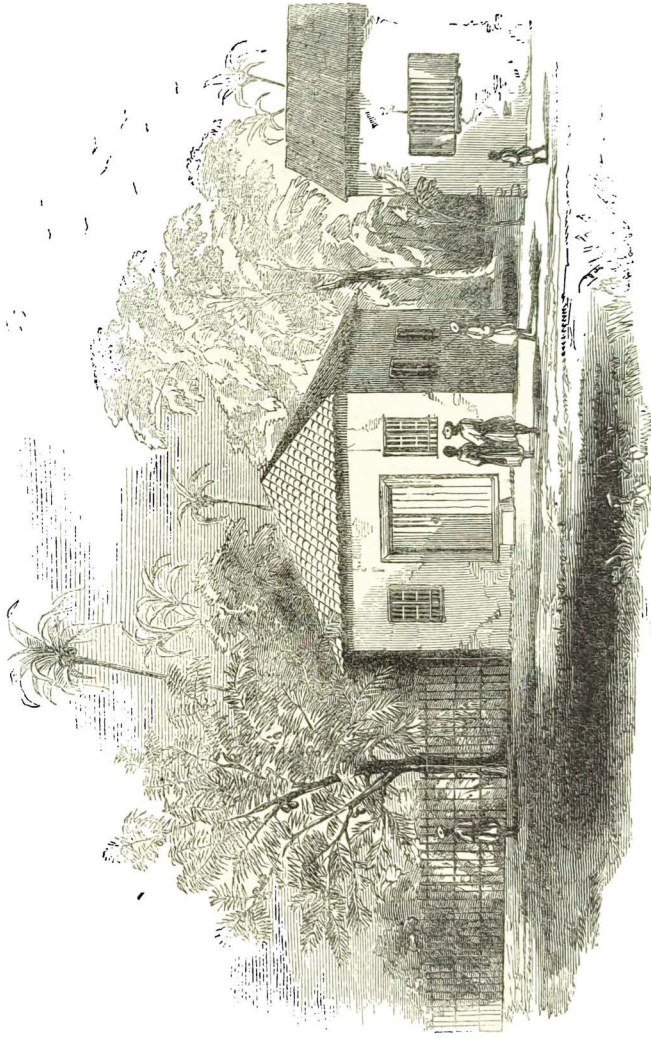


# THE MISSIONARY HERALD.

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BAPTIST CHAPEL, MATURA, CEYLON. See page 51.

## ASIA.

## CALCUTTA.

The mission circle here was in the enjoyment of a tolerably good state of health on the 7th of October, and looking forward with hope to the most pleasant season of the year. At that date, Mr. Thomas gave us an epitome of Indian intelligence in the following sentences: "At all the stations there is more or less to try, and I fear that, generally speaking, the good work is not so prosperous as it appeared to be a year ago. Still the mission is not without tokens of a cheering nature. On the last sabbath in August two persons were baptized at Agra, one of whom appears to have been brought under serious impressions by a sermon preached to the young by brother Makepeace in January last. At Patna brother Beddy states that he has recently received two into the church from the Orphan Refuge, and that some six or seven more are candidates for baptism, of whom several are inmates of the Refuge. From Chittagong I learn that seven persons have been baptized there since May last. At Bow Bazar I had the pleasure of baptizing two men on the last sabbath in September, and next Lord's day brother Leslie expects to baptize a young man who is here from the Madras Presidency on his way to China. He was a ward of our late brother W. H. Pearce, and may be regarded as the fruit of his prayers. A few years ago he was a very wild youth, but he is now at the feet of Jesus, 'clothed, and in his right mind.' His conversion is a remarkable instance of divine grace."

A letter from Mr. Wenger to Dr. Cox, twelve days later, contains animating information of a character quite unprecedented in this region. He says:—"Very interesting intelligence has just been received from brother Bareiro at Barisaul. He has baptized, at one and the same time, one hundred and fifteen poor villagers. That was, I believe, on the first sabbath of this month. . . . The letter scarcely left a doubt on my mind that it was a work of grace, in fact, something very much like a revival such as used to occur some time since in America. It is as easy for God to convert hundreds of sinners as to convert one; and if, as I really am led to hope, most or all of these 115 persons have really been converted, it is only another proof that God chooses weak things to confound the mighty, for the people in question belong to the poorest and most ignorant class. Persecution has already commenced. Property in the shape of a boat, cattle, madder, &c., to the amount of Rs. 100 (£10) has been taken away from one of the people, who was perhaps best off, by the owner of his land, indignant at his having become a Christian." Barisaul is about 185 miles east of Calcutta.

## SERAMPORE.

The following account of schools at Serampore will be read with pleasure by many of our friends. It is part of a report made to the "Serampore Ladies' Benevolent Society," whose funds are devoted to the Religious and Benevolent Institutions particularly, and to the purposes of charity generally, as circumstances may require, at Serampore.

The *Asylum, or Christian Boarding School*, consisting of the children or orphans of native Christians, and any others who may desire admittance, continues, with some small exceptions, to be supported by collections made in Scotland and elsewhere, by the zealous

exertions of its former superintendent, Mrs. Barclay. It now contains thirteen children, of whom two are the daughters of indigent Portuguese Roman Catholics. Eleven of these read with ease and understanding. The first class, consisting of four, have committed the two first catechisms to memory, and are conversant with the scriptures. They have likewise made some progress in geography and grammar, and write well. The second class, consisting of seven, read the New Testament and other books with great facility. One of these, the grand-daughter of Pran Krishnu, the late excellent native preacher in the Christian village, who was sent from Dacca six months ago, expressly to enjoy the advantages of the institution, has made remarkable proficiency, and gives the most pleasing account of what she reads. They are taught by a native Christian from the Christian village in the vicinity of this town, and Mrs. Venis still continues to superintend their needlework and their occupations generally.

The *Preparatory Village School* contains ten young children, and is held in the Christian village of Jannugur. The children are draughted from this school into the Asylum, as their proficiency and age appear to render it expedient.

The attendance in the *Adult School* of the Christian village is subject to considerable variance. Occasionally it wears the character of a simple Sunday school, as the Christian women, owing to domestic engagements, and other causes, are frequently unable to give their attendance on week days. The number who assemble to receive instruction on the Sunday often amounts to fifty.

The *Central School*, situated in the town, consists entirely of heathen children, and contains forty-eight girls. The three first classes, including twenty children, read fluently, are conversant with the scriptures, and have acquired some knowledge of geography and grammar. At an examination held towards the end of December, their answers on these subjects, and particularly on questions based on the scriptures, were exceedingly pertinent, and did the greatest credit to their teachers.

The boys' department of the schools is highly interesting. The three schools have altogether five hundred and thirty-seven on their list, and enjoy the superintendence of the Rev. Mr. Robinson, who renders the following account of their progress:—

The *Isherah School* contains on its list 155 boys, who are divided into eight classes. The boys of five of these classes are able to read books. The first class read the New Testament, Pearson's Geography, Extracts from Ancient History, and Keith's Bengalee Grammar. The second class read the History of Joseph, and have learned Watts's Divine and Moral Songs. The third, fourth, and fifth

classes read the scriptures, and were conversant with the scriptures evinced by the boys of the first class at their annual examination was truly gratifying.

The *Serampore Southern School*.—The native Christian teacher employed in this school, was, we regret to say, removed by death towards the close of the year. He was a very able young man, and was an ornament to his profession and to the church with which he was connected. But his career was short; he was removed after a long and painful illness, which he endured with much patience, at the early age of twenty-six. His loss as an instructor of the scriptures was deeply felt; but his place has been supplied by his brother, a sedate and steady young man, who will, it is hoped, in a short time become equally efficient.

The number of names on the reformed list is 224. The school consists of twelve classes, of which seven classes are able to read in the books. The first class read the New Testament and the book of Genesis, extracts from Ancient History, Anecdotes of Celebrated Characters in Ancient History, Pearson's Geography, and Keith's Bengalee Grammar. The second class read the New Testament, the extracts from Ancient History, Keith's Bengalee Grammar, and geography. The third class read the New Testament, the Bengalee Grammar, and a Bengalee Catechism on Religion. The fourth class read the New Testament and the History of Joseph. The fifth class read the History of Joseph and Moral and Religious Anecdotes. The sixth and seventh classes read the Bengalee Primer.

The *Serampore Western School*.—This school numbers 158 boys, divided into seven classes, of which the first four are able to read in books. The first class read the books of Genesis and Proverbs in the Old Testament, and the New Testament; the Gyanoroonodoy, Lessons in Morality, extracts from Ancient History, Stewart's Oopodesh-Kotha, and the History of the Bible. The second class read the Gospel of Matthew, Brief History of the Bible, Kalkromic Itibas, the History of Joseph, Bible History, Anecdotes, and the catechism, in two parts. The third class read the Parables of Christ, two parts of the Neeti-Kotha, and the first part of the catechism. The fourth class read the Bengalee Primer and the first part of the Neeti-Kotha.

On the 19th December, 1845, an examination was held in the hall of Serampore College, of all the boys instructed in the schools supported by the funds of the Ladies' Benevolent Society and the Serampore church. The number of boys in all these schools amounted together to 737. The examination was conducted principally by the Rev. J. Weitbrecht, of Burdwan, assisted by the Rev. H. Smylie, of Dinapore, who expressed themselves gratified with the attainment of the boys and their knowledge of the scriptures.

## HAURAH.

Mr. Morgan remarks, in a recent communication, that before it would reach us he should have served an apprenticeship to the mission in India; and that during that term he has not been laid aside a single week, though his path has been anything but flowery. He has had to contend with difficulties and with much opposition, for the endurance of which he thinks God had graciously prepared him in early life.

When we contemplate the materials that we have to work upon, and our peculiar position, it is not surprising that our success is so small. Of the English population, many are the slaves of brandy, others glide into the abominations of heathenism, while others are absorbed in making money, and regard neither sabbath nor religion. Add to this, the constant removal of families, vicious systems of religion which lull men to sleep in their sins, the small number of truly good men, and the weak tone of morality; so that there is but little resistance to the torrent of wickedness. We sow in tears, and pray in tears, and mourn over dying men. Do I ask for too much, when I ask our brethren at home to pray for us and with us? So thoroughly do I feel at this moment, that I am not ashamed to ask you to put a card over every pulpit in the land, and on it written, "Brethren, pray for India." The ground is well cultivated, the seed is sown in the hearts of thousands, and we are anxiously waiting for the former and the latter rain.

Follow the missionary in his labours among the heathen, and see him standing on the roadside, in a temperature of from ninety to a hundred degrees, in the hot season suffocated with dust, and in the rains assailed with smells from every stagnant pool; bathed in perspiration, addressing the most depraved people on earth until his voice fails and his head reels;—this is a work of faith.

The natives have a great disinclination to go inside of a chapel, and besides, if we cannot get a congregation in one place, we change our position, that is one reason that we take the road.

Of personal news I have but little to communicate. I have suffered much from the climate this year. Our schools, preaching, &c., have proceeded as usual. Since my last I have baptized two young lads, both of whom have been in the Jubilee school. We have three candidates from among the heathen receiving instruction; how they will turn out, time will tell.

## MONGHIR.

A specimen of the itinerating excursions of Mr. John Parsons and his fellow-labourers in this district is contained in a letter from him which arrived a few days ago.

September 12. Five weeks of the time which has elapsed since writing the above, I have spent pleasantly, and I trust the great day of decision will show it to have been profitably also, in a tour among the villages on the banks of a small stream, called the Balan, in our neighbourhood. I have before informed you repeatedly of my being employed on the banks of the river Gunduck. The stream now mentioned runs into the Gunduck, at a considerable distance from the junction of the latter with the Ganges. It is a stream possessing great natural advantages, and hence is most populously bestudded with villages. Moreover, although the villagers were not unacquainted with the name of Christ and Christianity, yet we have reason to believe that no missionary had ever visited many of the villages in person, and so the acquaintance which the people had with the gospel was only such as they could obtain from the distorted representations of interested and

slandering brahmans, and others whose litigious disposition finds them employment in the courts of Monghir or Mozufferpore. Their reports of Christianity had excited such fears and prejudices in the minds of the people that we found it impolitic, except in a few instances, to enter into the villages at all, but we usually took our seats under the shady trees we mostly found on the bathing-ghauts near the villages, and good congregations would come out to hear us, frequently including nearly the whole population of the village who were at hand, and they heard us with the greater candour because they perceived we did not intend to enter the villages in order to feed them by force with Christians' food, as they had been told we should do. I should have mentioned that I was accompanied by our dear brethren Nainsookh and Shujatuli, the latter of whom, indeed, did not accompany us so much with the hope of being able to proclaim the gospel, as with the

intention of visiting his step-son and daughter-in-law, Samuel and Rebecca, of whom the former is a member of the church here, and the latter, if I mistake not, of the church at Patna. Samuel is employed as a writer by a firm of sugar-refiners, whose factory is situated on the banks of the Balan. However, our dear aged, truly pious, and zealous brother was only about nine days at his son's, and the remainder of the time on the boat with us, and though in weakness, had frequent opportunities of speaking the word. The character, walk, and conversation of these two brethren, the one formerly a brahman, the other of an equally honourable rank among the Mahomedans, affords a pleasing and cheering testimony to the power of the gospel, and does honour to the holy name which they profess. We left home on Thursday, July 23rd, and after visiting several villages on the Gunduck, about noon on Wednesday, 29th, reached the mouth of the Balan nullah, or rivulet. I will copy some parts of the journal I made of our labours.

"Wednesday, July 29. Entered the Balan nullah about noon, and put on at the village of Bheet, but were unable to go into the village immediately on account of a strong wind. Early in the afternoon, however, we commenced speaking to the people, and being joined by Shujatali, we continued our discourse, with the exception of a short interval, till after dark, having successively two or three different congregations.

"Thursday, July 30. In the morning went to the village of Nowla. The people seemed much vexed at our going into the midst of their village, and gave us no peace until we went to a shed, where nearly or quite 200 persons assembled, and heard quietly for a while, and then took us to the zemindar's verandah, where Nainsookh spoke and read for a while, and afterwards at a goldsmith's shop, and then we returned to our boat. Afterwards proceeded to a large village called Jookkiya, and spoke under two fine trees on the ghaut, and after a time, when the people who were present left us, we returned to our boat, and the people expressed their dislike to our going into the village, but said that in the evening the people would come from the fields, and assemble on the ghaut. Accordingly about four o'clock, we went again; many poor people from their labour assembled, and we had an attentive congregation till after sunset. Nainsookh and myself, in turn,

read thirty-five pages of a Kythee tract, remarking on it as we proceeded.

"Friday, July 31. Left Jookkiya early in the morning, and after proceeding till noon, found our selves at the back of the same village. After eating our noon-day meal, we came on to a village named Burreepoora, and spoke to the people on the ghaut under the shade of a fine peepul-tree, which was disgraced by a finely carved image of black stone, placed underneath it for worship. In the evening, proceeded across the inundated land to Bhugwanpore, to put brother Shujatali down at his son's house.

"Saturday, August 1. Came back to the village of Burreepoora, which we had left, and reached it about ten o'clock, when we went into the village, and spoke at the zemindar's house. Afterwards, about noon, went across the nullah to a small village, called Junaidpoor, where we took our seats under a peepul-tree on the ghaut, and Nainsookh and myself spoke to the people who came in succession and sat to hear, until we had reason to believe that nearly all the inhabitants who were at leisure had heard, and then we went across to the village of Beerpoor, and spoke to two large assemblies, the first in a part of the village inhabited by fishermen, the second near a zemindar's house, where upwards of a hundred people must have been present. The people of this village are much more quiet than those of some others, and do not manifest any objection to our going where we like in their village.

"Sunday, August 2. Went again into Beerpoor, and had again large assemblies of attentive hearers, and those who were able to read received books with apparent pleasure and determination to read them. Afterwards we proceeded to the village of Jugdur, and our mat being spread under the shade of a large old mango-tree, a goodly number assembled, and listened attentively for a long time. A man, somewhat better read than the generality, who was passing that way, conversed and discussed for a time, and then received a gospel and two tracts. When our congregation had dispersed to their labours or their homes, we came forward to the village of Punnunda, about four o'clock, where Nainsookh addressed the people until sunset; and after sunset, when we sat on the bank near our boat, several of the villagers came, and I and Nainsookh spoke to them till late.

Thus they continued from day to day, sowing the good seed of the kingdom; but many equally interesting passages it is necessary to omit.

Thursday, August 13. Early in the morning came to the village of Munnunpoor, and about sunrise had a good congregation of the

villagers, who heard, for the most part, attentively, while we all three addressed them. Then went across to the village of Malaypoor,

where we had a large congregation, whom Nainsookh addressed, but they were not attentive. Afterwards proceeded a short distance to Mahaispooor, where Nainsookh and myself addressed a more attentive congregation; then went across to a brahmin village, called Gownee, and a large number of people, perhaps 150, soon assembled, but after they had heard a little, some aged brahmans came and, after interrupting our discourse by discussion, drove all the people away from us like a flock of affrighted sheep, though some few returned to listen. Thence we proceeded to two opposite villages, Kudderabad and Hurpooor, in the former of which we began to speak, till a ferry-boat full, chiefly brahmans and Mahomedans, came over from the other side, and interrupted us with boisterous and violent language, driving away the people from listening. We continued sitting on a piece of timber on the bank till after sunset; and very late, after I had gone into the boat, some poorer people came to Nainsookh, saying, "The brahmans do not allow us to hear; they forbid us, and abuse us if we listen; but now they are gone, have the kindness to tell us your message." One of them also told Nainsookh that the report of our coming had reached them eight days before.

On the 14th and 15th we had good opportunities for speaking in several villages, and in the afternoon of the latter day reached a large village, called Munsook-chuk, which has a large bazar, where the first time we preached, we had a quiet, attentive congregation of three or four hundred persons. Here we stayed till the 17th, having large congregations in the bazar, numerous visitors to our boat, and a clamorous demand for books, which, however, we did not feel it right in many instances to satisfy, as the parties requesting could not read. Here there were also some particular individuals, whose earnest inquiries, patient hearing, and apparent sincerity, awakened some hope regarding them, and therefore when we left the village we determined, the Lord permitting, to spend another day there on our return, but I am sorry to have to say that on our return those very individuals gave us evidence that their in-

terest had cooled, or that they were awed by the fear of man. About noon, on the 19th, having spoken in several villages as we passed, we reached the terminus of our tour, the populous market-town of Dulsing-serai. On our first appearance in the bazar, the whole town seemed moved, and a vast crowd assembled round us, and followed us. On subsequent days the interest declined; still we remained five days, three of which we spent in visiting every part of the town, and preaching to the various congregations, and two in sitting on the ghaut, where we were able to secure hearers from ten or eleven in the morning till sunset, comprising not only the inhabitants of Dulsing-serai itself, but also of many villages round. From this town we returned to Monghir in four days, not by the way we came, but over the inundated land, having only opportunity to preach in two villages by the way. Through the kind hand of the Lord upon us, we were enabled to declare his precious gospel in about sixty-seven villages, and distribute about 120 portions of the word of God, and somewhat more than that number of tracts. If this seem but a small number, the reason is, that but a small proportion of the villagers can read, and we are not accustomed to give to any besides. And now, dear and respected brother, the seed is sown, will you join with us in earnest prayer that the indispensably necessary influence of the Holy Spirit may cause some to take root, and bring forth fruits of holiness, and wheresoever we have gone, may we be, through the love of God in Christ, "a sweet savour unto God" of Christ, and a witness in every man's conscience in the sight of God!

I have now to acknowledge (and I do it with much pleasure) the receipt of your kind letter of July last, for which accept my best thanks, as well as those of my beloved brother Lawrence, with whom the longer I have the privilege to be associated, the more I love and esteem him, and regard it as a peculiar favour of God to his unworthiest child to be allowed not only to be engaged at all in the mission field, but also to be in conjunction with such a lovely brother.

## MADRAS.

Though neither this immense city, nor the presidency which derives its name from it, have had any place in our annals hitherto, we trust that the time is not far distant when we may expect to receive from it regular communications. In a very remarkable manner, the way has been providentially opened, and a loud call made to send thither a missionary. A regiment in her majesty's service which left England in 1842 was stationed in Maulmein. One of its officers had been baptized in Jamaica, we believe by Mr. Phillippo, and there was in it one private soldier who was known to be a pious man. The preaching of the American

baptist missionaries in Maulmein was, however, greatly blessed by the Divine Spirit, and when the regiment was removed in 1845, there was in it a baptist church comprising between thirty and forty members, several of whom were officers. Being stationed at Madras, and finding no minister of their own denomination, they became desirous both for their own sake and for the sake of others, that a missionary should be sent thither. Having opened a communication first with our brethren in Calcutta, and then with the Committee, they spontaneously placed in our hands a sum of money sufficient to maintain a missionary there for several years; and the Committee, after long continued and anxious inquiries, have accepted the services of a young brother, Mr. J. C. Page, who is on the point of completing his studies at Stepney, and who they trust will be found well adapted for this interesting station. In the Presidency we are informed that there are many pious persons, chiefly connected with the army, who adhere to our views of baptism and associate together for worship. A pleasing incident has just occurred, illustrative of the spirit which prevails among them. One of the circulars respecting the shilling contribution for the liquidation of the debt happening to fall in the way of some private soldiers who are accustomed to meet together for united prayer at Madras, they of their own accord collected £2 4s. towards it, and requested one of their officers to forward to us this sum, from whom it has just been received.

