament, opened to 1 Pet. iii. 19, and desired me to explain it. This I did as well as I could. He said, "If that be so, the priests have *misrepresented this, and other like portions of scripture, in our catechisms.*" To which another replied, "*You will soon be as any protestant.*"

PHILIP WILLIAMS, who labours in Cork, sends the following affecting statements. They describe a state of things, both moral and social, which ought to make a deep impression; and they show the great importance of a mission not by any means so generally supported as it deserves.

Paddy Connor, son of old Johanna, who said, when on her death-bed, she would sooner have one priest before her than twenty after her, is in a dying way. I could not describe the joy which he manifested at my appearance. I stayed with him, in a dark room, for three hours, while he opened to me his mind with freedom and pleasure. I endeavoured to bring the Saviour before him in the most powerful manner I could, and was glad to hear him repeat the words of his mother, that he had no hope *but in the Son of God.* His views are pretty clear as regards the plan of salvation through a crucified Saviour. Here, again, we are encouraged to persevere. Though our progress is slow, we are still moving onward.

Returning home I got into a hut, in a lonesome part of the road. I saluted at the door, and was answered in *Irish.* Two women and a girl were within. I looked round and saw a baby about four months old laid in a cradle *dead.* I never saw any thing like the misery of this wretched company. The old cradle was half full of *rotten straw and heath*; over it was an old filthy sheet, not fit for a house cloth. Here the babe slept in the daytime, and here now lay his remains. The only clean thing I could see was a small bit of common calico, that was laid over it. The

mother said, "I suppose you think it strange to see a wake so lonesome as this?" "If we were all where babe is, we would not be lonesome there. Those that are in the presence of God don't feel as we do, and babe is surely there." She said, "I don't know that, Sir." "What makes you doubt?" "The baby was not christened by the priest, and on that account I am afraid it is lost." "Why did you not get him christened, if you thought he could not be saved without it?" "To tell the truth, *we could never catch a half-a-crown, and the priest would not christen him without it.*" "If the priest knew that he could save the soul from danger, and *would not without getting a half-a-crown,* I think that would lead a person to doubt his Christianity." "I would not like to say the priest is not a Christian, but still I believe you are right." I read the first chapter of the first epistle of John. I dwelt much on the seventh verse; from this and other passages I succeeded in removing the doubt from her mind respecting the safety of the baby. Having done this, I said, "Who shall be the next?" The old woman said, "According to the course of nature, I shall be the next." "It may be so, or it may not; but if it should be so, are you prepared to die?" "Indeed, I am not. It is now three years since *I was prepared for death.*" "Who prepared you then?" "Father Corkran." "None can prepare the soul for death but the Lord Jesus. It is against him we have sinned, and he only has the power to forgive us all our sins." They thanked me, and requested I should never pass that way without calling in to see them. I hope the Lord will bless what was said to their souls.

A Romanist, named T. O. B., got a Bible some time ago; he was then cautious, for fear the priest's men should see him reading it. That fear is gone, and he now says he would not be prevented by any man from reading the word of God for himself. Pray that the Lord would give us many more like him.

RICH. MOORE mentions a pleasing incident, which shows how extensively the desire for reading prevails amongst the young.

A few days since, when travelling, I met with two men and a lad, going to labour. I talked with them about Christ and his work. The *men* appeared very ignorant, but the *lad* heard with attention and delight. Finding he could read, I gave him a tract, which he read at once, and asked *if I had any more to give him, so that his mother might read them too.* I told him to call at my house on a certain day, which he did, and wished for a *copy of the scriptures,* promising to read it in spite



of every opposition. This lad told me he had never heard about Jesus like I had told him. Faith cometh by hearing, and hearing by the word of God. May we not hope that it will be so with this lad!

JOHN MONAGHAN writes, Nov. 18th,

Hitherto we have to bewail the spiritual famine which has prevailed around us. But the terrors now arising from the appearance of famine of food, strike every heart with fear and dismay. The potato crop, almost the only fare the poor have to live upon, is nearly lost. I have travelled these last three weeks several parts of Leitrim and Sligo, and I find *two-thirds* lost; and the trifle that yet remains is decaying. The opinion now generally entertained is, *that in a few weeks the whole will be gone.* May the Lord in his mercy stay this dire scourge, and preserve his creatures from its accompanying evils!

In all my conversations with the people about this fearful calamity, and it is one of the first topics they introduce, I endeavour to show them that the Lord is pitiful and kind; and that when he chastises, it is to show the disobedient that it is caused by their sins, and that they might turn to him for mercy. I am happy to say that the divine blessing seems to accompany the word, in putting the voice of praise into the mouths of some, who hitherto praised him not.

I was engaged in this way, a few days ago, in a house where there was a Romanist, who listened attentively while I was reading several portions of scripture. When I had finished, he said, *Why should we not all of us read and study that blessed book, and unite in prayer before the Lord, and never cease until he hear our petitions, and forgive us our sins against him!*

I find the people, in a great measure, willing to hear, and anxious for instruction. Tracts are cheerfully received; many earnestly request them. Many, I fully believe, read them with profit.

WM. McADAM, among many interesting facts, describes a prayer meeting which he recently held at C——.

As we were about to commence, a rigid papist came in to see me; and after some interesting conversation, he got up to go out. I asked him to stop with us, which he did, and paid great attention. There were two other Romanists in the room. After the service, they all went away together. "Well," said he, "I never was at a protestant meeting before. I am delighted with the plain way in which it was conducted. But I remarked one thing; they gave *all the glory to God through our Lord Jesus Christ.*" "But do

not we give the glory to God too?" said the others. "No, we do not; we give a part to the Virgin Mary, and to saints and angels." They had a great conversation; the two contending for giving praise to saints, &c., and he for worshipping God alone in Spirit and in truth, through Jesus Christ.

JOHN TALBOT draws attention to the difference between the state of feeling in former times and the present.

How happy I feel at present, to what I did in those days when the people, as soon as I would enter into their houses, would begin to remove the stools and pots, or something of the kind, as if they were striving to prevent me from speaking to them as I should. Now they are glad to hear any one who speaks to them about the things of God and their immortal souls.

Some time ago I mentioned a few families joined in buying a Bible. They are so remarkable for their attention to it, and absenting themselves from vain assemblies, that *even the priests say they wish every family had a Bible of their own and would do as these persons do.* If the people were all thus encouraged everywhere to read the word of God, they would soon be different from what they are.

Some kind friend will, no doubt, respond to the following affecting request. It is from Miss Shaw, a teacher of one of the Society's schools.

The priest came to my school some time ago, and asked how many Roman catholic children were reading the Bible. I told him as many as could read at all. He said he would not let any of his flock do so. I referred him to John v. 39, saying, "Sir, whose advice is best to take?" *He left the room in a hurry.*

He spoke of me in the chapel for some sabbaths after, and went from one house to another, threatening any children who should come to the school. But they are returning again, and reading the scriptures with delight. *Their first concern when they come into the school, is to try and get a Testament.*

We have in this village many female adults, calling on me to commence an *evening school*; but they are so poor, they cannot even procure candles. Will some Christian friends send me ONE POUND, to enable me to commence it? That sum will supply us during the next quarter.

Mr. BERRY writes, from Abbeyleix Dec. 1st,

Since my last, I have had many opportunities of diffusing the truth around me; and

my countrymen, in this time of their distress, appear to regret that they have neglected the gospel so long. However it may end, great depression and dread sit on all hearts, and they expect there will be a want of food. They are in a frame of mind to receive an impression, and the time has come when a word fitly spoken may be expected to tell.

Last Lord's day fortnight, a wet and gloomy day, I met at my house, on my return from morning preaching, a man drenched with wet, who had walked that morning a distance of *thirteen miles to hear me preach*. I was greatly pleased with his shrewd inquiries, and his evident desire to know the truth.

What makes this case the more interesting, is the fact, that the poorest, most illiterate, but simple-minded, member of our church has been the means of arousing his attention. This poor brother, after his day's toil, often in the dark, visited this man; and the result has

been that he came to hear for himself. I gave him a Bible and some tracts. I told him when I should be in his neighbourhood. He left me rejoicing, and I was rejoiced too.

Mr. McCARTHY pleads urgently on behalf of Tullamore.

When I was last there, the school-house was full; indeed, there was not sufficient room. Here is a place where the people are most anxious to hear. *We should have twice as many, had we a place to accommodate them*. Can nothing be done to do away with this long talked-of grievance? Priestly interdiction against the schools is fast wearing away. The children are again committing the word to memory; *but we are disressed for a good meeting-house*.

### POSTSCRIPT.

For some time past, Mr. Davis has felt himself unable, from his growing infirmities, to discharge his duties with the same efficiency as formerly. Having faithfully served the Society for nearly *thirty years*, it seemed desirable to him and the Committee, that he should be released from his engagements. His connexion with it will therefore cease in March, 1846. It is proposed to allow him £50 per annum, in the hope that he may find a less laborious sphere of labour in which he may be useful.

The Committee have had the painful duty, during the last month, of declining applications from *four pious and suitable persons, as readers*; and *two* from others offering themselves for missionary work in general, and *one* proposing himself as a schoolmaster, in which he has had considerable experience. *The debt, and want of funds are the sole reason*.

### CONTRIBUTIONS SINCE OUR LAST.

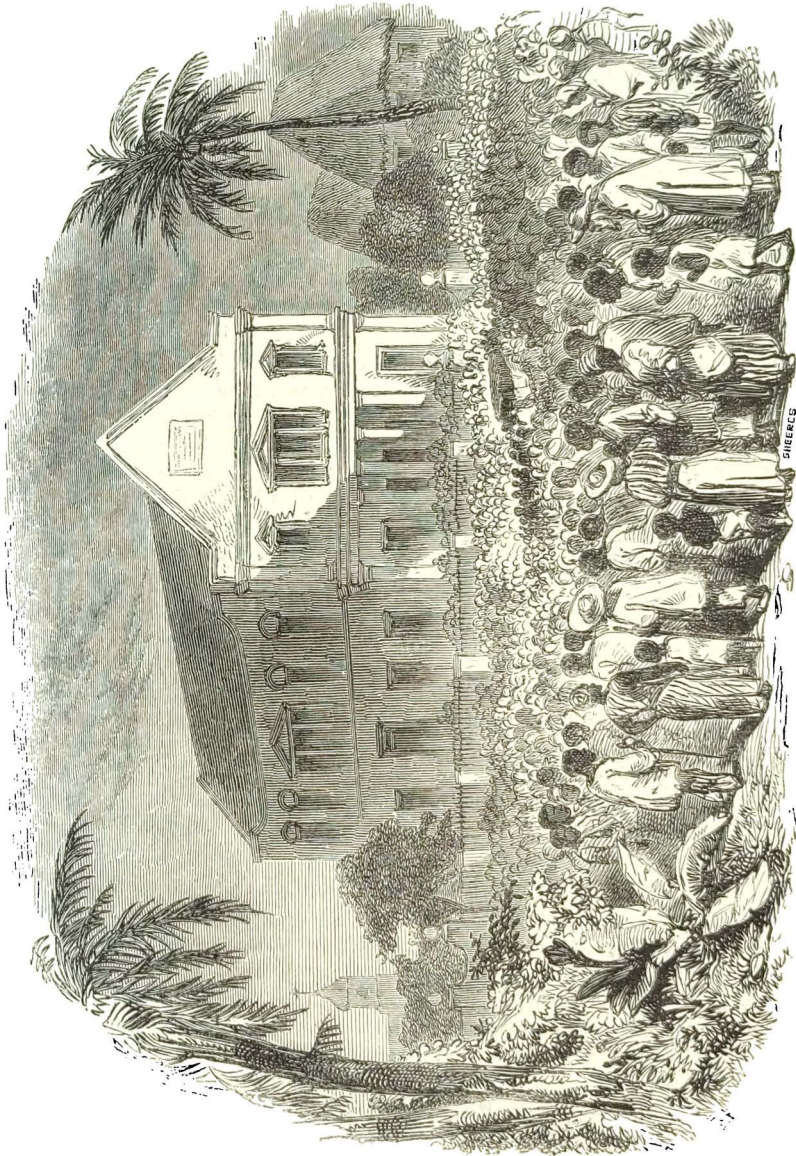
	£	s.	d.		£	s.	d.
Mr. Paxon's missionary box .....	0	18	0	Regent Street, Lambeth, collected by Mrs. Bennett .....	2	2	0
Horham, the church at .....	2	10	0	Sevenoaks, by Rev. T. Shirley .....	10	11	0
Beccles, collections and subscriptions .....	10	1	5	Legacy, Mrs. Palmer, Wallingford .....	10	0	0
Yarmouth .....	5	5	0	Ross, C. R. ....	1	0	0
Norwich .....	63	13	6	West Haddon Sunday School, by Miss Darker .....	0	10	0
Worstead .....	9	12	0	Thrapstone, by Miss E. York .....	0	10	0
Ingham .....	3	16	6	Mrs. Moore .....	1	0	0
Fakenham, — Fyson, Esq. ....	1	0	0				
Paignton, by Mr. Troward .....	3	1	0				
Biggleswade, by Mrs. Hall .....	3	5	0				

*The following sums have been contributed towards the debt.*

	£	s.	d.		£	s.	d.
Mr. Walter Williams .....	5	0	0	Mrs. W. Nash .....	5	0	0
Mr. W. Beddone .....	3	3	0	Aberchirder church, by Mr. Alexander .....	2	2	0
Mr. Peek, Hazlewood .....	1	0	0				

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq., 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRAIL, at the Mission House, Moorgate Street, London: and by the pastors of the churches throughout the Kingdom.

# THE MISSIONARY HERALD.



FUNERAL OF THE REV. WILLIAM KNIBB, NOV. 16, 1845.

## REV. WILLIAM KNIBB.

The following extract of a letter from Mrs. Knibb to a friend in England will be an appropriate accompaniment to the annexed representation of his funeral:—

“Before this reaches Leeds you will have heard of the deep waters of affliction and sorrow through which myself and dear children have been called to pass, and I know that yourself and beloved husband will have prayed for us, and sympathized with us. I can hardly trust myself to write on the subject, for the tears will dim my eyes; and should I not weep when thinking of that noble brow and manly countenance which never looked at me but kindly and approvingly? But he has passed almost suddenly to the silence of the lonely tomb.

“He loved you both sincerely, and I must try and tell you something of his last day or two; but long before then we all felt that he was rapidly growing in meetness for heaven. His prayers and pious walk were of an exalted character. I wish you could have seen him at the ordinance of the Lord’s supper—he always appeared to be carried above earth very far, and to have enlarged views of the pleasure of being at the right hand of the throne in glory.

“Ever since his return from England, my beloved husband has been taken up attending meetings, and visiting different missionary stations, with the exception of the Sabbaths, most of these he spent among his own people—this is now a source of much comfort to all of us.

“On Sunday, the 9th of November, he baptized fifty persons at Falmouth, and his address to them was most touching to all who heard it; and will, I think, never be forgotten by any. On that day, and for some days before, he complained of being poorly, but every now and then would forget his feelings, and be cheerful as ever. On Monday we all came up to this place, where a meeting of the Western Union was to take place on Tuesday and Wednesday. He was very cheerful all the way here, and tried to cheer Kate, who was feeling and looking very poorly. After we reached home, he lay down a good deal, but did not complain much, and I thought his weariness arose from his having had such a hard day’s work on the Sabbath. Tuesday he went round with me to look at the arrangements I had made for the friends, and said they would do very nicely—told me how many would be sure to come, how many of whom it was doubtful, and who would not come. After this he scarcely left his study and bed-room. On Wednesday we sent for a medical man, who immediately bled him, and gave him powerful medicines. Soon after, we sent to Falmouth for Dr. Anderson, who has been accustomed to attend our family, and my dear husband was much pleased when he came, and he did not leave the house except for three or four hours till the melancholy scene had closed, which was on Saturday morning, at ten o’clock. I will not now, my beloved friend, I cannot now attempt it, to describe that sad scene; at a future time I may do so, but though the struggle was hard, for death came with rapid strides like a strong man armed, and the contest was sad and terrible, but his mind was in perfect peace, relying on that precious atonement which had been his theme for so many years. He was surrounded by his family and seven or eight of his missionary brethren—but his time had come.

“ Our dear little Fanny was taken ill during her father’s severe sickness but was neglected sadly, as we were all engrossed with him. She has had a very severe attack. She is still very weak, but I have faint hopes that she will yet be spared to us. She is an interesting child.”

The *Falmouth Post* describes the prevalent feeling of Mr. Knibb’s friends and neighbours in the following terms :—

At seven o’clock on Saturday evening, the body, accompanied by hundreds of the members and followers of the baptist church, was brought to the mission-house in Falmouth. On its entrance into the town, persons of all classes joined the mournful procession, and the cry of lamentation that was raised, afforded a convincing proof of the estimation in which the deceased was held, even by those who were strongly opposed to his political movements. The necessary preparations were made for the interment of the body on Sunday morning at eleven o’clock. By day-light, the streets were crowded with persons from all parts of this and the adjoining parishes. Sorrow was visibly depicted on the countenance of each individual : magistrates, merchants, and other respectable inhabitants, attended the funeral ; and the baptist chapel, and adjoining yard were filled with thousands of human beings, among whom were members of the established church, the presbyterian kirk, and Wesleyan chapel. There were present on the awful occasion between seven and eight thousand individuals. The pulpit, platform, and gallery, were covered with black cloth, and as the bearers entered the gate, the organist commenced playing a funeral anthem. The coffin having been placed in the vestry room, the Rev. Walter Dendy commenced the services of the day with an appropriate prayer. This was followed by the singing of a hymn, the reading of the ninetyeth psalm and various portions of scripture, by the Revs. Messrs. Cornford, Dutton, Abbott, Henderson, and Piekton. The Rev. Mr. Burchell then preached a short sermon, which did credit to his head and heart, taking as his text the fourth verse of the twenty-first chapter of Revelations. The reverend gentleman, and the greater part of his hearers, were deeply affected during the delivery of his discourse, at the conclusion of which the Rev. Mr. Hutchins gave out a hymn, and the Rev. Mr. Hewett offered a prayer, in which the whole congregation devoutly joined.

At one o’clock precisely, the body was re-

moved to the grave, where the Rev. Mr. Kerr, Wesleyan missionary, addressed the assembled people on the shortness and uncertainty of human life, and the necessity of preparing for eternity. He was followed by the Rev. Walter Thorburn, presbyterian minister, who with great feeling invoked the divine blessing on the congregation, family, and missionary brethren of the deceased. The apostolic benediction was delivered by the Rev. Mr. Edmondson, Wesleyan missionary, and with this the religious services of the day concluded. In closing this report, we cannot write too highly of the decorous conduct in which the lower classes conducted themselves. In a few minutes after the body had been consigned to the cold and silent grave, the multitude quietly separated, and repaired to their several homes, there to mourn for the loss they have sustained. On Thursday next, a funeral sermon will be preached at the baptist chapel by the Rev. Thomas Burchell.

We have thus sketched a brief outline of the death and burial of the Rev. William Knibb—a man of extraordinary character, who was certainly the “ first ” of his sect in Jamaica. It is not our intention to offer a single word of comment on his political career, to which we have for the last four years been conscientiously opposed. Whatever may have been his errors, let them rest for ever with him in the tomb. Sincerely do we hope that his sudden death may be the means of awakening in the minds and hearts of his surviving brethren, the necessity of giving their undivided attention to the spiritual improvement of their congregation.

As a private individual, Mr. Knibb will long be remembered by the parishioners of Trelawny. As a husband and a father he was all that could be desired—as a friend, he was warm-hearted, generous, and sincere ; to the poor, he was ever “ a cheerful giver ”—and in his general dealings, he was truly the character described by the poet—“ An honest man—the noblest work of God.”

## ASIA.

## CALCUTTA.

In the Calcutta Missionary Herald for October last, there is a paper entitled, "Remarkable Memoranda by the late Rev. Dr. Yates," which many of our readers will be glad to see transferred to our pages.

*March 9th, 1839.*—Ten years have rolled away since I returned from England, and in them what changes have I seen! The fourteen years before this I was engaged chiefly as a missionary in preaching to the heathen and teaching youth. The last ten years I have acted as pastor of the Circular Road church, of which, with several others, now no more here, I was the founder, and of which Mr. Lawson, having joined it about six months after it was founded, became the first pastor. There is a prospect now that my latter days will be employed chiefly in the work of translation. On this my heart is set. If life is spared, I am determined on completing the whole Bible in Bengali with marginal references; and the Testament in Hindustani, Sanscrit, and Hindi. The Hindustani is nearly completed.

*19th.*—I find now the importance of the advice, "what thy hand findeth to do, do it with thy mind." My wife, and my friends Mr. Penney and Mrs. Lawson have all been removed in about nine months; and of all that commenced missionary operations with me in Calcutta, amounting to fifteen persons, I am the only one left on the spot. Most are dead; and those alive are not here. And a much greater number belonging to other societies I have seen come, and engage for a time, and then pass away. Lord, help me soon to complete the work thou hast given me to do, and then dismiss thy servant in peace, and let him be gathered to his beloved friends.

*October 5th, 1839.*—Yesterday was a day of great importance to me, as it determined the manner in which the remainder of my life is to be spent. Brother Pearce, after an absence of three years, within three months, returned, bringing with him three other brethren, to labour in this part of the vineyard. A meeting was held yesterday, to consider how we should all be employed in carrying on the work of the mission; and I am happy to say it was conducted in a proper spirit, and was to all satisfactory in its results. When the feelings and interests of ten\* individuals were concerned, it was happy to have no clashing, but a perfect willingness on the part of each

to submit to the opinion of others. It was the unanimous conviction of all, that I ought to be devoted to the work of translation, and that such arrangements ought to be made as would leave me at liberty to devote my time and strength entirely to it. It was agreed that brother Tucker should relieve me of the English preaching, and that brother Wenger should assist me in the translations. Thus by patient waiting upon the Lord I am brought to see the accomplishment of my wishes and the fulfilment of the divine promise: "Delight thyself in the Lord, and he will give thee the desire of thine heart." Now, oh now, for energy of body and mind to do justice to this great work! to give to millions the water of life, the water of immortality, and to present it to them in such a vessel that they may not in disgust dash it from them without tasting it. Who is sufficient for this work? O Lord, all my sufficiency is from thee; to thee I look; with humility on thee I depend. Let that Spirit that dictated the word guide me; and all will be well.

I suppose it will not be till the beginning of next year that I shall be fully disengaged from the church, and entered into the last stage of my life. Besides occasional preaching to the church, from its first foundation in 1817, I shall then have been the regular pastor for eleven years.

Now I shall hereafter see whether the impression so strongly produced in my mind by the prayer offered up by the Rev. Robert Hall at my designation, at his chapel, will be realized or not. His prayer led me and others to feel that I should be removed in the midst of my usefulness as a translator of the word of God. There was in it something very much like the spirit of prophecy, both in the manner in which it was uttered, and in the effect which it produced. He and the venerable Fuller and Ryland, whose hands were laid on my head at the time, have all entered into their rest: and I hope when my work is done, or as much of it as may be appointed for me to do, that I shall rest with these holy men. Four versions of the whole scriptures in eastern languages I must attempt, and if removed, when I have done one and laid the foundation for the rest, or when I have done the whole bible in one language, and the testament in three others, it will be in the midst of my usefulness in this work.

\* These ten were Messrs. Yates, W. H. Pearce, Thomas, Ellis, Bayne, G. Parsons, Tucker, Morgan, Phillips, and Wenger.—ED. CALC. MISS. HERALD.

On the 7th of November, Mr. Wenger wrote thus:—

I believe brother Evans intends returning to England. His state of health is such as to require a change, and I rather think that it is necessary for him to go to England, as I have no idea that a mere local change would afford him more than temporary relief. He was very low indeed during the first half of October; but since the cold weather has set in, although suffering much in body, he has again taken charge of the school, to which, during the month of October, Mr. Page had mainly attended.

By the beginning of next month I hope I shall be able to tell you that the printing of the Bengali bible is completed. I have this day ordered for press a form which goes down

to the beginning of the 16th of Revelations. This is for the quarto edition. I shall have to see it again for the octavo edition. According to brother Yates's intention, I have appended a chronological table, which in English would occupy three pages at the most, but in the awkward Bengali type it will make nearly six.

My health is better than when I wrote last, the cold weather having set in. Just now the thermometer is at eighty-four, but in the mornings and evenings the northerly wind is delightfully cool.

Brother Leslie and I have resumed our street preaching, and we hope to go on more regularly than heretofore during the next four months at least.

Letters have been received subsequently from Mr. Evans, the latest of which, dated Haurah, near Calcutta, Nov. 18th, contains the following information.

I can now say that I shall sail for London on board the ship "Bilton," Capt. Major, on the first or second day of December. You will probably recollect that we came to India with Capt. Major. He came here just when I was in my deepest distress, and so affected both in body and mind that I could see no one. It appeared to be every one's desire that I should for a season return to England. Inquiries were made about a passage, and the charge asked was from 900 to 1200rs., and in a confined cabin. Capt. Major offered to take me for 750rs., and to give up his own cabin for my accommodation, and moreover promised to do all he could to comfort and soothe me on the passage. Dr. Vos was consulted on the subject, and he said it was a kind providence, an exceedingly advantageous offer, and that it should at once be accepted. The necessity for medical skill in regard to my complaint he hoped would not exist after I had been two or three months at sea. Accordingly Capt. Major's offer has been accepted, and the passage-money paid. I am glad on account of the society, as well as on my own account; and I earnestly pray that he who commands the winds and the waves will grant me a peaceful, useful, and prosperous voyage.

The following is a copy of the brethren's resolution on my leaving them, sent to me yesterday.

"Resolved, that we deeply sympathize with our brother Evans in the severe affliction with which our heavenly Father has been pleased to visit him, and earnestly pray it may be graciously sanctified both to him and to ourselves; and as brother Evans considers it his duty, on account of the state of his health, to return for a season to England, we would take this opportunity of assuring him of our sincere esteem and brotherly affec-

tion, and of our earnest desire that he may enjoy much of the presence and blessing of God; and also that his efforts on behalf of India, while in England, may be eminently successful, especially in prevailing on suitable agents to offer themselves for missionary labours in this country.

"(Signed) J. THOMAS.

"Nov. 17, 1845."

All this letter is about myself. I am sorry for it; but there is a time for all things, and we can serve and glorify God by suffering, as well as by doing his will.

Some arrangements will be made for the present for the management of the Benevolent Institution. The chief difficulty will be in getting funds for its support, as none of the brethren are "good beggars!" It stands high in public estimation; and we must hope for the best. My little flock at Coolie Bazar I leave to the care of the great Shepherd. They must patiently wait my return, and so must the people at Dum Dum, whom I have occasionally supplied. That interest is nearly extinct, for want of a stated ministry.

I hope to be in London (D.V.) about the first week in April. May I beg, however, that you will not make arrangements for me amongst the churches for that month. I should like first to try my native air for a week or two, and solace my depressed heart by intercourse with my beloved kindred. After that I hope to do whatever I can for the society; but my earnest hope is that I may be allowed to return to India before the close of the year, or about September. This must be left to God.

My brethren are better able just now to inform you of the state of things here. There is much of excitement amongst the educated natives on the subject of Christianity, and some conversions. May they be real ones!



The members of our missionary circle are tolerably well. I am staying with brother and sister Morgan for a few days. You have not a more faithful and zealous missionary in all India than brother Morgan, and God is eminently blessing all his labours.

## HAURAH AND SALKIYA.

Mr. Morgan gives the following account of conversations with the natives :—

In preaching to the heathen it is seldom that any thing novel occurs. We come in contact with the same people, hear the same arguments, and witness the same depravity; hence it is that there is so little to record. However the following incident may not be uninteresting. As usual, we went to the Charak Puja, and we found the company, as usual, large, and among them Christians who seemed to enter largely into the feelings of the natives and their abominations. The perpendicular post fell down, and considerable time elapsed before they could get it up. In the meanwhile a party of respectable young men surrounded and attacked me with these questions: "Did God make two great lights?" "Yes." "But is not the moon an opaque body?" "Yes." "How can it be an opaque and a luminous body at the same time?" "Is Christ God?" "Yes." "How is it then that he did not know when the judgment-day would be?" "Did not Christ command his disciples to go and to immerse all nations?—why do you sprinkle them?—and why do you make Christians of children by baptizing them, when they do not know good or evil?" I replied, that I did neither the one nor the other, and in order to satisfy themselves, they came a few mornings after, and examined the baptistry in the chapel. This conversation arose from my charging the Hindus with acting contrary to their shastras in celebrating the Charak Puja, and those young men retaliated by charging Christians with the same sin. In my parting interview with our late lamented and sainted brother Dr. Yates, I mentioned this circumstance to him as a proof that the bible is read, and that with close scrutiny. His eyes were suffused with tears, and he raised his head and looked at me with a countenance beaming with delight.

Some instances of real success deserve to be noticed. A respectable young brahman heard me preaching in Salkiyá bazar, and expressed his wish to come and see me, which he did. I found that he came from B., was well educated, and remarkably amiable in his

disposition. During the time he resided in Haurah, he regularly attended the native service. After he went home, he sent me a letter by dák, sealed all round that no one might know the contents. In his letter he informs me, that he reads the books I gave him and thinks of all I said, and hopes soon to be in Haurah.

Another respectable man from the country came to lodge near one of our schools, and curiosity induced him to go to the school, and read some of the books. The result is, that he seems to be a sincere inquirer, and has attended the native service for about two months.

There is a weaver living at Salkiyá, whom we have visited for more than a year; he and his wife are satisfied that the Hindu religion is false. He has a few times attended the chapel; but he wants, what all Hindus want, firmness and decision of character.

I have derived much comfort from our three native schools, because there I can see the fruit of my labour in the progress of the children in knowledge. Returning from school I saw one of the boys paying some money to a bookman. After making inquiry I found that the little boy had been saving his pice to buy a book; he saved six annas and had his book, with which he seemed much pleased, and so was I, for he is a poor boy, and can read Bengali very well. I was going round one evening from house to house with tracts; a person called out, "Who is Christ?" A little boy behind answered, "The Son of God and the Saviour of the world." I asked him, "Where did you learn that?" He answered, "In your school."

I sometimes ask their opinion of some portion of scripture, and other books. The following is a specimen of their replies. The wise men presented gifts to Christ, why? Because with us when a child is six months old, rice is given to him to eat; on that day the relations come and present the child with money and other things.

## DACCA.

Our native brethren have, within the last three months, itinerated much; they show an active, persevering spirit, which is very pleasing. They go out two and two, visiting most of the markets within a circle of twenty miles. As all the rivers are now open, we have an

opportunity of sending preachers and books in all directions. Two Hindus, one an inhabitant of Dacca, and one from a village at some distance, seem to have received some good impressions; and there is a female servant in the family of a friend, of whom some hopes are entertained.

The two men whom I mentioned in my letter of last month, still continue to give us hope. They have both of them read much of the scriptures, and they seem quite weaned from idolatry. One of them tells me, that many years ago, he visited Serampore in company with a friend; that he had there a long conversation with Dr. Carey, and received from him the whole old and new Testaments in one

volume, but that, at the persuasion of his friend, he afterwards threw the sacred volume into the river. The other says, that a few years ago he was in Calcutta, and that he there received a bible from the Benevolent Institution. He is a young man, quick and intelligent, and should he become a Christian, as I hope he will, he may be very useful.

I deeply regret the loss of brother Yates. I know he was a man of super-excellent Christian character. I have felt very much attached to him ever since I was down in Calcutta, now nearly three years ago. This is a year of affliction and losses; when will the Lord send us more labourers?

## AFRICA.

### CAMEROONS.

Mr. Saker writes as follows, dating from Bethel Cottage, Cameroons River, Sept. 30, 1845:—

On Lord's day, 21st September, I was enabled to make my first visit to the more distant places around us. After our morning service at this town, and breakfast, I started in company with my interpreter for the Bas-sa district. Four-and-a-half miles brought us to the first village. In ten minutes the natives collected to hear us; we spoke to them a full hour, and attempted to give them a brief but connected view, of man's ruin by sin and recovery by Jesus Christ, the necessity of repentance, and believing faith in the Saviour. They heard us attentively, and proffered many questions, sometimes doubting the truth of what I advanced, and greatly surprised if by any simple but apt illustration I convinced their judgment of the truth of my position. We found all the inhabitants at work, some in their farms, others sitting before the huts making their mats for market, but when we left they continued chatting very seriously of what they had heard. It is pretty certainly the first time they have ever heard the gospel, and I should think the first European they ever saw in their country. Two-and-a-half miles' walk brought us to the large central town, the residence of the king. When within a half mile a heavy shower compelled us to seek shelter for a few minutes. On being introduced to the king, I instantly recognized him as having been to see me at Cameroons. He would fain have killed a kid, and prepared his corn, but understanding the object of my visit, we sat down under the shade of a spreading tree,

and were soon surrounded by a hundred natives, but such was their deafening noise, that it was some time ere we could obtain silence to speak. After half an hour's address, which did not appear to be understood, perhaps from some variation in the dialects, we were warned of our distance from home by an approaching storm, yet such were the clamour, inquiries, and inquisitiveness of the natives, that it was a full hour before we could leave them, which we did at last, although the rain began to fall. In returning, I was cheered by the reflection that more than two hundred immortal souls had heard the way of life; many appeared to understand, and oh! if but *one* should feel the power of the Spirit of God in conversion, my visit to Africa would be more than compensated, and we shall have cause to rejoice throughout eternity.

I had reason to feel that my visit was rather too early for the season. Before I arrived at the first town we had to cross three rivers, and in many places the path was covered with stagnant pools, in length from two yards to a quarter of a mile. The whole country, south and east, for an amazing distance, seems one continuous level, intersected only by some rivers and streams slowly wending to the ocean, or their more contiguous waters, the Congo or Dewalla.

As soon as the season permits, I shall visit all the towns in the Bas-sa district, staying as long with them as circumstances will allow.

Other intelligence from Africa is in type, but the pressure of interesting matter this month compels us to postpone it.

## WEST INDIES.

## BAHAMAS.

The death of Mrs. Pearson, which was expected hourly when the intelligence contained in our last number was despatched, took place the same evening, to the great grief of her associates in missionary labour. Mr. Capern writes thus, Nassau, Dec. 10th, 1845 :—

After I had wafered my letter to you, by the last mail, 13th ult., I enclosed a slip of paper to inform you that our esteemed and valued fellow-helper, Mrs. Pearson, was in the article of death, and would in all probability breathe her last before the close of the day. And such, alas! was the case. Before the packet had left the offing, the conflict was over,—if it may be called a conflict,—for the beautifully soft term “falling asleep,” describes most appropriately the closing solemn scene.

We shall, I think, never sing Mrs. Barbauld's touching lines—

“How blest the righteous when he dies!” &c.,

without recurring in mind to Mrs. Pearson's dying hours. That hymn she once desired me never to give out in the chapel when she was present, as it brought too vividly before her mind the last moments of her sainted Kilmear.

It may be right for me to give you the substance of a short conversation I had with her a day or two previous to her death, as it will show what the state of her mind was, and what her views and prospects were with eternity before her.

On the morning of the Monday preceding her departure, she said to me just as I entered her room, “I think I shall die.” This was the first time that I had heard her express any idea of danger. I said to her, “Do you, with this impression on your mind, entertain any fear of death?” “I cannot say,” was the reply, “that I have no fear; I am a poor trembling sinner, going to Jesus.” I reminded her, that God had promised to look to those who are poor, and of a contrite spirit, and who tremble at his word. “Ah,” she said, “I have reason to tremble. I have not honoured him as I ought.” I observed, “You will not fear, if Jesus be with you.” “No, I shall not fear to go into eternity, having him with me. His rod and his staff, they will comfort me.” “Having him,” I said, “as your guide, you will be able to thread the dark valley: indeed it will not be dark, having your Lord with you, as the light of his countenance will illumine it.” “I know I shall not miss the way to glory, having him with me.” And then added, “I shall be saved by grace; by the blood of Jesus that

cleanseth from all sin.” “The Lord,” I remarked, “has been dealing very kindly with you.” “I feel,” she said, “that he has been very gracious, in smoothing my way to the grave. I have suffered but little.” “You feel, then, that you have not had one pain too many during your illness?” “Yes; and also that I have not had one trial too many during life.”

On the morning of her last day, just before the power of utterance failed her, my dear wife said to her, “You think you are in the valley now?” “Yes, I do.” “It is not dark?” “No, it is not dark.” When asked if she had any words chosen as a text, should her death be improved, she said, “Yes, these; ‘I love them that love me, and those that seek me early shall find me.’” After this she spake but little. The ebbing of the vital stream became more and more apparent, until about twenty minutes before eleven o'clock, when we saw that her redeemed spirit had taken a long farewell of its clay tenement, to go to possess a mansion in the land of promised rest.

Never, I believe, was a death-bed surrounded by more sincere and affectionate mourners. All felt that they had lost a friend; and such a one as God might never again honour them with.

We had now to commence arrangements for her funeral, as she must be buried the next day. During the whole of the day on which she was buried, members and the sabbath school children were coming in, to take a last look of the lifeless form of their valued teacher. About half-past four, p.m., the corpse was removed into the chapel on the mission premises, in which hundreds were assembled in mourning attire. The Wesleyan and presbyterian ministers, with some of the members of each denomination, attended by invitation. The multitude came of their own accord. Mr. Maclure, the presbyterian minister, took part in the service in the chapel.

The coffin was then placed in the hearse, and the procession began to move forward towards the Old Chapel, or Bethel, burying-ground; and such a funeral procession as was never before seen at Nassau. There were a few mourners immediately following the corpse; next to whom were the Sunday school children; and after them members of

other denominations and those of our own. Mr. Corlett, the Wesleyan minister, took part in the service at the grave; and the scene here defies all description. There were audible sobs, as we made our way to the grave; but there was a contending with strong currents of emotion seeking to vent themselves after another manner; and towards the conclusion of the service the lamentations became loud, and the wailing most piercing. Parents and their children rushed to the grave, where they remained long after night had set in, "mourning with a great and very sore lamentation." I am sure, that had there been existing between the departed and hundreds at Nassau, a natural bond of relationship, there would not have been deeper sorrow, or more affectionate respect felt and shown. The excellency of her character, and the moral influence of her life and labours during the few years she had been at Nassau, were declared in no equivocal or ambiguous manner by those most affecting and impressive scenes that distinguished her death and burial. Tears and cries pronounced her eulogy, in terms of convincing, subduing eloquence.

Our deceased fellow-helper was buried on the Friday evening. On the Sunday morning I found that some youthful hands had planted rose bushes on her grave. The members of

the church are about to build a tomb; and it is gratifying to see what a mournful pleasure they take in collecting the money wherewith to raise the testimonial to her worth.

Being dead, our lamented fellow-labourer yet speaks. Her example lives, and will influence many. The mention of her name (which I am sure will not be an infrequent thing) will give birth to many hallowed associations, which in the minds of the dear children among us, will have a most salutary effect.

The loss we have sustained in her death is such, that we despair of seeing it repaired for a long time to come. The sphere of her labours was of that kind that but few possess the requisite qualifications for it. Many may have zeal and talent, and piety too, yet be unadapted for the post she filled. Or, if they filled it, would not exert half the influence. In her work of faith and labours of love she shrunk from observation. Let good be done, and Christ be honoured; but let the instrument employed remain unseen—was the sentiment of her mind respecting herself. The manifest excellency of her character, and the beautiful simplicity and purity of her motives, gave a peculiar force to all that she said and did. May God in mercy raise up another fitted to take the place of the dead!

Mr. Rycroft says, writing from Conch Sound :—

On my way to this island, I was obliged to call in at Nassau, where I arrived from Exuma on the 7th instant, and was sorry to find sister Pearson seriously ill, and confined to her bed. I had hope, and so had she, that this affliction would be removed. This was our expectation the day previous to her death, when apparently her strength and spirits were greatly revived. But, alas! the next morning we found her worse, and rattles in the throat convinced us that very soon we should have the pain of parting with one whose usefulness was evident to all, and whose piety was undoubted. Her happy spirit quitted the clay tenement at half past ten o'clock p.m., Nov. 13th, in sure and certain hope of the fruition of God and the Lamb. Abundant labours had proved too much for a frame generally weak. We knew her worth, and now bitterly lament our loss. Satisfied, however, with this, "be still, and know that I am God," we bow to the sovereign will of him who is kind in all his ways, and who has secured the existence of his cause when human strength fail, and the spirit of man has returned to God who gave it. She has passed the portal of time, and all time's

scenes—from the field of conflict to the rest of God—from the toils of the field to the reward of righteousness. The arena in which she moves is no longer the theatre of change, but the everlasting quietude of a sabbath without end, replete with satisfaction.

Friday, Nov. 14th, was with us a day of lamentation and wo. The time arrived when we must consign the mortal remains of departed worth to the tomb—the house appointed for all living. Numbers of the most respectable gentlemen of the town manifested kind respect to the departed by their attendance at the funeral. Amongst others were the Rev. W. Maclure, presbyterian minister, and two of the Wesleyan missionaries. We first had the corpse carried into Zion chapel, when brother Capern recited hymns and read suitable scriptures; after which, solemn and affectionate petitions were presented to God by an attendant minister. From Zion to Bethel chapel, hundreds of sincere mourners followed the corpse, in the centre of whom were placed the weeping children of the sabbath school. The painful duty of pronouncing the funeral oration devolved on the writer.

In a subsequent letter, Dec. 12th, Mr. Capern says :—

I am sorry to inform you that the yellow fever is still in the town, and I have heard that not one has escaped whom it has attacked.

We sometimes tremble for ourselves, and when we think of our dear ones being left fatherless or motherless, or both, we feel very anxious.

But we know that we are in the hands of one who is infinitely wise and good, and that he can keep us "from the pestilence that walketh in darkness, and the destruction that wasteth at noon-day."

Last Sabbath morning we baptized, at Nassau, seventeen who professed faith in Christ. There were two about fourteen years of age. None of the candidates, indeed, were very far advanced in age. Two of the number were Americans—a part of the one hundred and twenty who came here in the "Creole" some years ago, and thus obtained

their liberty. One came from Cuba, having accompanied his master to Nassau. When on shore he was told that he might be free if he wished. And when his master was about to embark, he refused to go on board. He was then taken before a magistrate, and having signified his wish to remain on the island, his owner was told that he must leave him; he must not take him by force. He is now, we trust, one of those whom the Son of God has made free. One of the number is a native of Ireland, well educated, has been very wild, but will now become, we hope, very useful.

## CANADA.

### TUSCARORA.

Extract of a letter from Mr. Landon, dated October 27th, 1845:—

For some time past, as I have before informed you, we have discovered evidence of an improved state of feeling in our congregation. Taking advantage of these favourable appearances, we had services every evening for a whole week (the week before last), and I trust the result has been good. The last sabbath but one I had the pleasure of baptizing a beloved disciple; she is the wife of one of our most esteemed members, and has for months given evidence of much seriousness and attention to the concerns of her soul. The scene was a truly delightful one. The day was fine, as fine as could be desired. The morning had been heavy and dull, but the early cloud had passed away, and the fog was dispelled. The sun shone sweetly, though not brilliantly, for his rays passed through a smoky atmosphere. But this circumstance, so far from operating unfavourably, seemed to be peculiarly appropriate to the occasion; as all nature appeared cheerful, though not gay; sober, but not sad. Our beautiful river was scarcely ever so beautiful. The broad silent sheet of water appeared to be perfectly asleep, except that it retained the power of sending back the lurid light of the sun, as if by a voluntary motion. The large congregation, as they poured out of the chapel, silently and without confusion, formed themselves into a procession, and moved regularly along towards the little bay where the solemn rite was to be performed.

Sweet and silvery voices were now heard, converting the most harsh and barbarous syllables into the most rich and melodious sounds. It was one of the songs of Zion in the Mohawk language—

"There is a fountain filled with blood."

And as we wound down the bank the little errors committed in the time served to increase the effect: the lingering sounds finished in

the rear of the long line fell upon the ear like echoes of angels' songs dying away in the distance.

To one who had leisure to make the observation, the people when clustered upon the declivity, would perhaps have presented an appearance bordering upon the grotesque. Some equal and filthy; some clad in garments richly embroidered with beads, or bespangled with silver ornaments; and others modestly and neatly arrayed: but in behaviour all decorous and seemly. Not a single countenance could be seen that expressed the least levity or irreverence. All seemed to listen with the profoundest attention to the few words that were addressed to them, and to join with much seriousness in the devotional exercises. As we walked down into the water, the people sung an appropriate verse. During the administration there was a perfect silence. It almost seemed as if the very action of the lungs of all that multitude was suspended. The candidate rose from the emblematical grave calm and unruffled, and at the same moment another strain of sweet rich music burst forth and ran along the shore. We then "came up straightway out of the water." So may she and all the dear Indian brethren rise from the grave at the sound of the trumpet, greeted by the songs of the redeemed, and washed and made white in the blood of the Lamb, be presented without spot and blemish before the throne of his glory!

Beside this fruit of our labour in the Lord, I have thirteen inquirers whom I have formed into a class to receive instruction suited to their respective cases once a week, at a meeting held after the sabbath services for that purpose. Several of them are hopeful, a few promising. But I travail in birth with them till Christ be formed within them, and rejoice over them with trembling.

## MISSIONARIES AT SEA.

Letters dated Nov. 4th have been received from our friends who are on their way to Ceylon. Mr. Lewis writes as follows:—

As we expect to have an opportunity of sending to England from the Cape of Good Hope in a day or two, I cannot permit it to pass without addressing a line to you. You will perceive that our voyage has been hitherto very tedious, since it is now nearly fifteen weeks since we left Gravesend. Had it been otherwise, I suppose we should have proceeded direct to Ceylon; but our provisions being now nearly exhausted, our captain is obliged to put into the Cape for a fresh supply. The winds have been very unfavourable, and all on board concur in the opinion that the Brunette is a very sluggish vessel. We hope now to reach Ceylon in about six or eight weeks, and I am sure we shall all be truly happy to enter upon our labours.

We have very much to be thankful for in reviewing our passage thus far. The various changes of climate we have experienced have been productive of no evil consequences in any case. For my own part, I never felt better in my life, and all the mission party are now quite well. My dearest wife had a painful and serious attack of illness about six weeks ago, so much so as greatly to excite my apprehensions in her behalf; but God appeared for us, and she is now again pretty well; and I trust that when we can get home and have medical advice, if it should be needful, I shall not again have similar occasion for alarm.

We have had abundant reason to be thankful for the arrangement to which we are indebted for our companions Mr. and Mrs. Allen. I am sure we most truly esteem and love them. In the sickness of my dear wife, Mrs. Allen's kindness and attention were unremitting and invaluable. Brother Allen and myself have been permitted to hold a service on deck every Lord's day. We preach alternately, and we trust that God will own his word which we speak. Great attention is paid to us, and we cannot but hope that some

of the truths which are enforced will be fixed on the minds of some who hear us. It has been a matter of great regret to us that we did not provide ourselves with a number of tracts for distribution amongst the passengers and crew. I had a very few, which were very thankfully received, and, we had reason to believe, read. May I be allowed to suggest that in future a missionary about to embark be advised to procure for himself a sufficient number of these inexpensive and useful little books? I am sure you will excuse the liberty I take.

I have endeavoured to spend the time as profitably as possible. We do not find the motion of the vessel favourable to study; but I know not what I should have done if I had had no resources in books. I have read through the Pentateuch and the Prophetæ Anteriores in the Hebrew Bible, some New Testament and classical Greek, and some German, besides some English theology. I am very sorry that I was unable to obtain at the Mission House any helps to the Cingalese language. I hope however when we arrive at Ceylon to make up for lost time in this respect. We all of us long to reach Ceylon. It sometimes appears to me very mysterious that when labourers are so badly needed there we should be detained so long upon the waste of waters; yet we trust that even this is a wise arrangement of him who doeth all things well, and that we shall in the end see that it was well that it was so ordered. I am very anxious to commence my engagements with the young natives at Colombo, and trust that by the blessing of our heavenly Father, good may result from my efforts. I hope that a letter from you will have preceded me thither. It is a matter of great consolation that we are now going forth attended by the prayers of so many beloved Christian friends in England. God grant in answer to their petitions that our labours may be attended by large success!

Under the same date, Mr. Allen writes as follows:—

It has occurred to me that as we are nearing the Cape of Good Hope, and are obliged to put in for water and stock, it will be well just to certify you of our health and safety. Through mercy both have been vouchsafed to us, "having obtained help of the Lord, we continue even unto this present," although the voyage has been a long and tedious one thus far. We had to beat down the English channel in the very teeth of the winds, which took a fortnight. Since that period we have

been carried far away to the east, almost nearing Fernando Po, which naturally turned our thoughts to brother Clarke, and the little band of brethren associated with him in the great and glorious work of evangelizing dark and benighted Africa. Oh how we longed to go near enough to allow of a visit, that we might look on their faces in the flesh, and bid them God speed in their high and ennobling undertaking! but such happiness was not permitted. The crossing of the line was accom-

plished in somewhat more than nine weeks from the time of embarkation, an unusually long passage, and the first land we saw after leaving the English shores was Anno Bona, an island on the coast of Benin. We then shaped our course for St. Helena, anxious, if possible, in sea phrase, to fetch it, as we began to be deficient in water and in stock. Contrary winds however prevailed, so as to render this impracticable, and the Cape became the star of hope. Through mercy we are nearing it, expecting to see land to-morrow if spared; and not before it is almost absolutely necessary, for we are reduced very low in the articles of water and stock. We have been on three pints of water a day for all purposes almost from the line, and our last sheep has been killed.

During the voyage our patience has been put to the test, and yet we have abundant cause for gratitude to the Father of mercies. He, we trust, has been with us, putting forth his power on our behalf, giving the winds and the waves charge concerning us, so that no harm has befallen us, no danger, at least since we left the channel, has threatened us. Our health has been mercifully continued to us, saving one attack with which Mrs. Lewis was visited. It was rather of a serious nature, and was a source of great anxiety to her husband, and to us also; but God, I trust, heard our prayers for her, and blessed the means that were used to her recovery, thus affording us another and fresh source of gratitude to him. Since that period we have all enjoyed excellent health.

We are growing rather tired of the rest to which you pointed us as a kind of recom-

pense for the fagging we had in London. It is not the kind of rest I desire. I would rather seek it in more active engagements, but I hope I am willing to bide the Lord's time. May faith and patience hold out, and a repining spirit be kept far from me, though it will be long before we reach Ceylon, if permitted to do so at all. Two months yet I am afraid will find us on the bosom of the mighty deep, for the Brunette is without doubt a very slow sailing vessel, better adapted for carrying cargo than anything else. Every vessel that comes in sight goes by us, leaving us to regret that the brethren in Ceylon will yet have to complain, and say, "Why is their chariot so long in coming? Why tarry the wheels of their chariot." But, under all circumstances, we have abundant cause for gratitude. Since even here, where we might have expected and may still have rough weather, we are blessed with lovely days and peaceful nights, with a quiet sea and gentle breezes.

These and many other things call for our gratitude. The means of grace, though not so abundant as at home, have, nevertheless, been continued to us, and have, I hope, been enjoyed by us. We have had the privilege of addressing the word of life to the ship's company and passengers without interruption, the first three sabbaths excepted. Our audience, though evidently indifferent and unconcerned about the things that make for their peace, are, nevertheless, very attentive during the hours of worship.

P.S. Since the commencement of this note we have been permitted to land, and have had the privilege of looking about Cape Town and neighbourhood, and have found no little relief.

A short note written off Hayti, by Mr. Francies, December 9th, brings the pleasant tidings of the safety of our friends who were on their way to that island. He says,

We expect to go ashore at Jackmel early to-morrow morning, and are looking for the packet during the night or morning, and can only write to announce our safe arrival thus far. We have been very mercifully favoured with a very speedy and pleasant voyage.

Mr. and Mrs. Flanders were very sea-sick, but we are now all well, except Mr. Flanders' little girl, who I fear is not long for this world. Master Cox is quite well, and is looking much better.

Since the foregoing paragraph was in type, we have learned that our friends landed at Jacquemel, Hayti, at midnight of the 10th of December.

#### 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.

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FOREIGN LETTERS RECEIVED.

AFRICA	ATAKBA	Thompson, T.	Oct. 18.	
	BASSIPU	Gallimore, M.	Sept. 10.	
	BIMBIA	Merrick, J.	Aug. 7 to 14, Sept. 26 to Oct. —	
		Newbegin, W.	Sept. 19.	
	CAMEROONS	Clarke, J.	Sept. 13.	
		Saker, A.	Sept. 30.	
	CLARENCE	Clarke, J.	July 25 to Aug. 6; Aug. 26 & 27; Sept. 2, 5, & 6; Oct. 7 & 23.	
			Merrick, J.	Sept. 5 & 6.
			Milbourn, T.	Sept. 2.
			Do., & J. Clarke	Oct. 23.
		Morley, J.	Aug. 30.	
		Newbegin, C.	Sept. 9.	
		Prince, G. K.	Aug. 27, Sept. 8, Oct. 11 & 20.	
		Saker, A.	Sept. 4.	
		Sturgeon, T.	Aug. 23, Sept. 8 to 19, Oct. 10.	
		Thompson, T.	Sept. 22.	
GRAHAM'S TOWN	Nelson, T., and A. Hay.	Aug. 29.		
AMERICA	HALIFAX	Nutting, J. W.	Nov. 1.	
		Pryor, J., & ors.	Jan. 2.	
	MONTREAL	Cramp, J. M.	Oct. 28, Nov. 12 & 26, Dec. 11 & 26.	
		Do. & J. Girdwood,	Dec. 26.	
	QUEBEC	Marsh, D.	Nov. 24.	
ASIA	AT SEA	Allen, J.	Nov. 4.	
		Lewis, C. B.	Nov. 4.	
	AGRA	Makepeace, J.	Oct. 19, Nov. 19.	
	BENARES	Small, G.	Sept. 18.	
	CALCUTTA	Evans, W. W.	Nov. 6.	
		Thomas, J.	Oct. 7 & 18, Nov. 7 & 19.	
		Wenger, J.	Oct. 6, Nov. 7.	
	CANTON	Roberts, J. J.	May 8.	
		Shuck, J. L.	Oct. 20.	
	CHUNAR	Small, G.	Oct. 18.	
COLOMBO	Davies, J.	Oct. 16, Nov. 16.		
DINAGAPORE	Smylic, H.	Oct. 10.		
HOWRAH	Evans, W. W.	Nov. 18.		
	Morgan, T.	Oct. 15.		
KANDY	Dawson, C. C.	Oct. 13.		
MADRAS	Russell, D.	Oct. 18, Nov. 21.		
MONGHUR	Lawrence, J.	Oct. 10.		
MUTTRA	Phillips, T.	Oct. 3.		
PATNA	Heinig, H.	Sept. 30, Nov. 17.		
SAMARANG	Brückner, G.	Oct. —.		
SERAMPORE	Marshman, J.	Nov. 7.		
BAHAMAS	CONCH SOUND	Rycroft, W. K.	Nov. 22.	
	EXUMA	Rycroft, W. K.	Nov. 3.	
	NASSAU	Capern, H.	Nov. 11, 12, & 13, Dec. 10 & 12.	

BRITTANY.....	MORLAIX.....	Jenkins, J.....	Nov. 15 & 24, Jan. 3.
		Jones, J.....	Nov. 17.
FRANCE .....	BORDEAUX.....	Minvielle & Ducos	Nov. 27.
	PARIS .....	Monod, F.....	Nov. 13.
HATTI .....	JACMEL .....	Francies, E. J. ....	Dec. 9.
		Do. & M. W. Flan-	
		ders.....	Dec. 21.
HONDURAS.....	BELIZE.....	Buttfield, J. P....	Oct. 20.
		Henderson, A.....	Oct. 18, Nov. 20.
		Westley, H. ....	Nov. 14.
JAMAICA .....	BELLE CASTLE.....	Jones, S.....	Dec. 5.
	CALABAR .....	Tinson, J. ....	Nov. 16.
	GURNEY'S MOUNT.....	Woolley, E.....	Oct. 20, Dec. 6.
	KINGSTON .....	Kingdon, J.....	Nov. 8 & 15.
		Oughton, S. ....	Oct. 21, Nov. —.
		Tinson, J.....	Dec. 1 & 23.
	MOUNT CAREY.....	Day, D.....	Nov. 5.
	OFF PORTO RICO .....	Dexter, B.B.....	Nov. 11.
	OLD HARBOUR .....	Taylor, H. C.....	Oct. 16, Dec. 15.
	PORT MARIA .....	Day, D.....	Nov. 19, Dec. 6.
	ST. ANN'S BAY .....	Abbott, T. F.....	Dec. 3.
	SPANISH TOWN.....	Anderson, W. W.	Dec. 9.
		Harvey, C.....	Nov. 3.
		Phillippo, J. M....	Dec. 23.
	WALDENIA .....	Henderson, J. E.	Dec. 5.
	YALLAHS.....	Hands, T.....	Nov. 20, Dec. 5.
NETHERLANDS	AMSTERDAM .....	Müller, S.....	Dec. 29.
TRINIDAD .....	PORT OF SPAIN .....	Cowen, G.....	Nov. 4, Dec. 5.
		Law, J.....	Nov. 20, Dec. 6.

Letters and newspapers intended for East Indian missionaries should be posted on the 19th of each month. The letters, &c., that are sent by the mail of the 1st of the month cost much more than those sent by the later mail.

#### ACKNOWLEDGMENTS.

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

- Mrs. Cozens, Amwell Street, for a parcel of magazines;
- Mrs. Moore, Homerton, for a parcel of magazines;
- Mr. C. Gilpin, Bishopsgate Street, for a parcel of books, for *Rev. J. Tinson, Calabar*;
- Mrs. A. Horsey, Taunton, for a parcel of clothing, for *Africa*;
- Mr. Vitou, for a parcel of linen drapery, for *M. Vitou, Western Africa*;
- Mr. J. A. Meen, for a parcel of school-books, for *Rev. J. Davies, Colombo*;
- Mr. W. E. Beal, Walworth, for a parcel of the "Patriot" newspaper, for *Mr. W. Newbe-gin, Western Africa*;
- Sunday School Union, for a parcel of school books, for *Rev. J. Davies, Colombo*;
- Rev. J. Peggs, Ilkeston, for a parcel of pamphlets, for *Rev. Messrs. Davies and Dawson, Ceylon*;
- The British and Foreign School Society, for two sets of the Daily Lesson Books, for *Rev. J. Davies, Colombo*;
- Mr. Butler, Loughborough, for six volumes of the "Missionary Register;"
- Mr. Jos. Town, Leeds, for nine reams of paper and cards, for *Mrs. Knibb, Kettering*;
- Box of useful and fancy articles from Miss Fuller and the Misses Daintree, Fenton, for *Trinidad*.

Rev. T. Sturgeon desires gratefully to acknowledge the receipt of a grant of books from the Religious Tract Society; a parcel of drapery from Mr. S. B. Pugh, Waltham Abbey; a parcel from Mrs. Young, St. Alban's; books from Rev. J. Hargreaves, Waltham Abbey; books from J. Reynolds, Esq.; books and school materials from British and Foreign School Society; box of haberdashery from Misses Hunt; communion cloth from Mrs. Davies, late of Tottenham.





# THE MISSIONARY HERALD.



MO-HOUSE, FERNANDO PO.

The Missionary Herald (March 1846).

## ASIA.

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### THE LATE DR. YATES'S FAMILY.

In a letter to a friend in England, Mrs. Yates says, "I have consulted with our dear friends in the mission as to what they considered I had better do with respect to remaining here or going home, and they, with some of my friends in England, seem to think it best for me to remain in India. My mind was for a time unsettled on this point, but this advice, together with my own general feeling on the subject, has decided me to remain here. Had my dear girls, Ann and Mary, been younger than they are, I should have felt it more my duty for their sakes to have returned; but as they are almost grown up, perhaps they will do best to remain in India. William is now practising as a doctor at a place called Raneegunge Collien, about 160 miles from Calcutta: he seems contented and comfortable. Dear John, whom perhaps you have seen, is the only other one. I trust Dr. Hoby will be a father to him, and that our friends at home will take notice of him for his father's sake as well as ours, as he is too distant for us to comfort him.

"We have left our old house to Mr. and Mrs. Wenger (who kindly came to reside with us when my dear husband left us) and are residing with our friends, Mr. and Mrs. G. Pearce. We are very comfortable with them and their niece, and Miss Parker, and form, as you can easily imagine, quite a large family, and a very united family; so that we have much to be thankful for."

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## AFRICA.

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### MO-HOUSE, FERNANDO PO.

The votaries of superstition called Mo-men, who pretend to supernatural gifts of healing, are formidable opponents of the gospel. Charms of various kinds decorate the interior of certain buildings in which they exercise their skill, a view of one of which, with the adjacent scenery, appears on the preceding page.

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### FERNANDO PO.

A series of letters, varying in date from July 10 to September 3, have been received from Mr. Sturgeon, pastor of the church at Clarence, from which the following are extracts:—

<p>You have probably heard of the death of Mr. Duffis, one of the settlers from Jamaica. It took place on the 2nd of June. On the following Lord's day morning I improved his death from 2 Tim. iv. 7, 8, to an attentive audience. Our brother was at work but a few minutes before his death. I have always considered him a good man, and well calculated to promote the object for which he came to Africa.</p>	<p>He took a great delight in reading the scriptures aloud. On one occasion, when passing his house, I heard him reading and talking with great earnestness, as I supposed, to a little congregation of his neighbours. I entered his cottage, and to my great surprise found that his congregation consisted of his wife and child, whose attention he was directing to Christ and his great salvation. He</p>
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was engaged in reading the word of God when he died, about four o'clock, p.m. He was buried next morniuig by brother Clarke, in his garden, at ten a.m. As this was the first death among those who came from Jamaica, and occurred so suddenly, it produced a great sensation in the town. May the death of our dear brother be the means of leading sinners to him who is "the resurrection and the life."

Our greatly beloved brother Newbegin has also lost his dear infant, about seven weeks old. On the 19th of June, Mr. and Mrs. Clarke, brother Newbegin, Mrs. Saker, Miss Stewart, with Mrs. Sturgeon, left our Cove in the Dove, for Bimbia and Cameroons. Brother Saker left Clarence for Cameroons on the 10th ult., intending if possible to form a station there; having previously visited it with Dr. Prince, purchased land, &c. Mrs. Saker has gone to share the labour and joy, to be assisted by Miss Stewart for a season. When brother Newbegin left us he was rather disposed to remain at Bimbia a short time, and take some preparatory steps for the settlement of himself and dear Mrs. Newbegin at that important station. Should he do so, the case of Mrs. Newbegin will be truly distressing. The infant left these abodes of sorrow for the realms of bliss two days after the departure of Mr. Newbegin in the Dove. The meltings of soul of Mrs. Newbegin, in the absence of her beloved husband, for the loss of her tender offspring, may be better conceived than described. Such a loss was not anticipated. Her grief was poignant indeed; but though cast down, our dear sister was not in despair. She remembered him who hath said, "Cast thy burden upon the Lord, and he shall sustain thee." Her sorrows and her tears she poured into the bosom of her God; and hearing her Father address her in accents of mercy, saying, "Be still, and know that I am God," her submissive spirit responded, "It is the Lord."

There has been a general sickness here for some time, though not severe. Miss Vitou, who acts as housekeeper during the absence of Mrs. Clarke, has been ill nearly the whole of the time. She has had several very restless days and nights. Mr. Thompson has also been very poorly, sometimes in great pain, for more than a week. Mrs. Thompson, after a long and trying illness, is greatly improving. Their two children continue in a very weak state. Mr. Norman had to close his school a day or two last week, through fever, but has re-opened it. My dear wife has been a great sufferer of late. I think her pains were more acute last week for two or three days, than they have ever been before. I hope the sea-breeze will strengthen her, that she may return to Clarence to labour among this interesting people with increasing delight and vigour.

Had I not been chosen by the church

here to be their pastor, Calabar would probably long ere now have been my residence. As it is, I would wish to guard against making my rest at Clarence. Seasons may occur when a newly arrived brother may be fully competent to take care of my little charge for a month or two, who could not prudently go to a more unhealthy field of labour. In such a case my heart would bound with joy to proclaim the gospel to other tribes, for which my few years residence in Africa, and slight acquaintance with African habits, may have partially prepared me. The greatest difficulty attendant upon this plan would be leaving my sub-stations, which I hope will be in active operation before another year has passed away, as it is not judicious for a missionary on his first settlement in Africa to engage actively among the natives. But for this inconvenience provision can be made. I indulge these views, and wish to carry them out, because I think your committee, and my brethren in Africa, will approve, and future emergencies will demand them. Should no such claims arise, I shall thankfully devote the more time to my own beloved people, devising new schemes of usefulness, and conveying the bread of life to the famishing aborigines of the island.

I had a long and interesting conversation with Commander Gootch, of the "Sealark," on Saturday last, respecting the establishment of a mission at Old Calabar. This gentleman, who has visited almost every part of the Western coast of Africa, gave it as his opinion that no European missionary can live there, and do the work required. He also added, "they (the missionaries) will require more courage than those who stand before the cannons' mouth." There was much truth and force in what he said; still, in attempting this great work, we think the promise applicable to our case: "Be strong; let not your hands be weak, for your work shall be rewarded." The commander appeared to take a lively interest in all our movements, and spoke of the emigration of educated negroes from Sierra Leone to Badagary as likely to work well. As a practical evidence of his interest in our affairs, he gave me £2 3s. 4d. towards our new chapel, and requested me to take his boat, and submit the case to his first lieutenant and other officers on board, which generous offer was gratefully accepted, and £3 obtained from that source, making a total of £5 3s. 4d. His intelligence, cheerfulness, and kindness were a valuable boon to me at that time, and supplied an antidote to my dejected spirits, as I was then engaged in preparing for two funerals, and busily employed in multifarious duties.

Captain Bligh entered our Cove a few days ago. Ten hands were lost during the six or eight months he was in the Calabar river. One hundred and twenty-eight white men have died in that deadly place within the last

thirteen months. The seamen are never permitted to go on shore, or the effects would be far more fatal. Captain Becroft has intimated his intention of leaving Clarence Cove to command the second Niger Expedition almost immediately. The 10th or 12th of this month has been fixed, but I fear he will find some difficulty in getting his complement of seamen. Most heartily do I desire that the end designed may be answered, and that we may have an opportunity ere long of conveying the bread of life to the many thousands of the now unknown inhabitants of the banks of the mighty Niger.

Mrs. Sturgeon returned yesterday (8th) from her first excursion in the Dove, and is much refreshed and invigorated by the twelve days' voyage to Bimbia and Cameroons.

Since writing the above, the most cruel conduct has been exercised towards the natives by some of those who professed to be inquiring after a knowledge of the meek and lowly Son of God. Several of the Clarence traders having large quantities of palm-oil due to them from the natives, determined on obtaining it. For this purpose many of their countrymen were solicited to join them, which in the simplicity of their hearts, they did. They provided themselves with several guns and cutlasses, and were sufficiently strong in numbers to fill several large canoes. They left us on the 5th inst. at eight o'clock, A.M., and reached the Banni district at noon. The utmost secrecy having been observed, I was not cognizant of the fact until a few minutes before their departure. I hastened to the wife of the leader, faintly hoping to thwart the intended scheme, but my efforts were fruitless. The party having reached their destination, and not succeeding in getting the palm-oil that was due, laid in ambush for the Boobies at night; and when the women came down from the mountain at night, according to custom, to catch crabs, they fell upon them, and secured ten of their number. The poor females were not only defenceless, but were in the water, with torches in their hands, so that they were the more easily taken. Five of those captured were soon released. Several palavers were held between the kings and the traders, and a portion of the oil demanded was either given or promised, but the full quota not being forthcoming, the five native females were brought to Clarence on the 12th inst., to the great astonishment and grief of all true lovers of justice and humanity, and disgrace of our town. A very lovely girl, about seventeen years of age, was also brought with them, under the same circumstances. They were lodged in the houses of their lordly masters for a short period, after which they were sent to the newly erected guard-house. After remaining there a day or two, the captives were set free. I would not detract any thing from the injustice and cruelty but too

evident in the whole of this transaction, but you ought to be in possession of all the facts of the case to judge fairly, both as it regards the natives and the Clarence people. The natives, though so simple and so often imposed upon by unprincipled traders, yet, very many of them, are complete adepts in cheating, and are altogether heedless of consequences. The unjust seizure of the poor females was caused by this kind of conduct. A cow was sold to the gentlemen of Roboloh, in the Banni district, for a certain portion of oil to be paid in small quantities. The cow was killed, and was eaten by the gentlemen and the people generally, and a scanty part only of the stipulated oil being brought, the gentlemen were waited upon, and urged to supply at least part of the remaining deficiency: but so far from their manifesting any willingness to pay the debt, they treated the trader with scorn, and commonly went out of the way when he went to see them upon the subject. At last they positively refused to pay, and became insolent to the creditor. A determination was then made to obtain redress, the issue of which I have laid before you. No mention has been made of any ill treatment the natives have received, beyond being caught, separated from their families, and confined in houses and in prison, for a crime in which they had no participation. Unless some improved methods of trading are adopted, mutual hatred and jealousies will be indulged, and the palm-oil trade (which may be greatly increased) will become less, as it is now the common practice for traders to sell a cow, a goat, or a gun to the natives, depending for payment simply upon their promise. The dealer is urged to this with the hope of profit, as he averages from 150 to 300 per cent. upon all he disposes of. The natives, on the other hand, knowing the exorbitant demands made upon them, defer payment until an indefinite time, and frequently make no return for goods received. The owner of the cow which caused the late quarrel, has a similar claim upon the gentlemen of Rokopa, a town in the same district. Many others are in the same situation. Probably men will soon be wise enough not to part with their cattle and goods without an equivalent. A more equitable system of trading would be the certain consequence of such a course. From the conduct I have described, it has been my painful duty to exclude five from my rank of inquirers. It was a severe trial to nature, but grace seemed to require it. Two of them had been separated from us once before; one was an Isubu who had recently united with us, and it is to be feared the remaining two were allured into the ensnaring path. I do hope that the public exposure we have made of the affair will be salutary both to us and the natives. The latter are made fully acquainted with the fact that we had no participation in the matter,



nor do we in any way approve it, yet they do not fail to reproach us for it when we talk to them.

Two members of the church have also been suspended, one for three, and the other for one month. The former, a brother, for improper language towards a female member; the latter, a sister, for frequent quarrels with her husband; and in addition to the last disturbance, she absented herself from the Lord's table, and decided the affair principally by those who are unfriendly to the progress of truth and piety, instead of invoking the aid of her fellow-members, who in every respect were better qualified for the task. The case of the male member was very intricate, but his own admission was sufficient to prove a degree of guilt to call forth the censure of the church. At his house a daily prayer-meeting has been conducted by Smith and Richards, two of our much esteemed deacons. As the house is located in the vicinity of Rion Town, I had hoped by the unostentatious labours of our friends to have operated upon this hitherto unmoved people. But the stream supplying me with this hope is now dried up. I shall, however (D.V.), open another prayer-meeting myself to-day in a central part of the town. This house is most favourably situated for the dissolute Portuguese and Congos. May our dear brethren, who will hereafter conduct this meeting, bring at least one of them to Jesus.

The case of the female member who has been suspended for one month is very distressing. Her husband has rendered most important service to the mission in various ways, but is now greatly reduced in circumstances, having had a boat sunk at sea, and many other losses. His altered and depressed circumstances have greatly contributed towards that uncomfortable feeling which has long subsisted between him and his wife, and which has been attended with great disgrace on both sides. We do not, however, consider the case of our sister as hopeless. As a church I trust we are fervent at a throne of grace; that she, with our brother who is separated from us for a season, may again return to Christ, and to his fold. Many tears were shed when these matters were discussed by the church. In an interview I had with her after our church meeting, when I informed her of our decision, her conduct made impressions on my mind that will not soon be effaced. She wept aloud, and said, "I know I do wrong; I feel it now. Do not leave me, my dear minister; come and see me, and teach me. I pray you, help me." These things render the exhortation of our blessed Saviour peculiarly appropriate: "Watch and pray, that ye enter not into temptation." And may I not say, they make our claims upon the Christian church in favoured Britain more urgent? In raising a church in a heathen land like Africa there are many draw-

backs; but the foundation of the spiritual building being laid by the great Head of the church, the last stone will assuredly be brought with unspeakable triumph. The impenitence of sinners and backslidings of saints serve to show, that "it is not by might or by power, but by the Spirit of the Lord," that all good is effected. And when the enemy of souls comes in like a flood, threatening to bear down and destroy all the fruits of our suffering and toil, the unchanging promises of the gospel solace our spirits, and the thought of contributing towards the latter day glory cheers our hearts. And to the praise of sovereign grace let it be said, that the ground around us is not all barren. We have upwards of 300 scholars in our sabbath school, and 100 in our day-school. In the former we have 32 teachers, most of whom are members of the church; four of them are engaged in native teaching every sabbath; two of them walk four miles, and the others one. Many kings and chiefs have given me the most pleasing testimonies to the value of their labours; while, on the other hand, I have had no complaint, nor the least trouble with them in urging to these delightful, though rather arduous duties, as it not unfrequently happens that the rain falls heavily upon them the whole of the way. In the church there are many who give most unquestionable evidence of their desire for knowledge and spiritual improvement, and holy determination to make a fresh consecration of themselves to God. At a recent church meeting, I gave the friends a general view of the state of Clarence, particularly of the Portuguese, Congos, and Kroomen; and requested their co-operation in an attempt I am now making to bring the whole of them under the sound of the gospel. I have long meditated a determined attack on these strongholds of the powers of darkness; and having now begun it, the Lord being our helper, I trust we shall not cease to teach, exhort, and invite, until many, under the drawings of the Spirit, shall say, "Lord, save, or I perish!" The church approve the scheme, and have promised to aid it by individual and united effort.

I have purchased a native boat, which I call "the Messenger." I have taken a trip in it to the Banni district, and was well received by many hundreds of natives. I left home on the 10th of June, and returned on the 13th. Three towns were visited, viz. Roboloh, Bassichilli, and Bassipon. The people of Roboloh had not only deserted the town, but actually closed their doors against us before we reached the place. Roboloh is a large town, but the inhabitants are widely scattered. At Bassichilli (situated between Roboloh and Bassipon) we had a hearty reception. Our own party consisted of Messrs. Wilson, Smith, and Richards, seven others, and myself. We halted at Bassichilli play-ground. The grass

being wet, our friends sat down upon a tree which had lately fallen, and I seated myself upon my little camp stool. I had a lovely scene before me—a large number of my sable brethren, as ignorant of all that can sanctify and elevate as the day they were brought into the world, yet waiting with intense anxiety to hear the good news of salvation by the cross of Christ. I cannot now give you a detail, but simply state, that a most favourable impression appeared to be made on the minds of the people generally.