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## CEYLON.

### MATURA.

Matura is a small sea-port town, about one hundred miles from Colombo, at the southern extremity of the island. It contains about three thousand inhabitants, and is surrounded by populous villages. Missionary operations were commenced there above five years ago; a native preacher has been useful to some of his countrymen, and a disposition to listen to the gospel is evinced by many. A small chapel has been erected, a view of which is on the first page of this sheet; and Mr. Dawson is about to remove thither, at least for a few months. He writes as follows, Kandy, October 11, 1846:—

Your reply to our joint letter about Matura was duly received, and, as we have carefully re-considered the subject with special reference to the points which you advert to, and have judged it best to comply with the suggestion contained in the last clause of your letter, viz., that without incurring any present or permanent expense to the mission, I should reside at Matura for a time, I deem it advisable to let you know our principal reasons for the contemplated change.

1. Matura is one hundred miles from our nearest station (Colombo), and cannot on that account be visited so often as we think it ought to be. 2. It is a town of some importance, having a fort, a district court, and a population of about 3000, including perhaps one hundred burgher families. The villages around are numerous and densely populated. 3. Tangalle, about twenty miles distant, is a town of equal importance with Matura, or nearly so, and there there is no agent of any

society or any Christian instruction given to the people. From this place we have had repeated and earnest requests for missionary aid, and my residence at Matura will enable me to visit it once a month, or oftener. 4. The native assistant at Matura, and the people there, are extremely anxious for me to go, and regard it as an answer to their prayers. 5. There are greater facilities at Matura for perfecting myself in Singhalese than in Kandy, where the English language is so extensively spoken, and for acquiring a knowledge of Pali literature. I feel a strong hope that a year or two's intercourse with Singhalese only, constantly speaking and preaching in that language (with the exception of a sermon to the burghers once a week in English), will be an incalculable advantage to me. My heart is set on thoroughly mastering the language, and as I can now read it as fluently as

English, and converse in it on any common subject, I am encouraged to hope that constant practice will soon make it as familiar to me as my mother tongue. To persons in England it may seem strange to talk of any place as being more favourable to the acquisition of Singhalese than Kandy, situated as it is in the very interior of the island; but it is thus accounted for. Since the Kandyan province has been inundated with planters and Tamil Coolies it has become the resort of natives from all parts of the island who can speak English, and who will do so even if they are spoken to in Singhalese. The Kandyan population is so small that (you will probably be surprised to hear) there is not in Kandy a single bazar or shop for the sale of any article whatever kept by a Kandyan. Their chief employment is cultivating their paddy fields, whilst Tamil Moormen and low country Singhalese do all the trade; and they too are the only artificers, except Portuguese. Matura is the reverse of this, and to live there a person must speak Singhalese. The same may also be said of many other parts of the island, where the population is almost exclusively Singhalese. 6. The change can be effected without the smallest expense to the mission, as the letting of the house in Kandy will meet the house rent at Matura and the expense of removing. The surplus will also, after the first year, should we remain there, enable us to support a new school or two. 7. The work of the Kandy district can be effectually superintended by one missionary now that the printing-office has been reduced to two Singhalese hands, and "The Commentator" discontinued. As Mr. Allen takes the Kandy services and the superintendence of the village stations, there would be little left for me to do if I remained in Kandy except to preach on the coffee estates, by interpretation, to the Tamil Coolies, whereas all agree that I ought to labour among the Singhalese, and such is my desire. I may add, that since the arrival of brother Allen, we have laboured together with unbroken harmony, and in Mrs. Allen my dear wife has found a most agreeable and sisterly companion. She is just what a missionary's wife ought to be, and cannot fail to win the esteem and affection of all who know her. We shall therefore feel much at parting with the family.

#### CHOLERA.

The last month has been a truly alarming time in Kandy. Cholera has raged to an extent never before known among the Europeans. In twenty days sixty-three English soldiers, out of 250 who are stationed here, were cut off with it, many after only three or four hours' illness. An English neighbour on our right died after twelve hours' illness, and another on our left after a similar attack, having just before buried his wife, who died

of the same disease. Our book-binder has fallen a victim, and so has, I am distressed to add, our interpreter. He was a fine young man of about five-and-twenty, clever, pious, and superior to most of his countrymen in all that constitutes excellence of character. Such was the suddenness of his death, that though Mr. Allen parted with him at noon on the 21st, leaving him apparently in perfect health, when he returned from a journey on the afternoon of the next day he found him dead and buried! His death was a great shock to us all, and added much to the gloom which we, in common with the inhabitants generally, felt on seeing our fellow-creatures daily hurried to the grave. The 95th regiment, on the disease breaking out amongst them, were marched to Peradina, four miles from the town, in hope of escaping from the sword of the destroying angel; but it followed them, and, after burying ten of their number without coffins or funeral rites, they hastened back only to surrender to the foe from which they could not escape. I was called to attend some of the dying, and witnessed scenes of agony which will never be effaced from my memory, but was mercifully kept from contagion. The pestilence has, I am thankful to say, abated, and the mission circle here are spared to sing of mercy as well as judgment. If I add a few particulars respecting the death of Don Lewis, our interpreter and translator, they may be thought interesting. At one, p.m., he was taken ill at the house of a friend, and not apprehending any serious result, he did not send for me till six o'clock in the evening, when I found him prostrated upon a couch with the most malignant symptoms of cholera. His sufferings from cramp and burning thirst were most intense, but his soul was in perfect peace. In answer to my questions, and just before his articulation failed him, he said, "I do not fear to die. No! I am not at all afraid of death. I know that I am going to a far happier world. My hope is in Christ. He is my Saviour, and on him alone I rely." He said a few words more to the same effect, gave me directions about the disposal of his property (being unmarried and away from all his relatives), and continued in the same peaceful, I may say triumphant frame, till his spirit took its flight to the heavenly world. Such a dying testimony to the supporting power of the gospel is too precious to be lost, especially as it came from one who may be regarded as the fruit of missionary toil. And it affords me pleasure to assure those who were unacquainted with his life, that it was a uniform exemplification of the Christian character. Seldom have I seen such a high sense of rectitude, combined with much Christian simplicity, mark the conduct of a Singhalese. Nothing is wanting but the multiplication of such instances of piety to make this lovely island the garden of the Lord.



## SINGHALESE TRACTS.

As some special contributions are promised for printing a large number of Singhalese tracts, we think it best not to close the office at present, and not at all if the subscriptions are continued. Mr. Corea, our native assistant from Gampola, who has come to take Don

Lewis's place, will correct the tracts for the press. The lithographic press has been very useful. We have been printing by it a series of broadside sheets of Singhalese lessons in large characters. As it is easily packed in a box, and no one here but myself understands the art, we take it with us.

## AFRICA.

## FERNANDO PO.

Our most recent intelligence from this island is contained in a letter from Mrs. Sturgeon, commenced on the 27th of August, but, through illness, not concluded till the 28th of September. From this it will be seen that a temporary provision for the wants of the church at Clarence has been made by Dr. Prince's acceptance of the request which he had received, as we had learned previously, to take the oversight of it for the present.

I know not how to address you: my heart is overwhelmed within me. From communications recently forwarded to you, ere this, you will have received intelligence conveying the cause of the distress and agony under which my soul is writhing. I would not repine, for the Lord has done it. Yes, it is the Lord, let him do as seemeth him best. I trust I can say, "Thy will be done," although the desire of my eyes has been taken away as it were with a stroke—cut off in the midst of his days, in the full vigour and bloom of health—inured to the clime, labouring with all diligence, devotedness, and most encouraging prospects amongst the dear people of his charge, and widely expanding his increasing efforts for the perishing heathen around, and the schools under his care, in which he was most deeply interested. Oh, sir, pray for me! I need your fervent supplications for a perfect submission and resignation to the will of our all-wise God. Your prayers have been, and I trust will continue to be, poured forth on behalf of the bereaved church, that soon another faithful servant of the cross may be raised up to fill the place of that devoted and laborious one who has entered into his rest, having accomplished the work his heavenly Master assigned him, and he is now enjoying the full reward of his labours in that land where there shall be no more sickness, pain, or death; where no more fatigue, no more distress, shall trouble his blissful spirit, but where he shall be for ever before the throne of God, serving him day and night in his temple, with all those who through faith and patience are now inheriting the promises.

September 28. Sickness has prevented my finishing this letter earlier. I was taken with fever the day I commenced writing you. I

have since attempted to accomplish it, but in vain, until now. I am still weak, and increasingly feel that which God alone can heal. I did purpose returning to England at the close of this year, had a favourable opportunity presented itself, but am advised by the brethren to remain till the commencement of next year, as it will be better for my health to land in the spring. Although I have been called to partake copiously of the cup of affliction in Africa, and am now called to mourn and to endure the loss of one of the best of husbands, for whose life I could willingly have yielded up my own, yet I bless my God he ever put it into my heart to come to Africa, and that my late dear husband was honoured so long to labour for his Lord and Master, and that he laboured not in vain in bringing many of the benighted sons and daughters of Africa into the glorious light of the ever blessed gospel. Dr. Prince has taken the oversight of the dear people till they have another pastor, which I trust will not be long first. They need constant shepherding. Miss Vitou is still with me, and will continue so till I leave. The schools are being carried on as usual. Miss Vitou in the British school, assisted by Mr. Richards (one of the two teachers my dear husband was training, purposing to employ them amongst the natives in the coming year), Mrs. Johnson is in the infant school, which Mr. Sturgeon had just commenced. I am still suffering from pain in my head. You will excuse my saying more, as I feel quite inadequate to it. I trust to be enabled to reach my native land in the spring, and communicate all intelligence. Miss Vitou is slightly indisposed at present; Mrs. Prince is better; Dr. Prince is quite well; Mr. Duckett is better, though he

is still very ill; Mrs. Duckett and child quite well. News from the continent states that Mr. and Mrs. Newbegin have been very ill, but are recovering. The remainder of our little band, I believe, are well. The Lord has been very gracious unto me hitherto, and a very present help have I experienced my God to be in time of trouble; but I need, dear sir, and crave your prayers for strength of body and strength of mind, that I may not dishonour my God, and grieve his Holy Spirit by repining, but that I may be enabled to glorify his holy name by an entire submission to his all-righteous will.

## BIMBIA.

### JUBILEE.

On a part of the continent immediately opposite to Fernando Po, our brethren Clarke, Merrick, and Newbegin, with their coadjutors, have fixed on a spot of ground on which to locate themselves as the centre of future operations. It is to be named Jubilee. The following account of their procedure is contained in a letter from Mr. Clarke, part of which was written at the end of July, and part on the 5th of August:—

At this place brother Newbegin's house is nearly finished, and in two weeks more he hopes to reside in it. The iron house is now up, but not quite finished, and will make a strong store, but is not fit for a dwelling house. Mr. and Mrs. Williams have a house near to the doctor, and with out-houses and garden, the outer point on first lot is occupied. The second is intended for my residence, but first I wish to see a place of worship erected out of the lumber of the former old building. Third lot is for the captain, if he chooses to build. The fourth is where I now reside. In my yard Mr. and Mrs. Byl, and Mr. and Mrs. Philips, and my Fernandian boys, two in number, reside. I am enlarging the house to get store room, and a place for the 'Mpongne lad, who is to be baptized on the first of August. Near us, on the same lot, Mr. and Mrs. Trusty have their little house, but are yet residing in a corner of the old chapel. Lot fifth is brother Merrick's house and outhouses. The old matted chapel is upon this lot, and the houses of brother Merrick's interpreters. Lot sixth is Mr. Duckett's house and outhouses, and lot seventh is brother Fuller's. His framed house is not yet finished, but I am giving him boards to finish it without delay. My object is to get all the lumber quickly wrought up, and do as much good to all the brethren, to render them comfortable as I am able. In the end, if I need help for my house, I shall not be refused it. But I wish those who have been longest here first served, and a good place of worship speedily erected. I enclose a rough plan of Jubilee, intended only to help you to understand my history of the lots. I make no pretensions to accuracy in the form or size: a general idea is all I design to give you. I hope, too, an idea of the districts round will not be unprofitable. For the 140 districts I am indebted to brother Merrick, and at all these the Iobu language is spoken. I have

been only to Fo, on the one hand; 'Mbopi, on the mountain, and to Ganggi and Munggo, on the north-east. Brother Merrick has travelled here far more extensively. The figures go not to show the exact places where the districts lie, but as near to them as our information enables us to come.

In the Diwalla district, brother Merrick has been to Yabgang. Brother Saker, and others of us, have been to Bassa, Soroko, Maso, Bariba (brother Saker did not accompany us to these three or four), Jibbari, Hickory, and the towns upon the Diwalla district. We hope now to go far beyond our former limits, and pray God to grant us to see some fruit from our labours in his holy and blessed work.

### BAPTISM.

August 5th. On the first of August we had a good day at Jubilee. We baptized, in our little landing-place, Samuel Wilson, an 'Mpongne from Cape Lopez. He was brought to God by the preaching of Mr. Wilson at Gaboon River; and left for Fernando Po when he thought the French would drive away his friend. He was afraid of his heathen parent forcing him back to Cape Lopez, to see only the superstition and the horrors of heathenism. We intimated the new thing at Bimbia to King William, and he was willing it should be on his sand-beach, but on the morning of the day, when we sent to put up the tent, some folly got hold of him, and he sent to ask Matthews and Lynslager (both in their vessels here), if it would be right to allow us to baptize there. They mistook, and thought he asked if it would be right for Mr. Merrick to baptise him! and sent in reply, that they thought him very unfit for such a thing, but that if Mr. Merrick thought differently, he could do as he pleased. We, hearing of this, were sorry, and sent quietly to say that we would have the baptism

on our own ground. Many attended, all was quiet, the day was fine, and brother Merrick spoke in Teubu to such as did not understand English. I felt the season solemn and affecting. This is not a first convert here, but he is a convert from African idolatry and superstition. We are not the honoured instruments of his conversion. Shall we rejoice the less over him for this? We are not fit to joy with the angels of God over sinners repenting, if this be our selfish state of mind. We met at eleven o'clock, A.M., to hold a first of August meeting, and had a delightful day. Eleven speakers. Meeting lasted four and a half hours. I hope brother Merrick will send you the report of it. An anti-slavery society was begun, and twenty-eight members now set their faces against slavery in this slave land. A prayer-meeting was held at night as usual. On being invited to take the pastoral care of the mission church upon me, I sought the aid of brother Merrick to be co-pastor with me. The church unanimously agreed, and on the 29th of July we were both chosen as pastors of the church here. We have not yet arranged for deacons; that will come in its proper order. We reckon as members of the church here the following:—

1. Joseph Merrick.
2. Elizabeth Merrick.
3. John Clarke.
4. Margaret Clarke.
5. Angus Duckett.
6. Ann Duckett.
7. Alexander Fuller.
8. Emily Fuller.

9. Joseph Fuller.
10. William Trusty.
11. Charlotte Trusty.
12. William Philips.
13. Amelia Philips.
14. George Williams.
15. Catherine Williams.
16. John Williams.
17. Leendert Byl.
18. Isabella Byl.
19. William Newbegin.
20. Elizabeth Newbegin.
21. William White.
22. Amey White.
23. Samuel Wilson.

Some of these have not yet had their dismissal from the church at Clarence, and several others, as Peter Nicolls and J. W. Christian, have not been put down, as it is not yet settled to what station we shall send them. We have some thoughts of sending Mr. Johnson from the Dove, to help Mr. Saker; Mr. Christian to assist in a school and with the building at Bell's Town; and in the dry season I hope to spend a month there, to go to Wuri, Abo, &c., and do all to help brother Saker which lies in my power.

I do all I dare attempt, but would attempt more in the rainy season if it were not for the spasmodic complaint in my collar, which sometimes puts me to many hours of dreadful suffering, and leaves me weak and useless for weeks. Dear brother Philips spoke nobly on the 1st of August, and on the Monday night, 3rd of August, he was taken with dreadful inflammation. He is still in danger.

## WEST INDIES.

### BAHAMAS.

These islands have been visited by the yellow fever, which has hurried away many, the greater part of whom have been white people; "but, blessed be God," says Mr. Capern, "we have all thus far been preserved. We have also been most mercifully dealt with in that we were not visited by the dreadful hurricanes which have so seriously afflicted Cuba, and done such damages along the whole coast of America, from Florida to Newfoundland."

On the 1st of November, Mr. Capern had the pleasure of baptizing twenty-eight persons at Nassau, a selection from many candidates. He adds:—

There is one thing, dear sir, connected with this station, which is, in my mind, like the bow of promise to it; it is the excellent character of the native teachers. They have fulfilled every expectation which I formed of them when I first took them up, and I feel sure that, under kind and careful direction,

they will prove valuable auxiliaries, and the out-land churches must at some future time be under their care. They have all of them a fair share of natural ability and of manly independence. They have, too, which is the greatest consideration, a high regard for moral character, and feel that none but those

who bear the image of the great Redeemer are eligible for a place in his church. By kindness, and making them only of due consideration, or by acting in the spirit of the precept, "condescend to men of low estate," you can secure un murmuring and unreluctant attention to your wishes.

I should have mentioned, when speaking of the sabbath schools, the marked liberality of the Bahama Bible Society, in granting to our

schools on the out-islands one hundred testaments, and a dozen bibles to each of our schools on New Providence. This generous vote, added to the grant of the parent society, which I mentioned to you in my letter of July 13, makes us rich in our possessions of the word of life. May God fulfil the largest desires of the benevolent granters, and cause all those who read experimentally to know that "the law of the Lord is perfect, converting the soul."

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## JAMAICA.

### DEATH OF MR. DUTTON.

Another of our Jamaica brethren—one of the most active—has been removed, and that just as he was about to enter on a new and promising scene of labour. It had been arranged that Mr. Dutton should succeed Mr. Hewitt at Jericho; but on Saturday, November 14th, he was taken ill, and on Thursday, the 19th, at a quarter past seven in the evening, he ceased to breathe. Mr. Clark of Brown's Town says:—

You will be gratified to hear that the gospel he so faithfully preached to others supported and cheered him in his dying moments. He from the first thought the sickness would be unto death, and was fully prepared for the event. His last words were, "Hallelujah to the Lamb." We watched him dying, and felt not a little gratified that his passage to the other world was as calm and peaceful as it could be. What these

repeated afflictions are for is well known to our heavenly Father, to our minds they are dark and mysterious. We find, however, consolation from the fact that "the Lord reigneth, and must do the thing that is right."

You will not, I am sure, forget the widow and the dear fatherless children; their be-  
reaved condition should awaken for them the tenderest sympathies.

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### STATE OF JAMAICA.

A well-informed missionary on this island says, "We have now fine seasons, but twelve months must elapse, at least, before we recover from the drought. Public feeling is now running strongly against immigration. We are not likely to have any more of it. The Coolies do not answer. Parish meetings are every where being held to demand a reduction of taxes and expenditure. We expect our new governor by next packet: he has the character of being a liberal man, and it is hoped will prove a good governor. Unless we speedily have a change for the better, Jamaica will beyond doubt at last be ruined. There is little money in circulation; business is almost at a stand still; wages are low and work scarce. We want capital and energy; then we need not fear competition with the slaveholders of Cuba or Brazil."

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### THE DEPUTATION TO JAMAICA.

A letter has been received from Mr. Angus, dated Atlantic Ocean, near Barbadoes, Nov. 21, from which we learn that he and his colleague were at that time in good health, and that their voyage thus far had been one "of much mercy and much pleasure." Their principal inconveniences were those indicated by the fact that the thermometer stood at 82° in the shade!

HOME PROCEEDINGS.

The earnest desire of the Committee to find a suitable successor for our deceased brother Francies, in Haiti, has, we trust, been realized in Mr. W. H. Webley, a son of the pastor of the baptist church at Bradford, Wilts, whose studies at Bristol have recently been completed. He was set apart to the work on the 19th of November, at King Street Chapel, Bristol, when he was commended to the divine protection and blessing by his father, Mr. Winter, and Mr. Gotch; Mr. Crisp giving a solemn charge to the young minister, and Mr. Davis addressing the assembly, which is said to have consisted of more than two thousand persons.

Mr. and Mrs. Webley have been for some days in London, waiting for the sailing of the vessel, the "Walter Scott," Captain Lock, which has been unexpectedly delayed, and before this meets the eye of the reader will be, we hope, on their way to St. Domingo.

SHOULDHAM STREET, PADDINGTON.

<p>On Tuesday evening, November 10th, 1846, a meeting was held in Shouldham Street Chapel, near the Edgeware Road, for the purpose of forming an auxiliary to the Baptist Missionary Society, John Penny, Esq., in the chair. The meeting was addressed by Messrs. W. A. Blake, the minister of the chapel, J. Burns, D.D., of New Church Street,</p>	<p>Eustace Carey late missionary to India, Owen Clarke, of Vernon Chapel, Pentonville, R. W. Overbury, of Eagle Street, and J. Sharp, the pastor of a coloured church in the United States.</p> <p>Though this was the first meeting ever held in the chapel for missionary purposes, it was well attended.</p>
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FOREIGN LETTERS RECEIVED.

<p>AFRICA .....</p> <p>    BIMBLA .....</p> <p>    CLARENCE .....</p> <p>AMERICA .....</p> <p>    NEWBURGH .....</p> <p>ASIA .....</p> <p>    BENARES.....</p> <p>    CALCUTTA .....</p> <p>    COLOMBO .....</p> <p>    KANDY.....</p> <p>    MADRAS.....</p> <p>    MONGHUR.....</p> <p>    PATNA .....</p> <p>BAHAMAS.....</p> <p>BRITTANY.....</p> <p>    MORLAIX.....</p> <p>HAITI .....</p> <p>    JACMEL .....</p> <p>HONDURAS.....</p> <p>    BELIZE .....</p>	<p>Clarke, J. .... July 30, August 5, 8, &amp; 10.</p> <p>Merrick, J..... August 5.</p> <p>Newbegin, W. ... August 7 and 20.</p> <p>Clarke, J..... August 31, Sept. 4 &amp; 9.</p> <p>Milbourn, T... .. August 28.</p> <p>Prince, G. K..... August 5 (&amp; ors.), August 17, Sept. 1 (2 letters).</p> <p>Sturgeon, S. .... August 27, Sept. 23.</p> <p>Littlewood, W. ... October —.</p> <p>Small, G. .... October 21.</p> <p>Thomas, J. .... October 7 and 8.</p> <p>Davies, J., &amp; ..... } October 22.</p> <p>Lewis, C. B. .... }</p> <p>Dawson, C. C. .... October 14.</p> <p>Do., &amp; Allen, J. ... October —.</p> <p>Seymour, S. J..... October 12.</p> <p>Parsons, J..... July 1 to Sept. 12.</p> <p>Beddy, H..... October 16.</p> <p>Capern, H..... November 12 &amp; 13.</p> <p>Jenkins, J..... December 4.</p> <p>Francis, A. .... October 23, November 9.</p> <p>Harris, M. .... October 23.</p> <p>Buttfield, J. P.... October 19.</p> <p>Henderson, A. .... October 20.</p> <p>Kingdon, J. .... October 20.</p>
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JAMAICA .....	ANNATTO BAY .....	Lloyd, W. ....	October 20.
	BROWN'S TOWN .....	Clark, J. ....	October 21.
	CALABAR .....	Tinson, J. ....	October 21.
	FALMOUTH .....	Abbott, T. F. ....	October 9.
	MOUNT CAREY .....	Dendy, W. ....	November 5.
	ST. ANN'S BAY ... ..	Millard, B. ....	November 4.
	SPANISH TOWN .....	Phillippo, J. M. ....	October 23.
	STEWART TOWN .....	Dexter, B. B. ....	October 19.
TRINIDAD .....	PORT OF SPAIN .....	Cowen, G. ....	October 21.

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### TO CORRESPONDENTS IN FOREIGN LANDS.

Some of our brethren at distant stations have probably observed that the Herald seldom contains extracts from their letters. This very generally arises from a cause to which we beg their attention. Some communications which are apparently interesting, especially from hot countries, it is often found difficult or even impossible to decipher. In their anxiety to avoid putting the Society to unnecessary expense, our friends often use very thin paper; their ink also is sometimes deficient in blackness; and in either case, if the penmanship be not very careful, though the general scope of the communication may be ascertained, parts of sentences and proper names are frequently illegible. Letters intended for the printer should never be crossed, nor should the writing be very close. Many years ago, we remember a letter arriving from a missionary now deceased, consisting of four pages folio, which were all crossed. The secretary laid it on the table, but declared that he could not read it. A younger member of the Committee, whose eyesight was remarkably strong, undertook the task, but after looking at it some time found himself baffled, and gave up the undertaking. The letter was on a subject in which the writer was deeply interested—a vindication of the propriety of his conduct in a case in which it had been impeached—but, though it must have taken him some hours to write, it never was read by any person.

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### ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

- Friends connected with George Street Chapel, Plymouth, for a box of clothing, &c., for *Rev. J. Clarke, Western Africa*;
- Friends at Kingsbridge, for a parcel of clothing, for *the same*;
- Miss Roswell, Bermondsey, for a parcel of clothing, for *the same*;
- Mrs. Sewell, Halstead, for two parcels of magazines, &c.;
- Mrs. J. L. Angas, Newcastle, for a parcel of school books, for *Mrs. W. Knibb*;
- Mr. D. Wells, Drury Lane, for a parcel of magazines;
- A lady, by Mrs. Russell, Broughton, for a box of trinkets, for *Western Africa*.

*Extract of Letter from Rev. H. Capern, dated Nassau, November 13, 1846.*

“We have received the box of clothing, &c., for our schools, kindly given by Mrs. Clement and Miss Sargeant, for which we desire to tender them our best thanks. Such assistance is valuable not only in aiding our funds, but in attracting and encouraging the children to the school. We should be most happy if other friends to the young in distant isles would lay us under the same tribute, though poor it be, which we so gladly and willingly pay to the benevolent ladies whose kind consideration of us we hereby acknowledge, and who have more than once stretched out a friendly hand to us.”

CONTRIBUTIONS,

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

<i>£ s. d.</i>		<i>£ s. d.</i>		<i>£ s. d.</i>	
Annual Subscription.		HAMPSHIRE.		Contributions ..... 50 10 5	
Thornton, Miss S.....	1 1 0	Andover—		Do., Sunday School	5 0 0
Donations.		Collection .....	3 1 6	OXFORDSHIRE.	
A. E. Z. ....	5 0 0	Contributions .....	32 10 0	Bloxham .....	0 5 0
Alexander, G. W., Esq.,		Ashly—		SOMERSETSHIRE.	
by Jos. Tritton, Esq.,		Collection .....	1 8 0	Bristol, on account, by	
for <i>Hayti Schools</i> .....	25 0 0	Beaulieu Ralls—		Robert Leonard, Esq.	34 7 3
Bible Translation Soci-		Collection .....	2 2 0	SUFFOLK.	
ety, for <i>Translations</i> .....	500 0 0	Contribution .....	1 1 0	A Suffolk Farmer.....	1 0 0
Bousfield, Mrs., for <i>Ja-</i>		Brockenhurst—		Bardwell—	
maica Special Fund... 3 3 0		Collection, by Sunday		Collection .....	1 13 6
Legacies.		School.....	1 0 0	Contributions, for	
Knight, Mrs. E., late of		Longparish—		<i>Dove</i> .....	0 14 0
Ramsgate, by Samuel		Collection .....	0 16 0	Bildeston .....	2 2 2
Ridley, Esq. ....	19 19 0	Contributions .....	1 0 0	Bury St. Edmunds.....	17 4 2
Mitchell, W. W., Esq.,		Lymington—		Proceeds of Lectures	5 18 0
late of Teignmouth.2368	16 10	Collection .....	7 14 0	Contributions .....	10 0 4
LONDON AUXILIARIES.		Contributions .....	3 0 0	Do., Sunday and	
Brixton Hill, Salem		Do., for <i>Africa</i> .....	8 0 6	Day School ASSO-	
Chapel.....	8 0 7	Do., JuvenileSociety	10 9 8	ciation.....	5 7 0
Devonshire Square—		Do., Sunday School	9 14 4	Eye—	
Collection after ser-		Do., do., for <i>Dove</i> ...	1 19 0	Collections.....	4 4 5
mons by Rev. J. H.		Milford—		Contributions .....	8 14 3
Hinton, instead of		Collection .....	1 1 0	Do., Sunday School	
of the Annual Meeting		Newport, I. W.—		and Bible Class...	2 3 3
of the Auxiliary ... 30 6 0		Collection .....	11 10 2	Grundisburgh—	
BUCKINGHAMSHIRE.		Contributions .....	8 10 7	Collection .....	3 9 5
Chesham—		Wellow, I. W.—		Horham—	
Collection (part) .....	7 15 6	Collection .....	0 17 7	Collection .....	1 11 9
Contributions .....	16 1 6	Contributions .....	1 4 4	Contributions .....	5 0 0
DERBYSHIRE.		Whitechurch—		Do., Sunday School	0 1 10
Loscoe—		Collection .....	4 14 7	Ipswich—	
Collection .....	2 5 7	Contributions .....	12 15 7	Collection. Public	
DEVONSHIRE.		Do., Sunday School	1 8 6	Meeting, Stoke...	8 14 9
Bideford—		Winchester—		Stoke Green—	
Collection .....	4 9 2	Collection .....	1 12 7	Collection .....	10 10 0
Contributions .....	17 9 5	Contributions .....	3 6 0	Contributions .....	15 8 6
Bovey Tracey—		Yarmouth, I. W.—		Otter—	
Collection .....	3 4 6	Collection .....	1 0 0	Collection .....	2 13 7
Contributions .....	4 12 2	HERTFORDSHIRE.		Stradbroke—	
Do., Sunday School	0 14 4	Boxmoor—		Collection .....	3 1 0
Brixham—		Collections.....	4 12 8	Contributions .....	1 19 0
Contributions .....	4 4 2	Contributions .....	5 15 6	111 10 11	
Proceeds of Lecture		Do., Sunday School	1 11 4	Acknowledged before,	
(additional) .....	0 3 9	Chipperfield—		and expenses.....	67 5 6
Chudleigh—		Collection .....	4 0 0		44 5 5
Rouse, W., Esq. ....	20 0 0	St. Albans—		SUSSEX.	
Do., for <i>Ceylon</i> .....	8 0 0	Proceeds of Lecture...	2 15 6	Brighton—	
GLOUCESTERSHIRE.		Tring—		A Friend .....	10 0 0
Cirencester—		West End Sunday		Handcross—	
Collection .....	3 18 7	School .....	1 4 8	Collection after Ser-	
Contributions .....	2 12 5	KENT.		mon by Mr. C. R.	
Do., Sunday School,		Sevenoaks—		Thatcher .....	2 15 0
for <i>Dove</i> .....	0 3 6	Collection (part) .....	12 4 0	Hastings.....	1 19 7
Cutsdean—		Contributions .....	20 16 4	WILTSHIRE.	
Contributions .....	1 3 0	Do., Down.....	0 14 6	North Bradley—	
Tewkesbury—		Tunbridge—		Sunday School .....	1 0 0
Collections.....	22 1 8	Wibmer, Mr. L. M....	0 10 0	WORCESTERSHIRE.	
Contributions .....	3 9 11	Woolwich—		Blockley—	
Do., Juvenile.....	1 11 0	Queen Street and		Collections.....	8 2 4
Do., for <i>Native</i>		EnonChapelSunday		Contributions .....	3 16 1
School .....	3 17 6	Schools .....	1 1 7	Do., Sunday School	3 10 3
		Wrotham—		Do., do., Draycot...	0 15 7
		Tomlyn, Mr. L.....	5 0 0		
		NORTHAMPTONSHIRE.			
		Clipstone—			
		Collection .....	12 8 6		
		NOTTINGHAMSHIRE.			
		Nottingham—			
		Collection.....	25 1 3		

YORKSHIRE.		£ s. d.	York—		£ s. d.	PEMBROKESHIRE.		
Blackley—			Ladies' Negros' Friend			Bothany—	£ s. d.	
Collection .....	1	11	Society, for Hayti			Collection .....	6	
Halifax—			Schools .....	7	0	Contributions .....	1	
Collections .....	15	19	A Friend, by John	5	0	Honeyborough—		
Contributions .....	24	8	Candler, Esq., fordo.			Collection .....	1	
Hebden Bridge—			NORTH WALES.				Molestone—	
Collections .....	10	15	DENBIGHSHIRE.				Collection .....	1
Contributions .....	6	0	Llanrwst—			Monachlogddu, Bethel—		
Leeds—			Collection .....	1	8	Collection .....	4	
Collections .....	31	16	Contributions .....	3	9	Contributions .....	0	
Contributions .....	55	17	SOUTH WALES.				Narberth—	
Acknowledged before	87	14	GLAMORGANSHIRE.				Collection .....	4
	80	12	Lantwit Major—			Pembroke—		
	7	2	Collection .....	0	11	Collection .....	3	
Steep Lane—			SCOTLAND.				Edinburgh—	
Collection .....	2	0	GLASGOW.				A Friend, by Rev. J.	
			WATSON.				Watson .....	10
			EDINBURGH.					0

## CONTRIBUTIONS,

Received on account of the DEBT of the Baptist Missionary Society, up to  
December 15, 1846,—Continued from last Herald.

LONDON AND MIDDLESEX.		£ s. d.	HERTFORDSHIRE.		£ s. d.	SOUTH WALES.		
Camberwell—			Bishop's Stortford .....	5	0	Verwig .....	1	
J. S., by Rev. S. Green	0	10	LANCASHIRE.				Cardiganshire.	
Hoxton—			Bacup .....	6	0	CARMARTHENSHIRE.		
By J. B. Gill .....	0	14	LINCOLNSHIRE.				Newcastle Emlyn .....	3
Prescot Street—			Horncastle .....	2	12	MONMOUTHSHIRE.		
Bible Class .....	10	0	OXFORDSHIRE.				Argoed .....	3
Spencer Place .....	7	0	Bloxham .....	2	5	Bethlehem .....	1	
Staines .....	2	5	SUFFOLK.				St. Meilon's .....	4
BERKSHIRE.			Barton Mills, by Miss			SCOTLAND.		
Beech Hill .....	0	13	Secker .....	0	15	Cupar .....	8	
BUCKINGHAMSHIRE.			Ipswich, Turret Green	11	9	FOREIGN.		
Chesham .....	1	3	YORKSHIRE.				Madras—	
High Wycombe .....	2	2	Cowling Hill .....	1	13	Soldiers of the 84th		
Princes'-Risborough ..	1	1	Hebden Bridge .....	8	0	Regiment .....	2	
GLOUCESTERSHIRE.			MADRAS.					
Blakeney .....	4	0	REGIMENT.					

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# THE MISSIONARY HERALD.



THE SOURCE OF THE GANGES.

## ASIA.

## THE SOURCE OF THE GANGES.

About two hundred miles N.N.W. of Delhi, in the central chain of the Himalaya mountains, 13,800 feet above the level of the sea, rises the Bhagarati, which, in the estimation of modern scientific travellers, is the true source of the Ganges. Hindoo devotees perform pilgrimage to a spot lower down, which they have been taught to regard as the birth-place of that sacred stream, the object of their adoration; but the original spring, of which a view is annexed, is about twelve miles beyond Gungutri, in an almost inaccessible solitude. The waters issue from beneath a low arch at the base of a vast mass of frozen snow, nearly three hundred feet in height, and composed of different layers, each several feet in thickness, and in all probability the accumulation of ages. Here the water is shallow, and for many miles the average depth is not more than twelve inches; but afterwards, receiving the Alcanandra and other tributaries, it enters the great plain of Hindusthan at Hurdwar, and flows on thence, a smooth navigable stream, to the ocean, a distance of 1350 miles, diffusing abundance by its fertilizing influences and the facilities it affords for internal transit. At length it enters the Bay of Bengal, into which it discharges itself by numerous mouths.

There is a river, the streams whereof make glad the city of God: may it speedily diffuse its blessings throughout all India, that its millions may live, and, partaking of the waters issuing from the sanctuary, find that "the fruit thereof is for meat, and the leaf thereof for medicine."

## BARISAL.

Cheering intelligence from Barisal, the chief town of a district called Backergunj near the mouths of the Ganges, was adverted to briefly in our last number. Our friends will naturally be anxious to know more on so pleasing a subject, and it affords us pleasure that we are now able to gratify them. Mr. Thomas, of Calcutta, writes respecting it thus, in a letter dated November 7, 1846:—

You will no doubt have remarked that for some time past the intelligence from Barisal has been increasing in interest and importance. Of late the numbers who have sought for instruction, and desired to place themselves under the direction of the missionary, have so increased, that to do anything like justice to them Mr. Bareiro found it absolutely necessary to resign his connexion with the government school, and consequently to give up the salary he had derived from that source. Not only so, but as, for the most part, the recent converts and numerous inquirers reside in villages distant from Barisal, and which can only be approached by boats, he has, in order to attend to them, been obliged to incur considerable expense in providing himself with the means of conveyance, and in keeping men to row his boat from place to place. For at least two years he supported from his own private resources a native preacher, in

addition to the two supported by the mission. By giving up his connexion with the government school, he has deprived himself of the means of supporting the native preacher, or defraying other expenses, which he formerly provided for from his income from the school. He has written, stating these circumstances, and requesting that he should be allowed to draw so as to meet the present increased expenditure. The following is an extract from his letter:—

"You see, my dear brother, that the cause of our Redeemer here is now prospering, by the grace and blessing of God, beyond my expectation, and it is necessary that I draw on account of the expenses incurred by me for its right prosecution, a reasonable salary from the mission. I would not have asked this had I the means I formerly enjoyed. I gave up my school in April last, and yet I conducted my operations as well as I could.

But now I cannot. The number of native preachers is likewise to be increased, for another hand is urgently required. Such a person has already assisted us, and I have been supporting him for the last two years. I beg to propose, likewise, an increase of a rupee each to the pay of the two native preachers. You know I am constantly out in the mufassal, and they must do the same in my absence from it, one at a time. In comparison to what they have now to do, side by side with me, they scarcely did any thing before. I do not want any other hands from you. Boat hire, &c., to the amount of twenty-three rupees per mensem is likewise an item which is necessary, or we cannot move."

The importance of the station, and the necessity of something being promptly done, you will at once admit when you learn that on or about the 1st of last month, Mr. Bareiro baptized at one time no fewer than a hundred and fifteen persons. He says they are of a class low and degraded, but however low and however despised by man, God is able to make them his sons and daughters, and heirs of his kingdom.

Mr. Page has just started on a missionary tour which will probably occupy the whole month. He is accompanied by Mr. Chill,

the master of the boys' school at Intally, who is desirous of labouring as a missionary, and is most days more or less engaged in preaching or conversing with the natives on the great subjects of religion.

Brother Page has been requested to visit Barisal, which he fully intends to do; we have also requested Mr. Parry to join him in this. Brother Pearce also proposes to visit that station during the present season.

At Agra there have been baptized since January twenty-three natives, and eight belonging to the European community. At Benares Mr. Smith has recently baptized his son-in-law. At Patna brother Beddy writes that two young women from the Refuge were received into the church in September, I believe. On the 1st of this month he expected to baptize six persons, four of them young native women from the Refuge, and one of the others his own son, the eldest, aged nineteen years. You can conceive the joy of such an event. On the last sabbath in October I baptized a soldier in the Bow Bazar Chapel; we expected two, but one was unable to attend. You will thus see that the Lord has afforded the mission churches in India some tokens of mercy. Oh, that these may be followed by more enlarged measures of success!

The following judicious remarks on these occurrences are taken from the October number of the Calcutta Missionary Herald:—

The communications from Barisal, Agra, and Chittagong contain cheering accounts of several baptisms, for which we desire to record our gratitude to the God of grace. Several persons also have been baptized at Calcutta within the last month or two.

It is remarkable that the Holy Spirit should now, as in the days of the apostles, manifest his gracious influences principally among the poor and ignorant. "God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things that are mighty: and base things of the world and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence."

Whilst we record these baptisms with gratitude to God, we would solemnly abstain from all boasting; let all the glory be given to God.

The movement at Barisal is very remarkable. We have purposely published the

entire letter, in which an account is given of the baptism of 115 persons, on the first Lord's day in October. Our readers are requested to peruse it for themselves, and form their own opinion. Taking the very lowest view of the event, it must be a matter of devout gratitude to God that so large a number of people have come out of heathenism, and placed themselves under Christian instruction. Besides this, the same Holy Spirit who converted three thousand souls on the day of Pentecost at Jerusalem, in the city inhabited by the murderers of prophets and apostles, and of the Son of God himself, certainly is able now to convert hundreds in Bengal, however degraded it may be.

We earnestly entreat our readers to pray for the new converts and for those who labour among them in word and doctrine. We may also mention that an extension of labour, so cheering and so unexpected, will involve an increase of expenditure, for which, in the present unfavourable state of the Society's income, it is difficult to provide adequately.