At Bassipon the people were so earnest to receive instruction, that they followed us from place to place in large numbers. When at the king's house I taught them to sing part of a native hymn I have translated, and set to music. This so delighted them, that they knew no bounds in their expressions of joy; and before we left them they could sing one line unassisted by us. I discoursed to the chiefs (the king being absent) and people, respecting man in his primeval state; the introduction of sin; the sovereignty of God, and the rectitude of his government; his love to sinners in the gift of his Son; the duty of all men to love and serve God, &c. Nor did we fail to recommend them to keep the sabbath. I also slightly touched upon their darling sin of concubinage. I do not think it prudent to treat much on the plurality of wives on the first few visits; were I to do so, a great, if not an insuperable barrier would be raised against all instruction in the onset, and a failure in the object ultimately desired would be certain. To enlighten and interest them, to gain their confidence and affections, and set before them a good example in word and deed, will be far more likely to promote the end we have in view. Surely the Lord was with us. Many had fled for fear, on our way to the towns, and charged us with being evil-disposed—"come to make war-palaver."

We remained at Roboloh for several hours, to no purpose; at Bassichilli we parted with Smith, our invaluable interpreter; but now we felt amply rewarded for all our previous disappointments and trials. Such was their willingness to hear, and such our delight in making known the things of God, that I felt a degree of reluctance to leave them. They unanimously and heartily entreated us to "no go home again; but top and lib wi them all de time." As night was coming on, and we had four or five miles to walk, and a short sail on the sea before us, we left them, and met the king on our way home. He promised me ground, if I would build a house, and place a teacher there. On my return to Clarence I called the church together, represented to them the state of things in the Banni district, and proposed two brethren visiting it monthly. To this there was a ready response, and the good work was commenced on the fourth sabbath in that same month (July), and has been regularly continued since. You will

remember that it was in this district the late disturbance took place between the natives and the Clarence traders. This only renders our duty to sow the seeds of truth the more imperative. When our friends went last sabbath, they were told that they (the natives) would not allow any canoe to come to the wharf but such as belonged to the missionaries. They received their instructors, however, with more cordiality than before, and sent me an urgent invitation to visit them, which I hope to do soon. Should circumstances favour the formation of a station here, Bassipon will probably be the most eligible town for the purpose. At this town we met a large number of young persons, sufficiently intelligent to learn any thing that may be taught them.

It may afford you pleasure that I baptized seven persons on the first Lord's day in this month, five of them in the bloom of life. Joseph Fuller, from Jamaica, was one of them. The serious impressions of this interesting youth were originated in Jamaica, through the pious instructions of one of the deacons of Mr. Philippo's church. He is exceedingly diffident and cautious in his associations, but a most excellent sabbath-school teacher, and a young man of great promise for Africa. I ought also to state that his mind was greatly agitated about divine things during his passage from Jamaica to Africa, particularly on one occasion during a storm. So many of the youthful portion of our congregation giving themselves to the Saviour, and treading in his sacred footsteps, by submitting to the ordinance of baptism, produced a feeling at the water side, and throughout the day, of the most pleasing and extraordinary kind. The day was peculiarly fine, the assemblage at the baptism great, and the impressions generally experienced deeply solemn.

As there is an evident disposition on the part of many of the natives, as well as of those of neighbouring tribes, to settle at Clarence, I have thought it a good time to take the number of inhabitants, which I have done. I have also obtained other information which I can turn to a useful account. The statistics are as follows:—Families in Clarence 201. Souls 1017; whites, non-residents, 10; total 1027. Infants 40; children above two and under six years of age 83; under twelve years 83; total 206. Read words of monosyllables 222; write imperfectly 36. Servants 374; natives 165; natives married 12; cases of concubinage 12, principally Kroomen. Attend day-school 100; Sunday-school 350. Congos 118; Isubus 81; Dewallas 52. Carpenters 29; sawyers 26; coopers 8; tailors 3; clerks 3; seamen 19. Carpenters' wages 2s. 11d. per day; sawyers 2s. 2d.; coopers about 2s. 6d. Of the original settlers brought here by Capt. Owen and Col. Nicholls in

1827-8, 22 only remain; children belonging to those families 36; total 58. I have entered 10 whites as non-residents; but as we average an equal, and frequently a greater number in Clarence, I have thought it right to include them. When Dr. Prince took the census of Clarence in 1841, the number of inhabitants was 873, which is 154 less than the present time. In 1841 there were 192 Kroomen, now the number of Kroos is under 50. So that if we deduct the 140 Kroomen from the original number, the actual amount of population has increased more than one-fourth from March 1841 to August 1845. I make this calculation, because the Kroo people are considered a separate people by all parties. They neither amalgamate with the religious nor profane part of the community, but live by themselves, though a marked people by all for theft, treachery, and wickedness of every kind. Were they inclined to attend our religious services, our classes, or to read the word of God, we should have a hope of reformation. But such is not the case. With them all is dark, dark!

The aggregate number of children (inclusive of infants) in Clarence is 206. Allow 100 who attend the day-school, 10 sick, 10 usefully employed, and 20 under age, we have 66 left; out of which I think we can form an infant school to support itself, with a little assistance from private friends in England, which, from their previous kind interest in our affairs, I am sure will be readily granted. In this school we can receive all above eighteen months and under four years of age; by which means, if we can effect our purpose, we may secure those of a tender age from sin, and prepare them for the boys' school.

The cases of concubinage in 1841 and 1845 present a striking contrast. In 1841 there were 108, now but 12—just one-ninth of the former number. When we compare the state of things now with what they were when we came in February 1842, we have reason to bless the Author of all good, that we have not laboured altogether in vain. On our arrival we found a church of 13 members, now we have 79 members; Clarence 66, Jamaica 8, Sierra Leone 2, Holland 1, England 2; i. e. 66 of the settlers of Clarence have been baptized—7 from churches in Jamaica, 1 received his serious impressions there, 2 from baptist churches in Sierra Leone, and 2 from an English baptist church. In 1842, inquirers 80; in 1845, inquirers 210.

Feb. 1842.

Aug. 1845.

13	Members in church	79
80	Inquirers	210
120	Attend Sunday-school	350
30	Day-school	100
180	Attend public worship	450
18	Read the scriptures	144
12	Write	41

As there are 222 who can read imperfectly,

I hope within a very short time we shall have more than one-third of the inhabitants of Clarence, capable of reading the book of life for themselves. Of the last books, which reached on the 26th ult., I have sold to the amount of £20. My custom is to dispose of them at the selling price in England. I do this to encourage them to supply themselves with books giving them general knowledge. I am sure you will do all you can to forward the books written for, as quickly as possible. The books last sent were welcome indeed, as I had just taken a census of the town. I have written Mr. Stanger for more than six dozen bibles, and several valuable books. I have received additional demands since then, but fearing the first commission will be executed before this reaches home, I shall put these to the next order, which I shall probably send at the close of the year. Notwithstanding there are 144 who can read the scriptures, and 222 who can read a little, still it is a lamentable fact, that in a population of 1027 there are 661 who cannot read.

We have received painful news of the ignorance and barbarism of Bonny. A captain who was with me a few days since said, that he saw the natives with the body of a slave taken in a war with the Andoverly tribes. They first severed the head from the trunk; then cut off the fingers and toes, afterwards the arms and legs, and then cut the body up in very small pieces; cooked and ate the whole, with the exception of the head, which is never eaten. The captain also assured me, that upwards of thirty bodies were treated in the same manner while he was in the river.

You will be pained to hear that there is some probability of slavery becoming more rife in these parts than it has been for many years. The commander of a man-of-war steamer now lying in our Cove, stated it as an undisputed fact that slavery is now on the increase. "There are," he said, "more slaves now on the sea than have been known for many years." Two thousand slaves were carried from Benin, from two places alone, a little before he was there. There are twenty-one cruisers, but the commanders complain of their limited power, the right of search being denied them with regard to all vessels bearing the French, American, or Brazilian flag. They have, however, done something. They have captured, and sent to Sierra Leone, twenty-six vessels, including two feluccas, from January 1845 to May. Some of them had no slaves; others had 400. Allowing the small number of 200 slaves to each, 5200 human beings have been rescued from the tyrants who bought or stole them, and carried to a free land, where they will enjoy the blessings of civilization and of the gospel. May they know that truth that can make them free; then shall they be free indeed.

## CALABAR.

The following extracts from a journal kept by Mr. Thompson during a visit to this district paid by himself and Messrs. Clarke and Milbourne will be found interesting :—

*Oct. 7. Tuesday.*—After due preparation, and Dr. Prince having implored Divine protection, and commended my dear wife to the kind care of our heavenly Father during my absence, I accompanied brother Clarke on board the “Dove” at eight o’clock p. m. Captain T. Noteboom of the *By* also came on board as passenger to Calabar. At half-past eight the anchor was weighed, and a light wind carried us out of the Cove. The evening was calm, and a serene stillness pervaded the whole aspect. The moon shone brightly, displaying her silvery rays on the surface of the deep; which appeared like a large sheet of glass, beautifully clear and transparent. The top of Clarence Peak was also visible. Such was the sublimity of the scenery, and the magnificent grandeur of God’s wondrous works, exhibited to my view, that I was imperceptibly led to exclaim, with the psalmist, “Lord, what is man that thou art mindful of him, or the son of man that thou visitest him!” What a contrast do we behold, in the beauty, the order, and the harmony of nature, to the moral depravity, disorder, and confusion amongst our fellow men!

The vessel being now fairly under way, worship was conducted by brother Clarke, and we then retired to rest for the night.

*Oct. 9. Thursday.*—Much rain, and at half-past nine o’clock were again obliged to anchor. At eleven weighed anchor; but at one p. m. compelled again to let it down. After dinner a fair wind sprang up; the sails were again set, and we made a little progress up the river. The afternoon proving fine, we emerged from the cabin and enjoyed a season on deck. The Qua mountains bearing north-east by north, and the Rummy mountains bearing north-east by east, from Tom Shott’s Point were visible. Here we were obliged to anchor; the wind ceasing, and the tide against us.

*Oct. 10. Friday.*—Nearly calm until two p. m. when a long wished for breeze sprung up, and carried us to the town of King Eyamba, where we came to anchor at four o’clock. Our voyage thus occupied sixty-eight hours; which with the assistance of steam power, we could have accomplished in eight or ten hours. At five o’clock went on shore with Mr. Christian to look at the new house erected on Gospel Mount; we found it in a state of forwardness, wanting only flooring, door, and windows. A portion of the ground was also cleared. The house stands on an eminence, commanding a view of the river and surrounding country for

many miles. About twenty yards from the house, Mr. Christian showed to us the skeleton of a little boy, who had been not long ago beheaded, and his body thrown into the bush, where we saw the bones, from which every particle of flesh had been removed by the innumerable ants that infest these regions. Horrid scenes of cruelty, and deeds of almost inconceivable atrocity, seem to form the chief employment of the people at Calabar.

*Oct. 11. Saturday.*—Commencement made this morning in painting the bottom of the *Dove*, we found that the salt water had made very little impression on the iron, it being in a much better condition than we expected to find it. Many of the people came down to the beach with sundry articles for sale, while they were busily engaged, the cry of *Egbo!* *Egbo!* was heard, and the people fled away.

On our way we had an opportunity of inspecting a “*Devil house*,” erected for Duke Ephraim, formerly called *Eyo Duke*, King Congo, supposing that an offering thus made of all his property, would be to his advantage in the world of spirits; and especially tend to produce a conciliatory effect on the *evil spirit*, and prevent his doing him any injury! The offering consisted of one large silk umbrella, and one smaller, erected on the outside of the roof. In the interior of the building we noticed a large number of ornamented calabashes, a remarkable basket, of curious and ingenious workmanship, an English drum, a speaking trumpet, a sofa, an image of a female on a pedestal quite new and of English sculpture, a native image,\* janus-faced with horns and feathers ornamenting the head, a chest of drawers, a large mahogany bedstead, some large Spanish pictures, a round table, four very fine hats, three lamps, two elegant chandeliers, a great quantity of bottles, glasses, and jars; two large mirrors, one clock, one old picture, a brass server, with a variety of ornaments; the top of the house is also lined with pictured cloth.

There are amongst the people of Calabar, customs and practices which forcibly strike a reflecting mind with their similarity to the ancient customs and practices of the Jews. “They eat not with unwashed hands,” and circumcision prevails throughout the whole community. Their beds every morning they fold up and go their way.

We found king Eyamba in his house: he received us kindly. Brother Clarke gave him a paper, after explaining to him the nature

\* Silsec.

of its contents, and left it for his consideration. The following is a copy of the eight particulars therein contained.

"Agreement made by King Eyamba with the missionaries who are sent by the Baptist Missionary Society to instruct the natives of Western Africa.

"Atakba, Old Calabar,  
Oct. 10th, 1845.

"1. All persons desirous of receiving instruction in reading and writing, and in the doctrines of the Christian religion, are to be allowed to attend at the missionary station, or elsewhere, at suitable times, when such attendance does not interfere with their duties as servants or as subjects.

"2. That all proper encouragement shall be given to persons to attend; but that no force shall be used to compel such attendance; except on the part of parents, who have the right to compel, if they choose, their children to attend the schools, for their benefit in after years. Children being unable to judge for themselves of that which is for their real benefit, parents are authorized by God, to direct them in their duty, and to enforce obedience to their right commands.

"3. That all encouragement shall be given to the missionaries to instruct the people, and that all who choose shall be allowed to attend upon their instructions; especially on the first day of each week, which is God's day, and is required by God to be set apart from other days for his service, and in commemoration of the raising of his son Jesus Christ from the dead.

"4. That the missionaries shall not be expected to interfere in any differences or wars, except as peace-makers; their work being for the good of all, and opposed to all strife and bloodshed.

"5. That the missionaries and all connected with them, shall be at liberty to buy or sell in the market, or in the town, the same as other inhabitants, to hire men or women to do their proper work, and have all the privileges in this respect enjoyed by the townsmen.

"6. That there shall be no attempt made to hinder the missionaries, or any connected with them, from visiting any town and country near or distant, for the purpose of teaching the way of eternal life to the people. They shall enjoy the full liberty of the subjects of Great Britain; but must go to any town or country at their own expense and risk; King Eyamba, or his people, not being chargeable with the expense of the journey, nor accountable for their safety whilst prosecuting it.

"7. That no unreasonable charge shall be made for food or labour, but that all such food or labour shall be honourably paid for according to the rate at which provisions are sold and labour performed to other inhabitants of the place.

"8. Should any one injure the missionaries, they are to seek redress from king Eyamba; and should any missionary, or person connected with a missionary offend King Eyamba, he is to state his complaint to the superintendent, who if unable to settle the matter immediately, will lay the case before a meeting of missionaries at Fernando Po, or before the committee in England."

Had a second sight of "*Egbo*," this afternoon, he came down to the beach, and on turning the corner of a house he caught a poor old man sitting, who being unable to get out of his way, he gave him two severe cuts on the back with his ponderous whip, which is made of cow-skin. The poor man looked towards our vessel, and turned his back that we might see what this monster of iniquity and cruelty had done to him. This was an appeal superior to the most powerful eloquence of speech; it went to my heart, and in effect said, Come and help us, pity our forlorn condition; seek redress for our wrongs, and drive such cruelty and oppression from our coasts.

Oct. 12. *Lord's day*.—Arose at six o'clock this morning. Brother Clarke went up to the station on Gospel Mount, where he held a meeting. A good number were present, and he addressed them on the great things connected with their present and eternal well-being. I went into the town, where I found great preparations going on at the *Egbo* house, it being *grand Egbo Day*. I took an opportunity of entering and examining this resort of mysterious superstition and iniquity; where deeds of cruelty and oppression are projected, and from whence the chief men sally forth attacking the unwary and unprotected slaves, who not unfrequently fall a sacrifice to their cruelty and rage. I had not been long in this 'habitation of cruelty' when one of the chiefs came running to inform me that no one is allowed to enter the *Egbo* house, under a fine of 2000 coppers; unless they had purchased *Egbo*, or in other words, had paid the required fee and entered into union with this privileged order! I thanked this man for having so kindly reminded me that I was treading on forbidden ground, and immediately left the *Egbo* house. Having got outside several of the chiefs came round me, and I talked to them about their dangerous condition, and the evils resulting from the practices in which they engaged with so much avidity; described the improvement which would take place in their town if they received and obeyed the precepts of God's book, that slavery amongst them would cease, and instead of oppressing their fellow men, they would love them, and do unto them as they would that their fellow men should do to themselves, that they would give unto their servants that which is just and equal. They replied, saying, "That be

good palaver for Calabar," and that they would "like their town and people to stand good all same as Mokarras."\* After concluding this interesting conversation, I visited a chief's house, where about thirty people were present, who listened attentively to the communications which I made. In the yard of this chief I found a poor slave with a large chain about his neck, and made fast with a lock to the rafters of the house. I inquired of the chief the reason for this binding of the man? He replied, that he had sent him to market with some coppers to purchase certain articles, but instead of doing as he was commanded, he had appropriated the property to his own use. The chief inquired what would be done with such a man in England? I told him, that if the crime was not very great, he would be put into prison for one or two moons, and then set at liberty. He expressed his approval of such a method for punishing thieves; saying, "That be very good fashion," and promised after confining his slave a short time to let him go. The chief was lying on a sofa, and a chair was placed near to him for me to sit on. I conversed with him a good while; and trust it may not be altogether in vain. Before leaving him I discovered, inserted level with the surface of the floor, in front of the sofa a human skull. I inquired why such an unsightly thing was put in so conspicuous a place? The answer given to me was "That be *medis* to keep away sick!" I endeavoured to convince the chief of the absurdity of his conduct, in thus confiding in what could do him no good. I then left him and came on board, and found brother Clarke had also returned from Gospel Mount.

Returned to the "Dove" at two p. m., and after dinner brother Clarke went to Jim Henshaw's town, and spoke to the people there. Captain Milbourne and I went to Willy Tom Robin's town, to whom with about fifty of his people we communicated the glad tidings of salvation through a crucified, but now risen and exalted Redeemer. The old chief understood English very well, and interpreted for us to the people. We left here much cheered, rejoicing in the prospect of better days dawning on this benighted land. From Obutta† we proceeded to join brother Clarke and a few of our black brethren at the station. The little house here although not quite finished, we dedicated to the service of our God by commemorating the dying love of our Lord and master. Brother Clarke presided, our number amounting to seven. Felt that Christ, according to his promise, was present with us; and although a moral darkness surrounds us on every hand; 'darkness that is felt,' yet we had light in our dwelling. It was a Goshen to our souls, where apart from Egyptian gloom, we enjoyed the light of the "Sun of Righteousness," whose

beamings of love through the medium of the divine appointment rendered it a season which I trust will not soon be forgotten. Twenty-two of the people were present, wondering at our proceedings. Most of them had a large stick, which made them have a formidable and warlike appearance! We left at six p. m. and came on board, where I concluded the exercises of the day by reading the ninetyeth psalm, and imploring a blessing on our various engagements.

Three days after Christian was left here, he saw the headless trunk of a young person recently sacrificed, close to the house we had begun to erect, the remains of which we saw on Friday last; and a few weeks ago a body without the head was hanging by the river's side, among some bushes. When a person is about to be sacrificed, a bell gives a peculiar sound about midnight, and it is then known that a victim is to suffer. At another time Christian being in a native house, heard a low crying of some females, and soon after a great outcry, as of the greatest suffering and distress; he asked a Nuffic woman, who ventured to tell him that Akum king Eyamba's brother had just died, and that instantly two of his own slaves, and one of king Eyamba's were sacrificed, to be with him in the world of spirits. Two men and one woman fell victims to this abominable system of cruel superstition. They were tied with their hands behind them, and thrown upon their faces, and had their heads taken off by repeated strokes, with a cutlass, on the back part of the neck.

Oct. 17. *Friday*.—Had breakfast and worship early this morning; having engaged to meet king Eyamba with all the chief men in the town, to enter into an agreement with them; a copy of which I have entered on the 11th instant. Brother Clarke read the paper, and king Eyamba interpreted it to the chiefs; after which it was unanimously agreed to, and signed by the king. We did not expect these arrangements to meet with so favourable a reception; we can only ascribe it to that "God who moves in a mysterious way, his wonders to perform."

Oct. 18. *Saturday*.—The day being very hot we spent it on board. Brother Clarke busily engaged in collecting Effik words. King War came to dine with us to-day. Brother Clarke made him a small present which pleased him very much. After conversing with him for a short period, he being desirous of complimenting us said, "White man be *big rogue!* he savy too much thing!"

Reviewed our proceedings from the time of our arrival here; felt abundant cause for gratitude and much to encourage our hearts, in prosecuting the great and important duties devolving upon us in these regions of mental gloom. Made arrangements and preparation

\* White Men's. † Old Town.

for the exercises of the following day. Agreed that brother Clarke should preach on board two of the palm-oil ships, and I should go to Creek town. Captain Milbourn is laid down with another severe attack of fever. May God in mercy raise him up again speedily, and spare his useful life, and grant him health and strength for the discharge of his important duties. Engaged in prayer and praise, thanking God for the innumerable mercies received during the week just closing upon us; seeking for direction, and imploring a blessing on the efforts we may be permitted to put forth on the coming day.

Oct. 19, *Lord's day*.—Arose early this morning. The weather fine. Capt. Milbourn much better, but not sufficiently recovered to enable him to accompany me to Okiretungo,\* as he had, previous to his attack, determined on doing. I left in the boat, accompanied by Mr. Eyl, and four black men to pull, three of whom are Dewallas, and the other a Kruman. The latter informed me that in about three hours pulling beyond the entrance of the creek from the Calabar river, which leads to Okiretungo, we could reach some large towns which are densely populated. At nine o'clock we reached the town of king Eyo, who was at the "palaver house" engaged in settling some dispute among the people. I entered into conversation with young Eyo, and heard him read a chapter in the New Testament. This youth is very anxious to have an instructor. He said, "when I read I no able for understand, and have no one to tell me what it mean." After an interesting conversation with him, which lasted rather more than one hour, I was seized with a severe attack of ague, which was followed by burning fever. I wrapped myself up in a cloak, and lay down upon one of Eyo's sofas. I felt as though my work was at an end, at least for this day, but assured and satisfied that all was wisely ordered. At half-past ten the king came in apparently much pleased to see me, and at the same time expressing sympathy on account of my present indisposition. He asked me very kindly if I thought that I should be able to speak to the people? I replied that if he would kindly call them together, and place his chair near to me, I would endeavour to do so as far as my strength would permit. He immediately agreed to my request, and brought the people together into the hall. I commenced addressing them by giving a brief history of the world from its creation onward to the incarnation, life, death, and resurrection of Jesus Christ; describing and illustrating how God could be propitious to them through his well-beloved Son. The time occupied in speaking on the above subjects was somewhat more than an hour and a half, and I felt nearly exhausted and was about to conclude, but the king and people

Eyo's town.

were not yet satisfied, and wanted to hear and know a great deal more. The king said, "You have told us many great things; but we now want to hear something that God no like for we to do, and something he want us for do." I was therefore obliged to make another effort, commencing with the ten commandments, describing from them what God approved, and what he disapproved. On the first commandment spoke about God as being object of Divine worship; and whenever we set up any object, either visible or in our hearts, and put confidence therein, and seek from it blessings which God alone can give, then we are guilty of idolatry, and break the command of God. I thought this to be a very favourable opportunity to speak about the idolatrous practice of making "devil houses." I asked the king whether or not the people put confidence in those offerings, which they so frequently made, to do good for their departed friends? He replied they did put confidence in them. I then requested him to tell all the people, whenever he had an opportunity, that their practice is an abomination in the sight of God. This attack on what may be considered their favourite superstition, in union with the practice of using human skulls, supposing them to have medicinal qualities, I was afraid would receive an unfavourable reception; but the king received it kindly, and I believe interpreted it faithfully. He then said, "If black man have plenty of property when he dies, and there be no devil-house to put it in, what is to be done with it? and what does the people in England do with their goods when they have more than they want for themselves?" I replied that good people in England gave what they could spare to promote the cause of God—that they had purchased the "Dove"—paid for sending us to visit him and his people, and all in Africa we can reach, and paid for our support when here. I also told him that English people who did not love God generally left their property for the benefit of their friends, so that it was still rendered useful in some way or other. He admitted all this to be very good policy, much better than their fashion in destroying so large a quantity of valuable things, which could do no good to any one. The following questions the king put to me while proceeding in giving them as clear a view of the remaining commandments as I was able, which I think illustrate forcibly the inquisitive structure of his mind. On the commandment of keeping holy the sabbath day he said "We work seven days, and the eighth we keep for Sunday, and on that day the people *play* and *drink rum*, and settle their *palavers*." "How is it that a missionary who loves God, and whom God loves, is permitted to get sick and die before he gets to be an old man?" "If a father or a mother tell their son to do something, and he have better head and say that that thing is not good for him to do, and the father get very angry, and make him do

that thing, who then suffer for that thing?" "What has God done to the men who killed his Son?" "Suppose man come into my house and see all this fine thing, and say me like to have such fine thing, and he goes and make's plenty farm, and get plenty palm oil to buy such thing, would that be covetousness?" "How is it that the *Queen* of England does not make all her people love God?" "How is it that white man can make *ship* to come here, and cannot make thing for go up and see all thing where God live? and thing for go see where all bad men live?" "How is it that God can punish black man, when he no savy him book?" The foregoing is but a sample of many others of like nature. The time and effort required for all this exercise produced a flow of perspiration which relieved me very much; enabling me to get back to the "Dove" with less suffering than I expected. Oh for more love to God! for more fervency of spirit in the work of Christ, and purer and stronger desires for the honour of his name! Oh for increased feelings of gratitude to God for such wondrous manifestations of his goodness!

I consider this meeting at Creek Town the most interesting I have attended at Calabar. How cheering to think that a number of people who are led captive by the devil, sunk in ignorance and superstition, could forsake their vain delight, and listen attentively for more than two hours to the glad tidings of salvation. "The harvest truly is great, but the labourers are few." Oh "that the Lord of the harvest would send forth more labourers into his har-

vest." Surely there is a sufficient reward in heaven, and a sufficient rest there, to call into lively exercise all the powers we possess, both mental and physical, and cause us to put them forth in the service of Christ.

Oct. 20, *Monday*.—Capt. Melbourne quite recovered this morning. Myself somewhat better, but very weak. Brother Clarke went to say goodbye to king Eyamba before leaving. Weighed anchor at eight, a.m., and proceeded down the river, and at half-past two, p.m., anchored off Parrot Island for the purpose of cutting down some mangrove trees to make posts for the support of brother Clarke's house. We went to the island, but we could find no solid ground to set foot upon, and were obliged to climb about on the mangrove roots. The black men we had on board managed to cut a few posts. We came on board at five o'clock, after which I was seized with another severe attack of fever. Capt. Melbourne conducted family worship this evening.

Oct. 21, *Tuesday*.—Got some more posts on board this morning. Weighed anchor at nine, a.m., and reached as far down as Tom Shott's Point, where the wind and tide being contrary, we had to anchor at five, p.m., but were again on our way at nine. During the night we had to encounter a *tornado*, but were mercifully brought through, and arrived here this evening (*Wednesday*) at six o'clock, in peace and safety, and found almost all our friends at Clarence in good health, and myself fast recovering from the last attack of fever.

## EUROPE.

### BRITTANY.

Mr. Jenkins gives a pleasing account of the opening of the new chapel at Morlaix, on the 18th of January.

The opening of our chapel took place on Lord's day, the 12th inst., and I rejoice to be able to tell you that it was to us all a pleasant season of joy and encouragement. In giving an account of this important event in connexion with our mission in Brittany, I must in the first place let you know what preparatory measures we had adopted. A notice of the opening was put in the *Armorican*, a paper of some importance, published at Brest. We wished also to have a notice of it put in two small papers published in this town, but the proprietors refused to comply with our request from a fear of the priests and their party. Mr. Le Fourdrety invited a few pastors to come and preach on the occasion, more particularly Mr. Rosselet, from Nantes,

and Mr. Barbezat, from Rennes. I prepared two papers in Breton, in the form of a conversation between two friends, to explain the object for which our chapel is built, the nature of our worship, and the principal doctrines and duties which we believe and preach from the word of God. These papers formed two pages each, and we had 600 of each printed. Mr. Jones and myself took some excursions into the country for the purpose of distributing them and other tracts. The two Saturdays (being market days) preceding the opening we kept the chapel open, for the purpose of giving tracts away. Many persons, turning in to see the chapel, were offered tracts, which they gladly received; and we had much conversation with



them, a good deal of which was truly interesting. As you may suppose, they inquired the reason why we had no images, crucifix, &c., in our place of worship; and thus we were obliged pretty often to explain the second commandment. One countryman told us his wife was fond of reading, and possessed some knowledge, and that she entertained a good opinion of our religion. He said that the neighbours were in the habit of coming often to his house in the evening for the purpose of conversing, and desired us to give him as many Breton tracts as we had, for his wife to read to them. We gave him nine or ten, which he received very gratefully, saying he would come again, and let us know the result. We have not seen any persons manifesting bad feelings on these occasions. Our tracts are generally received willingly and gratefully, and many express their satisfaction at our place of worship, though it is a plain building, unornamented with images, &c., like those of the Romish church. Once a person remarked to his friend, in going out, that we had no saints in our chapel; to which the other replied, "Ah, what are they but pieces of wood!" We intend keeping our chapel open every market-day, to give tracts away. We did so last Saturday; and we gave away as many if not more tracts as on the Saturdays preceding the opening.

On Friday and Saturday, the 16th and 17th, our friends Mr. Le Fourdrey, Mr. Rosselet, Mr. Barbezat, and Mr. Williams, arrived, the first three being pastors of the Reformed Church, and the latter a missionary of the Welsh Calvinistic Methodists, stationed at Quimper. Some protestant friends besides came from Brest and Quimper.

Friday evening a meeting was held at our own house, when Mr. Barbezat read James v., and made some remarks upon the chapter, more particularly with respect to the afflictions of the Christian. After prayer we sang.

Saturday evening a meeting was held in one of the rooms at the *Hotel de Provence*, where the ministers were putting up. Mr. Rosselet read Luke ix., and made excellent remarks upon the chapter. After he had prayed we sang.

Lord's day morning, at 10 o'clock, Mr. Le Fourdrey read the scriptures and prayed, according to the manner observed in the Reformed Church, and Mr. Rosselet delivered an excellent and appropriate discourse from 2 Chron. vii. 1, and Mr. Barbezat closed by prayer. The congregation was attentive. There were at least 200 persons present. We sang thrice.

At half-past two in the afternoon we had a Breton service. Brother Williams read Matt. xxviii., after which I prayed, and preached from John iii. 16, to a Breton congregation, which was thought to be somewhat larger

than the one in the morning. We sang thrice from a small book of Breton hymns, which we printed some time ago in the form of a tract, and of which a good number has been distributed. During the morning and afternoon services the people conducted themselves rather better than we expected, and many of them heard with much attention the divine truth proclaimed to them. Religious tracts were given away at the close of the services. We were not disturbed during worship, except by some persons coming in and going out.

Some of us were desirous of having a meeting at the chapel in the evening, while Mr. Le Fourdrey and Mr. Rosselet thought it more advisable to meet in the room at the hotel, in order to avoid exposing our worship to be disturbed on this occasion by evil disposed persons. This measure of prudence prevailed. In the evening Mr. Barbezat read 2 Cor. iv., and made remarks in connexion with the chapter. He concluded by prayer, after which we sang.

Monday morning at 10, Mr. Barbezat, after reading, prayer, and singing, preached from Phil. i. 2. With this meeting our religious services, on this occasion, closed; and we feel, dear brother, that we have abundant reason to bless the Lord for his goodness; for the preaching and the attendance, together with the society of pastors and others, who had come from a great distance, were very sweet, satisfactory, and encouraging to us. Our friends thought our prospect of usefulness such as should inspire us with confidence that our labours will meet with success.

Last Thursday I preached in French. The Lord's day morning at 10 I preached in Breton, and at two in the afternoon in French. The attendance was good, though the weather was very wet and stormy. Tracts were given away at the close of each service. Thus we have public worship established in our chapel. This is an important step. May we be sustained, and our labours blessed.

We intend shortly to have our Lord's day services arranged thus: the Breton service in the morning, our school in the afternoon, and our French service in the evening.

At the opening of our chapel Mr. Barbezat was a kind of delegate for the *Société Evangelique*, and he had to inform me that I had been nominated an honorary member of that society by its committee, on account of my evangelical labours in this country. Mr. Williams also has been nominated. On his return from Wales last summer he brought with him £100 for that society. You see that we are upon intimate terms with the Reformed Church; our chapel will be open for her pastors and all evangelical ministers, but we are not to sacrifice our principles.

## FOREIGN LETTERS RECEIVED.

AFRICA .....	CLARENCE .....	Newbegin, W.....	Sept. 5.
		Sturgeon, T.....	July 10 to Sept. 6.
AMERICA .....	DARTMOUTH, N. S.....	Hunt, A. S.....	January 12.
	MONTREAL.....	Cramp, J. M.....	January 27.
		Wenham, J.....	January 28.
	QUEBEC .....	Marsh, D.....	January 27.
	TUSCARORA.....	Landon, W. H.....	January 1.
ASIA.....	AGRA .....	Makepeace, J.....	Dec. 20.
		Williams, R.....	Dec. 20.
	BENARES .....	Small, G.....	Dec. 22.
	CALCUTTA.....	Evans, W. W.....	Nov. 27, Dec. 1.
		Thomas, J.....	Dec. 6.
		Wenger, J.....	Dec. 6.
	COLOMBO .....	Davies, J.....	Dec. 16 & 23.
	DACCA.....	Robinson, W.....	Oct. 30.
	HOWRAH .....	Morgan, J.....	Dec. 17.
	MONBEIR.....	Lawrence, J.....	Dec. 15, Jan. 1.
	MUTTRA .....	Phillips, T.....	Dec. 15.
	Off MADRAS .....	Urquhart, J. W.....	Dec. 24.
BAHAMAS.....	GRAND CAY .....	Littlewood, W.....	Oct. 15, Nov. 23.
	NASSAU .....	Capern, H.....	Jan. 7 & 13.
		Rycroft, W. K.....	Dec. 31.
BRITTANY.....	MORLAIX.....	Jenkins, J.....	Jan. 28.
HAYTI .....	JACMEL .....	Francies, E. J.....	Jan. 9.
HONDURAS.....	BELIZE .....	Buttfield, J. P.....	Dec. 18.
		Henderson, A.....	Dec. 18.
		Kingdon, J.....	Dec. 18.
JAMAICA .....	ANNOTTA BAY .....	Lloyd, E. A.....	Dec. 22.
	KINGSTON .....	Oughton, S.....	Jan. 6.
	MONFAGUE .....	Armstrong, C.....	Dec. 20.
	SPANISH TOWN.....	Phillippo, J. M.....	Jan. 5.
	YALLAHS.....	Hands, T.....	Jan. 6.
		Rae, R. H.....	Jan. 7.
TRINIDAD .....	PORT OF SPAIN.....	Cowen, G.....	Sept. 18, Jan. 5.

## CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month of  
January, 1846.*

<i>Annual Subscriptions.</i>	£ s. d.		£ s. d.		£ s. d.
Allen, J. H., Esq.....	2 2 0	Croll, Mr., Brick Lane,	5 5 0	Randall, T., Esq., City	
Barnes, Mr. Robert.....	1 1 0	for do.....	5 5 0	Road, for Jamaica	
Gladding, Mr. R.....	1 0 0	Fieldwick, Mr. T. A.....	0 10 6	Special Fund.....	10 0 0
Gurney, W. B., Esq.....	100 0 0	"Galatians iii. 17".....	5 0 0	Rippon, Mrs., for Africa	10 0 0
Gurney, Joseph, Esq.....	15 15 0	Do., for Africa.....	5 0 0	Skelt, Mrs.....	0 5 0
Gurney, Thomas, Esq.....	5 5 0	Gurney, J. J., Esq., Earl-		Smith, Sir C. E., Bart.,	
Gurney, Mrs. T.....	1 1 0	ham, for African		for Jamaica Special	
Gurney, Henry, Esq.....	5 5 0	Schools.....	50 0 0	Fund.....	5 0 0
Gurcer, Miss.....	1 1 0	H. M.....	1 0 0	Smith, Edward, Esq.,	
Moore, Mrs.....	2 2 0	"Hope," for Africa.....	0 10 0	for do.....	10 0 0
Do., for Colonies.....	1 0 0	Kemp, G. T., Esq.,		Southwark Negro Female	
Payne, Mrs., Penton		for Jamaica Special		Association, for J. M. P.	5 0 0
Place.....	2 2 0	Fund.....	50 0 0	Stanton, Sir George,	
Smith, Mrs. J. J.....	1 1 0	Knight, S., Esq., by		for Jamaica Special	
		Rev. J. M. Daniell,		Fund.....	5 0 0
		for do.....	5 0 0	"The love of Christ	
		L. C's. box.....	0 8 0	constraineth," by R.	
		Peek, R., Esq., Hazel-		James.....	2 2 0
		wood, for Jamaica		Waymouth, H., Esq., for	
		Special Fund.....	5 5 0	Africa.....	5 0 0
		Phillips, Miss, Stamford			
		Hill.....	1 0 0		
<i>Donations.</i>					
A. M. H.....	0 10 0				
Buxton, Sir E. N., Bart,					
for Jamaica Special					
Fund.....	10 10 0				

	£	s.	d.
<b>LONDON AND MIDDLESEX AUXILIARIES.</b>			
Bow—			
Huntley, Miss, for <i>Jamaica Special Fund</i>	1	0	0
Brixton Hill, Salem Chapel—			
Proceeds of Lecture	2	10	3
Devonshire Square	4	10	2
Ealing, on account	6	0	0
Walworth, Horsley Street—			
Collection	4	13	4
Juvenile Society	3	19	3
Walworth, South Street, Sunday School	3	12	6
<b>BEDFORDSHIRE.</b>			
Roxton—			
Hawkins, Mr. J.	0	10	0
<b>BERKSHIRE.</b>			
Blackwater—			
Collection	1	14	8
Sunninghill	8	5	0
Wokingham—			
Collections	6	10	0
Proceeds of Lecture	3	0	0
Contributions	6	13	3
Do. Juvenile	2	5	0
<b>BUCKINGHAMSHIRE.</b>			
Buckingham—			
Priestley, Mrs.	2	2	0
Chesham—			
Glover, Mr. S., for <i>Jamaica Special Fund</i>	1	0	0
Colnbrook	3	3	0
Wraybury	2	10	0
<b>CAMBRIDGESHIRE.</b>			
Cambridge, by G. E. Foster, Esq.	68	3	0
Wisbeach—			
Contributions	3	8	8
<b>CORNWALL.</b>			
CORNWALL, on account, by Mr. Thos. Keynes	42	10	8
Flushing	0	2	9
Lancreston—			
Pattison, Mr., for <i>Jamaica Special Fund</i>	1	0	0
<b>DEVONSHIRE.</b>			
NORTH DEVON Auxiliary, by Rev. R. May	44	6	3
Bampton—			
Contributions, by Mr. C. E. Pratt	1	15	0
Dartmouth—			
Collection	1	8	6
Contributions	3	2	3
Do., for <i>Dore</i>	0	18	0
Devonport, Morice Square—			
Collection	7	4	6
Contributions	22	11	0
Do., for <i>Translations</i>	0	10	0
Pinsent, Mr. T., for <i>Jamaica Special Fund</i>	5	0	0
Kingsbridge—			
Randall, Mr. P. S., for <i>Jamaica Special Fund</i>	5	0	0

	£	s.	d.
<b>DORSETSHIRE.</b>			
Bridport—			
Contributions, by Hope Swain	0	5	0
<b>ESSEX.</b>			
Loughton—			
Proceeds of Lecture	3	2	6
Contributions, half year	5	8	2
<b>GLOUCESTERSHIRE.</b>			
Tewkesbury—			
Collections	28	16	3
Contributions	1	0	6
Do., Juvenile	1	17	7
Do., Proceeds of lecture	3	0	8
Do., for <i>Native Schools</i>	4	15	6
<b>HAMPSHIRE.</b>			
Beaulieu—			
Mursell, Mr. W., for <i>Jamaica</i>	2	10	0
Broughton and Wallop—			
Collection	11	10	0
Contributions	11	19	11
Do., Sunday School	0	13	11
Hartley Row—			
Collections	8	0	0
Contributions	7	7	0
Portsea, &c., on account, by Mr. B. H. Hinton	70	0	0
Whitchurch—			
Scorey, Mr. G., for <i>Jamaica Special Fund</i>	5	0	0
<b>HERTFORDSHIRE.</b>			
Watford—			
Salter, S., Esq., for <i>Jamaica Special Fund</i>	5	0	0
<b>HUNTINGDONSHIRE.</b>			
Bluntisham—			
Collections (moiety)	8	4	9
Contribution	19	17	6
Houghton—			
Collections and Contributions (moiety)	4	13	3
Huntingdon—			
Collections and Contributions (moiety)	11	18	10
Ramsey—			
Collection (moiety)	4	8	9
St. Ives—			
Collections and Contributions (moiety)	33	5	10
St. Neots—			
Collections and Contributions (moiety)	24	11	8
Spaldwick—			
Collection (two thirds)	6	14	8
	113	15	3
Acknowledged before, and expenses	72	13	8
	41	1	7
<b>KENT.</b>			
Sheerness—			
Collection	2	16	6
<b>LANCASHIRE.</b>			
Liverpool, Soho Street—			
Collection (moiety)	1	8	0

	£	s.	d.
Wigan—			
Contributions, for <i>Out-let of Missionaries</i>	1	8	0
Do., Sunday School	0	3	0
Park, Mr. W., for <i>Jamaica Special Fund</i>	10	0	0
<b>NORFOLK.</b>			
Norwich, Orford Hill—			
Bignold, T., Esq., A.S.	10	10	0
<b>NORTHAMPTONSHIRE.</b>			
Aldwinkle—			
Collection	2	8	9
Kettering—			
Independent Congregation, by Rev. T. Toller	2	0	0
<b>NOTTINGHAMSHIRE.</b>			
Nottingham—			
Rogers, the late Mrs.	2	0	0
Retford—			
A Friend, for <i>Jamaica Special Fund</i>	1	0	0
Sutton on Trent—			
Collections and Contributions	10	0	0
<b>OXFORDSHIRE.</b>			
Bicester—			
Contributions	2	16	0
<b>SOMERSETSHIRE.</b>			
Bristol—			
Cross, W., Esq., for <i>Jamaica Special Fund</i>	25	0	0
Keynsham—			
Sunday School Bible Class, by Miss Ayles, for <i>Patna Orphan Refuge</i>	0	10	0
<b>SUFFOLK.</b>			
Otley—			
Catt, Mr. Alfred	1	0	0
<b>SURREY.</b>			
Kingston—			
Contributions	13	9	0
Do., for <i>Jamaica Special Fund</i>	2	5	0
<b>SUSSEX.</b>			
Brighton—			
Collected at Prayer Meeting, for <i>China</i>	0	12	0
<b>WARWICKSHIRE.</b>			
Rugby—			
Contributions	2	14	8
Stratford on Avon—			
Contributions	1	19	7
<b>WILTSHIRE.</b>			
Chippenham—			
Rawlings, Mr. D., for <i>Jamaica Special Fund</i>	5	0	0
Damerham and Rockbourne—			
Contributions	4	14	0
Do., Sunday School	1	16	0
Westbury—			
Wilkins, C.	0	10	0



# THE MISSIONARY HERALD.



VIEW AT BENARES.

## ASIA.

## CALCUTTA.

The following letter from Mr. Thomas is dated January 21, 1846:—

On sabbath last, the 18th inst., I received your two letters, dated December 2nd, 1845, and I can hardly express the deep regret and anxiety the perusal of them has occasioned. Not that I have been altogether without apprehension that pecuniary difficulties would be experienced as the result of so much extending the field of the Society's labours. I pray that the requisite means may be provided, not only to meet the present emergency, but also to enable the Society to strengthen the stations, and perpetuate, until crowned with complete success, those important labours in which its agents have been so long, and amidst so many discouragements, engaged. Although I almost dread any addition to my present labours and anxieties, which I assure you are not of small amount, you may depend on my doing what I can to aid the funds of the Society. I shall try and open a special subscription, and may He whose are the gold and the silver, and in whose hands are the hearts of all men, incline many to come forward to our help.

I fear we shall find it very difficult to bring the expenses of the mission within the limits you have fixed, unless we reduce the number of our agents. I have been trying hard to encourage our brethren at all the stations to form local societies, so as to provide, as far as possible, for the support of native preachers, and hope something more will be done. It must, however, be borne in mind that the residents at most of the stations are few, and what with schools, chapels, &c., &c., they are in most places almost dunned with applications. Considering the limited number of pious people at the stations, it has long been my opinion that the amount actually contributed for the support of missionary and educational efforts is greater in this country than in any other.

I have been pained to observe in more than one article in the magazines, intimations of a state of feeling springing up in England that is likely to exercise a very prejudicial effect on the Society and its labours, and unless speedily changed, India will wofully suffer. India seems to be compared to Jamaica, and its ground-down, oppressed, and apathetic population, to the active, spirited, and generous negroes. And hence it appears to be expected that the Indian churches, though so small, ought to imitate the example of the churches in Jamaica, and commence supporting their pastors. Now they are being trained to con-

tribute out of their deep poverty, to aid the cause in various ways, but were the property of all the native Christians connected with our churches throughout India, to be put together, I am doubtful whether £400 would not much more than purchase the whole. Some few men of property have been converted, but almost without exception they have lost all on professing the gospel; and not a few are to this day dependent, to a greater or less extent, on the missionary for their support. In not a few places, up to this hour, the convert, on professing Christ, has nothing but starvation before him, unless the missionary or his friends can step forward to help him. In these respects things are improving, but unless God work a miracle, not only in converting large numbers, but in entirely changing their present temporal condition, they will not for a long time to come be able to support even native pastors, even if we had men whom it would be safe to place in such a relation, and leave them to stand alone. The grinding system prevails throughout the native community to an extent probably unequalled in any part of the world; its principles appear wrought into the very nature of the people, so that from the highest to the lowest, with honourable exceptions, every one who can grinds his fellow. And, as in most other countries the gospel has been generally embraced first by the poor, so in this country the converts have been mostly from the ranks of the poor.

The sufferings of the enslaved negroes made them the more susceptible of the kindness of the missionaries, and no doubt had much to do in the success of the labours of our brethren among them. The negroes suffered from people of another nation, the Hindus from one another, yet even this may be found to promote our cause ultimately, as where protection, though to a very small extent, has been afforded, it has induced a greater readiness to listen to the word. It must be evident, however, that as things now are, very little indeed can be done by our native churches to relieve the Society. They are undergoing a training which will in due time, no doubt, yield results which will be gratifying.

It should not be forgotten, however, that although the Society commenced operations in India before its attention was directed to the West Indies, the relative amount of effort bestowed on the two missions has been exceedingly disproportionate. The entire popu-

tion of Jamaica does not exceed what would be found enclosed in a circle of a few miles extent round Calcutta. Do by India as you have done by Jamaica, and make due allowance for the disadvantages of the East Indian mission, and I feel assured the results will not prove so fearfully disproportionate as they now seem to be.

Do, my dear brother, try to correct the erroneous views which appear to be gaining ground in England relative to the Indian missions, and urge the unspeakable importance of sustaining our efforts.

I have already informed you that the 16,000 rupees received from Serampore was placed to your credit with the office, and that it came in most opportunely to enable me without inconvenience to keep the agents in funds. I have subsequently received the first instalment of 1000 rupees on account of rent. This I have also entered to the credit of your account, and it will appear in the next account. Having placed the whole to your credit in our books as an offset, so far as it goes, to the payments made to the agents on your account, I hardly know how to meet your wishes in reference to the sums you have received for the translations. It appears to me that if you can manage without inconvenience to send them out in Treasury bills, and without loss in the rate of exchange, it would be the more straightforward course. If you do this I shall be able to afford you corresponding relief by not drawing on you. I will draw on you as little as possible, but it will not do to cripple the

press. My last account showed a balance against you of upwards of 122,000 rupees. Since then I have paid to the agents fully 55,000 rupees. It has been a cause of no little distress to my mind that I have not been able to prepare the printing-office accounts to send home. I am exerting every nerve, but hindrances are constantly occurring. I have intended to propose to reduce the account against you by at least 10,000 rupees, as a sort of relief to your funds, but that, or any appropriation of profits that can be made, will only aid you in the way of reducing the amount due to the press, and cannot otherwise assist your funds. By advancing to so large an amount to keep your agents in funds, I have in fact been placing the proceeds of the office in your hands. To be able to do this has required unceasing effort on my part.

I am exceedingly thankful for the intimation that one of the sums mentioned by you as received for the translations, is from America. I shall without much delay acknowledge the very opportune favour, which has been anticipated by items placed to their account.

Mr. Danenberg has proceeded to Agra. Mr. Heinig, after returning to Patna, found himself so uncomfortable that I advised him on his own responsibility to accept Mr. Small's invitation, and join him at Benares, until your pleasure shall be known. He is a very good missionary, and a truly devoted man; such is the testimony of those who know him. Mr. Smith, of Cawnpore, has also, I believe, gone to Agra.

## CEYLON.

From letters received recently from Mr. Dawson, we take the following extracts. They are dated from Kandy, one the 15th, the other the 21st of January.

The joint letter of yourself and Mr. Gurney came to hand a few days since, and caused no little surprise. Whilst there is not the slightest doubt that real necessity has obliged you to fix so low a sum for future expenditure in Ceylon, it is additionally felt by the arrival of two new missionaries. I am to start to-morrow for Colombo, to confer with brother Davies, and the new brethren, upon plans for the future. I do not think that in Kandy we can raise double the amount in a year that we now raise, but probably by special appeals half as much more might be collected. There is then no resource left us but to dismiss some of the native assistants. As however we have yet to consult on the case, it is premature to say any thing now. You will be glad to hear that notwithstanding the length of the voyage, the brethren arrived well, and had met with no accident. Contrary winds and calms detained them. May the Lord cause their labours to

be eminently productive of glory to his name and good to immortal souls!

In Kandy there is preaching four times on the Lord's day; at nine o'clock in Portuguese, at eleven in Singhalese, at three in Tamil, and at half-past six in English. The congregations have been much thinned by sickness, removals, and death; still the evening service is numerously attended. Seven members have died during the year, and four have removed to other parts of the island. These are the more missed as there have been no additions by baptism, though six candidates have been waiting some time for admission to that rite, the administration of which has from various causes been delayed. The suspension of Mrs. Birt's labours has been not a little felt, as there is no other English girls' school in Kandy. There will, however, be greater facilities for one when the new mission-houses are completed. The press has been almost

incessantly employed, partly in mission work and partly in work for the public. A list of the former is appended.

At *Matelle* there has been a girls' school during ten months of the year, but from the small number of children who latterly attended, it was thought advisable to give it up. A boys' school also, in addition to the one which has been in operation several years, was opened a short distance from *Matelle*, but after two months the master died of cholera, and another cannot yet be obtained. A Tamil school has also been in operation the whole year, and the schoolmaster (who was baptized last year) is engaged out of school hours in distributing tracts and exhorting his neighbours. Moreover, on Saturday and Sunday he visits neighbouring coffee estates, and preaches to the Coolies, for which work he is very well adapted. He received his education partly from *Swartz*.

Sickness and other causes obliged *Mr. M'Carthy* to leave *Kornegalle* the early part of the year, and soon afterwards he lost his wife, who had but a few months previously been baptized. She died happily in the consciousness of an interest in the redemption that is by *Christ Jesus*. His assistant, also, from severe and long protracted sickness, has been detained at *Colombo*, and it was thought advisable to await the arrival of the new brethren from *England* before determining whether they should return to *Kornegalle* or not.

At *Gampola* much annoyance has been felt by the hostility of a former schoolmaster, and while he remains in the place little good can be expected to arise. There is, however, service every Sunday in the little chapel, and the native preacher gives part of his time to teaching a school.

*Iriagama*, though put down as a station, is only one of several villages which are periodically visited by a catechist, who goes from house to house reading and expounding the word of *God*. This agent is also absent from the sphere of his labours from illness, but hopes soon to return.

Connected with the *Utuan Kandy* station there are four schools, which are tolerably well attended. The native assistant regularly

visits them, and preaches in the school bungalows. The one most recently established is at *Mallegoddy*, an ancient seat of royalty, and to its support the funds supplied by the friends at *Meeting House Alley*, *Portsea*, are appropriated. The one formerly supported from the same source at *Hallolowa*, has been necessarily given up, the scholars having in their own opinion "finished their education."

The labours of the missionary on the *Coffee Plantations* have been unremitting. Since his removal to one at *Kondaselly*, four miles from *Kandy*, he has been able to give more time to the work, and his residence among the Coolies has, it is hoped, exerted a beneficial influence.

Two recent acts of the Legislative Council will do much to remove the obstacles to the reception of Christianity by many of the natives. Slavery in *Ceylon* is now abolished. The number of slaves it is true was not great, but so debasing and brutalizing is the very nature of slavery, that all free men (and how much more so slaves) will rejoice in its extinction. The other act is one which has not yet come into operation. By it the connexion which has hitherto subsisted between the British government and Buddhism is to cease. All Buddhist property—lands, temples, relics—which have hitherto been in the custody of government, will now be given over to trustees appointed from among the priesthood and laity to manage the entire concerns of their own religion. The priests are most dissatisfied and alarmed. They say the pillar which supported their religion is giving way, and now it will fall. So let it, into eternal oblivion!

*List of Tracts, &c., printed at the Kandy Mission Press, 1845.*

Singhalese Spelling-Book, 1st part .....	1000
The Guide to Heaven, Singhalese .....	2000
The Nature of Sin, do. ....	2500
Important Truths and Inquiries, do.....	2000
The Spiritual Guide, do.....	2000
Address to the Inhabitants of Kandy, do. ....	500
The Answer of a Christian to a Buddhist, do...	500
Sheet Almanac.....do.....	600
Commentary on Matthew, Continued, do. ....	600
Ditto, ditto, English .....	600
Singhalese, Tamil, and English Vocabulary....	500
Tracts for the Jungle, English .....	2400
"The Commentator," 12 Nos., 500 each, making	6000

Total number of copies..... 20,900

## WEST INDIES.

### JAMAICA.

Our readers will peruse with pleasure the following brief extract of a letter from *Mr. Abbott*, dated *Falmouth*, Feb. 2, 1846:—

Having received a unanimous invitation from the churches formerly under the care of our lamented brother *Knibb*, and having been unanimously recommended to accept it by the brethren of the "Western Union," I felt it to be my duty to remove hither, although I had



no reasons for wishing to leave my kind and affectionate people in St. Ann's, and I hope this step will meet with the approbation of the committee. Brother Millard succeeds me at St. Ann's Bay, and brother Gould at Coulart Grove.

Mr. T. W. Knibb, in a letter to Mr. Philip Groser, with whom he was educated, refers to his present engagements, and to the prospects of the church at Falmouth, in the following terms: the information will doubtless be gratifying to many of his late uncle's friends.

My dear aunt bears her distressing affliction with the resignation of a truly Christian heroine. Last week, having placed every thing in order for the successor of my dear uncle, she finally left the mission-house at Falmouth. You are perhaps aware that Mr. Abbott has been invited here. He was a very intimate friend of my uncle, and has for this purpose just resigned the pastoral charge of the two churches at St. Ann's Bay and Coulart Grove. He is an exceedingly prudent man, and I think will manage the church well; and it requires a man of no ordinary skill to keep together, or I should rather say, to keep a church like that at Falmouth. Mrs. Abbott is a very kind woman; and will, I think, gain the affections of the people. It is very necessary for a missionary to have a humble, kind-hearted, and affectionate wife: if possessed of one of a different temperament, he soon loses his own influence.

And now for something about myself. First, with regard to my duties. I need not again inform you that there is a wide field of usefulness. That I do all I ought to do, I will not say; that I do not do all I might, were my strength greater, I admit; but still I have much to perform.

Are you not aware that I am at Falmouth, teaching the Suffield School, and have been away from Kettering for more than two years? I take an interest in my day-school, though it is rather a discouraging occupation on account of the irregularity of many of the scholars, especially of the elder ones; but remembering that it is not only for the purpose of imparting instruction to fifty that I am toiling, for that is my average attendance, but to several fifties who come and go in the course of a number of years.

The sabbath-school is another department. We have a very good band of teachers at this place, who seem to like their work; men and women, who are not recruits, but have been in the field for a length of time. We hold very interesting Union meetings once every quarter. Our Union is called "The Falmouth, Refuge, and Kettering Sabbath School Union."

With regard to my pulpit duties, I would prefer the word exercises, for I am not sure that I have been called to this department of labour. I preached last month on Lord's day

mornings for three successive sabbaths; twice at Falmouth, and once for Mr. Burchell at Mount Carey, and I expect to have to supply Falmouth pulpit next sabbath morning. I endeavour in preaching to be plain. I do not wish to be too simple, being aware that the simplest words when put together are not always the most intelligible; but I do feel it a duty to make myself understood by the poor and ignorant. I never speak negro-English in the pulpit, but you would be surprised at the pain it has cost me to check a style of speaking that I thought would not be well understood. But, my dear friend, after all the study, what avails without the unction from on high—the Spirit to carry home with divine power the truths inculcated!

We have also a Visiting Society, for the distribution of tracts in the town of Falmouth, a meeting of which is held every alternate Wednesday evening. The soldiers are visited, and sometimes I visit the Sailor's Hospital and the poor-house. I have not visited so much lately as formerly, on account of the increase of my duties.

For the space of a year I have had a singing class every Thursday evening at the chapel, instructing about forty weekly in Hullah's system of singing.

It was an affecting sight to stand by the bedside of my uncle—deeply affecting; but so short was his illness that I was not able to speak to him when in his sane moments. I arrived at Kettering the night before he died, and the doctor had refused visitors entrance. He was in a delightful state of mind. He thanked the doctors for their attention, saying, "Gentlemen, I thank you: you have done all you could." It was affecting to hear the beautiful and connected prayer he offered while in delirium, while the doctor was shaving the back of his head for a blister. Then he sung so delightfully,

"Happy beyond description he  
Who fears the Lord his God,  
Who hears his threats with holy awe  
And trembles at his rod."

Ah, my brother, I shall never see such a scene again! Did you ever meditate upon the secret of his success under the divine blessing? He did every thing heartily; one thing at a time, and threw his whole soul into what he was doing.

## TRINIDAD.

We regret to learn that both Mr. Law and Mr. and Mrs. Cowen have been seriously ill. The following extracts are from a letter written by Mr. Cowen at Port of Spain, January 5th, 1846.

Your letter, or rather circular, of Dec. 1st, has come to hand, and it distresses us not a little to hear of the very straitened circumstances in which you are placed in reference to your pecuniary affairs. We shall attend to your instructions in reference to Trinidad. On the subject of the schools I beg to inform you that I have decided on discontinuing them, so far as they were supported by you, in accordance with your request. I did not do so, however, without a struggle; most reluctantly did I dismiss our fine collection of children, for whom I am sorry to say there are few educational advantages provided in the town.

You will be distressed to hear of the severe attack of illness with which it has pleased the Lord to visit brother Law, but from which I am thankful to state he is being gradually restored. Just fourteen days since he sunk under a severe attack of dysentery, and has been confined to bed ever since, but at this date with every prospect of recovery. Doctors Anderson and Vanburen continue to pay him every attention, and give us every assurance of a speedy restoration to health. What made this visitation the more painful to us all, was a week's indisposition which I experienced at the same time, and from which I am just recovering. While brother Law lay in one house very low, I was confined to my bed in the next, and unable to render the least assistance, which was a great source of grief to me. However, brother Law was not uncared for, having, in addition to Mrs. Law, many kind friends ready to serve him. We are in the Lord's hand like clay in the hands of the potter, and he can deal with us as to him seemeth good. His mercy and loving kindness he will never withdraw from his people, nor suffer his faithfulness to fail. Blessed assurance! It comforts our hearts in suffering and sorrow while in this wilderness, to know that He careth for us, and is moved by our infirmities. His tenderest sympathies are ours, when in circumstances to call them forth. I leave this morning to visit the brethren in the interior, though not exactly fit to leave home. I like, however, to keep my appointment with the people if possible, but fear the fatigue of a fortnight's fagging over wretched roads, and contending with other difficulties. During my absence I trust brother Law will become quite convalescent, and be raised up to testify of the grace of our God to perishing sinners. Another year has dawned upon us; oh, that it may be a year of spiritual prosperity in this dark place! Things

wear a more encouraging aspect than they did twelve months since in many respects, but yet harvest time has not yet appeared, the ripe fruit does not yet appear in the clusters. We have more work than can be performed without risk, but for preservation we look up and take courage.

I must beg now to draw your attention to a new sphere of missionary labour on the continent of South America, which I trust may commend itself to your favourable consideration at no very distant day. Some time back I pointed out the province of Venezuela as a place where missionaries would be tolerated under its liberal government. You are aware, no doubt, of the formation of the "Tropical Emigration Society" in England, whose object is to colonize several districts in the province above named with Europeans, and others who may join in the enterprize. About sixty persons from England have already arrived here, to proceed to the main for the purpose of entering upon a portion of the land purchased, and to make preparations for a still larger number ready to bid adieu to their fatherland for ever. They state that there are about 3000 already enrolled in the society, most of whom will come out to this part of the New World; and they expect still larger accessions of labourers and mechanics in the course of time. We afforded many of those already out, shelter in the mission premises while in Port of Spain, for which they appeared very grateful, and promised in return to render us any kindness in their power when settled in their new home. Though they have little regard for religion in many cases, and in some few they seemed filled with hostility against it, yet the circumstance of their location in several parts of the South American continent would prove a favourable opportunity for introducing into that dark place the ever blessed gospel. Indeed, if nothing more were attempted in the first instance than the spiritual good of these poor people, and the counteraction of the unhallowed principles entertained by some of them, it would be a work worthy of our Society. But their entrance into the province of Venezuela may be made a stepping-stone to future and greater advances on that immense continent.

We heard of the decease of dear brother Knibb with true sorrow. Manfully has he performed his part in the face of bitter persecution and evil speaking. He has fought a good fight, he has finished his course, he has kept the faith, and is now inheriting that

crown of glory that shall never fade away. | shall require, till our work be done, and we  
 May we here have grace to pursue a like | be called home as faithful servants of the  
 noble and independent course as circumstances | trust committed to us.

## BAHAMAS.

The present state of these islands generally is thus described in a letter from Mr. Rycroft, dated December 31, 1845:—

Since November, 1844, I have been principally occupied with the out-islands; and during this time have had great reason to be thankful to God for the many deliverances granted me from the dangers of the sea. I have travelled thousands of miles by sea in safety, while those who have taken but an occasional voyage have found their grave in the bosom of the deep.

I trust that the good work is progressing amid the isles of these seas. Occasionally there are cases for discipline which grieve and cast one down, but, on the whole, I believe our brethren are walking in the fear of God, and are anxious to honour the Saviour.

Six native teachers have been fully occupied on the out-islands during the year. This agency is valuable, but of course not of that efficiency which time and experience afford, and for some time will require watchful and anxious care. The occupation of these teachers is, the keeping of schools and preaching of the word, on the islands where they respectively dwell. I have just sent out a youth, who for some time has been receiving instruction, to Andros Island, where he will remain teaching school from place to place for a short time, and then resume his studies.

Many thanks are presented to those kind friends who have presented books and other articles for this mission. As there are many islands under my supervision needing constant supplies of one thing or the other, a continuation of the kindness and care of our friends is solicited. I should be very thankful to receive pieces of cotton, calico, needles, and other things particularly useful amongst the female children of our schools, who are, with other things, taught to sew, but in many cases have nothing to exercise upon. Help in these things would be very material.

The islands which I have personally visited during the year are,

### ELEUTHERA.

To this island I have been twice this year, and on each occasion enjoyed the presence and blessing of God in the preaching of the blessed gospel. The young and the aged appeared to feel its convincing and alluring power, and were constrained to cry out, "Men and brethren, what shall we do?" Evidently there was a shaking among the dry bones, and a coming together to seek the Lord. Here our dear people are busily engaged in

the erection of a more substantial and commodious chapel, which will call loudly upon their liberality. They have raised the walls five feet high, and I hope that their united and voluntary efforts will bring home the topstone shortly. While the cause at the Harbour has been revived, the good work has not stood still at James's Listen and Hatchet Bay, two small settlements a few miles distant. To each of these small churches additions have been made during the year by baptism.

### ST. SALVADOR.

The stations on this island are five in number, and extend nearly from one extremity to the other. Two visits have been paid to this place during the year, and on each occasion the word of the Lord had free course and was glorified. The churches were increased, and on all the rain of divine influence descended. This was particularly the case at Dumfries and the Bluff, where many of the young people turned, I trust, to the Lord. Houses were closed where the fiddle and tamborine enticed to obscenity and ruin, while I hope God has made his word effectual in exciting the legitimate feeling of the Christian in regard to the perishing millions of mankind.

### RUM CAY.

On this island the people have been greatly distressed for some time, through the failure of their sale of salt. Many of our members have left the place in search of work and food. This state of things has consequently had a serious effect on our cause. Instances of usefulness, however, were apparent, and I had the pleasure of adding to the church one to whom a tract had been very useful, which I had left at his house on a former visit. Tears of joy and sorrow fell in quick succession down the face of this respectable individual as he rehearsed his experience before the church. He felt deeply the love of God toward him, and his own unworthiness. I also baptized one who had been in temper and conduct a Saul of Tarsus, but whom the grace of God had conquered. Our native teacher had been fully occupied with day-schools on both sides of the island, as well as with a night-school for adults.

### EXUMA.

This place has received a greater share of attention during the past year than usual.

The friends and the cause of God have not been without trouble; but all has subsided for a time. They had no sooner built and prepared a house for the reception of a native teacher than some one set it on fire. However, nothing discouraged, all set to work, and in a short time built other premises: men, women, and children wrought. The worth of labour and premises thus prepared for our use, at the least, may be three hundred dollars, or £62 10s. sterling.

On my last visit in November, a spirit of liberality toward the perishing heathen was manifested, and contributions obtained beyond my expectations. Our friends are very poor, but very willing, generally speaking, to do what they can for God's cause. A piece of land was voted by the church toward the support of the cause, and the dear children of the school engaged to help all they could. The labour required on the land will be given. I am glad of this attempt to do good, not so much from the amount that may be raised, which may be but small at the best, as on account of the spirit which the attempt develops.

The schools here have already proved a great blessing. I am very thankful for the manifest change in the manners and habits of the children. A short time ago they were wild, but now they are docile, and, to an extent, intelligent. In connexion with the church at Stevenstown, are nine small churches scattered over the island, which have had our attention, and to which visits have been paid. At each place we saw much to be thankful for, and much to be done in future.

#### CROOKED ISLAND.

The word of truth is making way for itself among the scattered population of this place. Our little church at Fairfield has increased in number, and presents the promise of advancement in future. The brethren have consented to build suitable premises for the worship of God and for the accommodation of school children and their teacher. Twenty acres of land have been purchased for this purpose by our friends. A native teacher has been employed at this station a few months during the year, and has succeeded in the establishment of a school, which I expect will increase in the number of its scholars when our accommodations are completed.

In connexion with Fairfield, Bird Rock and Fortune's Island have been visited, and at each place the labours in which we have been engaged have succeeded to some extent. Two persons were added to the church by baptism at the former place, and two on a former occasion at the latter place. We have thus far been employed in this sphere of labour in ploughing; after a while, with God's blessing,

we hope to reap in accordance with the nature of the seed sown.

#### LONG ISLAND.

The extent of this island is perhaps ninety miles, its population widely apart, and the localities of the people not always easy of access. Here we have six stations. At Dead Man's Cay the cause had not prospered for some time, in consequence of the interference of an aged man who claims to be the sole leader of the people. However, arrangements were made which, I hope, may tend to place the little interest on a solid basis. Ground was purchased on which to build a chapel, and now I expect the friends are engaged in its erection. At Strawberry Hill and Knowles's, additions were made to the cause by baptism; and at Adderley's there were a good number of inquirers. The church at the Harbour I found more lively than either of the other churches. A new and neat chapel had been built by our friends during the year; and the church, active in all the duties of their profession, afforded cause of exultation. Two pigs were given to me for the furtherance of the gospel in Africa, one of which weighed 140 pounds. The means of grace had at all times been well attended, and our zealous brethren, Gibson and others, engaged occasionally in visiting the sister churches on the island. It was cause of grief to me to find no Sunday-schools connected with our small churches here; but our friends have commenced their formation, and it is hoped that the result may be abundant success. Few persons in our connexion can read, consequently schools had not been formed. It is our intention to place a teacher in this place as soon as possible.

#### ANDROS ISLAND.

At Red Bay the cause has evidently improved during the last year. I was greatly delighted with the inquiring spirit evinced by the people and their leader. An American Indian had a number of scriptures turned down which he wished me to expound. Thus during the day, and even as I lay at night in my hammock, there was work for me to regard of a nature the most agreeable. Our little missionary meeting appeared to draw out the compassion of their souls toward those who have no one to care for their welfare. As there is abundance of wood on this island, plates were promised for the chapel in course of erection at Governor's Harbour. May all our hopes be realized.

#### RAGGED ISLAND.

Cases of delinquency required and received attention at this place; but they were perhaps mostly of a character which might have passed unnoticed in England, or at least have only subjected the offender to a slight reproof. Our sorrow, however, was mingled with joy.

Several interesting characters were baptized at Albert Town, and also at Racocon Cay. Our friends were happy to receive a visit, and backward for me to leave them. I left them with the urgent request, "Soon come and see us again."

Grand Bahama was visited by brother Capern, in May last, when meetings of a solemn and interesting character were held. The baptizings which occurred were evidently attended with a divine blessing, and the poor people engaged to do all they could toward the support of a native teacher left among them.

A small congregation has been formed at Green Turtle Cay Abaca, and the people are anxious for a teacher to dwell among them.

The population of this place is considerable, and the place may ultimately prove an important station.

The Berry Islands have twice been visited by native teachers, and their scattered inhabitants collected together on the Lord's day. One person has been baptized, and another is on the way to God. On the week-days our native teachers gathered as many of the children together as they could, and kept school. The inhabitants of these islands are so few, their localities so distant, and our means so limited, especially since your communication on the financial state of the Society, that a teacher cannot be placed here although the poor people earnestly wish for one, and feel grieved at his absence.

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 23rd, at eleven o'clock.

ANNUAL SERMONS, APRIL 23rd & 29th.

The Committee have much pleasure in announcing that the annual sermons on behalf of the Society will be preached by the Rev. D. GRIFFITHS, of Accrington, and the Rev. JAMES HAMILTON, of Regent Square, London. The former will preach at Surrey Chapel on the evening of Thursday, April 23rd, and the latter at the Poultry Chapel, on the morning of Wednesday, April 29th.

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

SERMONS, LORD'S DAY, APRIL 26th.

The following are the arrangements (so far as completed) for April 26th.

The afternoon services marked thus \* are intended for the young.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road .....	Rev. W. Young.....	... ..	Rev. W. B. Bowes
Alic Street, Little .....	Rev. P. Dickerson...	Rev. P. Dickerson...	Rev. P. Dickerson
Artillery Street .....	Rev. G. Moyle .....	... ..	Rev. G. Moyle
Battersea .....	Rev. Dr. Godwin ....	... ..	Rev. D. Gould
Blandford Street .....	Rev. W. B. Bowes	... ..	Rev. W. G. Lewis

PLACES.	MORNING.	AFTERNOON.	EVENING.
Bow .....	Rev. W. R. Baxter	... ..	Rev. W. R. Baxter
Brentford, Old .....	Rev. Mr. James.....	... ..	Rev. Mr. James
Brentford, New .....	Rev. Dr. Hoby .....	... ..	Rev. F. Wills
Brick Lane, Old Street .....	Rev. J. A. Jones ...	... ..	Rev. J. A. Jones
Brixton Hill (Salem Chapel)...	Rev. C. J. Middleditch	... ..	Rev. J. H. Hinton, M.A.
Brompton .....	Rev. E. Davis .....	... ..	Rev. C. E. Birt, M.A.
Camberwell .....	Rev. O. Winslow ...	Rev. W. Upton* ...	Rev. J. Hill
Chelsea, Paradise Chapel .....	Rev. J. E. Archer...	... ..	Rev. J. Sprigg, M.A.
Church Street, Blackfriars.....	Rev. G. Cole .....	... ..	Rev. J. Webb
Clapham .....	Rev. J. M. Daniell	... ..	Rev. Dr. Godwin
Cumberland St., Curtain Road	Rev. H. Killen .....	... ..	Rev. C. Box
Deptford, Lower Road .....	Rev. J. Kingsford...	... ..	Rev. J. Kingsford
Devonshire Square .....	Rev. J. H. Hinton, M.A.	... ..	Rev. W. Brock
Eagle Street .....	Rev. H. Dowson.....	... ..	Rev. C. J. Middleditch
Eldon Street (Welsh).....	Rev. Mr. Evans.....	... ..	Rev. Mr. Evans
Gravesend .....	Rev. R. H. Marten, B.A.	... ..	Rev. R. H. Marten, B.A.
Greenwich, London Street.....	Rev. J. Webb .....	... ..	Rev. R. G. Lemaire
Greenwich, Lewisham Road ...	Rev. Josh. Russell...	... ..	Rev. J. M. Daniell
Hackney .....	Rev. J. Edwards ...	Rev. D. Katterns ...	Rev. Dr. Cox
Hammersmith .....	Rev. J. Millard ...	Rev. I. M. Soule ...	Rev. J. Bird
Hampstead, First Church .....	Rev. J. Castleden ...	... ..	Rev. J. Castleden
Harlington .....	Rev. E. Carey .....	... ..	Rev. J. George
Hatcham .....	Rev. S. Green .....	... ..	Rev. Mr. Pond
Henrietta Street .....	Rev. J. Sprigg, M.A.	... ..	Rev. Dr. Hoby
Highbgate .....	Rev. J. Peacock ...	T. Challis .....	Rev. G. H. Orchard
Homerton .....	Rev. D. Curtis .....	... ..	Rev. D. Curtis
Hoxton, Buttesland Street.....	Rev. J. Rothery	... ..	Rev. J. Rothery
Ilford, Turrett Place .....	Rev. J. Jackson ...	Rev. J. Jackson.....	Rev. J. Jackson
Islington Green .....	Rev. S. Nicholson ...	... ..	Rev. W. M. Bunting
Jamaica Row, Bermondsey .....	... ..	... ..	... ..
John Street, Bedford Row.....	Rev. J. H. Evans...	... ..	... ..
Kennington, Charles Street ...	Rev. Mr. Attwood	Mr. Baker .....	Rev. Mr. Attwood
Kensington .....	Rev. F. Wills.....	Rev. J. Bird*.....	Rev. J. Millard
Keppel Street .....	Rev. T. Swan.....	W. H. Watson, Esq.*	Rev. R. Roff

PLACES.	MORNING.	AFTERNOON.	EVENING.
Maze Pond .....	Rev. J. Aldis .....	... .. ?..	Rev. Dr. Leifchild
Mill Yard, Goodman's Fields...	Rev. W. H. Black..	... ..	... ..
New Park Street.....	Rev. W. Brock .....	Rev. J. Curwen*....	Rev. J. Smith
Peckham .....	... ..	... ..	... ..
Poplar .....	Rev. T. Horton.....	... ..	Rev. J. A. Baynes, B.A
Prescot Street, Little .....	Rev. W. F. Burchell	... ..	Rev. C. Stovel
Regent Street, Lambeth.....	Rev. J. Statham ...	... ..	Rev. W. Fraser
Romney Street, Westminster...	Rev. J. Smith.....	... ..	Rev. J. Statham
Salter's Hall .....	Rev. G. H. Davis...	... ..	Rev. S. Nicholson
Shacklewell .....	Rev. J. Cox .....	... ..	Rev. G. H. Davis
Shakespear's Walk .....	Rev. T. Moore .....	... ..	Rev. E. Davis
Shoreditch, Providence Chapel	Rev. H. H. Dobney.	... ..	Rev. T. Swan
Shoreditch, Ebenezer Chapel...	Rev. J. Angus, M.A.	... ..	... ..
Shouldham Street, Paddington	Rev. W. A. Blake...	Rev. W. Fraser*....	Rev. O. Winslow
Spencer Place, Goswell Road...	Rev. G. H. Orchard	Rev. J. Russell*....	Rev. J. Angus, M.A.
Stepney College Chapel .....	Rev. C. E. Birt.....	... ..	Rev. P. Cater
Tottenham .....	Rev. R. Roff .....	... ..	Rev. Jas. Edwards
Trinity Chapel, Borough .....	Rev. J. Dawson.....	Rev. W. G. Lewis...	Rev. H. Dowson
Union Row, Kingsland .....	Rev. T. Garritt.....	... ..	Rev. J. Garritt
Vernon Chapel, Bagnigge } Wells Road .....	Rev. O. Clarke .....	... ..	Rev. W. F. Burchell
Walworth, Lion Street .....	Rev. D. Gould .....	Rev. J. Statham* ...	Rev. S. Green
Walworth, Horsley Street .....	Rev. R. G. Lemaire	Mr. W. W. Stange! *	Rev. T. Horton
Wandsworth.....	Rev. W. Ball.....	... ..	Rev. W. Ball
Waterloo Road.....	... ..	... ..	Rev. J. Branch
West Drayton .....	... ..	... ..	Rev. E. Carey
Wild Street, Little .....	Rev. C. Woollacott	... ..	Rev. E. R. Hammond
Woolwich, Queen Street .....	Rev. John Cox .....	... ..	Rev. John Cox
Woolwich, Enon Chapel .....	Rev. C. Box	... ..	Rev. H. Killen

Collections will be made after the above services.]

ANNUAL MEETINGS OF JUVENILE AUXILIARIES, APRIL 27th.

The annual meetings of the young friends of the Society will be held on Monday, April 27th, at New Park Street Chapel, Borough, and John Street

Chapel (Rev. J. H. Evans's). The chair will be taken at both places at two o'clock in the afternoon.

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#### ANNUAL MEETING OF MEMBERS OF THE SOCIETY, APRIL 28th.

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 28th 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.

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#### ANNUAL PUBLIC MEETING, APRIL 30th.

The annual public meeting of the Society will be held in EXETER HALL, STRAND, on Thursday, the 30th of April: the chair will be taken by S. M. PETO, Esq., of London, 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.

The adjourned meeting will be held at FINSBURY CHAPEL, MOORFIELDS, on the evening of the same day. The chair will be taken by SIR EDW. N. BUXTON, BART., at half-past six.

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#### 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 Missionary Society, not later than the TENTH OF APRIL. He will have much pleasure in making the necessary arrangements.

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#### THE FINANCIAL STATE OF THE SOCIETY.

For several months the financial state of the Society has occupied the grave attention of the Committee. In October last, letters were written to the missionaries of the Society restricting their expenditure as far as possible, for the next twelve months. At the same time, various plans have been considered for freeing the Society from the balance which was due at the commencement of the year in April, 1845, and which during the year has been considerably increased. This increase is owing principally to the large and unexpected expenses of the mission to Western Africa, and to the expensiveness of our Indian mission. New stations in Trinidad and Hayti have also cost several hundred pounds. There is, therefore, reason to fear that there will be a considerable balance against the Society at the close of the present financial year.

In December last, Dr. Cox and Dr. Steane brought forward a plan for meeting



the debt of the Society, on the principle of a shilling contribution. After a lengthened conversation it was resolved :—

That the debt owing by the Society has now arrived at a magnitude which renders it desirable and important that some measures should be adopted for its liquidation.

That the question of the most suitable and effectual method of attaining this end, and especially the scheme now laid on the table by Drs. Cox and Steane, be referred to a sub-committee to report thereon to this committee.

After mature consideration the sub-committee reported :—

That having considered the matter referred to them, they are of opinion that the scheme of soliciting from the friends of the Society the sum of one shilling each, is the most likely to prove effective.

They recommend, therefore, that early in April next, an application be made throughout the country for donations of one shilling, and that when practicable this application be made through the medium of the pastors of the churches.

The sub-committee think, however, that in most cases brethren must be specially deputed to solicit these donations ; they recommend, therefore, that brethren be requested to visit various towns and districts wherever necessary, and that the whole effort should not be extended over a period of more than three months.

Resolved :—That the same be received and adopted. Resolved, also, That the foregoing report be referred to Dr. Cox, with the respectful request of the committee that he will undertake to carry out the recommendations of the sub-committee.

At a committee-meeting, held on March 12th, 1846, the following resolution was adopted :—

Dr. Cox having expressed his willingness to comply with the request of the committee relating to the shilling contribution for liquidating the debt of the Society,

Resolved :—That the committee are much gratified by the communication now made to them, and express their earnest hope that Dr. Cox will find the pastors of our churches generally disposed to lend him their cordial co-operation, and that every facility be afforded him which it is in the power of the committee to give.

Our friends will no doubt hear further in reference to the above plans. At present we can only commend the Society to the sympathy and prayers of the churches.

#### FOREIGN LETTERS RECEIVED.

AFRICA .....	CAPE TOWN .....	Stephen, Mrs. ....	Dec. 11.
	CLARENCE .....	Prince, G. K. ....	Sept. 18.
AMERICA .....	BOSTON .....	Peck, S. ....	Feb. 28.
	HALIFAX .....	Nutting, J. W. ....	March 2.
	MONTREAL.....	Cramp, J. M. ....	Feb. 25.
		Girdwood, J. ....	Feb. 25.
	NEW YORK .....	Colgate, W. ....	Feb. 12.
		Cone, S. H. ....	Feb. 21.
ASIA.....	CALOUTTA .....	Thomas, J. ....	
	DELHI.....	Thompson, J. T. ....	Jan. 6.

	HONG KONG.....	Macgowan, D. J.	Jan. 1845.
	JESSORE .....	Parry, J.	Dec. 31.
	KANDY.....	Dawson, C. C.	Jan. 15.
	MUTTRA .....	Phillips, T.	Jan. 20.
	PATNA .....	Beddy, H.	Jan. 1.
	SAMARANG .....	Brückner, G.	Oct. 1.
	UPPER INDIA.....	Anon.....	No date.
BAHAMAS.....	NASSAU .....	Capern, H.	Feb. 11.
BRITTANY.....	MORLAIX.....	Jenkins, J.	Jan. 28.
		Jones, J.	March 9.
HAYTI .....	JACMEL .....	Francies, E. J.	Jan. 21.
HONDURAS .....	BELIZE .....	Braddick, G.	No date.
		[Buttfield, J. P.]	Jan. 19.
		Henderson, A.	Dec. 27.
		Kingdon, J.	Jan. 12.
JAMAICA .....	CALABAR.....	Tinson, J.	Feb. 5.
	FALMOUTH .....	Abbott, T. F.	Feb. 2.
	FULLER'S FIELD .....	Hume, W.	Jan. 20.
	KINGSTON .....	Oughton, S.	Jan. 22.
		Do., & others.	Feb. 7.
		Rouse, G.	Feb. 6.
	MOUNT CAREY .....	Burchell, T.	Feb. 5.
		Cornford, P. H.	Feb. 5.
	SPANISH TOWN.....	Phillippo, J. M.	Feb. 6.
	YALLAHS .....	Hands, T.	Jan. 22.
TRINIDAD .....	PORT OF SPAIN .....	Cowen, G.	Jan. 20.

## ACKNOWLEDGMENTS.

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

Mr. Meen, Shoreditch, for two parcels of books ;  
 Miss Fuller and the Misses Daintree, for a box of useful and fancy articles, for *Trinidad* ;  
 The Religious Tract Society, for grants of books for *Messrs. Newbegin and Merrick, Western Africa, and E. J. Francies, Hayti* ;  
 Mrs. McAll, Woodford, for a parcel of Baptist Magazines.  
 A Friend, for a parcel of magazines, for *Western Africa* ;  
 Miss Cook, Norwich, for a parcel of magazines ;  
 Friends, Paradise Chapel, Chelsea, for a parcel of clothing, for *Western Africa* ;  
 J. B., Islington, for a parcel of magazines ;  
 T. C. M., for a parcel of magazines ;  
 Ladies of Zion Chapel, Bradford, by Mr. Cook, for a case of clothing, tools, &c., for *Western Africa* ;  
 Friend, Marylebone Street, for a parcel of magazines.

## CONTRIBUTIONS,

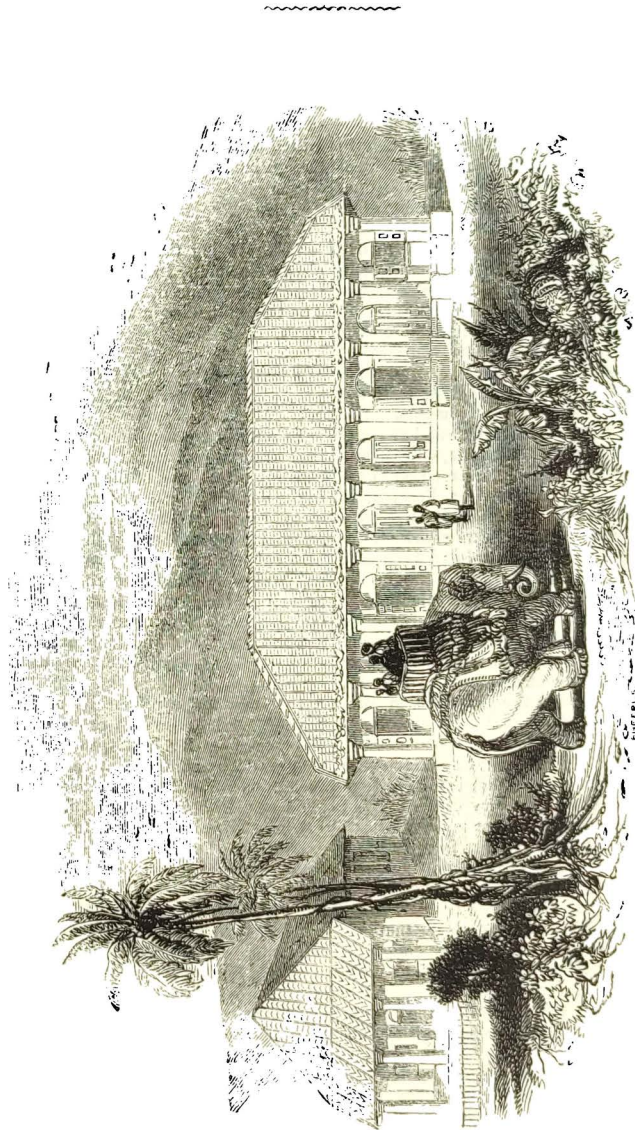
*Received on account of the Baptist Missionary Society, during the month of  
 February, 1846.*

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>		Jacobson, Miss, for <i>Colo-</i>	1	0	0
		<i>nies</i> .....	1	0	0
		Meacher, Mrs. ....	1	1	0
		<i>Donations.</i>			
Anon., by Rev. M. Kent	1 0 0	Bannister, Mr. W. ....	0	6	0
Davies, Rev. Dr. ....	1 1 0	Benson, R., Esq. ....	25	0	0
Dimsdale, Mrs. ....	2 0 0				
Hooper, Mr. B. ....	1 1 0	David, Mrs., box .....	0	14	10
		Dunt, Mr. T., for <i>Jamaica Special Fund...</i>	5	0	0
		Friend.....	20	0	0
		Haddon, Mr., for <i>Jamaica Special Fund...</i>	10	0	0





# THE MISSIONARY HERALD.



MISSION HOUSE AND CHAPEL, KANDY, CEYLON.

## ABSTRACT FROM THE ANNUAL REPORT.

In closing the duties of a year of unusual anxiety, by furnishing to the friends and supporters of the Baptist Missionary Society a brief account of its labours and position, the Committee record their devout thankfulness to the Giver of all grace for having sustained and cheered them in their course, and for giving his own cause, both favour in the eyes of his people and a very encouraging measure of success among the heathen.

It is but seldom that a year passes by without their having to mourn over the loss of some faithful honoured labourers, who have left the scene of their toil for the world of their reward; their patience under the one, and their honours in the other, being alike gifts of grace. The year that is now closing, however, has been in this respect peculiarly calamitous. There has been stroke upon stroke; each stroke smiting down a leader of a host. William Yates and William Knibb have both fallen, and though not before their work was done, yet at a time when to all appearance they could be ill-spared, and while we were hoping for labours and success not unworthy of their past achievements. The former died at sea on July the 3rd, 1845, and the latter at Kettering, Jamaica, on November the 15th. The Committee have also to deplore the loss of Mrs. Kilner Pearson, of Nassau, and Mrs. Evans, of Calcutta. They were taken away amid the tears of many hundreds in Nassau and Calcutta, and have been highly honoured and eminently useful in the foreign field. When to this list is added the name of the Rev. W. W. Evans, who has been compelled by ill-health to relinquish his post in Calcutta, and return for a season to this country, and the name of the Rev. M. W. Flanders, who under the influence of protracted fever has given up mission labour in Hayti; and of the Rev. Thomas Burchell, who, though no longer agent of the Society, is yet the pastor of a large church in Jamaica, formed under the Society's fostering care, and dear to all for his works' sake,—it will be admitted that the year has been in this respect one of peculiar trial. The age and health of several of our brethren in India are also such as lead us to fear that these trials are but too likely to return. It is clear that we must be prepared by self-sacrifice and faith to send to the high places of the field more soldiers of the cross, who shall occupy the posts of those who have fallen, and be ready to carry on our Master's cause against the mighty.

On the other hand, the Committee have to report that their missionary brethren have been strengthened by the arrival of Rev. D. and Mrs. Marsh at Quebec; Rev. C. B. and Mrs. Lewis, and Rev. J. and Mrs. Allen in

Ceylon: of Rev. J. and Mrs. Kingdon at Belize: of Rev. J. and Mrs. Law at Trinidad. Mr. and Mrs. Francies and Mr. and Mrs. Flanders have also been sent to Hayti, though Mr. and Mrs. Flanders have since returned. The Committee have also accepted as an assistant missionary, Mr. Dannenberg, lately an agent of the London Missionary Society at Mirzapore.

Since the formation of the Society there have been sent out and accepted 198 missionaries, nearly one half of whom are permitted still to aid the cause of missions 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. John Wenger, Rev. James Thomas, Rev. C. C. Aratoon.  
*Depositary*....Rev. James Thomas.

In referring to the important work of biblical translation, the Committee are again constrained to speak of the great loss sustained in the death of the Rev. Dr. Yates. An intimate acquaintance with the bible in its original languages, and with the works of the best commentators; an equally intimate acquaintance with the Sanscrit, Bengali, Hindi, as well as the Arabic, Persian, and Hindustani languages; combined with deep piety, a sound judgment, and long experience, constituted him a translator of distinguished eminence.

In *Sanscrit*, the prophecies of Isaiah have been printed. The last pages were read in proof once by Dr. Yates, two or three days before he left India, and were on subsequent examination found to be sufficiently correct to allow of their being printed off. The book of Proverbs has also been put to press again.

At the time of Dr. Yates's departure it was found that besides Genesis, the Psalms, the Proverbs, and Isaiah, all of which were printed, the following parts of the Old Testament had been prepared in manuscript: the remainder of the Pentateuch, Job, Ecclesiastes, the Song of Solomon, and Daniel. The missionaries then agreed that the pandit who had long been engaged in preparing the rough draft of the version, should proceed in his work, and that Mr. Wenger should, by studying the language, prepare himself for revising and publishing the whole. This plan is being pursued. Meanwhile, should it be found necessary to reprint the New Testament, or those portions of the Old already

published, such reprints will be made under Mr. Wenger's superintendence.

In *Bengali* the whole bible has at length issued from the press. When Dr. Yates left, the revision of the New Testament had advanced as far as the fourth chapter of Galatians. His illness, however, prevented him from going very carefully through the last ten chapters which he revised. The remaining portion was revised by Mr. Wenger.

Of the entire bible there have been printed, in quarto 500, and in octavo, 2500 copies, and of the New Testament, uniform with it, 1500 copies. Another edition of the New Testament, containing only the revised text, and consisting of 2000 copies of the Gospels and Acts, and 3000 of the entire Testament, has just been completed. A third edition, similar to the last, but in a smaller type, has advanced to the end of 1st Corinthians. Of this also 3000 copies of the Gospels and Acts have been struck off.

In *Hindustani* there have been printed in the Arabic character:—

Gospels and Acts .....	1500 copies.
Acts alone .....	4000

And in the Persian character:—

Gospels and Acts .....	1500
Separate Gospels .....	8000

In *Hindi*, no portion of the bible has been printed during the year; but as the depository now contains scarcely any Scriptures in this language, Mr. Leslie will shortly commence a revision of the Hindi Testament, and superintend the publication of a second edition.

In all there have issued from the press during the year:—

In Sanscrit .....	2,500 volumes.
In Bengali .....	12,500
In Hindustani .....	15,000
Total .....	30,000

The distribution has greatly exceeded this number; while about as many more are now in the press. There have been distributed about 54,000 volumes, containing smaller or larger portions of the word of God.

The funds by which these operations in printing and distributing the Scriptures are supported, are derived principally from the Bible Translation Society, partly also from the American and Foreign Bible Society, and partly from the contributions of friends in India.

Of the general state of the mission in India, the Committee are thankful to be able to speak much more favourably than in previous years. The visible results are more abundant, and all testimony concurs in showing that there is a great work in progress, which, though at present beneath the surface, will ere long show itself in the overthrow of the heathen superstition, and in the increased prevalence of the truth. In some districts

there is a most remarkable spirit of inquiry, while in all the power of the heathen priesthood is on the wane. The proposed alteration of the Hindoo laws of inheritance, which is to have the effect of protecting all the natives of India in the profession of any religious opinions; the diffusion of general education, and the increased facilities of intercourse between distant parties of that vast continent, cannot but be favourable to the interests of religious truth. All these signs of progress are compatible no doubt with gross infidelity. Education and social improvement, and the neglect of old customs are not conversion. But it is difficult not to regard them as preparatory to it. If the valleys are exalted, and the mountains made low, and the rough places made plain, is it not that the glory of the Lord may be revealed, and that all flesh may see it together?

At the same time, the actual results of our efforts are unusually encouraging. In the neighbourhood of Agra, and in the districts of Barisal and Jessore, about one hundred and thirty natives have been baptized. Including Ceylon, the total number of additions to the churches in India from the native and the European population, is 231; a larger number than the annals of our Indian churches have ever yet recorded. To Him whose grace has called them from darkness unto light, be all the praise. The total number of members (including the church at Serampore, which is now supplied by Mr. Denham) is 1648; being an increase of 234. The number of schools is 101, being an increase (including ten schools connected with Serampore) of twenty-three, containing in all 3979 children.

Another evidence of the progress of our Indian churches, and of the hold which Christian truth is obtaining over the community at large, is the amount contributed to meet the expenses of Auxiliary Missionary societies connected with the different stations. Mr. Thomas estimates that all the native members of our Indian churches do not possess together five hundred pounds. The operation of the Hindoo laws of inheritance is one cause of this poverty; the explanation suggested by the apostle, "not many wise, not many noble are called," is another. And yet the contributions received for schools, translations, and general missionary operations in India, have amounted to upwards of £1200. This sum does not include the contributions of churches, as such, towards the support of their pastors, and the incidental expenses connected with their worship, and which have amounted to about £1200 more. The contributions towards the auxiliary societies are of course included in the receipts of the parent society, though the amount is rather the representative of missionary labour than any aid to our funds. The contributions of churches are not included; particulars being sent home for information only. This distinction the Com-

mittee have kept up from the first, and it may serve to explain the comparatively small amount received from foreign stations. The aim of the Committee has been to induce the churches, as their first duty, to support their pastors; and as their second, to contribute to the funds of the mission.

It is an affecting proof of the weakness of our Indian mission, and of the success with which God has favoured us, that in continental India there are but eleven missionaries who were sent out by the Society; while there are nineteen European and East Indian missionaries and pastors, who were accepted in India, two ordained native pastors, and about fifty native preachers, supported by auxiliary societies and the parent society. But eleven whom we sent survive; and yet for these God has given us more than seventy.

In strengthening the stations in India, the Committee regret that but little has been done during the year. Two brethren have been sent to Ceylon; but in Continental India there are still vast and populous districts unoccupied, or occupied only by a single missionary. In an affecting communication recently received from the brethren in India, it is said that the population of Calcutta and its vicinity is as large as that of Jamaica; that the only missionaries in three districts, containing each a million of people, are those of our Society. Each of these brethren is alone, one man to a million, and after thirty years of labour, and anxiety, not without many seals of their ministry, is forbidden to see a fellow-labourer or successor, to enter upon his work, and under the great Shepherd, guard the fold he has been the means of gathering from among the heathen. May not the Committee hope that another year will wipe away this grievous reproach?

The question of a Tutor for Serampore has received the repeated consideration of the Committee during the year. The lamented death of the Rev. J. Mack, who died suddenly of cholera, on the thirtieth of April, 1845, has made a material change in the position of the church, and of missionary labour at that station. Mr. Marshman wrote on behalf of the church to Calcutta, asking our brethren to occupy the station permanently, and offering to settle on terms as satisfactory to the Committee as they were honourable to Mr. Marshman, the only question connected with Serampore which remained unsettled. He offered to purchase the premises which he had occupied so long, and to place the chapel in trust for the use of the church. The Committee acceded with much pleasure to his proposal, and Mr. Denham is stationed for the present at Serampore, as tutor, and as co-minister with the Rev. John Robinson, who, though not officially connected with the Society, is enabled to give very valuable aid in this important sphere. Serampore is in itself a station of great promise.

Large and populous districts in its immediate vicinity are visited by the missionaries, and all the expenses, beyond Mr. Denham's salary, are met by an auxiliary society and the liberality of friends at the station itself. Endeared as it is to our body by many and rich historical associations, the Committee have much satisfaction in including it once more in their annual report.

#### I. CALCUTTA AND ITS NEIGHBOURHOOD.

Station formed.

1801. CALCUTTA.—James Thomas, C. C. Aratoon, John Wenger, W. W. Evans, Andrew Leslie, Shujat Ali.  
*Female Missionaries*—Mrs. Yates, Mrs. Thomas, Mrs. Wenger, Mrs. Leslie.  
*Native Preacher*—Shem.
1838. INTALLY.—George Pearce, Ram Krishna.  
*Female Missionary*—Mrs. Pearce.  
*Native Preachers*—Three Students of the Native Christian Institution.
1820. HAURAH and SALKIVA.—Thomas Morgan and Mrs. Morgan.  
*Native Preacher*—Ganga Narayan.
1824. NARSINGDACHOKE, and five neighbouring villages.—J. C. Page, W. Thomas.  
 Five Native Preachers.]
1830. LAKHYANTIPUR, and five neighbouring villages.  
 G. Pearce, F. De Monte.  
 Four Native Preachers.
1830. KHARI.—Jacob. Two Native Preachers.
1845. MALAYAPUR.—G. Pearce. One Native Preacher.

Nine Stations.—Eleven Sub-stations.—Eleven Missionaries.—Seven Female Missionaries.—Seventeen Native Preachers.

#### PREACHING TO THE HEATHEN AND MUHAMMADANS.

In Calcutta the gospel of Christ has been preached to the heathen by Messrs. Leslie, Page, and Wenger, and also by Messrs. W. Thomas and De Monte. Six Native brethren have been engaged in the same work. It may be asserted with safety, that except during the rainy season, there have been very few week-days on which the gospel has not been preached in one, if not in several of the markets and public streets.

At Haurah, the Rev. T. Morgan has continued, as in former years, to preach the word of life, both at the station and in the villages of the neighbourhood.

In the vicinity of Lakhyantipur and Narsingdachoke, and partially also in that of Khari, the gospel has likewise been proclaimed week after week in the markets.

Besides these regular and stationary labours several excursions have been made during the year, with a view to spread the gospel, partly by Mr. Page, partly by some of our native brethren. On one of these occasions, Mr. Page traversed the district of Baraset, and went as far as Jessore, preaching the gospel daily in the villages on his way. Mr. Aratoon also, being compelled by ill-health to go on



the river, has amidst much bodily suffering been engaged in proclaiming the gospel in several places. And our native brethren have, on different occasions, gone out for several days to preach the gospel either in the villages or at melás.

Closely connected with these preaching labours, is the distribution of Scriptures and tracts. In this city the opportunities of doing this profitably are not now so frequent as might be supposed from the multitude of its inhabitants; but in the country places that have been visited, many persons have been met with and supplied, who are likely to value the books and to give them an attentive perusal.

CHURCHES IN AND NEAR CALCUTTA.

1.—Church in Circular Road—English.\*

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

This church defrays its expenditure from its own resources.

This church has during the year received accession of several members. The congregation which assembles on the sabbath has increased very considerably, and upon the whole the prospects of the church are cheering. A sabbath-school and an interesting bible class have been continued throughout the year; and a brief Hindustani service is held in the vestry on sabbath afternoons. The number of members at the close of the year was 77.

2.—Church in Lal Bazar—Mixed.

Acting Pastor.....Rev. J. Thomas.

This church defrays its expenses from its own resources.

Mr. Thomas has continued to be the acting pastor of this church, and to conduct most of the services held on the sabbath mornings. The sabbath evening services are conducted by different ministers; and those in the week principally by Messrs. Leslie and Page. Mr. Robinson of Serampore also has laid the church under deep obligations by supplying its wants on one Lord's day in every month.

The unsettled circumstances of the church have produced a decrease in the attendance on public worship, and also a slight diminution of the number of members, which at the close of the year was 121.

Attendance at the schools ..... 290

3.—Church in Kalinga—Native.

Pastor .....Rev. J. Wenger.

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

This church, and the congregation connected with it, both continue to be small.

\* The designations *English, Native, Mixed*, refer to the languages in which divine worship is conducted.

This church now numbers thirty members, several of whom are absent from Calcutta. Their conduct has been consistent.

4.—Church at Intally—Native.

Pastor .....Rev. G. Pearce.  
Assistant Pastor.....Ram Krishna.  
Three Native Preachers.

The current expenses of this and the four following stations, together with the salaries of eight native assistants, are mainly paid by the auxiliary society; the Parent Society pays the salaries of the missionaries and assistant pastors, also those of five native preachers.

This church has through the blessing of God continued to prosper and to increase. It now numbers forty-four members; and the sabbath congregation, including the pupils of both the male and female departments of the Native Christian Institution, generally averages 100 persons.

5.—Church at Narsingdachoke—Native.

Pastors ..... } Rev. J. C. Page.  
                              } — W. Thomas.  
Several Native Preachers.

This church, which during the previous year had suffered severely from the insidious attacks of popery, has during the past year enjoyed peace and prosperity, and received a slight increase of members, the whole number being now forty-seven.

6.—Church at Malayapur.

About 20 miles south of Calcutta.

Pastor .....Rev. G. Pearce.  
Native Preacher .....Kashinath Bar.

This is a church formed during the past year. A nominally Christian community, small in number, had been receiving religious instruction for two or three years past. This instruction was blessed to some who felt it to be their duty to forsake sin and profess the Lord by baptism. Accordingly seven of them were towards the end of June baptized by Mr. Pearce, at Intally, and formed into a church. They have been exposed to much opposition and persecution from their neighbours, but the Lord has enabled them to stand firm. The number of members is at present seven. There is also a school attended by about fifty boys.

7.—Church at Lakhyantipur.

About 36 miles south of Calcutta.

Pastors .....Rev. G. Pearce, Mr. F. De Monte.  
Three Native Preachers.

The church has during the year, upon the whole, enjoyed peace and prosperity, except towards the close, when the fall of one of the native assistants occasioned much sorrow. It now numbers eighty members.

A pakká chapel has been erected during the year, at an expense of about 2,800 rupees,

which sum was obtained partly from the Jubilee Fund of the Parent Society, and partly from special donations made to this object by friends in India.

#### 8.—Church at Khari.

About 50 miles south of Calcutta.

Pastors ..... Rev. G. Pearce, Jacob Mandal.  
Native Preacher ..... Kalachand.

This church has during the past year enjoyed more tranquillity than formerly. One of its chief enemies has lately died under circumstances very impressive. The number of members is now thirty-six.

#### 9.—Church at Hawrah.

Pastor ..... Rev. T. Morgan.  
Native Preacher ..... Ganganarayan.

The English portion of the church has received an addition of four members by baptism; including the native members, the number now is twenty-nine. About 1000 rupees have been contributed by the people, most of whom are very poor.

The past year was emphatically a year of peace and rest; harmony has prevailed, and much liberality been manifested.

Mr. and Mrs. Morgan have under their charge four schools. One called the Jubilee school, in which English is taught, is frequented by both boys and girls. Two of its pupils were baptized during the year.

The nine churches in and near Calcutta, now enumerated, contain 471 members, of whom forty-three were baptized during the past year, showing an increase of forty-one during the year.

### EDUCATIONAL INSTITUTIONS IN CALCUTTA.

#### I.—The Benevolent Institution

Has during the past year sustained the loss of two of its trustees, the Rev. J. D. Ellis and the Rev. Dr. Yates. Their places have been supplied by J. C. Marshman, Esq., and Rev. W. H. Denham. The number of scholars in attendance continues to be about 200 in the boys' school, and 70 in the girls' school, daily. These pupils belong to all the different religious communities in Calcutta; but the great majority of them are "indigent Christian children." A plain education, with religious instruction, has been given to them all. A private examination was held on the 19th December, which has been very favourably noticed by the public press. "Already," says the *Bengal Hurkaru*, "the school has achieved a vast amount of good; and it is a great object to maintain the means of perpetuating its usefulness."

#### 2. The Native Institution.

The Native Institution at Intally, of which Mr. Pearce has the superintendence, is fre-

quented by about ninety boys, mostly Hindus, who receive a plain English education, of which Christianity, as revealed in the sacred scriptures, is the basis. Mr. Chill, the head master, is supported by the Parent Society, whilst the current expenses have been defrayed by the Ladies' Auxiliary Missionary Society.

#### 3.—The Native Christian Institution.

Of this institution we have received a very gratifying Report from Mr. Pearce. There are at present twelve young men who are now employed either as preachers or teachers in mission schools, who are not only indebted to it for almost all the knowledge which they possess, but several of them for their conversion to God. Two also are ordained ministers of the gospel.

At his various stations, Mr. Pearce has also impressed upon the people the importance of their aiding the gospel by their contributions. They receive, at most, about four-pence a day each, and yet one church has given £19. The additions to all the churches under Mr. Pearce's care is twenty-six.

The female department of the Native Christian Institution or Boarding School, which at the date of our last Report was in a very low condition, has been revived. It is now located at Intally, and superintended by Mrs. Pearce and Miss Packer. The number of native Christian girls, during the year, has been about twenty.

Contributions for the schools, especially for the support of children in the Native Christian Institution, will be very acceptable, and are much needed.

The total number of day-schools in Calcutta is eighteen, and of children attending them, 1067.

### II. OPERATIONS IN OTHER PARTS OF INDIA.

#### 1.—SERAMPORE.

Rev. W. H. Denham, Rev. J. Robinson.

A full account of this station will be found in the *Missionary Herald* for Nov. 1845. Nine persons have been baptized during the year; the total number of members being ninety-seven. There are also eight schools, with 809 children. The college is attended by 120 young persons.

#### 2.—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 two native preachers. The church has undergone no

changes during the year, and numbers forty-seven members.

3.—SURI, IN BIRBHUM.

Commenced in 1818.

Sub-station—Dubragbur.

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 Haradan.

Through the blessing of God, says Mr. Williamson, my poor labours are not altogether in vain; five persons have now been restored to communion, and two more have been added to the church by baptism since last year. An auxiliary society has been lately formed at this station, in aid of the Parent Society. Almost all our native Christians have become subscribers, and we expect a few subscriptions or donations from the European residents of the station and district.

Our schools are attended by about seventy pupils.

4.—DINAJPUR AND SADAMAHL.

Commenced in 1805.

Dinajpur, the capital of the district of the same name, is situated about 260 miles north of Calcutta. Population about 20,000.

Missionary .....Rev. H. Smylie.  
Native Preacher .....Peter.

Mr. Smylie continues his labours at these stations without interruption. Many have offered themselves for church-membership, but as they appear careless and indifferent, they have not been accepted.

The church at Dinajpur has had much to contend with. Seven have been excluded.

The church at Sadamaahl now numbers seven members, and has a native preacher.

5.—JESSORE.

Commenced in 1800.

This district, in the southern quarter of Bengal, is estimated at 5000 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 encouraging. The result of the past year's labours exhibits an increase of twenty-eight members. The gospel has been preached, schools superintended, and tracts and scriptures distributed by myself and assistants, in about 120 villages, and thirty markets, and three melas. The total number of members is 151, and of scholars 300.

6.—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 Gorachand.  
Sub-station.....Shagardi.

The report of Mr. Bareiro's labours for the last year abounds with encouragement. Thirty-two persons have been baptized. There are about 200 more of whose conversion to God the strongest hopes are entertained.

7.—DHAKAH (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 bank 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. } Rev. O. Leonard.

The story of our direct and palpable success, says Mr. Robinson, is, I am sorry to say, very soon told. Three persons have been baptized; two of them the wives of two of our native preachers, and the other, a young man who has been brought up a Romanist. This is all; but even this is an improvement, a change for the better; for during several preceding years we had not to tell of even one baptized.

The general appearance of things at Dacca is not such as to lead us to expect any great immediate success. The prospect is one of labour and severe contest. A Romanist bishop is about to make Dacca his head quarters.

Mr. Leonard is now laid aside; he has laboured long and diligently, but his labours are ended; he is only waiting to enter into his rest.

## 8.—CHITTAGONG.

*Commenced in 1812.*

The district, 120 miles long, by an average of twenty-five in width, and including above a million of inhabitants, forms the south-east extremity of Bengal. Here the two idolatrous systems of Brahma and Budh come into contact, and the chain of caste is therefore feeble. The capital, Islamabad, is frequently called Chittagong, and there the missionaries reside. It is eight miles from the sea, on the western bank of the Karnaphutty river, and about 340 miles east from Calcutta. The inhabitants are a mixed race—Hindus, Muhammadans, and Arakanese or Mughls. The Muhammadans exceed the Hindus in the proportion of three to two.

*Missionaries* ... Rev. J. Johannes, Rev. J. C. Fink.  
*Native Preachers*... Ganga Narayan, Bhagawan, Miniram, Dangiya.

The labours of our brethren at this station are encouraging, though they have to contend with both heathenism and popery. Eight persons have been baptized, and the total number of members is forty.

## 9.—MONGHIR.

*Commenced in 1816.*

A celebrated town and fortress in the province of Bahar, district of Boghipur, 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.

At Monghir our brethren have had to mourn that no additions have been made to their number during the year. There is reason to hope, however, that some will be added to them ere long.

## 10.—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 Azimahabad.

*Missionary* ..... Rev. H. Beddy.  
*Native Preachers*... Magdumbaksh, Biharl.

During the past year missionary work has been carried on in the same manner as heretofore. In-door and out-door preaching has been attended to as usual, and the word has been listened to with apparent attention. Mr. Heinig has left for Benares for the benefit of his health. The total number of members is twenty-three.

## 11.—BENARES, CHUNAR.

*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.

*Missionaries*..... Rev. W. Smith, Rev. G. Small.

Through the help afforded this station by the presence of Mr. Small, the work of our brethren has been considerably increased during the year. Schools which Mr. Smith had been compelled to give up have been reopened, and others added to them. Schools have been commenced in the Bengali district of Benares, in the Chanhatta bazaar, for those speaking the Hindi, and in the cantonments. In preaching to the natives Mr. Smith has been constantly engaged, and Mr. Small has made a commencement.

At Chunar a large and interesting sabbath school has been conducted by the pious and zealous school-master of the station, Sergeant Wilks. The average attendance of boys and girls has been forty. Suitable books are sent, and occasionally given to the children; and on alternate Saturday evenings they all meet to hear an address from their much loved teacher. Pleasing instances of early piety might be adduced, the result of his labours under God.

The church at Benares consists of sixteen members, six of whom are native, the rest European. That at Chunar, of which school Sergeant Wilks has acted as pastor during the year, is also composed of sixteen members.

One member was added to the Chunar church by baptism during the year, and another on new year's day of the present year. At Benares there was also one addition by baptism, a grand-daughter of Mr. Smith, at the early age of thirteen.

The schools under the care of our brethren, and which are maintained at a cost of about £70 or £80 a year, greatly need the aid of English friends.

## 13.—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.

*Missionary* .....Rev. L. Mackintosh.

Owing to the advanced age and illness of our brother Mackintosh, there is but little to report at this station. The church numbers seven members.

14.—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. of 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.

*Missionaries*...Rev. R. Williams, Rev. J. Makepeace,  
And six Native Teachers.

Since the last Report there have been important changes at this station. Mr. Williams has been joined by Mr. Makepeace, and various Native Agents have been taken up by them; and an efficient Auxilliary Missionary Society has been formed. Thirty-six have been baptized, thirty-three Hindus and three Europeans; nearly all of these are going on well.

15.—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.

*Missionary*.....Rev. T. Phillips.  
*Native Preachers* .....John Bernard, Jiva Jitra.

The last year has been one of peculiar trial to Mr. Phillips. Heavy rains destroyed the new chapel he had recently erected, while he was visited by heavy domestic afflictions. One person, however, has been baptized, and three others were on the eve of decision, when they were deterred by the influence and threats of their friends.

The Maze Pond School is carried on with much encouragement, the attendance being forty. The labours of the native preachers are also uninterrupted. They are every where well received by their countrymen. One of them is now supported by the friends at Counterslip, Bristol.

16.—DILHI.

*Commenced in 1818.*

The ancient city 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 Auranzebe, the population was loosely estimated at two millions, and the ruins of old Dilhi 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.

*Missionary* .....Rev. J. T. Thompson.  
*Native Preachers* ...Deviger and Manirain.

The labours of our brother Thompson during the year have met with much encouragement. Several inquirers have been tempted to leave, and others compelled by their friends. Seven persons, however, have been baptized; the church now consisting of nineteen members.

JAVA.

SANARANG .....Gottlieb Bruckner.

SUMATRA.

PEDANG .....N. M. Ward.

Four Stations—about twenty Sub-stations—seven European Missionaries—Five Female Missionaries—Twenty-four Native Preachers, including Forty-four Schoolmasters—and Forty-four Schools. The gospel is also preached in about 150 villages.

CEYLON.

KANDY.—The labours of Mr. Dawson have been continued during the year without intermission. Mrs. Birt, we regret to state, has been compelled to resign her post through the continued failure of her health. She is now on her way to this country, and will be greatly missed at the station. Of his labours, Mr. Dawson has recently forwarded the following account:—

In Kandy there is preaching four times on the Lord's day; at nine o'clock in Portuguese, at eleven in Singhalese, at three in Tamil, and at half-past six in English. Seven members have died during the year, and four have removed to other parts of the island. These are the more missed as there have been no additions by baptism, though six candidates have been waiting some time for admission to that rite, the administration of which has from various causes been delayed. The suspension of Mrs. Birt's labours has been not a little felt, as

there is no other English girls' school in Kandy. The press has been almost incessantly employed, partly in mission work and partly in work for the public.

"At Matelle there has been a girls' school during ten months of the year, but from the small number of children who latterly attended, it was thought advisable to give it up. A boys' school also, in addition to the one which has been in operation several years, was opened a short distance from Matelle, but after two months the master died of cholera, and another cannot yet be obtained. A Tamil school has also been in operation the whole year, and the schoolmaster (who was baptized last year) is engaged out of school hours in distributing tracts and exhorting his neighbours. Moreover, on Saturday and Sunday he visits neighbouring coffee estates, and preaches to the Coolies, for which work he is very well adapted.

"Connected with the Utuan Kandy station there are four schools, which are tolerably well attended. The native assistant regularly visits them, and preaches in the school bungalows. The one most recently established is at Mollegoddy, an ancient seat of royalty, and to its support the funds supplied by the friends at Meeting House Alley, Portsea, are appropriated.

"The labours of the missionary on the Coffee Plantations have been unremitting; and his residence among the Coolies has, it is hoped, exerted a beneficial influence.

"Two recent acts of the Legislative Council will do much to remove the obstacles to the reception of Christianity by many of the natives. Slavery in Ceylon is now abolished. The number of slaves it is true was not great, but so debasing and brutalizing is the very nature of slavery, that all free men (and how much more so slaves) will rejoice in its extinction. The other act is one which has not yet come into operation. By it the connexion which has hitherto subsisted between the British government and Buddhism is to cease. All Buddhist property—lands, temples, relics—which have hitherto been in the custody of government, will now be given over to trustees appointed from among the priesthood and laity, to manage the entire concerns of their own religion. The priests are most dissatisfied and alarmed. They say the pillar which supported their religion is giving way, and now it will fall. So let it, into eternal oblivion."

The number of members connected with Kandy is forty-eight; and of scholars, in ten schools, 207. Rev. James Allen, late of Alcester, having been accepted as a missionary, reached Ceylon early in the present year, and is now located at Kandy.

COLOMBO.—At Colombo, Mr. Davies has been most laboriously occupied with the various duties of his station. The churches,

the schools, the auxiliary, and the academy, have made demands upon his strength which have proved more than it could bear. He is now suffering in consequence, and has been obliged to leave Colombo for the highland of the interior of the island. The arrival of Rev. C. B. Lewis, who will take charge of the academy, and share the other responsibilities of the station, will therefore be a most seasonable relief. Mr. Davies has devoted a considerable portion of his time to the improvement of the schools and of the academy; the fruit of which, it is hoped, will appear in future years.

"In the Colombo district," says Mr. Davies, "we have fourteen principal stations, in which about three public services have been held every week; ten sub-stations, in which the word has been preached about once every week; 132 villages have been visited about once a month, and 100 more occasionally, or about twice a year. The population of these villages varies from ten to 100 souls, except in the Matura district. When a congregation can be collected in them it averages about thirteen or fourteen persons, except when Europeans preach. The native assistants generally go from house to house.

"Last year fifty-nine persons were baptized, and four were excluded; ten have died, and two have withdrawn. We have now sixty candidates, some of whom are hopeful characters.

"We have three Sabbath Schools, one English and two Singhalese, and ninety children; thirty-four day schools, three English and the rest Singhalese, and about 873 children. The English schools are in a prosperous state. Of the existing defects and desirable improvements of the others I have written often.

"We have distributed during the year 3292 tracts, 500 were in English, and from the Religious Tract Society at home; 100 in Portuguese, from the Wesleyan Press, Colombo; 400 in Tamil, from the American mission press, Jaffna; the remainder in Singhalese, 240 from the Wesleyan Press, and 2052 from our own mission press, Kandy. Two hundred and eighty-seven copies of the New Testament have been distributed, chiefly to schools, six in Tamil from Jaffna, the rest in Singhalese, from the Wesleyan and Church mission presses."

The contributions to the auxiliary in Ceylon have amounted during the year to £396, including special donations, to the amount of £120, towards the erection of mission premises at Kandy.

Contributions of £8 a year from schools or juvenile auxiliaries for the support of schools in Ceylon, will be very acceptable. The example of New Park Street, London, and of Meeting House Alley, Portsea, might be followed with great advantage.

AFRICA.

**FERNANDO PO, CLARENCE.**—John and Mrs. Clarke, G. K. Prince, M.D., and Mrs. Prince, Thomas and Mrs. Sturgeon, Thomas and Mrs. Thompson, Captain Milburno.  
*Teachers*—Mr. and Mrs. Norman, J. W. Christian, P. Nicolls, Misses Stewart and Vitou.  
**REKOLA.**—*Teachers*—Mr. and Mrs. Bundy.  
**BASSAPO, &c.**—*Teachers*—Mr. and Mrs. Ennis.  
**BASSIPU.**—*Teachers*—Mr. and Mrs. Gallipore.  
**BASSIWALLA.**—*Teachers*—Mr. and Mrs. Trusty.  
**BIMBIA.**—Joseph and Mrs. Merrick, W. Newbegin, (Surgeon) and Mrs. Newbegin.  
*Teachers*—Mr. and Mrs. Duckets, Mr. and Mrs. Fuller.  
**CAMEROON, OLD CALABAR.**—Alfred and Mrs. Saker.  
 Four Stations—Five Sub-stations—Eight Missionaries—Nine Teachers—Sixteen Female Missionaries and Teachers.

The labours of our brethren in Africa had proceeded up to the commencement of 1846 without interruption, except from sickness. Though all our brethren have suffered more or less, we have still to record the special interposition of God in preserving their lives. Two of the children of our brethren have been removed by death, and one of the settlers; but they themselves are still enabled to carry on their work with much diligence, and in the midst of much encouragement. The arrival of the Dove with her precious freight, after a brief and prosperous voyage, filled the hearts of our brethren with joy. She has been occupied during the whole year in visiting the various stations, and has contributed most materially to the health of our missionaries and the general prosperity of the mission. As a sailing-vessel, she has answered the expectations of all our friends, and though our brethren are still anxious to have a steamer, they express a hope that the "Dove" will remain at all events till the end of her second year of service. The Committee are thankful in being able to report that most of the sum required for the support of the Dove, has been obtained by our young friends, and that there is every reason to hope the whole will be obtained in a month or two.

Accounts received during the year speak favourably of the labours and influence of the friends who have been brought from Jamaica. Several of them are stationed in Fernando Po, and others at Bimbia. At Bimbia, our brother Merrick has been occupied during the year with his translations, his preaching, and visits to the interior. None have been as yet baptized, but there are several inquirers, and there is much to encourage our brother in the attentiveness of the people, and in their anxiety to hear the message he has to deliver. He is now able to preach in both the Isubu and Dewalla or Cameroons tongues.

The progress of the mission at Cameroons has been greatly impeded by the death of the old king, and divisions amongst his people as to his successor. Mr. Saker, however, and Dr. Prince have visited the tribes on the bank

of the river, and preached the gospel to many hundreds of the natives. In most instances, the people heard for the first time the glad tidings of eternal life.

In fulfilment of a promise made in 1841, by Mr. Clarke and Dr. Prince, and frequently repeated since, a station was formed last year at King Eyamba's Town, Old Calabar. The house and school-room, which has been erected for the teacher, was taken possession of by Mr. Clarke and J. W. Christian early in October, with the intention that several of our brethren should occupy it six weeks each, and so avoid the risk which a continuous residence in such a district might incur. All the accounts represent the moral condition of the people as most degraded. They seem given over to "abominable idolatries." The locality is one of the most unhealthy our missionaries have yet visited. "They will require more courage" (as Commander Gootch expressed it), "than those who stand before the cannon's mouth." Out of a small number of white visitors, 128 have died there within the last thirteen months.

The dangers of our brethren are still further increased by the growing prevalence in this district of the slave-trade; several vessels employed in this iniquitous traffic having been seen in the vicinity of Fernando Po. May these difficulties and dangers induce us the more to bear our brethren and their cause on our hearts before God. After all, "the Lord of Hosts is with us, the God of Jacob is our refuge."

At CLARENCE, Mr. Sturgeon has laboured during the year with much encouragement, while the members of the church under his care have visited several of the neighbouring towns. Sixteen persons have been baptized, and the church now contains eighty-four members. The progress of our mission at this station, however, may be best seen from the following table, which gives a view of the state of the town in 1842 and 1845:—

Feb. 1842.	Aug. 1845.
13 Members in the church .....	79
80 Inquirers .....	210
120 Attending Sunday-school .....	350
30 Attending Day-school .....	100
180 Attending public worship .....	450
18 Who could read the Scriptures .....	144
12 Who could write .....	14

It is a gratifying proof of the general esteem in which Mr. Sturgeon and the labours of our brethren are held, that captains and others visiting Clarence, have contributed, with the church, in two years, upwards of £250 towards the erection of a new chapel.

Mr. Clarke, and those of our brethren whose names are not introduced in connection with any particular station, have been engaged during the year in the general work of the mission at Clarence and on the Continent.

Since the above account was written, intelligence of a very painful kind has reached

the Committee, in reference to the station of the Society at Clarence. All our brethren have been ordered by the Spanish authorities to leave Fernando Po; twelve months being allowed them to dispose of the property of the Society. Two Romish priests have also been left at Clarence. As the whole of this intelligence, and the steps necessary to be taken in consequence of it, are still under the grave consideration of the Committee, they deem it undesirable at present to add more. Their friends may rely upon their giving the subject the utmost attention, and they entreat the prayers of the churches that this attempt may turn out even to the furtherance of the gospel and the good of Africa.

## WEST INDIES.

### I.—JAMAICA.

The stated labours of the Society during the last year have been confined to the partial support of the Calabar Institution. In the early part of the year, the financial difficulties of the churches created a fear that they would not be able to meet the expense of supporting the students. The last reports, however, were more favourable, and though the death of our brother, William Knibb, will be a sad blow to the Institution, especially in the present state of the island, it is hoped that the zealous labours of the tutor, Mr. Tinson, may be crowned with success, and the necessary funds supplied. The number of students is ten, and Mr. Tinson speaks highly of their piety and general qualifications. Mr. Tinson has been laid aside during part of the year by illness, but is now able to resume his duties.

It will be seen from the balance-sheet that in addition to the grant to Jamaica, there are a few payments to our brethren in Jamaica. These were to meet bills which had been accepted prior to the last annual meeting, and before the grant was contemplated. They were drawn to relieve cases of extreme personal distress. The grant will of course preclude all such cases in future years.

Though the churches in Jamaica are no longer connected with the Society, it will be expected that a brief statement of their present condition will be given in the annual report. Both in additions to the churches, and in the important work of education, the returns are less satisfactory than in previous years. In connexion with the Western Union, which comprises two-thirds of the churches in the island, 947 have been baptized, the clear increase being 986. The total number of members is 21,162, and of inquirers, 3502. The additions to all the churches are about 1250, and the number of members about 34,000; not a material increase over the numbers reported last year.

Several of the day-schools have, for want of funds, been closed; and the attendance at most of the schools has diminished. The

total number of scholars on the books is about 4000. On the other hand, there are in the Western Union alone, 9471 children in attendance at Sunday-schools, taught by 603 teachers. It affords the Committee pleasure to state that an appeal forwarded from the Western Union, and addressed to the Educational Committee of the Society of Friends, has been responded to by a grant of £500. From the south side of the island, where education and religious teaching are not less necessary, no comprehensive accounts have been received.

### II.—BAHAMA ISLANDS.

Eleven Stations, and about Thirty-five Sub-stations—Three Missionaries—Eight Teachers and Preachers—One hundred unpaid Teachers and Helpers.

The labours of our brethren in the Bahamas have been continued through the year without interruption. The successful defence of the poor members at Exuma in 1844 has secured for our missionaries increased affection and respect from the authorities and the people. Three hundred persons have been baptized; the total number of members being 2648.

One sign of the healthy state of the churches is the amount of their contributions towards the maintenance of the gospel among them. Though the islands are exceedingly poor, they have contributed towards the repairing of chapels and other local objects, £362 9s. 6d., and towards their Auxiliary Missionary Society, £44 10s. This is a larger sum than has been contributed in any preceding year.

These contributions, and the general progress of the churches, are to be ascribed in no small degree to the division of the work among our brethren. Mr. Capern continuing to act as pastor at Nassau, and Mr. Rycroft having undertaken the arduous and self-denying work connected with the out-islands. Mr. Littlewood still labours at Grand Cay.

While our brethren generally have suffered much from sickness during the year, they have also been called to deplore the death of Mrs. Pearson. She died on the 13th Nov. and her remains were attended to the grave by many hundred of sincere mourners.

In his frequent visits to the out-islands, Mr. Rycroft has often had to acknowledge the kindness and attention of the people. The dangers and toils connected with his voyages have all the consolation which the hearty appreciation of his services can supply.

Of his labours at Grand Cay, Mr. Littlewood writes with much satisfaction:—

“In the church we have had less to try our faith and patience this year than in the preceding. For months in succession we have had no cause to inquire into the misconduct of any member, hence our exclusions comparatively are but few. The baptismal pool



has several times been disturbed by willing converts; seventy-four having voluntarily, scripturally, and intelligently thus followed the example of Ilim who said, 'Thus it becometh us to fulfil all righteousness.'

"Every evening, Saturday excepted, I am engaged with my people. Our bible meeting is attended by thirty or forty young people, who invariably bring written answers to useful questions, which I am proud to state have been highly creditable to them. The candidates for baptism are met by myself once every week. On the first Monday evening of every month we hold a missionary prayer-meeting, which is succeeded by similar meetings on Wednesday evening in our individual classes, of which we have sixteen, and each leader being a collector is expected to make an effort on this occasion in that department.

"We have formed an auxiliary mission, and £15 sterling has been the result of the first six months' effort. We have about thirty collectors. Our hope is that each one will at least realize £1 sterling."

### III.—TRINIDAD.

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

The labours of our brethren Cowen and Law, the latter of whom reached Trinidad towards the end of 1845, have been continued without any other interruption than that caused by temporary illness. They have both suffered greatly from attacks of fever, though they are now recovered. Mrs. Cowen has been so ill that it is feared she may be compelled to return for a season to this country.

"Things," writes Mr. Cowen, "wear a more encouraging aspect than they did twelve months since in many respects, but yet harvest time has not yet appeared, the ripe fruit does not appear in the clusters. We have more work than can be performed without risk, but for preservation we look up and take courage."

Mr. Law has, for the present, taken charge of the station at Port of Spain, and Mr. Cowen has spent some time in visiting the interior. The increase to the churches is but small, the total number of members being fifty-two.

In consequence of the embarrassed state of the Society's funds, one or two of the teachers have been dismissed, and one of the most encouraging schools closed. Through the kindness of the Society of Friends, whose Educational Committee have resolved to grant £50 a year for two years to this object, they are now, it is expected, re-opened. Mr. Cowen confidently hopes for the most important spiritual results from the increase of scriptural education among this benighted people.

### HAYTI.

During the last year the contemplated mission to Hayti has been commenced amid very

encouraging prospects. Mr. Francies landed at Jacmel towards the close of 1845, and was most courteously received by the authorities, who admitted all the bibles and school materials free of duty. A station has been formed at Jacmel, and a school opened under the care of Miss Harris, who accompanied Mr. and Mrs. Francies from France. The town contains a population of about 10,000 inhabitants, and the surrounding district of about 60,000 more; the whole without any protestant teachers or schools.

## AMERICA.

### HONDURAS—BELIZE.

One Station—Three Sub-stations—Three Missionaries—Five Native Teachers.

The station at Honduras has been strengthened during the year by the arrival of Mr. and Mrs. Kingdon. Mr. Kingdon's work will be the preparation of versions of the sacred scriptures in the various Indian languages spoken in the interior. He has already made considerable progress in the Maya and the Spanish.

Mr. Kingdon and Mr. Buttfield have commenced a new station at Belize, and have obtained from merchants residing there upwards of £50 towards the fitting up of a chapel. Sunday-schools are also established, and both our brethren spend considerable time in visiting the native and Spanish workmen residing in that locality. Arrangements have also been made to establish a mission among the "gangs" of mahogany cutters who reside in the interior several months of the year, and are entirely destitute of religious instruction. It is expected that considerable help will be obtained for this mission from mercantile firms engaged in the trade.

The church under Mr. Henderson's care has had fifteen added to it during the year, and seven restored; on the other hand, eleven have been excluded. The total number of members is 130; of day-schools three, with an attendance of 183 children.

During the year the attention of the Committee has been called more than once to the importance of the work of biblical translations in connexion with the interior of the South American continent. The priests are fast losing their influence with families and the people at large. Bible distribution has been supported by the Yucatan authorities, and Mr. Crowe (some time in the service of the Society) has carried the sacred volume to Guatemala, the common people receiving it gladly. Spaniards, Charibs, Mosquito men, regularly visit Belize on business. Many are settled there, and all are ready to carry or send the scriptures into the interior. All that seems wanting is satisfactory translations and a larger supply.

## CANADA.

Twelve Stations—Twelve Ministers, educated or aided—Fifty-six baptized—599 members.

The labours of the Baptist Missionary Society in Canada are very various, and on the whole, encouraging. They aid in training a ministry in Canada itself by supporting the tutor. They send out labourers, and they contribute through the Canada Baptist Missionary Society towards the support of several missionaries and evangelists who are occupied in preaching the gospel to our fellow-subjects in those provinces.

Since the last annual meeting, twenty students have enjoyed the educational advantages of the institution. Three have recently settled in different posts of usefulness: Mr. Hewson, at St. Catherines; Mr. Porterfield, at St. Amands; and Mr. Slaughter, at Windham, &c. The students are all occupied, too, in conducting religious services in Montreal, and in tract distribution. The new collegiate building is now nearly completed, and seems likely to prove of great service to the institution generally. Though not built at the cost of the Society, this notice cannot fail to gratify our friends.

The stations which have been in any way aided by the Society during the year, are the following. To QUEBEC the Rev. D. Marsh has gone from this country. His ministry seems to be highly acceptable, and the prospects of usefulness are very encouraging. At OSNABRUCK and CORNWALL, Mr. McLean continues his labours. At BROCKVILLE, Mr. Boyd has baptized eleven persons. The church at KINGSTON, under the care of Mr. Lorimer, increases. At TORONTO, Mr. Fyfe has had to contend with serious difficulties, but his labour is not in vain. At ST. CATHERINES, Mr. Hewson is labouring with much zeal. At BEREÉ and SALEM a flourishing church of French Canadians has been established, numbering thirty-eight members. There is also a school with thirty-eight children, and at each place a colporteur resides. These stations have been aided by money given for that purpose by the late Rev. T. Boyce. At TUSCARORA, Mr. Landon's labours have been continued during the year, assisted by the gratuitous services of Mr. Carver. One person has been baptized; the total number of members being ninety. There are also thirteen inquirers. Through the machinations of some interested parties, Mr. Landon has been deprived of the ground he occupied, and on which he was about to erect a large school for the children of the Tuscaroras. It is expected, however, that this object will shortly be accomplished. The additions to the churches aided by the Society have amounted to fifty-six; the total number of members being 599. The grants of the Society to these stations are from year to year. Other stations are indebted for the education of their pastors to the Society.

In addition to these fields of labour, there are several others aided or entirely supported by the Canadian Baptist Missionary Society. Among the most important are Paris, the Niagara district, and the stations known as the Grande Ligne Mission. These last are among the French Canadians. There are in all six important stations; sixteen young men are under training as colporteurs, schoolmasters, or pastors; about 200 children in six schools; two churches and pastors, with about 200 members; ten teachers and colporteurs. On various considerations, this mission is a most important one, and though the Committee have not felt at liberty to make any grant to it from the funds of the Society, they will very willingly transmit any contributions that may be given expressly for this object.

## EUROPE.

## FRANCE.

MORLAIX. Rev. J. Jenkins, J. Jones,  
Mrs. Jenkins, Mrs. Jones.

The missionary labours of our brethren at Morlaix have been somewhat interrupted during the early part of the year by the anxiety and toil of collecting for the chapel recently erected in that place. Mr. Jenkins visited several parts of France and England, and has obtained within thirty pounds of the amount required to meet the entire expense. Donations to enable him to pay off this deficiency will be very acceptable.

If, however, collecting for the chapel has caused a little interruption, this disadvantage is amply compensated by the publicity of the building, and the increased congregations which now attend the ministry of our brethren. Judging from the opposition which their labours excite, it is plain that their cause is making advances, and that ere long we may look for matured fruit. At the opening of the chapel there was an attendance of upwards of two hundred persons. Various pastors connected with the reformed church took part in the services. Three persons have been baptized during the year.

The labours of Mr. Jones in tract distributing and other evangelical efforts have been continued.

Mr. Jenkins has made considerable progress with his improved version of the New Testament in the Breton.

He writes very urgently in reference to the importance of having two or three colporteurs who may distribute tracts and Testaments, and enter into familiar religious conversation with the people. When it is considered that there are 500,000 persons who speak only Breton, and but three protestant ministers among them all, may we not hope that friends will be found willing to give £40 or £50 a year for the support of each of the labourers who are so much required in this field?

HOME PROCEEDINGS.

FUNDS.

The Committee are sorry to report that the year closes with a considerable balance against the Society. The Committee make this announcement with regret. They deem it very desirable that the income and expenditure of the Society should as nearly as possible agree. A few words of explanation, however, will show that the Committee have not been wanting either in carefulness or economy. It may be stated in the first place, that it is very difficult to ascertain, with anything like accuracy, what the income of the Society will be. That question is not decided till the very end of the financial year. More than this, it is impossible to foresee what vacant stations will require to be supplied, what missionaries may return, what illness may visit the families or persons of our brethren. The last two years have been peculiarly trying in all these respects. India, Jamaica, Africa, have each cost, on these accounts, many hundred pounds more than usual, and together some thousands. Nor will this appear an exorbitant amount, when it is remembered that each new missionary sent out costs on the average upwards of £200 for outfit and passage; and each returned missionary nearly an equal sum. Necessary as this additional expenditure has been, the Committee greatly deplore it, and they hope that by prudence on their own part, and increased effort on the part of their friends, it may be found practicable to avoid such a deficiency in future years.

During the year an unusually large number of donations of £50 and upwards have been received, which are inserted in the Appendix.

The subscriptions of £50 and upwards are the same as last year.

Another source of income which claims distinct reference, is the legacies bequeathed to the Society by old and attached friends. The following have been received:—

Rev. W. Newman, D.D., by Rev. G. Pritchard.....	900	0	0
Mrs. C. Stewarton, by R. Kettle, Esq....	46	7	3
Mr. Crane, by Mr. J. Cozens (in part)...	37	5	4
Rev. J. Edwards, of Carmarthen.....	10	0	0
Mrs. Frith, Millbridge.....	19	19	0
E. Christmas, Esq., Dereham.....	10	0	0
Mr. G. Constable, by Mr. T. Fox.....	22	10	0
Mrs. Palmer, Wallingford.....	10	0	0

The receipts of the Society for missionary purposes have amounted to £22,586 4s. 10d., of which £4002 16s. 3d. is for special objects, and £18,583 8s. 7d. for the general fund; being an increase in the total of £2593 13s. 5d. above the receipts of the last year, and in the general fund of £2242 18s. 5d. It is but just to add that the receipts from auxiliaries connected with foreign stations are larger than usual, and that the grants from the Bible Translation Society have amounted to £2117 5s. 3d., including £511 7s. 3d. from the American and Foreign Bible Society. On

the other hand the expenditure has amounted to £25,191 2s. 8d., being an excess above the receipts of £2604 17s. 10d. This sum, added to the amount due by the Society on the 1st April, 1845, £2398 9s. 8d., makes a total of £5003 7s. 6d. now due.

In addition to the amounts acknowledged above, there has been received towards the grant of £6000 to Jamaica the sum of £3712 13s. 11d. To meet the whole amount the sum of £2587 6s. 1d. is still required. To obtain this grant was the object of the last visit to this country of our friend and fellow-labourer William Knibb.

JUBILEE FUND.

As the entire amount contributed for the Jubilee Fund is now exhausted, the Committee have deemed it desirable to print a complete statement of the receipts and expenditure. It will be found in the Appendix to the Report.

SUMMARY.

The total number of members added to the churches during the past year is 1866, the total number of members in all the churches being 39,202. There are also 232 stations and sub-stations, 234 agents, not including Jamaica. The number of day-schools is 152, of children taught in day-schools 9306, and of children taught in the sabbath-schools 11,155. The total receipts for all purposes are £26,298 18s. 9d.

CHINA.

The Committee regret that during the year they have not felt in a position to commence operations in China. Men and funds are still wanting. The important fields of labour in that vast country are now open, and recent intelligence, leads the Committee to believe that there is every prospect of an abundant harvest. A long period, it is hoped, will not elapse before some whom God has evidently chosen and qualified offer, are accepted, and sent forth. The millions of China are perishing; whom shall we send, and who will go for us? Let our prayer be that neither the men nor the funds may be any longer withheld.

AGENCY AND AUXILIARIES.

The Committee continue to give their best attention to the formation of effective juvenile and auxiliary societies. As an experiment the services of the Rev. John Jackson, of Taunton have been secured for a limited period. He will devote himself to the formation and superintendence of auxiliaries in the west of England. It may not be amiss to state that the time of Mr. Saffery, Mr. Jackson, and Mr. Price, is devoted to the forma-

tion of new societies, and the strengthening of those already formed. They are not to be regarded as local secretaries, nor yet as ordinary deputations. The arrangement of meetings, and of deputations to attend them, it is hoped, the secretaries of local societies will continue to make. No agency can supply the place of the voluntary efforts of our brethren in their respective localities on behalf of the Society. Mr. Carey also continues to serve the Society, devoting his time to the ordinary work of a deputation.

The progress of Juvenile Auxiliaries is encouraging. As a proof of what may be done by our young friends, it may be stated that three auxiliaries have engaged to support three teachers in Africa, and that their contributions have amounted to nearly £300. From Lambeth £145 have been received, from Canterbury upwards of £100, and from Bacup £40. Other cases equally encouraging might be named; but these are sufficient, it is hoped, to induce our friends generally to encourage these juvenile efforts.

The sale of the Juvenile Missionary Herald has reached 45,000 a month. The sale of an additional 15,000 would enable the Committee still further to improve the work, and would aid the Society.

#### CONCLUSION.

In reviewing the proceedings of the year, the Committee find that there is ground for encouragement and humiliation. The feeling of sympathy which is spread through the church for the miseries of the heathen world is deepening; the spirit of affection and regard for those we shall never see till we see them in the kingdom of God is more widely diffused. The hopes of the church are excited. God is on his march of mercy. The foot falls too softly for the men of the world to hear, but the spiritual man hears it, and hails its progress. On the other hand, never was the prayer more appropriate, "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of

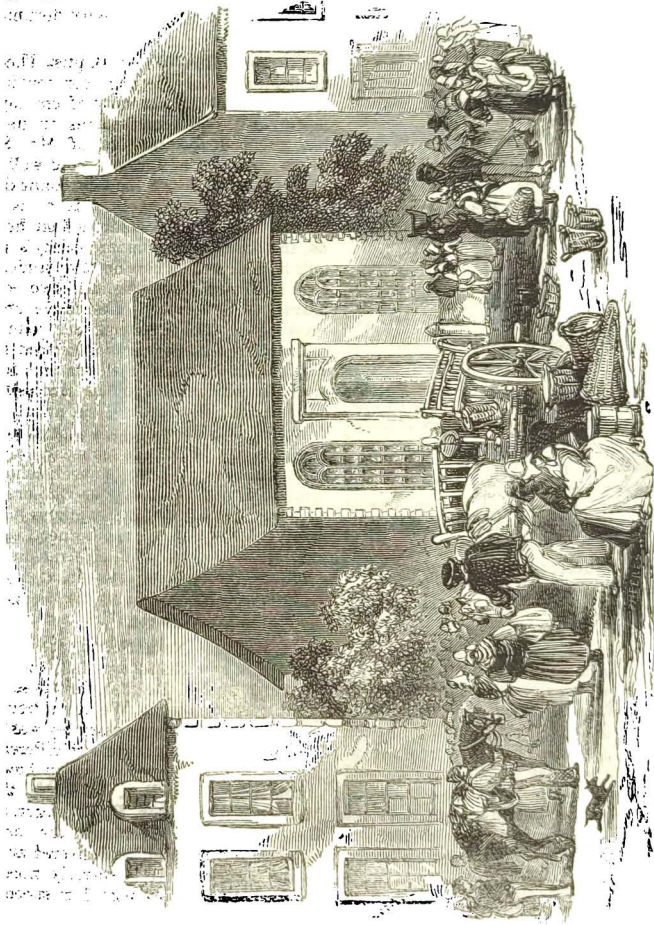
men." Never was the destitution of our stations more lamentable, or their wants more urgent. Towns in India as large as Manchester, each the centre of an important district, have but a single missionary. Ceylon, two-thirds the size of Ireland, has for many years had but two missionaries, though God has given to the churches under their care five hundred members. The whole of India, a country nine times as large as Great Britain, and with six times the population, has but thirty pastors and missionaries; not a larger number than are now labouring in Lancashire. Encouraging as our contributions are, we have not yet received one penny a week from each of the members of our churches; those who subscribe more liberally seldom give for all our stations more than they give to a single urgent case of home destitution. One single temple of Kalee in Calcutta is maintained at an annual cost of ten times the amount of our receipts. Facts such as these are humbling and searching. They would exclude all boasting, even if, when we had done our utmost, there were room for it. They lead us to question our sincerity and faith, to acknowledge our unprofitableness. May they send us to the throne of grace, to pray that the fruit of the handful of corn upon the tops of the mountains, the offerings of our poorest churches, may shake like Lebanon; and that those of our cities may flourish like grass of the earth. Such a prayer, if proved by the consistency of our conduct sincere, will be the means, as it will be the earnest and first fruits, of more extensive success. The visions of the Apocalypse, which end with the kingdoms of this world becoming the kingdoms of our Lord and his Christ, begin with the offering on the golden censer, and amidst the odours of the incense, of the prayers of all saints. Fervent, united prayer is plainly connected with that glorious consummation. "Ye that make mention of the Lord, therefore, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth."

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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: Contributions can also be paid in at the Bank of England, to the credit of W. B. Gurney, and others. 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.

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BAPTIST CHAPEL, MORLAIX, BRITTANY.

## ASIA.

## CALCUTTA.

Our most recent intelligence from the metropolis of British India was dated March 7th. The hot season had just commenced; the transition had been very sudden, and fears of a time of mortality were in consequence excited. Our friends, however, were all well.

All our readers will give their attention, we trust, to the following important letter. It is a spirit-stirring document, signed, as will be seen, by eleven brethren whose names ought to be influential among us; and the Committee are anxious that the statement should receive the most serious and prayerful consideration.

*Calcutta, Dec. 27th, 1845.*

*To the Committee of the Baptist Missionary Society.*

DEAR AND HONOURED BRETHREN,

We, the majority of your missionaries in the province of Bengal, being now assembled at our Annual Association in Calcutta, feel it our duty to address you on a most important subject—the present state of the mission in India. It is not our object to tell you that India will never yield a rich harvest, nor that we are faint and disheartened, nor that we are weary of cultivating a barren soil, and anxious to be removed to a field that is likely to be more productive, and to yield a better return for our labours. No; though we be but the remnant of a stronger and more numerous body; though some have fallen on the right hand, and some on the left, we are not discouraged. Our departed brethren, we doubt not, have won the crown; and, animated by their example, we also wish to live and die in this conflict, hoping to obtain the crown as they have done. We fear not being cut off by mortal disease, nor being worn out by labour: we came to live and die in our work. But there are things which we do fear: we fear lest our friends and supporters at home should be discouraged; we have our apprehensions lest the vast measure of visible success which has been granted to our brethren in some other places, should operate to the prejudice of India. And since you, dear brethren, are appointed to take the lead in the warfare with and for God against the mighty, we are induced by our apprehensions, to address to you an earnest entreaty so to direct the operations of the militant church as to secure for India—extensive, miserable, enslaved, but all-important India—such supplies as her wants and circumstances demand. In such a cause we will not believe that the utmost warmth of feeling needs—to you at least—any apology.

The diminution of strength which we have experienced during the course of the present

year, is a most solemn event. Not only has brother Evans left our shores in search of a renovation of health; but also Yates and Mack have been removed from the midst of us by death. These brethren, whose presence cheered us, whose wisdom and experience guided us, and whose labours greatly aided us, are among us no more: their places are empty, and there are none to appear in their stead. We are not discouraged by their removal, but we are weakened; we do not think of deserting our post because some of the best among us have fallen; we hope to stand to the last man, and our ambition is to die in the work as they did. But few cannot do the work of many, and we must beg that our ranks may be filled again with new supplies from home. We cannot conceal, either from ourselves or from you, the melancholy fact, that there are men among us who are almost past labour, and whose work is done, or nearly so. Such are our brother Leonard at Dacca, our brother Carapit Aratoon at Calcutta, our brother Mackintosh at Allahabad, and we fear also our brother Fink at Chittagong. They have borne the heat and burden of the day, they have laboured long and faithfully. Of the first three not one has devoted so few as thirty years to the great work, and they should be permitted to see their successors. It was a great consolation to David to see a wise son ascend his throne whilst he yet lived; and what consolation would it give to these good old men, if before they depart they could see others enter the field which they have cultivated, and carry on the work which they must abandon. There are others, too, who though not yet disabled, are become weaker men, whose experience and character are worth more to the mission than their strength: these too will soon need successors. Are we, then, doing wrong in thus desiring further aid? No; to desire and to pray that more labourers may be sent into the harvest is a duty enjoined upon us by the highest authority; and if so, it is the duty of the church at home to send her sons to India,

and to assist in co-operating with such useful auxiliaries as may be raised up in this country. We hereby pledge ourselves that we will do all in our power, consistently with scriptural principles, to strengthen your hands by availing ourselves of the resources possessed by the churches in India.