Mr. Bareiro has himself furnished details to the brethren at Calcutta, the following extracts from which will be acceptable:—

As you have been informed, I went to the mufassal on the 7th, and returned the day before yesterday, after having been rejoiced beyond

measure on account of the mercy visibly shown to poor ignorant sinners. The success we met in our labours may be comprised

under two heads, viz., the old and new hearers. The old hearers are all candidates for baptism, and on account of the length of time they have been under the gospel sound, are decidedly better than those I baptized last. I do not mean to say that the baptized persons, at least such of them as have enjoyed the same privilege with the candidates, are now inferior to them in knowledge of divine things. A number of women likewise have turned their faces Zionward, even those who had come with men living in sin. With regard to these, I was filled with apprehension, as they were staying on the same premises with the candidates who are looked upon as Christians by their neighbours. If I had had my own way, they could not have found such an asylum. But as it is, it has redounded to the glory of God, as they are not only anxious to be married (most of them are widows) according to the Christian form, but also to join the church and flock of Christ, having been made aware of the need of a Saviour. The other women are either the wives of the Christians or candidates, and are, as I have ascertained by interrogations, sincere believers. The old hearers or candidates are mostly living in three places, Kandirpar, Samudarpur, and Dhurgie: their number is upwards of twenty; they are within forty minutes' distance from the chapel.

The two cases I lately conducted, one of which was amicably settled, and the other was attended, about a month ago, with fine or imprisonment, have proved very beneficial to those who were directly interested in them, either as plaintiffs or as witnesses, as they were obliged to attend every day our meetings here, one party for one month, and another for nearly the same period. As one sinner does a great deal of mischief, so one believer does a great deal of good by the prayers he is taught to offer, and the hymns he is taught to sing, which both are powerful instructors when exercised before others. This was the case especially with one man, with whom we took great pains in that way, as he was more apt than others to learn. This man and another have been the means of exciting others to join our flock, the result of the last case having exercised a salutary effect on their wavering minds, i. e. on account of the fear and temptations of their enemies, as you have been informed. At this place, called Tarunseu, about four hours distance from the chapel, even the once unfriendly barber is one of the sixteen candidates.

#### ITINERANT LABOURS.

I visited the above place on Friday last, accompanied by the native preachers, and all the Christians and candidates of the three places mentioned above. On my way I touched at a place on account of a convert whose relatives were unfriendly towards him, which feeling some of them showed in abuse

and in attempts to turn him out of his house. I spoke to about forty persons here, among whom were the relatives of the convert, who were overawed by my presence and the message delivered, which they afterwards declared to be the word of God, and therefore they could not find fault with it. Before this I had requested the convert to pray audibly for them, which had some good effect. My way towards Tarunsen lay over paddy fields, which at this season are covered with so much water that two or three-oared boats might go over them. There was a congregation of about 150 persons or upwards on my arrival. As I had to visit another place further off, I immediately addressed the people after singing a hymn. My discourse was based on the first few verses of the 10th chapter of John. As most of the people were inquirers, the attention paid to the word was profound, and it was a season full of gratitude and joy to me, the Lord having also assisted me to speak what was required. After my discourse, the people who had accompanied me, amounting to about forty, sat to eat in the compound, where I had preached. When the rice was served, which was, as is generally the case, on plantain leaves, one of the converts asked grace. While these were eating, I requested the native preachers to speak to those who pressed round to hear us, I also lending a little assistance wherever a question was not satisfactorily answered. By the blessing of God I mean to have a school here as soon as possible, or, rather so soon as I have funds, in which you know I am sadly crippled now: it will be attended at least by a hundred boys, they say two hundred. This would be a branch school of the Dhan Doba chapel school, where the boys would periodically have to attend for special examinations. I cannot keep a suitable person for the school held in the chapel, from want of funds. Thirty or twenty-five rupees per mensem would enable me to teach about 200 children to read and write, and thus to enable them, or at least most of them, to read the scriptures, and otherwise to qualify themselves for the business of life, who, amongst all classes of Hindus, have been a degraded and a proscribed race from time immemorial.

Will Christian friends withhold their mite from a mission here which is conducted, for the first time, among a people whose name or denomination is literally the "publicans and sinners" mentioned in the scriptures, and translated as such by the late Dr. Yates? Though these people are living among other classes, yet such is the degradation in which they have been held ever since the establishment of Hinduism, that their profound ignorance and the supreme contempt in which they are held, point them out as a distinct and a hopeless race. The light of Christianity has opened the eyes of many of them to their true condition, and they are anxious

not only to better themselves spiritually, but also their children, being thoroughly convinced in their minds that their children will wipe out the disgrace of their race by becoming better men and Christians.

From the above place we set out for one called Amboyla, accompanied by others, who swelled the number of those who followed us from the commencement of our journey. On our way we were obliged to visit two of the inquirers, where we met from 100 to 150 hearers who had come together to receive us. By this time I was pretty well knocked up, yet I could not leave the place without addressing the people on their spiritual concerns, and praying for them. At the last place on our way, three or four brahmans asked me, after my discourse, rather in a serious tone, what would become of them. I took the query in a light different from their meaning, as I afterwards learned, and answered it as I understood it. It would appear they were brahmans of these people, and by the question they asked they meant to know what would become of them with regard to their livelihood, as their disciples were embracing Christianity. I was sorry to learn that the father, an aged man, of one of the inquirers was confined by his landholder, and exposed to the sun for a whole day for allowing his son, who was following me, to become a Christian.

We reached Amboyla at about half-past seven P.M., after nearly four hours' journey. The place prepared for me to preach in could not be occupied by us on account of the innumerable swarms of mosquitoes with which it abounds. I would fail in describing, my dear brother, the joy I felt, though my body was overpowered with fatigue. The men candidates and inquirers of all the places had met here, and all points which could strengthen them in their profession of the Saviour were repeatedly touched upon, that clearer light might be enjoyed by them. Our divine service was animating, as the number was nearly 200. Although most of them had not eaten for nine or ten hours, after being tired with shoving their canoes over paddy fields for miles and miles together, yet they were more and more anxious to hear. The moon in the meantime showed her resplendent disc, and told us it was rather a late hour, for, according to brother Paterson's Bengali Almanac (I had no watch), it was nearly one in the morning, a little after which, when the men had eaten, we left this place, and reached Dhan Doba at ten A.M., there being some delay on the way on account of the men having been greatly tired.

On the 27th, Sunday, I had about sixty hearers, which number increased to upwards of a hundred by the middle of the week, and more a day after. These poor people had to come from a distance of ten, twelve, and thirteen miles from different directions, I having visited most of their houses, as stated

in my last communication. It was therefore my bounden duty not to put them to the inconvenience of going to their houses and to return back, and at the same time to attend to instruction without distraction of mind. The food provided for them, however, was no inducement to attend to instruction, as many of them were sufferers by leaving their houses and cattle behind them, which required care and pasturage. I merely mention this to undeceive suspicious minds.

#### THE CONVERTS.

You can fancy, my dear brother, what grace and wisdom I needed from above, and which, blessed be God, were not denied to me, when I had to afford spiritual provision to so many for eight days together. As these poor people came for nothing else, they had it in abundance from me and the native preachers, whom I had to direct and animate, as the toil was almost beyond our strength, as, with an exception or two, the people were ignorant of letters. I adopted a different method of instructing them, that they might be acquainted with the gospel scheme of salvation, however ignorant they might be as to other facts contained in it. These points were chiefly explained to them and catechised upon, viz., the birth of the Saviour—his sufferings, death, burial, resurrection, ascension—the nature of the atonement wrought by him—the decalogue—the spiritual import of each commandment—the consequence of sin, hell being its award—the peculiar offices of the Holy Spirit, his descent, &c. I made it a chief point to teach them to sing and to commit to memory those hymns which were short, and which likewise contained the substance of all our discourses. This was also a very difficult task, as we were obliged to sing about six times each of the three hymns selected for the occasion, every day, in addition to speaking and exhortation, commencing from seven A.M. to seven P.M., with an intermission of three hours, which we actually needed ourselves.

These hymns, together with the other instructions, served to throw great light upon their hitherto ignorant minds. Oh, it was a delightful scene to see them formed into groups of twenty, thirty, and forty, and singing these hymns, over and over, and at midnight, or before the dawn of the morning: their sound was peculiarly solemn through the silence and stillness of the hour. A missionary does not, at least here below, need to see a better scene after the toil of the day. On the 1st instant I convened a meeting of the church, and admitted into it all those who were eligible candidates, the number of whom was about thirty; the rest of the people, by their non-admission, were led to inquire and pray more frequently than they did. On the 2nd instant, another meeting was convened, and another selection was made of

those of whose earnestness we were aware, and who could answer the questions put to them, while the doubtful ones were rejected, and requested to knock louder at the door of grace. Poor people! They were enabled to do so, and found what they wanted. On Saturday the number of the admitted was 115, among whom twenty-two were women, all, as I plainly saw and praised God for it, taught by the Spirit; their tears, contrition, groans, and lamentations were unequivocal signs of the work begun by the Spirit inwardly. The holy fire could not be mistaken for any other. This day we could not dine before near midnight; what I did eat, or rather was forced to do so to support nature, lay heavy on my chest all night, which, added to the want of rest, threatened to prostrate my strength next day; but in the Lord I found strength, and overcame my indisposition.

On Sunday morning I again, taking each by the hand, satisfied myself before the whole church, as to the sincerity of their faith, that

there might be no mistake. This produced a very happy effect; it eased my mind of a burdeu, as it was possible that every thing might not be right, on account of the number. After a short exhortation I began the work of baptizing one hundred and fifteen persons in the new tank (a wooden flight of steps was finished under my own superintendence just the evening before, to which was attached a platform for me and the candidate to stand on in the water) before a great concourse of people, whom curiosity, strange reports (such as that I was going to consecrate the tank) had brought together.

When I look back upon the work I got through, I am constrained to give all the praise to God. All the righteous will rejoice for so much grace conferred upon, and through us. In the afternoon, about 130 persons partook of the emblems of the dying love of our Saviour. What a sight it was I cannot describe—so many brought from the power of Satan unto God! Blessed be God.

### CHITTAGONG.

From this province, which lies yet farther to the east, Mr. Fink wrote thus, October, 1846:—

We have had the happiness of baptizing seven candidates since last May, and I am happy to say that there are a few more under instruction for the same ordinance. We have during this year lost two members by death, who departed in peace, trusting in the

atonement of Christ for their salvation. They were Mrs. F. and a Hindu convert, who was baptized last May. I trust that their immortal spirits are now enjoying the happy fruits of their faith before the throne of Him who has redeemed them with his precious blood.

### AGRA.

Our brethren in this city, which is 950 miles N.W. of Calcutta, have also received during the past year some compensation for their persevering toil. Mr. Williams, writing October 17, 1846, says:—

The state of society in this land of darkness and heathenism is such as to render it almost absolutely necessary that native Christians should in some way or other be independent of their idolatrous neighbours. We have had abundant proof of this at Chitaura, and other villages, where we have Christians, but more particularly at Chitaura. You will remember what I told you in my last of a deep-laid scheme, to get one of our poor brethren into jail, and thus to bring our holy religion into disrepute, but glad am I to say that the attempt utterly failed. The magistrate dismissed the case. Our enemies are quiet for the present, but doubtless are only looking out for some pretence or other to renew hostilities; this is what we fully expect. I

generally visit Chitaura and the adjacent villages once a fortnight for three or four days. This is all I can do in connexion with my pastoral duties. During the week I am at home I preach in the hāt on Monday and Friday, and other places in or near the city. I am happy to say that twenty-three natives have been baptized this year, and eight from among the European community, and we have several more natives to be baptized at Chitaura, in a month or two more (p.v.). I mention this now because I have not written you, as usual, at every baptism, and that you may have as correct a view as possible of all our operations.

Upon the whole, I am disposed to believe that yet greater things will soon be

accomplished, that many of the poor perishing heathen around will speedily be brought to the knowledge of the true God and of Jesus Christ, whom he hath sent. I must not, however, omit that we have many trials

and disappointments. The more I enter into direct missionary labour, the more am I convinced of the necessity of great faith, and much patience and perseverance, with fervent and earnest prayer.

### PATNA.

Six converts were baptized by Mr. Beddy on the first day of November last, and the details he gives of their previous history will be read with pleasure. Writing on the 18th of November, Mr. Beddy says:—

On Lord's day, November 1st, it was my blessed privilege to baptise the following persons: my second eldest son, nineteen years of age, Mrs. Manville, the wife of a member of the church, and four young women belonging to our Native Refuge. I need not say with what mingled feelings of delight and gratitude I performed this most delightful ceremony. My son Joseph in an especial manner called forth praises and thanksgiving; he is the child of many prayers, and I have for a length of time looked upon him as one "not far from the kingdom of heaven," but through some strange backwardness, peculiar to some parents, I seldom had any close conversation with him, but his dear mother was all along impressed with a firm conviction that for the last year or two he gave evident tokens of having a work of grace begun in his heart; and of this there now appears sufficient proof. In his infancy he was subject to much sickness, and we have often gone to bed expecting to find him dead in the morning. His diseases were various and trying, but it pleased the Lord to restore him to health after a very protracted illness. On our way up the river Ganges to join our station at Dinapore, in 1831, he was so far reduced as to have given us every reason to believe that he was actually dying. On this occasion, being far from any village or station, and reflecting that I would have to dig his grave and bury him myself in the sands, I thought much on the more than probable result, of the body being subjected to being mangled by jackals and dogs. My feelings naturally revolted at such a result; I therefore requested his mother, who had retired into another room in the boat, not wishing to see him die, to give him a bath, after which I knelt down, with a beloved aunt who was accompanying us, and I fervently implored the Lord that if it was his will to remove him, that he would in mercy spare him till we reached a station where he might be interred, at the same time praying for his restoration, if in accordance with his divine will. Having thus commended him to God, we rose from our knees, and it was the will of our heavenly Father to give an answer of peace, and we were permitted to witness an immediate change and a gradual restoration.

He owes much of his early instruction to his beloved and most affectionate aunt, to whom he attached himself with an affection that she has well earned from all. Some short time before his baptism, being present with him, he made the discovery to me of the state of his heart, and of his desire for baptism. I need hardly say how my fond heart exulted in the discovery, and how it operated on his fond and affectionate mother; with what joy and gratitude she heard the tidings that realized her fondly-cherished wishes. What must have been the state of father, mother, and aunt's feelings while they looked on the consummation of what they had all prayed for? or rather, what ought our feelings to have been under such a scene? Holy and devout gratitude to the Lord of glory!

Of Mrs. Manville I cannot speak much; she appears to be a mild and consistent character, and was spoken well of by one of the brethren who knew her for some time, as also by her husband.

The first native young woman, Fygo, we received from a gentleman in Tichool, opposite Monghyr. She was sent through brother Lawrence. The gentleman received her from a rajah, as a present on the gentleman's marriage. She was given or sold by her father, a Mohammedau, to the rajah; and the reason assigned by her for her father's want of natural affection was, that her step-mother ill used her. From her first coming into the Refuge till the present period, she has in every way conducted herself to our satisfaction. We received her in July, 1843, into the Refuge, and she is now about seventeen years of age. It is about eighteen months since she evinced some concern for her soul, and the work appears to have gradually deepened, till about six or seven months ago she came forward and requested to be united to the church by baptism. The testimony borne of her general conduct by the lady in charge of the Refuge is gratifying.

The second native young woman baptized, Chemaliah, formerly a Hindoo, was sent to us by the magistrate of Gya, in October 1842. She was probably ten years of age when we received her into the Refuge. She states that she went in company with some

relations to see a Hindoo festival, that she was separated from her friends in the crowd, and having wandered about for some time in the expectation of being restored to them, without effect, she was subsequently taken up by the police. She was by the magistrate, as aforesaid, forwarded to our Refuge. She further stated, that her father had been dead. This young female first attracted the notice of the governess about twelve months ago, as evincing a concern after salvation, and uniting with others in prayer and reading the scriptures. Her change and progress appears like the former, to have been gradual and increasing, and having requested baptism, was accordingly received into the church, and that ordinance administered to her.

Pearon, the third female, about fourteen years of age, was received into the Refuge in December, 1842, under circumstances of a peculiar kind. She states that owing to her father (a Mohammedan) having gone up the country in the capacity of a servant, leaving her mother and five children at Dinapore; the mother not hearing from the father for a length of time, sold her and a sister, probably through distress. The subject of this statement was sold to a country-born female, from whom she experienced such cruel usage and unkind treatment, that she ran away from her mistress, and took refuge in Mr. Brice's house, who forwarded her to us. She has been marked on both arms with the name of her mistress, and marked across her forehead in such a manner as to leave it beyond a doubt that she will carry those marks to her grave. She appears to have commenced to think of her soul's concerns much about the time of the former girl, and to have afforded satisfactory evidence of a change of heart and a drawing attachment to the Saviour.

The fourth young woman is Nussebn, received from the magistrate of Gya in July, 1842. She has always been sedate, and has seldom given much trouble, even at the first, which is not generally the case. She had been talking much about religion for a longer period of time than the other young persons, but there is reason to believe that her heart has been recently brought under divine influence, and that at the first she was not what she thought, and wished others to think, having showed evident signs of a proud heart; it is, however, now only just to state, that for some time previous to her coming forward to join the church, a very decided change appeared to have taken place, and her conduct was well spoken of by the governess. She was a Mohammedan—is now about sixteen years of age. She states that being in slavery, and not liking her bondage nor her mistress, she ran away, and was subsequently found by the police wandering about Gya, and taken to the magistrate, who forwarded her to the Refuge. She was asked in marriage some time ago by a young man that was called

Andrew Reed, during our much beloved Mrs. George Parsons's residence in Monghyr, who now lives with us as a servant, and they have been married, since which time they appear to live happy and comfortable.

We have also a Moonshee that has renounced caste, and who professes to be a follower of the Lord Jesus Christ. Also a nominal native Christian, who in his infancy was baptised by a native convert to the church of England; but he came to us in an awful state of ignorance and delusion regarding real religion. He reads well, and has showed much attention to instruction. He has evidently improved in knowledge, but how far grace has been received into his heart, and how far he feels himself a sinner, and in that state under condemnation, and is ready to welcome the gospel plan of salvation, I can only state from his own language. He has been employed as a chapel bearer, and his conduct hitherto, as a servant, has been consistent and becoming, making due allowances for native minds, ignorance, &c. On the whole, I am not without hope that his mind has been favourably impressed. His wife is also a nominal Christian, but appears a likely person to receive those truths into her heart which, being accompanied by the divine influence, will lead to faith in a crucified Saviour. There is another native woman, the wife of a member, who professes love to Christ. She has been a very troublesome character, quarrelling with her husband, and very much taken up with worldly affairs. There has been, by all accounts, a change, and she has been enabled to forsake some of her wicked ways. May she at length be fully able to do so, and show to her neighbours the power of divine things when rightly taken into the heart.

In Mrs. Beddy's bible class there are five native married women; two of them are members of the church, one has been excluded, but we hope well of her, and the other two are at present unconverted. To this number, five, we are to add twelve belonging to the Refuge. Five of these are converted, and have joined the church; the others give, more or less, evidence of seeking the Lord, and we trust this is the case. Mrs. Beddy's Sunday-school is in number few, being confined to her own family, with six in addition, who are educated and boarded in our house, mostly country born.

In the Refuge Miss Macdonough, exclusive of every day's instructions in regard to scripture and religious knowledge, has a Sunday-school. All capable of receiving instruction are assembled every Sunday morning after breakfast, and the usual duties of a sabbath school, so far as native instruction and the native language will admit, is regularly and profitably attended to.

In the chapel we have four services on the Lord's day; in the morning, native service at



six or seven o'clock, according as the season permits. At ten o'clock the natives assemble under the native preacher, who exhorts and the brethren pray. At half-past two o'clock regular native service, and at six o'clock in the evening English service. Although we cannot say that we have large assemblies, yet we have, upon the whole, encouraging ones, and the number in the Refuge, thirty-nine (one having just died), swells our congrega-

tion for native service. Bazar preaching nearly every day, and we have just (that is the native brethren) returned from a very large fair, where for four days they were employed in preaching and in distributing tracts and portions of scripture, and where they met with the usual success. May the Lord bless and own all that has been done, to the glory of his name and the eternal good of those who heard and who received the word of life.

## WEST INDIES.

### TRINIDAD.

Our esteemed Secretary has paid a visit to this island, which was very interesting to him, and we doubt not that his account of it will gratify all our readers. The following letter was written when he was about to leave it: the date is Dec. 5, 1846:—

On leaving England we had no hope whatever of seeing any other stations than those in Jamaica, but on reaching Barbadoes, brother Birrell and myself resolved that, as we were within a few hours' sail of Trinidad, and could visit both it and Haiti at the cost of a fortnight and a few pounds, we should divide, and call at Jacmel and Port of Spain. I am very glad that we adopted this plan. A personal visit gives a better idea of the labours and difficulties of our brethren than "seven years of letter-writing." The estimate is Mr. Cowen's, and not far from the truth. The mere voyage is of great advantage. On board the steamer you meet with residents from each of the West Indian islands and of all shades of opinion. They are generally very frank and communicative, and much information may be obtained from them. At Barbadoes we spent a day with the Wesleyan missionaries, Messrs. Ranyell, English, and Brown, and received from them much kindness. I expect also to spend a few days at Grenada, waiting for the next steamer. These delays are most welcome, and prove highly conducive to the general object of our mission, enabling us to examine the plans and condition of missions connected with other sections of the church of Christ.