We fear, brethren—and we tell you so plainly—we fear that the interest which the churches in England once felt in the mission to India, has much diminished. Is it right that such should be the case? Is apathy about so large a part of the world as India becoming in those who feel for the souls of their perishing fellow-men, who love the Redeemer and believe in his universal reign? Where, beloved Christian friends, where is your faith in the great promises of God, if you allow your hands to hang down and your hearts to faint relative to India? Can the world be conquered for the Saviour while so large and so important a part of it remains in possession of his great enemy? India is Satan's stronghold, we grant; and it will be conquered with difficulty: but what then? Shall we be content with overrunning the open country, and leaving all the strongholds in the hand of the enemy? It will perhaps be said that missionary labour is not near so productive in India as in the West Indies, and some other places. So it may appear to you; and this appearance may in one sense be correct: but there is a sense in which we fear the comparative success of the East India and the West India missions is erroneously estimated. We disparage not the labours of our brethren who are renowned for their success. We rejoice in their triumphs, and we honour the instruments whom the Saviour has so highly honoured. The names of a Knibb, a Clarke, and of others, are dear to our hearts; but their work is comparatively railway travelling to ours. Come and see the rock, the adamant rock which we have to penetrate, and tell us whether the advance of a few inches in a day ought not to cheer both our hearts and yours. Alexander, the he-goat who touched not the ground, was long detained by a fortress in India; and the soldiers of a greater conqueror may thus long be detained before this stronghold of the enemy, the vast population of India. India has never had such a flood of gospel-light poured in upon it as the West Indies have. Your missionaries in India have been a smaller proportion to those in the West Indies than one to a hundred. The population of Calcutta alone, which is but one city in India, we are taught to believe exceeds the whole population of the West Indies where our brethren have planted the gospel. Whole zillahs, large districts in India, nay even in Bengal, have never yet heard the gospel. Your missionaries in India have been like a few drops in the desert, while in the West Indies they have been like a mighty river, that has, we

rejoice to say, borne all before it: but shall a few drops do the work of a majestic river?

But it will be said, there are difficulties in India which retard success, and which are not found in other places. Very true, and as a wise man has said, "If the iron be blunt, we must put to more strength." Is the mission to India a mere experiment, to be continued or relinquished according as it is successful or otherwise? We cannot believe that you view it in this light. It is our firm conviction that no mission should be an experiment, provided the missionaries have liberty to labour, and here they have full liberty: there is no one to make them afraid. A mission should be undertaken with a firm resolution to carry it on to final success, and what believer in the bible can doubt of final success? It should be carried on whatever it may cost in men, whatever it may cost in money, whatever it may cost in labour. It is duty, duty, to convert India, and you cannot, dear Christians, prove it otherwise. It belongs to the world; it is included in the commission, and the work must be done. Your success in the West Indies only increases the obligation. You that have been so successful in one place, can well afford to labour patiently, and wait the Lord's time in another. Will you undertake nothing but what is easy of accomplishment? Has not the Lord by giving you so much success in other lands, encouraged you to undertake and accomplish the conquest of India? Oh, brethren, we beseech you to come to the help of the Lord against the mighty!

But it has been said that our young brethren at home, the members of our churches there, and the candidates for missionary labour, object to being employed in India. The climate, you say, is very insalubrious; many die, or soon return disabled. All tropical climates are injurious to the European constitution. But hundreds come to India for wealth, and hundreds enter the Company's army, and think it a privilege to do so. A commission is sufficiently powerful to allure them away from home and friends, to brave the climate and expose their lives in battle. And shall our young men, the hope of the churches, not accept a commission in the army of Jesus Christ, to serve in India? Ye your lives young or short, devote them to the Saviour; your times are in his hands. Some have lived to old age in India; and if others have fallen in youth, have they not fallen gloriously? Think of those who loved not their lives unto death, and tread in their footsteps.

But some have refused to labour in India because there is a new and difficult language to learn. This astonishes us. Can this be an objection? We can scarcely credit it, though we fear it is true. Can young men who have had an academical education tremble at a new language? For shame;

tell it not in Gath : let not the heathen hear of this, lest they laugh you to scorn. Is there no Carey among you? Has his spirit quite forsaken our churches? We will hope better things.

But some will say, we wish to labour where we can meet with most success. Rather say, we wish to labour where we can be most useful. Give yourselves up to the Lord to labour where he pleases; then tell our respected brethren of the Committee that you will go wheresoever they see fit to send you,—to India if they please to send you thither. Yes, come to India; come and share our labours; come and see, and we will soon prove to you when on the spot that much good has been done, and that much may be done in India.

And now, dear and honoured brethren of the Committee, we beg of you to excuse our freedom of address; we speak feelingly. We beg of you to do much for India, and to lay

this our earnest appeal before the churches, and turn, if possible, the current of feeling once more in favour of India. You know the importance of India, if many in our churches do not; and we rely on your zeal and judgment to do all that is needful for securing the prosperity of your mission in this part of the world.

We are, very dear brethren, your fellow-labourers in the great work of God.

W. ROBINSON,  
W. CAREY,  
A. LESLIE,  
J. THOMAS,  
G. PEARCE,  
T. MORGAN,  
JOHN JOHANNES,  
H. SMYLLIE,  
J. WENGER,  
JOHN C. PAGE,  
WILLIAM H. DENHAM.

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## AFRICA.

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### FERNANDO PO.

In our number for May reference was made to the fact that an Agent of the Spanish Government had visited this island at the close of the last year, and ordered our brethren to leave it. We are not in possession of any more recent intelligence; and there are some reasons why we think it desirable to defer that comprehensive account of what has taken place which next month we hope to be prepared to give. It may be satisfactory, however, to say that the Spanish Consul-General fully admitted that the conduct of the missionaries had been blameless; and that the course they adopted, in the delicate circumstances in which they were placed, seems to have been in entire accordance with their character as servants of Christ.

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## HOME PROCEEDINGS.

The following Minutes of a Committee Meeting held on the 22nd of April, the Rev. Dr. Murch in the chair, will form a suitable introduction to an important part of the transactions of the General Meeting of Subscribers on a subsequent day.

The Secretary having stated that the health of the Treasurer was still such as to prevent him from taking an active part in the meetings and business of the Committee, and that he was anxious both on his own account, and on account of the Society, to be relieved of the responsibility of his office, though still willing to serve the Mission in every possible way,

Resolved,—That this Committee have heard with deep regret and Christian sympathy of the continued indisposition of W. B. Gurney, Esq., the respected and beloved Treasurer of the Society; they trust, however, that he will still allow himself to be nominated at the Annual Meeting to the office of Treasurer, both for the welfare of the Mission and as an expression of respect and



obligation on the part of the Committee for his long and valuable services, and with the hope, too, that in the good providence of God he may be permitted again to aid the deliberations of the Committee, and promote the interests of the Society by his counsel and presence.

Resolved also, That S. M. Peto, Esq., be respectfully requested to allow his name to be associated with that of the present treasurer in a resolution to be submitted to the Annual Meeting, with a view to his sharing with Mr. Gurney the duties of the Treasurership of the Society.

### GENERAL MEETING.

The General Meeting of the Subscribers to the Baptist Missionary Society was held at the Mission House, Moorgate Street, London, on Tuesday, April 28th, 1846, at 10 o'clock.

C. B. Robinson, Esq., of Leicester, having been called to preside, he requested the Rev. Thomas Swan, of Birmingham, to open the business of the Meeting with prayer.

The Secretary laid upon 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.

Attention having been called to the Trust Deed of the Mission House: Resolved, on the motion of J. L. Phillips, Esq., seconded by the Rev. Frederick Trestrail,—

That in case the Committee should under any circumstances deem it expedient to consider whether the Mission House should be put in mortgage, they shall call a special General Meeting of the Subscribers, to take their opinions thereon.

On the motion of the Rev. Joseph Angus, seconded by the Rev. J. Sprigg:

Resolved unanimously,—That this meeting is deeply concerned to hear of the continued indisposition of W. B. Gurney, Esq., the beloved Treasurer of the Society. They trust, however, that he may be enabled again to take an active part in the business of the Society; and respectfully request that he and Samuel Morton Peto, Esq. do fill the office of Joint Treasurers for the year ensuing.

On the motion of the Rev. J. Acworth, seconded by the Rev. R. Roff, resolved unanimously, that the Rev. J. Angus be respectfully requested to continue his services as Secretary.

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.

On the motion of J. H. Allen, Esq., seconded by the Rev. I. M. Soule, resolved, that G. T. Kemp, Esq., G. Gould, Esq., and C. Jones, Esq., be auditors for the year ensuing.

The following names were then brought up by the scrutineers, as the Committee for the ensuing year.

Rev. JAMES ACWORTH, M.A. . . . .	Bradford.	Rev. J. MORTLOCK DANIELL . . . .	Ramsgate.
Rev. JOHN ALDIS . . . . .	London.	Rev. BENJAMIN DAVIES, Ph. D. . . .	London.
JOSEPH H. ALLEN, Esq. . . . .	London.	Rev. JAMES EDWARDS . . . . .	Nottingham.
Rev. CHARLES M. BIRRELL . . . .	Liverpool.	BENJAMIN GARDINER, Esq. . . . .	London.
Rev. CALEB E. BIRT, M.A. . . . .	Wantage.	Rev. BENJAMIN GODWIN, D.D. . . .	Oxford.
Rev. SAMUEL BRAVYN . . . . .	Loughton.	Rev. SAMUEL GREEN . . . . .	London.
Rev. WILLIAM BROCK . . . . .	Norwich.	Rev. WILLIAM GROSER . . . . .	London.
Rev. FRANCIS A. COX, D.D., LL.D. .	London.	Rev. JOHN H. HINTON, M.A. . . . .	London.
JOHN DANFORD, Esq. . . . .	London.	Rev. JAMES HOBY, D.D. . . . .	London.

REV. WILLIAM H. MURCH, D.D.	London.	REV. JAMES SPRIGG, M.A.	Ipswich
REV. JAMES P. MURSELL	Leicester.	REV. EDWARD STEANE, D.D.	London.
JOHN PENNY, Esq.	London.	REV. CHARLES STOVEL	London.
THOMAS PEWTRESS, Esq.	London.	REV. THOMAS SWAN	Birmingham.
JOHN L. PHILLIPS, Esq.	Melksham.	CHARLES S. TOSWILL, Esq.	London.
REV. GEORGE PRITCHARD	London.	JOSEPH TRITTON, Esq.	London.
REV. ROBERT ROFF	Cambridge.	REV. FREDERICK TRISTRAL	London.
REV. JOSHUA RUSSELL	London.	REV. WILLIAM UPTON	St. Albans.
REV. ISRAEL M. SOUUE	London.	JAMES WHITEHORNE, Esq.	London.

The cordial thanks of the meeting were then presented to the chairman, and the meeting was dissolved.

### PUBLIC MEETING.

On Thursday, April 30th, a Public Meeting was held in Exeter Hall. At ten o'clock the chair was taken by Samuel Morton Peto, Esq. A hymn was sung, and prayer was offered by the Rev. Robert W. Overbury. The Chairman then addressed the meeting to the following effect:—

My dear Christian friends,—In earlier times it might have been necessary, in commencing the proceedings of the Baptist Missionary Society at its anniversary meeting, to descant upon the principles on which it was based, and to show its accordance with scriptural command and authority. But in the present day, and especially on this fifty-fourth anniversary, it cannot be necessary to adopt such a course. Now, God be thanked, next to that inexpressible blessing, the sense of sin pardoned and iniquity covered, is the desire of our hearts to promote the extension of that kingdom which is “righteousness, peace, and joy in the Holy Ghost.” How delightful is the thought, that our meeting to-day has for its object, and is to a certain extent identified with, the salvation of the whole world. True, the means brought to bear upon so vast an enterprise by our Society, and by kindred societies connected with other denominations, are very inadequate to meet so large a requirement; but, though our “strength” is “perfect weakness,” we have the promise of the Lord that under his blessing it shall be invincible, and that we shall go on “from conquering to conquer,” under his powerful guidance. It is interesting to reflect that ours is the first of a series of meetings of a missionary character; and, oh! let me entreat you to pray from the heart that a devotional feeling may pervade this meeting and kindred assemblies, that our dear brethren who have to address you on this occasion may be blessed from on high, and that what we entreat for ourselves may descend in rich abundance on our dear brethren who are to follow us. The world may sneer at meetings like the present; it may speak of our efforts as “the braying of Exeter Hall;” it may call our proceedings “speech-making philanthropy;” it may speak of our anxiety for the heathen as “transcend-

ental morality;” but this we know, that when the kingdoms of this world shall have passed away, it shall be seen that efforts like ours were not those of mere mortal men endeavouring to gain applause for themselves, but were based on scriptural command, were prompted by the Spirit from on high, and succeeded because God himself had directed that they should be made. How eventful has the last year been to our mission!—how many standard-bearers of the Cross have removed from the field of exertion! Our beloved brother Mack, of Serampore, in the midst of his usefulness, has been called to his reward. Our long-loved friend, Dr. Yates, the successor of Dr. Carey in the work of translation, has also been called hence; but his record is on high. These are men of whom we may say, that they counted not their lives dear unto them so that they might fulfil the ministry to which they were called. Though we shall see them no more in the flesh, yet will their names be held in everlasting remembrance; and when the conquest of the Suttlej shall be forgotten, Serampore shall be remembered in connexion with the blessings which they were privileged to diffuse. Another name recurs to our memories—one entwined with the affections and dear to the hearts of all present, and of all who are engaged in promoting the cause of missions. Our deceased brother was here on the last anniversary. How he spoke on that occasion, you know; how his tones and statements thrilled every heart, you can tell; how great were his efforts in union with other brethren, let the emancipated slaves of Jamaica tell. Long will his name be dear and precious to our churches; and oh! that the spirit of an Elijah may descend on many an Elisha, and that numbers may be imbued with the spirit which he constantly displayed in the prose-

cution of his work. There is one very remarkable feature in our dear brother's history, and it is this. Although he possessed the greatest qualifications for shining in public life, and although he was so very effective at meetings like the present, yet was he never so much at home as when beside the sick and dying beds of his own dear people. Here all the affections of his heart were drawn out, and his lovely deportment, while comforting the sick and dying, impressed all around. A few days since I was favoured with a conversation with that esteemed servant of our Lord, Thomas Burchell. When I questioned him about what took place after Mr. Knibb's return to Jamaica, he said, "We always found William Knibb, after his return from England, William Knibb still; he was the same humble and devoted servant of his God; we found a compassionate heart, into which we could pour all our sorrows; he was, indeed, in all things our brother. But," he added, "I was much struck on his last return with his heavenly-mindedness, and with his evident meetness for the eternal world; and, on leaving him, after my first interview with him, subsequent to his return from England, I said to a dear friend, 'The conviction of my mind is, that brother Knibb will soon be removed.' My friend said, 'Why do you think so? he seems in perfect health.' I said, 'There is a meekness about him which conveys to my mind that impression—I think his work is done, and that it will soon be said to him, 'come up hither.' Oh! my friends, what a system is that which warms a man's heart as William Knibb's was warmed, and makes him desire to live—not in cold and ice-bound isolation, but for the benefit of his race! But I must not dilate on our beloved brother's character. The losses which we have sustained are loud calls to us for earnest and persevering prayer, that other labourers may offer themselves for the missionary work, and supply the place of those who have departed to their rest. The mission never needed so much, as at the present time, men of warm and devoted hearts, men who will consecrate themselves unreservedly to the service of the Lord Most High; and let me implore, that when you assemble at your family altars, with beloved ones around you, those who sit in darkness may hold a place in your remembrance, and that you will pray the Lord of the harvest to send forth labourers specially qualified for the work. I would also call your attention to some of our dear brethren now in England, who, though not worn out, are, I fear, worn down in their Master's service. Let me entreat for our dear friends, Mr. Burchell and Mr. Evans, your prayers, that their invaluable lives may yet be spared to us for many years; and that the Lord may speedily restore them to better health,

in order that they may return to the important posts of labour which they have hitherto occupied with so much success. There is one other point to which I would briefly call your attention. We have evidence of the strongest character, that our dear brethren in Africa and Fernando Po have been faithful to their trust. Had they not been faithful; had not they and our dear friends of the London Mission in the isles of the South Sea, declared the faithful message, and the faithful message alone, Rome would never have envied their success or disturbed their labours. Let us pray earnestly that these disruptions may lead to the furtherance of the gospel,—that the wrath of man may be made to praise Him whom they serve, and that the remainder he may, according to his promise, restrain. One word more before I call upon our dear friend, the Secretary, to read the Report. As a member of your Committee, during the last year, I could not help being aware of our painful financial position. While I acknowledge the very liberal support that we have received during that period, from all quarters, I yet feel it my duty to call your attention to the fact, that our income, during the present year, has not met the expenditure. This we feel to be the more lamentable, from the fact of so many calls being made to us from various places for help. I will refer only to one. The position of our country, at the present moment, in relation to China, makes us feel that something ought to be done by us in that part of the world. The edict published by the Emperor of China, in which he not only grants religious toleration, but religious equality, is one of the most striking features in the recent history of missions, and constitutes a call to exertion, to which as Christians we cannot but respond. I do hope that as soon as our brother, Dr. Cox, has succeeded in the mission which he has undertaken for the purpose of clearing us from our debt, the first effort which we shall make will be to send the gospel to China. Oh! can it be, dear friends, that our ships fill her ports, that our merchandise loads her quays, and that our commercial men are, day by day, making fresh inroads in her territory, and obtaining a footing in her dominions, and shall not Christianity plume her wings for a nobler flight, and proclaim to the millions of China the Word of life? I cannot believe that the missionary spirit which prompted the formation, and has marked the labours of this Society, has left the churches by whom it has been supported. I must now, my dear friends, entreat your attention to the details of the Report, and to the resolutions founded upon it; and may He, in whose hands are the hearts of all, incline you to aid our Society as he himself hath prospered you.

The Secretary having read the Report, the substance of which appeared in our last number, the following resolutions were adopted unanimously.

On the motion of the Rev. Octavius Winslow, of Leamington, seconded by the Rev. J. J. Freeman, of the London Missionary Society, and supported by the Rev. W. W. Evans, of Calcutta :

I. Resolved,—That the Report, of which an abstract has been read, be received ; and that this meeting desires to magnify the grace of God in the faithful labours of the missionaries, and in the conversion and steadfastness of the members of the churches connected with the Baptist Missionary Society and kindred institutions.

On the motion of the Rev. J. H. Hinton, M.A., seconded by the Rev. Josias Wilson, of Islington :

II. Resolved,—That the recent removal by death of eminent missionaries, and the loud calls from destitute parts of the heathen world, make it more than ever desirable that the church should entreat the Lord of the harvest to raise up more labourers ; and that, consistently with this prayer, inquiry should be made for men whom God has qualified and chosen, in order that they may be sent to occupy the high places of the field.

On the motion of the Rev. Dr. Cox, of London, seconded by the Rev. S. Nicholson, of Plymouth :

III. Resolved,—That the cordial thanks of the Society are due to William Brodie Gurney, Esq., the Treasurer, to the Rev. Joseph Angus, the Secretary, and to the Members of the Committee, for the services they have severally rendered to the Society during the year ; also to the Ladies', Juvenile, and other Auxiliaries which have contributed to its funds, earnestly entreating them to continue their efforts, and, wherever practicable, to increase them.

That the plan of raising £5000 in shilling contributions has the hearty approval of this Meeting, affording as it does to a very considerable number of friends, an opportunity of aiding the Society, and leaving its wealthier supporters free to contribute the more largely to its general objects.

The addresses delivered possessed more than an average degree of excellence, as many of our readers have seen, who have perused them in the columns of the Patriot or the Nonconformist. Indeed, a more satisfactory meeting of the Society is not remembered ; there was nothing in it to occasion regret, but very much to excite devout and zealous effort. We regret that we cannot give an outline of the speeches. The observations of the Rev. J. J. Freeman, one of the Secretaries of the London Missionary Society, were peculiarly acceptable, and we intended to gratify our friends at home and abroad by transferring them to our pages, but find it impossible to do so. Referring to his recent visit to Jamaica, Mr. Freeman said,

Oh ! it was a privilege to myself to mingle with the vast throng of congregations in Jamaica, and to see men who, a little before, were denied the freedom of action, and almost of thought, performing all their duties as men and as Christians, living in the fear of God, and being made meet to be partakers of the inheritance of the saints in light. And, sir, allow me to relieve my heart by bearing my humble tribute to the memory of that great and excellent man who is now gone to his rest ; one of the most faithful, indefatigable, and successful labourers ever engaged in the missionary work. William Knibb was a man of incalculable energy and almost superhuman devotedness. Almost ? It was entirely superhuman ; it was not in his own strength, but in the power of the Lord of Hosts that he prosecuted his work. He lived to impress a character on the age in which he lived, and I am convinced that the name

of William Knibb will not soon cease to be revered and loved by thousands in Jamaica. My own visit to him in that island is one of the most pleasing recollections of my life. On my arrival he gave me a fraternal welcome, and an invitation to come and see him. I went to see him ; and if you ask me what I went to see, I reply, it was not " a reed shaken by the wind," it was not a person clothed in soft raiment. William Knibb was not a man of feeble luxury, or of vacillating spirit, but a man of firmness, of energy, of largeness of heart ; yet did not these qualities destroy an atom of his susceptibility ; there was an air of kindness and tenderness about all that he said and did ; he had a noble soul, full of great thoughts and great feelings, enshrined in a manly and noble form, and the grace of God was in everything manifest. Since I first knew the man I have never wondered at the extent of his influence over the

negro population. His characteristics were just those which are fitted to secure the affection and confidence of the race. He was a man of decision, and they loved it; a man of energy, and they felt that they could lean upon it; a man of blandness and candour, and those qualifications secured the affections of their hearts. A greater mistake could not be made than that of treating the negro race with harshness. Kindness is the universal key to the human heart, but above all to the heart of the negro. Knibb was a man full of kindness and tenderness, and the negro loved, venerated, listened to, and followed him with intense delight. Sir, I bless God that such a man has lived and laboured; and though God has taken him to his rest, his memory will long be fragrant in the churches, and his example will encourage and stimulate others to follow in his steps. Would that God would raise up many such men. The worst return which I would make to America for all her talk about the Oregon territory, is that of praying that ten men like Knibb may be raised up for South America.

But now allow me, for one moment, to express my sincere sympathy with you in the loss of Dr. Yates. I feel that while Knibb was the man for the west, Yates was the man for the east. You must have linguists; the cause of missions cannot be perpetuated without them. We must have men who can give the holy volume to the churches, or each successive generation will require a new race of European labourers. I believe that, while to have been inspired to write the sacred volume is the greatest honour that has ever been conferred on mortal man, to have been privileged to translate it is the next greatest honour; and I sometimes indulge in the thought—with what rapture the prophets and the apostles would welcome men who, like Carey and Marshman, laboured in the work of translating the holy scriptures. Imagine Moses and Ezra with Carey and Marshman, Morrison and Milne with Matthew and John. Think of the goodly throng, understanding now better than they ever did on earth, what the Spirit meant when testifying beforehand of the sufferings of Christ.

### ADJOURNED MEETING.

On the evening of the same day, an adjourned meeting was held in Finsbury Chapel, Sir Edward North Buxton, Bart., in the Chair.

The Rev. J. T. Wigner gave out a hymn and engaged in prayer.

The Chairman then addressed the Meeting, and the following resolutions were adopted unanimously.

Moved by the Rev. Thomas Horton, of Devonport, seconded by the Rev. W. G. Lewis, of Cheltenham:

I. Resolved,—That the important work of Biblical Translation, as carried on by the Society in India, Africa, and America, and the education of the young on sound and scriptural principles, deserve the cordial support of the church of Christ; and that this meeting rejoices that the Baptist Missionary Society has been so long and so closely connected with these departments of Missionary labour.

Moved by the Rev. F. Trestrail, seconded by the Rev. D. Gould, of Dunstable:

II. Resolved,—That this Meeting is more than ever impressed with the importance of systematic exertions in the cause of Missions, believing that if all the members of the church of Christ were all working and always working in the spirit of dependence and faith, much larger funds might be obtained, so as more nearly to meet the requirements of the church and the demands of the world.

Moved by G. T. Kemp, Esq., seconded by J. Colman, Esq.:

III. Resolved,—That the cordial and respectful thanks of this meeting be presented to Sir E. N. Buxton, Bart., for his services in presiding on the present occasion.

The addresses delivered on this occasion also, both by the Chairman and the subsequent speakers, were pertinent and substantial, but our want of space forbids our proceeding farther.

### PRAYER MEETING AND SERMONS.

The interesting proceedings now recorded were preceded by a meeting for prayer, held in the Library, at Moorgate Street, on the 23rd of April; when fervent supplications were offered by brethren James Millard, William Upton, Nathaniel Trotman, James Smith, and John Howard Hinton who presided. A sermon was preached on behalf of the Society at Surrey Chapel, on the evening of the same day, by the Rev. D. Griffiths, from 2 Peter i. 8, when prayer was offered by the Rev. S. Nicholson. At the Poultry Chapel, on the morning of the 29th,

the Rev. James Hamilton having been disabled by illness, a sermon was delivered by the Rev. William Brock, from 2 Timothy i. 10, he having kindly undertaken to supply the vacancy at a very short notice.

#### DEATH OF THE REV. THOMAS BURCHELL.

The honourable course of this successful minister, who has laboured indefatigably in the island of Jamaica more than twenty-two years, is terminated. It was in a very debilitated state that he returned to this country a few weeks ago, and he was dangerously ill soon after his arrival; but he appeared to be recovering, and hopes were entertained of his restoration, till the 13th ultimo. On that day symptoms came on which indicated that the end was at hand. The extensive internal disease under which it now appears he was suffering, produced vomiting of blood, and a torpidity of important organs, which it was certain would issue in death. On the evening of that day the Secretary prayed with him, when he expressed his trust in Christ, and said, "It's all well, I know it's all well." The following day he was insensible, and so he remained till two o'clock on Saturday morning, May 16th, when he ceased to breathe.

On the following Wednesday his remains were deposited in Abney Park Cemetery, the Committee of the Society following the body to its resting place. Prayer was offered by Dr. Steane, and an appropriate address was delivered by Dr. Price, both of whom had been fellow students with him at Bristol College.

#### MEETINGS FOR SPECIAL PRAYER ON THE 22ND OF JUNE.

The afflictive dispensations of providence with which the Society has recently been visited, especially in the removal of several of its most honoured and useful missionaries, and in the want of men well qualified and disposed to enter the field as their successors, render it desirable in the judgment of the Committee, that a day should be set apart for humble, fervent prayer. They have determined to recommend the congregations with which they are immediately connected to devote to this purpose a portion of time early in the morning, and again in the evening, of Monday, June 22nd; and they respectfully invite the friends of the Society generally, both in London and in the country, to concur with them, by holding similar meetings in their respective localities. The facts which lead us to make this request are too well known to our readers to leave a necessity for adding any suggestions to enforce it; but if it were desirable to offer any, none could be required more forcible than those which are presented in the letter from the Calcutta missionaries on a previous page.

#### CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month of March, 1846.*

£ s. d.		£ s. d.		£ s. d.
	<i>Annual Subscriptions.</i>		<i>Donations.</i>	
	Hill, Mrs., Lincoln .....	1 0 0	Barelay, J. G., Esq., for	
	Nelham, Mrs., two years	1 1 0	<i>Africa</i> .....	5 0
	Peto, S. M., Esq., and		Beeby, Mrs. ....	5 0 0
	Mrs. Peto .....	160 0 0	Bible Translation So-	
Angus, Rev. J. ....	Pike, Rev. J. C., Wis-		clety, for <i>Translations</i>	500 0 0
5 5 0	beach .....	0 10 0	Clark, Rev. John, Col-	
Beely, Mrs. ....	Pudner, Mrs. ....	1 0 0	lected by, for <i>Jamaica</i>	
2 0 0	Whitehorne, Jas., Esq.	2 2 0	<i>Schools</i> .....	432 7 0
Bond, W. H., Esq. ....				
2 2 0				
Francis, Mr. J. ....				
1 1 0				
Green, Mr. J., Shep-				
head .....				
0 10 0				



		£	s.	d.			£	s.	d.			£	s.	d.
Gamlingay—					Dunmow—					Guernsey, balance		3	8	0
Collection	2	13	10	Collection	5	1	0			Parley—				
Contributions	8	13	4	Earl's Colne—						Contributions		1	2	1
Landbeach—				Collection	1	0	6			Portsea		2	13	8
Contributions, for Dove	0	18	0	Contributions	7	17	6			Contributions, Sunday				
<b>CORNWALL.</b>														
CORNWALL on account,	40	0	0	East Mersea—						School; Meeting				
by Mr. Thos. Heynes				Collection	1	2	8			House Alley, for		1	0	0
Falmouth—				Halstead—						Dove				
Contributions, for Out-	0	10	6	Bentall, John, Esq...	3	0	0			School		8	0	0
fts				Harlow—						Portsmouth, Portsea,				
Redruth—				Collection	8	11	0			and Gosport Auxiliary,		26	16	10
Contributions, for Out-	1	19	0	Contributions	23	1	0			balance				
fts				Do., Sunday School	1	16	4			<b>HEREFORDSHIRE.</b>				
Saltash—				High Easter—						Fownhope—		0	11	6
Collection	4	12	1	Collection	2	0	0			Collection				
Contributions	1	13	0	Ilford, Turret Place—						Gorsley—		1	13	6
<b>DERBYSHIRE.</b>														
Derby—				Contributions	6	19	6			Collection, &c.		1	13	6
Contributions	2	3	4	Langham—						Horeford—		5	0	0
Swanwick	1	14	5	Collection	12	16	6			Collection		3	2	3
<b>DEVONSHIRE.</b>														
Hatherleigh	1	2	6	Contributions	16	13	10			Kington		0	8	4
Kingsbridge—				Do., Sunday School	0	10	2			Lays Hill—				
Collection	5	0	1	Loughton—						Collection		1	16	2
Do, Malborough	0	15	0	Collection	8	2	6			Ledbury—		1	16	2
Contributions	2	19	7	Contributions	11	0	9			Collection, for Out-		1	1	0
Langtree District (moi-				Old Sampford—						fts		1	12	0
ety)	10	8	8	Collection	1	15	3			Leominster		2	2	8
Modbury	1	12	6	Contributions	3	4	6			Peterchurch—				
Plymouth	29	4	3	Potter Street—						Collection		2	2	8
<b>DORSETSHIRE.</b>														
Bourton	3	1	0	Collection	2	18	0			Withington—		1	15	4
Poole—				Contributions	2	12	6			Collection				
Contributions	7	0	0	Do., Sunday School	3	5	0			<b>HERTFORDSHIRE.</b>				
Do, for Translations	2	0	0	Do., do., for Dove...	0	12	6			Berkhamstead—		1	0	0
Weymouth	20	10	0	Rayleigh—						Baldwin, Mr. Joseph		3	10	1
Wimborne—				Collection	6	0	9			Collection		3	4	10
Contributions	1	10	0	Contributions	5	15	9			Do., Sunday School		0	11	1
<b>DURHAM.</b>														
Bishop Auckland—				Sible Hedingham—						Hertford—		3	16	8
Collection	1	2	4	Collection	1	9	0			Collection		6	2	6
Hamsterley	2	3	0	Tillingham—						Contributions, for		43	3	0
Collection	1	10	0	Collection	1	0	0			African Schools		4	0	0
Middletown Teesdale	1	10	0	Waltham Abbey—						Friend, by Mrs. Dod-		4	5	0
Monkwearmouth Shore—				Collection	4	13	11			well, for Native Girl,		4	0	0
Collection	0	15	0	Contributions	4	19	9			Entally		4	5	0
Contributions	4	5	6	Do., for Native						Teacher, Fernando		6	4	0
Sunderland—				Teacher, Fernando	1	1	6			Do., Sunday School		6	4	0
Hills, Mr. John	5	0	0	Potter Street—						Royston		1	5	0
Wolsingham				Collection	2	18	0			Collection		7	18	1
Collection	0	17	2	Contributions	2	12	6			Ware—		3	2	6
<b>ESSEX.</b>														
Burnham—				Do., do., for Dove...	0	12	6			Collection		0	4	4
Collection	3	10	8	Blakeney—						Ditto, for African		1	0	0
Contributions, for Dove	0	4	6	Collection	6	14	8			Schools		59	11	10
Colchester—				Contributions, Sunday	2	14	2			Watford, balance				
Collection	17	6	3	School	21	3	8			<b>HUNTINGDONSHIRE.</b>				
Contributions	20	3	5	Bourton on the Water	21	3	8			Rainsey—		13	5	5
Do., Juvenile Society	2	2	7	Cheltenham—						Contributions				
Do., for Dove	6	16	0	Collections	32	9	4			<b>KENT.</b>				
Do., for Schools	0	10	0	Proceeds of Lecture...	5	9	0			Ashford		4	3	5
Acknowledged before,	10	1	6	Contributions	50	14	0			Beasels Green—		2	18	3
and expenses	27	16	9	Do., Juvenile Society	5	16	8			Collection		4	4	3
Blackloch, W., Esq...	109	9	0	Acknowledged before	54	9	0			Proceeds of Lecture		5	5	0
<b>GLUCESTERSHIRE.</b>														
<b>HAMPSHIRE.</b>														
<b>GLUCESTERSHIRE.</b>														
<b>HAMPSHIRE.</b>														
<b>GLUCESTERSHIRE.</b>														
<b>HAMPSHIRE.</b>														



	£	s.	d.
Chatham, Providence Chapel .....	8	2	5
Acworth, Mr. ....	1	0	0
Contributions, for <i>Outfits</i> .....	1	10	0
Chatham, Zion Chapel—			
Contributions .....	1	8	0
Do., by Mrs. Steel .....	1	1	0
Crayford .....	13	11	0
Gravesend—			
Contributions, by Mr. Mummery .....	0	4	6
Maldstone, King Street and Bethel, on account .....	38	0	0
Contributions, by Mrs. Dobney, for <i>Outfits</i> .....	3	3	0
Margate .....	32	11	2
Ramsgate .....	88	3	5
Staplehurst—			
Contributions, by Miss R. Jull, for <i>Outfits</i> .....	1	10	0
Woolwich, balance .....	7	9	10
<b>LANCASHIRE.</b>			
<b>NORTH OF ENGLAND, by Rev. P. J. Saffery, balance .....</b>			
Ashton under Lyne—			
Juvenile Auxiliary ...	4	18	11
Bacup, Irwell Terrace—			
Juvenile Auxiliary, for <i>Native Teachers, Africa</i> .....	40	0	0
Chowbent—			
Collection .....	3	8	10
Contributions .....	2	11	6
Do., Sunday School, for <i>Dove</i> .....	1	0	10
Liverpool, on account ...	80	0	0
Contributions, by Miss Lyons, for <i>Patna</i> .....	4	0	0
Do., Pleasant St., for <i>Outfits</i> .....	2	2	0
Do., Myrtle Street, for <i>do</i> .....	1	9	2
Manchester .....	70	10	6
Wigan—			
Sunday School .....	0	5	0
<b>LEICESTERSHIRE.</b>			
Blaby—			
Contributions, for <i>Outfits</i> .....	3	6	6
Leicester—			
Contributions, by Mrs. W. Harris, for <i>Outfits</i> .....	27	17	6
Paul, T. D., Esq. ....	10	0	0
<b>LINCOLNSHIRE.</b>			
Lincoln—			
Hill, Mrs. .... A.S.	1	0	0
Contributions, for Miss Palethorpe, for <i>Outfits</i> .....	1	17	0
Mareham-le-fen—			
Collection .....	1	10	3
<b>NORFOLK.</b>			
Dereham—			
Collection .....	6	14	7
Contributions .....	9	3	7
Diss—			
Collection .....	12	15	5
Contributions .....	8	3	3
Do., Juvenile Association .....	5	15	4
Do., for <i>Outfits</i> .....	2	18	6

	£	s.	d.
Ellingham—			
Collection .....	10	0	1
Fakenham—			
Collection .....	5	4	2
Contributions .....	12	14	8
Do., Sunday School .....	0	13	4
Foulsham—			
Collection .....	3	2	5
Contributions .....	35	8	9
Ingham—			
Collection .....	7	15	3
Contributions .....	17	0	4
Do., Sunday School .....	0	8	3
Do., for <i>Female Education</i> .....	0	10	0
Kenninghall—			
Contributions, for <i>Outfits</i> .....	0	3	6
Martham—			
Collection .....	1	7	1
Norwich—			
Collection, Public Meeting, St. Clement's .....	14	16	0
Contributions, additional, for <i>Jamaica Special Fund</i> .....	14	0	6
Camplin, Mr., for <i>Miss Knibb's School</i> .....	4	0	0
St. Clement's—			
Collection .....	6	3	0
Contributions .....	5	11	8
Do., Sun. School .....	6	12	6
Orford Hill—			
Collection .....	11	1	0
Contributions .....	1	0	0
St. Mary's—			
Collection .....	20	4	4
Contributions .....	80	1	6
Do., Juvenile Association .....	16	2	1
Do., Sun. School .....	3	6	6
Do., for <i>Dove</i> .....	1	2	0
Do., for <i>Africa</i> .....	2	1	0
Swaffham—			
Collections .....	5	15	2
Contributions .....	5	14	0
Do., for <i>Jericho School</i> .....	0	5	0
Do., for <i>Dove</i> .....	0	5	0
Do., Sunday School, for <i>do</i> .....	0	19	0
Worstead—			
Collection .....	5	16	6
Contributions .....	7	0	0
Yarmouth—			
Collection .....	3	11	0
Contributions .....	8	16	2
Do., Sunday School .....	0	9	6
	364	11	11
Acknowledged before and expenses .....	252	1	8
	112	10	3
<b>NORTHAMPTONSHIRE.</b>			
<b>NORTHAMPTONSHIRE, Proceeds of Lectures, by Rev. W. Upton ...</b>			
Grendon—			
Ward, Mr. B. L., by Mr. George Cave, Piddington .....	100	0	0
Kettering—			
Collection, Broughton and Cransley .....	0	10	6
Contributions .....	13	11	10
Do., Sunday School .....	0	6	6
Do., for <i>Africa</i> .....	0	4	4
Contributions, by Rev. J. Jenkinson .....	1	0	0

	£	s.	d.
<b>NORTHUMBERLAND.</b>			
<b>NORTH OF ENGLAND, by Mr. H. Angus .....</b>			
Ford Forge—			
Contributions, for <i>Africa</i> .....	4	0	0
Newcastle on Tyne—			
Tutill Stairs—			
Contributions .....	43	7	11
Do., for <i>Translations</i> .....	3	18	0
<b>NOTTINGHAMSHIRE.</b>			
Nottingham—			
Contributions, for <i>Outfits</i> .....	6	18	6
Syston—			
Contributions, by Mrs. Wyld .....	2	10	0
<b>OXFORDSHIRE.</b>			
J. G. Oxon .....	5	0	0
Burford—			
Collection .....	0	11	6
Contributions .....	0	18	2
Milton—			
Collection .....	2	4	6
<b>SHROPSHIRE.</b>			
<b>SHROPSHIRE, &amp;c., by Rev. P. J. Saffery, on account .....</b>			
Wellington—			
Collections .....	8	12	6
Contributions .....	8	7	6
<b>SOMERSETSHIRE.</b>			
Bampton—			
Collection .....	1	10	11
Bath—			
York Street—			
Collections .....	8	5	5
Contributions .....	21	16	9
Do., Juvenile Association .....	18	16	6
Do., Sun. School, Tiverton Chapel .....	0	15	5
Do., for <i>Africa</i> .....	2	12	0
Legacy of the late Joseph Pearson, Esq., by Mr. J. Pearson .....	19	10	0
Somerset Street—			
Collections .....	4	10	0
Contributions .....	15	15	6
Do., Sun. School .....	3	1	9
Do., for <i>Outfits</i> .....	1	0	4
Boroughbridge—			
Collection .....	1	0	0
Contributions .....	1	0	6
Do., for <i>Outfits</i> .....	1	1	6
Proceeds of Lecture .....	1	17	8
Bradinch—			
Collection .....	1	14	6
Contributions .....	4	5	6
Bridgewater—			
Proceeds of Lecture .....	5	17	9
Bristol—			
King, Messrs. R. and W., for <i>Africa</i> .....	31	10	0
Contributions, by J. T. Probyn, for <i>Dove</i> .....	0	12	1
Do., by Miss E. Sherring, for <i>Patna</i> .....	2	10	0
Burnham—			
Proceeds of Lecture .....	3	10	6
Burton—			
Collection .....	2	6	0
Causton—			
Proceeds of Lecture .....	2	2	5

	£	s.	d.
Chard—			
Collection .....	5	0	0
Contributions .....	4	11	0
Do., Sunday School .....	0	10	0
Collumpton—			
Collection .....	1	10	0
Contributions .....	3	0	0
Do., Sunday School .....	0	15	1
Crewkerne—			
Collection .....	3	0	10
Hatch—			
Collection .....	0	13	8
Hemyock—			
Collection .....	1	2	6
Contributions, for <i>Dove</i> .....	1	0	0
Honiton—			
Collection .....	0	18	10
Contributions .....	0	16	11
Do., Sunday School .....	1	9	10
Isle Abbots—			
Collection .....	1	3	0
Lympley Stoke—			
Collection .....	1	5	0
Contribution .....	0	10	0
Minehead—			
Collection .....	4	2	3
Contributions, do. ....	0	18	11
Do., for <i>Africa</i> .....	1	5	0
Montacute—			
Collections, 1844-5 ...	4	11	0
Contributions, do. ....	6	13	3
Do., Sunday School .....	1	3	10
Norton St. Philip—			
Contributions, for <i>Outfits</i> .....	0	10	0
Saint Hill—			
Collection .....	1	3	0
Taunton—			
Collection .....	10	10	6
Contributions, do. ....	14	5	8
Do., Sunday School, by Mr. Tring, .....	0	7	0
Upton—			
Collection .....	2	16	0
Wellington—			
Collection .....	6	13	11
Contributions .....	6	17	0
Witnall—			
Proceeds of Lecture .....	2	3	1
<b>STAFFORDSHIRE.</b>			
Burton on Trent—			
Contributions, by Mrs. Redfern .....	1	4	3
Hanley—			
Collection .....	4	1	0
Contributions .....	8	14	0
Tamworth—			
Collection .....	1	10	0
Wednesbury—			
Contributions .....	1	10	0
<b>SUFFOLK.</b>			
Eye—			
Contributions, for <i>Outfits</i> .....	1	16	0
Ipswich, Turret Green—			
Collection .....	9	0	0
Contributions .....	8	4	0
Do., for <i>Dove</i> .....	1	11	0
<b>SUSSEX.</b>			
Chichester—			
Orchard Mr. ....	1	1	0
<b>WARWICKSHIRE.</b>			
Coventry—			
Proceeds of Lecture .....	3	7	8
Leamington .....	34	13	0

	£	s.	d.
<b>WILTSHIRE.</b>			
Chippenham—			
Contributions, by Mr. D. Rawlings, for <i>Outfits</i> .....	8	1	3
Westbury Leigh—			
Collection .....	3	17	6
Sunday School .....	4	6	7
<b>WORCESTERSHIRE.</b>			
Bromsgrove—			
Collection .....	3	11	1
Contributions .....	6	11	4
Kidderminster—			
Contributions, by Miss C. Hiles .....	3	14	0
Do., for <i>Africa</i> .....	1	16	2
<b>YORKSHIRE.</b>			
<b>NORTH OF ENGLAND, by</b>			
Rev. P. J. Saffery, .....	50	0	0
Barnoldswick—			
Collection .....	2	0	0
Bradford—			
Contributions .....	30	4	0
Do., for <i>Schools</i> .....	1	10	0
Sion Chapel—			
Proceeds of Lecture .....	2	0	0
Cowling Hill—			
Collection .....	1	11	10
Walton, Rev. N. ....	1	0	0
Earby—			
Collection .....	1	0	0
Halifax—			
Contributions, for <i>Outfits</i> .....	3	3	6
Hebden Bridge—			
Contributions, for <i>Dove</i> (additional) .....	1	0	0
Hull and Beverley—			
Beverley—			
Collection .....	8	16	0
Hull—			
Collections—			
Public Meeting... ..	20	0	0
George Street.....	17	16	1
Salthouse Lane... ..	11	8	1
Juvenile Societies—			
Salthouse Lane... ..	7	12	6
George Street.....	3	15	4
Acknowledged before and expenses .....	69	8	0
Long Preston—			
Collection .....	4	3	4
<b>NORTH RIDING AUXILIARY—</b>			
Burlington—			
Collection .....	13	5	7
Contributions .....	5	14	10
Driffield—			
Collection .....	6	2	6
Contributions .....	1	7	5
Hunmanby—			
Collection .....	3	1	8
Contributions .....	7	5	4
Kilham—			
Collection .....	3	0	5
Juvenile Tea Meeting .....	4	0	4
Contributions .....	3	5	3
Malton—			
Collection .....	2	1	0
Contributions .....	6	9	0

	£	s.	d.
Scarborough—			
Collections .....	20	10	11
Contributions .....	23	17	11
Do., for <i>Outfits</i> ...	1	5	0
Do., for <i>Dove</i> .....	1	12	8
Do., Sun. School .....	0	13	2
112-13 6			
Acknowledged before and expenses.....	54	13	11
57 19 7			
Oxenhope—			
Contributions, for <i>Outfits</i> .....	0	10	0
Sheffield—			
Collections—			
Rotherham.....	4	8	0
Portmahon.....	4	12	0
Townhead Street ...	12	6	11
Do., United Com- munion .....	4	6	11
Public Meeting.....	7	6	3
Contributions .....	17	2	9
Do., Juvenile and Sunday School ...	4	1	8
Shipley—			
Proceeds of Lecture .....	2	0	0
<b>NORTH WALES.</b>			
<b>ANGLESEA.</b>			
Amlwch .....	5	1	0
Llanfachreth.....	1	9	3
<b>CARNARVONSHIRE.</b>			
Bangor .....	9	19	4
Llandudno.....	4	9	0
Nevin .....	2	0	0
Port Madoc .....	0	17	9
Pwllheli, &c.....	28	12	8
<b>DENBIGHSHIRE.</b>			
Llansaintffraid .....	0	10	0
Llansilyn .....	0	10	6
<b>SOUTH WALES.</b>			
<b>SOUTH WALES, or account, by Rev. B. Price</b>			
60 0 0			
<b>CARDIGANSHIRE.</b>			
Penyparc .....	8	2	4
Verwig .....	1	14	4
<b>CARMARTHENSHIRE.</b>			
Carmarthen, on account .....	15	10	0
Llanelli, &c.....	1	14	0
<b>GLAMORGANSHIRE.</b>			
Clydach, Bethany.....	11	10	0
Neath—			
Sunday School .....	1	11	3
<b>MONMOUTHSHIRE.</b>			
Hengoed.....	4	13	0
<b>PENBROKESHIRE.</b>			
Fishguard—			
Collections, 1845-6 ...	5	13	9
Contributions, do. ....	2	16	8
Glandhyd .....	0	14	10
Jabez .....	4	9	0
St. Dogmel—			
Contributions, for <i>Mon- tain</i> .....	1	0	0

SCOTLAND. £ s. d.	
Aberchryder—	
Contributions, for <i>Outfits</i> .....	2 5 0
Aberdeen—	
Contributions, for <i>Outfits</i> .....	0 12 0
Bonnyrig .....	1 0 0
Bowmore—	
Contributions, for <i>Outfits</i> .....	1 15 0
Edinburgh, balance .....	1 15 11
Baptist Church, Minto House, for <i>Translations</i> .....	7 0 0
Elgin—	
Contributions (moiety) .....	6 10 0
Do., for <i>Outfits</i> .....	1 10 0
Galashiels—	
Contributions, for <i>Translations</i> .....	4 0 0

Westray .....	3 0 0
Friend, far north .....	5 0 0
IRELAND.	
Dublin—	
Contributions at Monthly Missionary Prayer Meetings ...	6 6 1
Thurles—	
Friend .....	0 10 0
FOREIGN.	
AFRICA.	
Fernando Po—	
Contributions, for Chapel .....	217 19 5

AMERICA.	
Montreal, St. Helen's Street—	
Contributions at Prayer Meeting .....	5 0 6
ASIA.	
UPPER INDIA .....	2 10
Benares .....	70 0 6
Calcutta .....	258 6 2
Chunar .....	40 0 0
Colombo, &c. ....	180 0 0
Sewry .....	5 0 0
JAMAICA.	
Westmoreland—	
Esq. Vickers, B., Esq. ....	1 0 0

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Do., at Finsbury Chapel .....	28 4 5
Do., for Juvenile Associations, at John Street and New Park Street .....	4 9 4
Annual Sermon at Surrey Chapel .....	33 2 6
Do., at Poultry Chapel .....	55 0 7
Alle Street, Little .....	9 8 9
Chelsea, Paradise Chapel .....	15 0 0
Cumberland Street, Curtain Road .....	4 7 0
Eldon Street .....	4 0 8
Hatcham .....	2 3 1
Ilford, Turret Place .....	4 7 6
Islington Green .....	17 16 9
Kennington, Charles St. .....	5 10 2
Peckham .....	3 13 0
Regent St., Lambeth .....	22 0 0
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Shoreditch, Providence Chapel .....	6 2 0
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Waddesdon Hill—	
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Plymouth, How Street—	
Sunday School, for <i>Dove</i> .....	0 14 2
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Collection .....	6 18 11
Contributions .....	14 8 7

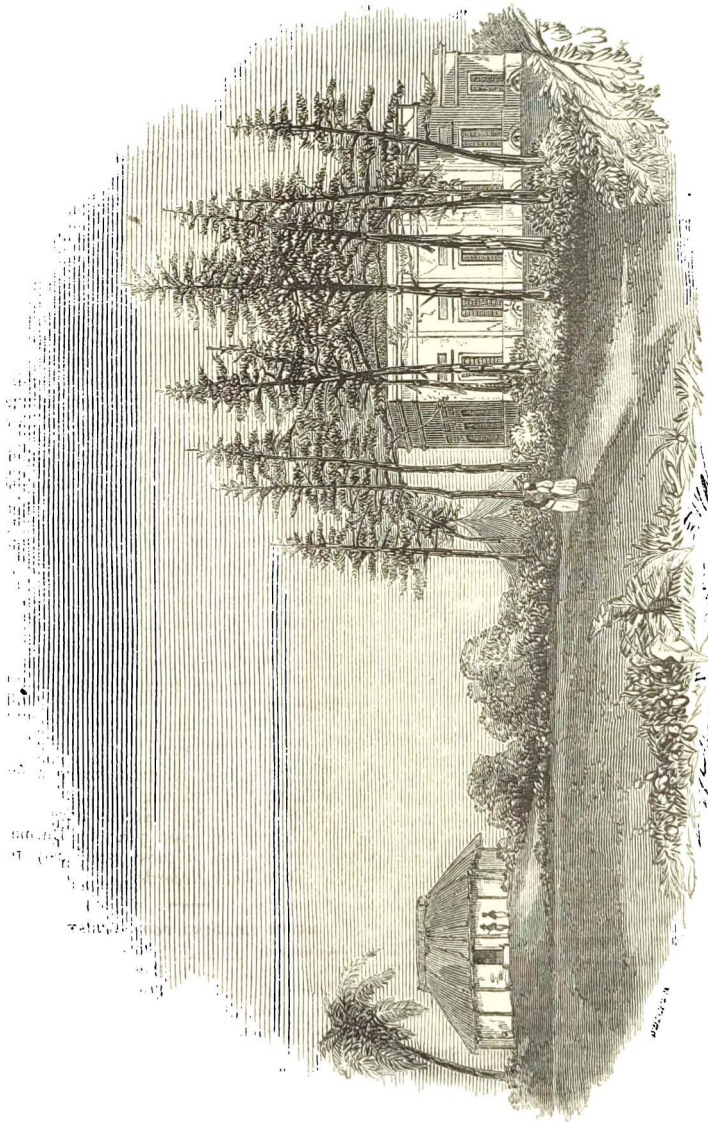
DORSETSHIRE.	
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Contributions .....	6 12 10
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Do., for <i>Dove</i> .....	1 0 0	Frome, &c.....	63 16 4		
Challis, Mr. W., Writtle.....	1 0 0	Street—			
Dowson, Mr. Jos., do.	1 0 0	Sunday Scholars, for <i>Dove</i> .....	0 9 0		
<b>GLOUCESTERSHIRE.</b>		<b>SUSSEX.</b>		<b>SOUTH WALES.</b>	
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Cutsdean.....	1 10 0			Collection.....	0 18 0
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Andover—		Alcester—		Collection.....	0 13 6
Contributions, for <i>Outfits</i> .....	0 8 0	Contributions.....	1 2 5	Thomas, Rev. B.....	0 2 6
Ashley—		Do., for <i>Outfits</i> .....	0 7 7		
Sunday School, for <i>Dove</i> .....	0 17 0	Birmingham—		<b>SCOTLAND.</b>	
Newport—		Bond Street Anti-Slavery Society, for <i>Rev. J. Clarke's Schools</i> .....	3 0 0	Auchencraig—	
Wavell, R. M., Esq., M.D., for <i>Jamaica Special Fund</i> .....	5 0 0	Coventry—		Collection.....	2 7 6
<b>KENT.</b>		Booth, Mr., by <i>Rev. W. Upton</i> .....	1 0 0	Castle Douglas—	
Footsray—		Leamington—		Collection, <i>Relief Ch.</i>	0 13 8
Contributions.....	2 7 0	Contributions, for <i>Dove</i> .....	1 4 0	Dunfriess—	
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Collection.....	7 2 7	Charford—		Public Meeting.....	3 8 8
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Contributions, for <i>Dove</i> .....	0 12 0	Bewdley.....	1 7 9	Gatehouse—	
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Foster, George, Esq., A.S.....	100 0 0	Bedale—		Girvan—	
<b>NORFOLK.</b>		Atty, Mr. J. W...A.S.	1 1 0	Collection, <i>Secession Church</i> .....	1 9 0
Downham—		Stead, Mr.....	5 0 0	Glasgow—	
Sunday School.....	0 16 4	Calterley, <i>Woodhall Hills</i> —		Bible Class, by <i>Rev. J. Paterson</i> , for <i>Rev. Newton Stewart</i> —	5 5 8
Yarmouth—		Collection.....	1 5 0	Collection.....	0 18 10
Sunday School, for <i>Dove</i> .....	0 3 0	Farsley—		Perth—	
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Contributions, for <i>Dove</i> .....	0 10 0			Collection, <i>Free Ch.</i>	4 15 0

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# THE MISSIONARY HERALD.



NEW BAPTIST CHAPEL AT LAKHIYANTIPUR.

## ASIA.

## NEW BAPTIST CHAPEL AT LAKHYANTIPUR.

The chapel, a view of which is prefixed to our present number, is a neat brick building, about fifty feet by twenty-two, intended to accommodate three hundred persons. It is situated at the western extremity of the village, and being conspicuous from a considerable distance, presents a pleasing aspect. The expense of building it has been about 2850 rupees. Towards this sum 1500 rupees were granted from the Jubilee Fund, and about 800 rupees contributed by friends in India. It was used as a place of Christian worship for the first time on the eighth of January.

A chapel of more perishable materials had previously stood on the same spot, a sketch of which was given in the Herald for May, 1840. That shows the eastern aspect of the place, this the western. The tent to the left of the chapel, on the day of the opening was occupied by native preachers from Calcutta. The building to the left is Mr. Pearce's bungalow.

## NATIVE PREACHING.

Interesting as are the accounts we often publish of the conversations between European missionaries and the idolators whom they have left their own country to instruct, it is yet more gratifying to witness the exertions of native preachers in disseminating the gospel which they have themselves recently received. The following account of an itinerating tour by some of our Hindoo brethren, taken from the Calcutta Missionary Herald, will be read with pleasure:—

Oct. 28th. As we set out from Calcutta rather late in the afternoon, we were unable to preach the gospel in any village: this did not, however, prevent us from sowing the seed of the word, for we had a good deal of religious conversation with the boat people.

*Baidyabáti.*

29th. At seven A.M. we entered a village near Baidyabáti, but not obtaining any hearers, we proceeded to one of the principal gháts on the bank of the river, and began to read aloud from a book. Very soon a crowd gathered around us, and we began to preach. The substance of our addresses was that by transgressing the law of God all men had become sinners, and that no one would be saved by works such as those which the Hindus perform under the name of religious works, but that whoever believed in Jesus Christ would be saved, and no one else. The villagers heard us with marked attention; and one woman in particular, after listening eagerly to all we said, exclaimed at the close: This is a happy day for me, for to-day I have heard of God. Then, turning to the people present, she said, These men tell us good words. We counted eighty-

four persons who were listening to us, and felt greatly encouraged.

*Ichhápúr.*

At three P.M. we put to near Ichhápúr. Jadáb Chandra Bishwás went into the village, and took his stand in a bazar. A shopkeeper walked up to him and asked him where he came from, and whither he was going. Bishwás replied, I am come from Calcutta to preach the religion of Christ in the villages. The shopkeeper asked, What sort of a religion is it? Bishwás answered, By disregarding the laws of God all men have deserved hell, but God has appointed Christ to be their Saviour, and to believe in Christ and obey him is what we call the religion of Christ. Upon hearing him speak in this strain the man called several other shopkeepers, saying, come and hear the words of instruction. He then respectfully offered a seat to Bishwás, and many shopkeepers and bráhmans gathered around him. One of the bráhmans asked him, What have you gained by becoming a Christian? Bishwás perceiving that his estimate of religion was erroneous, said, Tell me first what is the fruit of a truly religious conduct? I will then tell

you what I have gained by embracing Christianity. The bráhmán replied, By religion a man obtains happiness, greatness, and honour in this life, and emancipation (absorption into the Deity) in the next. Bishwás replied, I believe that a pious man will obtain supreme happiness in the world to come, but I cannot join in what you have said respecting the fruits of piety in this life; for we see that those who observe the worship and festivals of Durgá, or who bathe in the Ganges, or do similar works, in many instances are or become distressed; many of them are not esteemed, for they are extortioners, fornicators, whoremongers, adulterers; can you call such men religious characters? The bráhmán answered, "No, such I do not call religious." Then Bishwás said, "In that case the fruit of religion is not wealth and prosperity, but to forsake sin, to lead a holy life, and in the world to come to obtain felicity. Holiness of conduct can only spring from believing in Jesus Christ." Here Bishwás expatiated upon the subject of Christ: all seemed pleased and requested books, of which a few were given them. Some scholars of Dr. Duff's then accompanying Bishwás to the river side, we began to converse with them about religion. They said, "We too are Christians, for we mind the religion of Christ; the only difference is, that you have adopted Christianity openly, whilst we have not done so, from fear of our parents." We then told them it was not right to be afraid of men, and that there was in reality not much cause of fear. They took a Testament and some tracts. We saw that their behaviour was good, and acknowledged the effects of Christian instruction in schools.

#### Tribeni.

30th. At seven A.M. we entered Tribeni and began to read aloud. Some fifty or sixty persons, many of them bráhmáns, came and showed a disposition to hear attentively. Then Jádab Chandra Bishwás began to tell them: "Man was created to serve God; but instead of doing this, the great part of mankind calls that religion which is no religion, and is given up to vice and wickedness. There is not a trace of righteousness in them, and their wickedness is increasing continually. The fruits of sin are death and hell, so that mankind is involved in the greatest calamity, and there is only one way of obtaining deliverance from that calamity, which is to take refuge in Christ." When Bishwás had finished his discourse, Kailás Chandra Mitra addressed the word of life to them, from the passage: "There is no other name, except that of Christ, given unto men, by which we can be saved." Whilst he was speaking, a bráhmán began to talk much, and to raise many objections; but some young bráhmáns among the crowd gave Mitra to understand that it was useless to talk to that

man; and they themselves told him, "If you do not choose to hear, walk off; these people do not compel any one to hear them against his will." Upon this the man became silent, and after a little while walked off.

After this we preached a little longer, and then began to distribute books. Seeing this, some young bráhmáns said, "We have read the Psalms of David, the Destroyer of Darkness, and the Mine of Salvation, give us something else. Of all your books the Psalms of David are the best." We entered a little into conversation with them, and gave them some other books.

#### Cháгда.

31st. At seven A.M. we went into the bazar at Cháгда; and both there and near the kacherí we spent much time in preaching and religious conversation. The substance of our addresses was that men are sinners, and that Christ is the only Saviour. The Kálí pújá having just taken place, the people who had spent the night in listening to songs, sacred and profane, were weary and sleepy; nevertheless about 250 people listened to our discourses on Christianity.

#### Shántipur.

Nov. 1st. About noon we entered Shántipur, and having taken our stand in a certain place we saw an old man passing by. We said to him, You are advanced in age, and will not remain much longer in this world; are you making any provision for your welfare in the next? The old man said, "Yes, such as our religion points out." We then asked him, "Have you thereby obtained a hope of salvation? If a sick man takes proper medicine, he feels relief." He said, "True; please now to preach to us here the religion you have embraced, and we will listen." He then told another man to bring us seats. Upon this a pandit came up to us, with whom we entered into conversation, showing to him the absurdities of the Hindu shástras. Upon this another person asked us, "What good have you obtained by becoming Christians?" We told him what the Lord in his mercy had done and would do for us, and then proceeded to say that all men having transgressed the law of God, were involved in guilt and misery, and to relate at length how the Lord Jesus Christ had come into this world, and made an atonement for man. Our audience consisted of seventy or eighty persons, among the rest there were some women, who from an elevated spot were listening to us. Meanwhile, some fellows of the baser sort came from the market, evidently intending to create a disturbance. We therefore began to distribute books, when one of those wicked people snatched some books out of the hands of one of our number, and ran off with them. Being grieved at this, we said to the bystanders, "Are such ill-behaved

people to be found in a place like this?" The people said in reply, "That man is a vile rascal, you had better lodge a complaint with the thánádar, who will punish him severely." We however returned to the river side, where we found a bráhmán engaged in funeral rites, with whom we had an interesting conversation till night-fall.

*Ambiká and Culna-ganj.*

2nd. Walked through different parts of the village of Ambiká, and were engaged in distributing books, conversing with the people, and afterwards in protracted preaching. In the afternoon we preached the gospel at Culna-ganj. The substance of our address was: "Come, ye weary and heavy laden, and I will give you rest." We also spoke of the future account which every man would have to render unto God. We had an audience of more than 200 people.

*Hardhám.*

3rd. Arrived at Hardhám, where we had a discussion with some bráhmáns and people from the rájá's house. At the close they accepted some books.

*Ulá.*

4th. About noon, or a little after, we

arrived at Ulá, and taking our stand near the tháná, began to read aloud. Some people having gathered around us, Rámkrishna addressed them from the words, "Repent, for the kingdom of heaven is at hand." After him Jádab Chanda Bishwás, who was acquainted with the lewdness prevailing in this place, told them at some length, that those who forsake God and are joined to idols, were just like women living in adultery. After him Kailás Chandra Mitra began to address the people, but as they became clamorous for books, we distributed a number of these among them. Our hearers were about ninety in number.

*Bálághát.*

5th. In the morning we arrived at Bálághát. We went through the village, one in one direction, another in another, distributing books and conversing with the people, and preaching to them. The people seemed gratified.

*Bág-Bazar.*

After ten we went to Bág-Bazar, and devoted much time to distributing books and proclaiming the word of life there. The people were so eager after books that they came to our boat to fetch them.

A letter from Mr. Williamson of Sewry, to Mr. Peggs of Burton on Trent, written on the last day of the year 1845, contains some general information which will interest our readers.

I need not say much about the good work in which I have still the privilege of being engaged, though altogether unworthy of it, as you doubtless see most of my letters to the Society in the Herald. You are aware things now present a more favourable aspect than when you left India. Our missionaries, our schools, and our converts, have been more than doubled since that period. Opposition to the gospel has much abated, and many who have been educated in our schools appear ready to embrace it. A greater portion of success has also been vouchsafed to some of our brethren this year than at any former period, particularly at Agra and Barisal, our most northern and southern stations. Still much remains to be done, many more fervent prayers must be offered, and probably a much longer time may yet elapse ere India is generally given to the Son of God for his inheritance. We ought to be thankful, however, for every approach to that consummation most devoutly to be wished.

Many improvements have been effected in the government of this portion of the British dominions. The suttee's cries have been heard, slavery has been declared illegal, and many improvements of various kinds have

been effected, and many more, we hope, are in progress. I see nothing to prevent government from suppressing, if not altogether, in a good degree at least, many of the existing evils, such as ghaut murders, infanticide (which I believe does not prevail to any considerable extent in these provinces, which are entirely under British control), polygamy, and widowhood for life, after the death of the first husband. This is a crying evil, entailing much sin and misery, and doubtless the original source of suttees. In my humble opinion, government ought to interfere as little as possible in the way of force. Much may be done by merely declaring such things illegal, that bigamy or polygamy, for instance, should be punished wherever found to exist, that second marriages of widows should be respected, and the issue of such entitled to ancestral property equally with that of first marriages. In the same manner, I think, ghaut murders might be in a good measure suppressed. The number of people conveyed from this district to the Ganges in a sick or dying condition is supposed not to exceed twenty or twenty-five in a year. They are usually attended by the whole family. Should any one happen to return, he is out of caste



until an atonement has been made by feasting brahmins, &c. To recover is considered an unlucky circumstance, foreboding future misfortunes! We must look forward to the spread of knowledge, and above all of Christian knowledge, for the complete abolition of all cruelty and superstition, immorality and irreligion. The kingdom of Satan must be destroyed, and the kingdom of Christ established on its ruins.

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## CEYLON.

### SEPARATION OF THE GOVERNMENT FROM IDOLATRY.

In a letter to Mr. Peggs, dated Kandy, Ceylon, Dec. 5, 1845, Mr. Dawson communicates the following acceptable information :—

You will be glad to hear that your "Cries" have been heard in the right quarter, as far as regards Ceylon, and that the support so long given by government to buddhism is to cease. An ordinance has been published in the "Government Gazette," by which, after it has passed the legislative council of the island and received the sanction of the queen, the present iniquitous alliance of buddhism with the British government will be dissolved. Hitherto the high priests have been appointed by government. The great temple at Kandy has been guarded by soldiers in the British service. The sacred relic, said to be the tooth of Buddhu, with books consisting of leaves of solid gold, a profusion of jewels, with which the shrine containing the relic is hung, and other property belonging to the temples, have all been in the possession of the government agent, who keeps the keys, and without whose permission they cannot be exhibited! Moreover, government has given regular monthly salaries to the priests, in rice and money, paid the expense of idol festivals and devil dances, and exercised the same power in religious matters as formerly belonged to the Kandyan kings. But now all this is to cease! Government will give over the charge of the temples and temple property to certain of the high priests and head men, who are to hold the same in trust for the whole priesthood, and are to manage their religious affairs among themselves. The priests are in the utmost consternation. They look upon buddhism in this island as having received its death blow, and predict its speedy extinction. Application has been made by some of the priests here to the king of Siam for funds to endow a college for the education of youth for the priesthood, but I think it very unlikely that their request will be granted. I wish I could say that in proportion to the decline of buddhism the people were becoming Christians. They, indeed, take the name, because it is considered respectable to be a Christian, but it is to be feared that great numbers are infidels at heart, and that Manmon is their god.

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## AFRICA.

### FERNANDO PO.

Several letters have been received since our last, but most of them written by brethren who were suffering from bodily indisposition at the time, or so occupied with their duties as to be unable to enlarge. Their communications do not enable us to satisfy the anxious desire which we doubt not that many of our readers feel, in common with ourselves, for full and definite information respecting the state and prospects of the mission. "I sit down," says Mr. Clarke, "on beginning to recover from a slight attack of fever, to prepare a few lines for the next vessel which may arrive on her way to England. I closed my last very hastily, and would not have given you an unfilled sheet to pay postage for, if I had had a choice between so closing it, and losing the chance of sending by the vessel. My last left off in the midst of my journal, but I cannot go on with it in this, though I may do so before the vessel expected arrives. Dr. Newbegin is re-

covering; brother Thompson has been nigh unto death, but is spared to us also, and in the way of recovery." This was written on the sixth of March; but it appears from the conclusion of the letter that Mr. Thompson subsequently relapsed, and was ultimately taken from the scene of labour.

#### DEATH OF MR. THOMPSON.

The "Robert Heddle," continues Mr. Clarke, March 11th, has arrived from Forster and Smith, and we have the painful account in the January Herald of the death of dear, beloved brother Knibb. What shall I say? "It is all right." "It is the Lord." Yet how painful! what a loss to the world! and especially to Africa! Well! the Lord's work must go on. It cannot stand still. He will raise up other servants to carry it on; or he will wonderfully exert his own almighty power, and by the most feeble and imperfect of instrumental means, cause Ethiopia to run to stretch out her hands unto himself.

Brother Thompson is on the border of eternity. He may recover; but his strength fails fearfully. The sharp features, the anxious eye, the catching with the fingers, the sort of ravenous desire for food and drink, and above all, the state of the pulse, give every cause for alarm. If he lives through the night, and can be carried to the mountains to-morrow, he will be taken. We detain the Dove for this, for a few days, as no one can so console Mrs. Thompson, and assist Mr. Thompson, as Captain Milbourn. Dr. Prince intends to go also with him to Bassipu. Dr.

Newbegin is well recovered. Mr. and Mrs. Saker, and child, were well a few days ago. Another of those I first baptized is dead. She was an American female of colour, named Whitefield. Her conduct was not always free from doubt, but we hope she was a sincere believer in Jesus. Capt. Douglass, whom we met on Bonny Bar, on his way to Brass, returned to New Calabar, and died. Captain McCoomb and Dr. Pugh died at Cameroons. Captains Williams and Munro, and sailing-master Crompton, died at Old Calabar; and every captain, doctor, and supercargo, except a Captain Snow, is said to have been carried off at Benin. It is affirmed here, that every white man has been carried off as if by a pestilence. I hope we shall find the interior healthier than the coast; but be prepared to hear of deaths in your mission this year, and let not the friends of Africa be checked in their efforts for her good from this circumstance. It can scarcely be thought that such exposure and anxiety as we must necessarily undergo, can be gone through without being fatal to some of us. How blessed to be in God's hand, and to feel that all is well for time and for eternity.

In a postscript, it is added, "Our dear brother Thompson has left us. He died at 10 o'clock this morning at Bassipu, March 13th, Friday. We take his body over to Bimbia, and have exhumed the child to take with him."

Dr. Prince writes thus:—

The very melancholy event communicated in the enclosed paper to a brother of our deceased fellow labourer, Mr. Thompson, has the immediate effect of bringing me to a stand still in those preparations which were being made in association with him for our removal and settlement together on the continent. He had proposed that our two families should unite, and to that end we made pedestrian excursions amongst the mountains aback and to the westward of Bimbia, in company with brother Merrick. The proposition by our deceased brother I regarded as a kind providence to me, because he was an opera-

tive to whose knowledge and skill I could make no pretension, nor have enough of to undertake building, &c. How it will be now I don't wish to speculate about. I fully believe that infinite wisdom and goodness will mark out for me a course, and I desire to go in no other. I have the satisfaction of knowing that having me in his neighbourhood will always be acceptable to any one of the missionary family, and I desire to be within a call of a day's distance at furthest. If possible, Mrs. Prince and I shall pitch our tent on a mountain height.

How far the prevalent mortality, and how far the state of feeling among the inhabitants, may have contributed to the result is uncertain, but the Spanish priests who were left upon the island have apparently become dissatisfied with their location. The chief of them, who is understood to be a bishop, had determined to leave the island by the vessel which brought this intelligence,

and, as we have learned from another quarter, has actually departed. He, his fellow "missionary," and the two sailors left to be their attendants, had all been Dr. Prince's patients. The bishop had been anxious to pay the doctor for his aid; but Dr. Prince eventually told him that after the conduct his government had pursued, he could not render his services unless permitted to do so gratuitously. Subsequently a sum of money was left by the bishop on Dr. Prince's table; but the doctor sent it after him with a friendly letter of thanks, and an assurance that he would abide by the determination he had previously expressed. His colleague, who remains, is suffering in his health severely. Some of the buildings belonging to the mission have been removed to the continent.

## HAYTI.

The lively interest in the mission to Hayti which many of our friends have expressed, induces us to insert the following general view of the present position and prospects of our three friends who have recently commenced operations in that island, as described by Mr. Francis in a letter written at Jacmel in April.

The situation of this town is all that could be desired for picturesque beauty and healthiness. It is situated on undulated ground, ascending immediately from the sea-beach. The first street runs along the sea shore, at the foot of two sets of hills; the second street striking off from the sea-beach, cuts the one above mentioned at right angles, and proceeds northward, traversing the vale formed by a variety of hills, or little mountains, as English people call them. Another street branches to the right of this, traversing a valley in the same way as the former, till it reaches an opening where four streets meet, and the area serves for a market-place. Here we live and labour; as good a situation as could be found for a mission station in the whole town. From the streets described, a variety of smaller streets are formed, as the valleys provide them egress and ingress. Streets are also formed on the hills, and over them. This town is well guarded on the south by the sea, and on every other by nature's impenetrable walls, viz., high and majestic mountains.

But oh, sad to tell, the entire appearance of the streets, houses (with one or two exceptions only), gardens, and fields, give one the idea of a town recently sacked by a set of ruffian pillagers. The houses are comparatively wrecks, the gardens fast going to destruction, commerce fails, cultivation is at an end; "the fruitful place has become a wilderness; destruction upon destruction is cried, for the whole land is spoiled." Distressing but significant emblem of the moral wretchedness of its entire population. Oh, how the heart sickens at the evident marks of human depravity which are even engraved on the magnificent natural scenery of this island. The wreck of magnificent nature without, is

but too fearful a sequence of the wreck of moral dignity and greatness within.

### *Reasons for commencing the Mission at Jacmel.*

Knowing, as you well do, my views of commencing missionary operations on a new field in the largest, most important, and most influential communities, you will very naturally inquire, Why have you stopped short of the capital, and resolved to commence at a place so insignificant in comparison with capital? To this I will briefly reply.