The importance of our mission in Trinidad it is not easy to overrate. Commercially, the island is likely to become one of our most valuable West Indian possessions. Within sight are the mountains of the Spanish Main, accessible to the Christian missionary. The harbour—the Gulf of Paria—is one of the largest and safest in the world. The island itself is abundantly productive. If the whole were cultivated it might supply Europe with

sugar. There are, according to the government survey, 1,000,000 acres available for sugar cultivation, of which 200,000 acres are sold. Of these, not more than 25,000 acres are devoted to sugar, and the crop is about 25,000 tons, worth nearly £400,000. You may judge of the productiveness of the soil from the fact that there are cane-pieces (a field) in the island which have not been replanted since the beginning of this century. The average duration of a cane-piece throughout the island is about twenty-five years; while in several other West Indian islands the cane is replanted every four or five years. The soil is a rich loam, free from all stones, and sometimes fifteen feet deep, often more.

The population is large and destitute. Port of Spain contains about 18,000 people; and the whole island about 80,000. The number of evangelical ministers is eight. The attendance at day schools of all kinds has recently been ascertained to be one in every twenty-three. The governor, Lord Harris, from whom we obtained this information, is doing much for the improvement of the island, and is in high repute among all classes. The great body of the people are Roman Catholics, and here, as in China and elsewhere, their priests content themselves with grafting popery on the prevalent popular superstition. The freaks and mummeries practised on high festivals would excite one's laughter, if they were not connected with interests so serious. By popery and slavery combined, the energy of the people has been destroyed, and the finer features of the negro character nearly obliterated. They are idle and suspicious, showing for ministers and religion much

formal respect, but no true affection. It is a strange proof of the corrupting influence of the old system, that "Willyforce nigger" used to be, and "African nigger" (meaning in both cases one who has been a slave) still is, a term of strongest contempt between those who were themselves once slaves. Still the people are susceptible of kindly feelings. The gospel can redeem and change their character; and this is its result, though it works more slowly than in other islands. All the estates are accessible to missionaries, and the government is prepared to grant money for schools or religious purposes to all. The Catholics, the Episcopalians, and the Methodists, receive from the public treasury; and the Council are amazed that neither the Presbyterians (seceders) nor the Baptists will accept of such aid. Of course this "equal justice" of the government, though better than partiality, is in many ways very mischievous. I mention it only to show that our labours here are free from some of the influences with which we have to contend elsewhere.

Most of the English people with whom I have conversed, deem the island healthy, with due care. The deaths in Port of Spain are not more than a fraction higher than the deaths in London, and one gentleman (Mr. La Costa) thinks the mortality of the island not higher than that of Paria. It is certain that a respectable Scotch insurance office has effected large insurances on lives in Port of Spain at an additional premium of only two per cent. The comparative mortality of Port of Spain and London is at all events satisfactory, as it is taken from actual returns. With due care, I repeat. It is necessary to avoid intoxicating drinks, and heavy rain, and exposure to the sun. No missionary with more than one station can do without a horse; and at each station he ought to have a supply of clothes and of nourishing food, in fact, a little home.

The expense of living is of course heavy. All house property is very perishable, and the enterprise of the people is so small, that rents are enormously high. Indeed, five years' rent will often purchase the property. Washing is very expensive, and where clothes are washed in the usual way, at the river by beating them on large stones, it is very destructive. Mutton is one shilling a pound; yams, milk, bread, and most other things, equally dear. Some things (as coffee) are cheap, but, on the whole, a dollar (4s. 2d.) will not go further than two shillings at home. The want of small coinage is one reason; 1½d. is their lowest denomination of value. The expense of carriage from the Main, or from England, is another reason: the indifference and want of enterprise of the people explains the rest. These evils, however, will all give way before the general improvement of the island.

We have two groups of stations in Trinidad.

One group in and around Port of Spain, the other about twenty miles to the south, in and around the Savanna Grande. At Port of Spain Mr. Law is our missionary; at the Savanna, Mr. Cowen has been labouring (in the midst of much self-denial) since Mr. Law's arrival.

At Port of Spain our labours were begun in 1843. We then purchased the Mico School—an excellent house, of stone, the partitions and flooring of cedar—a wood the insects will not touch. The ground on which it stands is nearly square. The front quarter of this plot is occupied by this building; the other front quarter is now used as a garden, and will be a very admirable site for a chapel when the chapel now in use (which is part of the present house) proves too small. The back part of the ground is occupied by a kitchen, stable, and three or four small houses (now occupied by some of the Portuguese refugees from Madeira, whom Mr. Law thus shelters), a teacher's room, and two rooms which are used as school-rooms. The whole, which is situated in one of the best parts of the town, cost but £1200.

Since 1843 two small chapels of wood have been built near Port of Spain; one at Dry River, a destitute quarter of the town. Here Mr. Eastman teaches a school, and has about ninety scholars. He receives from the £50 granted by the Friends £25, and has in addition the children's pence—together a very poor salary for this place. This school is very well managed, and does him much credit. The chapel is on freehold ground (large enough to allow of a residence being added), and cost about £100, of which the Society has given £50. Friends on the spot have raised the rest.

The other chapel is at Cocorite, about three miles from Port of Spain, close to the sea, and in the midst of a considerable population. The place is just finished, at a cost of 320 dollars (£65). The friends here will probably contribute about £30, and our brethren will provide for the rest out of the grant allowed by the Society for Trinidad. We opened the chapel on Sunday morning last, and had (at half-past eight) a congregation of about forty or fifty persons. The ground is held (like all the land in that neighbourhood) of the government, at a rental of one dollar. It is as good (with the exception of this payment) as freehold, and is large enough for a small house and garden.

In Port of Spain there are two schools; one on the mission premises, with about thirty children, and the other at Garcia's Barracks, a destitute district, with thirty-six children. The first is under the care of a Catholic teacher, otherwise suitable, who has a dollar a month and the children's pence; and the second under the care of one of our friends, who has a dollar a week.

The labours of Mr. Law in these stations

are very abundant. Every Sunday he preaches at Dry River at six, at Cocorite at half-past eight, in the mission chapel at eleven, at Dry River at three, and again in the mission chapel at seven in the evening. The first four evenings of the week are similarly occupied, and the day in school visiting and other labours. His salary is £200 a year, and £50 for the keep of his horse. The balance of his share of the grant of £600 a year is devoted to the obtaining of mission premises, repairs, &c. The number of members under his care is now fifteen, several having gone to America.

At Indian Walk, The Mission, and Montserrat, Mr. Cowen has been labouring with much self-denial for the last twelve months. These stations are about twenty miles south of Port of Spain, and are four in all, each several miles distant from the other. To understand the nature of a missionary's labour in this district it ought to be premised that in Trinidad the roads are generally without stones, and made (if such a term may be employed) of the land. They are a thick, tenacious loam, very hard in the dry season, but during the rainy season, or from June to November, nearly impassable. Your horse sinks to the girths, while overhead the rain descends in torrents. Three days' riding we had among these stations, and each day we were "mudded completely through," and had to change our clothes at the end of each journey. No one who has never seen a tropical rain and tropical soils, and tropical vegetation, can conceive of tropical roads in the rainy season. All is dark above, dripping around, and bog below.

In this district we have two chapels and two preaching stations. At Montserrat (about twelve miles from San Fernando) Mr. Cowen has obtained a gift of land from the people, has cleared it, and, with their help, erected a chapel of cedar, with a missionary's residence, that is, a small room and shed for cooking, attached to it. It is worth about £100, and he needs about £20 or £30 to pay for nails and such other things as the people cannot supply. Here we stopped all night, one occupying the hammock and the other two the floor, thankful, with Wesley, that the skin of one side remained! The next morning we met the people, explained how far we expected their help in meeting the expenses of their worship, in supporting their pastor, and in aiding the Society. They were very kind and hospitable. For some time Mr. Cowen resided in one of their huts, a dwelling most like an Irish cabin.

In the afternoon we rode (through the ruin) twelve miles to Indian Walk, where there is a considerable settlement of Americans, many of whom were slaves in the southern states, and carried off by the British in the American war. Here we were received and entertained by Mr. Hamilton, an intelligent black man

whom Mr. Cowen has engaged as a preacher and teacher. He gives him about £12 a year. Under his care the people have built a very neat cedar chapel, at a cost of more than £100, and are about placing it in trust for the Society. The whole settlement is in the midst of the bush, and contains some hundreds of people, most of whom are favourably disposed to our views. Mr. Hamilton teaches his school in the chapel, and has (during the wet season) about fifteen children. He also preaches on Sunday and in the week at a neighbouring station. Mr. Cowen visits all these stations, and a fourth near "the Mission," as often as the weather will allow. We had fixed a meeting for the following morning, but the rain was too heavy to allow the people to leave their houses. Three inquirers visited Mr. Cowen, with two of whom we were well satisfied. In the afternoon we returned to San Fernando. Before leaving, Mr. Hamilton strongly urged that he should be allowed a mule and a small increase to his salary. He engaged to support the mule for the Society, if we would purchase one; and I promised to represent his application for it in a favourable light. He really needs and deserves it. Twelve pounds cannot be better employed. The question of an increase of his salary (I told him) must depend on our obtaining a larger grant from "The Friends;" and that again would probably depend, in part at least, on his success. He is a hearty, consistent man, and has been of considerable service to our cause.

The history of each of these stations abounds with providential interpositions, the remembrance of which is highly consolatory to our brethren.

During my visit I waited twice on the governor: first, as a mark of respect, usual in new comers; and then with Mr. Cowen, to press upon his lordship our title to the land on which the country chapels are built. His lordship gave us every reason to hope that the result would be satisfactory. We also waited on Mr. Chief Justice Scotland and other friends, including the Secession and Wesleyan missionaries. I preached for the former, and regretted that, owing to the services on behalf of our mission for which we had arranged, I was not able to meet the members of their churches on the second sabbath.

To make our missionary arrangements in Trinidad complete several things are wanting.

1. We need two or three good teachers, qualified to preach, such as Jamaica ought to supply. Cocorite needs one, and Montserrat another. These, superintended by a European missionary, would prove very useful.

2. The teachers now employed are all underpaid. The grant of £50 from the Society of Friends, if made £100, would correct this evil; and if made £150 would go far to support the Jamaica teachers too. A

better school-room is also wanted in Cobra Town (the present is nine feet square, and has to contain twenty-five children, and sometimes thirty-five). On these points, however, I intend writing to the Society of Friends.

3. We need, above all, a missionary residence near our southern stations. Mr. Cowen proposed to build one in the Savanna Grande, but there are very grave objections to this. If a European missionary resided there, he would not be able for several months to travel much among the people, nor could they visit him. His wife and family could not stir from home without horses, nor could he obtain provisions except from San Fernando, a distance of fifteen or sixteen miles. By far the most eligible place is San Fernando itself, on the sea coast. There the population is large—about 5000—and destitute. A good house might be obtained for three or four hundred pounds, and a preaching station be commenced at once. With a good horse the missionary would be able to reach Savanna and all its stations *weekly* in the dry season, and fortnightly during the rains. Mr. Cowen acknowledges that he has no hope of inducing Mrs. Cowen to reside in the Savanna. Nor am I surprised at her feeling. All is in favour of our occupying the town, and residing there.

If any friend will give to Trinidad such a gift as one of our friends has just given for Haiti—£500, the missionary residence may be purchased, the Jamaica teachers introduced, and the mission thoroughly commenced. If not, we must borrow the money, and pay it off in the form of rent, by yearly instalments. The former, however, would be incomparably the best course.

4. Our churches here need to be reminded of their duty to aid in maintaining the cause of Christ among them. In such a population it is very natural that our brethren should be very slow in introducing allusions to money or contributions. And yet it seems to me important that wherever a chapel is opened and a church formed, regular collections should be at once begun, first for incidental expenses; secondly, for the support of the ministry; and, lastly, for the spread of the gospel. This should be done from the first, so that as the churches grow strong, a system may be at hand and in use adapted to carry on the cause and extend it without our aid.

I have ventured to impress this plan every where, both on our brethren and on the people. It is but just to say, that in a less formal way several friends have contributed liberally to various mission objects. Systematic effort on the part of the church is what seemed to be wanting. In Port of Spain we had a missionary meeting last Saturday evening, and at the out-stations on Sunday. Twenty dollars were collected, and a subscription of a like amount promised. The amount is in itself not large, but as the commencement of systematic exertions in our chapels, it is important.

Without entering into detail further, I cannot refrain from expressing my strong conviction, in which our brethren here concur, that a visit to our West Indian stations every four years by one of our English friends would be in the highest degree conducive to the comfort and influence of our missionaries, and the confidence and sympathy of our churches at home in their labours and character.

## HOME PROCEEDINGS.

The financial circumstances of the Society have occupied a more than usual portion of the Committee's attention during the last few weeks. Our readers are aware that at the last annual meeting there was a debt of £5000, which it was deemed important to take immediate steps to liquidate. A subscription for this specific purpose was set on foot, but unhappily instead of five thousand pounds, the product has been under two thousand. Notwithstanding this effort, and notwithstanding the rigid economy which has during the last year abridged the personal comforts of some missionaries unduly, and led others to regard the Committee as strangely parsimonious, there is reason to fear that on the 31st of March, 1847, the debt will be as large, or nearly as large, as it was on the 31st of March, 1846. So considerable a portion of our income is received commonly a little before the close of our financial year, that we cannot speak with certainty, but our fears run high. While the brethren in some distant fields of labour are fainting and dying for want of help, and while the churches at home are praying that men may be qualified for the arduous work, it is peculiarly grievous to find

that we cannot send out men who are qualified and inclined to go. If we have not the power to fulfil our implied engagements with those whom we have sent already, surely it would not be right to send others to pine in poverty, or labour without the requisite appliances for making their exertions successful. This was felt particularly at the quarterly meeting held on the 13th of January, when members of the Committee who reside in the country being present, with those who sit every week, a case was brought forward which had been reserved for the consideration of that meeting—the case of a young man who had offered himself for service, the testimonials of whose friends respecting him were unexceptionable, and with whom the Committee had had an interview which was quite satisfactory. Respecting him, at the quarterly meeting, the following resolution was passed:—

“That in the opinion of this Committee it is very desirable that Mr. Sale, whose qualifications as a missionary appear to be very high, should proceed to India in the month of June next, but that in the present state of our finances, the Committee cannot take upon themselves the responsibility of increasing the number of missionaries; that the case therefore be deferred till after the conclusion of the Society's financial year, when it may be seen whether the funds are sufficiently recruited to justify the procedure.”

This resolution is published that our friends may have the true state of the case before them. Whether this eligible young minister shall go to India at the suitable season of the year or not, depends, under providence, on the receipts of February and March.

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Mr. Lewis, of Colombo, who went to Ceylon about twelve months ago, having expressed his opinion that under existing circumstances he might be more advantageously located than where he now is, and the Committee concurring in his views, they have directed him to proceed to Calcutta, where he will be cordially welcomed, and, we trust, speedily directed to an important sphere of labour.

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#### 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 that 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. The earlier remittances are made, the more they will be valued.

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#### TRINIDAD.

The Committee beg to announce that in future a box will be made up for Trinidad on the 1st March and 1st October in each year, and that friends who wish to send parcels to our brethren in that island must forward them a few days previous to the above dates.

School materials, maps, slate pencils, books, needles, thread, nails, and useful articles of clothing, will be very acceptable. The schools greatly need the help of our friends.

JOSEPH ANGUS.

*Trinidad, Dec. 5, 1846.*

## ACKNOWLEDGMENTS.

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

Mrs. McAll, for a volume of the Baptist Magazine;  
 Mrs. Denham, for a box of fancy articles, for *Rev. W. H. Denham, Serampore*;  
 Mr. S. Sturgess, Appleshaw, for a parcel of magazines;  
 Friends at Sevenoaks, by Mr. Joseph Palmer, for a parcel of useful articles, for *Rev. J. Mer-  
 rick, Western Africa*;  
 Mr. F. Nicholson, for a parcel of pamphlets, for *Rev. J. Clarke, Western Africa*;  
 Rev. W. Walton, Liverpool, for a parcel of magazines;  
 Mr. Orchard, Chichester, for a parcel of magazines;  
 Ladies' Working Society, Union Chapel, Manchester, for a package of clothing, for *Rev.  
 J. Clarke, Western Africa*;  
 Juvenile Working Society, Lynton, for a box of clothing, &c., for *Dr. Prince, Western  
 Africa*.

## CONTRIBUTIONS,

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

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>		Haddenham—		HAMPSHIRE.	
Barnes, Mr., Robert,		Collection .....	3 6 7	Beaulieu—	
Winchmore Hill .....	1 1 0	Contributions .....	11 9 8	Burt, Rev. J. B .....	10 0 0
Fieldwick, Mr. T. A. ...	0 10 6	Do., for <i>Dove</i> .....	1 6 2	Do., for <i>Italy</i> .....	5 0 0
<i>Donations.</i>		CAMBRIDGESHIRE.		Broughton—	
Foster, Mrs., Camden		Haddenham—		Collection .....	9 12 6
Town, Collected by...	0 5 0	Contributions .....	3 19 0	Contributions .....	4 16 4
Harwood, J. U., Esq. ...	5 0 0	Wilburton—		Do., Sunday School .....	0 12 0
Scott, Mrs. E., Collected		Contributions .....	1 12 3	Romsey .....	10 0 0
by .....	0 8 9	CORNWALL.		Wallop—	
Ward, Barnard L., Esq.,		Saltash—		Collection .....	2 0 9
Grendon House, near		Collection (tu part) ...	4 10 0	Contributions .....	2 11 7
Wellingborough .....	500 0 0	DERBYSHIRE.		Winchester—	
Ward, Mr. John, Wol-		Derby, Driffield Road—		Sunday School, for	
laston .....	5 0 0	Juvenile Society .....	5 10 0	Dove .....	0 4 6
<i>Legacy.</i>		DEVONSHIRE.		HEREFORDSHIRE.	
Norman, Mrs., late of		Brixham—		Gorsley—	
Ileham, by C. Finch,		Contributions, by Miss		Collection .....	2 1 2
Esq. ....	321 0 0	Turpin, for <i>Dove</i> ...	0 15 0	Contributions .....	0 4 2
LONDON AUXILIARY.		GLOUCESTERSHIRE.		Lays' Hill—	
Brixton Hill, Salem		Blakeney—		Collection .....	2 15 0
Chapel .....	11 17 2	Collections .....	5 10 1	Ross—	
BEDFORDSHIRE.		Sunday School .....	1 0 0	Collections .....	4 6 3
Luton, Union Chapel		Cheltenham—		Contributions .....	14 6 5
(moiety) .....	41 0 0	Stone, Mr. Jonas, for		Do., Sunday School .....	1 12 1
BUCKINGHAMSHIRE.		<i>Grand Ligne Mission</i>	0 10 0	Do., for <i>Dove</i> .....	1 3 6
SOUTH BUCKS, by Rev.		Coleford—		Ryeford—	
S. G. Green, on ac-		Collection .....	4 3 0	Collection .....	3 4 1
count .....	27 4 6	Contributions .....	38 16 0	Contributions .....	1 12 11
Buckingham—		Gloucester—		HERTFORDSHIRE.	
Priestley, Mrs. .... A.S.	2 2 0	Contributions, by Mary		Flauden—	
Chenies—		Earl, for <i>Dove</i> .....	0 10 0	Collection .....	1 4 2
Collection .....	1 15 0	Lydney—		St. Albans—	
Crendon—		Collections, &c. ....	9 0 0	Coleman, Mrs. E., A.S.	0 10 0
Collection .....	1 14 0	Woodside—		Contributions, by Miss	
Contributions .....	2 2 6	Collection .....	2 10 0	Young, for <i>Italy</i>	2 10 0
				Sarratt—	
				Collection .....	1 10 0
				Sear Green—	
				Collection .....	1 5 6