1st. *The necessity of this place viewed in comparison with others.* Port au Prince and Cape Haitien are the only two towns that are larger than this. At the latter place there is a Wesleyan brother missionary, at the former a Wesleyan and a Baptist brother. The Baptist brother is an American, and connected with the New Anti-Slavery Missionary Society, so that there is no American blood money coming to Hayti. Brother Jones is a right good, go-ahead Christian missionary, one determined to preach nothing but God's glorious, sin-killing, devil-terrifying gospel. This town (Jacmel), containing a population of from seven to ten thousand souls, was entirely without any means of religious instruction excepting that professing to be supplied by the "holy catholic church."

2nd. *The reception given us by all parties.* The local authorities and many other respectable persons seemed to rejoice in our mission; while a few, and but a few, threw cold water upon it. Many encouraged, and some urged our settlement at Jacmel. The authorities promised their countenance and protection. As a proof of their readiness to protect, the mayor of the town sends every Sunday morning four or five police or military men, with their muskets, to parade the pre-

mises during our service. The idea of armed soldiers to preserve peace and order in a place of worship is not very agreeable, and certainly they have not been necessary inside hitherto. I do not, however, oppose the good intentions of the mayor, but have succeeded in inducing the soldiers to put down their muskets, and use means to get them take their seats inside. They may some day be of service in quelling the disturbances without, as we are in the midst of a market: at all events the men are within the sound of the gospel, and are much better here than parading the street with the rest of their comrades.

3rd. *Jacmel is a very healthy place.* And brother Flanders and family having to be acclimated, it was necessary to consider the chance of obtaining that acclimation at the least risk and expenditure of health and strength; besides this, I think that in the establishment of a mission in a new and untried country, it is well, all other things being equal, to select a healthy spot as a centre for the commencement, so that in the event of the mission becoming extended to the more unhealthy parts, missionaries may have a place of resort in times of sickness and pestilence; e. g., it is necessary at certain seasons of the year for all Europeans to leave Port au Prince on account of the noxious and pestilential vapours rising from the bogs and morass by which it is surrounded.

4thly. *The unsettled state of the government, and the prospect of a speedy and violent revolution, was an important point of consideration.* The bare possibility of being obliged to retreat from the capital or the cape, in the event of having gone there, viewed in connexion with the heavy expense which would be incurred, was at once sufficient to make us reflect carefully ere we proceeded further. This place was at once a comparatively quiet town, sixty miles from the immediate scene of strife, and less effected by the revolutions of the country, perhaps, than any other. Its inhabitants give themselves apparently little concern as to whether a tyrant or a fool has the presidency, and hear with equal unconcern the proclamation of some new revolution as the termination of a previous one. They have, truly, their own views and feelings upon some points, but some are indifferent to express them, and others are afraid to do so openly; so that there was the chance that our operations might be less disturbed here than at other places. These, and some other points of smaller magnitude, determined us to stay here for a while to watch more minutely the ways of divine providence. Many little things in which the hand of providence was seen, decided for us our path of duty, at least to make our first efforts. The result of all has been to lead us to announce our intention of commencing school operations forthwith. Our present position encourages us to think of

making this a permanent mission station, and to request our committee to do so.

#### *Difficulties at the commencement.*

Perhaps every mission that has been attempted has had various difficulties to contend against, and therefore we think it not strange that ours should have to contend with a few also. Numerous difficulties have already impeded many of our studies and operations, and it is, perhaps, necessary to be told both by trials without and by trials within, that we are not to make "haste too quickly."

1st. Wars, and rumours of wars, met us on the very onset; every day brought some fresh reports of the advance or withdrawal of the Spanish troops,—to-day they were on the frontiers, to-morrow they were to be set in a determined march; of the president fixing this day, then that, to set the troops in motion against the St. Domingians; of vessels of war sailing from Port au Prince, and from the Cape; of their being wrecked, driven aground by their enemies, and the troops run ashore in some solitary place, and murdered by the St. Domingians, 300 or 500 Haytiens perishing at a time. All was excitement. Spain was aiding, with vessels and men, the St. Domingo side, and France had a hand in it. Six vessels of war (French) were in the harbour at Port au Prince, and a fleet of French men-of-war were daily looked for. Orders were issued for every male between the ages of fourteen and fifty to take up arms, and join the troops under penalty and menace in case of disobedience.

At length Piero abdicates, and retires to his country-house. Some rebels are taken, and put in prison; others, in a fit of desperation, kill as many as are in their reach, then kill themselves. Richet is president of Hayti, the constitution of 1816 is restored, and at the present moment things are comparatively quiet, though not settled. All these things, of course, have a very considerable influence to retard all religious movements. We do not fear their revolutions or their wars; we are safe as Englishmen, but safer as in the hands of our God. Still we feel it to be the path of wisdom and prudence to be tolerably silent on all their political movements.

We now come to difficulties which we have more directly experienced in our domestic circle. The first thing which befell us was the difficulty, and almost absolute impossibility, of getting any person to assist us in our domestic duties. The Haytiens are for the most part too proud to hire themselves as domestics. The only persons one can get here are American immigrants (blacks), but the very dregs of society from some of the large cities of America. They are drunkards, adulterers, liars, thieves, unfeeling and unconcerned; and it is notorious that no one can get a servant unless one lets them take as

much authority upon themselves as possible, and steal when and what they like.

2nd. The indisposition of brother Flanders was a second trial. This commenced three weeks after our arrival, and terminated as you too well now understand. This was to us a most mysterious event, and even now it does appear to us mysterious that the divine being should have permitted such an expense to be incurred to so little purpose, just at a time when the funds of the Society were so embarrassed; but we must leave these mysteries for eternity to disclose. It will be necessary to remember, in selecting men for Hayti, that here there will be very much to exercise and try strong faith; to put the most determined faith and perseverance to a severe and searching test, and much to daunt strong natural courage. We have daily need to look to the Strong for strength. We need great natural and mental fortitude, a mind deeply imbued with the spirit of Jesus and his apostles; a soul that lives, and acts, and breathes in the element of love. May the Lord direct such to you for Hayti!

The third source of trial was the low state of my dear wife, brought on by a premature confinement, to which I need not further refer here.

The fourth was the death of our dear boy, our darling child, in Jamaica, under circumstances peculiarly trying and mysterious, which by this time are known to you. This has been a severe blow. The wound has sunk to the heart, deep and incurable, until we are permitted to gather our sweet, and precious, and our only son into our bosom when reunited in those happier scenes and on those far happier shores where parents and children meet to part no more.

Lastly. More recently I have been called to suffer a little in my own person from a very violent attack of "constipative colic," which lasted so long as to become alarming. This reduced me very much; it has prevented my studies, and suspended my labours for a fortnight; and though my health is not yet fully re-established, I am doing a little. Thus many trials have assailed us at the earliest commencement. Yet the Lord hath not forsaken us; he hath fulfilled his promises. No temptation hath overtaken us but such as the Lord has therewith made a way for escape, and by his mercy and help we continue unto this day. There hath been much to prevent us putting into execution our plans, and to oppose their influence; still we are not in despair. A little, though very little, has been done, but it must not be forgotten that we are in a country where all improvements must be a work of time.

#### *Our plans of operation.*

Here the first thing was, of course, to study the language so as to preach the glorious gospel of the ever blessed God in the tongue

of the people. In this we found, and still find, Miss Harris of incalculable service. But for Miss Harris I must have been a long time before I could have acquired the confidence to attempt to preach in a strange tongue. As it is, having all my productions examined and corrected by Miss Harris, I feel a confidence in their grammatical construction, and now begin to deliver them without fear. Miss Harris is sure to prove of essential benefit to the mission. The second week after our arrival we proposed to our hostess that we should have our family prayer in her hall, for the benefit of any who might come in. To this she readily consented. We appointed Miss Harris our clerk, to read the scriptures in French, and we did the rest in English. Shortly after we found providentially this house, and on Christmas day, Dec. 25, 1845, I was permitted to preach two sermons. I continued English services every Sunday after, morning and evening, with evening prayer every day of the week during the first three weeks of January, occasionally attempting to read the scriptures and a prayer in French. These services were interrupted by circumstances already referred to. On Sunday, Feb. 8th, I made my first essay to conduct a whole service in French. It was a work which cost me close application, and required some nerve, yet through the healthful assistance of our heavenly Father I succeeded, and have conducted from that time, with but the loss of the Sunday on which I was sick, our services, which are as follows:—

Sunday morning at eight o'clock I distribute tracts and talk with the people in the market. At half-past nine I commence our morning service; half-past eleven we close this service, which consists of singing, reading, prayer, and a short exposition in French, and a short sermon in English. This being closed, we commence our Sunday-school. At half-past six, we commence our evening service, which is all in French. Wednesday evening I have a little service in French. Our congregations vary as to faces and numbers, as you may suppose. Our Sunday meeting company is sometimes exceedingly small, at others larger, but every body is employed about their pleasure and their business. Evening attendance varies from thirty to one hundred and fifty persons in all. We have, however, upwards of twenty persons who for the most part are pretty regular in their attendance at the evening services.

#### *Sunday School.*

We have experienced much difficulty and many bitter disappointments in the attempt at establishing this. We made many and varied efforts to get the children to attend, but they seemed useless. Some would come to-day; they were gone to-morrow, others would come in, look about, talk, make a noise, listen for a moment when you inquired, "Mes

chers, voulez-vous apprendre à lire?" and reply "Oui," take up a book for a moment; the next it was put down, and away they went. At other times their parents would come and beat them for coming to school. The great versatility, general indifference, and laziness of the children, of which they partake in common with their parents, has been and still is a great barrier to our success. With a great multitude from the poorer classes another difficulty arises, viz., their want of clothes. These, were they able to get clothing, I think would come; but with them all a Sunday school was a new thing, and put more restraint upon them than they had been accustomed to on the Sunday. If any of our friends could supply us with several dozen boys' shirts, and cord or white drill trowsers made after the English fashion, it would enable us to bring many under instruction who cannot otherwise be admitted. Neat patterns, print and muslin, and white frocks made after the English style, would be also useful for the girls. With respect to those who have clothing, we are surmounting the difficulty; and we hope soon to organise a school with about forty children. We experience some difficulty for male teachers. For this school we need all materials, such as roll-books, receiving-books, attendance-books, class-books.

My English class consists of nine young men, who come three times a week to study the English language: one or two are promising young men.

#### *Day Schools.*

These we hope to commence this week. First we open two schools "secondaire;" that is, for the more respectable class of children. Miss Harris takes the girls' school, and I the boys'. We have some children promised, but I am most anxious to get my school "primaire" open. Oh, this, this is exceedingly important. There are hundreds of children about this town that cannot read, and whose parents are too poor to pay for their education; and in the country you will not find one in a hundred who can read. They are all growing up schooled in the vice, ignorance, and superstitions of their fathers; and oh, could you this morning have seen the hundreds of children led by their elders to some gibbet on which an effigy to represent Judas hanging himself, or a Jew, to inspire them with hatred and malice against the poor, the pitiable race of God's ancient people! The men gather around with guns to shoot the Jew, as the effigy is called, and the children are instructed to beat with sticks and stones till they have torn the Jew in pieces. His pieces are then scattered abroad to rot, or kicked into a ditch. Oh, how hardened and reckless do their little hearts become! Oh, could you have seen the sight, I think you

would indeed have felt the need of some better instructors. Without schools vigorously supported and well conducted, we can never anticipate the accomplishment of any thing great in the moral improvement of the people. We know the word of God is powerful, and with God all things are possible, but looking through human eyes, we feel there is but little hope of a general improvement but by means of a general distribution of sound education. Never will some of the vicious habits of the old be rooted out. Many of them, if saved, will be saved as by fire, as by a hair's breadth escape; but never can the moral ignorance of the mass be chased until education shall have shed its benign and salutary influence over the millions of Hayti's sons and daughters. Much as I feel the importance of this, I dare not attempt it myself. It would be but to cut short my days perhaps in the midst. My hands are now more than full; and too many irons in the fire will not do. As my dear old tutor, Dr. Murch, used to tell, "It will not do to light a candle at both ends;" yet if I had the means of support for a teacher, I could get some help, I think, for a little time, till you could send us a teacher. Could £50 be provided to employ a native till you can send us some one?

My eye is steadily fixed upon the hope of some future day providing native agents. So important do I view this part of a missionary's labour (viz., the endeavour to seek out and educate the youth for future service), that it ought to be one of his first objects of pursuit, and never, never lost sight of; and if it could be managed, I should much like to have it in my power to take one or two promising boys entirely under our roof, so that they should be away from all the evil influence and superstitions by which they are surrounded, and thus be brought into a new moral element. Who can tell the infinite blessing even two such youths might be to their country? I have a lad of about ten years of age, whom I have agreed to instruct. He is a child forsaken of his father, living with his mother, but I want him away from his home, to obtain a more perfect influence over his morals. He is a sharp, quick, intelligent, and clever boy. He has great natural abilities, and might hereafter prove of great service. I should like to have him and another or two entirely under a new course of training, to form a sort of native institution. Can any thing be done in this matter? We can but lay in our day the foundations of a moral and spiritual revolution in the island; let us then lay them at once deep and broad, so that the effects of such a revolution may be genuine, and abiding, and glorious to God. Each lad received into the native institution would cost, perhaps, only the small sum of £25, or £30 at the outside. Perhaps one or two friends may be disposed to try it with three or four lads, if they can be found, to begin with.

*The obstacles which impede the progress of the gospel.*

The difficulties of our work will be numerous, and I doubt not frequently trying beyond description. Looking no further than human eyes can carry us, we should say to attempt the conversion of Hayti is indeed a hopeless task. As well might one essay to stem the torrents of the Niagara. But blessed be the Lord, who hath given us eyes of faith; eyes that see something promised beyond moral suasion to work on the human mind; and that while we employ the one, the Lord employs the other. Here lies our hope, our only encouragement.

Be it remembered, the Haytiens are not that stupid imbecile race of beings that some even now represent them; on the contrary, they are, with all their ignorance, a sharp, cunning, sensitive, good-hearted, well disposed race. Their condition arises from their want of better systems of religion, education, and government. They are not wilfully and determinately wicked; they are wicked ignorantly. And can they be made good from

choice? Yes, when the word of God shall come in the demonstration of the Spirit. "My people shall be made willing in the day of my power." Let but the glorious gospel be proclaimed in its fulness and simplicity; in holy, simple, firm, and confident reliance upon the Spirit of God, and those dead bones shall live. The word of God is powerful. This is our hope, our joy, our trust. The million of Hayti's sons and daughters shall yet be raised from their superstitions, ignorance, and death to newness of life in Christ; to walk in the light of the Lord, and truth shall be their rock of defence. Let but solid and substantial education scatter its blessings amongst the rising generation, and this moral wilderness shall blossom as the garden of the Lord. Sunken and degraded as Hayti is, there is a stability in the promises of God, there is merit in the Saviour's all-prevalent mediation, there is yet efficacy in his blood, there is yet energy in the sword of the Spirit, there is yet that agency to invoke. The land freed from slavery by the sword of man, shall yet be freed the bondage of sin and Satan by the sword of the Spirit. Yes; Hayti shall be saved!

In a subsequent letter, dated May 9, Mr. Francies says:—

All our schools will be subject (by law) to government inspection, all will be recognized by them. I met the commission of this town yesterday, to lay before them our plans for schools. This was at their request. The gentlemen received me well, and expressed pleasure and satisfaction in the prospect of a series of schools being established, and I have no doubt that if I were to apply for it, I could obtain some pecuniary aid from government; but would not this involve a principle? Where are we to draw the line between state pay for schools and churches? If that line can be drawn, could this people distinguish the difference? How far would it be politic in us to receive any thing in the way of state pay from the government of Hayti for support even of education, in these our first attempts to establish the gospel? These and many other questions present themselves to the mind of one upon the spot. As missionaries we must, I think, take our stand upon the great, broad, voluntary principle; the one grand feature of the gospel, on which alone we must plant our standard and raise our signal for moral and spiritual revolutions. The Friends, i. e. Quakers, may probably look no further than the providing good means for general education; we have to look mainly to the establishment of the gospel, making the education of the youth an auxiliary to the other. Neither must clash with the interests of the other; both must unite and harmonize.

We are just completing the arrangements of our little house of prayer, which is to serve

also for Miss Harris's school. It will seat 130 adults, and the school-gallery seventy-five children. When we find it necessary we can open another room (which we use as a classroom), and the piazza, which will provide room for 150 to 200 more. This place has been nearly filled for some Sundays, and we gradually increase in the Sunday evening service. Still we labour against almost innumerable difficulties. The congregation of a Sunday morning, excepting about twenty persons that we now reckon settled and steady hearers, is continually changing; and during a morning service we have four, six, or eight different sets of people. Sometimes our place is nearly filled, and many at the doors, when all of a sudden, at the close of a chapter, or prayer, or hymn, we are left, with the exception of our above named twenty, nearly alone, after which, in a few seconds sometimes, we have a new company; and so we go on, almost every pause of the service our congregation changes. For the most part, however, the people pay attention the little time they do stop. Sometimes the poor creatures come in and make their crosses, bow, kneel down, mutter a few words, get up, walk up towards my table, make a profound bow or curtsy, cross themselves, and go out. Those who used to come in so frequently to sell their wares, &c., are lessening in number. Then, again, there is not a single Baptist in the place. Yet amidst every difficulty we are not without encouragement; leaning upon our helper, God, we faint not.

## HOME PROCEEDINGS.

## THE SHILLING SUBSCRIPTION TO THE BAPTIST MISSION.

ADDRESSED TO THE MINISTERS AND MEMBERS OF BAPTIST CHURCHES.

BRETHREN AND CHRISTIAN FRIENDS,—

The shilling subscription goes on slowly—shall I say even languishingly? I expected a prompt and universal response to the appeal: how could I expect otherwise, when so small a sum was solicited from each individual to discharge at once so large a debt? Many of you have kindly promised; be pleased to fulfil the promise as speedily as possible. Some have declined on the ground of inability. Pray review this plea, and surely you will abandon it. Is it possible that *one shilling* cannot be spared to join in a great simultaneous effort? Some have given no answer. Of these a great proportion are doubtless *acting*, but the sub-committee will be glad to be assured of this, and therefore, brethren, let them know it.

Some mistake, I fear, exists extensively on one point. It is supposed we request a shilling from *each member of a church only*? But we intend to include congregations, and therefore families. Allow these suggestions:—

1. Let each minister announce and urge the shilling subscription from the pulpit.

2. Let each head of a family request a shilling from every member of it, or himself subscribe in that proportion.

3. Let the minister and deacons specially invite young persons to engage in collecting the shillings.

4. Let a particular evening be fixed for paying the amounts to the deacon or minister.

5. Let all deeply ponder the importance of disincumbering the Society from a debt of £5000 on terms so practicable and so easy.

Brethren and friends, will you allow this project to fail through your inactivity and want of interest? Many warmly concur; many write me word it is so simple and effective a plan, it is *sure* to succeed. But after all, *you* may be the means of falsifying their confident anticipations, if you do not *individually* and *immediately* concur.

We have known £3000 raised on a platform when the necessities of the mission required. Is our zeal cooled? Shall the memory of Carey, Yates, Knibb, Burchell, and our elder promoters of the cause, Fuller, Sutcliff, Pearce, and Ryland, plead in vain? Have we ever failed before? Shall the sneering foe, or the weeping friend, say we have failed *now*?

Faithfully and affectionately yours,  
F. A. Cox.

Hackney, June 22, 1846.

## FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Merrick, J.	Jan. 2 & 14.
		Newbegin, W.	March 7.
		Saker, A.	Jan. 2.
CAMEROONS		Saker, A.	Nov. 17.
		Thompson, T.	Dec. 27.
		Merrick, J.	Jan. 1.
		Newbegin, W.	Feb. 9.
CLARENCE		Clarke, J.	Nov. 26, 27, & 28, Dec. 24 & 26, Jan. 2, 5, 15, 21, & 24, March 6 to 13.
		Merrick, J.	Dec. 1.
		Milbourn, T.	Jan. 2.
		Prince, G. K.	Nov. 28, March 16.
		Saker, A.	Jan. 5.
		Sturgeon, T.	Nov. 24 & 25, Jan. 6, 7, 9 and 14.



	On board "DOVE" .....	Clarke, J.....	Nov. 5 to 13.
AMERICA .....	HALIFAX .....	Nutting, J. W.....	April 2.
		Pryor, J.....	March 31.
	MONTREAL.....	Cramp, J. M.....	March 27, April 28, May 13.
	NEW YORK .....	Allen, I. M.....	April 30.
ASIA.....	AGRA .....	Dannenberg, J. A.....	Feb. 25.
		Makepeace, J. ....	Feb. 6.
		Williams, R. ....	Jan. 7, March 20.
	BENARES .....	Heinig, H. ....	Dec. 25, Feb. 24.
		Small, G. ....	Jan. 5, April 1.
	CALCUTTA.....	Johannes, J. ....	Dec. 18.
		Leslie, A. ....	March 6.
		Robinson, W. &ors.	Dec. 27.
		Thomas, J.....	Jan. 7 & 8, Feb. 6 & 18, Mar. 7, April 7 and 8.
		Wenger, J.....	Jan. 5, Feb. 7 & 18, Mar. 7.
CANTON .....	Roberts, J. J.....	Nov. 14, March 3.	
CHITTAGONG.....	Fink, J. C.....	Dec. 29.	
COLOMBO .....	Allen, J.....	Jan. 16.	
	Davies, J.....	Jan. 16, April 15 & 21.	
	Dawson, C. C. &ors.	Feb. 14.	
	Lewis, C. B.....	Jan. 16, March 16, April 15.	
CUTWA .....	Carey, W.....	No date.	
DACCA .....	Robinson, W.....	Feb. 14.	
DELHI.....	Thompson, J. T.....	March 20.	
DINAGEPORE.....	Smylie, H. ....	Jan. 19.	
HOWRAH.....	Morgan, T. ....	April 4.	
INTALLY.....	Pearce, G. ....	Feb. 6, April 7.	
JESSORE .....	Parry, J.....	Feb. 6.	
KANDY.....	Davies, J.....	Feb. 15.	
	Dawson, C. C.....	Jan. 12, Feb. 14.	
	Russell, D.....	March 24.	
MADRAS.....	Lawrence, J. ....	Feb. 25.	
MONGHIR.....	Parsons, J.....	Jan. 29.	
	Phillips, T.....	Oct. 22.	
	Smith, J.....	March 20.	
PATNA .....	Beddy, H. ....	Feb. 15, April 3.	
SAMARANG .....	Brückner, G. ....	Oct. 1.	
SEWRY .....	Williamson, J.....	Dec. 31.	
BAHAMAS.....	ABACO.....	Rycroft, W. K.....	Feb. 27.
	GRAND CAY.....	Littlewood, W.....	Jan. 14.
	NASSAU.....	Capern, H.....	March 12.
	Rycroft, W. K.....	March 8.	
BRITTANY.....	MORLAIX.....	Jenkins, J.....	March 28, April 24.
GERMANY.....	HALLE.....	Roediger, E. ....	March 20.
	HAMBURG .....	Busch, A. ....	May 26, June 9.
HAYTI.....	JACMEL .....	Francies, E. J. ....	Feb. 24, April 9 & 20, May 9.
		Harris, M.....	April 22.
	PORT AU PRINCE .....	Jones, W. M.....	Feb. 6.
HONDURAS.....	BELIZE .....	Baptist Church..	April 21.
		Buttfield, J. P.....	Feb. 20, April 20 & 27.
		Henderson, A.....	March 20, April 21.
		Kingdon, J.....	Feb. 19, March 19, April 20 and 27.
JAMAICA .....	AT SEA .....	Clark, J. ....	April 4.
	ANNATTO BAY .....	Lloyd, E. A.....	April 6.
	BROWN'S TOWN .....	Clark, E.....	March 6.
		Clark, J.....	April 20.

## THE MISSIONARY HERALD

CALABAR .....	Tinson, J.....	March 7, April 20, May 6.
FALMOUTH .....	Burchell, T. & ors.	Jan. 15.
GURNEY'S MOUNT .....	Woolley, E.....	March 6.
JERICHO .....	Hewett, E.....	Feb. 20, March 9.
KETTERING.....	Abbott, T. F.....	March 21.
	Henderson, J. E. & ors.	April 9.
	Knibb, Mrs. ....	Received April 10.
KINGSTON .....	Oughton, S.....	May 8.
	Wood, J. H. ....	Feb. 17, April 7.
MONTEGO BAY .....	Woolley, E.....	May 6.
OLD HARBOUR .....	Taylor, H. C.....	Jan. 20, Feb. 19.
SALTER'S HILL .....	Dendy, W.....	Feb. 18, April 20.
SPANISH TOWN.....	Phillippo, J. M.....	March 10, April 21.
STACEY VILLE .....	Gould, T. ....	Feb. 19.
WALDENIA .....	Henderson, J. E.....	March 18, April 1.
YALLABS .....	Hands, T.....	Feb. 27, March 5.
NEW SOUTH WALES SYDNEY .....	Saunders, J. ....	Dec. 12 and 23.
TRINIDAD ..... PORT OF SPAIN.....	Cowen, G.....	March 6 and 21, April 20.
		Law, J. ....

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Letters and newspapers for India ought to be sent by the Mail of the 20th of the month, and directed "by *Peninsular and Oriental Steam Navigation Company, Via Southampton.*"

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## ACKNOWLEDGMENTS.

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

- Friends at Hailsham, by Mrs. Whattle, for a box of clothing, for *Africa* ;
- Ladies at Bradford, for a case of clothing and haberdashery, for *Rev. J. Davies, Colombo* ;
- Friends at Northampton, for a box of clothing, &c., for *Africa* ;
- Mr. Ivory, Brighton, for a parcel of magazines ;
- Mr. Young, Fore Street, for a parcel of magazines ;
- Friends at Beccles, by Mr. Delf, for a case of useful articles, for *Mrs. Knibb* ;
- Mrs. Bousfield, Brixton Hill, for a parcel of magazines, &c. ;
- Friends at Poole, by Rev. S. Bulgin, for a box of clothing, &c., for *Rev. J. Clark* ;
- Mrs. Wake, for a parcel of magazines, &c., for *Rev. H. Capern* ;
- Friends at Hackuey, by Miss Luntley, for a box of clothing, for *Mr. A. Fuller, Western Africa* ;
- Friends at Edmonton, by Mrs. Vitou, for a package of clothing, for *Africa* ;
- Mrs. Burt, Beaulieu, for a box of clothing, and magazines ;
- Mrs. Clevely, for two volumes of the Baptist Magazine, for *Rev. J. Tinson* ;
- Friends at Bond Street, Birmingham, by Miss Lawden, for a box of useful and fancy articles, for *Rev. J. Makepeace, Agra* ;
- Mr. Oliver, Newington Causeway, for a parcel of tracts, for *Belize* ;
- Beulah Chapel, Somers' Town, Tract Society, by Mr. T. Hartley, for a parcel of tracts and magazines ;
- Mr. T. Symonds, Cold Bath Square, for fourteen volumes of the Baptist Magazine.

The Secretary of the Baptist Missionary Society gratefully acknowledges the receipt of 300 volumes of books, and a large number of magazines, from D. C. They have been appropriated according to the wish of the kind donor, and are most acceptable.

*Extract of a letter from Rev. J. Davies, Colombo, dated Feb. 15, 1846 :—*

"Thanks for the books for the Academy : the New Testaments and Lexicons will be very useful. We have also received a box of articles for the Academy from our friends at Newtown. This little box contained nothing but *useful* articles, of about the value of £4 is



£ s. d.		£ s. d.		£ s. d.	
Laverton—		Westbury--		<b>SOUTH WALES.</b>	
Collection, &c. ....	3 10 10	Collection .....	3 8 2	<b>PEMBROKESHIRE.</b>	
Melksham—		Contributions .....	1 18 8	Milford Haven—	
Fox, W., Esq. ...A.S.	1 1 0	Wootton Bassett—		Contributions, addi-	
Norton St. Philip—		Mackness, Mr. ....	5 0 0	tional, for Dove.....	
Contributions .....	0 17 2			0 7 6	
Semley—		<b>WORCESTERSHIRE.</b>		<b>SCOTLAND.</b>	
Collection, &c. ....	2 11 6	Bewdley .....	1 15 3	Perth—	
Trowbridge—				Contributions, by	
Salter, S., Esq. ....	50 0 0	<b>YORKSHIRE.</b>		Master Robt. Scott,	
Worminster—		Masham .....	1 13 0	for Dove .....	
Collections .....	10 1 6			0 5 3	
Contributions .....	6 19 5				

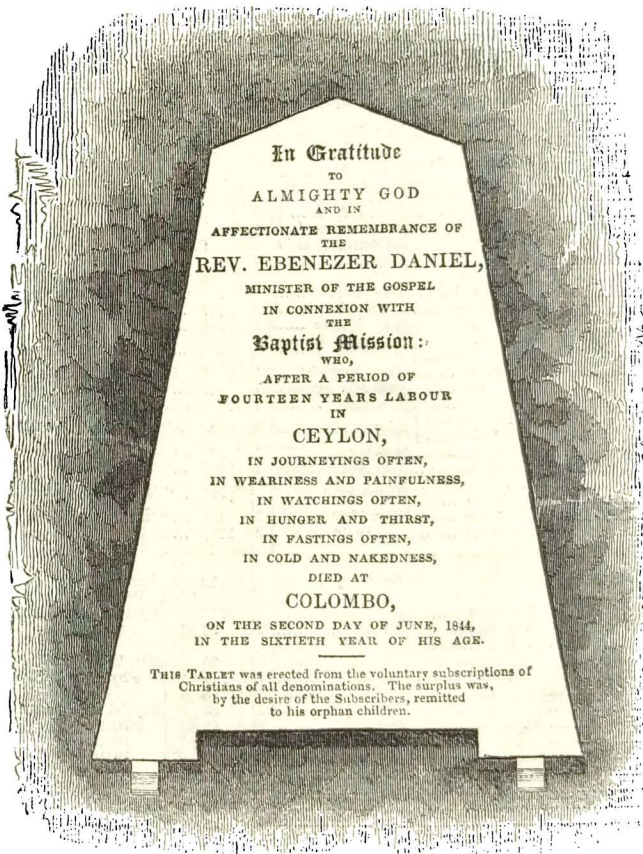
## CONTRIBUTIONS,

Received on account of the DEBT of the Baptist Missionary Society, up to  
June 18, 1846.

LONDON AND MIDDLESEX.		HAMPSHIRE.		WORCESTERSHIRE.	
£ s. d.		£ s. d.		£ s. d.	
Alperton.....	1 1 0	Finch Dean .....	1 1 0	Evesham .....	3 1 0
Highgate .....	0 15 0				
London—		<b>KENT.</b>		<b>YORKSHIRE.</b>	
Finch, Mr. ....	0 10 0	Ashford .....	4 0 0	Bedale.....	1 3 0
Hatchard, J. G., Esq.	5 5 0			Farsley .....	0 9 4
Urquhart, J. W., Esq.	1 0 0	<b>LANCASHIRE.</b>			
		Wigan, Lord Street.....	2 18 0	<b>NORTH WALES.</b>	
<b>BEDFORDSHIRE.</b>				<b>DENBIGHSHIRE.</b>	
Dunstable .....	16 9 8	<b>NORFOLK.</b>		Maelre .....	1 0 0
Leighton Buzzard.....	2 15 0	Upwell .....	3 5 0		
Stoughton, Little.....	4 0 0	Swaffham .....	1 10 0	<b>SOUTH WALES.</b>	
				<b>GLANORGANSHIRE.</b>	
<b>BUCKINGHAMSHIRE.</b>		<b>NORTHAMPTONSHIRE.</b>		Neath .....	0 12 0
Amersham .....	10 0 0	Brannston .....	2 0 0		
		Irthlingborough .....	1 3 0	<b>SCOTLAND.</b>	
<b>CAMBRIDGESHIRE.</b>		Middleton Cheney .....	2 0 0	Cellardyke .....	1 14 0
Shelford .....	2 0 0	Rockingham .....	1 0 0	Hawick .....	1 15 0
				Perth .....	5 3 0
<b>DEVONSHIRE.</b>		<b>NOTTINGHAMSHIRE.</b>			
Bideford.....	5 1 0	Sutton on Trent .....	2 10 0	<b>IRELAND.</b>	
Bovey Tracey .....	3 0 0			Dungannon .....	1 10 0
Brixham .....	2 0 0	<b>SHERPESHIRE.</b>		Tubbermore .....	6 11 0
Budleigh Salterton .....	0 12 4	Bridgnorth.....	4 0 0		
<b>Essex.</b>		<b>WILTSHIRE.</b>			
Dunmow .....	0 8 0	Corsley .....	3 0 0		
		Limpley Stoke .....	2 0 0		

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., and S. M. Peto, Esq., Treasurers, 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. Contributions can also be paid in at the Bank of England, to the credit of W. B. Gurney and others.

# THE MISSIONARY HERALD.



TABLET IN PETTAH CHAPEL, COLOMBO.

**STATEMENT OF SCHOOLS**  
**IN CONNEXION WITH THE BAPTIST MISSIONARY SOCIETY.**

PLACES.	By whom superintended or established.	Description of School.	Number.	Attendance		How supported.
				Boys.	Girls.	
<b>INDIA.</b>						
Calcutta, Circular Road	A. Leslie	Sabbath	1	8	8	
Ditto	Ditto	Bible Class	1	...	12	
Lal Bazar	J. Wenger	English Day	2	200	75	Local contributions.
Intally, Calcutta	G. Pearce	Boarding	2	25	20	Subs. in England and India.
Ditto	Ditto	Day, English	1	90	...	Ladies Aux. Soc. & B. M. S.
Coolie Bazar	Lal Bazar Church	Day, Native	1	30	...	Local contributions.
Khidderpore	Ditto	Ditto	1	80	...	Ditto.
Allipore	Mr. Floyd	Ditto	1	80	...	Ditto.
Gariya	Mr. Meudes	Day, English	1	100	...	Ditto.
Nursidachoke	J. C. Page	Day & board, N.	2	32	...	Calcutta Auxiliary Society.
Malayapur	G. Pearce	Day, Native	1	50	...	Ladies' Auxiliary Society.
Jhinki	Ditto	Ditto	1	30	...	Ditto.
Lakhyantipur	Ditto	Day and Evening	1	25	...	Calcutta Aux. Miss. Society.
Howrah	T. Morgan	Day, English	1	...	...	
Ramkrishnapore	Ditto	Day, Native	3	230	...	{ In the Jubilee School some girls, all supported by local contributions.
Ghuserie						
Benares Road						
Serampore	{ Messrs. Denham & Robinson	} Day, Native	8	750	72	Local contributions.
Ditto	J. C. Marshman	Day, ditto	1	120	...	Ditto.
Suri Birbhum	J. Williamson	Day, ditto	2	...	...	
		Boarding, ditto	1	62	8	Ditto.
		Sabbath, ditto	1	...	...	
Jessore	J. Parry	Day	9	300	...	One by the Bap. Miss. Soc., the rest by local contributions.
Dacca	O. Leonard	Day, English	1	30	...	Local contributions.
Chittagong	J. Johannes	Ditto	2	74	...	Ditto.
Chaunggas	Ditto	Day, Native	1	50	...	Ditto.
Monghir	{ J. Lawrence } { J. Parsons }	Ditto	3	90	...	Ditto.
Ditto	Ditto	Day, English	1	...	8	Ditto.
Ditto	Ditto	Sabbath, English	1	10	...	Ditto.
Patna	H. Beddy	Boarding	1	...	36	Contribs. in England & India.
Benares	{ J. Smith and } { G. Small }	Day	6	152	25	Local Contributions.
Chunar	J. Wilks	Sunday	1	15	25	
Allahabad	L. Mackintosh	Day and Sabbath	1	30	...	
Agra	B. Williams	Three Schools	...	36	...	Local contributions & B. M. S.
Chitoura	Ditto		...	40	...	Contrib. from Maze Pond, Eng.
Muttra	T. Phillips	Day, Native	1	40	...	
Cutwa	W. Carey	Ditto	1	120	...	
<b>CEYLON.</b>						
Colombo, Grand Pass...		Boarding	1	12	...	Female Education Society and Friends in England.
Pettah	C. C. Dawson		5	138	...	By Baptist Missionary Society.
Tamil Mission	J. Davies	Day	1	30	...	
Slave Island	C. B. Lewis	Sabbath	1	...	...	
Mullakooly	J. Allen		1	30	...	Mrs. Leonard, of Woodchester.
Pettoompoy		Day	7	140	...	One by New Park Street.
Kottigawattia		Day	1	40	...	
Ditto		Sabbath	1	46	...	Baptist Missionary Society.
Waragoda		Day	2	43	...	Ditto.
Toomboovilla		Day	4	114	...	Ditto.
Weigama		Day	6	180	...	Ditto.
Ruanwella		Day	1	25	...	
Ditto		Sabbath	5	150	...	One by Mrs. Rouse.
Matura		Day	2	33	...	One by Bap. Miss. Society.
Hendilla		Day	1	16	...	By Baptist Missionary Society.
Calany		Day	1	30	...	One by New Park Street S. S.
Kandy	{ C. C. Dawson, } { J. Allen }	Day	4	60	...	By Baptist Missionary Society.
Matella		Day	1	15	...	Ditto.
Ditto		Sabbath	1	12	...	Ditto.
Gampola		Day	4	105	...	{ One by Meeting House Alley Sunday School, Portsea. One by Pithay S. S., Bristol.
Utuan Kandy		Day	1	70	...	By Baptist Missionary Society.
<b>BAHAMAS.</b>						
Nassau	H. Capern	Day	2	240	...	Ditto.
Ditto		Sabbath	...	...	...	

PLACES.	By whom superintended or established.	Description of School.	Number	Attendance.	How supported.
<b>OUR ISLANDS.</b>					
Stevenstone .....	W. K. Rycroft...	Day .....	1	100	Ditto.
Ditto .....		Sabbath .....	5	194	Ditto.
Governors' Harbour .....		Day .....	1	50	Ditto.
Ditto .....		Sabbath .....	1	100	Ditto.
Bluff .....		Sabbath .....	2	100	Ditto.
North Side .....		Day .....	1	82	Ditto.
Ditto .....		Sabbath .....	1	99	Ditto.
South Side .....		Day .....	1	58	Ditto.
Ditto .....		Sabbath .....	1	89	Ditto.
Crooked Island .....		Day .....	1	30	Ditto.
Ditto .....		Sabbath .....	1	50	Ditto.
Bagged Island .....		Sabbath .....	1	45	Ditto.
Long Island .....		Sabbath .....	1	26	Ditto.
Andros Island .....		Sabbath .....	3	50	Ditto.
Grand Bahama .....		Day .....	1	44	Ditto.
Ditto .....		Sabbath .....	1	44	Ditto.
<b>HONDURAS, Belize</b> .....					
		Day .....	3	183	Ditto.
Ditto .....		Sabbath .....	4	108	Ditto.
Turks Island .....		Day .....	4	450	Ditto.
Ditto .....		Sunday .....	3	250	Ditto.
<b>TRINIDAD.</b>					
Port of Spain.					
Pembroke Street ...	G. Cowen, J. Law	Day .....	2	65	By B. M. S. & Soc. of Friends.
Ditto .....		Sabbath .....	1	15	By Baptist Missionary Society.
Dry River .....		Day .....	1	85	Ditto.
Ditto .....		Sabbath .....	1	25	Ditto.
Tacariqua .....		Sabbath .....	1	12	Ditto.
Grand Savanna .....		Day .....	1	30	
<b>AFRICA.</b>					
	John Clarke ...	Day .....	5	250	} By Friends in England and by Baptist Missionary Society.
	Joseph Merrick } Thos. Sturgeon } and others... }	Sunday .....		500	
HAYTI .....		Day .....	1	30	By Baptist Missionary Society.
<b>JAMAICA, recently</b> }					
connected with Soc... }		Day .....	30	4000	By contributions and Society of Friends.
		Sunday .....		10000	

To carry on these important school operations, by which education is given to many thousand children in all parts of the world, the Committee have received during the last year, the following sums:—

For Africa . . . . .	£	s.	d.
For Entally . . . . .	78	1	0
For Patna . . . . .	29	0	0
For Muttra . . . . .	25	11	6
For Female Education . . . . .	36	0	0
For Schools . . . . .	38	6	7
	<hr/>		
	245	9	7

The total is thus under £250, a sum lamentably inadequate to the wants of the case.

Further donations from individual friends, or from schools, will be very thankfully received.

**ASIA.**

**CALCUTTA.**

Mr. Thomas, writing from this city, May 2nd, states that the brethren were in tolerable health. His own exertions appear to be more than can be long continued with safety. He says, "I can rarely lay down my pen before eleven

o'clock at night, and to have to preach nearly every sabbath morning after such incessant labour and care throughout the week is rather hard, in India especially." In transmitting communications from two of the churches, he observes,

Lal Bazar ought to be provided for, but for this purpose help should be sent to Calcutta. The necessity for such help being afforded you will find urged in the letter from the Dum Dum church. Our brother Page has agreed to supply them on the first sabbath of each month. The utmost we can venture to engage for beyond this, is for one of us to supply them on the evening of the third sabbath of the month. What is to be done? Can you send us out men? and if you send out men, can you support them? I have been accustomed to look at things as much as possible on the bright side, and not a few of the brethren in the country look to me for a word of comfort and encouragement, but since the receipt of your December letter, I have found it hard to keep up my spirits. I fear the Society has undertaken more than it can sustain, and hence am fearful that the Indian mission, instead of being more adequately provided for, will suffer to a greater or less extent by the efforts to enter on new fields.

### BIRBHUM.

Mr. Williamson, after giving an account of several itinerating excursions in this district, writes as follows:—

The late fairs of Bakreshwar and Deaucha were visited by us this season as usual; the latter, like that of Super, has lately much declined, and will probably soon cease altogether, a circumstance we feel inclined to view as a favourable sign of the times, leading us to hope that every thing else connected with idolatry is in like manner on the wane, and will in due time come to a perpetual end. May the Lord hasten it in his time.

### AFRICA.

#### FERNANDO PO.

As the reasons which induced us to refrain from publishing the particulars of the recent interference with our mission in this island do not now exist in their original force, we think it right to gratify the natural desire of our friends for information on this painful subject; and it cannot be given more satisfactorily, perhaps, than by presenting them with documents which were laid several weeks ago before the Earl of Aberdeen, the late Secretary of State for the Foreign Department. Last year we had occasion to solicit his kind offices with the Spanish government, in respect to our property at Fernando Po, and they were kindly promised. We were in daily expectation of a further communication from his lordship, when he went out of office. The attention of his successor, Lord Palmerston, has now been called to the subject.

*Baptist Mission House,  
May 4, 1846.*

MY LORD,

At the interview with which your lordship favoured Dr. Steane and myself a few days ago, you were kind enough to express your willingness to receive any written communications from us in reference to the subject of our visit, especially if we could supply your lordship with facts likely to strengthen our claim as British subjects on the Spanish government. It may perhaps be convenient to state the more important facts connected with this business in a brief and comprehensive form.

1st. The Trustees of the Baptist Missionary Society claim (as your lordship is aware) houses and other property, such as a jetty, cistern, &c., together with the use of the cleared land at Clarence. These we purchased of the West African Company, who purchased them of the British government. The Trustees also claim several small portions of land in the interior of the island, which we purchased (with a view of erecting schools upon them) of the native owners and chiefs. We claim the absolute freehold in the one case, and in the other the uninterrupted use.

2nd. The Spanish government, in the person of their Consul-General, have ordered



our missionaries to leave the island immediately, on the ground that they are Protestants, and have declined to give a pledge not to preach; they have, however, allowed them twelve, or at most, fifteen months to remove their property, or (if they can) to sell it, implying that if at the end of that time it is not sold or removed, it will be forfeited to the Spanish authorities.

Your lordship will observe that our missionaries have been guilty of no crime: there is not even a charge against them, except the one I have already mentioned. The Consul-General has taken great care (as your lordship will perceive from the accompanying documents) to pronounce them blameless, and to assure them that he will represent them as such to his government.

Now on these facts we have to remark,

1st. That much of our property cannot be removed, such as the land we have purchased in the interior and the cleared land at Clarence, the jetty and cistern; and yet it is plainly ours, and we have a right to sell or retain it, as we may find convenient.

2nd. While we may allow that the Spanish authorities have power to prevent our missionaries from preaching or even landing upon the island, our right to the property remains. It is ours as it was the British government's. We have spent upon it nearly £3000, and we ought to be allowed to use it or dispose of it as we please. The whole of this property, my lord, is in trust, and enrolled in the English Court of Chancery. The Trustees are responsible to a constituency of more than one hundred thousand persons, and are bound to hand it down to their successors untouched, or to repay to the Society the amount that has been expended upon it; neither of which duties they can discharge if the proposed removal or the proposed forced sale is completed. We have, therefore, very respectfully to request your lordship to use your influence

and secure for us the rights of property 'o which as British subjects we are entitled.

Your lordship will no doubt have observed that we have not asked protection for the persons of our missionaries, much less have we asked your lordship's aid in securing for them the liberty of toleration. That liberty was distinctly promised in the name of her Catholic majesty by the commander of the *Nerion* in 1843, both to our missionary Mr. Sturgeon and to the people of Clarence. We deem it unwise and unjust to withhold it, but we do not ask your lordship's interference to secure it, most valuable as we should deem that interference on other questions.

Our missionaries are not unwilling to live under Spanish laws, to submit to expulsion if they can be legally expelled, but the property at Clarence is in a different position. It is placed in trust. It is held by titles which in an English colony would be deemed sufficient, and which (so far as regards Clarence at least) Spain herself has acknowledged, for Clarence was occupied by the British government with her consent. We submit, therefore, that this property is ours, and that we should be left perfectly free to sell it as and when we can, or to use it at the least for the purposes of business and health. We can give your lordship no pledge that those who visit it will not preach, though it is rather our intention to use it as a sanatorium than as a preaching station; but if the missionaries preach they will be subject of course to Spanish law, and its penalties. Even if they be expelled, however, the property, and the rights of the property, we submit to your lordship ought to remain with the Trustees.

With every sentiment of respect,

I am,

Your lordship's obedient humble servant,

JOSEPH ANGUS,

*Sec. Bap. Miss. Soc.*

*Minutes taken by Dr. Prince of an interview with the Spanish Consul-General.*

*Monday, Dec. 29, 1845.*

According to appointment, Clarke, Newbegin, Sturgeon, and I, prepared to meet the Spanish Consul-General. Early in the morning a notification, signed by Becroft, was sent to Clarke, that the meeting would be held at Government House, viz., at the late Mr. Scott's house, and in which Becroft lodges. We first assembled privately in my house, took into consideration subjects likely to be propounded, prayed for help from on high, and went forth at eleven, A.M., in the strength of the Mighty. We were received very politely by the Consul-General, or royal commissioner: met also the captain of the man-of-war, Captain Becroft, Mr. Synalarger Matthews, Chas.

Kennedy, Joseph Wilson, and John Showers, as members of the Island Council. Messrs. Bundy, Norman, and Gullimore, of our Jamaica teachers, were also in the apartment. Monsieur opened the budget, speaking in the French language first to our interpreter, Mr. Bonally, but so as to be understood by me and brother Newbegin. He adverted to the past and recent civil dissensions in Spain, and ascribed to them the apparent neglect by her of her colonies, which now she was about to nurture more sedulously, and this island in particular. Spain, he said, could give no toleration, either in the mother or dependent countries, to any other religion than her own, the catholic apostolic Roman; in proof of

which he drew from his pocket a copy of the New Constitution of 1845, January 1, and No. 11 Article; wherefore every one of us save Mr. Sturgeon, who was here when Segnior Tarayné visited the colony in 1843 must necessarily depart; an obligation which he regretted extremely, because he had seen and was assured, that we had done immense good to the people, and had advanced them marvellously in civilization; but the law and his instructions were very stringent, and admitted of no compromise: his question therefore was, What time do we require to remove ourselves and our effects? And turning to me (whom he had been addressing and continued his speech to throughout), he inquired if I had any observations to make. I asked how that exception in favour of Mr. Sturgeon, of which we had been reminded, could consist with the peremptoriness and absoluteness of the law of intolerance which existed prior to this new constitution, and when the first commander was here. Monsieur explained, that the permission to Sturgeon must be understood as conditional upon his promise to abstain from missionary work, and to dwell as a private individual only. He was told that Mr. Tarayné had attached no condition; on the contrary, had publicly declared religious toleration, and assured Mr. Sturgeon that he should be protected from molestation. The instructions which Monsieur meant now to carry into execution were, that no allowance should be given to any person to propagate any other religion than the Roman catholic. At first we understood him to forbid even family worship, but this might have been a misconception, for he afterwards distinctly sanctioned it in the missionaries' families and with their households, and intercommunicatively amongst their several families, but he would require to be furnished with a list of each household. He took exception to the term expulsion being applied to the ordinance which would oblige us to quit the country, humorously saying, that it is a term applied to the driving away of conchions, tripons, &c., and we were not of that genus most assuredly. Here again he bewailed the necessity laid upon him to deprive the islanders of such good friends and instructors as we had evidently been. Monsieur was asked whether we could not all have the same permission as Mr. Sturgeon, and on similar terms. Yes; but he would require our signatures to a pledge which he would draw up, that we would abstain from all religious instruction, and lay aside our ministerial and missionary functions; then he would give the permit for residence; and then again inquired how soon we could make our removal, for brother Clarke had said, that as he took his commission to preach the gospel from the Lord Jesus, he could not sign any negative requirement made by man, and added, that time sufficient to communicate with our Committee in England, and to re-

move our property, amounting to about £3000, would be very acceptable; at which Becroft, in a tone of impatience and of disappointment, remarked, "Oh, that might be twelve months," but the Commissioner took no exception to that term. We then proceeded to the subject of property, and of titles by which it is held. Mr. Angus's (our secretary) letter of June 4th, which states that Lord Aberdeen had seen them, and was endeavouring to get them confirmed by the Spanish government, was produced; but before that passage could be read, Monsieur took from his pocket instructions to himself, dated July 2nd, that had been forwarded to him at the Canaries, and which he said had been prepared since the application had been made for us, and were directly opposed to it, and denied their validity, and also directed him to cause us to quit the island immediately, or with all possible speed; that strong and peremptory directions had been sent after him in consequence of complaints or representations made in England by Colonel Nicholls, and from hence by Becroft, e. g. on our having required of Captain Becroft ground-rent for premises erected upon land to which we had no title in equity. It was intimated that this was not the only offensive thing we had done, and been reported to have done, and for which immediate deportation had been resolved upon and commanded; but Monsieur said that he would take on himself to afford us a space of time necessary for the removal of effects, and further give permit to abide here if we would sign the conditions he intended to submit to us; if however we should decline to do this, there would be no alternative, go we must. Becroft took occasion, on the subject of his grievances, to speak of us as disaffected to him as governor, and as having uniformly neglected to render him respect, quoting the presumptuous erection of a place of worship upon land which he alleges we have no claim to, without first obtaining his permission, and for having landed our missionary friends from the Dove without a passport from the home Spanish authorities, and without his being on the spot. Monsieur was asked whether he could not dispense with the unusual requirement of a sign manual to that written instrument which he would prescribe as a law. The subjects of a country were not required to do this; that they intended obedience to the statute was always taken for granted, and when their conduct became at variance with the statute, they were not excused because they had not formally subscribed it. Monsieur replied that we were in peculiar circumstances, which made his requirement indispensable. The subject of property was then reverted to, our title was produced, and all the papers, vouchers, &c., from which it had been framed. A long discussion ensued, both upon the fact of the use of the cleared land having been trans-

ferred to us for the consideration of the money by which the messages, &c., had been purchased, and upon the original question of the grantors' right to do so. The document bearing Becroft's signature offered to purchase on behalf of Tennant, Dalton, and Co., from Col. Nicholls, then the commander and functionary of the British forces here, the building, stores, and use of the cleared lands, was produced; also of Colonel Nicholls' acceptance of the offer and price. Becroft remarked, "that is of no value; that clause (of the use of the cleared lands) I put in, but I had no right to do it, and that goes for nothing; and if you choose to pay your money on invalid security, you must look to that now, and stand by the consequences." I replied, "that I did not understand what he meant to convey by 'he had put that clause in;,' all the terms of the offer for purchase had been prepared by him, and the colonel's acceptance was of them, and in that form, and with those rights the property had come into our possession." He became very rude and overbearing, so much so that he was at last signed to by Monsieur to quiet or calm himself. He vacated his seat, went into an adjoining room, muttering as he went that he would not sit there to be insulted, and to have his authority defied, and to hear me prate; and also said, "Let me speak, sir; you have been speaking all the time; don't you think to have it all your own way." And when I again referred to the supplemental instructions to Monsieur, which urged the speedy sending us away from Fernando Po on the ground of complaints made by him and others, and named as one the offence given by the demand for ground-rent, he became very wrathful and indignant at my ascribing the deportation thereto, and sneeringly insinuated that I was perverting a fact to my own ends, for the purpose of reflecting upon his character, and in a surly, authoritative manner, said "No, Sir; you are sent away because you teach another religion than the Roman catholic;" and in that scornful manner and irascible humour he prescribed to me what questions I should put to Monsieur on the instrument referred to. My answer was in a quiet tone, "I shall ask of the Consul such questions as may arise within my own mind, and I am under no mistake in attributing to the reports made by you and Colonel Nicholls, the hastened execution of that law of the constitution of Spain which forbids the promulgation of Protestantism." I continued (by the obliging leave of the Consul) to explain that we had not overstepped our title, a point which I thought important to have established, because we should then be blameless for having demanded a ground-rent of Becroft and others. Mr. Matthews assented that he had joined Jim in a letter of complaint to Mr. Foster, M.P. Monsieur unreservedly admitted that we were excused by our title, but he pronounced that title as invalid re-

specting the land, and the grant of that which none but one ratified by Spain could confer. Monsieur also said, that we had not sought from Mr. Tarayné a confirmation of our supposed right to the use of the land at a time when grants were made by that officer to Becroft, Jim, and others, and he spoke to that particular as if we had missed our opportunity, and had not timeously advantaged ourselves of the presence of that official, as the parties named had done; yet at other times, and on other counts (as the religious freedom to Mr. Sturgeon), he said that the promises, &c., of that official had been nullified by the late constitution. Finally, Monsieur the Consul admitted our right to all the messages and tenements which we had purchased, and since erected, and assured us that they should be placed at our disposal without restriction. The proclamation made by Capt. Owen, R.N. of possession being taken by him in 1827, in the name of his Britannic Majesty, George the Fourth, of Point William, and of the land bounded interiorly by the river Haybrook in Lockburn's Cove, and seaward by the ocean, and which is the cleared land we think ourselves entitled to, was read from the printed copy in Lieut. Woolman's Travels. Monsieur could not allow any validity to it. Becroft would not admit that we had any justification for having claimed a right in the soil, and when reminded that he had assented to the claim (though not admitting the right), and had offered to pay for the rent of a storehouse erected by himself, said that he had offered to pay £10 per annum because he had rased an old imperfect building to that ground on which he afterwards constructed that store. He denied ever having consented to pay ground-rent, and demanded the production, if possible, of a written voucher. Our business was now pretty well concluded. On the subject of schools, and of liberty to continue school instruction at Clarence and among the natives at our out-stations, Monsieur reserved a decision till he could inspect them; he let fall, however, one remark, that very much is involved in that question (put by Mr. Sturgeon, and to whom he replied), that the decision was very important, for, said he, you have been disaffecting the minds of the natives to the Spanish government; by which we understood him, that it would be wise to interdict him (Mr. Sturgeon or all of us) from such access to the natives. Brethren Clarke and Newbegin say that this allegation was not advanced on any other foundation than the general one of Protestantism, upon which such an effect is naturally contingent.

Before we broke up we had this understanding, that we were no more to hold a public religious meeting, or in any way give religious instruction, except in our families and interchangeably between them; that Monsieur would prescribe to us the form of pledge of silence, to which he would require our sign

manuals as a condition of residence at Fernando Po; that we might have (as on this evening) a public meeting to declare to the people the law as now promulgated, and that a total temperance meeting might be held. To them he had declared himself friendly, averring himself an abstainer. Becroft and Jim did not keep their seats till the meeting was declared by Monsieur to be closed. We remained seated till he notified that our business was concluded, and then it was that I addressed him on the moral responsibility of an opposition to the work and messengers of the Lord. I said we could not hear the law which had just been promulgated, nor witness the miserable satisfaction which it gave to certain parties, without pitying that country and those individuals upon whom must certainly come the displeasure of the Most High. He manifested no displeasure, said he was sorry for it, but had no alternative to the execution of his commission, and as an extenuation advanced "I shall place missionaries here." We all thanked him for his courtesy. He said that was his "duty," and that he was equally satisfied with our conduct. He graciously accepted a printed copy of a translation of the First Union Class-Book into Fernandian, also the Annual Report of this year of our Society. He remarked that he had had a similar favour conferred on him by a gentleman in London two years since. We then retired a few paces, making our congé, and withdrew.

We certify that the above minutes are minutely and correctly inserted.

JOHN CLARKE,  
THOMAS STURGEON.  
WILLIAM NEWBEGIN.

*Second Conference with the Spanish Consul.*

*Thursday, Jan. 1st.*

The Consul received us very kindly. The company we met before were again in attendance, and having taken seats, Monsieur said he waited for our reply to the articles. It was put in and read aloud, and we were requested to put a foot note to them, declarative of their being the identical articles to which we decline acceding. To that foot note each of us put his signature. Question then put, What length of time we required to effect our departure? Answer, Twelvemonths. "In the mean time will you afford me your promise," said Monsieur, "to reside in a private capacity only?" Promise declined, and request made that we might be left without any other bond than that which residents in every country tacitly admit whilst remaining inhabitants of it, and with the understanding that we should be subject to penalties if we infringed the laws. This was assented to. Monsieur required twenty-four hours to determine the period of sufferance, and impressed

on our attention the obligation we should be under to observe the appointed time with punctuality. This was spoken in connexion with the possibility of our request for one year being acceded to. We said that our disposition was to depart as early as possible, and not to make use of the full extent of limitation. Monsieur said that he would give proof that he is desirous of studying our interests, and would therefore remind us that we had not said anything (this morning) about the removal of our buildings. On being told that we calculated on these being put at our disposal, he answered, "Certainly you may." Then he introduced the subject of schools, and declared that he is averse to cutting off the young from instruction in reading and in writing, for he considered it one of the first dictates of humanity to rescue the human mind from the mazes of ignorance, and therefore he would allow us to nominate one or two coloured teachers, to whom he would give leave to reside here, and to pursue the calling of schoolmaster; but that the bible must not be used as a school-book, for that would be a violation of the laws of Spain, and would introduce tuition in our religion. It was observed to him, that it might be used in its simple, self-contained state, and that it was but the introduction of one book, and that of universally approved character. "Yes," he replied, "but it is the basis of your religion;" to which was rejoined, "And it is to be hoped that your lordship's religion has its foundation there." Monsieur saw that he was caught in his own noose, and he glided out of it by the help of a pleasantry, signifying that our faith harmonized like the fellowship of two companies side by side. We informed him that we could not, consistently with the constitution of our Society, avail ourselves of his license for teachers, if they were to be debarred from using the sacred scriptures. Then said he, with you will rest the responsibility of the people's ignorance, for instruction in reading and writing might be continued without a use of the bible. We rebutted that by showing that we are no more responsible for it than the deprivation the people will suffer of their pastors, who are compelled to leave them because of the insurmountable obstacles put in the way of their remaining. Somewhat after he dexterously retracted the sentence of preclusion of the sacred scriptures from the schools, by professing a strong aversion to an arrest of the good work already effected, "he would therefore take upon himself to admit the employment of them if they would not be used to proselyte." He himself purposed to leave teachers, with instructions prohibitive of proselytism, and he was pleased to assure us that if he is continued in his present diplomatic superiority, he will extend much leniency to toleration, and would engage the island governor to do the same towards our teachers, though he could not assure us that

the same disposition would be extended beyond his term of office, and he might be quickly superseded by a person less favourably inclined: whilst here it would afford him satisfaction to be of all possible service to us. Monsieur declared that his disposition to this friendly course originated with the sentiments of esteem which he had imbibed during the interviews with us, and also sprang from the high estimate he had of the benefits conferred by us on the colony and its inhabitants. "He had been very agreeably disappointed in the expectations which he had of meeting with obligations for enforcing his diplomacy by measures which it would have grieved him exceedingly to execute." These sentiments were conveyed in very flattering terms, and in an accomplished, courtier like manner; and the compliment was returned by a sincere avowal that we would always retain agreeable reminiscences of his affable and polished deportment towards us. Monsieur requested to have twenty-four hours (like as on the question of our temporary sojourn) before giving a final direction respecting school instruction; at the expiration of that lapse of time he would again request our attendance.

The business on which we had been expressly convened being concluded, I ventured to prefer a few requests, which I had premeditated to make, viz., for a copy of the laws of the new constitution. He has but one printed copy, but will allow me to copy it. I inquired what other grounds of offence were alleged against us besides that of having charged Captain Becroft a ground-rent. We were desirous of the opportunity of justifying ourselves now in his presence, and in the presence of Mr. Becroft, for Monsieur had said at our last conference that our immediate dismissal from Fernando Po was commanded and had been enforced by the supplementary instructions to him, because of allegations against us by Colonel Nicholls, Captain Becroft, and Mr. Lynslager. Monsieur interrupted me here, and said I must have mistaken him, for the original instructions had enjoined upon him the obligation to dismiss us if we did not accede to the conditions he had produced, and as to Mr. Lynslager, he

had never heard of him till he arrived here; and he (the Consul) had no charges whatever to adduce. He then, as was manifest, turned the conversation to another subject, but afterwards I solicited him to give me a hearing again upon this particular. And I requested him to put it to Captain Becroft whether there remained any grievance to be complained of. He answered for the captain, and said he was sure the governor had none. Then I looked across the table at Captain Becroft, and said, "Well here is Captain Becroft, and we now call upon him to make any charges that he may suppose us answerable for." Captain Becroft assented that he had been perfectly satisfied by the settlement of the ground-rent difference, and Monsieur promised to comply with my request that he would pronounce us acquitted of all faultiness to his government in Spain. I asked him to explain in what sense we had disaffected the minds of the natives to Spain. He meant, he said, only that Protestantism would naturally act so; he had no other ground for advancing that." "Would Spain sell the island?" "Oh, no; not for any inducement. Some time since, when the British government brought that under the notice of their parliament (the Cortes), there was almost a unanimous expression of strong dissent by the assembly, and the minister who introduced the debate was put out of office for it in less than forty hours after. No; Spain meant to colonize Fernando Po immediately; to introduce cultivators of the soil, artisans, &c., and to cherish immigration." I had explicit information that the instructions forwarded to Monsieur at the Canaries, under date of July 2nd, were prepared in Spain subsequently to the application made for us there by our ambassador, as alluded to in Mr. Angus's letter of June 4th. Finally, I requested Monsieur to favour me with his card of address, and with the name of the naval commander. This is a copy of Monsieur's calling card, upon which is stamped the helmet and vizor of a knight: "Adolpho Guillenard de Arragon, del consejo de S. M." The captain's name, Nicolas de Mantevalle. We took leave with mutual expressions of esteem.

A series of letters have been received from Mr. Sturgeon. In the first, dated Feb. 3rd, he laments that just when the church at Clarence was promising to become a light to those who were in darkness, and a joy to those who were strangers to real happiness, it should be threatened with dispersion, but rejoices that grace had been given to the people to exhibit much meekness and resignation in their trying circumstances. "So far," he says, "from our troubles having checked the love and piety of the church and destroyed the earnestness previously manifested, they have been instrumental of imparting new life and vigour throughout the whole." A few days after this he took a journey to Calabar, to

form an opinion of the desirableness of removing thither. His last letter, written after his return, in haste, states that he had consulted the church, and that "very many expressed their desire to go and settle at Calabar."

The following letter from Mr. Clarke on the general state of our African Mission is dated Clarence, April 2nd, 1846.

On a review of our mission history, I think there is ground to hope that the day of success is not far distant. Look we at the men employed—we will all admit, with grief, our unworthiness; but, with the painful exceptions from Jamaica, all are heartily engaged to promote the work of God. Our imperfections, in knowledge and grace, which have led to occasional disunion, are seen and lamented, and at the school of experience we learn daily lessons of wisdom and circumspection; of mutual forbearance and sympathy.

If we look at the amount of labour bestowed, in regular and casual visits to many places, at stated residences and frequented stations, in schools, in regular instruction of the natives, in example before them, and the steady profession made to them, in the scriptures read and explained, prayer offered in their own tongue on their behalf, addresses and regular discourses in the native language, arguments with them without the aid of an interpreter; all is as seed sown. We gently pull up some weeds, and seek to destroy all; and look on each clear spot, yea among the grass and noxious herbs, to see if no wheat is yet appearing to allow us to hope for a speedy harvest. If we consider the change made in the minds of the heathen, it will also encourage us to hope and to trust in the Lord.

Slave dealing is now unknown between Africans and Europeans at those places where we have stations. We dare speak outright against slavery itself, and can tell King William that we will pay his slaves to the full to themselves, and himself nothing, if he allows them to work for us. He allows them notwithstanding, and now for any particular work to do for himself they dare ask him for payment. Once only has he acted the tyrant in cutting off the ear of one of his women. He, like a child, confessed his crime, said "Call me no more a king if ever I do this sort of evil thing again." When Mr. Merrick had some clothes stolen from his servant while washing them at the river, King William soon found out the thief, and gave her up for punishment. Mr. Merrick said, "Oh no, King William, we do not punish people; just tell the people not to steal from any one, for it is bad. I have got my clothes, and you must not punish the woman at all." The king addressed the multitude assembled, and said, "How can you steal from these God-men? Do you not see

they are not like other people? If you steal the smallest thing on board ship you are tied up and flogged severely for it; now for two years Mr. Merrick has lived among us, he has never troubled any of you, nor done you injury in any way. Mind, I tell you all, you no go steal from Mr. Merrick nor his people any more." Brother Merrick talked long to him. He bore all well, and in general whenever Mr. Merrick visits him, he kneels down in his presence to pray to God to change his heart.

What a mercy that God has moved his heart to favour us! If he had not, when the Spaniards came, we might have had no quiet place to which to retreat. With what anxiety we look to this man, and to the poor Isibus, to see if in the dark Bight of Biafra the Lord will begin to work among this people!

April 3rd. I have such a severe attack of rheumatism in my legs, and my dear wife is in such a low state that I know not if I can finish this letter to go by the Lybia, to sail to-morrow. I shall try to fill it up when the Warree reaches.

Sept. 1st, 1845, is indeed a serious circular. It is evident our income does not increase with our labours. We must, it would seem, stand at one line of action, without the immediate means to go forward. I can only mourn over this circular. What is £1000 per annum to the increased operations of the Society? In our present state, what are we to do? I see only one thing at present for me to do, to cease building, to store up the wood until your funds will allow us to go on, and begin no new station that involves expense. I can pay off all my workmen, and recommend my brethren to do the same. I hoped an appeal would have been made as soon as our trials were known, and I hope so still. If I am disappointed, I shall regret that through necessity our labours are curtailed, and our spirits are pressed down in this land of trials, which must be felt to be understood. From twenty to thirty families to support, besides common labourers, land to purchase, &c., &c., will easily show you that in a wild land like the continent of Africa the sum on which we live is comparatively small. We pray for spiritual results, and labour for them, but you know we cannot command them. Not a direct case, off this island, has yet appeared. We have no fear of the result; and certainly will give

you such pleasing intelligence as soon as God appears to work upon the hearts of our fellow men; but it may not be until the present labourers are laid in the dust. Having said

all I can about a steamer, without doing any good, I shall now cease. I have no hope of seeing one in my day, which cannot be far from its close.

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## HOME PROCEEDINGS.

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### THE SHILLING CONTRIBUTION.

The progress of this important movement on behalf of the Mission is such as to afford great encouragement, now that it is fairly begun, and to induce the withdrawal of an expression in a letter inserted in the last Herald respecting its slow and languid character, which was written under some misapprehension. We have the pleasure of publishing a list of places from which contributions have already been received, and a second list of places from which contributions have been promised. In many other churches the effort has been most favourably received, but at present we have no definite information from them. Seventy-five churches have contributed upwards of £450; about one hundred and twenty more are, to our knowledge, at work. Will all our brethren throughout the country at once tell us how far we may rely on their co-operation?

The committee have resolved that it is desirable in justice to other societies that this effort on behalf of the Mission should not be protracted beyond the end of September. The success of the plan depends upon *eight hundred additional churches* now giving their aid. We venture to *rely* upon them, and on their kindness to send us a letter by the *16th of August*, promising or transmitting their contributions.

In August we expect to publish a further list; and we trust that our friends will enable us to furnish a cheering and decisive report. A letter from a friend (S.) will supply valuable hints for the efficient management of this effort in our respective churches and congregations.

F. A. Cox,

Chairman of the Sub-Committee.

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#### *Places from which Contributions have been received for the Debt.*

Aberdeen, Silver Street	Brixham	Farsley
Aberfeldy	Budleigh Salterton	Finch Dean
Alperton	Burton	Harlow
Amersham	Carmarthen	Hawick
Ashford	Cellardyke	Hengoed
Beaulieu	Coleraine	Highgate
Bedale	Corsley	Ireland, Churches in South-
Bedford	Dublin	ern Association
Berwick on Tweed	Dunchurch	Irthlingboro'
Bewdley	Dungannon	Kettering
Bideford	Dunmow	Kingussie
Blisworth	Dunstable	Leighton Buzzard
Bovey Tracey	Echt	Limpley Stoke
Boyle	Edinburgh, Newington	Little Staughton
Braunston	Evesham	London
Bridgnorth	Eye	Camberwell

Devonshire Square  
New Park Street  
Lydney  
Lymington  
Lynn  
Moate  
Moelfre  
Middleton Cheney  
Montrose  
Neath  
Paington  
Pembroke  
Perth

Rockingham  
Sabden  
Salendine Nook  
Shaldon  
Sharnbrook  
Shelford  
Sirhowy  
Slimbridge  
Steventon  
Stirling  
St. Ives  
Ponthrydryn  
Poulner

Plymouth  
Rayleigh  
Sutton on Trent  
Swaffham  
Syster  
Tohermory  
Tubbermore  
Upwell  
Wantage  
Waterford  
Weston by Weedon  
Wigau, Lord Street

*Places from which Contributions are promised for the Debt.*

Abbeyleix  
Aberchirder  
Abergavenny  
Abersyston  
Aldborough  
Aldwinkle  
Armagh  
Ashford  
Astwood  
Attleborough  
Baldock  
Battersea  
Battle  
Beech Hill  
Berkhamstead  
Bideford  
Biggleswade  
Bourton near Wincanton  
Bowmore  
Boxmoor  
Bradford  
Braintree  
Bramley  
Bratton  
Bridport  
Brighton  
Bromsgrove  
Bristol, Broadmead  
King Street  
Pithay  
Burnham (Somerset)  
Bury St. Edmunds  
Bythorn  
Chatham (Zion)  
Cheddar  
Chenies  
Colchester  
Conlig  
Corntown

Corsham  
Culmstock  
Derby  
Devonport  
Diss  
Dolen  
Downton  
Edenbridge  
Edinburgh  
Elgin  
Exeter  
Falkirk  
Gloucester  
Guiting  
Hammersmith  
Harlington  
Harpole  
Haslingden  
Hereford  
Hertford  
Hook Norton  
Huntingdon  
Ipswich  
Kensington  
Kidderminster  
Kingstanley  
Kingston  
Lancaster  
Landhurst  
Lawers  
Leamington  
Leeds  
Letterkenny  
Limerick  
Llangernyw  
Llansannan  
Lockerley  
London  
Blandford Street

Battersea  
Church Street  
Eagle Street  
Greenwich  
Hackney  
Henrietta Street  
Islington  
Lambeth  
Salters' Hall  
Shouldham Street  
Stepney  
Tottenham  
Vernon Chapel  
Malmsbury  
Melksham  
Milnthorpe  
Newbridge  
Newcastle  
Newcastle Emlyn  
Newton Abbott  
Norton, near Malton  
Paran (Glamorganshire)  
Paulton  
Penyfae  
Penyparc  
Redruth  
Ripon  
Rochdale  
Romsey  
Saffron Walden  
Salisbury  
Saltash  
Sheffield  
Shelford  
Shrewton  
Spark Bridge  
Spenn  
Stanningley  
St. Albans



St. Ives  
Stradbroke  
Sunderland  
Swansea  
Talyrhyn

Tittleshall  
Trowbridge  
Waltham Abbey  
Watford  
Wellow

Whitchurch (Salop)  
Wokingham  
Woodside (Gloucestershire)  
Wycombe  
Yeovil

The following letter from a deacon of one of the churches which has promised a contribution will furnish encouragement and guidance probably to some others.

MY DEAR SIR,

According to your request I will endeavour to give you the details of the plan by which we are endeavouring to accomplish effectively the splendid contribution to the Mission. Our pastor, from the pulpit on the sabbath, stated the necessity for the effort, and the importance of our uniting in it. You know *how well* he performs a service of this nature, and I allude to the *mode* of its performance because it really is of great consequence. A slovenly, ill-digested appeal would have done nothing for us on such an occasion. He then invited the aid of two classes of collectors, and proposed, First, that from *every* family in the congregation, one of its younger members should volunteer to obtain the donations of *that* household and its immediate connexions; Secondly, that others should collect from individuals, members and scat-holders, not included in the family lists. He then said that some time before the end of June, he would invite yourself, and perhaps one or two other missionary friends, to spend an evening with the collectors, to receive *then* the produce of their labours and answer their questions, and in other ways impart to them information and encouragement. It was thought well to add, as the approach of such an evening might excite interest, that any one, though unenrolled, finding the opportunity of raising 10s. should be

entitled to admission on that occasion. The collectors were then invited to present themselves for enrolment, after the Thursday and Monday evening services. Before meeting them an alphabetical list of all the families was prepared, with room in the margin to enter against each its collector's name. The good feeling of our young people left very few families unrepresented. A list was then prepared of these and all other members of the congregation and church, and the attendance of the second class of collectors summoned, when the list was read through and allotted suitably to their respective connexions and local convenience. The plan may thus be expressed in three words; the reapers, the gleaners, and the barvest home. It has been our aim to apply sufficient stimulus to make the effort successful, and at the same time avoid the evils which have made the card-collecting system obtrusive and objectionable, by employing collectors amongst those to whom they have natural and proper access. I have no doubt you will receive £100 from us, at the least, and that it will be done with so much ease and even pleasure as to leave us an improved organization for future occasions.