HUNTINGDONSHIRE.		YORKSHIRE.		Pembroke Dock—	
£ s. d.		£ s. d.		£ s. d.	
Hunts, by Mr. Tho.		Barnoldswick—		Collections.....	3 4 4
Coote, on account.....	35 0 0	Collection .....	2 13 0	Contributions .....	0 15 0
KENT.		Cowling Hill—		Do., Juvenile .....	10 6 3
Ashford—		Collection .....	1 2 6	Sandy Haven—	
Collection, &c. ....	12 10 6	Girls' Bible Class .....	0 12 0	Collection .....	0 11 4
Tunbridge Wells—		Walton, Nathaniel ...	0 10 0	Tenby—	
Collection .....	9 3 8	Earby—		Collection .....	2 9 9
Contributions, Juvenile .....	5 1 11	Collection .....	1 4 0	SCOTLAND.	
LANCASHIRE.		Leeds, by Mr. John Field, on account ...	10 0 0	Abercridder—	
Bacup, Ebenezer Chapel	13 12 0	Sutton—		Contributions .....	1 0 0
Heywood—		Collection .....	4 17 3	Aberdeen—	
Collections.....	5 5 11	Contributions .....	7 12 3	Collections—	
Sunday School .....	0 11 5	SOUTH WALES.		Correction Wynd... ..	15 12 6
Manchester, by Thomas Bickham, Esq., on account .....	360 0 0	SOUTH WALES, by Rev. B. Price, on account 20 0 0		John Street .....	8 5 5
LINCOLNSHIRE:		GLAMORGANSHIRE.		Silver Street .....	7 14 2
Boston—		Abercarnad—		Contributions .....	1 5 0
Collections.....	9 13 11	Collection .....	1 9 8	Do., John Street... ..	11 2 7
Contributions .....	4 2 11	Contribution .....	0 2 6	Airdrie—	
Do., Sunday School	0 6 6	Cwmtyrch—		Collection .....	1 4 6
Burgh—		Collection .....	3 0 0	Contribution .....	1 0 0
Collections.....	7 12 11	Dowlais—		Anstruther—	
Horncastle—		Collection .....	5 5 2	Contributions .....	7 5 0
Do., Horsington (moiety) .....	1 2 7	Do., Elm Chapel... ..	0 16 8	Collection, Independent Chapel .....	0 13 10
Do., Mareham le Fen	0 19 2	Contributions .....	0 15 0	Contributions .....	1 10 0
Contributions .....	5 17 3	Hebron—		Banff—	
Do., Sunday School, for Dove.....	1 0 1	Collection .....	1 4 9	Collection .....	1 16 1
Louth, Rev. Mr. Cameron's .....	6 10 4	Contributions .....	0 12 6	Contributions .....	0 5 6
Partney—		Merthyr Tydvil—		Cupar—	
Collections .....	2 13 11	Bethel—		Collection .....	1 1 6
NORTHAMPTONSHIRE.		Collection .....	2 2 2	Contributions .....	8 4 9
Burton Latimer .....	7 0 0	Contributions .....	1 18 0	Do., for Western Africa.....	2 0 0
NORTHUMBERLAND.		Ebenezer—		Dundee—	
Berwick on Tweed—		Collection .....	3 6 6	Collections—	
Collection (moiety) ...	12 11 0	Contribution .....	0 2 6	Rev. Dr. Russell's ..	12 11 2
Contributions .....	2 2 6	High Street—		Meadowside .....	6 5 0
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Contributions, for Africa.....	5 0 0	Contributions .....	7 10 0	Tay Street .....	1 6 0
Newcastle on Tyne, New Court—		Tabernaole—		Dunfermline—	
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Contributions .....	8 3 10	Contributions .....	0 15 0	First Church.....	3 5 0
Do. ....T. ....	2 11 0	Newbridge—		Second Church .....	15 1 7
Do. ....F. E. ....	1 7 6	Collection .....	2 11 0	Chalmers Street ...	0 16 10
SUSSEX.		Contributions .....	5 10 7	Contributions .....	3 0 0
Brighton, Bond Street—		Salem, Langevelach—		Dunkeld—	
Contributions .....	0 15 6	Collection .....	0 15 0	Contributions .....	0 19 0
Do., for Schools.....	1 0 0	Siloam, Goetre—		Edinburgh—	
WARWICKSHIRE.		Collection .....	0 15 0	Collections—	
Wyken, near Coventry	2 2 0	Swansea—		Albany Street, Public Meeting.....	8 15 0
WILTSHIRE.		Collection, Bethesda. .	5 9 6	Argyle Square .....	7 13 5
Melksham—		Contributions .....	9 1 0	Bristol Street.....	10 10 0
Juvenile Association, for Schools .....	2 14 6	MONMOUTHSHIRE.		Charlotte Chapel, for Translations	110 17 2
		Chepstow—		Elder Street .....	34 0 0
		Collection .....	2 15 9	Do., Public Meeting .....	3 14 8
		Contributions .....	2 14 6	Haldane's, J. A., Esq.....	20 10 1
		Do., Sunday School	0 10 0	Contributions .....	17 7 8
		Monmouth—		Do., for Serampore Schools .....	1 1 0
		Collection .....	1 14 3	Do., for Translations	1 0 0
		Pontypool—		Do., for Dove .....	1 0 0
		Contributions, by Miss M. Davies, for Dove	0 10 10	Do., for Outfits ...	0 13 0
		PENBROKESHIRE.		Do., for Trinidad Schools .....	8 0 0
		Broad Haven and Mount Zion—		Do., for Nuttra Schools .....	0 7 6
		Collection .....	0 11 9	Leggar—	
		Haverfordwest—		Collier, Mrs., the late .....	44 12 7
		Collection .....	15 0 0	Elgin—	
		Contributions .....	11 13 6	Collection .....	12 0 6
		Do., Juvenile Society	8 15 11	Contributions .....	2 0 0
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		Hertrandstone—		Collection, Secession Church .....	4 15 2
		Collection .....	0 6 6		
		Marloes—			
		Collection .....	0 11 3		

Galashiels—		£ s. d.	Inverness—		£ s. d.	Peterhead—		£ s. d.
Collections—			Collection, East Free			Collection .....	1 8 6	
Baptist Church.....	0 12 0		Church .....	1 15 5		St. Andrews—		
Relief Church, Public Meeting.....	2 11 7		Contributions .....	2 13 6		Collection, Rev. Dr.		
Contribution .....	0 3 0		Kilmarnock—			Hetherington's.....	2 4 11	
Glasgow—			Contribution, for			Auxiliary Society.....	8 0 0	
Collection, Albion			Western Africa.....	3 0 0		Stirling—		
Hall.....	7 7 0		Kirkcaldy—			Collections—		
Sabbath School, for			Collection .....	3 0 0		Guildhall .....	5 0 0	
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Greenock—			Translations .....	10 0 0		Church.....	5 7 6	
Collections—			Montrose—			Spittal Street.....	6 13 6	
Baptist Chapel .....	4 12 6		Collection, Independent			Contributions .....	28 0 6	
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Rev. J. Hill's.....	3 0 0		Collection .....	5 9 9		Collection .....	2 9 9	
Rev. W. Mackray's	4 0 0		Contributions .....	6 6 3				

## CONTRIBUTIONS,

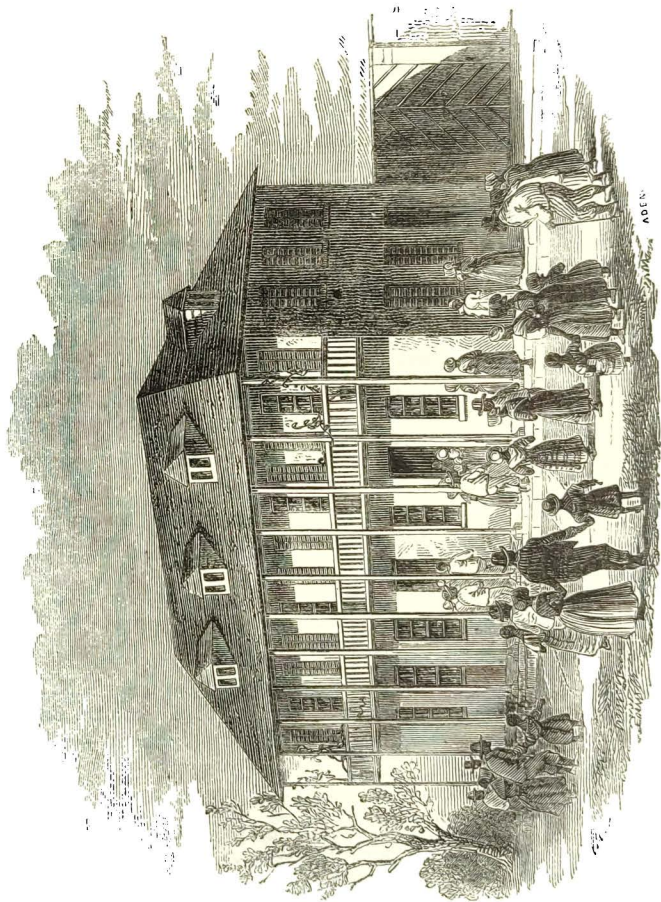
*Received on account of the DEBT of the Baptist Missionary Society, up to  
January 15, 1847,—Continued from last Herald.*

LONDON AND MIDDLESEX.		£ s. d.	LANCASHIRE.		£ s. d.	SUSSEX.		£ s. d.
Bow.....	8 3 0		Oldham .....	5 10 6		Brighton, Bond Street		
Regent Street, Lambeth	13 1 0					Chapel .....	5 0 6	
Shouldham Street .....	1 0 0		LINCOLNSHIRE.			WARWICKSHIRE.		
BEDFORDSHIRE.			Boston .....	0 14 0		Alcester, by Mr. Philipin	5 0 0	
Blunham .....	1 10 0					YORKSHIRE.		
CAMBRIDGESHIRE.			NORTHAMPTONSHIRE.			Barnoldswick .....	0 3 0	
Sutton, by Mrs. Barstow	3 8 9		Long Buckby, by A. Bur-			Hull, by Mr. Crumpton	0 10 0	
Do., by Miss Clough	2 11 3		dett .....	1 0 0				
			Towcester .....	2 10 0		SOUTH WALES.		
GLoucestershire.						MONMOUTHSHIRE.		
Bourton on the Water	5 0 0		SOMERSETSHIRE.			Nantyglo .....	12 8 3	
HAMPSHIRE.			Bridgewater .....	2 10 0		Ragland .....	1 3 6	
Andover .....	3 0 0		Burton .....	1 0 0		SCOTLAND.		
Appleshaw, S. Sturges	0 5 0		Cannington .....	0 5 6		St. Fergus—		
Broughton .....	1 6 0		Frome, by Rev. W. Jones	6 0 0		Garden, Mr. John.....	0 10 6	
			Wells, by Mr. Mason ...	1 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.



MISSION PREMISES, JACMEL, HAITI.

The Missionary Herald (March 1847).

## MISSION PREMISES, JACMEL, HAITI.

The house, a view of which is given on the other side of this leaf, was rented by the late Mr. Francis, and is still used for missionary purposes. The school is carried on in the part on the left, next the tree; the worship is conducted in the adjoining part, at which persons are entering, and the door in the side is the entrance to the dwelling of our friends. Observations on this interesting station, by Mr. Birrell, will be found in a subsequent part of our present number.

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 ASIA.

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 CALCUTTA.

A very short note from Mr. Thomas gives our most recent intelligence from Calcutta and its vicinity. Under the date of Dec. 21, he says, "I have been writing to brother Evans, and have only time for a very few lines. We are, through mercy, in tolerable health. Mr. Page and Mr. Chill have been paying the penalty of their late visit to Jessore, having both been ill. They are fast recovering. Mr. Page hopes to visit Barisal soon; brother Pearce is on a missionary tour, combining therewith recruiting of the health of himself and family. Brother Wenger will leave on a similar errand in a day or two should the weather permit. I must try, if possible, to follow their example.

"The news from the stations is favourable. The good work is, I think, making progress. The Lord increase us a thousand fold. We have heard of your intended visit to Jamaica! We shall rejoice to hear of your return, and that your visit has been successful. We have heard a little about the painful events there. Our prayer is that all may be overruled for good."

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Intelligence has just been received that on the 22nd of November, fifty-eight additional converts were baptized in the vicinity of Barisal.

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 CUTWA.

At Cutwa, or Katwa, a town which is about seventy-five miles N.N.W. from Calcutta, Mr. William Carey, the eldest surviving son of the late Dr. Carey, has laboured many years. In a letter written November 3rd, he says:—

The Lord has in his great mercy preserved me and mine through another year, or nearly so, since I last wrote to you. Others have been removed from the field of labour, and hundreds of natives are dying around us, but I have been and am still upheld, and I think I have enjoyed more health this year than for some years back. Oh, how good has the Lord been to me! I pray that I may be enabled to devote my life and all I have more and more to his cause and service.

I am very sorry to find that the Society is

still in straits. It is a heart-rending circumstance, and especially as the fields are white to harvest. This country is the field, the chosen field of the Lord, and it requires much labour, and care, and expense to cultivate it; much has been cultivated, much seed has been sown, but much, very much, still remains to be cultivated and sown. As to the springing up and bearing fruit, that belongs to the Lord the Spirit, who in his own good time will bring it to pass. This country has been given to the Lord for his possession, and he

must sooner or later take possession of it, therefore none of us must despond, but must go on labouring. A necessity is laid on you to help with your prayers and money. The missionaries and churches must be supported, or how can the cause prosper? As to the churches being self-supporting yet is out of the question; the members are too few and too poor to do anything of the kind yet; the time is not come, and I fear is far off. There are but few churches at present which the missionaries themselves are not obliged to support, which is a great drawback; but

what can be done? there seems at present to be no help for the evil.

I am happy to say that I have had much pleasure and comfort in our labours this year. The people have been very attentive to the preaching of the gospel, and are eager in receiving tracts and scriptures. The melas and other places have as usual been visited by the native preachers. I am sorry to say that I have not been able to do it myself, as usual, for want of journeying expenses. I am also happy to say that the Lord has in his goodness added five by baptism to our number.

## MONGHIR.

To those among our readers who are inclined to think that the demands made upon them for contributions are too urgent or too numerous, and to complain that the conductors of the mission are insatiable, we commend the perusal of the following letter, addressed by Mr. Lawrence to a member of the Committee. It is dated November 2, 1846:—

I am truly grieved to hear of the debt which still burdens and hampers the Society, and am distressed that no suitable men can be found willing to devote themselves to the Lord's work in this country. How is it? What can be the reason? Has the missionary spirit declined in our churches? Is it possible that in the nearly two thousand baptist churches which there are in Great Britain, there cannot be found men of sufficient ability, piety, zeal, and courage to come to India? If this be the case, is it not a disgrace to our denomination? But it cannot be so. There must be many well qualified men in the rising ministry who are not cowards, but who are kept back by other considerations. In almost all worldly professions the supply of Europeans is abundant, and is increasing every year. Other societies appear to have no difficulty in finding men. What can cause baptist ministers to be so backward in this great work? Has the interest of the Committee in their eastern mission declined? or have their attention and care been absorbed in providing for other spheres of labour? Do they feel disappointed and somewhat disheartened because there is not more success? I will not lay these charges upon them, but I fear that the cause of such a paucity of labourers for the east must lie in some measure at their door. There is evidently a great fault somewhere. I cannot help thinking that if all had been done that might have been done, India would have been favoured with at least a few more baptist missionaries. Are our people generally dissatisfied with the measure of success attending our labours in India? Do any feel objections to engage in missionary work on account of the smallness of the provision made for widows and children?

Does the acquiring of an oriental language frighten some? This surely cannot deter men of talent and zeal. Whatever may be the cause, it is a very painful thing to those who have been long engaged in the work here, and who feel deeply interested in its prosperity, that whilst our senior and most valued brethren are removed from us by death, none are found ready to come forward and fill up their places.

Our mission has hitherto taken the lead in respect to time, to talent, and, I believe also, in respect to numbers; but unless we are supplied with more suitable men we shall become the weakest of all. Several who are now in the field are old and infirm, and must, therefore, according to the course of things, be soon removed to their rest. When they are gone, who will take their places? Several of our stations are occupied by a single European missionary only, and if he were to be removed, as far as we can see, his station would have to be given up. Thus "a burning and shining light" would be extinguished from the midst of the grossest darkness, and the poor heathen in the neighbourhood would be left to perish without a warning voice, the church of native converts would most probably be scattered, and the good that had been done there would, most likely, soon disappear. Our native converts, like the native soldiers, the sipahis, can do nothing without Europeans to direct and encourage them. Under an efficient European missionary they will do a great deal, and very much that no European can do, but when left to themselves they are generally the most helpless beings imaginable. They have not the courage, the firmness, and the perseverance necessary to commence and sustain a new and difficult undertaking, or to

extricate themselves when they get into trouble. Hence they cannot be trusted alone in any important business, whether secular or religious. There are, of course, some pleasing exceptions; but this is their general character. It is said by those who were on the spot, and had opportunities of judging, that if there had been none but native troops engaged in our late conflicts with the Seiks, we should certainly have been beaten and cut to pieces, and devastation might have been spread over half British India by this time, but being encouraged by the valour of British troops, the native soldiers fought well and were successful. And I believe that if all the European missionaries were to remove from the country, and leave the native converts to themselves, in the next generation very little if any thing more than the name of Chris-

tianity would be left. But if our native converts continue to be well supported by European intelligence, piety, and energy, I believe much will be effected in the next quarter of a century. A great impression has been produced on the native mind by the preaching of the gospel, and a great change in favour of the truth may be expected if missionary efforts be well sustained. But if old stations are to be given up because European brethren cannot be found willing to come and occupy them, there is but little hope that the gospel will spread in this country, or that the work of conversion will go on faster than it has done. I long, therefore, to hear of more missionaries being on their way from England, and beg of you and others to use all your influence to send more labourers to India.

Encouraging remarks respecting some native converts and their exertions for the spiritual interests of their countrymen are contained in another part of the same letter.

You inquire respecting a youth whose name is Gouree, who was an outcast, whom I found in destitute circumstances, and brought up. He became pious, and was baptized, and joined the church about two or three years ago. He is still with me, and I have had no reason to doubt his sincerity. Hitherto his conduct has been consistent. He has been regularly employed as a teacher in one of our day schools. He has talent enough to make a good native preacher, but like most of his countrymen, he is deficient in energy and zeal. Another convert who joined us at Digha, whose name is Baldeo, is also still living with us. He has a great desire to become a preacher, and has much more energy than the other, but has inferior abilities. Our native brother, Nainsukh, is an admirable man. If all our native converts were like him we should stand in much less need of European aid. His whole soul is in the Lord's work. He is never so happy as when engaged in making known the gospel to his countrymen. Our last convert, Tika Das, came from a distance. It appeared to be desirable that he should visit his wife and family, &c., but he was afraid to go alone lest they should ill treat him, as they no doubt would do. Nainsukh offered to go with him. Tika's fears vanished at once; he was ready to go any where with Nainsukh. They are now absent on this journey; how they have been received we have not yet heard. Nainsukh's chief motive in offering to go was that he might have an opportunity of preaching the gospel in the village of this convert, especially to the sect of which Tika Das was formerly a member. The sect is called Siu Narayan, from the name of their

teacher or founder. The followers of this sect profess to renounce the worship of idols, brahmins, &c., and only to reverence one supreme spirit, whom they call Narayan. They believe that their founder was an incarnation of this spirit. They also pay no regard to caste among themselves in private, though to keep their standing in society they are obliged to conform outwardly to the customs of the country. They also hold the vile doctrine that the established relations in the family and in society are nothing, and ought not to be regarded. In this respect they are something like the Socialists. We generally find these people more accessible than the thorough Hindus. They are always ready to join in what we advance against idol worship, caste, &c. They are, however, as opposed to Christ as any of the Hindus. I am thankful in saying that we expect to baptize two or three before the close of the year. They have all been waiting a long time, and as we are satisfied with them, I hope they will be received without further delay. We are now completing our arrangements for going out, as usual, during the approaching cold season. Mr. Hurtee has gone to the mela at Hajipore, opposite to Patna, and I expect that Nainsukh will visit another mela near to the village where Tika Das lived. We have had a very favourable rainy season, and the weather is getting very comfortable, and comparatively cool for India. We are now beginning to put our gardens in order, clearing them from the weeds which grow in boundless profusion during the rains. Myself and children are well, but my dear wife does not know what it is to enjoy a day's health.

## CHUNAR.

Mr. Heinig, a native of Germany who laboured for some time at Patna in connexion with the Society, is now located at Chunar, near Benares, whence he writes, November 9th, as follows:—

I am happy to inform you that here is a very large sphere for missionary labour: the people listen very attentively not only in the city of Chunar, but also in the surrounding villages, which I visit as often as possible. Since the death of Mr. Bowley this station has been much neglected, and I very much feared, as they had been so long without a missionary, I should have met with much insult and opposition when preaching amongst them, but I am happy to say it has proved quite contrary, for I have had not only much pleasure in preaching to the people, but numbers of natives have visited me daily to converse and argue upon the truths of religion.

I have often wished, dear sir, that I could transport some of our English friends to witness the eagerness of the children begging and entreating me to open schools in all directions. I really did not know how to act, for you will easily imagine that it must be very heartrending to a missionary to be obliged to refuse the entreaties of these poor heathen children, when we know that they wish to learn to read our books, and particularly the scriptures. Under these circumstances I immediately wrote to Mr. Small, and he advised me by all means to commence schools immediately, and leave the event with the Lord; he also sent me twenty rupees to commence with, as this was my only barrier, the want of money. Since that time I have written letters and circulars, and sent them in all directions. I have met with a little encouragement from some, but the majority has refused giving any assistance. I think it arises in a great measure from its being a baptist cause. Acting upon Mr. Small's advice, I have established five schools, one English, one Persian, and one Hindi, in the city. The latter numbers between fifty and sixty boys; one Hindi, near my dwelling, in number about forty, and one Hindi in a village called Taamulganj, a short distance out of Chunar, consisting also of from forty to fifty children regularly attending it. I did not intend at present to establish a school in this place, as the little sum I had collected came far short of the monthly expenditure of the schools I had already established, but the earnest solicitations of the children I could no longer resist. The first time I visited them they made me partly promise that they should have a school, but when going to them the second time there was no refusing, for long before I approached the village they saw me descending a steep hill, with which Chuuar abounds, and immediately they ran to their

teacher, informing him that the sahib was coming. One motive in my going there on this evening was to purchase some thick matting for one of my schools. When the little boys knew my intention, they conducted me to the shop where it was to be purchased, which, when I had bought it, they almost disputed amongst themselves who should carry it to my conveyance. After settling this I commenced preaching amongst them, and had an immense crowd, who listened attentively. The parents, as well as the children, then entreated me to take the school management into my hands, to send them books, and promised that they would diligently learn them. I was therefore compelled to accede to their request. Perhaps it would be as well to inform you that almost all my schools answer for preaching places, as most of the bazar streets are so narrow that unless I had a place to stand in, I should not be able to get a congregation, and all these places are obliged to be hired monthly. The expenses connected with the schools I have already established amount to thirty rupees per month.

I had hoped that the church, together with the inhabitants of Chunar, would have been able to have supported these schools, but at the church meeting, which was held soon after my arrival, I found that the most they could raise for missionary purposes is five rupees per month; in addition to this, they have to keep the chapels lighted and repaired.

In order, dear sir, that you may not be misled in regard to this people, I would inform you that, though they are very zealous and devoted, they are very poor as to temporal things. The church chiefly consists of aged invalid soldiers, and what they are allowed is only a scanty subsistence, and I can assure you they are obliged to exercise a great deal of self-denial in order to subscribe the sum I have mentioned to you.

On sabbath morning early I preach in English at the chapel in the lower barracks; then I have another service in Hindustani at the house of one of the deacons at ten o'clock, and in the evening I again preach in the above-mentioned chapel in Hindustani. Our week-day services are on Wednesday evenings in the fort, and on Thursdays in the lower barracks, when Mr. Wilks and I take these services alternately. There are also prayer meetings amongst the members on Friday evenings at their own houses, where several members meet together. The rest of my time is occupied in preaching to the heathen and visiting the schools, and I can assure you,

dear sir, I greatly need a native assistant. I do hope the Lord will soon raise some one up from amongst this people that will be fully qualified for the work, for my time is so fully occupied that I am generally obliged to sit up till a very late hour to get at all through my work, especially as I am now in the midst of translating a book into Hindustani.

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## CEYLON.

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### COLOMBO.

At this station Mrs. Davies is pursuing her plans for the education of females, in a manner that promises beneficial results, though embarrassed in some degree by the non-reception of aid which she had had reason to expect from a society in this country. From some friends, however, she has received help, and others will probably feel pleasure in rendering their assistance. Mr. Davies writes, December 15, 1846:—

Mr. Daniel's tablet was put in its place last week. I took occasion from the circumstance on Sunday last to recall to the memory of the people the self-denying labours of that most devoted man. Some repairs and alterations were made at the same time in the chapel, the expenses of which the congregation voluntarily engaged to pay. I have had very many instances of encouragement among this people, though not many instances of decided conversion. We greatly need divine influence in every department of the field; and may holiness, faith, and prayer prepare us for it!

Some of our native churches are very much harassed and discouraged by the bishop's catechist, who in various ways throws obsta-

cles in the way of our native helpers, and especially by taking advantage of the present marriage law to persuade the people that we are unauthorized teachers, and that they cannot get the benefit of marriage or registration by attending our ministry. The nuisance has become so great of late, that I have been induced to wait upon the governor and others in authority, to make strong representations of the disadvantages under which we labour in this respect.

I believe we shall now get a full redress as far as it affects the natives; but I fear but little will be gained at present respecting Europeans and Burghers, which was the main object of the memorial sent home.

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## KANDY.

Mr. Dawson is now settled at Matura. Mr. Allen has been ill, but has nearly recovered, though suffering from wounds in the legs brought on by the disease. Cholera was still making havoc in the congregation when he wrote on the 14th of December.

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## WEST AFRICA.

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### FERNANDO PO.

The uncertainty and irregularity of communication between our friends in this district and ourselves, renders the transaction of necessary business with them difficult and perplexing, and makes it impossible to furnish our readers with continuous information in a satisfactory form. Of this we have an illustration at the very time of writing, a long letter having arrived, which was sent by Mr. Clarke in May last, three or four months before some which were printed in our number

for January. Our most recent information now is contained in a letter from Dr. Prince, dated Clarence, 16th November, 1846. He says :—

On Wednesday, the 28th ult., while our brethren were visiting here, I united two males and seven females to our church by baptism: all but two or three were known to have been intended for it by brother Sturgeon. Each of my brethren took part in the services of the day. More than forty inquirers seek to have interviews with me every week. I have been confined a week by the bite of a venomous insect; the consequences have been erythematous inflammation of the skin and lymphatic vessels of great extent and intensity. Duckett improves: his infant is likely to die. Mrs. Newbegin is quite poorly.

We have received also a letter from the church at Clarence, signed on its behalf by the deacons, written soon after the decease of Mr. Sturgeon, and occasioned by that event. Our readers will be pleased to see the spirit it evinces.

We, the church of Christ at Clarence, salute you with grace and peace from God the Father and our Lord Jesus Christ; and though we are strangers to you, thank God that we are friends in Christ Jesus, being one in spirit. It is with the deepest sorrow we write to tell you of our loss in the removal by death of our beloved pastor (Rev. T. Sturgeon). He departed this life August 13th, 1846, at half-past eleven, p.m., and our loss we cannot express. Only we who know his worth can feel it, and we cannot speak our feelings. We dearly loved him, and did he not love us? Ob, yes; his constant labours for and kindness to us proved this, and often has he said he hoped to labour among us till grey hairs came upon him. He, with his dear and now much afflicted partner, suffered much from this climate, but he never thought of leaving us. He was willing to suffer to teach us poor Africans the way to eternal life, and in his last moments the advice he gave us was the same thing he always said: to love one another. We are only able to bear our loss knowing it was the will of God, who doeth all things well, to take him to himself. And now, dear sir, we write to you to ask you to think of us in our distress; and while we thank and bless our God that he put in your hearts to send our late beloved pastor to be over us in the Lord, to be our friend, our counsellor,

and our guide, to teach us in our houses, and in all things to be one with us, we ask you now to send us one like him to take his place. We have inquired if dear Mr. Sturgeon has a brother, and we are told not one who is a minister, and so, dear sir, we leave this matter to you, praying that the same merciful and loving God who raised up and inclined you to send our former much loved teacher, will again direct one who shall be thus useful, and shall carry on the work of the Lord in this place, who shall continue to care for us and our children. We have much we should like to say; we feel very much, but know not what words to use. We can never express our gratitude to God sufficiently that we have so long enjoyed the labours of such a faithful servant of God, and now that he has received his reward, we hope another will think of us, that we may not continue as sheep without a shepherd. We do rejoice to tell you that dear Mrs. Sturgeon, in her deep distress, enjoys the truth of that word, "As thy day, so thy strength shall be," and is comforted of God. We do pray for her, and hope all the Christians in England will do so too. We have asked Dr. Prince to help us, and he is quite willing to do all that his other duties will allow him till some one come to be our pastor.

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## SOUTH AFRICA.

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### GRAHAM'S TOWN.

The baptist church at Graham's Town, as many of our readers are aware, is an independent society, with which our mission has never had any other direct connexion than that which arises from our having had opportunity to perform for it some friendly offices, and having received from it repeated contributions. A remittance amounting to more than fifty pounds has recently been received, the value of which is enhanced by the fact, that through the recent invasion of the colony by the Kaffirs, the ability of our friends there to aid our undertakings

is greatly diminished. A large majority of the members of the church, both in town and country, have suffered; many of those in the country who were previously in independent circumstances having had their houses burnt down, and most of their cattle and live stock swept away or destroyed. Mr. Hay, the pastor, writing on the 7th of November, says:—

The last eight months has been a time of trial here—the whole eastern province has suffered exceedingly and in every way. Thanks to the divine protecting power few lives have been lost compared with what might have been expected, but property to a vast extent has been swept away, while business of every kind has been all but destroyed, and the price of provisions, &c., increased prodigiously. At present the military are in winter-quarters, so that there is a lull, and with it a talk of peace, but nothing to excite hope, for the Kaffirs have had all the best of it as yet, and any peace without their being subdued would be ruinous to the colony.

While many of our folks were not a little disappointed at your not holding out a prospect of the Society sending out a missionary here, we all now regard it as a kind providence, as for a time at least the very field of labour is

destroyed, and the means of supporting a labourer cut off. This state of things, however, we trust is but for a time, and will give place to something far better. The sum enclosed is a stronger proof than you can well be aware of, that though the means of contributing is but the wreck of what it was at the commencement of the year, the will is still as good as ever, and at present you must take the will for the deed. May the Lord prosper all your work. The cause of God amongst us is, we trust, still advancing, although war time is not advantageous to religion or morality. Our congregation continues very steadily to increase, and there are some inquiring for the right path. But we want much more spirituality of mind, for while the profession of Christianity is common throughout the colony, strong enlightened piety is very rare.

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## WEST INDIES.

### HAITI.

The following extracts from a letter written by Mr. Birrell to a friend in Liverpool, dated Jacmel, St. Domingo, December 25, 1846, will afford great pleasure to the reader:—

I have not quite forgotten the promise which you kindly exacted from me before leaving home, that I should send you an account of some of the impressions received during my journey. I am the more prompted to redeem this promise by the hope that if you have become my substitute at the monthly prayer meeting, you may find one or two missionary facts to interweave with your address.

I have been on this island now for nearly an entire month—double the time that was intended—and next week purpose to rejoin my companion in Jamaica. But as I expect that my time there will be very much occupied, I think it safer to seize a cool morning (not quite so cool as to admit of a single window being closed) to inscribe to you a few lines at once.

I need not mention the incidents which have given a deep and painful interest to this island. The circumstances of the negroes rising against their masters, achieving their own freedom, and forming themselves into a

republic are well known. This event, it seems, did not arise solely from the preponderance of their numbers, although they were to their masters in the proportion of twelve to one, nor from the unusual severity of their treatment, for the French are understood to make the mildest slave-owners; nor from their superior intelligence, for they were kept in all the ignorance essential to the quiet continuance of slavery; but principally from the infusion of republican principles into the free coloured young men who were receiving their education in France at the period of the revolution in that country. When that class of persons returned, and led on the insurrection, they suddenly brought into a state of independence half a million of people totally uneducated, and ambitious of nothing but the style and the vices of their former owners. The influence of this is visible to the present moment. After the forty years' struggle for the preservation of their freedom, they still have, with all the cheerfulness and docility of the African, the pride and licentiousness of



the planter. One receives a very strong impression of the insignificance of the boon which we should have given to our colonies if we had granted freedom without Christianity.

It is impossible, perhaps, to say what progress in civilization they would have made if they had enjoyed a longer period of peace. But the bloody and prolonged struggle with France, ending in a large debt as compensation to the colonists for the destruction of their property, and the dissensions which have arisen between the French and Spanish residents, have served to turn the whole colony into one camp. The late president maintained a standing army of 30,000 men, with a militia force of 40,000, besides one soldier to every fifteenth inhabitant. The consequence has been that the cultivation of the soil has been neglected, and all society kept in an unsettled state. After two revolutions in the course of the last few years, they chose, in March last, a president who has begun his government on pacific and just principles. He has reduced the army to one half, and passed a law requiring every man to follow some employment. He has struck off also one half from the pay of the troops and of all the officers of government, including himself, and above all, has established the representative constitution which had been suspended for some years. From all I can learn the people care little for their civil rights. They must for some time be virtually under a military dictatorship; but it is something to have a free constitution ready. By that instrument perfect religious freedom is secured. The words are, "All forms of worship are equally free," which is explained thus: "Each individual has the right to profess his religion, and to exercise freely his worship, provided he does not infringe on the public order." It is added, however, in a subsequent article, "The ministers of the Roman, apostolic, catholic religion, professed by the majority of the Haitiens, will receive a treatment fixed by the law. They shall be specially protected." They are, in fact, maintained from the public funds; and paying no deference to Rome, are under absolute dominion to the government.

The Romish system has evidently very little influence over the people. The priests being foreigners, generally Spaniards and Italians, are despised, and expected to be, for the most part, men of mercenary principles and immoral lives. How long this indifference may continue it is hard to say. Various very obvious causes may soon dissipate it. Meanwhile it is clearly of great importance to proclaim the gospel throughout the population. They have all the susceptibilities to religious truth usually evinced by the negro race. They are exceedingly polite and friendly in their manners. They are perfectly willing to attend worship under our simple forms—to read tracts, and to purchase the scriptures.

They have a natural jealousy of France, although they speak her language and imitate both her government and her manners. They are far from friendly to our brethren in America, as their government refuses to acknowledge their independence and to receive a negro ambassador at Washington. They have more regard to the English than to any other nation; so that divine providence seems specially to appoint to us the duty of conveying hither the water of life. Nothing else can turn this land, so surpassingly lovely in its natural scenery, into the garden of the Lord.

A very encouraging beginning has been already made in this work. The Wesleyan Missionary Society has already five stations. Most of these are small, save the one in Port au Prince, the capital, which is in a very good condition. Seldom have I experienced more lively gratitude, more fervent joy, than when communing there, at the table of our common Lord, with nearly one hundred and twenty Christian natives, the first-fruits of this island. Among these, I afterwards found, are many persons of good intelligence. Most of those in the middle ranks have abandoned their former creed under circumstances which required great decision, and many in the humblest walks are unceasing in their endeavours to save their countrymen. One of the latter class I had for a guide across the mountains which divide the northern from the southern side of the island. We never stopped at any place by the way without his introducing religion in a way which at once engaged the attention of the people. After having rode forty miles the first day, we came at sunset to a hut, where we intended to rest till after midnight. When he saw me preparing for rest, he came and asked whether we were not first to have prayers. I said I should have been happy to have had them, if I had been sufficiently acquainted with the language. He replied, in his rude patois, that we were poor creatures, and that God expected us to mention our wants to Him as we should to one another. But I begged that he would himself lead the devotions, and I should be glad to join. He accordingly collected all the family, which, as is usual in these patriarchal valleys, was pretty extensive, and kneeling down in the midst of them, offered up a prayer of great beauty and of much more elevated language than he ordinarily made use of. The poor cottagers were both surprised and grateful, as it was probably the first time they had ever joined in such a service. They continued long beating their foreheads on the clay floor, and crossing themselves after the manner which constitutes the principal part of their religion. I could not but reflect how useful a few faithful colporteurs such as my companion would be among this perishing population.

This man, although possessed of considerable acuteness and intelligence, could not read. Such is the condition of probably nine-

tenths of his countrymen. But among the other good signs of the present government is its desire to spread the means of education. They have recently revived in the capital several schools for elementary instruction, besides one, which appeared to be well conducted, called the Lyceum, intended for the upper classes, and embracing all the principal branches of literature. For the chief towns also, similar institutions, both primary and secondary, exist, but cannot, I believe, be said to do much more than exist, except perhaps one or two on the Lancasterian system, which, as far as mechanism is regarded, are well conducted. In most of these the Romish catechisms are taught, as a matter of course, and from none of them, as far as I could see or learn, can we anticipate such a religious influence as would be truly beneficial to the country. The importance of seminaries pervaded and controlled by a Christian spirit, from which there might issue not only young persons prepared to diffuse moral health over society, but teachers who shall convey the blessings of a scriptural education in their native tongue, cannot be overrated. The present minister of the Wesleyan congregation in the capital has made a beginning in this work. He has succeeded within the last three years in establishing a school of 260 pupils, including both sexes. It is not supported exclusively by the scholars, but, conjointly with their voluntary offerings, by public subscription, and an annual sum from the municipal funds. It struck me as being admirably conducted. The only other similar school is one which is as yet quite in its infancy, situated in the town of Jacmel, from which I write these lines. It is in connexion with the Baptist Missionary Society, to whose brief operations on this island I may here allude. It is not more than twelve months since the first missionary party landed. It consisted of two missionaries, with their wives and children, and a highly superior female teacher, who had resided for eleven years in France. They experienced from the beginning the severest trials. In six months one of the missionaries, with his family, returned in ill health. The remaining one, a labourer of peculiar qualifications, with a good knowledge of the language, intimate acquaintance with the negro character, and singular versatility of talent, over-stimulated to labour by the opening fields of usefulness, in the course of eight months sank under yellow fever, and left his widow and the female teacher alone on the field. So deep is the impression which his character and premature death have made on the people, that it is difficult to say whether more has not been accomplished by his removal in preparing the field for future labourers than might have been realized by his life. He was borne to his early grave by young men employed in various mercantile situations in the town, whom he had attached to his in-

structions and to his person, and to whom he looked as the future instructors of their countrymen. Wherever I have gone I hear the language of the warmest affection for his memory and of earnest desire for another preacher. A few days since a man who resides at a populous village twenty-two miles distant, having heard of my arrival, and supposing that I had come to remain, came over to entreat that there might be no delay in bringing the word of life to his neighbours; and this morning another, who dwells in an extensive valley among the mountains in this part of the island, came with the same request, having received the promise of a visit from the deceased missionary. I asked what was the character of the inhabitants of those parts. He replied, touchingly and with great accuracy of language, "Ignorant, ignorant absolutely of the word and of the knowledge of God: idolaters! idolaters!"

Here are fields white already unto the harvest, and for labourers who shall gather it in! In the absence of any missionary, the lady who came out as a teacher, with great firmness, although with considerable expense of personal feeling, has continued the public services both on the Lord's day and on the week-day evenings—not without success. It has been a great pleasure to me, during my stay, to unite and to bear a humble part in these meetings, for seldom have I seen more mutual affection and greater hungering for the bread of life.

Miss Harris, besides these unexpected labours, conducts the daily school, of which I was about to speak. It is intended to be self-supporting, and its principal aim is to instil religious truth. I cannot give a better proof of the efficiency of the more general instructions than by mentioning a circumstance which has just occurred. During a visit which the president, with his ministers, has just paid to this town, he appointed a special commission for the examination of all seminaries of instruction. After the report had been laid before him, he sent a very polite message to Miss Harris, stating that he was so much pleased with what he had learned of her institution, that he was anxious to give her some encouragement in her labours, but that the low state of the national funds would only permit the offer of 300 dollars, which he begged her to accept annually. Miss Harris requested permission to decline the proposal, but at the same time suggested that as she was about to admit boarders, one might be appointed, and supported by the president, with the view of being trained as a teacher, and thus the donation would be applied immediately to the public good. I afterwards had an interview with the gentleman at the head of the commission, who is a man of pure African descent, and of superior intelligence and information. He has three sons in England for education, all at Stoneyhurst. He stated that the presi-

dent had adopted Miss Harris's suggestion, and that from January next the sum would be applied at her discretion to the training of a female teacher. He added, that he intended to send five of his own children to the school. The sum referred to does not amount, at the present rate of exchange, to more than £15, and under the arrangements referred to, cannot, as far as I can see, involve the smallest sacrifice of independence. A boarding school is absolutely essential to the moral training of females in the present condition of society in this country. One shrinks from even the attempt to form an idea of the disorganized state of domestic life which prevails universally. If such an effort is ordinarily successful under the grace of the Spirit of God, the elements of a new creation will be prepared, and a land which now enraptures and almost distracts one with the splendour of its natural scenery, will become lovely in the eyes of

God. For the sake of about £100 per annum for the first year or two, I feel persuaded that friends at home will not permit this lady and her assistant, a coloured female teacher from Jamaica, well trained in the British system, to fail in their enterprise, to which they have given themselves, I may say after having witnessed their privations, in the spirit of martyrs.

I meant to leave room for mentioning some large towns in which the gospel is yet unproclaimed, and where missionaries from other bodies of Christians might be wisely planted, but my paper is done, and I am sure I have already tired you.

I never greeted a friend in such a Christmas day as this. The heat of the torrid zone is no false alarm! The sun seems to spring from the horizon to the zenith at one leap, and before ten o'clock the whole land is, as Milton says, "vaulted with fire."

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### TRINIDAD.

Before Mr. Angus left this island, he received from the resident missionaries, Messrs. Cowen and Law, the following letter. Its date is December 5, 1846.

We cannot allow you to leave the island without expressing to you in this manner the very great pleasure your visit to Trinidad has afforded us, and the degree of encouragement we have derived from your expressed sympathy and desire to strengthen our Trinidad mission. For the prosperity of your operations in every part of the earth, we cease not to pray, but for benighted Trinidad our concern is particularly great. While we rely entirely on the power of God's truth which we declare, for the success we desire, yet it is to you and our Committee we anxiously look for the extension and sustenance of the gospel in this place, and earnestly trust your visit here may be succeeded by increased effort on the part of our Society.