Excuse imperfections, and believe me,

Dear Sir,

Yours faithfully,  
S.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Merrick, J.	Feb. 13.
	CAMEROONS	Clarke, J.	Feb. 9 to 28.
	CLARENCE	Christian, J. W.	April 2.
		Clarke, J.	April 1, 2, 3 and 7.
	Prince, G. K. & Co.	Dec. 20.	
	Saker, A.	Jan. 26.	
	Sturgeon, T.	Feb. 3 to Mar. 19, Mar. 21.	
AMERICA	DARTMOUTH, N. S.	Hunt, A. S.	June 16.
	HALIFAX	Belcher, J.	May 27.
		Cramp, J. M.	June 13.
		Nutting, J. W.	July 1.
	Pryor, J.	June 16.	
	MONTREAL	Girdwood, J.	May 29.
	NEW YORK	Henderson, A.	June 27.
ASIA	BENARES	Small, G.	May 5.
	CALCUTTA	Thomas, J.	April 7, May 2 and 9.
		Wenger, J.	May 2.
	COLOMBO	Dawson, C. C.	May 11.
DACCA	Robinson, W.	April 22.	

AUSTRALIA	.....	PORT PHILIP	.....	Peacock, E. J.	.....	Feb. 18.
		SYDNEY	.....	Saunders, J.	.....	Feb. 28.
BAHAMAS	.....	GRAND CAY.	.....	Littlewood, W.	.....	May 15.
		NASSAU	.....	Capern, H.	.....	June 12.
				Rycroft, W. K.	.....	June 7.
BRITTANY	.....	MORLAIX	.....	Jenkins, J.	.....	June 17 and 18.
GERMANY	.....	BUTZOW	.....	Busch, A.	.....	June 29.
HONDURAS	.....	BELIZE	.....	Buttfield, J. P.	.....	May 13.
				Crowe, F.	.....	April —.
				Henderson, A.	.....	May 11 and 18.
				Kingdon, J.	.....	May 18, June 2.
JAMAICA	.....	ANNOTTO BAY	.....	Lloyd, W.	.....	June 3.
		BROWN'S TOWN	.....	Clark, J.	.....	June 4.
		CALABAR	.....	Tinson, J.	.....	May 19, June 1 to 5.
		FALMOUTH	.....	Abbott, T. F.	.....	May 19.
		JERICHO	.....	Hewett, E.	.....	May 16.
		MONTEGO BAY	.....	Cornford, P. H.	.....	June 3.
		OLD HARBOUR	.....	Taylor, H. C.	.....	May 21, June 2.
		SALTER'S HILL	.....	Dendy, W.	.....	May 4.
		STEWART TOWN	.....	Dexter, B. B.	.....	June 4.

Letters and newspapers for India ought to be sent by the Mail of the 20th of each month, and directed "by *Peninsular and Oriental Steam Navigation Company, Via Southampton.*" The English postage should be paid.

Letters for India *not paid* in this country, should be sent to the Mission House, Moorgate Street.

Friends writing to Hayti will be good enough to remember that all letters must be paid in this country, or the Post Office *will not forward them.*

Mr. Neal, of Liverpool, to whose kindness we are greatly indebted, wishes us to inform our friends that all letters and parcels which he has had the pleasure of receiving from friends in England for the brethren in Africa up to June 24th, have been duly forwarded, the last being despatched by the "William Botsford." Those received since that date will be forwarded the first opportunity.

*Extract of a letter from Rev. John Clarke, dated Clarence, Fernando Po, Dec. 24, 1845:—*

"Excuse me to the numerous friends to whose notes and kind remembrances I should reply. It would certainly take up all my time just now to attend to all these. I shall take them up leisurely as I can. I hope they will not suspect me of ingratitude from my silence."

#### ACKNOWLEDGMENTS.

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

Friends at Lynn, by Rev. J. T. Wigner, for a box of clothing, for *Rev. H. J. Dutton* ;  
 Miss Hanson, for a parcel of useful articles, for *Rev. J. Davies, Colombo* ;  
 Religious Tract Society, for a grant of books, for *Schools at Colombo* ;  
 Sunday School Union, for a similar grant, for *the same* ;  
 Friends connected with the Independent and Baptist congregations, Olney, for a box of useful and fancy articles, for *Rev. B. B. Dexter, Stewart Town* ;  
 Ladies of Broadmead, Bristol, for a box of useful and fancy articles, for *Mrs. Hume, Mount Hermon*, and a similar box for *Miss Knibb, Kettering* ;  
 Miss Smith, for a box of useful and fancy articles, for *Rev. J. M. Cramp, Montreal* ;  
 Mrs. Fisher, for a box of clothing, &c., for *Rev. P. H. Cornford, Montego Bay* ;  
 Mrs. Clement and Miss Sargeant, Leytonstone, for a box of clothing, &c., for *Rev. H. Capern, Nassau.*

Extract of a letter from Rev. John Clark, of Brown's Town :

MY DEAR BROTHER,—Allow me, through the Herald, to return my grateful acknowledgments to the ladies at King Street, Bristol, Amersham, and Cambridge, for boxes of useful articles, for the benefit of the schools under my care ; also to Miss R. D. Alexander, Ipswich ; Miss Forster, Tottenham ; the Sunday School Union and the Religious Tract Society, for school materials and reward-books, tracts, and broad-sheets. Be kind enough, also, to acknowledge the generous donations towards the stations at Brown's Town and Salem, and the school-house at Buxton.

J. CLARK.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of June, 1846.

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.		£ s. d.		£ s. d.	
	£ s. d.	Dunstable—		Ringstead—	
Artillery Street.....	1 1 7	Contributions, for Out-		Sunday School, for	
Bow.....	6 14 0	fits .....	3 3 4	Dove .....	0 5 0
Hampstead, Bethel Chapel, Holly Bush Hill	2 2 0	Shefford—			
Keppel Street .....	7 4 10	Collection (moiety) ...	3 15 9		
<i>Annual Subscription.</i>		BUCKINGHAMSHIRE.		NOTTINGHAMSHIRE.	
Fritchard, Rev. G. ....	0 10 6	Olney—		Newark—	
		Collections .....	10 4 0	Contributions, for Dove	1 0 0
		Contributions .....	6 5 0		
		Do., Sunday School	0 18 6		
		Ravenstone—		SOMERSETSHIRE.	
<i>Donations.</i>		Contributions .....	1 2 6	Bristol—	
American and Foreign Bible Society, for Translations .....	412 16 10			Balance of Contributions, 1845 .....	134 7 3
Bible Translation Society, for do.....	500 0 0	GLOUCESTERSHIRE.		On account for 1846 .....	377 11 1
Do., for Fernandian do.....	50 0 0	Shortwood—			
C. B. Produce of Silver Plate .....	6 5 2	Contributions, by Master Flint and Miss Leonard ...	1 8 6	STAFFORDSHIRE.	
Friend.....	0 5 0	Do., Sunday School	1 0 0	Ashton under Lyne—	
Hatch, Mr. J. J., Friday Street, for Schools.....	2 2 0			Contributions .....	17 18 0
J. T.....	5 0 0	HAMPSHIRE.		WILTSHIRE.	
		Jersey—		Warminster, balance ...	1 11 0
LONDON AND MIDDLESEX AUXILIARIES.		Cornish, Mr. Charles, by Dr. Rowand.....	1 0 0		
Bow—				YORKSHIRE.	
Contributions, by Miss Morris.....	1 16 0	LANCASHIRE.		Bradford—	
Harrow—		Liverpool, on account...250 0 0		Brogden, John, Esq...150 0 0	
Contributions, by Mrs. Kilby .....	0 18 6	Ladies' Negro's Friend Society, for Jamaica Theological Institution .....	15 0 0	SOUTH WALES.	
Kensington, Silver St., on account.....	20 0 0	Do., for Rev. J. M. Phillippo's Schools..	10 0 0	GLAMORGANSHIRE.	
Little Prascot Street ...	37 10 0			Neath—	
Somers' Town—		LEICESTERSHIRE.		Contributions, by Henry Curtis.....	0 15 1
Contributions, by Mr. Joseph Hartley, for Dove .....	0 10 0	Loughborough—		Pembrokeshire.	
		Contributions, for Out-		Fynnon .....	8 6 6
		fits .....	0 13 0		
				SCOTLAND.	
BEDFORDSHIRE.		NORTHAMPTONSHIRE.		Edinburgh—	
Bedford—		NORTHAMPTONSHIRE,		Wemyss, Mrs.....	10 0 0
Contributions, by E. Clarke .....	2 8 0	on account.....100 0 0			
Do., by do., for China .....	0 15 0	Bugbrook—			
Biggleswade—		30 fourpenny pieces,			
Collections.....	12 11 6	see 1 Cor. xvi. 2 ...	0 10 0		
Contributions .....	46 6 7				
Do., Sunday Schools	1 4 8				
Do., by E. J. Foster, for Dove .....	0 10 0				

## CONTRIBUTIONS,

Received on account of the DEBT of the Baptist Missionary Society, up to  
July 20, 1846.

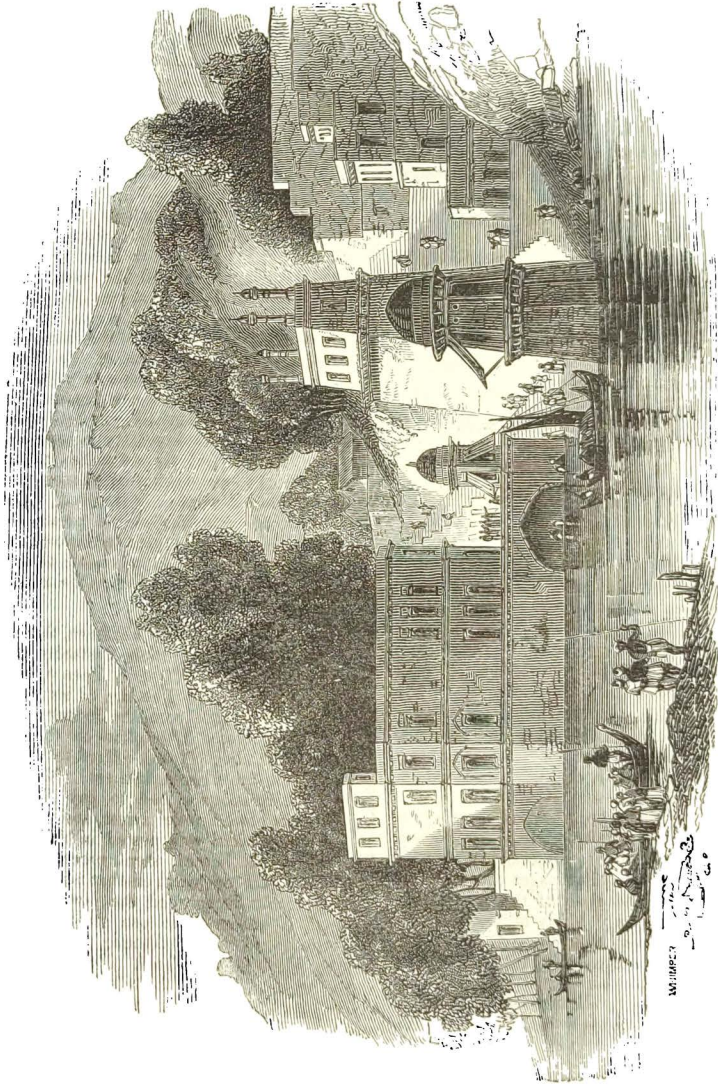
£ s. d.		Poulner—	£ s. d.	SOUTH WALES.	
LONDON AND MIDDLESEX.		Rutter, Mr. T.....	1 0 0	CARMARTHENSHIRE.	
A Wesleyan friend...	0 1 6	HUNTINGDONSHIRE.		Carmarthen—	
J. B.....	0 10 0	St. Ives.....	2 0 0	Williams, Mrs.....	
Camberwell.....	159 19 4	LANCASHIRE.		Hengoe.....	
Devonshire Square.....	16 5 0	Sabden.....	10 0 0	GLAMORGANSHIRE.	
New Park Street.....	39 16 0	NORFOLK.		MONMOUTHSHIRE.	
BEDFORDSHIRE.		Lynn.....	8 10 0	Pontrhydryn.....	
Bedford.....	2 10 2	NORTHAMPTONSHIRE.		Sirhowy.....	
Sharnbrook.....	1 10 0	Blisworth.....	2 0 0	Pembroke.....	
Steventon.....	1 0 0	Kettering.....	15 8 0	3 6 6	
BERKSHIRE.		Weston by Weedon.....	2 14 0	SCOTLAND.	
Wantage.....	9 6 0	NORTHUMBERLAND.		Aberdeen, Silver Street.....	
DEVONSHIRE.		Berwick on Tweed.....	15 3 6	Aberfeldy.....	
Paington.....	5 0 0	SUFFOLK.		Echt.....	
Plymouth.....	11 10 0	Eye.....	1 7 0	Edinburgh, by Rev. J. Clark.....	
Shaldon.....	1 5 0	WARWICKSHIRE.		Kingussie.....	
Tavistock—		Dunchurch.....	2 6 0	Montrose.....	
Windeatt, Mrs.....	1 0 0	WORCESTERSHIRE.		Perth, additional.....	
ESSEX.		Bewdley.....	3 3 0	Stirling.....	
Harlow.....	5 0 0	YORKSHIRE.		Syster, near Wick.....	
Rayleigh.....	4 10 0	Bishop Burton—		Tobermory.....	
GLOUCESTERSHIRE.		Sedgwick, Miss.....	1 0 0	IRELAND.	
Lydney.....	2 5 0	Salendine Nook.....	8 0 0	Boyle.....	
Slimbridge.....	0 5 0			Coleraine.....	
HAMPSHIRE.				Dublin.....	
Beaulieu.....	10 0 0			4 0 0	
Lymington.....	7 12 0			Moate.....	
				0 16 0	
				Waterford.....	
				4 1 0	

## ERRATA, ANNUAL REPORT, 1846.

The total of Contributions from the undermentioned Auxiliaries should be as follow:—

	£	s.	d.
Page 69 Regent Street, Lambeth.....	157	4	3
79 Liverpool.....	769	18	0
80 Manchester.....	733	12	6
Wigan.....	28	5	6
Leicester, Charles Street.....	112	0	8
81 Norfolk, for Jamaica Special Fund.....	87	4	6
Norwich, St. Mary's.....	137	8	5
95 Edinburgh.....	159	5	6
99 St. Albans, Juvenile Society.....	17	12	8
71 Amersham.....			
For West, Mrs., sen. £1 ls., read Mrs. West's servants.....	1	1	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., and S. M. Peto, Esq., Treasurers, 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. Contributions can also be paid in at the Bank of England, to the credit of W. B. Gurney and others.



GHATA AT HURDWAR, NORTHERN INDIA.

## ASIA.

## GHAUT AT HURDWAR.

On the banks of the Ganges, in the province of Delhi, very near the territory of the Seiks, is a town called Hurdwar, at which a fair is held annually in the month of April. Pilgrims flock thither to bathe in the Ganges, the time being deemed by the brahmims peculiarly auspicious; while myriads of buyers and sellers repair to the spot, to transact business in cattle, shawls, jewels, and many other kinds of merchandisc. Prefixed is a view of one of the principal ghauts, at which visitors land and ablutions are performed. Missionaries are accustomed to avail themselves of the opportunity afforded by these scenes, to meet multitudes to whom they could not otherwise gain access, and proclaim to them the glad tidings. In a recent letter, Mr. Thompson says, "One of the hearers at Hurdwar, who followed and joined us at Gurhmukteshwar, has now been united to the Christian church by baptism, making the second of my Hurdwar hearers, and the fifth of the pilgrims at both fairs, who have joined us from the ranks of the heathen. Two of these, Sukha Mirr and Budd Seu, are now, I humbly trust, before the throne, having washed their robes, and made them white in the blood of the Lamb, whilst the remaining three are in the vineyard of their Lord on earth."

The course adopted by our brethren on these occasions, and the reception with which they meet, are described in a letter written by Mr. Williamson of Sewry last May, a portion of which will be found on a subsequent page.

## SERAMPORE.

Our brethren at this station are making arrangements for rendering the college buildings available to the interests of the community, and especially for training converted natives of India for missionary service. There is very much in the following letter from Mr. Denham, dated May 21st, that will afford the reader pleasure.

It must not be forgotten years have passed away since the duties of the college were suspended, that every thing is to be done, even to the obtaining of pupils. Our intention is to commence as soon as possible, and to prosecute our work noiselessly until such time shall elapse as will test its character and ensure general confidence. Workmen are now on the building to do what may be necessary, and we hope to be in a position to receive students in the course of a month or six weeks from the present date. Having proceeded so far in the work of the station, a place so dear yet so long overlooked, I begin to look forward with anxiety to this additional branch of labour, and to the reinforcement of the mission from the Anglo-Indian young men and the more promising native members of our churches. If God graciously spare my life and health, and bless my efforts, at no very distant period I hope to see two or three young men, as the first fruits, speaking the languages and able to preach the glorious gospel of the blessed God to the people. After these may we not hope to furnish one or two young men successively to strengthen the hands of our brethren? By these means your cares as well as our own would be lightened, to say nothing of the saving of expense with regard to the funds of the society. To expect a succession of labourers from Europe to meet the growing emergencies of the Indian field, is to expect what is utterly hopeless and undesirable. The men we should be anxious to see multiplied in our churches in India, are such men as brethren Thompson, Smith, Page, and Robinson; while such men as Smylie (who is one of the humblest men in India) would be raised up amongst us from among the

middle class Europeans who visit the land. These men all speak the languages like the natives, and possess an intimate knowledge of the native character. With one exception, they were all from Serampore. Another and similar band is now required to aid in the work, and to supply the many desolate spots which otherwise will not hear the gospel for years to come. You have set an object before me, which I am ready and willing to follow, and I hope in a reasonable time to satisfy you we have not laboured in vain; in the meantime remember me in your prayers at the throne of heavenly grace, that health, and strength, and God's blessing may be upon me.

May I here introduce to your notice a memorandum I found among the papers of the late Mr. Mack? It is not in his handwriting, but I know the hand, and coming as it does from a man\* who had been a half century in the work, may entitle it to some consideration. To suit the place I have slightly abridged it.

"May I be permitted to suggest a few plain thoughts which have occurred to me while thinking of the cause of Christ in India? Though they appear to my own mind practicable, and the plan they are intended to illustrate adapted to missionary operations in general, yet I fear they will expose me to the charge of exercising myself in things too high for me. If an apology be necessary, I will make one. The subject has long held my attention, and I have surveyed it again and again in the field of labour, and am prayerfully anxious to learn the way by which its millions may be effectually won to the Saviour. I have dwelt on this almost to despondency; for it is a fact known to all the churches, we are in numerical strength much less efficient than we were twenty years ago. We have been called to mourn the removal of many beloved brethren and devoted fellow-labourers by death; the strong men of the mission—men who had braved the storms which laid their contemporaries low. The time is now come for us to turn the facts before us to profit, and endeavour to make the best possible use of the men and the means we can command, for we have little reason to expect the European and American churches will send a strong re-inforcement to India. They have in hand already plans which render this next to impossible, it is therefore imperatively necessary for us to do something with the materials we have at our command. The Master may soon summon us to follow our fathers and brethren to our long home.

"We shall have little occasion to depart from the faith and practice of our ancestors; may the spirit, and piety, and prudence that characterized their measures, mark our own, while at the same time we are careful our

sentiments and mode of operations be based on scriptural warrant and apostolic example.

"God has visited the Gentiles, and taken out of them a people, 'and after our departure' we are anxious that as a people they may be established, and by them the boundaries of the church be extended. The duty we owe to God, to ourselves, and to our successors, as well as the heathen, urge us to make some effort to accomplish this, or at least to take some precautionary measures to facilitate it. Every reader of the New Testament must be aware of the similarity of our work with the early teachers of Christianity, and it would be well for us did we follow them more closely in preaching and teaching the gospel. They were not, generally speaking, pastors, but evangelists; some few may have been settled over particular churches, as perhaps James at Jerusalem, but the majority were left free for labour. Scripture, as well as the necessity of the case, urges this on our attention. With the exception of those of our number who may be engaged as translators, printers, tutors, and so on, the missionary should be left free from pastoral charge: for instance, let a pergunnah or several pergunnahs, be considered as a missionary sphere. In order to effective labour, the missionary should have the entire oversight, together with the East Indian and native preachers, as many as may be afforded him. Let these, as circumstances may require, be appointed 'pastors and teachers;' let the teachers be settled in the most promising central villages to raise new bands of Christians; let the missionary be at liberty to visit every part periodically, and let all meet occasionally as brethren for mutual consultation and prayer. Thus would the superintendent be in a position to instruct, encourage, reprove, or comfort, and be prepared to enter on new plans of usefulness, as circumstances might require, and an important step would be gained towards attaining that unity of purpose necessary to efficient labour, which is enjoined and sanctioned by the apostolical founders of our faith.

"Another important point would be likewise gained; our East Indian and native brethren would be raised from their present anomalous position, to one similar to that which the primitive converts attained, and which our friends at home expect. Many of our East Indian brethren may be included, these being fitted to become pastors; their local knowledge, key to the native mind, and their adaptation to the climate, point them out as better qualified, other things being equal, for this office; though some might be employed to greater advantage in particular spheres of labour. The plan appears to possess a third recommendation, it would give an aspect of stability to our operations, as well as greatly promote them. In case of death or removal by illness or other causes, stations

\* The late Mr. Moore, of Monghyr.

need not be suspended nor their efficiency so sensibly weakened. The work might go on. The neighbouring missionary could visit the widowed station occasionally, and the loss be comparatively unfelt. Newly arrived men might engage in the work with much advantage to themselves and the mission in general."

These remarks may be left to make their own impression. The sensitively modest man who made them never dreamt they would meet your eye. I merely add, several important stations and branches of labour at this moment hang, humanly speaking, on single lives; Dacca, Delhi, Jessore, and other stations may be instanced.

As regards ourselves, we are through mercy well, proceeding slowly, but I trust good is being effected. Several have been added to the church during the last nine months, as you will see by the Association Circular. In addition to those mentioned, I baptized two artillery-men, a serjeant and a young man of some promise, and a son and daughter of brother Johannes, who were at that time residing at Serampore. We have two or three other young persons of European extraction, and some natives, of whom we entertain good hope that the word has been blessed to their conversion. Not a day passes but the gospel is preached in one or other of the languages spoken around us. Mr. Robinson, myself, and Bhugwan, have been enabled notwithstanding other duties, to go out regularly among the people of the villages both sides of the river. I think I mentioned in one of my letters that the soldier who had opened his house for us at Barrackpore, was removed to another station, so that we were obliged to discontinue our English services. On his removal we commenced what we deemed to be still more important and greatly needed, and more in accordance with our missionary work, namely, services in Urdu and Hindee. We have the aid of Bhugwan in this department. He was, as I believe you are aware, a brahman from the upper provinces. He is altogether with me, and is a great comfort to me. The station is far from discouraging, though, like all military stations, fluctuating. Several respectable men have held long and repeated conversations with us. Two native doctors have called several times; they thankfully received the New Testament scriptures. Tracts and such portions of the scriptures as we have in Urdu, Hindee, and Punjaubi, have been given; for we have men from all the distant provinces occasionally. Who knows how far these portions of the word of God shall be carried? Could we follow their wanderings, perhaps it might be written of them, "then were fulfilled the words of the prophet," Isaiah lv. 11, 12. These men, generally speaking, are much more noble than the people we have to do

with on this side the river. Brother Robinson and myself take the time from sunset till dark in these visits. The other evening we went to Tittighur, a notoriously wicked place. The first object that met our eye on landing was the body of a human being from which the vital spark had just fled.\* A brahman was reading the Muntras, a cloth was loosely cast over the body, some bundles of wood lay at a short distance. Several brahmans were sitting in a dhingy just by, talking in an unfeeling way. We inquired of what had the person died? "Of cholera," was the reply. They were unwilling to talk, and we sickened at the sight, and passed on toward the bazar. In doing so, our way was by the heathen temple. Before one of the fanes lay a dying man, an emaciated being, but quite a youth. We spoke to him, and found him, as may be expected, dark and drear in soul. How could it be otherwise? the heathen have "no Comforter." Such scenes make a man in earnest when he can collect a people to hear the gospel. In the bazar we found many willing to listen, and to these we did not fail to tell of one who died to save. One old man to whom our attention was directed, and who seemingly listened with interest, all at once broke out in expressions which gave an awful insight into the depravity of the heathen. Brother Robinson stopped him, and spoke kindly but very solemnly to him, after which he became more silent, and finally slunk away. We gave some few tracts, principally to brahman youths, as the adults with one or two exceptions were unable to read. A Mussalman asked me if we had any suitable for him. I gave him one in Bengali on Acts xvi. 30. I mean to furnish myself with Shujah Ali's tracts for every future occasion.

The following week we went to Munirampore by boat. This is a neat village on the main road a little higher up the river. The appearance of the place was very pleasing. We found some Hindoos at work in a hut close by, and in order to converse with them, asked the name of the place, and who lived there. While speaking to them a brahman made his appearance, and observed us inquiringly. Mr. Robinson turned, and said to him, "We were asking the name of the village." "Mohashoy." "You are a resident here, I suppose?" The reply was in the affirmative. "What people live here, what castes?" These were enumerated. "Where is the temple?" "We have none." "What, no temple! What then do you worship?" His replies soon opened our way, a crowd of people ventured round to listen, and a few brahmans joined the group. Not one ventured to defend their system or their gods, and the great God who made heaven

\* On our return the body was about half consumed, a ghastly spectacle.



and earth was preached to them. Never have we witnessed so attentive an auditory. The brahman made some remarks, and when discomfited, it was with evident satisfaction to the people. On one occasion he smiled at the dilemma into which he himself had fallen. We were so much encouraged that we prayed with the people, which is not ordinarily the case, and in many instances utterly impossible. The brahman, and the people who could read, were supplied with gospels and tracts, and we left them with a promise we would, in a few weeks, visit them again.

Our other brethren, the native preachers, have also visited most of the adjacent villages, and we trust the word has not been spoken in vain. But I must draw to a close, again entreating an interest in your prayers, and assuring you your advice at all times shall be borne in mind. Our united love to the brethren. Amid much sickness no harm has happened to us. May we live to his glory! Brother Evans, who is by this time at home, will, I feel assured, give you particulars of Serampore. I delivered your message to Mr. Marshman, who begs to be remembered to you.

### INTALLY.

The utility of the educational efforts at Intally, as exemplified both in those who are receiving instruction now and in others who have long since left the schools, is exhibited satisfactorily in a letter from Mr. Pearce, dated June the 1st:—

I send you a short account of our Native Christian Female Schools, the resuscitation of which I gave you an account of last year. The number of scholars is now twenty-two, and two day pupils. These are all the children of native Christians, most of whom reside at our village stations. We labour for them, therefore, with a degree of certainty that our efforts will not be in vain. They will hereafter go to their villages, and our villages, and carry with them the advantages which they may have received. As the children are young (the school not having been revived more than sixteen months), we can have little to say of their acquirements; still most of them are getting on well with their reading, so that fifteen out of the twenty-two are able to read with various degrees of facility. The first class, consisting of five, are at home with any book, and were they to leave to-morrow, the ability to read would continue as long as life may last. Miss Packer's services have continued without interruption, and she devotes her time and energies with much Christian concern for the welfare of her charge. She is now pretty well at home in the language, and feels therefore a growing interest in her work. Our niece, Sarah Eaton, gives also one hour a day in the school, with, I hope, mutual advantage to herself and the girls of her class. She also has made considerable progress in the language, and speaks and reads it with great ease.

As an instance of the success of our former efforts in female education, I may mention here, that on Fridays we have a bible class of young women of about twelve in number, all of whom, with the exception of two, were formerly pupils with Mrs. Pearce at Leibpore. They are now married, most of them members of the church, and live around us. On these occasions they may be seen

producing scripture proofs of the subject previously given out, with a readiness and correctness that is quite delightful, and even often surprising. How they find the text, having no concordance, is often matter of wonder. They literally search till they find, which must be to them great labour. The subject of the day is contained always in a text of scripture; this each one commits to memory, and repeats it when she brings the proof of the subject therein contained. How vastly different is the appearance and the general deportment of these young women from the heathen women who live around, and even from that of the Christian women who are illiterate. We have among them no brawls, nor violent ebullitions of passion, so common here. Seldom any quarrels at home, or estrangement from their husbands, nor a case of conjugal infidelity that has come to my knowledge, but an intelligence of appearance, a modesty of behaviour, a gentle, humble, yet cheerful demeanour and aspect which is peculiar to themselves, and for which they are indebted to scriptural instruction. The other girls who were their companions eight years ago at Leibpore not living in our villages, not possessing the same advantages as those who reside near us, will be of course somewhat inferior, still they are vastly ahead of the women around them. There are, indeed, none like them in all the villages. With one or two exceptions, they have all worn well, and are doing well, and consequently are much respected. But to return to the school. Six of the most advanced girls attend this bible class, and learn the texts containing the subject. Besides reading and writing, they all learn plain needlework. We have much reason to be thankful for the general health of the children. Death has, however, recently visited the school, and removed one dear child, who

was making good progress, and was much liked. The girl supported by a lady at Hitchin was removed by her father during the last vacation. His object was to give her in marriage. In this you may see the vexations which the Propagation Mission occasions us. To effect his purpose, which he could not have done had she remained with us, the girl being of too tender an age to marry according to our rules, the father first goes over to that party, and then takes away his child, and gives her in marriage, and we are helpless in the matter. It is somewhat consoling to know that the girl did not leave the school till she had acquired the ability to read well, which I hope she will not readily lose.

Mrs. Pearce I have scarcely mentioned hitherto, but upon her devolves the general management, as formerly; and it is chiefly to her discreet management and constant solicitude and vigilance that the school flourishes as it does. In her infirm health, and general weakness, she might find sufficient reason with many to relinquish her charge, but the love which she has towards it bears her up, and carries her on. I ought to have mentioned before, that one of the first class girls, an orphan named Julia, has been substituted in the room of the girl formerly supported by the lady at Hitchin, and we would express the hope that that support will be still rendered. Our dear friends will find it good to extend their interest to the whole school, rather than concentrate it upon an individual in particular. These are the chief particulars respecting the female school, and I would hope they will not be uninteresting. They are strictly true.

#### *Lackyantipoor.*

I have now another subject to bring to your attention, and through you to the attention of the Committee. It concerns the sta-

tion of Lackyantipoor. That station has now acquired, in my opinion, sufficient importance to receive and enjoy the undivided attention of a missionary brother. The church numbers eighty members, residing near together. The congregation is upwards of 200 persons more. The country around is very populous, and presents an ample field of labour, which would prove productive. Here a new brick chapel has been built at a cost of 3000 rupees, and it stands in the midst of heathenism as a beautiful monument of Christian superiority, and a token of the love which European Christians have towards their poor native brethren. A new bungalow has also been put up, so that all is prepared to receive such a labourer. In days that are past I have laboured much at this station, and since my return this time to India, I have exercised a general superintendence over it, visiting it three or four times a year, and more. But now more than this is required; a person upon whom might devolve the entire management of the people is wanted to reside at the station, or near it. At present a good many disorders have crept in, but they would yield to management. Much is yet to be done for the women at the station. The people are now many of them in tolerable circumstances, and will improve in this respect, and might be trained to do something for the mission. Last year they collected among themselves 100 rupees towards the new chapel; training would enable them to do more. I want the Committee to sanction the appointment of such a missionary as I have been asking for to the Lackyantipore station. At my time of life I question whether it be my duty to go to the station and live. Besides, I see no one who can come to Intally, where we have a church fast approaching fifty members, and a congregation on the Lord's day of 100 persons nearly. Mrs. Pearce's health too is very feeble, and would not stand the climate of Lackyantipore, which is marshy.

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## BIRBHUM.

Mr. Williamson gives an account of some recent exertions, and of the state of the public mind in that part of India, in a letter dated Sewry, May 29th :—

Since my last letter to you, dated December, 1845 (which was despatched by the January mail, and which I fear has been lost), I have been itinerating to some extent in this district. Accompanied by our native brethren, I visited Doobrajpoor and Celapoor, both large villages, about twelve miles distant from the station, in an opposite direction. We remained at each of these populous places some time, making known the gospel both by

preaching and distribution of scriptures and tracts in the large village or little towns themselves, and in the chief villages and markets around. We also attended the melas, or native fairs, held at Bandibon, Brommodotta, Soopoor, Kendoolu, Bokrishor, and Deowcha, situated about six, ten, and twenty miles distant. The two first are of short duration, not lasting more than one day; the two last are kept up nearly a week, and those of Soopoor

and Kendoolu about a fortnight. At Bokrishor and Deowcha we remained three days, at Soopoor about a week, and at Kendoolu about two weeks. These fairs exhibit a twofold character, being both of a religious and secular nature, the first appearing more conspicuous at the commencement, and the latter towards the close of the fair. It is during the first of these periods we obtain most hearers, and find most satisfaction in our work, the people afterwards not only diminishing in number, but generally too intent on the business they have come to transact, and too anxious to get home, to favour us with a patient hearing for more than a very brief period; so that in the course of a single address we have not unfrequently half-a-dozen distinct congregations or successive sets of hearers. In the villages we have, generally speaking, fewer, but more peaceable hearers than at markets and fairs, where the people seem more disposed to object, and sometimes, though now rarely, to abuse us pretty freely. Much of what we say, I fear, is by many but imperfectly understood, and not a little of what is understood is seldom, I apprehend, long retained in memory. Of the books we distribute, by far the greater number, we have reason to conclude, are only very partially read, a few only being diligently perused. In

the midst of these discouragements, however, it is gratifying to perceive everywhere a gradual decline of opposition to the gospel, and to those who preach it, together with a growing acquaintance with its all-important contents.

India will doubtless be converted to God in due time, but our faith and patience may yet be further tried, and we may yet be called upon for some time longer to labour more abundantly, and to pray more fervently, ere our great object be accomplished. Some of our stations have lately been unusually blessed, which may teach us not to despair respecting our own. Oh! may our long cherished hopes and fondest expectations be speedily realized.

I was sorry to hear of the embarrassed state of the Society's funds, and hope it will soon be released from the heavy debt under which it was labouring. I am using every effort to lessen the expenses of this station on the Society, by raising local funds, and have the pleasure to inform you that our contributions amount to about fifteen rupees per month, or £18 per annum; and this year the expenses to the Society will be twenty-five rupees per month, or £30 less than before, while the same number of efficient agents are employed.

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## BENARES.

The following is a specimen of the opportunities for publishing the tidings of mercy which Mr. Smylie met with in an itineracy in which he recently engaged. It occurred at Sydepore:—

This morning, as I was passing through the bazar, I saw a brahman reading the Ramayan in one of the shops. The brahmans observing me, exclaimed, "Behold the wonderful works of Ram, he committed his wife Jankeejee to the flame, and Ravan took away an imaginary Jankeejee, and not the real one." I said, "If Ram's wife (Jankeejee) was not taken in reality by Ravan, where was the necessity of Ram's going about mourning and searching for his wife? If you secure your treasure in your box, and then accuse another of having stolen it, what will persons think of you?" A man from the crowd exclaimed, "Now answer this question; this is a new doubt put into our minds regarding Ram's sincerity." The brahman said to the man, "You appear favourable to the Sahib. You had better become a Christian." The man said, "There is no prejudice in this; I wish you to answer the question, that the doubts may remove from my mind."

The brahman said, "Who can know the mysteries of Ram?" I turned towards the crowd, and spoke to them respecting the absurdity of the statement mentioned above, and respecting the depraved and ruined state of man, and salvation through Jesus Christ. All appeared attentive, and on my closing, many applied for the scriptures, accordingly I supplied those who were able to read. From thence I proceeded on my journey and came to Doukully. Here I spoke to a few people and left them some Hindi tracts. From thence came to Elahi-ganj, where a number of people were assembled under the shade of a tree, to whom I read a Hindi tract, and gave them a few copies. From thence came to Nand-ganj and took my lodging; and being market day, I had a fine opportunity of declaring the message of God to a crowd of people. All appeared attentive, but very few were able to read, to these I gave eight copies of Hindi gospels, with a few tracts.

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## CEYLON.

Our brethren at this station, Messrs. Dawson, Davies, Lewis, and Allen, have addressed us in a joint letter, dated Colombo, June 1st.

Two of us having just returned from a visit to the Matura station, we think it a fit opportunity to consult you on a contemplated change in the mission here.

Previous to the commencement of the present year the necessity for two European missionaries in Kandy arose, from the circumstance that much of the time of one was occupied in the management of the press; but since the discontinuance of public printing and of "The Commentator," the superintendance of the station does not afford more than sufficient employment for one. Indeed, the result of past exertions in the Kandyan district, and the discouraging aspect of missionary labour there, lead us to the conviction that it is not desirable for us to have two European missionaries located there, other parts of the island presenting far more encouraging spheres of labour. The visit to Matura has produced an impression of its importance which we had not before received. It is a seaport town at the southern extremity of the island, with about 100 burgher and probably 3000 Singhalese inhabitants. The villages around are numerous, and a very

large population, chiefly Buddhists, is located within the reach of missionary exertion. The station was commenced five years ago, but owing to its distance from Colombo (100 miles) it had not before been visited by a European missionary since its formation. Some real good appears to have been done by the native preacher; a chapel has been erected on ground secured to the Society, and there are nineteen members in the district. In the schools and sub-stations brethren Davies and Dawson, who visited them, think there is much of a promising nature, and it appears desirable that the latter should reside there. The carrying out of this proposition, however, we wish to suspend until it has been submitted to you for the approval of the Committee. Arrangements will be made for printing off a supply of tracts and school books during the next few months in Kandy, enough to last for several years, and then the press can rest. The unoccupied mission house can be let to advantage, and we trust that after all things are properly arranged, the plan will be found to further the interests of the mission.

Additional information respecting Matura, and on other subjects, is contained in a letter written ten days later, by Mr. Davies:—

Respecting the girls' school which Mrs. Dawson has been so anxious to establish for the last eighteen months, our main difficulties have been suitable premises and efficient help. We proposed giving up the house we now rent to Mr. Lewis and the academy, and another we have not been able to find in Colombo. Now, however, as the academy is suspended for a time, this difficulty is partly removed. We proposed forming the school on the model of the Female School of the American missionaries at Jaffria, and making it as efficient as such an institution can be made; but we felt that one person was physically incompetent for the task, in connexion with her own household affairs, and therefore looked forward to the assistance of Mrs. Lewis with great hope, and were very thankful that she so heartily approved of the scheme. But, as you will probably hear from Mr. Lewis, she is now laid aside by severe affliction. Though she should soon recover, as we trust will be the case, it is uncertain whether she will be able to render much assistance, as we shall be obliged to live at a great distance from each other. So we are brought to the conclusion either to relinquish for the present the idea altogether, or for Mrs. Dawson to begin the school alone upon a more limited plan than was at first

proposed, hoping that Mrs. Lewis will be able hereafter to take a part in it. We have decided upon the latter alternative. Particulars you may expect soon. In the mean time we very gratefully acknowledge the very liberal assistance of the ladies of the "Education Society."

I have often written to you of the result of my visits to the stations of Colombo. Having many native assistants, stations, and schools, I thought it important to make myself as minutely acquainted as possible with them all. For this end I have repeatedly visited all the stations within a convenient distance of Colombo, but had no opportunity of seeing two or three at a distance till the close of the year 1845, owing partly to my numerous duties in Colombo, partly to my diminished strength for several months towards the close of the year, but chiefly to my engagement with the academy, which occupied about three-fourths of my whole time. In these visits I found a few pleasing instances of good being done, but generally things were in a most unsatisfactory and discouraging state. Many of the native assistants mentally and morally unfit for their work; a large proportion of the native converts unworthy of the Christian name; most of the schools most inefficient, and worse than useless; and the

system of native labour altogether scattered and desultory. After dwelling upon these topics in detail in my former communications, it is with pleasure that I now write a different account of one of our stations lately visited by Mr. Dawson and myself. It is Matura, a small town about 100 miles from Colombo, and nearly at the southern extremity of the island. We have no other station within about ninety miles of this place. It was first formed by Mr. Harris above five years ago, and although no one has ever visited it since that time, we were highly pleased with the manner in which the native pastor had laboured, and the great good which he seems to have done. We visited the place under the disadvantages of going without previous notice (our letter having been delayed), and while the rain was pouring down in torrents every day, yet all that we saw in the stations and schools was highly satisfactory. We preached three times in the small chapel in the town, and at eight sub-stations. We examined five schools, visited other villages, and spoke to the people we met in the way, of whom some heard approvingly, others disputed with us, while some fled from the sight of our white faces to conceal themselves behind the bushes. The people of this district are generally very poor, very ignorant, very superstitious, and awfully depraved. They worship Budhu, Vishnu, Patinee, and Aool, or the new god, but their most disgusting and powerful superstition is devil-dancing, which is practised in every village and upon almost every occasion. Indeed, the advantages which the people have for

improvement in this district are far less than those enjoyed by the people of the western province. Yet our schools and converts, &c., there, are generally superior to those about Colombo, which I ascribe mainly to the superior character of the native pastor, J. Silva, who seems to be exceedingly efficient in every department of his work—a striking illustration of the advantages of a qualified native agency, and a reason for the desirableness or necessity of our making a thoroughly qualified native agency, both for preaching and schools, the main object, and itinerating jungle preaching the second.

I selected two schools for the friends at Park Street immediately after my return from the hill, about two months ago, and wrote them word accordingly.

All is uncertain about the proposed sanatorium at Neioere Ellia, as Sir Anthony and Lady Oliphant are leaving the colony by the next Overland in consequence of the Chief Justice's ill-health. This will be a heavy loss to the mission and to ourselves, for they have been remarkably kind to us in many ways.

I am more sorry, if possible, to lose another friend, Captain Maberly, who leaves for Canada by the present Overland. He has been a liberal supporter of the mission, and has now given us a parting donation of £10, and promised to continue, through a friend here, his annual subscription. He is a person of most humble piety and most extensive acquirements, and has been to me an intimate friend. While he is in town he will call upon you if he has the opportunity.

## WEST INDIES.

### JAMAICA.

Afflictive intelligence is communicated by Mr. Hewett of Jericho, in a letter dated July 7th :—

You will perhaps have seen by the paper,\* the deep affliction through which I have been called to pass in the loss of my dear wife. Oh, how bitter the cup I have to drink, is better conceived than expressed! I have lost a loved companion, a fellow-labourer in the vineyard of the Lord, and one who was ever ready to devote herself body and soul to the glory of God. I dare not murmur at the dealings of providence, however severe the stroke of that providence may be. I know that all is well with the dear departed; she is gone to that rest which remaineth for the

people of God, and for which she so earnestly longed whilst here below. She is now drinking at the fountain of that love, the stream of which made her glad whilst here on earth. Well, our journey will soon be ended, our course will soon be run, and then we shall meet in heaven.

The trial, my dear sir, is heavy, more so than I can tell you by word: to be alone in Jamaica is to be solitary indeed. Surely the cloud is dark over me, but there is light and glory behind.

The sad event (sad to me, but joyful to

\* The Baptist Herald, and Friend of Africa, to which we suppose our brother refers, seldom

reaches us: we have not seen a number for several months.

her) took place on the ninth of June, near midnight. Early on the Monday morning she was taken with severe pain, which proved to be the pains of labour. She gave premature birth to a child during the day, which only just lived, and breathed, and died. On Tuesday morning she was better, so as to raise our fondest hopes, but alas only to be dashed, for she soon relapsed. But still, until two hours before her death, we had no idea of immediate danger. At nine o'clock at night there was a change for the worse, and from that time she gradually sank, until she fell asleep in Jesus at a quarter before twelve o'clock.

On the following Thursday her remains

were interred just outside the chapel. Hundreds of sorrowing friends followed her to the grave, and there she rests until the resurrection day. Oh, pray for me, that I may have grace to bear the will of God. My position is a solitary one indeed, and I need your prayers and sympathy. What my future course may be I know not; my way is dark and hedged up, the Lord however will make the way clear in his own time.

Oh, why is our mission thus afflicted? One after another is taken away. What does all this mean? May these afflictions be sanctified to us. Knibb gone, Burchell gone, and now a third! Our poor, afflicted mission, what is to become of it?

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### TRINIDAD.

Of late, Mr. Cowen has spent his time principally at Savannah Grande, where, in his judgment, there are very promising openings for usefulness. The people meet, he says, in encouraging numbers, and are much pleased with the prospect of his residence among them. He solicits earnestly pecuniary assistance in the undertakings which he contemplates. Mr. Law writes also from Port of Spain, June 20th, in good spirits.

It affords me great pleasure to say, that I now feel entirely at home in my new sphere of labour. At first I felt confused and bewildered. Every thing was strange. Now, however, I see my work, see my difficulties, and feel my way, and I can in the strength of divine grace say "Through Christ Jesus I can do all things." My labours are occasions of unmingled delight. My brother Cowen having gone to labour at Savannah Grande, the whole work in Port of Spain and neighbour-

hood entirely devolves upon me. Though I have sometimes nine meetings in the week, my health and strength are good. Some of the stations promise to bear fruit not many days hence.

The other sabbath morning I baptized Mrs. Tuteleby, the daughter of our sister Mrs. Revell. This lady was one of our fellow passengers in coming here. This makes three individuals whom I have baptized and added to our little church.

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### BAHAMAS.

We learn, with great regret, that the health of our laborious missionary, Mr. Littlewood, is very seriously impaired. A letter dated Grand Cay, July 1st, 1846, contains the following passages:—

My disease is diabetes, which not unfrequently completely prostrates me. It is now of more than two years standing, and its effects are visible on my system. For a time it yielded to the excellent treatment of our best medical men, and I flattered myself that my health was perfectly restored, but during the last few months I have relapsed a good deal, and though I attend to my duties, it is often with great inability. Our dear brother and sister Capern feel much concern for me, and urge the necessity of an immediate removal to Nassau, or to some more northerly

climate. Dr. Chipman, an eminent medical practitioner, who attended me two years since for the same complaint, when I was at Nassau, and is well acquainted with Turk's Island, having been a resident here for some years, informed our friends that a removal is absolutely necessary. Dr. Bascome, who now attends me, thinks it more adapted to restore my health than any course of medicine that he can prescribe.

I saw him yesterday, and entreated him to do all that he can for me, as I could not entertain the thought of leaving. He promised

to think over my case again, but as so many things have been tried in vain, I have but little hope that he will change his opinion. I should be determine on my going to Nassau, I shall be necessitated to make arrangements with my brethren there. If they agree on brother Rycroft changing stations with me, I presume that the Committee will not object to it. Being devoted to our people, we shall

regret the change, but to avoid a removal to America or England, I shall be induced to yield. Brother Capern and myself, and also our families, are on the most affectionate terms. We could, I am sure, make amicable arrangements, and labour harmoniously. I should there obtain a more nourishing diet, which though indispensable in my case, cannot be obtained here.

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## HOME PROCEEDINGS.

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### CONDOLENCE.

A kind communication has been received from our General Baptist brethren, which our readers will peruse with pleasure. "At the last annual meeting of the General Baptist Association, held at Heptonstall Slack, Yorkshire, June 30, July 1 and 2, 1846, the following resolution was unanimously passed. Resolved, 'That a letter of condolence be addressed to the Committee of the Baptist Mission, on account of the lamented deaths of Dr. Yates and Messrs. Mack, Knibb, and Burchell, most distinguished ornaments of the Baptist denomination and mission, and that brother Butler be desired to write it.'"

#### DEAR BRETHREN IN CHRIST,—

The subject referred to in the above resolution is one that commends itself to the judgment of every feeling heart. The losses you have sustained during the past year, in the death of your beloved brethren Yates, Mack, Knibb, and Burchell, have been such as to call forth expressions of the deepest sympathy from all the friends of our common Christianity. Happily the removal, in so short a period, of so many excellent men, in the midst of their days and in the zenith of their usefulness, is an uncommon occurrence; and while this fact leads us to feel most acutely these distressing events, it should induce us to unite emotions of gratitude with feelings of unfeigned regret. We cannot be indifferent observers of the distressing events you deplore, and hence in the sentiments of our brethren expressed in their resolution, we most cordially concur.

You, dear brethren, were among the first to occupy most important posts in the missionary field, and, amidst many difficulties and dangers, have maintained your onward course, unwearied by distressing anxiety and toil, unsubdued by the opposition of the adversary, and undismayed by the sacrifices you have been called to make. You have, indeed, attempted great things, and your attempts have been crowned with signal success.

The grace of God has been strikingly manifested in the history of your Society; in the men by whom it was established, in the agents it was your honour to employ, in the spheres they so ably filled, and in the effects produced by their pious exertions. Carey, and Marshman, and Ward, were men of whom the world was not worthy; their memory is still fragrant in the churches: they nobly lived and they died in peace; their works praise them, and they deserve to be had in everlasting remembrance.

In Yates and his cotemporaries we see much of the wisdom and goodness of God, in raising up and sending forth a band of men most admirably qualified for the important stations they were called to fill; and in their unremitting toil in translating the scriptures into the languages of the east, and their arduous and successful exertions on behalf of the negroes of the west, we recognize results adapted to fill the pious with unfeigned gratitude and heaven with unceasing praise. "Thanks be unto God, who has caused them to triumph in Christ, and maketh manifest the savour of his knowledge by them in every place." Nations yet unborn shall rise up to call them blessed, and their exemplary devotedness to the good of man of every caste and clime, shall be appreciated when earth and time shall be no more.

In the removal of these excellent men we see much to lament, and are led despondingly to inquire, "When shall we look on their like again?" The movements of divine Providence are inscrutable. "Clouds and darkness are round about him." But let us remember, dear brethren, that "the Lord liveth, and the government is on his shoulders." For instruments to carry on his cause as efficient as those who now rest from their labours, he is at no loss; his resources are infinite and his arm almighty. He speaks, and it is done; commands, and it stands fast.

We pray "the Lord of the harvest to send you more labourers" to occupy the places of those who have exchanged the field of labour for

the land of rest. May many be found imbued with a double portion of their spirit, exclaiming, "Here are we, send us." And for them may "the wilderness and the solitary place be made glad, and the desert rejoice and blossom as the rose." Finally, dear brethren, our earnest prayer is, that wisdom may guide your counsels and prosperity attend your course; that amidst all the conflicts of time and the glories of eternity, you may be fully convinced that "the Lord hath done all things well."

Signed on behalf of the Association,  
WILLIAM BUTLER.

*Heptonstall Slack, near Halifax,  
Yorkshire, July 20th, 1846.*

### NEWCASTLE-ON-TYNE.

Minute of a resolution passed at the monthly meeting of the church assembling at Tuthill Stairs Chapel, Newcastle-on-Tyne, held on the 1st July, 1846:—

Information having reached this church of the lamented death of our dear brother, Thomas Thompson, at Fernando Po, on the 13th of March last, the following resolution was passed unanimously:—

That we desire, with humility and profound submission to the will of God, to bow to that very afflicting providence by which this church has been deprived of a member, the mission of an active and useful agent, and his wife and family of a husband and parent, by the death of our beloved brother Thomas Thompson at Fernando Po, on the 13th of March last. And

the church would take this opportunity of tendering to the Baptist Missionary Society their most affectionate sympathy with them under this and the other losses they have recently sustained by the decease of their brethren Yates, Knibb, and Burchell; and of assuring the Committee of the continued interest we take in all their movements, and that it is our earnest prayer that other labourers may be raised up who shall occupy the places of those who have thus been taken from their labours on earth to their rest in heaven.

### BIRMINGHAM AUXILIARY.

The annual meetings of this Auxiliary Society have recently been held in Birmingham and the adjoining districts with very encouraging success.

On sabbath day, July 19th, sermons were preached in Cannon Street, Bond Street, New-hall Street, Heneage Street, and Livery Street, by the Revs. F. A. Cox, D.D., LL.D., W. W. Evans of Calcutta, M. Daniel of Ramsgate, F. Tucker of Manchester, and Arthur O'Neil and C. Stewart of Birmingham; and notwithstanding the recent extraordinary effort of the Baptist denomination in Birmingham to raise £3000 for the securing of Mount Zion Chapel, and the perplexing difficulties in which some of the churches have been involved, the annual collections surpassed those of last year.

On Thursday evening, July 21, the public meeting was held in Carr's Lane Chapel (the

Rev. J. A. James's), which though but thinly attended at the commencement, was well filled as the meeting advanced. J. H. Hopkins, the treasurer of this auxiliary, presided, and the meeting was addressed by the Revs. Daniel, Jones (of Birmingham, in Lady Huntingdon's connexion), Tucker, Evans, Cox, and Swan (of Cannon Street). The meeting was both interesting and spirited, and a liberal collection was made at the close.

On Wednesday morning at nine o'clock a public breakfast was held in Bond Street school-room, which was quite filled. After the breakfast Dr. Cox introduced and enforced his admirable plan of one shilling subscription from



each member of our churches and congregations through the country, towards the liquidation of the debt of £5000, which now encumbers the Society. The plan was taken up with great spirit, and arrangements made for the circulation of cards through our different congregations, for the collection of this subscription. Each card is intended, if possible, to realize £10; and it is hoped that there will be an extensive circulation of them in this town. Several gentlemen present liberally offered to give one shilling to every card that may be issued in connexion with their respective congregations. If all who can afford it will follow their example, and all who cannot do so will give their one shilling subscription, the end wished, and even much more, will speedily be realized. When will

men learn to treat the cause of missions, and of religion generally, as if it were the cause of humanity, of truth, and of God. The meeting was also addressed by the Revs. W. W. Evans and T. Swan. Samuel Edger, minister of Bond Street, presided.

Sermons have been preached, and meetings held, at Coventry, West Bromwich, Darkhouse, and Providence, attended with equal prosperity.

On the whole, the cause of missions was never more liberally supported in Birmingham and its vicinity, verifying two passages of holy writ, namely, "To the upright there ariseth light in the darkness," and "There is that scattereth and yet increaseth."

S. E.

*Birmingham, July 23, 1846.*

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Merrick, J.	April 9 and 22.
		Newbegin, W.	April 10, May 13.
	CLARENCE	Clarke, J.	April 8, 13, 14, 20, and 27, May 2 and 4, June 9.
		Milbourn, T.	March 23.
		Sturgeon, T.	March 23 and 31, April 7, May 7.
AMERICA	HALIFAX	Belcher, J.	July 15.
		Nutting, J. W.	August 1.
	MONTREAL	Cramp, J. M.	July 28.
	NEW YORK	Colgate W.	June 10.
		Williams, W. R.	July 10.
ASIA	CALCUTTA	Thomas, J.	June 1 and 2.
		Wenger, J.	June 1.
	COLOMBO	Davies, J.	June 11.
		Dawson, C. C. & ors.	June 1.
	INTALLY	Pearce, G.	June 1.
	KANDY	Maxworth, W.	March 10.
	MADRAS	Russell, D.	June 7.
		Seymour, S. J.	June 10.
	MONGHIR	Lawrence, J.	June 5.
	SAMARANG	Brückner, G.	April 1.
	SERAMPORE	Denham, W. H.	May 21.
	SEWRY	Williamson, J.	May 29.
BAHAMAS	GRAND CAY	Littlewood, W.	July 1.
	NASSAU	Capern, H.	July 11.
		McDonald, F.	June 30.
FRANCE	CAEN	Lucas, P.	August 11.
GERMANY	HAMBURG	Busch, A.	July 24 and 31.
HAYTI	JACMEL	Francies, E. J.	June 17 and 23, July 9.
HONDURAS	BELIZE	Buttfield, J. P.	June 22.
		Kingdon, J.	May 27.
JAMAICA	CALABAR	Tinson, J.	June 20, July 6.
	JERICHO	Hewett, E.	July 7.
	KINGSTON	Oughton, S.	June 23, July 7 and 9.
	MONTEGO BAY	Cornford, P. H.	June 20.
	MOUNT CAREY	Burchell, Mrs.	June 19.
	SALTER'S HILL	Dendy, W.	July 6.
TRINIDAD	PORT OF SPAIN	Cowen, C.	June 20.
		Law, J.	June 19.

## ACKNOWLEDGMENTS.

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

- British and Foreign Bible Society, for a grant of bibles, for *Ceylon*; and a similar grant for *Trinidad*;  
 Friends at Abingdon, for a box of clothing, for *Rev. J. Clarke, Western Africa*;  
 Friends at Sevenoaks, for a parcel of clothing, for *Rev. J. Merrick, Western Africa*;  
 Miss Vines, for a parcel of magazines;  
 Friends at Loughton, by *Rev. S. Brawn*, for a parcel of clothing, for *Rev. T. Sturgeon, Western Africa*;  
 Church Missionary Society, for a parcel of books in African dialects, for *Rev. J. Clarke, Western Africa*;  
 Mr. R. Hooppell, Winscombe, for ten volumes of magazines;  
 Rev. J. G. Pike, Derby, for a grant of a considerable number of his works, for *Canada*;  
 Friends, Somerset Street Chapel, Bath, for a box of clothing, &c., for *Dr. Prince, Western Africa*;  
 Mr. Banks, for two parcels of seeds, for *Western Africa*.  
 Friends at Camberwell, by Mrs. Jackson, a box of useful and fancy articles, for *Rev. J. Cramp, Montreal*;  
 Friends at Hackney, by Miss Luntley, for a box of useful and fancy articles, for *do.*;  
 Friends at Stepney, by Miss Youngman, for a parcel of clothing, &c., for *do.*;  
 Friends at Abingdon, by Mrs. Marten, for a parcel of useful and fancy articles, for *do.*;  
 Friends at Maze Pond, by Mrs. Thomas Hepburn, for a parcel of clothing, &c., for *do.*;  
 Miss Smith, for a box of useful and fancy articles, for *do.*;  
 Mrs. Croggon, for a parcel of fancy articles, for *do.*;  
 Friends at Huntingdon, by Miss Wright, for a parcel of fancy articles, for *do.*;  
 Ladies at Colchester, by Mrs. Alfred Payne, for a box of useful and fancy articles, for *do.*;  
 George Deane, Esq., for a parcel of fine cutlery and needles, for *do.*;  
 A friend at Tulse Hill, for a parcel of fancy articles, for *do.*

Mr. Merrick has received from Miss M. Overbury, of Devizes, the parcel sent by her in the Shortwood box, and returns many thanks.

Mr. Merrick returns many thanks to friends of Shortwood and of Sevenoaks, for the clothing they have kindly sent to his care. The friends at Sevenoaks will hear from Mr. Merrick as soon as he can write.

The seeds from Miss Square have safely come to hand; a more appropriate acknowledgment will soon be forwarded.

The seeds from Sevenoaks have also come to hand, and were received with much pleasure.

## CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month of July, 1846.*

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.		£ s. d.		BUCKINGHAMSHIRE.		£ s. d.	
	£ s. d.	Kappa.....	1 0 0	Amersham—	£ s. d.		
		Osney, D., Esq.....	5 0 0	Contributions .....	6 6 10		
		Stovel, Rev. C.....	5 0 0	Do., Sunday Schools	1 0 9		
Alfred Place, Kent Road	1 12 6	LONDON AND MIDDLESEX		Gold Hill—			
Horseley Street .....	4 3 6	AUXILIARIES.		Collection, &c. ....	1 3 4		
<i>Annual Subscriptions.</i>		Brentford, New—		CORNWALL.			
Hislop, Mrs., Stepney...	1 1 0	Contributions, by Jesse		Austle, St.—			
Paine, John, Esq., Clapham Road .....	1 1 0	Low, for <i>Dove</i> .....	0 10 1	Collections.....	6 13 5		
<i>Donations.</i>		Camberwell—		Contributions .....	12 7 3		
Cunningham, W., Esq...	5 0 0	Contributions, by W. L. Smith, Esq., towards £50 for erection of Chapel at <i>Khari</i> .....	35 0 0	Falmouth—			
Evans, Rev. W. W.....	5 0 0	Camden Town—		Collections.....	13 5 0		
Friend to the Mission, A.S.....	20 0 0	Juvenile Association, by Mrs. Carey .....	1 13 0	Do., Sunday School, Association .....	20 0 4		
H. M.....	70 0 0			Do., for <i>W. I. Schools</i>	0 10 8		
				Do., for <i>Juvenile Association, for Patna Orphan Refuge</i> ...	1 13 0		
				Grampond—	4 0 0		
				Collections, &c.....	4 11 2		



## CONTRIBUTIONS,

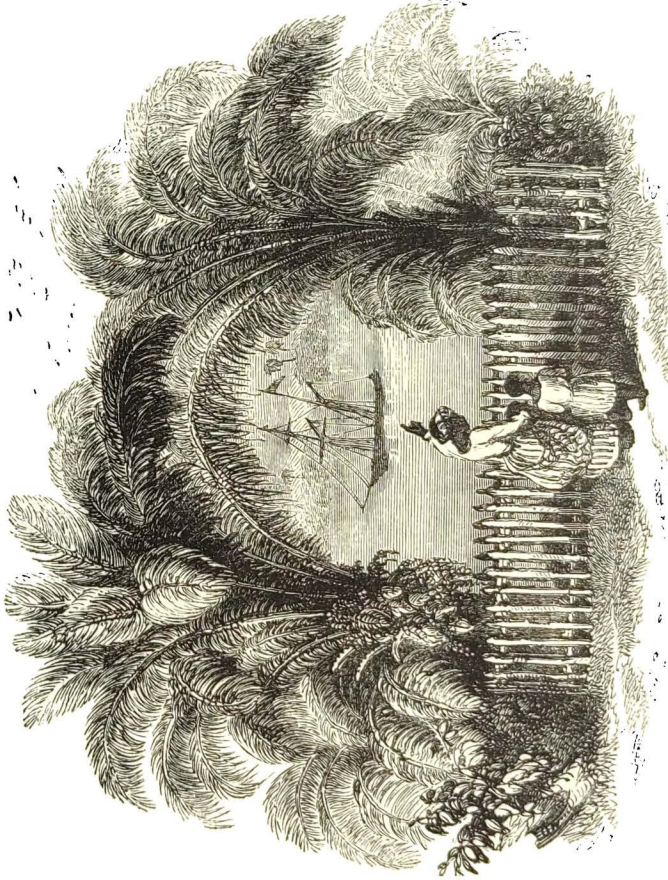
*Received on account of the DEBT of the Baptist Missionary Society, up to August 14, 1846,—Continued from last Herald.*

LONDON AND MIDDLESEX.			LANCASHIRE.			YORKSHIRE.					
£	s.	d.	£	s.	d.	£	s.	d.			
By Mr. E. Clarke.....	0	14	6	Liverpool, Pleasant St.	2	16	0	Batley, Purlwell Hall...	1	6	3
Alfred Place, Kent Road	0	10	0	Tottlebank.....	7	14	0	Lockwood.....	21	0	0
Tottenham.....	14	10	6	Wigan, Second Church	2	1	0	Ripon.....	5	0	0
BEDFORDSHIRE.			NORFOLK.			ROTHESHAM—					
Bedford, Rev. T. King's	10	13	0	East Dereham.....	3	14	0	Pudford, Rev. T., and family.....	1	2	0
BUCKINGHAMSHIRE.			OXFORDSHIRE.			SOUTH WALES.					
Mursley.....	0	11	0	Banbury.....	2	16	0	GLAMORGANSHIRE.			
CORNWALL.			SHROPSHIRE.			Glyn Neath.....			3	10	0
Redruth.....	2	12	0	Whitechurch.....	5	9	0	MONMOUTHSHIRE.			
DEVONSHIRE.			SOMERSETSHIRE.			Pontheer, Zion Chapel			4	10	0
Devonport, Morice Sq...	13	9	0	Paulton.....	7	2	3	RADNORSHIRE.			
ESSEX.			STAFFORDSHIRE.			Newbridge.....			7	3	7
Old Sampford.....	0	10	0	Ashten under Lyne.....	4	4	0	SCOTLAND.			
GLOUCESTERSHIRE.			SUFFOLK.			Blair Athol.....			2	15	0
Coleford.....	1	2	0	Aldborough.....	4	10	0	Burray.....	2	0	0
HAMPSHIRE.			SUSSEX.			Edday.....			1	3	0
Lymington, additional..	0	10	0	Burwash.....	0	12	6	Edinburgh.....			
Wellow, I. W.....	0	12	0	Rye.....	2	0	0	Leith Walk.....	15	7	0
HEREFORDSHIRE.			WILTSHIRE.			Elder Street.....			22	11	8
Kington.....	3	15	0	Crockerton.....	2	11	0	Briato Street.....	7	10	0
HERTFORDSHIRE.			WORCESTERSHIRE.			Charlotte Chapel.....			7	0	0
Hertford.....	9	0	0	Astwood.....	8	1	0	Fortrose.....	2	3	0
HUNTINGDONSHIRE.						Stirling.....			1	8	6
Huntingdon.....	3	8	6	Pershore.....	8	8	0	Westray.....	5	19	0
						IRELAND.					
						Abbeyleix.....			0	15	0
						Letterkenny.....			7	3	6
						Limerick.....			1	10	0
						Rahue and Ferbane.....			2	10	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., and S. M. Peto, Esq., Treasurers, 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. Contributions can also be paid in at the Bank of England, to the credit of W. B. Gurney and others.

# THE MISSIONARY HERALD.

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MR. THOMPSON'S GRAVE, BIMBIA, WEST AFRICA.

## ASIA.

## CALCUTTA.

Our most recent intelligence from Bengal bears the date of July 2nd. At that time the brethren in Calcutta and its neighbourhood were all in tolerable health. Mr. Thomas says, "We baptized a poor blind woman at Bow Bazar last sabbath. She was the daughter of a brahmin, and at one time well off in the world: her blindness has been instrumental in placing her where she has heard the gospel, and that has, I feel assured, been blessed to her."

## SERAMPORE.

Mr. John Robinson, writing from this station, at which he is located, says,

Brother Denham and myself have proposed to send in a joint letter, once in two or three months. Blessed be God, we are one in our labours, one in heart, and I trust united in our resolutions to labour indefatigably for him who for sinners became subject unto death, even the death of the cross. We need, however, and entreat your earnest prayers, in which we have no doubt we now enjoy a share, that as long as we live we may be devoted to the interest of Christ's kingdom, and that our endeavours may be crowned with large success.

The present with us is a very important season; thousands have collected together in

the vicinity of Serampore to offer worship to a false god, and very frequently loud are the cries of the multitude ascribing "Victory to Jugernath;" and while we lament the cause that brings them thus together, we bless God that so many are brought within the sound of the gospel, who perhaps will never again have an opportunity of hearing it; and we earnestly long for the time when these thousands shall be equally loud in their ascriptions of praise to the Lamb of God, and when victory to him that sitteth upon the throne shall be the language of every tongue. A detail of our labours will, we hope, be despatched by the next mail.

## PATNA.

The following account of an interesting scene which occurred last April is from Mr. Beddy.

I believe I had the pleasure of stating on a former occasion, that our baptistry is in a most enchanting spot, close to our chapel on the west, in a garden surrounded by mango, peach, lime, and other fruit trees, together with flowers and shrubs in abundance, the whole sending forth a most refreshing and exhilarating fragrance. Seats, carpets, settees, &c., being all arranged the preceding evening, upwards of one hundred persons were variously grouped and seated, with every appearance of interest and seriousness. The service commenced by singing a native hymn, the full chorus of which floated far away on the breeze, while at the same time the hearts of those who we trust have sought and found the precious Redeemer, were raised with holy joy in contemplating the solemn and interesting scene before us. Having read the account of Philip's commission to the Eunuch, with the effect produced upon his mind, the quickness with which he requested baptism on beholding the appropriate appearance of the sheet of water, and the circumstances under which Philip acceded to the Eunuch's request on the condition pro-

posed, "if thou believest;" and having stated to all capable of understanding, what baptism implies, who should be baptized (those who believe), and how that ordinance should be administered; the right hand of fellowship was offered to lead the candidate who stood first for the ordinance, as Philip did the Eunuch, down into the water, where on a profession of repentance towards God and faith in the Lord Jesus Christ, the ordinance was administered, by burying him by baptism. Whilst going down into the water, the natives were singing, stopping between each candidate's baptism, and commencing immediately as the candidate was immersed, till the three candidates were immersed. I need hardly say with what feeling I saw Lachman following his father's God: there was much to awaken gratitude to God for the benefit he had, as we hope, conferred on this young man. The two native young women presented much to rejoice over, and to feel that the Lord is a prayer-hearing and prayer-answering God. One of them is one of our Refuge girls, brought up to us from brother Parsons at Monghyr. I know little or nothing

of her history, except that, like all poor Hindu girls, she was once the heir of all to be avoided and condemned, destined by Hindu usage to ignorance and degradation, if not to something more vile,—but now we trust an heir of heaven. The other is a young woman of the brahman caste, very interesting and very fair,—once a slave, excluded from all those social ties and endearments which render society dear,—the tool of caprice. Having been the slave of a rich female, this poor girl was saved the humiliating and degrading state to which all female slaves are subjected where they have lords as well as ladies to preside

over them. Her owner having died, she fell into the hands of a dear sister of our's, a country-born lady, who lost no time in seeking to draw young playful Jhanki from folly and ignorance to know, to love, and to serve the Lord Jesus Christ. Her labour of love was not in vain in the Lord; she watched the opening of her young scholar's mind, watched every budding thought, tried to fan the kindling flame by every means in her power, instructing her and bringing her to public worship, until she had cause to trust that angels had rejoiced over young Jhanki's conversion to her Saviour God.

### GENERAL EDUCATION.

One of the brethren in the north of India, writing to the missionaries in Calcutta, after a journey in which 4000 portions of the inspired volume were distributed, says,

Strange to say, education appears to be advancing at a much quicker pace in the native states than even in the Company's territories. At Alwar the rajar supports a very good school at an expense of about 500 rupees per month. It is held in a beautiful building close to the palace. There are five teachers, and from the information we obtained, I should say nearly 200 scholars, many of whom have a tolerable knowledge of Sanscrit and Hindi, or Arabic, Persian, and Urdu. A few also are learning English, but

I am afraid with little hope of success. We found an immense number of readers, and distributed some thousands of scriptures during the two days we stopped at the station.

I was sorry to find the barbarous practice of mutilating the human body still in existence at Alwar. Near one of the gates lay a man's hand recently severed from the body. On inquiry, we found that one of the raja's men had accidentally speared a calf whilst hunting, and for this petty offence the poor fellow lost nose and hand.

### JAVA.

Our aged friend, Mr. Bruckner, a native of Holland, who has been nearly thirty years in the service of the Society, writes thus, from Samarang, April 1st, 1846:—

Six months have passed away since I wrote the last time to you. God has been pleased to spare me still alive, with my family, in this world of trials. I thank God for his sparing my life and health so far, that I still have been enabled to go on with speaking the word of life to many poor natives. I must add, however, that this has not happened so frequently and so successfully as I should wish. The rainy season, which now has lasted these three months past, is very unfavourable for visiting the natives in their compounds or villages, as it is then almost impracticable to wade through the mud and water to them. Frequently I have been prevented also from doing this on account of bodily weakness and infirmities caused by age. Yet in the meantime the Lord was pleased to send me some other work to do from another quarter, so that when I was confined in my room, I had then still some occupation which I trust will not have been useless. The new converts at Surabaya being desirous to sing the praises of the Lord by suitable hymns,

the people there requested me by letter to translate a number of proper hymns into the Javanese tongue. Finding that their request was very reasonable and encouraging, I could not avoid acceding to it, although I must confess that the task appeared almost too great for me, as I never had tried before to compose or translate hymns in that strange language. Through the Lord's goodness I was enabled to go through the work, translating sixteen of the best evangelical hymns from the hymn-book which is used in the Dutch churches. I have arranged the verses, rhymes, and tunes according to the hymns in the original. The tunes of the Dutch hymns are slow and solemn; this is just what the natives like. No gospel-hymn had ever been seen in the Javanese tongue before. I am thus honoured by my Lord to be the first in the work among these natives. I have preached the gospel first in the Java tongue; into it I have translated the New Testament, forms of prayers, and hymns for the use of the poor natives. To the Lord be the glory for it! Perhaps

the time is near when the way will be opened for a more free and general distribution of the word of God among these natives. I have heard some rumours about it, of which, however, I can say nothing with certainty. But as to the propagation of Christianity in this colony or island, this will be always met with great difficulties on account of the character of the natives, and from various other causes. If we knew not that it is the work of an almighty Lord, we might despair of the smallest success. But He has been pleased to convince us by facts that nothing is impossible for him.

I must mention here an event of a strange feature. Some time ago a Roman Catholic bishop arrived at Batavia with four or five priests. He had been invested with great power, both from Rome and from Holland. Shortly after his arrival he began to display his great authority in his new bishopric, and did not pay any regard to the regulations of government as to ecclesiastical matters, nor to customs and practices which had been in use here in the Roman Catholic churches, of which there are three in this island. In the first place he wanted to introduce image-worship, especially of the Virgin Mary, in the churches, which never had been done formerly. 2ndly, he insisted that separate burying-grounds should be granted to his Roman Catholics; for the burying-grounds for Protestants and Roman Catholics had been the same. 3rdly, he declared himself against the marriages between a Protestant and a Roman Catholic, and refused to give the blessing of the church on them. 4thly. The priests were ordered to

wear a very tight black dress, both in the church and at home, and not to go into company. When some of the former priests, who were liberal men, did not immediately comply and obey his new orders, he discharged them from their functions, and degraded them to the rank of laymen, although they had been appointed by government, and were paid by the government. On account of this the churches were shut up, for government did not permit the bishop to fill the places of the dismissed priests by his new priests. The government forbore these proceedings at first patiently, and remonstrated with the bishop against his unjust proceedings, and endeavoured to move him to recall his transactions towards the former priests; but such a bigoted man was not moved, saying, "That he was only responsible for what he did to Rome." The government at last tired with him, and not wishing to leave things in the same state, ordered the bishop away with his priests to Holland; for which he was obliged to embark on the second of February. The former priests were reinstated in their offices. The bishop at his departure seemed to be quite sure of his triumph over the governor, and his proceedings against him. It is almost alarming what this religious party assumes in our days. Did we not know that the Lord reigneth, and that he permitteth that evil, even to bring forth good from it, we might indeed be afraid for the cause of truth. But he will maintain his cause on earth against all the movements of the power of darkness. May all Christians but hold the truth as it is in Jesus in sincerity!

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## WEST INDIES.

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### HAITI.

#### DEATH OF MR. FRANCIES.

Another trial of faith has occurred in reference to Haiti. Eleven months have not yet elapsed since Mr. and Mrs. Francies, Mr. and Mrs. Flanders, and Miss Harris, sailed for this island. It was soon our painful duty to state that Mr. and Mrs. Flanders had returned, in consequence of the severe illness with which Mr. Flanders had been visited; and now we have to add that Mr. Francies has been removed by Him whose wisdom is unerring, but whose purposes are inscrutable. The afflictive event took place on the 29th of July, and the circumstances are detailed by Miss Harris, in a letter dated Jacmel, August 6th:—

It is with heartfelt anguish I write to inform you that our dear Mr. Francies is no more. He breathed his last on Wednesday, July 29th, about five A.M. His malady was yellow fever, combined with inflammation of the liver, and was attended with excruciating suffering, especially at the commencement

and towards the end. For some days past I have felt quite unequal to the task of writing, but will now endeavour to give you some particulars respecting the mournful event, which fills our hearts with the deepest sorrow. Mr. Francies had never fully recovered his strength since his illness in April. New



opportunities of usefulness were multiplying around us. Four persons, we had every reason to believe, were savingly converted to God. Several were anxiously seeking the salvation of their souls, whilst many more were desirous of information on the subject of religion. Mr. Francies was also frequently called on for medical assistance, and by his kind and timely aid, opened access to many a heart; but these and other calls, though cheering to his heart, so full of love to souls, were very wearing to the body; and being alone, he had not the opportunity of taking necessary rest. When entreated to spare himself, he would answer, "No; I cannot leave these souls to perish; I will go on as long as I can, and when I can go no further, I must stop." Dear Mrs. Francies made it her study to give him all the help in her power, and I felt it a privilege to render him some assistance, but all we could do was comparatively little. We saw with anxiety that he was becoming paler and thinner; there was also latterly a great solemnity in his manner. However, we still hoped that if not another missionary, at least an assistant would arrive before it was too late. Thus things continued until Wednesday, the 8th of July, when an express arrived from Port-au-Prince, sent by Mr. Jones, the American anti-slavery baptist missionary, to request that Mr. Francies would immediately set off for that town, an event having taken place which involved the prosperity, and even the existence of the missionary station there, and on which Mr. Jones wished particularly to consult Mr. Francies. With this urgent request our dear friend thought it his duty to comply, the cause of Christ being concerned. He set off for Port-au-Prince on Thursday afternoon; on the following Monday Mr. Jones left Haiti on a visit to the United States, and Mr. Francies preached for him in French and English, as well as for Mr. Bird, the Wesleyan missionary, to whom he was much attached. His sermons appeared to make a deep impression, but all his friends there were struck at seeing him look so ill.

He reached home on Saturday, the 18th, about noon, having preached to about twenty persons in the hut in the mountains where he had put up for the night. He intended to return there occasionally to preach, as it is a populous neighbourhood, and the people appeared desirous of hearing the gospel.

He was very much fatigued, but persisted in conducting the services of the sabbath, shortening only that of the morning. He attended the sabbath-school, and talked as usual to the strangers who came to look on. In the evening he spoke to his beloved congregation for the last time; his text was, "God is love." After the service his young friends and pupils clustered around to welcome him home. Ah! they little thought it was a long farewell they were taking.

On leaving the chapel he spoke very little, appearing tired, and very sad; indeed we were all sad, for one of his favourite circle had been absent from both services, we feared profaning the sabbath. Some time ago this young man, who lives very near us, was dangerously wounded in a quarrel with one of his friends; Mr. Francies ran to his assistance, and dressed the wound long before a surgeon could be procured. For this he was very grateful, as well as for Mr. Francies's subsequent visits to read and pray with him during his illness. He appeared to have some serious impressions, and had been a constant and attentive hearer at the chapel ever since his recovery; but that day he had gone away with some of his old companions, unable, as we have since heard, to withstand any longer their ridicule and reproaches.

Monday, the 20th, Mr. Francies was not well, but conducted family worship in the chapel as usual, met the inquirers in his study till noon, and then taught his English class. His mind was much occupied with the schools; he spoke on the subject to Mrs. Francies, Miss Clarke, and me, saying that since he could not hear from England, we must try to do something ourselves directly, it being high time to open the common school. His plan was, that as Miss Clarke had now some knowledge of French, but not enough to conduct a school alone, we should open the primary school, join it to mine, and carry them on together, until the scholars should become too numerous, when, if nothing else could be done, he would try the plan of going from door to door to beg for subscriptions to support a Haitian master, should he be able to get no other.

He loved and pitied this people, and it was his ardent desire to lay himself out for their spiritual and temporal welfare, but God had ordered otherwise. The plans he so fondly hoped to realize for the good of his beloved charge were not to be executed by him; his labours were over, and he was to enter into rest.

How mysterious it is that one who seemed so peculiarly adapted to the wants of the people, should thus be snatched away just when such a sphere of usefulness was opened before him; that such a faithful, zealous, devoted labourer should be taken from the vineyard when there is already such a dearth of labourers. Though he had been here so short a time, God had blessed him with unlooked for success, and given him the hearts of the people. He was beloved and esteemed; indeed, I may say venerated, by all who knew him. His death is considered a public loss, and the whole population mourn for him as for a brother. Our own feelings under this heavy stroke are too painful to be expressed, and those of dear Mrs. Francies are of course far more poignant. For the mission, for ourselves, every thought

is full of sorrow; still we are not forsaken. We are enabled to feel that this affliction, heavy as it is, comes from the hand of our gracious and all-wise Father; to say, "It is the Lord, let him do as seemeth him good," and to trust in him who has promised to be the husband of the widow and the father of the dear fatherless babes. With respect to the mission, the cause is the Lord's, and must go on. Oh, that it may please him speedily to raise up some one well qualified to enter into the labours so happily begun. Surely the mission to Jacmel will not be abandoned; surely some one will be found who will love and pity the kind-hearted but deluded Haitians, and who will say, "Here am I, send me."

On Monday evening Mr. Francies, feeling unwell, had taken some medicine; towards morning he felt a sudden chill, which was followed by fever and violent headache. During the early part of the day other remedies were tried to no purpose, until about noon, when he was seized with excruciating pain in the lower part of the back. Mrs. Francies, greatly alarmed, sent for the best doctor the place affords, who is considered clever in cases of fever. He ordered leeches to be immediately applied to the part affected, but it was with great difficulty they were procured. They in a great measure relieved, or, as Mr. Francies expressed it, spread the pain, but the fever was still high. The next morning the doctor wished to bleed him in the arm, but Mr. Francies said that he felt so weak that he was persuaded bleeding would cause his death. It was then proposed that leeches should be applied to the temples, and other remedies tried, which was done. The fever lowered, some favourable symptoms appeared, and we all, except Mrs. Francies, hoped the worst was over. His mind was very calm, which gave the doctor great hope, and he appeared to be much in prayer. One day, in the early part of his illness, Mrs. Francies asked him if it hurt him to talk; he said it worried him; he was therefore kept as quiet as possible, and we refrained from speaking to him of anything not absolutely necessary. Once he told Mrs. Francies he thought he should never recover so as to labour again in Haiti, but added, "It will be all well." This impression, no doubt, continued on his mind, for on hearing the noise of the dances, songs, and other heathenish ceremonies practising as usual, at the death of a poor woman just by, he exclaimed, "Pauvres Haitiens! Pauvres Haitiens!" On Saturday afternoon he called me to him, and requested me to beg Mrs. Francies not to agitate herself so, as it distressed him. I said, "I think she has no reason to be so anxious; I hope you will be better soon." With a half smile he answered, "Yes; no matter how it may turn, I shall be better."

Only that evening I began to be alarmed

at his rapidly increasing weakness. He had a bad night. Sunday forenoon a terrible hiccough came on, which nothing could effectually relieve for many hours; he also suffered much from oppression on his chest. Late in the afternoon, when almost exhausted, he said to me, "Is it not strange, all this agony—and not one drop—of perspiration?" I said, "But though your flesh and your heart fail, you find God to be the strength of your heart." He answered, "Yes." I then added, "Behind a frowning providence, He hides a smiling face." He nodded assent.

Just afterwards he said, "If I should be—taken home—you must go—to England (he no doubt took it for granted that in the event of his death Mrs. Francies would wish to return, so he thus expressed his desire that I should accompany her)—you will ask—Mr. O'Kiel—to settle—my affairs." On my saying "God can still raise you up; I trust you will be restored to us," He calmly replied, "Perhaps." The subject was so painful to me, that I had not courage to ask him any questions as to his wishes if he should be removed, which I now much regret, as that proved to be the last opportunity I had of speaking to him.

Leeches were applied below the chest, and somewhat relieved the hiccough and oppression; but towards night the fever rose again, delirium came on, and, as far as we could judge, his reason never returned. The next day, however, there was some hope, but in the evening symptoms of approaching death appeared, and the doctor did not think he could live till morning. Again he revived a little, and seemed easier, and again the friends around induced us to hope. Nearly the whole of Monday night Mrs. Francies and I each held one of his hands in ours, which seemed to soothe him. Tuesday was passed between hope and fear; nothing was left untried that could be likely to relieve his sufferings. He was so much wanted, it seemed as if God would still grant him to our prayers.

We did not entirely cease to hope until between seven and eight, P.M., when the most terrible agony came on that ever I witnessed. Miss Clarke, who was fanning him, said to me, "Now it is all over, he is dying." From that time until half-past four in the morning, it was a scene fearful to behold. Dear Mrs. Francies was almost distracted at witnessing the sufferings of one so dear, and no possibility of mitigating them. We could only pray for his release, if possible still more ardently than we had done for his life. At length we prevailed on her to leave the room, and I promised to remain to the last. Three of his spiritual children were also present, and some other friends. Oh, that awful night! It seemed as if years were passing over me.

All had remarked how very patient dear Mr. Francies had been during his illness, but as

mortification came on his mournful groans and piercing cries were heard at a distance from the house, though there still seemed to be an effort to suppress them. They still resound in my ears, and when I close my eyes, his struggles come again before me.

About half-past four, A.M., he gradually became quite calm; his breathing grew shorter and shorter until a few minutes before five, when his happy spirit exchanged a bed of agony for the mansions of eternal bliss. At the time he expired I was holding his dear icy hand in mine, and when the last breath was drawn I closed his eyes; it was almost beyond my strength, but I could not bear that a stranger should perform this last sad office. Dear Mrs. Francies was mercifully supported at this trying moment, indeed with her, as with us all, thankfulness for his deliverance from such intense sufferings at first almost swallowed up every other feeling. It is now we feel our irreparable loss.

Dear Mr. Francies was always on the watch to speak a word in season. When Mr. D., the young man above mentioned, heard of Mr. Francies's illness, he hastened to endeavour to procure some leeches, and then with his wife came to offer his services to apply them, or to render any other assistance in their power. On his entering the room, Mr. Francies, although suffering so dreadfully, instantly took hold of his hand, and said, his eyes filling with tears, "Oh, Mr. D., you have grieved me very much; you were away all last Sunday;" adding some other touching remonstrances, and at last, as on another occasion, "Poor Haitiens, unfortunate young men, what will become of you all?" Mr. D., quite melted, replied, "You have reason to reproach me, Sir, but I hope it will not be so again." This conversation was of course in French, in which Mr. Francies had acquired an extraordinary facility.

From that time to the end, no brother and sister could be more attentive to the dear sufferer than were Mr. and Mrs. D. Mrs. Reed also, an elderly lady, to whom our house belongs, and who is one of the converts, has been and is like a mother to us. She scarcely left the house during the whole time. Other friends were also very kind, taking it by turns to be with us by day and by night, preparing and applying themselves the remedies resorted to, so that only the lighter part was left to us; which was a great mercy, for we have found the long watching, grief, and anxiety, quite enough for our strength. They brought us abundance of linen rags, and lent every thing we needed in the house, otherwise we must have been in great straits at such a time. We had also continually persons coming and sending with kind inquiries, and I was told that many were praying for his recovery. These details may perhaps appear tedious; I mention them

chiefly as proofs of the loving kindness of our heavenly Father, who has given us favour in the eyes of the people in this strange land, far away from all our connexions; for though we must ever deeply feel the kindness and sympathy of our friends here, our highest gratitude is due to him who has the hearts of all in his hand, and who has thus remembered his mercy towards us. The Lord has been our help hitherto, and although he has now seen fit to deprive us of our dear earthly guide and protector, we still feel safe under the covert of his wings.

In consequence of the contagious nature of the malady, especially at and after death, and also the heat of the weather, it was considered necessary that the funeral should take place on the evening of the same day. Mrs. Francies followed his remains to the tomb. The funeral was attended by most of the public authorities, and a large concourse of the other inhabitants. Both as a testimony of respect and affection to Mr. Francies's memory, and also from a desire to spare Mrs. Francies the expense, the English pupils, with some other of his young friends, carried the body by turns. They said they could not suffer hired hands to touch it. Before they returned from the funeral, Mr. Bird from Port-au-Prince arrived. We had informed him that Mr. Francies was dangerously ill, so he kindly came to us immediately, and remained until Friday afternoon. His visit was a great comfort to us in our sorrow and perplexity. We were thankful to have his advice and the weight of his opinion as to the course we intended to pursue, and which we hope will meet also the approval of the Committee.

You will see, my dear sir, by Mr. Bird's letter, that we have decided on remaining here at least until we hear from you. Mr. Bird said, that in an ordinary case he should have advised our immediate return, but that this is an extraordinary case, as from the respect and affection of the inhabitants for the memory of Mr. Francies, their deep interest in Mrs. Francies's sad situation, their attachment for her as well as for Miss Clarke and myself, we are led to hope we may still be useful here. God sometimes works by the feeblest means, and we trust that by his blessing we may prevent the entire dispersion of the congregation, and continue the Sunday-school until the arrival of a missionary. We have many opportunities of conversing with those around on the subject of religion. There are also some inquirers whom it will be our privilege to watch over and endeavour to lead to Jesus. We hear of others who are just awakening from their long sleep of indifference, and require instruction. A few days ago a gentleman called to see us, and in the course of conversation he said, "My wife is no longer a Catholic, since she has heard Mr. Francies preach, but she is perplexed what

to do." Last sabbath a man from the mountains came to the chapel, and told Eliacine (the young woman who was baptized) that he and his wife wished to be instructed in the true religion, and that another day he would return with her. We have sometimes opportunities of disposing of bibles and Testaments, giving away tracts, &c. We also continue the English class.

Last week some of Mr. Francies's pupils, and one or two other young men, promised to conduct the services by turns, which they did with great seriousness and propriety. It was thought best for me to read the prayers. In the morning thirty persons were present, and seventy in the evening, besides a great number outside. The greatest stillness prevailed both within and without.

Our stock of good printed French sermons is very small. We stand greatly in need of the books Mr. Francies ordered some time ago, and also of those sent from France. Would it not be possible to send them directly by the steamer, as well as what is necessary for the schools? We hope the young men will persevere notwithstanding the scoffs they may meet with, but if they should withdraw, rather than shut up the chapel, I will conduct the service, though it would be very repugnant to my feelings to do so in public.

With respect to our permanent residence here, it is Mrs. Francies's ardent desire to remain and be useful on the scene of her dear husband's labours. In this desire Miss Clarke and myself heartily concur. Whether my remaining days be many or few, I wish to spend them in endeavouring to lead to Jesus some of the little ones of Jacmel. Should the Committee sanction our undertaking, and the friends at home be willing to aid us, we would establish a boarding as well as a day school, which would be a great advantage, as the girls would then be entirely withdrawn from the dangerous influence to which they

are now exposed. We are told that many parents intend to send their children as soon as the hot weather is over, and that they are very anxious we should remain. One of the day scholars is also promised to us as a boarder. Mine was to be a self-supporting school, but that cannot be for the present; the country is too poor. They can afford to pay but little, and many of them nothing at all. It would be impossible for us to get on with a girl's school without help from home.

I am convinced it would be a great recommendation to the establishment in the eyes of the people if dear Mrs. Francies remained with us, and notwithstanding her somewhat delicate health, she would, with her energetic and truly missionary spirit, be also useful in many ways to the cause here.

The upper part of the house we live in would be well adapted for a boarding school, whilst the lower part would still serve as a chapel and school-room. With Miss Clarke's help we could teach a great number of children. Miss Clarke is a pious young lady of colour from Jamaica, a member of Mr. Knibb's church. She has been long accustomed to tuition. For three years she resided in Mr. Francies's family at Lucea, and carried on the school commenced there by Mrs. Francies. At the time of our distress, after Mrs. Francies's confinement, she came to us, just from affection for the family, and a desire to be employed in missionary work. Mr. Francies being able to offer her for the present only half the salary she had been accustomed to receive, she was at first to assist in the domestic concerns of the family, to study French, and we hoped eventually to carry on a school on the British system. She is clever, has an excellent memory, and acquires the language with great facility. I have no doubt she will be very useful as soon as she is able to speak it fluently, being well received here.

Before this afflictive intelligence was received, the following letter from Mr. Francies was in type. It will now be read with additional though painful interest, and the concluding paragraph especially will, we trust, be considered attentively, as our faithful missionary's last words on behalf of Haiti.

The first Sunday of the present month (June) was one of great solemnity, though at the same time one of great joy to us. We were permitted to make the first baptism that ever took place in Jacmel, and what is more remarkable, to baptize the first Haitienne that ever received the solemn rite of immersion in this island.

Our service commenced on Sunday morning, seventh instant, at a quarter before five, in our little chapel. After singing and prayer, we proceeded to the river, about fifteen minutes walk from the mission house, to the place prepared the day before. Here we proceeded with the solemn but delightful service. Brother Jones, of Port au Prince (who came

over for the occasion), commenced by reading the scriptures, and delivering an address exhibiting the order of the institutions of the gospel. At the close of this address we sung part of the hymn, "Nous voyageons au ciel d'en haut—Irez vous," a hymn Miss Harris has translated for us from the English. This was followed by an address from myself upon the subjects of baptism and the mode of administering baptism, closing it up with an address to the spectators, exhorting them to reflect upon the solemnity of our service and their need of being washed in the cleansing blood of Christ. I then offered prayer. And we went down into the water, and baptized

two persons in the name of the Father, and of the Son, and of the Holy Ghost. The congregation, consisting of about 200 or more, were exceedingly orderly, and many seemed much affected by what they heard and saw; and truly it was a solemn and impressive meeting. The calm serenity of the morning, the gentle flowing stream, the majestic mountains on either hand, which seemed to encircle us, the nature of the service, all imposed a silence, a solemnity, an interest, perfectly indescribable. Oh that the Spirit of the Lord may deepen the impressions that were then made, and make the little one a thousand, and of the small one a strong nation. We will not despise this day of small things. Small things! Are they not great things, that in the midst of every thing to oppose the spread of the truth, on the one side the ignorance and superstitions of the people, on the other infidelity and an influence almost as strong as the *caste* of the east, and the fear and power of the priests, it is rather matter of surprise and joyous wonder that even one soul should have been rescued, and that in such a clear and decisive manner, from the very bosom of the Catholic church? Blessed be the name of the Lord!

The history of the conversion of this female is so interesting, and affords such a striking proof of the truth of that word which is inviolable, "Not by might nor by power, but by my Spirit, saith the Lord," that I will give it you for your Herald, under the title of

#### THE FIRST-FRUITS OF HAYTI.

Eliacine Louis-jean is the daughter of a Haitien descendant of Africa, poor, but respectable and respected, a rigid catholic, a person of good morality, and one of those very few exceptions which are found even in the Catholic church of this deplorable country.

It appears that for some years past she had impressions favourable to religion, that about two years since she left her father's house (which is fifteen miles distant) to come and reside at this, in order that she might follow more closely the religion of the Catholic church. Here she became a devotee, and united with the holy sisters, yet she felt there was something wanted, though she could not tell what.

It happened that on our opening this place of worship on the 25th of December, she was passing the window, and was attracted by the sound of preaching. She stood and listened, but the service was in a strange tongue. It was in English, a language of which she understands not a single word, yet this was the time the good work commenced, as the sequel will show.

The first time Eliacine attracted particularly our attention was at our evening prayers and evening school. After our evening prayer we would get the children together, and Miss Harris would talk to them, and teach them a

hymn, and invite them to come to a Sunday-school. On one of these occasions we were obliged to request the said Eliacine not to prompt the children to reply, but at the close she requested Miss Harris to teach her as she did the little children, adding, "For I too am ignorant," a request no sooner made than complied with. We soon learned that she was a Roman Catholic of the strictest sort—a devotee. We also found that she was anxious to know the truth, that she was feeling after God. We hoped, and yet we were afraid to hope. We knew the extreme caution with which one ought to proceed in such a case, and yet we were afraid of being unfaithful if we did not exhibit the whole truth. Thus we passed a considerable time in the alternatives of hope and fear. She was regular in her attendance upon every opportunity, and upon her evenings for instruction from Miss Harris, and was seemingly thankful for any little I endeavoured to say to her; but she was yet a member of idolatrous Rome. Good Friday came, and we watched with interest and anxiety to see what Eliacine would do, for this is a day of great show and parade. All the idols of the people, the crucifix, the virgin, the saints, &c., do, with all the holy sisters in white, form a grand procession. Imagine our feelings, if you can, when we learned that Eliacine was with the holy sisters bowing to these dumb idols. The following Sunday, however, she was with us. The following week I resolved upon introducing the subject of idolatry. This I knew required caution and care, but the time had come, it was now necessary. I therefore went to her room to inquire after her health, and introducing religious conversation, soon turned it upon idolatry. I exhibited the difference between the ten commandments as found in the catechism of the church of Rome and in the bible. At this she was evidently surprised. The ice was now fairly open.

The next day was her class day with Miss Harris, when the conversation turned upon the same subject. She here reproached Miss Harris, saying, "Why did you not tell me this before? I might have died without knowing it." I now commenced talking more frequently with her, as my tongue became loosened little by little, and I appointed the Monday morning at nine o'clock for special conversation with her, for which she ever seems thankful. I shall now let her speak for herself, giving you as near a translation of her own words as it is possible to do, in relation to her conversion, as delivered on the second interview of this special kind, namely, the first Monday in May.

Eliacine is seated opposite me in my study. "Well, Eliacine, what have you to ask me or say to me this morning?" I inquired.

Eliacine. "O Monsieur Francies, I verily desire to be converted to God; I verily desire to know all his will and to do it. I am some-

times ready to beg God to convert me truly, and to take me to heaven. The gospel is what I really need." I here directed her to the way of salvation—to the promised influence of the Holy Spirit, who alone could instruct, prepare for, and conduct to heaven.

"O Monsieur Francies," continued she, "I have long time desired to know the truth; From a child I wished to do God's will, and about two years ago I left my father's house in the country, and have been living here that I might attend more perfectly to all things that the church required. This made my father angry. Still I continued to attend, yet did not seem to find what I wanted, till one day passing this market, I heard something like preaching. I drew up to the window, and listened. You were preaching, but it was in English, and I could not understand, but I felt compelled to stand and listen. I could not tell why, but I could not go away till the service was finished. When I returned I told my friends of the service, and of my intention to return. They told me that I must not go there, that bad things were said and done there, and that if I did go they would not respect me. Well, I could not help it, I was obliged to come. I came, entered the house and sat down, and during the service I found my heart broken. I could not help crying, and that without being able to tell why. I felt something I could not explain. Something seemed to tell my heart that I should find here what I wanted, and I have found it; it was Jesus Christ. I told my friends that I intended to come to the new chapel. They laughed at me, and persecuted me greatly. From that time I have been praying to God to show me his way, and to tell me all his will, give me his Holy Spirit to help me to do it; and now I beg you, Monsieur Francies, to tell me all; don't hide any thing from me, I pray you, Monsieur Francies (and the tears started from her eyes as she spoke, till she wept greatly). What are the commandments of Christ?" she demanded. The subject of Christ's positive commandments had not before been but just referred to. I explained the requirements of the gospel, brotherly love, &c., passing over the commandment of Christ upon the subject of baptism, preferring that she should read and find the ordinance for herself, and foreseeing that the ordinance administered as we do it would be a great trial to any one in this country, especially to one already so persecuted as Eliacine. At length she said, with much earnestness, "But is there nothing else? What are the commands of Christ? I pray you tell me all, hide nothing from me. I wish to be verily converted to God" (again she cried). Well, thus pressed, I came to the positive commands of Christ, and after briefly referring to the ordinance of baptism, she said with as much simplicity as did the Eunuch, "What doth hinder me to be baptized?"

"If thou believest," I said, "thou mayest." "I believe," said she, "but can you baptize me?" "Yes, most certainly I can." "And will you?" "Yes," I said, "if you desire it." But I said, "you must remember it will expose you to still greater reproach and persecution." "Ah," said she, "Monsieur Francies" (her eyes suffusing again with tears), "but my father has forsaken, all my family persecute me; I am obliged to give up my father for the gospel, and with him I have given up all. I hope I shall be able to bear it. I have suffered much, much, and been in want already." She then inquired, "What day will you make the baptism?" "Probably some Sunday," I reply. "And where?" "In the river." She then continued to describe a good place, *assez profonde*, &c. I recommended her to think the matter over, and after reading some scripture, commended her to God. This was altogether so singular, so striking, and unexpected an event that we were all taken aback, and could only exclaim, "What hath God wrought?" This is a token for good that we could not have looked for. But the Lord hath done great things for us, whereof we are glad.

The following Monday, May 18th, she came to my study as usual, and after some conversation upon the subject and services of the sabbath, she said, "Oh, I bless God that my eyes have been opened to see my guilt and error. I have had many idols, but they are no use to me now. I bought them for one gourde each, and I could sell them, but if I did that I should be aiding others to sin, and if I give them away I shall be encouraging those to whom I give them to be superstitious, and this would be equally sinful; but I have given them all up, and will show them to you if you please. Shall I fetch them?" "Yes, if you please." She quickly returned with a crucifix, and a figure crucified to represent the Saviour, the Virgin Mary, and several pictures of saints. A long conversation ensued, which showed the sincerity of her conversion to the faith of Christ. On leaving my study, she said, "Well, Monsieur Francies, I will leave the idols with you to do as you think best with them." I have them in safe keeping, and shall send them to you the first opportunity I have. What a practical comment upon the expression "other lords have had dominion over us," &c. "Not by might nor by power, but my Spirit saith the Lord." The narrative needs no comment. On the one hand it humbles us, and leaves us nothing; on the other it exalts the power of the Spirit of God that Christ may be all in all.

The whole conduct and deportment of Eliacine is at present pleasing. Her devotedness to the welfare of others is great, continually exhibiting great concern for the salvation of all around. Her principles are evidently well founded, to wit, her conscien-

tiousness in reference to her idols. The money would have been of great service to her, for she has had to endure great hardships and not unfrequently positive want of food, while at her father's there is enough and to spare.

Since the day of the baptizing I have entered four other inquirers, who have for some time previous been seeking the truth, and who had become impressed, under the preaching of the gospel, but they have now come forward boldly to give in their names as inquirers. We have six inquirers, five of whom are Haitiennes and one an American black. Of the sincere conversion of three of these we entertain no doubt, and that good is begun in their hearts is quite evident.

There seems to be a troubling of the waters, a shaking of the "dry bones" among a middle class of intelligent persons, chiefly young men, who have had some education, but the vicious habits of the country are great barriers to the triumph of truth in the heart, namely, the sabbath day traffic, and the manner of living with different women or several women. The sabbath may be said to be the only day that a shopkeeper can really do any business, or take any money. Thus to close his shop would be to deprive himself of the means of livelihood. However, our hope is in God and the power of his word.

I have made a journey to two villages on the seaside, eastward. The first one twelve miles distant, the second twenty-one miles. I visited, in connexion with brother Jones, about 100 families, talked with the people, held a public service in each of the villages. We had large and attentive congregations. At Marigos, the most distant of the two, the village contains about 600 souls. We had about 200 or 250 persons present at our service. At "Aux Cayes de Jacmel" we had nearly all the villagers in the immediate neighbourhood. At both of these places it was a new thing preaching the glorious gospel in their own tongue. Impressions were made, and many entreated us not to leave, but to return to them often. They received our tracts eagerly, and I have had three applications for New Testaments since. A few days after a man came to inquire for a Testament, brought a note from two others requesting a New Testament, and desiring to know when I would return. There are two other villages to the south of this, besides all the mountain settlements, which ought to be visited. In one of these neighbourhoods, about fifteen miles from town, I hope to get a school under my superintendence. In a word, every day adds still more and more labour, so that I find myself surrounded with a great deal more work than I can accomplish, even had I no language to acquire and no responsibility to bear. Tell our Christian friends we must have help or we shall fail, and if our health and life fail in consequence of being left alone

in such a field, the church must bear the responsibility of the lives sacrificed. We cannot see souls perishing for lack of the bread of life, and not make our efforts to give them the supply they need, and thus we are sometimes pressed beyond our strength. If you do not relieve me by some aid, you must take the consequences, Christian friends, upon yourselves.

The Christian friends ought to know that the machinery to render their mission in Hayti effectual, must not be diminutive. I know your difficulties and deplore them, but you must explain to the churches, dear brethren, that it will be a bad policy to them, pecuniarily considered, to keep their mission in a weak and ineffective state. This must ever be the case where you leave one man without counsel, without aid, to do all the work and to bear all the responsibility.

Our room, which serves as a chapel, is becoming much too straight for us. We have taken down the last partition, and before long we shall be obliged to do something, what I do not know, for there is not another house to let in the town, and even could we change, we could not find a house containing a larger room than the one we now occupy. I think our friends at home must stand prepared to send us a chapel, or the means to build one, for our room is not only full, but our doors and windows thronged every evening service we hold, and I have no doubt that had we the space we should very soon get six or seven hundred people to hear the word. We ought to have a house forty-five feet by seventy at least. I have no doubt of the ultimate success of your mission in this place. It may be that unanticipated persecutions may come. The priest will fight. Already he sends me his messages to let his people alone, and not to trouble their minds. I pray the Lord to trouble his mind! There may be others, and I have no doubt there are, who will unite with the priests to oppose the glorious reign of truth, though this forms no reason for more tardy movements on our part. By the help of the Lord, we intend to go forward. There is an open door before us, the priest, the freemasons, and all the synagogue of Satan will seek to prevent our entrance, still we shall press our way through. Truth is omnipotent, and must prevail, only let our friends at home do their part by prayer, and by gifts sanctified by prayer. Send us the needful machinery, and we for our part will employ the machinery to the best advantage, according to our ability. With the Lord on our side, we will not flinch or fly from the struggle. Brethren, pray for us, that our faith, courage, and health fail not; and while you thus pray for us, see that neither our faith, our courage, our health fail through any unfaithfulness on your part to the prayers you offer; and let all our friends know that they have it, humanly speaking, in their power to

keep us on the field or to let us sink. Send us aid, we are supported; refuse it, and we must sink.

But you will not leave us; I encourage the hope that the churches will be alive to the interests of this deeply neglected, and forsaken, and distracted country. There is a class of young men in this town, intelligent, half-educated, inquisitive, and I hope of one or two there is in them some good thing to the Lord God; who, if the Lord perfects their conversion to himself, will make the future heralds of salvation. There is greater hope of raising up a native ministry than in Jamaica or St. Vincent's. That is to say, there are young men who upon their conversion would be much sooner educated and prepared to preach the glorious gospel of the blessed

God, from their intelligence, education, and general character of their minds. On this point I ground great hope for the great mass of the population. It may be more expensive at first than some other missions, and than we all anticipated, yet the expenses may not be required for so lengthened a series of years. My eyes are steadily fixed upon this hope, and I do hope some friend or friends will come forward, and enable me to take at least one youth to train for this purpose. It is not to be calculated the immense, the infinite blessing that native agents would be in this country, provided the selection of the men be carefully, prudently, and prayerfully made.

Christian brethren and sisters, forget us not, forsake us not; plead with God for us. Help us, and the Lord will help and bless you.

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## C A N A D A.

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### MONTREAL.

The Baptist College in this city, towards which several years ago friends in Britain contributed above a thousand pounds, which were in the hands of the Treasurer of the Baptist Colonial Society at the time of its union with the Baptist Missionary Society, is at length completed. It was formally opened on the 20th of August.

This interesting event, says the Montreal Register, took place on Thursday last. It was truly a delightful and memorable day. Friends from Quebec and the Eastern Townships, and from various parts of Canada West, were present. All appeared happy and thankful; happy, doubtless, because they were thankful, for such is the wise and gracious arrangement of the divine administration. "It is good to sing praises unto God; it is pleasant; and praise is comely."

Devotional exercises occupied the first place. At four, P.M., the committee and a goodly number of the friends of the Institution, assembled in the College hall for praise and prayer. Having celebrated the glory of the Saviour by singing the well-known hymn, "All hail the power of Jesus' name," and listened to the reading of the 103rd Psalm, the meeting acknowledged the goodness of God, and sought the continuance of his favour. The devotional services were conducted by brethren James Thompson, Wenham, M'Phail, and Girdwood. The President of the College then delivered an address to the students, exhorting them to endeavour earnestly to secure the divine blessing, by the cultivation of personal piety, by diligence in study, by

discreet and holy conduct, and by efforts to be useful. Brother Jersey, of Stanbridge, concluded with prayer.

In the evening the College hall was well filled. Many friends belonging to other denominations were present on the occasion. John Try, Esq., occupied the chair. Prayer was offered by the Rev. Mr. Squier, Wesleyan minister. The following resolutions were then proposed and unanimously passed:—

"That the members of the Canada Baptist Missionary Society now assembled, devoutly acknowledging the goodness of God in connexion with the arrangements which have issued in the present celebration, do hereby, in the name and on behalf of the whole body, solemnly devote this building to the interests of learning and piety."

"That it is gratifying to this meeting to learn, that while the theological instruction imparted in this College to candidates for the Christian ministry, will necessarily harmonize with the views entertained by the Baptist denomination, the collegiate course for general students, being purely literary and scientific, will be unaffected by religious peculiarities, and open to persons, of good moral character, of all classes and persuasions."

On this and the following evening, many other resolutions were passed after the delivery of animated addresses, and much interest was evidently excited.



## FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Merrick, J.	May 27.
	CLARENCE	Clarke, J.	June 3 (3 letters) and 6.
		Milbourn, T.	May 28.
		Newbegin, W.	June 5.
		Prince, G. K.	June 7.
	Stewart, I.	June —.	
	Sturgeon, T.	June —.	
AMERICA	BROOKLYN	Henderson, A.	July 27 and 31.
		Littlewood, W.	August 21.
	MONTREAL	Cramp, J. M.	August 12 and 28.
	NEW YORK	Jones, W. M.	August 14.
		Warren, E. R.	August 13.
QUEBEC	Marsh, D.	August 10.	
ASIA	AGRA	Makepeace, J.	June 9.
		Williams, R. & ors.	June 24.
BENARES	Heinig, H.	July 2.	
CALCUTTA	Thomas, J.	July 2.	
COLOMBO	Davies, J.	June 11, July 9.	
	Lewis, C. B.	July 10.	
JESSORE	Parry, J.	June 17.	
KANDY	Allen, J.	July 8.	
	Dawson, C. C.	July 10.	
MONGHIR	Parsons, J.	June 22.	
MUTTRA	Phillips, T.	July 1.	
PATNA	Beddy, H.	June 4, July 1.	
SERAMPORE	Robinson, J.	July 2.	
AUSTRALIA	SYDNEY	Saunders, J.	April 14 and 21.
BAHAMAS	ELEUTHERA	Rycroft, W. K.	June 15.
		Rycroft, W. K.	July 25, August 10.
BRITTANY	MORLAIX	Jenkins, J.	August 12.
GERMANY	HAMBURG	Busch, A.	August 11, Sept. 1.
		Mutzenbecher, A.	September 4.
HAYTI	JACMEL	Bird, M. B.	July 31.
		Harris, M.	August 6.
HONDURAS	BELIZE	Kingdon, J.	July 18.
JAMAICA	BELLE CASTLE	Jones, S.	July 20.
	BROWN'S TOWN	Clark, J.	July 20.
	CALABAR	Tinson, J.	August 3.
	FALMOUTH	Abbott, T. F.	July 7, August 5.
	KINGSTON	Oughton, S.	July 23, August 7.
		Wood, J. H.	July 23.
	LIMES SAVANNAH	Reid, J.	July 20.
	MANDEVILLE	Hands, T.	July 18.
	OLD HARBOUR	Taylor, H. C.	July 18.
	SALTER'S HILL	Dendy, W.	July 19.
	SAVANNA LA MAR	Hume, W.	July 22.
	SPANISH TOWN	Dowson, T.	August 7.
		Norman, — & ors.	August 7.
		Phillippo, J. M.	July 23.
	YALLAHS	Kenton, E. & ors.	July —.
TRINIDAD	PORT OF SPAIN	Law, J.	August 5.
TURKEY	CONSTANTINOPLE	Goodell, W. & ors.	March 14.

ACKNOWLEDGMENTS.

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

- Mrs. W. W. Nash, Denmark Hill, for one volume of the Baptist Magazine ;
- Friend, Tulse Hill, for a parcel of magazines ;
- Mrs. Burford, Gravesend, for a parcel of magazines ;
- Mr. J. H. Warter, Borough, for a parcel of magazines ;
- Mrs. James Daniel, Bugbrook, for a box of useful and fancy articles, for *Dr. G. K. Prince, Western Africa* ;
- Miss Graftley, Mullingar, for a box of useful articles, for *Rev. J. May, Lucea* ;
- Mrs. Nash, Royston, for a parcel of books and tracts, for *Rev. J. Jenkins, Morlaix* ;
- Mr. Thomas Jarvis, Jersey, for a box of magazines and pamphlets ;
- Mr. Phillips, Bristol, for a parcel of clothing and numbers of the "Patriot" newspaper.
- Teachers and children of Rockwell Grove Sunday School, by Miss Elworthy, for a parcel of clothing, &c., for *Belize School* ;
- Friend at St. Albans, for a number of magazines ;
- Mrs. S. Berger, Homerton, for a box of useful and fancy articles, for *Mrs. Small, Benares* ;
- Mrs. Kershaw, Hackney, for a parcel of magazines.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of August, 1846.

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>		<b>BEDFORDSHIRE.</b>		Willingham —	
Chandler, Mr. John.....	1 1 0	Biggleswade—		Collection .....	1 15 9
Wyatt, Mr., by C. S.		Foster, John, Esq., for		Contributions .....	1 6 5
Tosswill, Esq. ....	0 10 6	<i>Jamaica Institution...</i>	10 0 0		
<i>Donations.</i>		<b>BUCKINGHAMSHIRE.</b>		<b>DEVONSHIRE.</b>	
Down, Master, Missionary box, by C. S. Tosswill, Esq. ....	1 4 0	Speen .....	5 0 6	Prescot—	
Evans, Rev. W. W., by, for <i>India</i> —				Collection .....	1 18 2
Julia B. ....	0 6 2	<b>CAMBRIDGESHIRE.</b>		<b>DORSETSHIRE.</b>	
Walter B. ....	0 6 1	Cambridge—		Gillingham—	
C. B.'s Missionary box	0 17 9	Collection, Public Meeting, Zion Chapel .....	7 3 3	Dunn, Mr. Joseph, and Friends .....	3 0 0
Gurney, W. B., Esq., for <i>Jamaica Institution...</i>	20 0 0	Juvenile Fund, by Mrs. E. Foster, Treasurer .....	6 11 11	<b>ESSEX.</b>	
J. F. ....	20 0 0	Ingle, James, Esq., by Rev. R. Roff	5 0 0	Colchester, on account	19 1 2
M. B., for <i>Tuscarora School</i> .....	100 0 0	Lilley, W. E., Esq.	25 0 0	Loughton Missionary Association .....	5 7 5
Smith, W. L., Esq., for <i>Jamaica Institution...</i>	5 0 0	St. Andrew's Street—		Contributions, by young Friends, for <i>Native Teacher, Western Africa</i> .....	1 1 6
<i>Legacies.</i>		Collection .....	52 2 3	Stratford—	
Boyce, Mr. Thomas, late of Bedminster, Executors of, for <i>Grand Ligne Mission</i> .....	20 0 0	Contributions .....	7 2 6	Bloom, Miss, Collected by, for <i>Dove</i> .....	0 17 6
Callender, M., Esq., late of Darlington, less expenses .....	410 16 0	Do., Sunday and Infant Schools	5 4 2	Thorpe—	
Ellis, T., Esq., late of Sandhurst, by Samuel Gale, Esq. ....	270 0 0	Zion Chapel—		Collections.....	4 8 2
<b>LONDON AND MIDDLESEX AUXILIARIES.</b>		Contributions .....	2 9 8	Do., at Oakley .....	0 16 0
Hackney—		Do., Sun. School	0 8 11	Contributions .....	5 12 8
Lowther, Mrs. ....	1 0 0	Caxton—		Do., at Oakley .....	0 12 6
Shakespeare's Walk—		Collection .....	2 5 4	<b>HEREFORDSHIRE.</b>	
Collection .....	0 19 0	Chesterton—		Leominster and Tenbury	19 6 9
Barfoot, Miss, box by Juvenile Association	1 6 0	Collection .....	1 2 0	<b>HERTFORDSHIRE.</b>	
Southwark Ladies' Association, by Miss E. Dawes, for <i>Rev. J. M. Philippo's Schools</i> ...	5 0 0	Sunday School .....	1 15 11	Markyate Street—	
		Cottenham, 1st Church—		Collection .....	3 1 9
		Collection .....	18 14 6	Contributions .....	6 16 0
		Sunday School .....	1 10 0	Do., Sunday School	0 9 3
		Ely—		St. Albans, on account	20 0 0
		Collection .....	3 6 2	<b>KENT.</b>	
		Harston—		Folkestone, Salem—	
		Collection .....	2 8 3	Collection .....	1 5 0
		Landbeach—		Contributions .....	4 10 0
		Collection .....	1 16 0	Tenterden, Sion—	
		Melbourn—		Contributions .....	4 18 4
		Collection .....	5 11 6	Do., Sunday School,	
		Over—		Biddenden.....	0 11 8
		Collection .....	2 6 0		
		Shelford, Little—			
		Contributions.....	4 14 1		
		Contributions .....	4 2 8		
		Waterbeach—			
		Collection .....	3 14 0		
		Contributions .....	3 10 8		

NORTHAMPTONSHIRE.		YORKSHIRE.		CROES-Y-PARC—	
£	s. d.	£	s. d.	£	s. d.
Rushden, Old Meeting—		Leeds—		Collection .....	1 0 6
Contributions .....	4 0 6	A Friend, for Jamaica		Cwmgarw—	0 10 0
Do., Sunday School		Institution .....	5 0 0	Collection .....	0 10 0
Girls .....	0 12 0			Dinas—	0 10 0
				Collection .....	0 10 0
SOMERSETSHIRE.		NORTH WALES.		Lisfane—	1 1 4
Bristol—		DENBIGHSHIRE.		Collection .....	0 6 6
Sherring, R. B., Esq.,		Llansellin .....	0 15 0	Neath—	
for Africa .....	5 0 0			Contributions .....	2 0 0
Crewkerne—		SOUTH WALES.		Paran—	
Collection .....	4 1 10	GLAMORGANSHIRE.		Collection .....	0 13 0
Minehead—		Aberavon—		Penyvai—	
Collection .....	1 9 0	Collection .....	2 10 0	Collection .....	1 0 0
Contributions, for		Aberdare—		Contribution .....	0 2 6
Africa .....	1 0 0	Collection .....	1 19 0	Rhymni—	
Montacute—		Contributions .....	2 2 6	Collection .....	2 2 6
Collection .....	1 18 6	Betws—		Contributions .....	1 7 6
Contributions .....	3 3 4	Collection .....	0 13 6	Swansea—	
Do., Sunday School		Bridgend—		Contributions .....	3 13 0
0 9 1		Collection .....	2 16 6	Mount Pleasant—	
Stogumber—		Do., by Rev. G.		Collectiions .....	8 12 0
Collection .....	2 3 3	Lewis .....	0 8 0	Contributions .....	11 1 0
Taunton—		Contributions .....	6 9 9	Do., Sun. School	2 1 4
Collection .....	10 8 1	Caerphilly—		York Place—	
Contributions .....	7 6 8	Collection .....	4 8 8	Collection and box	10 3 7
Do., Weekly (mole-		Contributions .....	1 9 0	Contributions .....	5 0 2
ty) .....	2 0 5	Do., Sunday School	0 14 4		
Wellington—		Cardiff—		MONMOUTHSHIRE.	
Collection .....	5 3 9	Bethany—		MONMOUTHSHIRE, on ac-	
Contributions .....	12 15 3	Collection .....	8 13 7	count, by Rev. D. R.	
Watchet and Williton—		Do., Public Meet-		Stephen .....	55 0 0
Collection .....	2 18 4	ing .....	7 3 10	Magor—	
Ditto .....	4 12 1	Contributions .....	20 9 11	Contributions, for	
Wincanton—		Do., Sun. School	0 11 8	Dove .....	0 6 7
Day, Mr. G., and		Do., do., Glass-			
Friends .....	10 0 0	house, for Dove	1 12 3	SCOTLAND.	
Yeovil—		Tabernacle—		Creetown --	
Collection .....	2 15 0	Collection .....	5 3 10	Collection .....	
		Contributions .....	4 14 5	1 4 6	
SUSSEX.		Comtown—		FOREIGN.	
Hastings—		Collection .....	0 16 0	Patna—	
A Lady, by Mrs. Py-		Contributions .....	0 4 0	Juvenile Auxiliary ...	
well .....	1 0 0	Cowbridge—		Collection .....	
		Collection .....	2 0 0	6 10 8	
WILTSHIRE.					
Crookerton .....	1 11 0				

The following particulars of Contributions from Charles Street, Leicester, for the outfit of missionaries, by Mrs. W. Harris, Treasurer, should have appeared in the Annual Report:—

£	s. d.	£	s. d.	£	s. d.
Collected by—		Fields, Miss .....	0 15 6	Horsepool, Miss E. ....	3 10 0
Barby, Miss .....	2 17 6	Gilham, Miss Jane .....	2 16 0	Manning, Miss .....	1 5 0
Chapman, Misses S. & F.	2 12 6	Gould, Miss .....	0 15 6		
Collier, Miss .....	3 10 0	Green, Miss .....	3 0 0		
Collier, Miss S. M. ....	1 0 0	Harris, Mrs. W. ....	4 0 6		
					26 2 6

CONTRIBUTIONS,

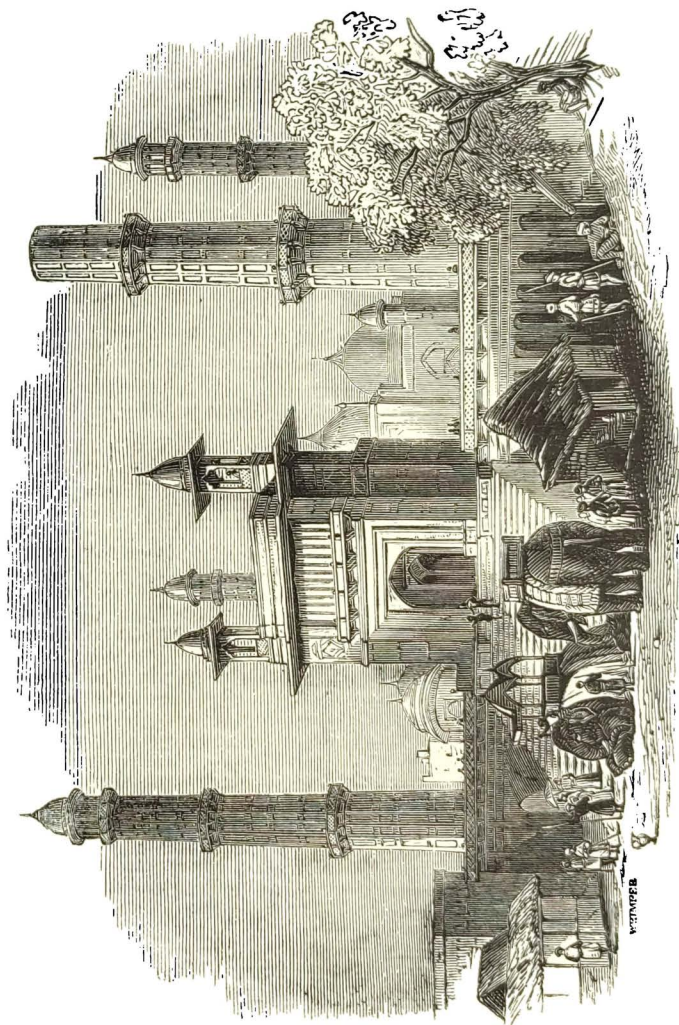
Received on account of the DEBT of the Baptist Missionary Society, up to September 15, 1846,—Continued from last Herald.

£	s. d.	£	s. d.	£	s. d.
LONDON AND MIDDLESEX.		Hammersmith—		Stepney College Chapel	2 8 0
Brentford, New—		A Friend, by Rev. J.			
B. C. S., Thank-offer-		Bird .....	10 0 0	BEDFORDSHIRE.	
ing, for exemption		Hoxton—		Luton, Union Chapel,	
from affliction .....	2 0 0	Scotch Baptist Church	1 10 0	by Mrs. Tranter .....	
Hackney .....	36 17 0	Kensington, Silver St. ...	10 0 0	2 0 0	
		Salters' Hall .....	13 8 6		

BERKSHIRE.		£	s.	d.	HEREFORDSHIRE.		£	s.	d.	Worcestershire.		£	s.	d.	
Wokingham .....	5	8	0	Ryeford .....	2	13	6	Melkesham .....	8	5	0	Westbury .....	1	4	0
BUCKINGHAMSHIRE.				KENT.				WORCESTERSHIRE.							
Fenny Stratford .....	0	5	0	Borough Green.....	1	1	0	Bromsgrove .....	3	15	0	Cookhill and Studloy ...	2	0	7
Haddeham .....	3	5	0	Cranbrook .....	1	0	0	YORKSHIRE.							
CAMBRIDGESHIRE.				LANCASHIRE.				Haworth, 2nd Church...				6	1	2	
Cambridge—				Bury .....	1	0	0	Leeds .....				24	2	0	
Lilley, W. E., Esq. ...	25	0	0	Cloughfold .....	3	2	11	SOUTH WALES.							
CHESHIRE.				NORFOLK.				CARMARTHENSHIRE.							
Coppenhall—				Great Ellingham .....	1	3	6	Drefsch .....	0	18	0				
Cooper, Rev. J. ....	1	0	0	Necton .....	1	6	10	Llanely, Bethlehem ...	5	0	0				
CORNWALL.				NORTHAMPTONSHIRE.				Llanwenarth .....				15	5	6	
St. Austell .....	2	16	0	Bythorne .....	2	4	0	Pembrokeshire.							
Saltash .....	0	14	0	Harpole .....	3	0	0	Cilfowry .....				1	13	6	
CUMBERLAND.				SOMERSETSHIRE.				RADNORSHIRE.							
Maryport .....	3	10	0	Bristol, Broadmead, by					Presteign .....				1	1	0
DEVONSHIRE.				STAFFORDSHIRE.				SCOTLAND.							
Kingsbridge .....	5	0	0	Bilston—					Aberchirder .....				2	0	0
Newton Abbott .....	1	11	0	Whitehouse, Mrs. ....	0	10	0	Aberdeen .....				5	5	0	
Ringmore .....	1	0	0	Coseley, Darkhouse .....	6	11	0	Auchencairn .....				1	4	0	
DORSETSHIRE.				SURREY.				Bervie .....				0	6	0	
Bourton .....	3	0	0	Mitcham, by Mrs. Pratt	1	3	0	Dunbar .....				2	6	0	
Wimborne .....	0	10	0	WILTSHIRE.				Elgin .....				5	4	6	
DURHAM.				WILTSHIRE.				Falkirk .....				2	12	0	
Monkwearmouth, Bar-				Downton .....				Ferryport on Craig .....				1	2	0	
clay Street .....	1	10	0					Lawers and Killen .....				2	2	6	
Wolsingham .....	1	12	0					Lochgilthead .....				1	2	6	
ESSEX.								Newburgh .....				1	1	0	
Colchester .....	1	0	0					Rannoch and Glenlyon				2	10	0	
Saffron Walden .....	10	15	0					IRELAND.							
GLOUCESTERSHIRE.								Castlewyllard .....				0	2	0	
Arlington .....	2	10	0					Parsonstown .....				1	13	0	
Gloucester .....	4	12	0												
Kingstanley .....	6	10	0												
Newnam .....	3	14	6												

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., and S. M. Peto, Esq., Treasurers, 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. Contributions can also be paid in at the Bank of England, to the credit of W. B. Gurney and others.

# THE MISSIONARY HERALD.



MOSQUE AT MUTTRA.

## ASIA.

## CALCUTTA.

Our most recent communication from Bengal, at the time of preparing for press, is a letter from Mr. Wenger dated August the 7th. He says, "In May and June I suffered very much, not from positive illness, but from exhaustion by the heat, and from frequent headache, an old enemy of mine: however, I was not laid up a single day. It is trying to go on year after year, preaching twice on the sabbath and hard at work the other six days as well. I have often thought of taking a day of rest in the week."

"Letters for India need not be prepaid in London; and if posted by the 19th or 20th, *via* Southampton, they cost only a shilling here. I am glad to find that the printed papers, sent by friends, now begin to reach us by the cheaper mail, and no longer by that which leaves London at the commencement of the month, which to us here is three times as expensive as the other: often more than that."

## MUTTRA.

Muttra, or Mathura, a celebrated city and place of pilgrimage in the province of Agra, is on the river Jumna, thirty miles north-east of Agra, latitude 27° 31' N. longitude 77° 00' east. It is highly venerated by the Hindoos, as the birth-place of their deity Krishna, and the chief street is one continued line of temples and ghauts. The Mahomedans in this district are numerous, their principal mosque being that of which a representation is given on the preceding page. Christian missionaries occasionally stand on the steps in front of it and address considerable audiences.

Mr. Phillips, writing on the 7th of July, after giving some interesting details of his itineraries in and around this vast city, adds,

As the result of these labours, a slight sketch of which I have given above, there is to report a visible agitation. Many gnash their teeth, fling out hard speeches and abuse on us as we pass the streets, and hinder us by their voice and influence from getting a hearing. The common people, however, listen, some with stupid astonishment, others with unfeigned sincerity and delight. Their remarks and countenances evince this. In the villages they are also quite alarmed at the regularity, frequency, and urgency of our preaching. The report often spreads that such and such a village is about to become Christian. Some of the villagers have indeed paid such deep attention, treated us so kindly, and asked such interesting questions, as made us hope that the truth had produced some abiding effects on them. As this town and neighbourhood, however, has been wholly given up to vile idolatry for ages, as far back as genuine or fabulous history conveys us, there is little hope that with a few years preaching they will abandon their ancient religion. The people of the villages have not till this year had the benefit of regular visitation, my time having been so taken up in the two previous years with buildings. I have now done with attending to new buildings since my chapel has been re-erected. While I remain in India, I intend only to keep the two chapels and my own house in repair. May we not hope that if during the last six months alone, a shaking amongst the dry bones has become visible, the result of two or three years of continuous hard work will be, that the desert itself shall begin to blossom.

The following paragraphs are taken from a letter addressed by Mr. Phillips to the secretary of the Maze Pond sabbath school:—

Allow me, in few words, to state the history of the school supported by you for the past six months. At the beginning of the year I was on a tour to Delhi, and left the school in the special care of my best native Christian, who conscientiously attended to it. On my

return, I found that, in consequence of the Seikh war and our recent victories, a report had spread in Muttra and other places, that now the English had conquered every foe capable of opposing them, they meant to make Christianity the religion of the land by force. This frightened more than half of my school away. As the hot weather approached, I felt that I could not remain in the hot school-room after breakfast, and wished therefore that the two head classes should come and be taught in our chapel, which almost adjoins our house. This, and the appointment of another pandit to teach these classes with me, so offended the old pandit by whose influence the boys were first collected and are now kept together, that he threw up his situation. The consequence was, that from forty the school came down to four. This continued for two months, when, having dismissed the new pandit, the old one came and humbled himself. He then began again, and the school is gradually rising, the number of scholars being twenty-four at present.

Our increased activity in city preaching will, I fear, prevent many parents from sending their children, as they are all now fully aware of our real object, which I have not tried to hide, namely, to turn them from worshipping dumb idols, &c. I now visit the school one hour a day, at irregular times, to keep the teachers on the alert. One native Christian is always present to see that no idolatry is taught. One hour a day is given to the catechism. The elder boys read the scriptures and religious books, and the school is opened with prayer. They learn writing, reading, arithmetic, a little history, geography, and grammar, in addition to the above. If you have any suggestion to make, I shall be happy to attend to it. Unfortunately, the native Christian who is sent to superintend the school, has no tact at teaching, while he is a good preacher, and he is prevented by his attendances at school from going out in the morning, as I could wish. The other preacher teaches well, but he cannot always be present, on account of preaching work.

### DINAJPUR.

A specimen of the opportunities of which our brethren avail themselves, and of the reception which their message meets, similar to the reception which the same message was accustomed to meet when delivered by inspired men, is afforded in a letter written by Mr. Smylie after a visit to Calcutta.

Since I left Calcutta, I have had many opportunities of preaching to the natives; and although those were chiefly by night, after our boat stopped, they were embraced. And only in one bazar along this route, which is not a short one, I met with opposition, or any thing like ill-will. That was not a general and united thing, but the opposition of individuals in the various places of the bazar where I was engaged. Nor were any of those who opposed men of talent, natural or acquired. They were bitter, noisy, and ill-natured enough. In the midst of their own storm they soon became breathless with angry passion, and retired or withdrew panting. They came roaring like lions, but did not retire so. In the midst of such elements I am sometimes obliged to be silent for a moment, while I cry out in silence, Lord, help, Lord, save, it is thy cause; thou hast promised help.

In all other places, whether by night or by day, the word was listened to with much attention. The poor heard it gladly and approved of it.

On the evening of the 23rd our boat stopped at Gomashtapur. I went up to the top of the high bank, under which our boat lay, and found there was a ghaut with several villages at no great distance. I therefore addressed the first man I met, knowing others would

soon join. When I concluded, they went home and told in the village what they had heard, and in a few minutes I could hear several men on the banks of the river inquiring for the sahib who loves and teaches the poor. I instantly came out of my boat, because to walk was out of the question. They said, when asked what they came for, that they wished to be taught what their neighbours had told them about. As the night was not only dark, but the painful and enfeebling wind so common in these parts at all seasons of the year, was blowing, I asked where the mandal's house was, and on hearing this, I was invited to it, because their own was too small. When I reached the mandal's house a straw fire was lit, and a lamp brought; thus, in the midst of the smoke, some twenty or thirty of us sat down. They listened with great attention for about an hour. When I concluded, three young men proposed following me immediately: this I could not allow, but told them to read and understand. When you have done so, come up to Dinagepore, and I will give you instruction; when you have understood you may be received. If you can come up and see us, and hear what we have to say, you will be entertained. Whether you come or no, remember there is none who can save you from sin, Satan, and eternal sorrow, but Jesus Christ. Be sure to

pray to God in his name, to pardon your sins, and to give you new and holy hearts; and you may be sure he will do it. They came to my boat with me, and were not inclined to say good night. They withheld their salam; but when they saw I was gone, it was given. Numbers during the past year

have said to me, Why don't the government give an order, and we would all become of your faith at once? Numbers of the Hindus seem to wish the struggle was over; but the Musalmans are doing all in their power to propagate unitarianism, and would take the sword again if they could.

The fairs called melas, at which immense multitudes assemble, have often been visited by missionaries anxious to embrace every opportunity to present their message to public attention. The following is the journal of some NATIVE PREACHERS who visited a mela at Baruipur for the same purpose.

Thursday. We started at the dawn of day, and reached the above place at nine o'clock, A.M., but our cart only arrived at three o'clock, P.M. In the mean time we selected a spot for the tent, and then, being wearied through hunger, we began to prepare something for our dinner. As soon as the cart came, we put up the tent, and took our dinner at four o'clock, P.M. After this we went out among the people for a short time, and divided into two parties, two in each stand, and preached to fifty persons respectively. The place was not yet crowded, yet there were hundreds of people all busy about something or other. The shopkeepers were erecting their booths and arranging their shops. The inhabitants came to see what things were coming to the market, and what amount of tamáshás there would be this year, &c. We preached to them, and were favoured with good attention from the majority of them; but there were some bad men, who being disputatious, produced some noise, and disturbed the attention of the others, and made them slight religion like themselves. The objections they made were of no importance, scarcely worthy of children. Refusing to enter into discussion, we preached to them the main doctrines of the scriptures, and refuted some of the prevailing fatal errors. A good number of tracts and gospels were distributed, and the people received them eagerly, especially the large ones, as a rare boon.

Friday. In the morning we were engaged in distributing books at our tent. After breakfast we went out and preached to very large congregations. While our old friend Rám-Hari was speaking, the second Bábu came and disputed with him, maintaining that God is the author both of vice and virtue. The people, seeing their head-man, the proprietor of the place and a great zamindar, paying attention to our religion instead of preventing the preaching of it, came in numbers and heard very attentively. There was a little noise on account of the numerous attendance of the people. In the afternoon we were out again, and preached in

four different stands, and the people heard us much to our satisfaction; there were some who disputed and laughed at us, and ridiculed the solemn truths of the scripture, but on the whole the people were attentive. The points of discussion were not fresh, but those we commonly hear in town; consequently they need not be inserted here. To-day we preached to about 800 men, and distributed about 300 books. There was a great demand for large books, we partly satisfied their anxiety by giving some of them the whole New Testament. There was an old woman of a respectable family, who talked for some time with seriousness on the subject of religion with Kailas Chandra Mitra.

Saturday. In the morning we distributed a number of tracts and single gospels at our tent. Not anticipating that we should do much after twelve o'clock, as the people had kept up the whole night in hearing songs, sacred and profane, and in the morning went home to prepare for the afternoon and the succeeding night; some of us went after breakfast and got men enough to preach, to dispute, and to give away tracts. In the afternoon we all went out and proclaimed the gospel without any fear, to hundreds of men. We divided and preached in three stands. At one post, where Rám-Hari and I were, there was preaching for full two hours, and disputing for about one hour. Our aged friend was very energetic and full of zeal; he answered some of their questions very shrewdly and cleverly. Just so it was at other stands, I believe. There was an old woman behind us listening from beginning to end, who showed great displeasure at those who caused a noise. To-day I think on the whole about 1000 people heard, and about 150 books and tracts were distributed. The chief Bábu sent men for books, and we sent him three, the Psalms, Genesis, and a Gospel. He received them very cordially, and went away smiling.

Lord's-day. In the morning gave books as before. In the afternoon we went out and made known the glad tidings to hundreds of men. To-day there was not



much noise, but the people heard very well all the time we preached, which was about three hours. Gave away several books to those who could read. People were so eager for big books that two or three small ones were torn and thrown at us, by some of the proud men of Rájpur, I think. In the evening, after coming to the tent, some rich Bábus of the K—, called at our tent for books. We gave them the best we had, which were received thankfully, and with a promise to read them. On their request, a promise was made by Rám-Hari of a whole bible, as we had none then with us.

Now our unanimous prayer is that God may bless our imperfect labours unto his glory and praise.

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## CEYLON.

Mr. Lewis, writing from Colombo, August 15th, says:—

Last week I visited the Leper Hospital and preached to its inmates. It is truly a miserable spectacle there. Some have been in the hospital more than forty years gradually decaying, losing joint after joint from the extremities, and fearfully diseased in the cartilaginous parts of the frame. Some appear

to be wholly covered with the horrible disease some are affected only in parts. They are most commonly afflicted with elephantiasis, and not with leprosy, strictly speaking. I have now this day completed the seventh month of my residence on this island.

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## AFRICA.

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### FERNANDO PO.

The want of facilities for regular communication between this country and that part of Africa in which our missionaries labour, is productive of great inconvenience both to us and to them. They complain, with feelings for which we can fully account, of long intervals in which they hear nothing from us; and we find it impossible to give such definite and continuous views of their affairs as would be pleasant both to ourselves and the public. We are not acquainted with some particulars which we should be very glad to know respecting the prospects of our brethren in this island and the adjacent continent. Some of the coloured settlers from Jamaica have returned thither; and some we believe are preparing for residence on the mainland. One of our brethren says, June 27th, "The Spaniards are not likely, I should think, to occupy the island; but the French may obtain it, if the British hold back. They have almost constantly some of their vessels here. Some of the officers have been well behaved and friendly; but the commander of a war vessel, not a steamer, here in May, was bad in his conduct. He sent his carpenter to pull off twelve pairs of large hinges from our doors and windows; and I had twice to send on board his vessel, in a way of peace, before I could have ten pairs restored; two pairs he kept, I suppose for his trouble in stealing them. The sailors, too, ran after some native women, and stole some yams, and nearly got the spears of Glorio and his people thrown into them. Glorio first complained to Captain Becroft, who paid him for his loss, charged him to keep quiet, and sent to the French captain to complain of the conduct of his men." The following are extracts from Mr. Clarke's recent letters:—

I have heard this morning (June 22), that the Dove reached Cameroons on Thursday morning, the 18th, and all appeared to be tolerably well, except Mrs. Saker, who by the mere excitement of seeing the Dove, had a severe attack of an afflictive and dangerous complaint, to which she is subject through weakness, which soon prostrated her, and was followed by dangerous symptoms; both Dr. Prince and Mr. Newbegin being there, the

disease was arrested, by the blessing of God, upon the use of medicine, and she soon began to recover. Mr. Saker and daughter were well. Brother Merrick had also gone to Cameroons, to pay his sawyers and obtain bamboo mats for thatching the new buildings at Bimbia. Miss Vitou left us on Saturday (20th), to go to reside with Mr. and Mrs. Sturgeon, as an infant school is to-day commenced. To-day Mr. Byl is to be united to Miss Stewart. Both are greatly affected in the good work, and though I have met with too many disappointments in myself and in others, to allow me to be very sanguine, yet I do humbly and prayerfully hope that better days in Africa will soon be seen. When God works by his Spirit, the days will be glorious. I thank him for what he has done; but we can scarcely say that a real heathen, in his own town, and among heathen companions, has yet been converted. All conversions have been confined to those who have lived among civilized people in the town of Clarence.

If the following notice would be proper, I should thank you to have it copied, and sent to the Baptist Magazine for insertion. Alter it in any way you think it well to do so.

Married, on Monday, the 22nd of June, at Clarence, Fernando Po, by John Clarke, Baptist Missionary, Leendert Byl, second son of Heer Cornelis Byl, of Nieuwenhoorn, Island of Brielle, Holland, to Isabella Beatrice Stewart, second daughter of the late Lieut. Stewart, R.N., of Dingwall, and granddaughter of the late Rev. Donald Mc Kenzie, of Maryfield, near Dingwall, Scotland.

In our old Baptist Magazines I see mention made of Miss Stewart's (now Mrs. Byl) father as the entertainer, at Dingwall, of Mr. Fuller and others, when travelling for the mission society. Her grandfather, too, took an

From Mr. Sturgeon, Fernando Po, we have received letters of rather later date. He says,

As I could not in my last finish my account of the schools, &c., I will now endeavour to do so. I have engaged Mrs. Johnson and Miss Johnson as teachers for our newly established infant school, at eighteen dollars per quarter. Two will not be required at one time, but I thought it better to employ both, as sickness is so frequent here, and neither of them have ever been so closely engaged before. The plan agreed upon is this, they are both to attend the school for a month, after which one only will be needed. Each will perform the office of governess every alternate week, so that I shall only have to pay the salary of one. The mother of Miss Johnson does all she can to encourage her daughter thus to labour, and the husband of Mrs. Johnson has promised to co-operate with his wife in this work of faith and labour of love.

active part with the Bible Society, in assisting in the distribution of Gaelic bibles, &c. At present we are in a trying position; we cannot stand still without the risk of being houseless, should the Spaniards come; we cannot build but at a great expense, and no letters have reached us since the painful ones about the debt. I hope some commanding spirit has taken up the pen and raised his voice for us at this time.

Brother Sturgeon still seems anxious to remain here, if permitted to do so; and by mutual agreement, believing it will be for the good of all, Miss Vitou goes to reside with him and Mrs. Sturgeon, to assist in the school, after the departure of Mr. Norman for Jamaica. Miss Vitou proposed this herself, and the best possible understanding prevails in reference to the change. Mr. Sturgeon is employing two other female members, and hopes to carry on his infant school vigorously. Our removal to Bimbia, the union of Mr. Byl and Miss Stewart, and the poor accommodation we have at present for so large a family, all render the remaining of Miss Vitou here for a time desirable.

The late voyage to Cameroons was of the most pleasant description, and I hope you will soon hear more cheering accounts from this part of the missionary field. We have no letters yet later than December and January, and are anxious to know what you are doing in the Spanish affair. The Ethiopie is laid up, and her hands paid off. The boiler has quite failed. The Wasp got upon a bank in the Cameroons River, and is so injured that she is to be sent home for repairs. The Warree has gone to Bonny for the stores of the Ethiopie. *July 4.*

Should either of them prove to be incompetent for the task, I shall retain the other. If, after a sufficient trial, the institution answers our expectations, and the number of the scholars should increase, I can separate the teachers, and form another infant school in another part of the town. Mrs. Johnson is a young woman of great acuteness and fervent piety, and Miss Johnson is of a lovely and gentle disposition, very pious, and particularly fond of children. They have been teachers in our sabbath-school upwards of two years, have been regular in their attendance, and kind and pleasing in their methods of imparting instruction to their scholars. We commenced the infant school on Monday 22nd ult, with forty-five scholars—we have now fifty-one. The infants only attend once a day, at ten A.M., and leave a little before two, P.M.,

when the British school children assemble in the same room. At a time when I was greatly perplexed about the schools, Miss Vitou came to us (altogether unsolicited and unexpected on our part), and expressed her desire to take charge of our British school, and live with us. Having been informed by her that she had made known her views to Mr. Clarke upon the subject, and that he had approved and commended her intentions, and having had several interviews with her upon the matter, I readily acceded to her request, and regard the movement as being of divine appointment, and trust that it will be overruled for the glory of God. As Miss Vitou is very intelligent, pious, and active, we hope the school will improve under her care. The maps, scripture prints, infant school lessons, &c., I purchased last year, will all be in requisition now.

I am not in the least discouraged to hear they cannot get the children to attend daily for instruction at Bimbia. There is nothing surprising in this. It is, however, very pleasing to know that they have good congregations on Lord's days to hear the good news of salvation, and generally as many as they can teach in their sabbath-schools. Brother Merrick's holy resolution and untiring zeal will carry him through all difficulties, and I doubt not but we shall see ere long abundant fruit from his persevering efforts. In a note I recently received from him he says, "Not a ray of divine light has yet appeared in the minds of the heathen around me. But while the residue of the Spirit is with the Lord, and we can approach the divine throne, we cannot despair." Mr. Newbegin says he is making rapid progress with his house. Mrs. Newbegin was very unwell when he wrote. Mrs. Saker was apparently on the point of death when the "Dove" last

went to Cameroons. Through the skill and kind care of Dr. Prince she soon became better, and is now at Clarence, considerably improved, but not well. She spent a day with us, and states that their prospects at Cameroons are more encouraging than formerly. Brother Saker appears to improve in health, but is now far from being strong. Dr. Prince has serious thoughts of fixing at Cameroons, at Dido's town. You will hear from brother Clarke that Miss Stewart has recently been married to Mr. Byl. I view them as a promising couple, and hope they will be able to do great and lasting good to the perishing Isibus among whom their lot is about to be cast. Mr. Williams has recently taken his wife to Bimbia. She lived a long time with us before her marriage, and greatly adorned her profession at Clarence. May she, with her beloved husband, walk in all the commandments and ordinances of the Lord blameless. By her particular request, I have taken the entire charge of her eldest boy, and shall bring him up to be useful in our schools, if possible. He is about ten years of age, and can read tolerably well. Already I find him a useful boy in the infant school. I have also a Bubi boy, whom I employ as monitor. He is living with one of our friends. Seeing that he was a shrewd lad, I put him to school a few years since.

Brother Clarke gave us a parting address this evening. He expects, with Mr. and Mrs. Byl, to leave us to-morrow evening. The Lord guide, guard, and prosper them. I anticipate taking a trip in the "Dove," to attend a general meeting of the brethren either at Bimbia or at Cameroons. May wisdom, meekness, and love be imparted to us. Pray for us, that the will of the Lord may be done, and the blessing of the Lord largely communicated to our mission.

## WEST INDIES.

### JAMAICA.

#### CALABAR.

In the arrangements respecting Jamaica, the payment of the salary of the institution for training native preachers was undertaken by the Society, but every other expense incurred in their support by the churches. The representations of their impoverished state that have been laid before the Committee, induced some generous individuals to forward, through the Secretary, some relief which is acknowledged by Mr. Tinson in a letter dated September 19.

The packet has arrived, and brought me yours of July the 9th and August the 7th. It was well, perhaps, they came in company. I happened to open them in the order of time, and when July the 9th was beginning to produce the heart's sickness of deferred hope, August the 7th came with a good word to gladden the spirit. With my heart do I

thank those kind friends who have so readily come to our rescue; and most sincerely do I thank God, who put it into their hearts thus to do good. He knows all about my anxieties in this matter—how far the undertaking was begun for his glory, and what will be the result. I have talked with Him about it by day, and in the night-watches, and after using

every effort in my power, both here and in England, I was trying to leave the matter in his hands, not without a hope that he would help. He has helped, and to him be all the praise. Let me be increasingly diligent to improve the little remnant of life that remains for his glory.

You say several questions have been asked about the expenses, and why we deem £30 a year necessary for the board of each student. We do not. Perhaps some expression in the circular, or in my other communications, has led to that conclusion, but I will explain; for I hold, and have ever held, that persons who give their money for benevolent objects, are entitled to a full, unreserved, and accurate account of its expenditure. This I am ever ready to give. It seems, however, almost a hopeless case to make persons in England, even secretaries, understand about things in Jamaica. Nor am I much surprised at this, when I think of the strange and contradictory statements often made, either in letters, confidential intercourse, or platform orations. One writing or speaking under the influence of some local circumstance, which has not only engrossed his own mind, but given a tinge and a colouring to the circumstances of every other locality, thinks he must be right, and all the world must see with him. Another, speaking from the excitement of the occasion, utters some flaming account which he rather wishes to be true, than knows to be fact, but it passes current, and when the plain, naked truth comes out, discrepancies arise very difficult to reconcile. Thus it has been with respect to our churches, schools, and public institutions. Thus it has been with the students here, some represent-

ing that they could support themselves, others that they could live on faith, if not on air. But we find it impossible to do with less than from £20 to £25 per annum for each man. When I mentioned £300, in addition to what little may be raised here, as enabling us to support ten students, I included every expense; servants, doctor, washing, and other incidental expenses, that you know will occur in any public institution. I not only say the utmost economy is observed, but am prepared to show it. With the expense of purchase, erection of buildings, &c., I had nothing whatever to do. But for all the current expenses since the Academy was opened, I alone am responsible. The books are open for examination by any one, everything is entered under its proper date, even to a threepenny-worth of salt fish. My wife devotes herself to the interests of the Institution, without fee or reward. She has reduced the servants' wages more than one-third below what the committee of management originally fixed. The doctor, servants, and washing, at the lowest possible rate of remuneration, amount to £136 a year. We must keep a mule and cart, to send for provisions, and in dry seasons to supply the establishment with water. I have taken no notice of extra expense in cases of sickness, nor of the wear and tear that must be constantly going on; and then there are the whole premises to be kept in order. I have not time now, or I would send you a schedule of the different items of expense. As to the students, the expense of each will be from £20 to £25. I am afraid our friends do not bear in mind, that from the heavy taxation on food, we must pay almost double what the articles cost in England.

### TRINIDAD.

Many refugees from Madeira have recently arrived in this island. Mr. Cowen says, writing from Port of Spain, September 19th,

Although it is not long since we received a case of bibles, yet you will be glad to hear that we have already disposed of a great portion of them by means of colporteurs who travel through our streets and from house to house, with this precious seed of the tree of life. The priests have already taken the alarm, as these men have learned and are doing what they can to prevent the Catholic people from purchasing or receiving the bible, consequently our French copies have not sold so well as the English. But the primary object we have in view now in seeking a fresh supply, is to secure some scriptures in Portuguese, to be distributed among the immigrants from Madeira, who are now becoming rather numerous, and must not be neglected. A few days since the ship William came to anchor in this port, having on board about 190 of these people. We soon learned some-

thing of their history, and it turned out they had all fled from the fierce persecution raised against Dr. Kalley and his followers. This intelligence respecting them produced in our breasts a deep interest in their favour, and we soon after had a group of them, about thirty, at the mission house, where it rejoiced our hearts to show them all the Christian kindness in our power. Four of them remain permanently with us. A second cargo is daily expected. The change produced on the minds of these people through the reading of the scriptures is truly astonishing, and calls for great thankfulness from those who desire to see God's word exalted above human dreams and devices. Oh, how they seem to love their Testaments, for I have seen no bibles with them. They gather in a group of their own accord, and with the greatest solemnity, each in his turn reads a portion,

as if they hungered after the bread of life. Truly God has wrought a great work among them. They inquire strictly before engaging themselves if the person be Protestant or Catholic, as they will have nothing to do with the latter class. But I must close. Fever still clings to me, and since I last wrote I have been of little use. Mr. and Mrs. Law are well.

## HAITI.

Mr. Abbott, of Falmouth, was, at the time of our last advices from Jamaica, on his way to Haiti, having kindly left his home in order to visit our bereaved female friends, and attend for a short time to the congregation there, hoping that permanent help will soon be sent from this country. By letters from Miss Harris we learn that Mrs. Francies has been very seriously ill, but is nearly restored to health. The meetings for worship are regularly held, and continue to be well attended. As far as we can judge, our friends are acting with great prudence, combined with an earnest desire to devote their lives to the spiritual interests of the benighted population around them. The expense of living on the island is, however, found to be greater than had been anticipated: some kinds of provision have become scarce, and prices are rising.

Since the preceding paragraph was in type, we have received from Mr. Abbott a communication dated September 22nd.

I arrived at this place on the 10th inst., and purpose returning to Jamaica by the mail due here on the 29th inst. In giving you the result of my observations and inquiries as to the state and prospects of your mission here, it is unnecessary that I should enter into any description of this town and neighbourhood, or repeat any of those particulars as to the number and character of its inhabitants, or the prevalence and baneful influence of Roman Catholicism, with which you have been made acquainted by our lamented brother Francies. A few points demand attention, and to these I shall now briefly and faithfully refer.

I. The selection of Jaemel, as the site for commencing your mission in this island, was a judicious step, and a more auspicious commencement than our departed brother, aided by our excellent and indefatigable friend Miss Harris, was privileged to make, could not have been anticipated.

In a papistical community—a community taught from childhood to distrust and dislike fair-faced foreigners—our departed brother was, on account of his affable and affectionate demeanour, and his untiring efforts to do good, beloved by many, respected by all, and his death is regarded as a public loss. A successor of a kindred spirit, and such I hope you will soon find, will meet with a hearty welcome, and find a field for extensive usefulness open before him. No man will make way here who is not courteous, patient, plodding, self-denying, and persevering. He who is chosen for this field of labour, must come prepared to contend meekly, yet firmly, with ignorance, superstition, and idolatry, and to

bear frequent repulses and disappointments, without desponding or complaining.

Papacy here appears in its least attractive garb, and its influence amongst the thinking portion of the community at least, is evidently on the decline; it is highly important, therefore, that you should send a missionary here who would not repel such as are disgusted with the absurdities of popery by an indiscreet zeal for proselytism, but who would win their esteem and confidence by unobtrusive and self-sacrificing efforts to promote their spiritual and eternal welfare. It would also be of great advantage to a missionary coming hither to possess some knowledge of the peculiarities of the negro character. Thinking it probable that the Committee may look to Jamaica for a missionary for Haiti, I would remark that I know of no one there, that is moveable, so well suited for this place as brother Dutton.

II. Mrs. Francies, Miss Harris, and Miss Clarke, are very anxious to remain here, carry on the schools, and assist your missionary as far as possible by distributing tracts, which are thankfully received, and by visiting the inhabitants, by most of whom they are cordially welcomed, for the purpose of reading the scriptures, &c., and hope the Committee will sanction their so doing, and afford them some pecuniary assistance, in the event of their failing to obtain a sufficiency from other sources. I have this morning replied to a letter from Mr. R. Foster, of Tottenham, dated August 1, in which he states that the Society of Friends had resolved to assist the school here. I have requested him to consult with you on the subject, and to let our friends

here know whether that assistance will be given if the schools are conducted by Misses Harris and Clarke. In the expectation and hope that he will show you my letter, I will not repeat here what I have written to him. The schools will not, I trust, be abandoned, and they are at present so efficiently conducted that a change of teachers is greatly to be deprecated.

Hoping to hear soon what decision the Committee have come to respecting our friends, and the stations at this place, I will not enlarge on this point.

III. There is one other subject, however, to which I cannot forbear alluding. I mentioned in my last from Jamaica, that the family here had frequently wanted wholesome food, and of the truth of this I have had ample proof during my stay here, while the painful conviction has been forced upon me, that our brother Francis's health became greatly impaired some time prior to his decease by excessive fatigue and the want of a sufficiently nutritious diet, the result of his determination to keep, if possible, his domestic expenditure within the limits prescribed by the Committee.

I have taken special pains to ascertain the prices of the different articles of food, the wages of servants, and other items of expense in housekeeping, and while I admit that the cost of living is less here than in Jamaica, about one-third less, I feel confident that a European mission family, say with two or three children, cannot live, without denying themselves many things necessary to health and comfort, upon £150 per annum exclusive of house-rent.

I have only to add that since brother Francis's death every thing has been done that could be done by our friends here to keep the inquirers after truth together. The services in French are regularly attended to, Miss Harris conducting the devotional parts, and two or three promising native young men reading the scriptures and a sermon at each service. Last sabbath week I preached in English, and last sabbath administered the Lord's supper to the mission family and the only baptized Haitien on this side of the island. Next sabbath I shall (o. v.) bid them farewell.

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## C A N A D A.

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### MONTREAL.

Towards the shilling contribution we have received from Mr. Cramp £16 15s. 3d., collected by several friends in and near Montreal. He adds, September 12th,

I have nothing particular to communicate this time, except that we are deeply involved in debt. Contributions for the Swiss Mission will be most thankfully received. A new number of the Swiss Mission Register will be forwarded by next mail. We are now living

in the college, and are as yet in much confusion, owing to the noise and intrusions of the workmen. Our apartments are very commodious. We have fourteen students, thirteen of whom are studying for the ministry. Another general student is expected this month.

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## H O M E P R O C E E D I N G S,

At the quarterly meeting of the Committee, held on the 7th of October, the condition of the churches in Jamaica having been fully considered, and a statement having been made by the chairman, to the effect that if it should be deemed important, and no other party should be found, Mr. Angus, the secretary, would be willing to undertake a voyage to that island for the sake of making a more full and satisfactory inquiry into their state, it was resolved:—

1. That as the Committee have often recorded their opinion, and still retain it, that highly important services in connexion with the Society might be rendered by a deputation to Jamaica, they rejoice to find that Mr. Angus is willing to undertake this service; and they request him to go as their representative, in order to confer generally with the brethren on questions which have arisen since the independence of the churches, and to make the fullest possible inquiry into their condition.

2. That in the judgment of the Committee it would greatly contribute (under the divine blessing) to the efficiency and success of the deputation, if an associate could be found for Mr. Angus, and having reason to hope that their brother, Mr. Birrell, is not indisposed to give himself also to this service, the Committee affectionately assure him of the gratification they would feel if he should find it consistent with his duties to do so, and of the confidence they would repose in him as their conjoint representative with their esteemed secretary, in this important mission.

Mr. Angus expects to sail on the second instant. During his absence, letters on mission business may be addressed to him, as usual, at the Mission House, Moorgate Street, as they will be opened by those members of the Committee who have undertaken to give attention temporarily to the various duties which ordinarily devolve upon him.

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At the same meeting the following resolutions were passed unanimously in reference to esteemed missionaries recently deceased:—

Resolved,—That this Committee record on their minutes, with sentiments of profound submission to the will of God, and of affection for the memory of their departed brother, the death of the Rev. Thomas Burchell. Called by divine grace to the ministry of the gospel, and, under the influence of Christian zeal, resolving to exercise that ministry among the negro population of Jamaica at a time when they were held in cruel bondage, he was sent to that island as a missionary in the year 1823. His earnest piety, his bold and faithful preaching, his sympathy with the oppressed, and his efforts to mitigate when he could not redress their wrongs, together with his patient endurance of toil and persecution for their sakes, greatly endeared him to the flock which he was instrumental in gathering into the fold of Christ; while his manly sense, his steady judgment, his prudence, decision, and firmness, gave him influence among the churches at large, and qualified him to use it, with personal honour and public advantage. Revisiting his native land to recruit his health, he was not permitted to return to his family and his flock, but fell <sup>in</sup> sleep in the assured hope of salvation through the blood of the Lamb. The Committee deplore, in his removal, the loss of one of their most distinguished and deservedly honoured missionaries, and offering their Christian sympathy to his bereaved widow and relations, as well as to the church which constituted his pastoral charge, and the brethren amongst whom he lived and laboured, would comfort them, and be themselves comforted, knowing that since for him “to live was Christ, to die is gain.”

Resolved,—That the Committee have heard with emotions of deep sorrow of the decease of the Society's esteemed missionary, E. J. Francies, at Jacmel, in the island of Haiti. In recording this event, the Committee would magnify the grace of God in their departed brother. Converted at an early age, his heart was deeply affected at the condition of the heathen, and after much deliberation he placed himself at the disposal of the Baptist Missionary Society, by whom he was sent to Jamaica in 1839. Diligent, earnest, and successful in his labours in that island, he yet longed for a sphere where the gospel had not reached. When it was determined to undertake a mission to Haiti, Mr. Francies was the first to offer his services, which were cheerfully accepted. Though from the first, affliction deprived him of the aid of the brother sent out with him, he toiled alone with characteristic zeal, till he was seized with the disease which in a few days hurried him to the grave. His course has been short, but useful. He has fallen honourably in the midst of his work, and his death is gain. The Committee offer their affectionate condolence to his sorrowing parents and his bereaved widow and family, while they humbly trust and pray that the Society at large may regard these repeated dispensations as calling for submission to the will of God, and for earnest prayer that others may be raised up to fill the places of beloved brethren who have entered upon their reward.

## JAMAICA.

A few warm friends of the mission having spontaneously made a subscription to enable our deputation to afford some pecuniary aid in cases of peculiar emergency, contributions for this purpose will be thankfully received by S. M. Peto, Esq., 47, Russell Square, London.

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 THE SHILLING CONTRIBUTION.

All our friends who have promised an effort in aid of the Shilling Contribution of the Baptist Missionary Society, are requested to send in the amount collected as early as possible. The Committee are anxious to close the account, and ascertain the result.

It is very undesirable that the amounts in hand should be retained till the close of the financial year of the Auxiliaries.

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 PORTRAIT OF MR. KNIBB.

We are glad to learn that the proprietors of the mezzotint portrait of Mr. Knibb (by far the most beautiful engraving of him ever published) have just resolved to issue copies of the engraving from the first of December next, for one month, at 2s. 6d. each.

We recommend our Sunday schools and friends generally to avail themselves of this generous offer.

The engraving may be had of any bookseller, and should be inquired for as the mezzotint engraving of William Knibb.

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 CORNWALL.

The services of the twenty-sixth anniversary of the auxiliary in this county have just been held, when the cause of the Society was most efficiently advocated by the Rev. Mr. Winter, of Bristol, the Rev. Mr. Jackson, and by various other brethren of our own and other denominations.

Public meetings of the branch societies were held at Penzance, Redruth, Falmouth, Helston, Truro, Grampond, and St. Austle.

At all these places the addresses were highly appropriate and effective, and the lively emotions of zeal pervading each assembly were chastened with the solemnity which becomes the house of God. May the greater prevalence of holy love and self-denying activity in the cause of Christ during the following year, prove that the grace of God, in regard to these meetings, has not

been bestowed in vain. At St. Austle the zeal of some very young friends demands special notice.

The annual meeting of the county auxiliary was held at Truro. The chair was occupied by the pastor, the Rev. Mr. Tuckett. The secretary read the report, from which it appeared that the receipts for the last year amounted to £131 2s. 5d.

The receipts of the branch societies for the present year are not yet ascertained, but it is expected that when made up they will manifest that the zeal of the Cornish churches has increased.

JOSEPH SPASHATT,  
Secretary.

Redruth, Sept. 30th, 1846.



## UNITED PRAYER.

The following observations have been received from a correspondent in the west of England :—

Believing as I do that there is an intimate connexion between prayer for spiritual blessings and the realization of the things desired and sought, and having seen, with no little pain, the complaints made touching the present condition of the missionary cause, I am induced to suspect that our missionary *prayer-meetings* are not what they *should* be, nay, what they *have* been; and before I had read the language of complaint just referred to, it had struck me that two or three things were wanting to make our meetings for missionary prayer more effectual. May I be allowed to specify then, in part at least, what they are, in the judgment of your correspondent?

They are, as I believe :—

I. Where unions exist, either between different churches in the same denomination or between churches of different denominations, that union exists far less in reality than in supposition, and occasionally unholy feelings occupy the breast. This must be offensive to the divine Spirit.

II. There appears but too little of the *spirit* of prayer. This is indicated by a want of *unction*,—a want of speciality and distinctness as to the immediate object contemplated in a

prayer-meeting for the mission cause, and hence rarely are details heard in public devotion which would both present more vividly to the minds of the worshippers the circumstances and condition of the mission field under its various aspects, and would enable both the leaders and the led in public devotion to wrestle more earnestly with God for the all-important objects sought to be attained by such exercises. *This* defect must also tend to grieve the Spirit.

III. The general aspect of the congregations at our periodical seasons for missionary prayer, especially where unions exist, has been, in the writer's judgment, that to a great and unhappy extent individual Christians *lean on others* to bear the pleasing and solemn burden of intercession: the fact that *each one* is responsible, *each one* concerned, does not, as it appears to the writer, manifest itself. This is unworthy of a right state of heart.

If then, in the judgment of the editor of the *Missionary Herald*, there be any truth or point in these remarks, and they are capable under his (the editor's) hands of amplification or of alteration, perhaps their insertion in a future number of the *Herald* might be of some little use in so good and great a cause.

## FOREIGN LETTERS RECEIVED.

AFRICA .....	BIMBIA .....	Merrick, J.....	June 15 (2 letters) and 30.
		Newbegin, W. ....	July 1.
	CAMEROONS .....	Clarke, J.....	July 23.
		Merrick, J.....	July 23.
	CLARENCE.....	Clarke, J. ....	June 22 (2 letters) and 27, July 4.
		Sturgeon, T.....	June 24.
AMERICA .....	BROOKLYN .....	Henderson, A. ....	September 7.
	HALIFAX.....	Harding, T.S.&ors.	September 12.
	MONTREAL.....	Cramp, J. M. ....	September 12.
	NEW YORK .....	Colgate, W.....	June 10.
		Henderson, A.....	August 12.
		Wyckoff, W. H.,	September 12.
ASIA .....	CALCUTTA.....	Thomas, J.....	August 7.
		Wenger, J.....	August 7.
	COLOMBO .....	Davies, J. ....	August 14.
		Lewis, C. B. ....	August 15.
	DINAPORE.....	Smylie, H. ....	June 18.



		£ s. d.			£ s. d.			£ s. d.
Hendon—			<b>STAFFORDSHIRE.</b>			Hull—		
Collections	.....	2 9 1	Bilston—			Harwood, James, Esq.	5 0 0	
Contributions	.....	1 11 0	Collection	.....	7 12 0	Millwood—		
Torrington—			Contributions	.....	0 5 3	Collection	.....	1 11 0
A Friend, by Mr. C.			Do., Sunday School	.....	1 2 9	Milne's Bridge—		
Voysey	.....	4 0 0				Collection	.....	4 13 9
Uppottery—			<b>SUFFOLK.</b>			Pole Moor—		
Collection	.....	2 1 6	SUFFOLK, by Mr. S. H.			Collection	.....	2 2 10
<b>DORSETSHIRE.</b>			Cowell, on account	.....	50 0 0	Contributions	.....	2 3 1
Lyme Regis	.....	2 13 3				Salendine Nook—		
<b>DURHAM.</b>			<b>SURREY.</b>			Collection	.....	5 2 6
South Shields—			Mitcham, by Mrs. Pratt	.....	1 5 0	Female Association	.....	12 16 1
McKay, Mr. H.	.....	10 0 0				Sheffield—		
<b>KENT.</b>			<b>SUSSEX.</b>			Friends, by Joseph		
Crayford—			SUSSEX, by Mr. W. But-			Sturge, Esq., for		
Sunday School	.....	2 6 10	ton, on account	.....	50 0 0	the Misses Knibb's		
Greenwich, London Street—						School	.....	12 0 0
Collection	.....	2 10 0	<b>WARWICKSHIRE.</b>			<b>SOUTH WALES.</b>		
<b>LANCASHIRE.</b>			Birmingham, &c., by			<b>GLAMORGANSHIRE.</b>		
Burnley—			Mr. J. H. Hopkins,			Merthyr, Zion Chapel—		
Collections	.....	15 0 0	on account	.....	47 4 9	Collection	.....	5 8 3
Cloughfold—						Contributions	.....	2 14 1
Collection	.....	11 1 5	<b>WILTSHIRE.</b>			Neath—		
Colne—			Bromham and Sandy Lane—			Contributions, addi-		
Collection	.....	10 10 0	Contributions	.....	3 4 8	tional	.....	0 6 10
Coniston—			<b>WORCESTERSHIRE.</b>			<b>MONMOUTHSHIRE.</b>		
Collection	.....	0 15 0	Astwood—			MONMOUTHSHIRE, by		
Haslingden—			Collection	.....	6 4 0	Rev. D. R. Stephen...	24 2 7	
Pleasant Street—			Contributions	.....	6 16 11	Bassaleg, Bethesda—		
Collection	.....	10 18 10	Worcester—			Collection	.....	1 4 8
Ebenezer Chapel—			Collections	.....	24 0 3	Contributions	.....	2 10 0
Collection	.....	4 3 6	Contributions	.....	25 1 0	Twyn Gwyn—		
Liverpool—			<b>YORKSHIRE.</b>			Collection	.....	1 10 0
Houghton, John, Esq.	.....	50 0 0	Bingley—			<b>IRELAND.</b>		
<b>NORTHAMPTONSHIRE.</b>			Sunday School	.....	0 5 0	Cork—		
Stanwick—			Bradford—			Collection	.....	5 2 1
Collection (in part)	...	1 13 4	Collections—			Contributions	.....	5 0 0
Contributions	.....	1 17 6	Public Meeting	...	10 1 4	Tralee—		
Do., Sunday School	.....	1 3 0	First Church	.....	17 12 8	Collection, Indepen-		
			Second Church	.....	12 16 8	dent Chapel	.....	1 16 0
			Briggs, Master, don...	.....	0 10 0	Youghal—		
						Contributions	.....	0 15 0

Contributions from Braintree sent too late for the last Annual Report, but belonging to last year :—

£ s. d.		£ s. d.		£ s. d.
Collections	.....	20 0 6	* Dawson, Mr. Joseph	1 0 0
Craig, Mrs.	.....	2 2 0	Hart, Miss	0 10 0
* Challis, Mr. William	1 0 0		Boxes by—	
			Bentall, Miss	0 7 0
			Rees, Miss	0 11 1
			Boosey's, Miss, Young	
			Ladies	0 4 8
			Collected by—	
			Hart's, Miss, Young La-	
			dies, for Dove	0 10 0
			Rees, Miss, for do.	0 10 0
				<u>26 15 3</u>

\* These names are inserted from other places, and are now connected with Braintree.

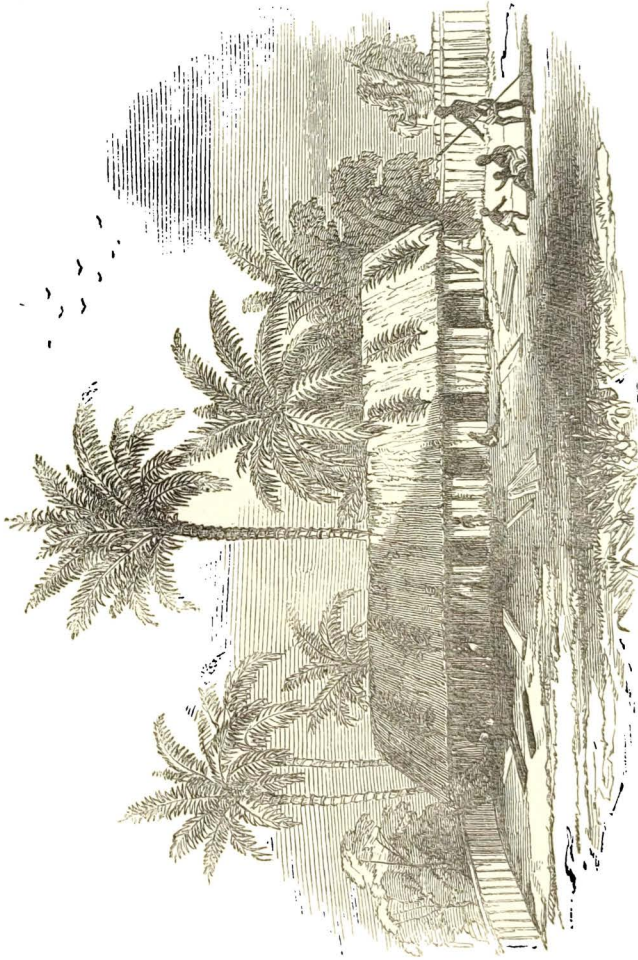
CONTRIBUTIONS,

Received on account of the DEBT of the Baptist Missionary Society, up to October 12, 1846,—Continued from last Herald.

LONDON AND MIDDLESEX.		£ s. d.	£ s. d.
	£ s. d.	Hackney	36 17 0
2 Corinthians ix. 6...	5 0 0	Islington Green	11 2 6
Grosier, Mr. W. J.,		Lambeth, Regent Street,	
Collected by	1 2 0	Sunday School, one	
		shilling from each class	1 11 6
		Shakspeare's Walk	1 3 6
		Shoreditch, Providence	
		Chapel	2 10 0



# THE MISSIONARY HERALD.



PALACE OF THE KING OF BASSAPU, FERNANDO PO.

## ASIA.

## CALCUTTA.

In a letter, dated September 7, Mr. Thomas says, "You will be pleased to hear that brother Thompson, at Delhi, has recovered from his severe illness, and is again actively engaged in his accustomed labours. At Agra our brethren are encouraged by fresh additions: three converts were baptized in July, and four more in August. Brother Parry of Jessore has recently baptized one or more, and he writes hopefully of others. We hope shortly to baptize at Bow Bazar. I should be gratified to hear that some brother was on the way who might take charge of that church. Could it have pastoral care, much more good might be done than can be at present attempted."

Eleven days later, Mr. Thomas says, "Through mercy we are much as usual, and have great cause for thankfulness. The accounts from the stations are also encouraging."

## SERAMPORE.

Since Mr. Denham has resided at Serampore, though but twelve months, he observes in a letter written on the 26th of August, there have been many changes. "The transfer of the settlement and other causes have occasioned many removals, nor is there any probability of other European residents, at least at present." He adds, "I am thankful to be able to state that we meet all our current expenses, though it is with difficulty, but we have been enabled to do this hitherto. The heathen schools during the Poojahs and rains generally fluctuate. The college school, consisting in great measure of heathen youths, proceeds encouragingly under brother Robinson's temporary superintendence. We have one heart, and our prayer is that we may be as united in the work to which we have consecrated our lives as were our fathers."

During the June and July festivals, our brethren availed themselves of the opportunity to proclaim their message among the countless multitudes that were brought together. Respecting these direct missionary labours Mr. Denham writes thus:—

At these seasons our station is annually distinguished by many very painful scenes. I can conceive of nothing more distressing to a Christian or a feeling mind, than the superstitions practised in honour of Jugunath. The description has been attempted a hundred times since the days of Claudius Buchanan, by our own brethren and others, yet it is, and must ever be, unintelligible to persons in England. It has a strange effect on those who dwell among idolators, "who see their unlawful deeds" and "hear their filthy conversation," 2 Pet. ii. 8, and mark the deformity, deep malignity, and atrociousness of their superstitions. To see a people choosing, deliberately choosing evil, and calling it good: continuing to prefer an adherence to men whom they hate, and scruple not to charge with heartless oppression, bow-

ing down before idols disgustingly hideous, and which are alternately ridiculed, cursed, and blessed; together with a rooted aversion to and obstinate rejection of the counsels of mercy, speaking in language tender, and gentle, and kind, makes one feel occasionally strange and melancholy, not to say heart-broken; and far more difficult to be endured than all, is the careless unconcern of numberless Europeans around one, who seem to have no feeling for the heathen, subject to such indescribable degradation.

Nothing but an unshaken reliance on the promises of God can sustain the minds of your fellow-labourers in India, and enable them to persevere in a work as arduous and thankless as it is generous and benevolent.

Two or three days before the festival (the Snanjattra), which fell this year on June 9th,

brother Robinson and myself went to survey the ground, in order to select fitting spots from whence the crowds could be addressed with greater advantage. At the last mela we were alone, but on this occasion we had the promise of some of our brethren to unite with us, nor were we disappointed. Brethren Page and Carrau arrived the evening before, and on the following morning another Christian friend joined us, who, together with ourselves and native preachers, made an interesting band. Brother Robinson, I regret to say, was taken ill, and was unable to accompany us. Having divided into three parties, we joined the crowd which had been pouring into the town from the preceding afternoon—a ceaseless stream. At daybreak the sight was truly affecting. Thousands had spent the night in the vicinity of the idol, that they might not be deprived of the beatitude supposed to arise from a sight of the hideously repulsive object of their pilgrimage. The whole number present at the bathing may be stated at a hundred thousand souls!

Brother Page and his friends occupied the site of a beautiful and wide-spreading tectul-tree on the main road, the massive branches of which afforded ample and cooling shade, and its elevated roots a secure standing-place. I, and those with me, stood under the thatch of one of our heathen schools, also on the main road to the temple. The day was fearfully hot, the air around and dust beneath our feet glowed like a furnace; for about four hours multitudes were addressed from either stand, thousands of tracts and gospels were disposed of, among the rural Bengalees principally, nor was the word without power. Murmurs of approbation frequently arose; the people and many a countenance bore indications of concurrence when the folly of idolatry or the cupidity and mercenary practices of the brahmans were held up to deserved reprobation. Not a man attempted a defence of their wretched and sinking cause, though groups were around us during the day. Hundreds have no regard for the idol. The motives which lead the idle and dissolute to visit an English fair, the love of the wickedness usually practised with impunity at those places, draws them. Among the meanest and most dissolute, the lower class brahmans hold a distinguished place; they never fail to remind one of the begging monks just preceding the Reformation, unblushingly and insatiably avaricious. I record it deliberately—every person's experience who has had to do with them will corroborate it—mendacity and mendacity seem to be embodied in these men, and exceeded only by the hatred they bear to that gospel which, while it discovers the iniquity of their system and its practices, predicts its utter and irremediable ruin. In some instances individuals of them paid marked attention, and asked for books. One part of the morning a brahman who had been

listening for a considerable time, passed round behind, and entered the school. He informed me he was anxious to know more of Christianity, and that he had entertained doubts about Hindooism for some time. I explained to him where he might find me, and where we could converse without interruption. By this time several of his friends had entered the school and discovered much uneasiness at the conference. I gave him a copy of the True Refuge, and a tract on the Jugunath Poojab. I felt as I gave them to him it was doubtful whether I should see him again; neither were our fears unfounded. His party surrounded him as he left us; my eye followed him for a few moments, when the crowd closed on him, and I have seen him no more. In these and similar cases of disappointment we have no remedy but prayer. If we cannot follow the awakened heathen, our prayers can do so; neither can the jealous vigilance of man obstruct the secret workings of the Spirit of conviction in his operations on the heart.

The crowd having gradually left that part of the road where we had stationed ourselves, we joined brother Page and his party, and found them surrounded by a numerous and miscellaneous auditory. About this time the rajah and brahmans, whose province it is to open the ceremonies of the day, made their appearance. The excess of riot which follows renders it desirable to withdraw; amid that maddening scene no beneficial purpose can be served or impression made. Our work for the day was done; we therefore returned home, humbly hoping in the promise of Him in whose name we had been employed.

The "Rut," or Car festival, commenced this year on June 23rd, and ended on the 3rd of July. We were out among the people more or less every day. On the first and last days the multitudes assemble to draw the car. The whole of these two days were spent in conversing with various groups of people, differing in numbers from ten to two hundred. The shady tree mentioned above, our best and most prominent preaching place, was pre-occupied by the proprietor of a swing. We had, however, taken the precaution to raise a temporary shed of bamboos, thatched with rushes, in a commanding part of the road, having a dry ditch between the bank and the road; we therefore bent our steps toward it. On our arrival we found a similar building in course of erection, and for the worst of purposes,\* and so near to our stand as to threaten us with serious annoyance, if not to necessitate our entire removal. We accordingly went to the proprietor, and inquired what he was about to do. On his reply, we told him he must remove his booth. This he refused to do, and told us he had permission to raise it there. We answered mildly but firmly,

\* Euseb. Vit. Constant. lib. iii. 56.  
5 N 2

that he was not speaking the truth, and that it must be removed immediately. Many heathens, and some Mohammadans, stood looking on, and we felt we had a position to maintain in the presence of the people, and turning to the proprietor's workmen, ordered them to pull it down, adding, our intention was not to leave the spot until we saw it removed. You may be sure this was very reluctantly done, but it was done, and not a hand was raised against us. It was yet early, and we continued our road to Jugunath's temple, intending, as the crowd gathered in the course of the day, to plead with the people there. Two shady positions were selected in its vicinity, and we returned to our stand. The numbers at this mela were greatly inferior to the former, though we were struck with the preponderance of brahmans; on some parts of the day one half the hearers bore the brahminical thread. From a little after nine in the morning till the car was ready to move, we never ceased to address the multitudes who willingly listened, conversed, and received books. You may suppose in such a place, and among such a people, some of the "baser sort" were not wanting in wish and readiness to annoy us; not the people, but interested parties among them. These seek to obstruct us. One wretched looking being with garlands and dishevelled hair, under the influence of intoxicating drugs, made an attempt by mockery and ridicule, but he found none of the crowd to join him, and while vociferating and opposing, slipped back into the dry ditch by the roadside, to the no small amusement of the bystanders. He rose and poured out volleys of abuse, in which the crowd refused to sympathize, and having exhausted his strength, if not his rancour, he left us, and we saw no more of him. Shortly after a group of the low musicians who attend various melas for a livelihood, singing the impure songs of the gods, attempted to make a noise. Brother Robinson was speaking. The crowd was very large, attentive, and encouraging. Seeing their movements, I left him, and went and stood among them: On their attempting to make a noise with their tom-toms, I spoke to them, and told them there was plenty of room on the other side of the road. Some of the people also said, "Why do you make a noise? Be still—be still, and mind what the sahib is saying to you." I was more anxious during this address than any part of the day. The discussion was a most important one. Two brahmans of different views were controverting, replying and proposing questions. The Suastree singers seeing the crowd was unwilling to be interrupted, and that one of the brahmans was displeased at their interference, became more quiet, and like the Byragee above slunk away. These little instances will show you the feebleness of the advocates of Hindooism. But to return: the brahmans now entered the lists

with each other. The advocate of idolatry stood very little chance with his antagonist, who evidently had the good sense of the crowd with him. "To see the car and witness the sport," said they, "brings us here, and not to see Jugunath!" One or twice we were appealed to, the crowd acquiescing in the decision. Finally, four questions were put and severally replied to, amid the silence and marked attention of the people. "Who is Jesus? Where is he? What is it to be a Christian? What are its advantages?" To give the detail would be tedious, suffice it to say, at the close of the reply every book and tract we possessed was demanded of us. Thus the seed is scattered: by these means the word reaches distant and secluded spots in the province, and frequently far beyond it. The beautiful words selected by Dr. Steane often recur to my remembrance, "Behold, there went out a sower to sow." To scatter the seed is at present our appropriate work; God may permit us to reap, and in due season we shall if we faint not. Nevertheless our work is in great measure prospective; other men shall enter into our labours. "He who reapeth receiveth wages and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." We did rejoice. We were encouraged to hope for God's blessing, and at sunset we met to supplicate it. The next evening we went to the vicinity of the car, which had been drawn from the temple to the entrance of the bazar, where it remains till Jugunath returns from his annual visit. For Jugunath, like Baal of old, is occasionally from home, talking, pursuing, on a journey, and sometimes too, the brahmans say, he sleepeth! 1 Kings xviii. 27. Numbers of people hung about, gazing at the obscene images which grace his car; as we passed, some brahmans followed and asked for tracts. "Can you read?" said I. The answer was in the affirmative. I opened a tract which I had in my hand, and laid my finger on the top of the page, adding, "If you can read, take it." He took the tract, and read distinctly and audibly before the shrine, in the presence of all the people, "Thou shalt not make to thee any graven image," &c., &c. Exodus xx. Conceive of the effect, if you can! An animated discussion followed: two hours were spent in talking and answering questions. Some opposed, but none offensively. Many admitted the superiority of Christianity, and one or two went so far as to say Hindoos had certainly been benefited by it. We had no schools, said they, before Dr. Carey's time; now we have schools and books. These, said they, are good fruits, but then our fathers were Hindoos, how can we forsake the religion in which we were born? If your fathers were in error, or guilty of wicked practices, would it be your duty to follow and imitate them? They remained silent. On this they were reminded that they



must answer to God for themselves, and particularly for what they had then heard. Will your parents, or your brahmans, or your dehtas save you from the great God? We pointed to the ear and its abominations, and asked them if they were not ashamed? In a few years, said we, you yourselves will unite your efforts with ours for its entire and eternal abolition.

The next day was the Lord's day, and having three places to supply, viz., the Danish Church, English and Bengalee services, we were unable to go out. Monday too had its engagements. We are but two, and our hands are more than full. Tuesday and Wednesday it rained almost incessantly. Thursday brother Robinson went out, leaving me at home to attend to the English services, while our native brethren met for prayer in the village chapel.

Friday. This day Jugunath returns to the temple and terminates the festival, and, so far as we are concerned, the affecting sight we have been called to witness during the last month.

Messrs. La Croix and Mullens met us by their own appointment, and united with us in the duties of the day. They selected the stand at the head of the road. Mr. La Croix is well known to you, he is a most powerful speaker in Bengalee. In him we had an efficient aid. Immense numbers of people were addressed by him in the course of the day. As for ourselves, we were enabled to separate, each with two native preachers, and were similarly occupied in different parts of the mela with various success. The details of the day resemble the former so nearly that I am unwilling to go over the ground again.

We remained on the ground as long as we thought we could be of any use, then met each other as appointed, and with difficulty passed through the crowd home. We had no curiosity to witness the further degradation of our fellow creatures, our hearts were too much pained at the reflection that those thousands were assembled to bow down before a mutilated and disgusting block, and, at the bidding of designing men, to yield it that homage which is due to God alone; it pained us deeply when we remembered these men were British subjects equally with ourselves.

Since writing the above, Mr. Robinson has furnished me with the substance of his engagements while we were apart; the sequel is really interesting, and we fervently hope good will follow from it. "Leaving brother Denham with our own native preachers, I went in company with some young men, members of the Free Church Mission, who had arrived the same morning from Calcutta. We found

the crowd so great that we agreed to separate again, some going one way and some another. My hearers were very attentive, and on ceasing to speak, two men who had been listening for some time, seemed inclined to converse with me. I spoke to them, and they readily entered into conversation. I found that one of them had on previous occasions heard the gospel. He said he had received some Christian books, and had evidently read them—I may say he had been thinking on these things. He said it was his earnest desire to serve God, and wished to know how he should do so. I explained, as clearly as I was able, the way in which God must be served, and the soul be saved, through Christ alone. He told us the name of his village, and begged us to visit it, when we could make it convenient, which we expressed our readiness to do. He said our native brethren had preached there some time ago, and he had heard the same truths from their lips. In accordance with our promise, we requested our native brethren to visit the village again, our own engagements not permitting us to go immediately. They chose the next market-day for their visit, and found a cheering reception. The name of the village is Baengatchee. The man mentioned above told them himself and two or three of his neighbours were anxious to embrace Christianity. They said they were somewhat puzzled with the Christian sects. What shall we do? To whom shall we go? Our brethren replied, we have visited you at your own desire, and have now put God's word into hand; read it prayerfully, do as it directs you, adding, 'If you are sincere, as you profess to be, we shall be glad to see you and welcome at Serampore.' They have not yet joined us in the village, but may do so shortly. Another young man has, however, come among us; of him we entertain a good hope. We have found him humble and teachable, and I think serious in his determination. What is very singular in the case of this young man, his father has expressed a hope that the Christians will treat him kindly, and though a brahman, has not displayed that bitterness towards his son generally experienced by Hindoo youths in leaving their caste and home for the gospel's sake. A second and older man has left us, after residing a few weeks with the brethren. We had our suspicions from the beginning. He was a sensible and well educated man, and saw the folly and impropriety of idolatry, but had little conception of that state of heart required by the gospel. On this being pointed out to him it was evident he had not counted the cost. Cases like these severely try your missionaries; hope deferred maketh the heart sick. It is painful to see the idolator turn from his idols, and yet wander again from the kingdom of God.

## HAURAH.

Mr. Morgan, who labours here, says that it is evident that Hinduism is in a state of senescence. Society is undergoing a change, and the people, though they cling to their ancient habits, yet seem disposed to accommodate themselves to the times. He gives the following account of a fatal accident at the Jugunath festival:—

A sad occurrence took place here during the Jugunath Puja. When the car was returning, one of the men that were pulling the rope fell down, and the wheels passed over him, and killed him on the spot. Myself and the native preacher were on the road at the time, distributing the word of God. I saw the poor man on the road: his abdomen was torn, his bowels protruding, and one of his thighs was nearly severed from his body. The reason alleged was, that he was drunk at the time; my impression is, that they were all drunk, otherwise they could have seen the man, and taken him away. I immediately went to the authorities, and informed them of the event. The daroga came and took the usual depositions. The sight of the mangled body, the loud lamentations of the relatives of

the man, the complete heartlessness of the people, and the thought of the secret triumph of the votaries of Jugunath, made my very heart sick; a flood of tears relieved me of the most painful sensations that I ever experienced.

At a place about a mile and a half from Haurah, there was formerly an ancient car, and thousands of the people were accustomed to meet there; but this year I found the place deserted. The reason is, that the car is too old to be moved, and the proprietors have quarrelled about the god, which is removed to Calcutta. I hope that next year the government will see the necessity of placing policemen to look after this drunken rabble, for they are like tigers, which having once tasted human blood want more.

## CHUNAR.

The members of the church at Chunar are at present sixteen in number, all devoted zealous Christians; they are very desirous to have a settled minister to labour amongst them, and it seems a very important sphere of usefulness, as the chapels are well attended both by English and Hindustani hearers, and there appears a general thirst amongst the natives to listen to the word of life. Mr. Heinig gives a pleasing account of the baptism of three persons there last June, and of the attention that the preaching of the gospel is exciting.

The deacons of the church having invited us for the purpose, Mr. Smith and myself went over, and on Friday evening, about seven o'clock, we resorted to the chapel near the lower barracks, where a great multitude had gathered together. The chapel holds above one hundred persons, and it was not only completely full, but overflowing; outside the doors opposite the pulpit were placed benches, and both sides of the doorways were crowded with spectators. Several brought their seats with them, and though a storm appeared coming on, yet they seemed determined to remain during the whole of the service. I gave an address from Mark xvi. 16, in which I endeavoured to explain and illustrate by other passages of scripture what baptism is, its design, the confession made in baptism, the necessity and importance of attending to the ordinance, its proper mode according to the scripture, and concluded with addressing the candidates particularly, showing how they ought now to walk worthy of their glorious profession.

The whole assembly listened with great attention. After this Mr. Smith baptized them. The baptistry being in the chapel, made it very convenient for the whole congregation, and with singing and prayer the service, which lasted above two hours, was concluded. In humble thanks to the Lord, I may here add, that the result of the whole transaction was glorious. The Lord opened the heart of the wife of a brother concerning her natural depravity, and being now constrained to follow her husband in the ways of peace, she applied the next day for baptism.

On Saturday afternoon Mr. Smith addressed an assembly of above forty persons in Mr. Green's bungalow, being gathered in about a quarter of an hour, all apparently earnestly desiring the sincere milk of the word of God. In the evening I preached in English in the chapel in the Fort. On Sunday morning I preached in Hindustani in the chapel near the lower barracks, and Mr. Smith in the afternoon; again in the evening I preached

in English and Mr. Smith administered the Lord's supper. Thus we were fully employed during the three days we sojourned at Chunar. Our labours were equally divided, and with rejoicing of heart we returned on Sunday night to our respective homes.

It may be hoped that Mr. Heinig will find in this station a sphere of extensive and permanent usefulness. He says :—

A short time ago, when I visited them, it was quite overpowering to see the crowds that attended the preaching of the gospel, not only in the chapels, but also in the house of one of the deacons. having set apart Friday evening for especial prayer, that we may all be directed right in this important subject.

A few days after my visit I received a letter from one of the deacons, in which the church gave me a pressing invitation to become their pastor, and also to labour amongst the heathen. They appear very earnest on the subject, One of the deacons proposed to me, that should I come, it would be well to have a Hindustani bible-class, assuring me that at least from eighty to a hundred would attend the meeting, and such is the anxiety to obtain the word of God, that we can hardly supply them with a sufficient number of copies.

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## CEYLON.

Disease is prevalent in some parts of this island. Mr. Allen, writing from Kandy, September 15th, says :—

Things here begin, I hope, to look a little brighter. I have baptized three individuals since I came, and might be employed continually in the same way were it not that in nine cases out of ten that make application, the motive turns out to be an unworthy one. This part of one's work is perhaps the most difficult. I have lately had several attacks of fever as well as Mrs. Allen, but through mercy am well at present. Nothing more serious has been permitted to befall us, although there is ground of apprehension at times. Cholera is raging fearfully in Kandy at present. A few months ago it carried off between seven and eight thousand natives in and around Jaffra. Within the last month it has prevailed here, and at present is very fatal among the European soldiery and others. It is sudden and fearful. A man is in health, and six hours hence he is numbered with the dead. But "the pestilence that walketh in darkness, and the destruction that wasteth at noonday," have not yet been permitted "to come nigh our dwelling." "Only with our eyes have we beheld and seen the destruction of the wicked." These things are calculated to make solemn impressions on the mind, and to bring us nearer to God, on whom we are dependent. I feel calm in the midst of danger, assured that if God has any work for me to do, he will continue to me that measure of health and strength which is necessary. If he should otherwise dispose of me, I pray that I may be found with "my loins girded and my lamp burning, like unto one who waits for the coming of his Lord." If ready, it matters not how or when the end shall come.

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## AFRICA.

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### FERNANDO PO.

In a letter dated Clarence, July 29th, Dr. Prince says, "Mr. Duckett is over here under my treatment for an acute bronchitis, alarmingly severe; but to day there is encouragement for hope that he will be spared to his wife, and to render still more service to the Society in the situation he has all along filled so creditably, and in which he has become greatly beloved. Mrs. Saker's lamp had well nigh expired a few weeks since at Cameroons. She came hither to my house as soon as she could leave her bed and be helped on board the Dove. The Clarence air has restored her much: she will return to her husband next week. All the others

are *tolerably* well; which means that they are not actually laid aside, but does not mean that they are not languid and physicking."

### DEATH OF MR. STURGEON.

It grieves us to announce that the laborious and useful pastor of the church at Clarence has terminated his course. The fullest account of the event that we have received is contained in a letter from Mr. Clarke, written on the continent, in which, after referring to a meeting which had been held at Cameroons on the 23rd of July, he says:—

Brother Sturgeon attended this meeting, and was cheerful, and to all appearance well. A spirit of love and of peace was in him, and all of us were delighted with his state of mind. He felt slightly unwell on leaving home, but enjoyed the voyage across, and at Bimbia seemed well, and took a principal part of the services on the sabbath day. He had slept on deck on the way across, which did him no good, but nothing serious appeared. He was much wetted when we got among the rollers on the Bimbian flats, but seemed to take no harm at the time; and at Cameroons he was well and cheerful, and visited nearly all the towns within reach, as far as Hickory. On his return to Bimbia on the Friday evening, he was anxious to remain again over the sabbath, but the doctor wishing to get home, and brother Sturgeon feeling a little poorly, they agreed to return on the following day. They did so, and at four o'clock, A.M., Lord's day morning, they reached Clarence (July 26th). That day he did a little, administered the Lord's supper, &c., and on the following sabbath still felt unequal to his usual work, his disease still keeping upon him; yet when the Dove left on Wednesday, 5th of August, no danger was feared, and he sent me, by the Dove, a kind letter, speaking of his labours and health and state, and his desires respecting some church matters connected with the changes arising from some of the Clarence members coming here, and the baptizing of the 'Mponggar youth. The next account was by a boat on the twelfth, which came over specially for Mr. Wilson, one of the deacons, and some other members, as brother Sturgeon was not expected to live. On the thirteenth the boat went out, in a rough sea and stormy

weather, but we hope they got to Fernando Po in safety. Dr. Prince wrote that he had no hope of his recovery, or that he could live until the boat could return. The illness of Captain Milbourn, and the stormy nature of the weather, prevented the sailing of the Dove until Monday (17th) at ten o'clock, A.M., when she left us to convey to Cameroons Mrs. Saker and her daughter, neither of whom are at present well. Indeed, at this season it is a sort of *struggling* to live. Daily we feel the effects of the constant rains, and when the wind fails the air is heavy, and of a most injurious description.

August 20th. Last night the cutter came over, and all uncertainty was this morning, on receiving letters, at an end. Brother Sturgeon died at a quarter to twelve on Thursday night, and at four o'clock, P.M., on Friday, the 14th, was laid in the grave. Who will not mourn for his beloved and amiable partner? She is now a solitary widow, and mourns a most attached and affectionate husband, suddenly and unexpectedly taken away. Who will not mourn for the loss the church at Clarence has sustained? He was a very diligent pastor, and employed all his energies for the good of his flock. The people generally have lost a friend, for, by his classes and schools, and private visitings, he was instrumental in doing them much good. For the mission here we must also mourn; we are few in number, and no one can take, but by sufferance, brother Sturgeon's place. He was the only instructor allowed to remain at Clarence by the Spanish consul. True, it was only until January 1st, 1847, but he hoped he might have remained longer if the Spaniards did not come to colonize the island.

Dr. Prince was conducting the public worship at Clarence at the time of our last advices.

### CAMEROONS.

A letter from Mr. Saker to his sister in England gives so clear and comprehensive a view of this station, and the circumstances of those who are seeking its welfare, that we believe it will be acceptable to our readers in general.

Having completed twelve months at this place, I am grateful to our heavenly Father for sparing me so long in this valley of the shadow of death, and permitting me to sit

down in health, in peace, and cheerful prospects, to commune with you by letter; and take a retrospective view of the past year—a year of many trials, many sorrows, many deficiencies, many sins, and innumerable mercies. Surely the protection, the assistance we have received from on high, ought to excite us to praise, if other mercies had not accompanied them. But when we reflect that the mercies referred to in the twenty-third psalm have all been ours; when we remember that we have been delivered “from deaths oft, from perils of robbers, from perils among the heathen, and from perils on the sea;” that in the midst of heathen darkness, cruelty, and blood, we have been enabled to hold on our way, and continually made to feel our only dependence is in God, that he saves from the dominion of sin, and strengthens the soul to overcome all its difficulties, temptations, and snares, of his own abounding grace, and leads the soul, day by day, to feel the emptiness and vanity of the world; excites the thirsting after himself, conducts to the flowing fulness in Jesus Christ, and then of his love satisfies every desire which he himself has created—this, this is mercy! mercy that excites the spirit to praise and fresh devotion to his service—mercy that invigorates faith and enables us to say with confidence and joy, “Yea, though I walk through the valley of the shadow of death, I will fear no evil. Thy rod and thy staff, they comfort me. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.”

#### SETTLEMENT AT CAMEROONS.

It was twelve months yesterday morning from the time I embarked at Clarence, with the intention of attempting something at Cameroons. In a few days I was settled at the cottage I at present occupy, and commenced my labour of going in and out among the natives at the many towns around us. Being assisted by Mr. Johnson, a member of the church at Clarence, we commenced a school with a few boys. This cottage, then belonging to King Aqua, being small, and having but one room, we were obliged to make arrangements for building additional rooms. This, with frequent visits and meetings with the natives, took the greater part of my time. In seventeen days I was deprived of my assistant and companion, Mr. Johnson, he being recalled to the “Dove” as pilot. The effort to do without him in the “Dove,” and leave him with me, had failed; so that I was soon left to attend to every thing myself—the school, the building, the meetings, the visits, and all the countless little duties connected with the establishment of a station in a heathen country. But the “Dove” which called away a Johnson, brought my wife and child, so that I was at once relieved from the offices of cook and housemaid.

#### DEATH OF KING AQUA.

In July King Aqua died. At that time my house was not more than covered in, and the rainy season had fully set in, and being almost confined to the house, I employed myself in the making of doors and shutters for my new apartments; for at Cameroons I have been compelled to be every thing that is necessary—bricklayer, carpenter, and smith. I soon obtained a few boards, and with a little contrivance some joists, so that in a short time I had a respectable looking floor to one room, and before the end of August all the walls were done and two rooms floored. With the death of King Aqua commenced some indescribable scenes of disorder, confusion, and wrong. Law and order (though previously such only as befits heathen darkness) were now driven from the community. The two elder brothers quarrelled and intrigued for the succession. Each grasped at every thing within his reach, and very soon the houses of the late king were ransacked of all their contents. Even the box (substitute for coffin) containing his remains was re-opened, and the articles of value which had been superstitiously put in for his use in another world, were taken out by one of the sons, and appropriated to his own use. The surviving wives and slaves completed the destruction and distribution of his property, not excepting the houses in which he lived. The disorder thus introduced did not stop when all the property of the king was gone. Property of every description was unsafe, and we soon felt the effects of such a state of society. Our losses, notwithstanding our utmost care, at one time assumed a very serious character. One morning, early in October, we discovered that our knives, forks, and spoons had been stolen in the night, with two good table-cloths, and about four gallons of flour, with various other articles, very valuable to us from the fact that they cannot be replaced in Africa. Previous to this, about the middle of August, one of Aqua's houses, which had been lent me as a store till my house was done, was one night opened, and a few articles stolen, (to the amount of about 40s.) Providentially the thieves were disturbed, or my loss would have been very great. That night I could not sleep. A real or imaginary noise kept me wakeful, and three times did I dress myself and walk about the buildings to assure myself that all was right. I saw no one, neither could I then hear any one, but when on the opening day it was known to us that the store had been opened, we saw at once the mercy of my not being able to sleep the previous night.

From the date of the king's death up to December 31 (I may say November 31), we lost seven goats and about three dozen fowls. Our losses altogether, at the end of the year, exceeded £16. Such scenes I hope will not occur again.

In December the elder son of Aqua was declared king by her majesty's naval officers on the coast of Africa, and from that period to the present time, society has gradually assumed a better tone.

#### PERILS.

But losses, though trying and painful to us, have not been our dangers. During the first stages of these disorders we were assailed in many ways. We were expected to take part with each of the aspirants, and our refusal, though firm, only served to excite their animosity, as each believed that we supported the other. It was in the midst of these disputes that the sons and chiefs assembled at my house to sell to me on behalf of the Society the little cottage of Aqua's, and the plot of ground where we now live. This step was taken by them to prevent the slaves from destroying it, even though we lived in it. This was soon arranged, and in October we had the pleasure of sitting down on the Society's land and in the Society's building—a great pleasure if compared to the anxiety and peril of living in the house of a heathen chief, for which fifty sons, backed by 200 slaves, were daily contending. But the danger in this particular was not quite over. The complaint was soon raised, that all the sons had not had a proper share in the goods I had paid for the cottage, and as there was no hope of obtaining anything more from the three chiefs who had divided the goods, they attempted to get more from me. About three days after having paid for the house, we were surprised by the assembling of a large number of Aqua's sons and slaves, some with fire-brands, others with guns, swords, or sticks, and, with all the wild noise of a heathen rabble, they demanded of us the house. We might take out our goods, but we must do it quickly, as they intended to burn it unless I paid them (about one-third the value) so much more money. I very quietly reasoned with them, and advised that they first send to call the chiefs (I had already done it), who would be best able to settle the dispute. It had a little effect upon all except on the son most enraged, who flew to the front door, and with his heavy axe split it into three pieces. Other men, more mild, forcibly restrained them from doing more violence. The chiefs arrived; when I told them what had been done and threatened. I warned them of the consequence of allowing such outrages on property they had just sold, and firmly refused to pay another piece of cloth, as they had already received the full value. An hour's angry dispute with chiefs and sons followed, but the former were compelled to divide more of the goods they had received, and we were again left in quiet possession. Eight days elapsed, and while sitting at tea in the evening our door was suddenly split to pieces with some heavy weapon. The child screamed,

my dear Helen nearly fainted, while I instantly ran out to see what was doing, for in the moment, so sudden, I scarcely knew what was doing or where. I saw enough. Another son was just escaping from the doorway, but the mischief was done, and I returned to see those within. It is enough to say, Helen had fever three days, and the child twenty days, in consequence. The news was soon conveyed to the chiefs, and the next morning they all came to beg me not to take any notice of it. They would well punish the man who had done it, would have my door made good, and give me a goat. As they were in earnest (quite uncommon) in wishing me to pass over this, and not report it anywhere, and sensible of the wrong, I accepted their goat, the more willingly that I might show them that I had no feeling towards them but for their good. They also brought me a goat which had been stolen from me about fourteen days previous. While the three principal men were with me to arrange for the house and land, I took occasion of explaining to each, before the others, the nature of a missionary's connexion with the chiefs and people of those towns where they live, and hence the utter impossibility of my having any thing to do with their present dispute. If in any thing they sought my advice for the public good, I would willingly give it, and I then strongly urged upon them the importance of dropping their private disputes, and uniting to make such arrangements as the state of society demanded. I appealed to each whether I had not altogether declined having anything to do with their part or party, and I think I succeeded in convincing each, that if neither had a friend in me, so neither had an enemy; but my further advice had little weight. Each was bent on his own course, but each had appealed to the British officers, and it would be for them to decide which should be king.

After this meeting they were less troublesome in their attempts to attach me to their particular interest, but we were often made to feel our insecurity, and that our only refuge and safety was in the Lord our God. To him we looked, and we have not been left a prey to the enemy.

I may return again to the subject of building. After my return from Clarence in September, I applied myself to the finishing of the house, and by the end of November it was completed as now standing, and containing, besides the room purchased of Aqua's sons, two bed-rooms fifteen feet square, and one room, not floored, fifteen feet by six, for store and pantry. The kitchen, &c., are separate buildings in the yard.

#### STUDY OF THE LANGUAGE.

As soon as the building and labour attending it was done, I turned my attention specially to the language. Although I had collected a tolerably good vocabulary, and

occupied many spare half-hours in attempting to know a little about the construction of the language, I feel now that I ought to regard the beginning of December as the period of learning to read, write, and converse in the Dewalla tongue. About January 3, 1846, I completed a draft of my first class-book, and if I had had much confidence in it should have sent it home at that time to be printed for the use of our Dewalla schools.

From my return from Clarence in February till now (excepting one month), I have made the study of the language my special work, and although I cannot say much as to the advance which I have made, yet I hope it is something, and I hope more, that I shall live to translate the whole bible into the Dewalla tongue. With divine assistance, I have a settled purpose so to do, and I hope not to relinquish my work till it is done. Yesterday I was sickly, the day before translating, to-day, from five, A.M., till seven, P.M., transcribing my lessons and arranging grammar, and from seven till twelve writing letters. (Seven to twelve is extra, as my bedtime is nine.) I have corrected my first class-book, nearly completed the second, and shall, if spared, soon begin my oral instructions in the Dewalla.

When I remember that twelve months since I did not understand anything about the language, that we had no house at Came-

rooms to contain us beyond the single room, that during the time we have been absent on account of health (not less than two months), that while at labour often afflicted and hindered in a variety of ways, but that now we can look upon things as before stated, and know that we have a substantial store-house for boxes, barrels, and provisions, which has occupied me one month this year, and that now we are in health, better health than when we commenced the year, surely I ought to be grateful! If we cease to speak of his mercy, the stones and trees around would reprove us. May our hearts be ever alive to his mercy, and that mercy assist us to go on with our work, till we shall rejoice over sinners converted to God. This is the result for which we hope and pray, and it will be with unspeakable pleasure that we inform you of such success; but we need your prayers, and the prayers of all our friends.

When our friends look and hope for such information as shall assure them of the salvation of souls, you know they must not forget that nothing short of divine power is sufficient to effect so great a change. If this be necessary in England, how much more so with heathen tribes, whose character is so accurately drawn in the first chapter of Romans! Forget not that it is among such we live and labour, and cease not to pray for us and the success of the word among us.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Clarke, J.	July 13.
		Prince, G. K.	July 29.
		Sturgeon, T.	July 6 and 13.
AMERICA	MONTREAL	Cramp, J. M.	September 28, Oct. 28.
	NEWBURGH	Littlewood, W.	September 23.
	NEW YORK	Henderson, A.	September 15.
ASIA	BENARES	Heinig, H.	August 14.
	CALCUTTA	Leslie, A.	September 7.
		Thomas, J.	September 7, 8, and 18.
	COLOMBO	Davies, J.	September 16.
	HOWRAH	Morgan, T.	September 7.
	INTALLY	Page, J. C.	September 17.
	KANDY	Allen, J.	September 15.
	SERAMPORE	Denham, W. H.	August 26.
BAHAMAS	NASSAU	Capern, H.	September 18.
		George, J. S.	September 18.
		Roberts, J., & ors.	September 17.
		Rycroft, W. K.	September 18.
BRITTANY	MORLAIX	Jenkins, J.	October 23, Nov. 10.
HAITI	JACMEL	Abbott, T. F.	September 22.
HONDURAS	BELIZE	Kingdon, J.	September 21.

JAMAICA .....	CALABAR .....	Tinson, J. ....	Sept. 19, Oct. 7.
	FLETCHER'S GROVE.....	Armstrong, C. ....	September 15.
	MANDEVILLE .....	Hands, T. ....	September 4.
	MONTEGO BAY .....	Cornford, P. H. ....	September 19.
	MOUNT CAREY .....	Burchell, H. C. ....	October 3.
		Stewart, M. ....	October 6.
	SPANISH TOWN.....	Phillippo, J. M. ....	September 20.
TRINIDAD .....	PORT OF SPAIN .....	Cowen, G. ....	September 19.

ACKNOWLEDGMENTS.

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

- Mrs. Brewen, Tiverton, for a parcel of linen ;
- Mrs. Denham, for a parcel of clothing and books, for *Rev. G. Pearce, Intally* ;
- Mrs. Moore, Homerton, for various periodical accounts and magazines ;
- Ladies at Leeds, for a case of clothing, for *Rev. J. Clarke, Western Africa* ;
- Friends at Rushden, for a package of clothing and books, for *Rev. W. K. Rycroft, Bahamas* ;
- Friends at Stanwick, for a parcel of clothing, for *the same* ;
- Friends at Ringstead, for a box of clothing, for *the same* ;
- Mrs. Town, Leeds, for a box of books and haberdashery, for *Mrs. W. Knibb, Kettering* ;
- Mr. Watchurst, Rainham, for a parcel of magazines ;
- Friends at Battersea, for a parcel of clothing, for *the African Mission* ;
- Friends at Oxford, for a package of clothing, for *the same* ;
- Mrs. Rouse, Chudleigh, for a case of clothing, for *Rev. J. Clark, Brown's Town* ;
- Mrs. Brown, Thrapston, for a box of shoes, for *the same* ;
- Mr. Monk, for a parcel of haberdashery, for *Rev. W. K. Rycroft, Bahamas* ;
- Mary Bayley, for a parcel of magazines ;
- Mrs. Gardner, Luton, for a box of bonnets, for *the African Mission* ;
- Mrs. Hughes, Bristol, for a parcel of magazines.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month of October, 1846.*

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Collection .....	1 17 0	per, for Theological	40 0 0	Do., Sunday School	0 6 0
Chipping Campden—		Institution, Jamaica		Do., Bible Class...	7 0 0
Contributions .....	0 14 0	Sunday Schools, Pem-		Patchell—	
Coleford—		broke Chapel, for		Collection .....	2 1 8
Proceeds of Lecture...	3 18 2	Patna Orphan Re-		Preston—	
Eastington—		fuge .....	1 4 0	Contributions, for	
Collection, &c. ....	3 10 0	Ogden—		Dove .....	0 10 0
Sunday School .....	1 0 0	Garside, Rev. Jos.,		Woodford—	
Collection .....	1 17 3	A. S., 2 years .....	2 0 0	Abbott, Mr. J. ...A.S.	1 0 0
Sunday School .....	3 3 9	Rochdale—		<b>OXFORDSHIRE.</b>	
Hillsley—		Collections .....	45 14 1	Henley—	
Collection .....	1 6 6	Contributions .....	106 19 7	Collection, by Rev. J.	
Kingstanley—		Kelsall, H., Esq., for		Statham .....	18 3 7
Collection .....	6 0 0	Haiti .....	500 0 0	<b>SURREY.</b>	
Contributions .....	14 4 1	Sabden—		Dorman's Land—	
Do., Sunday School	2 6 6	Collections .....	9 16 1	Contributions .....	3 6 6
Do., for Dove .....	0 10 6	Contributions .....	9 2 3	Godalming—	
Lydney—		Do., Sunday School	5 6 6	Collecting box, by	
Proceeds of Lecture...	5 10 5	Stockport—		Mr. Sisley .....	0 7 6
Shortwood—		Contributions .....	4 15 0	<b>SUSSEX.</b>	
Collection .....	19 0 0	Tottlebank—		Battle—	
Contribution .....	16 0 5	Contribution .....	1 0 0	Collections .....	4 18 6
Do., Sunday Schools	2 6 10	Ulverstone—		Contributions .....	2 0 10
Slimbridge—		Contributions .....	0 17 6	Do., Sunday School	0 8 8
Collection .....	0 17 10	Do., for Schools .....	1 0 0	Brighton—	
Contributions .....	0 10 0	<b>LEICESTERSHIRE.</b>		Collection, Public	
Stroud—		Arnsby—		Meeting .....	13 11 6
Collection .....	16 15 1	Collection .....	7 6 0	Bond Street—	
Contributions .....	7 18 0	Contributions .....	3 10 0	Collection .....	10 6 4
Do., Sunday School	1 0 0	Blaby—		Contributions .....	18 0 3
Tetbury—		Collection .....	1 13 3	Do., Sun. Schools	1 15 0
Collection .....	1 3 0	Contributions .....	1 0 9	West Street—	
Woodchester—		Foxton—		Collections .....	9 9 8
Collection .....	1 16 8	Collection .....	0 17 0	Contributions .....	11 3 8
Contributions .....	1 5 1	Leicester, Belvoir St.—		Chichester—	
Woodside—		Collections .....	31 12 3	Contribution .....	1 1 0
Proceeds of Lecture...	3 1 0	Contributions .....	53 7 1	Forest Row—	
<b>HAMPSHIRE.</b>		Do., Sunday School	0 12 0	Collections .....	3 3 0
Cowes, I. W.—		Robinson, C. B., Esq.,		Contributions .....	2 2 0
J. W., by Miss Sim-		donation .....	30 0 0	Hailsham—	
mons .....	0 7 0			Collections .....	5 0 0
				Hastings—	
				Collecting box, by Mr.	
				Little .....	1 0 0

£ s. d.		YORKSHIRE.		SOUTH WALES. £ s. d.	
Horsham—		Ackworth—		South Wales, on account, by Rev. D.	
Collection .....	1 5 9	Contributions .....	6 0 0	Price .....	45 14 0
Contributions .....	1 10 0	Do., for Jamaica Special Fund.....	5 0 0	GLAMORGANSHIRE.	
Lewes—		Bedale—		Clydach, Bethany—	
Collection, &c. (two-thirds).....	20 11 4	Collections.....	3 4 1	Collection .....	0 15 0
Contributions .....	6 6 0	Contributions .....	0 17 8	MONMOUTHSHIRE.	
Midhurst—		Brearley—		Chepstow—	
Collections.....	6 0 0	Collection .....	1 7 10	Proceeds of Lecture...	4 3 1
Rye—		Contributions .....	2 2 0	Monmouth—	
Collections, &c.....	7 2 1	Farsley—		Proceeds of Lecture...	1 16 6
Uckfield—		Collections.....	8 18 6	Pembrokeshire.	
Collections .....	2 4 8	Contributions .....	7 0 4	Bethabara—	
Contributions .....	3 16 9	Dewsbury—		Collection .....	2 14 1
	132 17 6	Contributions .....	2 10 0	Contributions .....	1 15 0
Acknowledged before and expenses.....	61 7 0	Do., for Schools.....	0 5 0	Do., Sunday School	9 9 0
	71 10 6	Dishforth—		Blaenllyn—	
WARWICKSHIRE.		Contributions, for Africa.....	10 5 1	Collection .....	1 10 8
Alcester.....	10 10 0	Haworth—		Contributions .....	5 0 0
Birmingham—		First Church—		Blaenlyffos—	
Ladies' Anti-Slavery Society, for Rev. B. B. Dexter's School...	5 0 0	Collection .....	4 0 0	Collection .....	1 19 0
Stratford on Avon .....	5 10 0	Contributions .....	12 1 0	Contributions .....	2 15 0
		Second Church—		Do., Sunday School	3 11 0
WESTMORELAND.		Contributions .....	10 11 0	Jabez—	
Crosby Garrett—		Horsforth—		Collection .....	3 7 6
Collection .....	3 1 0	Collection .....	3 0 2	SCOTLAND.	
Contributions .....	1 0 0	Howden—		Colonsay.....	1 5 0
Kendal—		Contributions .....	1 3 6	IRELAND.	
Contributions .....	25 14 6	Huddersfield—		Banbridge—	
Do., for Schools.....	2 10 0	Collection .....	0 18 7	Collection .....	2 2 6
WILTSHIRE.		Knarsborough—		Belfast—	
Melksham—		Collection .....	1 0 0	Collections—	
Juvenile Association, for School .....	5 6 5	Keighley—		Methodist Chapel...	2 15 0
Penknapp—		Collection .....	3 2 6	Independent do. ...	3 3 3
R. M., Mrs.....	1 0 0	Leeds—		Contributions .....	4 5 0
WORCESTERSHIRE.		Collections, &c.....	80 12 6	Coleraine—	
Evesham, Mill Street—		Contribution, for Dove Lockwood—	0 10 6	Collection .....	4 0 0
Collections.....	4 13 4	Collection .....	5 5 0	Dungannon—	
Contributions .....	3 13 0	Masham—		Collection .....	2 3 0
Do., Juvenile .....	1 7 8	Collection .....	2 13 3	Londonderry—	
Do., for Africa.....	1 1 1	Contributions .....	1 17 9	Collection, Independent Chapel .....	1 19 0
Pershore—		Do., Sunday School	0 2 0	Contributions .....	1 12 0
Collections.....	21 0 0	Pontefract—		Tubbermore—	
Contributions .....	33 0 7	Contributions .....	0 15 0	Collection .....	1 6 0
Do., Sunday School	0 5 11	Ripon—		FOREIGN.	
Upton on Severn—		Collection .....	1 1 6	Madras—	
Collections.....	3 1 1	Shipley—		For Outfit and Support of a Minister to be sent out.....	1000 0 0
Contributions .....	4 12 0	Collection .....	7 15 2		
Do., Sunday School	0 4 7	Contributions .....	14 17 0		
		Slack Lane—			
		Collection .....	2 7 1		
		Contributions .....	2 0 6		
		York—			
		Contributions .....	2 11 0		

CONTRIBUTIONS,

Received on account of the DEBT of the Baptist Missionary Society, up to November 14, 1846,—Continued from last Herald.

LONDON AND MIDDLESEX.		BERKSHIRE. £ s. d.	
£ s. d.		Church Street .....	10 12 0
A. E. Z. ....	5 0 0	Henrietta Street .....	12 1 6
Hanson, J., Esq. ....	2 0 0	Islington Green, additional .....	0 3 0
M. N. ....	1 0 0	Maze Pond.....	13 11 0
Murphy, Mr., by C. E. Tosswill, Esq.....	5 0 0	CUMBERLAND.	
Camberwell, additional gleanings .....	4 18 0	Cockermouth—	
Chelsea .....	1 17 0	Banks, Mrs., and family.....	1 0 0
		BEDFORDSHIRE.	
		Houghton Regis .....	5 0 0

DEVONSHIRE.		NORFOLK.		WORCESTERSHIRE.	
£	s. d.	£	s. d.	£	s. d.
Tavistock—		Buxton .....	1 0 0	Stourbridge .....	1 5 0
Angus, Miss, and		Diss .....	6 4 0		
friends .....	5 0 0	Holt .....	0 7 0		
DORSETSHIRE.		NOTTINGHAMSHIRE.		YORKSHIRE.	
Bridport .....	5 0 0	Nottingham .....	16 14 6	Hedon .....	0 10 0
Dorchester, additional...	0 1 0			Huddersfield .....	1 4 0
				Keighley .....	2 8 6
				Slack Lane .....	2 13 4
DURHAM.		RUTLANDSHIRE.		NORTH WALES.	
Darlington .....	1 1 0	Belton .....	2 0 0	MONTGOMERYSHIRE.	
		Oakham .....	1 1 3	Newtown .....	6 0 0
				Talywern .....	6 0 0
ESSEX.		SHROPSHIRE.		SOUTH WALES.	
Braintree .....	11 7 6	Shrewsbury, Claremont		CARMARTHENSHIRE.	
Loughton, additional ...	0 2 0	Street .....	3 5 0	Cardmarthen, Penuel ...	5 0 0
Maldon .....	3 0 0	A Friend, by Mr. J.		Llanely .....	2 8 10
Potter Street .....	1 0 0	Simons .....	1 0 0	Mydrim, Salem .....	3 5 0
White Colne .....	2 5 0			Penybont, Llandysill ...	0 14 6
GLOUCESTERSHIRE.		SOMERSETSHIRE.		GLAMORGANSHIRE.	
Cutsdean .....	1 0 0	Bristol, by R. B. Sher-		Cardiff .....	1 7 2
Tewkesbury .....	3 1 6	ring, Esq. ....	10 0 0	Hirwain .....	5 0 0
Woodside (acknowledged,		Counterslip .....	38 10 2		
by mistake, as from		King Street .....	10 15 6		
Newham, in October		Thrissell Street .....	4 0 0		
Herald) .....	3 14 6	Clard .....	3 12 0		
		Norton—			
		Forster, Grace .....	1 0 0		
HANTSHPHIRE.		Stogumber .....	2 10 6		
Beaulieu Rails .....	5 0 0	Westbury on Trym .....	1 4 0		
HEREFORDSHIRE.		STAFFORDSHIRE.		MONMOUTHSHIRE.	
Kington, additional .....	0 7 0	Hanley .....	4 0 0	Blaehavon, Horeb .....	6 1 6
Leominster—				Talywain, Pysgall .....	11 7 6
A Friend .....	1 0 0				
HERTFORDSHIRE.		SURREY.		PENBROKESHIRE.	
Boxmoor £ .....	1 2 7 0	Battersea .....	10 0 0	Ebenezer .....	1 10 0
St. Albans .....	7 3 0	Dorman's Land .....	2 17 0	Middlemill .....	5 10 0
				Penuel .....	1 2 0
				Penybryn .....	1 6 0
KENT.		SUSSEX.		RADNORSHIRE.	
Canterbury .....	5 14 0	Brighton, by Rev. R.		Dolen .....	2 4 0
		K. Brewer .....	3 13 0		
LANCASHIRE.		WARWICKSHIRE.		SCOTLAND.	
Goodshaw Chapel .....	1 16 8	Coventry .....	14 0 0	Bowmore, Islay .....	2 1 6
Liverpool, Myrtle St. ...	19 3 0				
LEICESTERSHIRE.		WILTSHIRE.		IRELAND.	
Blaby .....	0 9 0	Penknapp .....	2 0 0	Config .....	1 3 9
				Cork .....	1 13 0
				Letterkenny .....	1 0 0

The sum of £3 6s. 6d., acknowledged in the Herald for August as from *Pembroke*, should have been from *Pembroke Dock*, *Bethany*, by the Rev. H. T. Morgan.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., and S. M. Peto, Esq., Treasurers, 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. Contributions can also be paid in at the Bank of England, to the credit of W. B. Gurney and others.