The question of scriptural education for the rising race around our mission stations is one

that is second only to the preaching of the gospel, yet we are grieved to find that for this most important branch of Christian means for the moral improvement of the people we have received little or no support from our Committee or the Christian public at home. Dear brother Angus, if it be possible, aid our feeble efforts in raising this degraded people, by supplying in some way or other this lack. Except something in this way be done to render our operations more efficient than at present, we fear our labours will prove for a length of time comparatively fruitless. In your journeying we wish you every blessing, and trust you may ere long be permitted to join the Committee, enriched with practical experience in the mission work, that could only have been acquired by coming into close contact with it, and the difficulties attending it.

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### EUROPE.

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#### BRITTANY.

From Mr. Jones, one of the Society's agents at Morlaix, some specimens have been received of the visits and itinerant exertions which he is accustomed to make in the district in which he is located.

At a hamlet about three leagues from Morlaix, I called on a joiner to whom I had given tracts. After having had some reli-

gious conversation, he told me that the confidence of the people in the priests was on the decrease, and that if all were of the same

views as himself they would never visit the church, but try and get ministers who cared more for immortal souls than for their own pockets. Another told me thus, "Things cannot always remain as they are; a change must soon take place." Another man told me he never went to church. I then asked him his reason for absenting himself. His reply was, "I approve of most of what they say, but not of what they do; they tell us to sanctify the sabbath, while they themselves profane it. They do nothing Sunday evenings but play at cards and other similar amusements." I advert to these facts simply to prove that the people about here are not altogether blind to the wicked imposture that is being practised upon them by their spiritual guides. By the time I got to Lewis Ricon's it was near dark. Next morning, at eight o'clock, I went on to Tremel. Called at several houses with tracts. Entered the house of one of Ricon's friends, where I was followed by a number of persons; indeed, in a short time the house was crowded. Several persons paid the utmost attention to what was read and explained to them. Those who seemed most interested in what was said, desired me to be present at their fete. This request was complied with by brother Jenkins and myself.

After a walk of nine leagues, reached Brasbar, about seven in the evening. Gave away a number of tracts along the road to the groups I met with returning from market, which is being held on Monday at the above named village. Having come to the village, I requested the gendarme who asked me for my passport to show me to some house where I could lodge for the night. This he kindly did, and sat with me for some time. In the course of conversation he asked me, "What means your profession, 'minister of the gospel?'" This, as you may imagine, led to some religious conversation, and before his leaving me I gave him a few tracts and a copy of the ten commandments, which he promised me he would read most carefully. Early next morning I took a walk through the village: gave away but few tracts, the people being at mass. At eight o'clock I left, intending to stop for the night at Bricc, but unfortunately was obliged to continue my route to Quimper. During this day I did not find persons so well disposed to receive tracts as on the previous; indeed, they were by most whom I accosted insolently refused. Some would say, "We do not want a new religion;" others, with an air of contempt, would say, "We have no need of them," &c. Perceiving their reluctance to receive them, I folded up a few, dropping them here and there as I went on, thinking that by this means they would be picked up and read. So it was; I saw two taken up, one by a man who alighted off his horse, and who having read part of it, put it into his pocket. Having come to a large

quarry of slate stones by the road side, I asked one or two of the labourers if they could read. On being answered in the affirmative, I gave them two tracts each. In a short time I was surrounded by no fewer than forty persons, all pressing forward and asking me for "little books." No sooner had they received them than some one from among them, cried out, "What does this mean?" He then walked off, muttering something as he went, which drew after him the greater part of his fellow labourers. A heavy rain now came on, and I was obliged to seek shelter at a farm-house some distance from the quarry, where before leaving I left a few tracts, together with a copy of the ten commandments. Late in the afternoon I reached Bricc, having walked full seven leagues, three through incessant rain. I entered a public house, and desired the hostess to get me some refreshment. While this was preparing, I began to address myself to those present, when a man of gigantic stature entered the room, and with an air of authority, asked, "Where is the man who is about bringing the new religion into this part of the country? he has been giving books at the quarry." On hearing this, I told him it was I who had given the books, nor did I think I had done amiss, inasmuch that their contents were good, and could not but benefit those who read them with attention; that what he and others called "new religion," was no other than the religion of the bible, that which was taught by Christ and his apostles. "But you do not believe in the Virgin," said he. "We do not make her an object of prayer and adoration, it is true," replied I, "but we respect her as a person who was most highly honoured to be the mother of our Saviour." He now approached me with a clenched fist and an uplifted arm, using at the same time language of the most abusive kind. I endeavoured by every possible means to pacify him, and to obtain a hearing, but anything I could say, so far from calming him, only served to increase his rage—in fact he became quite furious, and was prevented from acts of violence by the woman of the house and the few present. Judging it imprudent to remain there for the night, I took my leave, but had not proceeded far ere I was called back, and asked to read the ten commandments, which I did, but finding them so different to their own, he only laughed at them, and recommenced his abusive language, which at this time was truly awful. Three times I left the house, but he as often obliged me to return, until at length my courage failed me; nevertheless God, who is rich in mercy, and ever near to those who put their trust in him, re-animated my strength, and my words fell with a force which arrested this Goliath, who at length allowed me to depart. It was now near dark, and I had still four leagues to walk. How to do so I knew not, already wearied with

fatigue, lame with the blisters which had risen on my feet, and not having a dry thread on. I began to reflect on the hardness of the human heart when unrenewed by grace, and the unkindness we often meet with from those whose good we seek, and for whom we have left home and friends. Yes; did the friends at home but know the multiplicity of insults to which a missionary is subject, they would not cease to wrestle with God on his behalf, that his courage fail not.

## HOME PROCEEDINGS.

Arrangements have been made for the approaching Annual Meetings, the particulars of which will be announced in our number for April. They consist of a prayer-meeting on the morning of Thursday, April 22; a service in the evening of the same day, at which the Rev. T. Winter of Bristol has engaged to preach; sermons on behalf of the Mission in the baptist places of worship generally in London and its neighbourhood, on Lord's day, April 25th; a juvenile meeting in Finsbury Chapel, on Monday afternoon, April 26th; the annual meeting of subscribers alone on Tuesday morning, April 27th; a sermon on behalf of the Society by the Rev. Josias Wilson, of the Presbyterian Church, Islington, on Wednesday morning, April 28th; and a public meeting in Exeter Hall, April 29th.

We are sorry to say that money comes in very slowly. Our friends will remember that our financial year closes on the last day of the present month, and that it is very important that at that time our accounts should stand well.

The latest intelligence that we have received from our deputation in Jamaica is that both our friends were at Port Royal, in good health, on the 30th of December. They were intending to proceed to the northern part of the island on the following day.

## FOREIGN LETTERS RECEIVED.

AFRICA	.....	BIMBIA	.....	Clarke, J.	.....	Sept. 17, 28 & 29, Oct. 3, 19, & 26, Nov. 7.
				Merrick, J.	.....	November 11.
				Newbegin, W.	...	October 8.
		CAMEROONS	.....	Newbegin, W.	.....	Sept. 23.
				Saker, A.	.....	August —, October 2 & 3.
		CLARENCE	.....	Clarke, J.	.....	October 26, 29, & 30.
				Merrick, J.	.....	October 26 & 28.
				Milbourn, T.	...	October 8.
				Prince, G. K.	...	November 16.
				Saker, A.	.....	October 20.
				Vitou, M.	.....	October 3.
				Wilson, J., & ors.	.....	September 4.
		GRAHAM'S TOWN	.....	Nelson, Thos. & Hay, A.	.....	} November 6 & 7.
		AMERICA	.....	HALIFAX	.....	Belgher, J.
				Nutting, J. W.	.....	January 1.
				MONTREAL	.....	Cramp, J. M.
				NEWBURGH	.....	Nov. 26, Dec. 26.
				NEW YORK	.....	December 12.
				Coffin, E.	.....	June 12.
				Taylor, J. B.	.....	November 25.
		ASIA	.....	AGRA	.....	November 20.
				BENARES	.....	Small, G.
				CALCUTTA	.....	October 19, Nov. 14.
				Thomas, J.	.....	Nov. 7 (2 letters), Dec. 7 and 21.

CHUNAR .....	Heinig, H.....	November 9.	
	Small, G. ....	December 21.	
	Wenger, J.....	November 7.	
COLOMBO .....	Davies, J.....	Nov. 23, Dec. 15.	
	Lewis, C. B. ....	Nov. 14, Dec. 15.	
CUTWA .....	Carey, W.....	November 3.	
DACCA .....	Robinson, W. ....	November 25.	
DINAGEPUR .....	Smylic, H.....	December 3.	
INTALLY.....	Pearce, G. ....	January 6.	
KANDY.....	Allen, J. ....	Nov. 12, Dec. 14.	
MADRAS.....	Russell, D.....	December 12.	
MONGHIR.....	Lawtence, J.....	November 19.	
MUTTRA .....	Phillips, T.....	December 2.	
PATNA .....	Beddy, H.....	November 18.	
SAMARANG .....	Brückner, G.....	October 1, April 1.	
AUSTRALIA .....	MELBOURNE .....	Hain, J.....	August 5.
BAHAMAS.....	NASSAU .....	Capern, H.....	January 12.
	Rycroft, W. K.....	December 25.	
	SAN SALVADOR .....	Seymour, D., & ors.	November 10.
BARBADOES.....	At Sea.....	Angus, J. ....	November 21.
BRITTANY.....	MORLAIX.....	Jones, J. ....	January 20.
GERMANY.....	HALLE.....	Tholuck, A. ....	December 31.
GRENADA .....	Angus, J. ....	December 7.	
HONDURAS.....	BELIZE .....	Henderson, A. ....	Nov. 15, Dec. 19.
	Buttfield, J. P.....	December 20.	
	Kingdon, J. ....	Nov. 20, Dec. 17.	
JAMAICA .....	BELLE CASTLE.....	Jones, S.....	November 18.
	BETHANY .....	Clark, J., & ors.	November 20.
	CALABAR .....	Tinson, J. ....	January 5.
	FALMOUTH .....	Abbott, T. F.....	November 11.
	KINGSTON .....	Angus, J. ....	December 18.
	PORT ROYAL .....	Angus, J. ....	December 30.
NETHERLANDS.....	AMSTERDAM.....	Müller, S.....	January 26.
TRINIDAD .....	PORT OF SPAIN .....	Angus, J. ....	December 5 (2 letters).
	Cowen, G. & Law, J.	December 5.	
	Law, J. ....	December 5.	

## ACKNOWLEDGMENTS.

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

Joseph Gurney, Esq., for a parcel of clothing, for *Africa* ;  
 Mrs. Bousfield, Brixton Hill, for a parcel of magazines ;  
 Mrs. Sarah Forster, Tottenham, for a case of clothing and books, for *Rev. J. Clark, Brown's Town* ;  
 Friend of the late Mrs. Anderson, for a parcel of magazines ;  
 Friends at Harlow, for a box of clothing, for *Dr. G. K. Prince, and others, Western Africa.*

## CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month of*  
*January, 1847.*

£ s. d.	£ s. d.	£ s. d.
Annual Subscriptions.	Gurney, W. B., Esq.....	100 0 0
	Gurney, Joseph, Esq. ...	15 15 0
	Gurney, Thomas, Esq. ...	5 5 0
	Gurney, Mrs. Thomas... ..	1 1 0
	Gurney, Henry, Esq. ...	5 5 0
	Gurney, Miss .....	1 1 0
By Mr. Boulton .....	Marshall, Lieut.-Colonel,	£ s. d.
Allen, J. H., Esq.....	Plymouth .....	3 0 0
2 2 0	Moore, Mrs., Homerton	2 2 0
B., Birmingham .....	Do., for Colonies .....	1 0 0
1 1 0	Pudnor, Mrs., Islington	1 1 0
	Smith, Mrs. J. J.....	1 1 0

<i>Donations.</i>	<i>£ s. d.</i>
Delta .....	5 0 0
Denham, Mrs. ....	0 5 0
L. H., by Miss Brunler	1 0 0
Mathews, S., Missionary	
box by, for <i>India</i> , ....	0 9 4
Messon, Mr., Contributions	
by, for <i>Dove</i> , ....	0 10 0
P. Miss, .....	0 5 4
Vitou, Mr. C., Contributions	
by, for <i>Native</i>	
<i>Teachers, Africa</i> .....	1 5 0

<i>Legacy.</i>	<i>£ s. d.</i>
Newton, Mr. Samuel,	
late of Tilston Fernal,	
Cheshire, by Mr. S. J.	
Roberts, Chester .....	76 16 3

<i>MIDDLESEX AUXILIARIES.</i>	<i>£ s. d.</i>
Edmonton—	
Contributions, by Miss	
Vitou, for <i>Native</i>	
<i>Teachers, Africa</i> ...	2 10 0
Highgate—	
Sunday School, for	
<i>Dove</i> .....	1 18 10
Potters' Bar—	
Contributions, by E.	
Ringrose, for <i>Dove</i>	
.....	1 7 0
Staines—	
Collection .....	3 5 6
Pellatt, Apsley, Esq.	
.....	1 0 0
Pope, Miss, for <i>Schools</i>	
.....	1 0 0
Sunday School, for	
<i>Dove</i> .....	0 10 0
Tottenham—	
Forster, Mrs. Sarah,	
for <i>Brown's Town</i>	
<i>Schools</i> .....	10 0 0

<i>BEDFORDSHIRE.</i>	<i>£ s. d.</i>
Biggleswade—	
Contributions, by H.	
Corder, for <i>Dove</i> ...	0 11 6

<i>BERKSHIRE.</i>	<i>£ s. d.</i>
Sunningdale—	
Collection .....	1 11 5
Box, Rev. G. Chew's	
Contributions, for	
<i>Dove</i> .....	1 0 0
Wallingford—	
Contributions, by Miss	
Hatch, for <i>Dove</i> , ....	3 1 0
Windsor, on account ...	9 0 0

<i>BUCKINGHAMSHIRE.</i>	<i>£ s. d.</i>
Colnbrook .....	4 0 6
Datchet—	
Collection .....	1 0 0
Contributions .....	1 8 6
Do., Sunday School	
.....	0 6 0
Wraybury—	
Collection .....	2 10 0

<i>CAMBRIDGESHIRE.</i>	<i>£ s. d.</i>
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Contributions, by Miss	
Carter, for <i>Dove</i> ...	1 0 0

<i>CORNWALL.</i>	<i>£ s. d.</i>
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by Mr. Thos. Heynes	
.....	60 0 0

<i>DEVONSHIRE.</i>	<i>£ s. d.</i>
Bampton—	
Missionary box, .....	1 18 0
Crediton .....	1 0 0

<i>Kingsbridge—</i>	<i>£ s. d.</i>
Collections .....	6 9 4
Contributions .....	2 11 6
Marlborough—	
Collections .....	2 2 0
Modbury .....	2 10 0
Shaldon—	
Sanders, Mrs. ....	2 0 0
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Contributions, by Mrs.	
E. Guest, for <i>Dove</i>	
.....	1 0 0

<i>DORSETSHIRE.</i>	<i>£ s. d.</i>
Bridport—	
Contributions, for	
<i>Dove</i> .....	0 15 0

<i>DURHAM.</i>	<i>£ s. d.</i>
Barnard Castle—	
Contributions, by Mrs.	
Stagg .....	1 1 6

<i>ESSEX.</i>	<i>£ s. d.</i>
Harlow—	
Chaplin, J. and E.,	
Contributions by,	
for <i>Dove</i> .....	1 3 0
Wentworth, Mr. H.	
C., sale of seeds ...	1 0 0
Potter Street—	
Contributions, by Mrs.	
Gipps, for <i>Native</i>	
<i>Teacher, Africa</i> , ....	3 0 0

<i>GLOUCESTERSHIRE.</i>	<i>£ s. d.</i>
Coleford—	
Sunday School, for	
<i>Dove</i> .....	1 1 6
Eastington—	
Sunday School, for	
<i>Dove</i> .....	0 10 0

<i>HAMPSHIRE.</i>	<i>£ s. d.</i>
Basingstoke—	
Contributions, by Mr.	
W. Draper, for <i>Dove</i>	
.....	1 3 0

<i>HEREFORDSHIRE.</i>	<i>£ s. d.</i>
Garway—	
Collection .....	1 13 6

<i>HERTFORDSHIRE.</i>	<i>£ s. d.</i>
Hemel Hempstead—	
Collections .....	5 13 4
Contributions .....	7 12 2
Do., Juvenile Aux-	
iliary .....	3 4 11
Ware—	
Medcalf, Mr. ....	0 10 6
Medcalf, Miss .....	0 10 6

<i>HUNTINGDONSHIRE.</i>	<i>£ s. d.</i>
Kimbolton—	
Sunday School, for	
<i>Dove</i> .....	0 15 10

<i>KENT.</i>	<i>£ s. d.</i>
Blackheath, Young	
Friends at .....	5 0 0
Bredhurst Missionary	
Station, by S. Medley,	
Esq., .....	1 16 6
Crayford—	
Juvenile Association,	
by Mr. Barnett, ....	1 10 0
Maidstone—	
Contributions, by Jas.	
Coppard, for <i>Dove</i> , ..	0 12 7

<i>Smarden—</i>	<i>£ s. d.</i>
Contributions .....	2 8 6
Tonbridge—	
Contributions, by Miss	
Baker .....	1 3 0
Town Malling—	
Contributions, by Mrs.	
John Collings's	
Children, for <i>Dove</i>	
.....	0 10 0

<i>LANCASHIRE.</i>	<i>£ s. d.</i>
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Juvenile Society .....	2 17 0
Liverpool, on account,	
by Mr. J. J. Godfrey	
.....	80 0 0
Rochdale—	
Sunday School .....	10 0 0
Wigan—	
Sunday School, for	
<i>Dove</i> .....	2 11 10

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Contributions, by Miss	
Collins .....	0 10 0
Leicester, Charles Street—	
Collections .....	20 0 0
Contributions .....	28 11 7
Do., Sunday School	
.....	0 16 6

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<i>Jamaica Special</i>	
<i>Fund</i> .....	5 0 0

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<i>OXFORDSHIRE.</i>	<i>£ s. d.</i>
OXFORDSHIRE, on account,	
by Thomas	
Bartlett, Esq., .....	80 0 0
Chadlington .....	0 18 6

<i>SOMERSETSHIRE.</i>	<i>£ s. d.</i>
Boroughbridge—	
Collection .....	0 15 0
Contributions .....	1 7 0
Isle Abbots—	
Collection .....	1 0 3
Contribution .....	0 10 0
Minehead—	
Contributions, by Miss	
Siderfin, for <i>Dove</i> , ..	0 10 0

<i>SUFFOLK.</i>	<i>£ s. d.</i>
Ipswich, Stoke Green—	
Contributions, by Miss	
M. A. Cooper, for	
<i>Dove</i> .....	2 3 6
Do., by S. Sherman,	
by Mr. W. Pollard	
.....	2 5 5
Preston—	
Osborn, Mr. E., by	
Mr. W. Pollard, ....	1 1 0

<i>SURREY.</i>	<i>£ s. d.</i>
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Contributions, by Miss	
Vitou, for <i>Native</i>	
<i>Teachers, Africa</i> ...	6 0 0
Kingston—	
Collections .....	7 12 9
Contributions .....	3 6 7
Do., Sunday School	
.....	0 13 0

YORKSHIRE.		£ s. d.	GLAMORGANSHIRE.		£ s. d.	SCOTLAND. £ s. d.	
Baldersby—			Bridgend—			Edinburgh—	
Collections .....	4	14	11	Contributions, by Miss		Contributions, for <i>Dove</i> —	
Contributions .....	10	2	4	M. A. Marks, for		By Rev. J. Clark ...	2 0 0
				<i>Dove</i> .....	0	By J. Crawford, Jun.	0 5 0
Boroughbridge—						Glasgow—	
Collections .....	2	8		MONMOUTHSHIRE.		Collections—	
Contributions .....	5	19		Machen, Siloam—		Public Meeting,	
Bradford, 2nd Church—				Collection .....	1	Trades' Hall .....	9 12 1
Contributions .....	25	6	6	Pontypool, Tabernacle—		Relief Church, for	
Do., for Schools .....	1	10	0	'Collection .....	2	<i>Africa</i> .....	2 0 0
Dishforth—				Contributions .....	3	Contributions .....	136 0 5
Collection, Wesleyan						Do., for <i>Translations</i>	1 1 0
Chapel .....		0	10			Schools .....	0 5 0
Contributions .....		0	16			Do., Sabbath School,	
Scarborough, on account		50	0			for <i>African Schools</i>	1 1 6
SOUTH WALES.						FOREIGN.	
CARMARTHENSHIRE.						East Indies—	
Newcastle Emlyn .....	10	0		Cilwvwy—		Patna, Juvenile Asso-	
				Collection .....	2	ciation .....	5 6 3
				Contributions .....	3	NETHERLANDS, by Rev.	
				Do., Sunday School	2	S. Muller .....	125 0 0
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				Ebenezzer—			
				Collection .....	1		
				Contributions .....	3		
				Do., Sunday School	5		
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CONTRIBUTIONS,

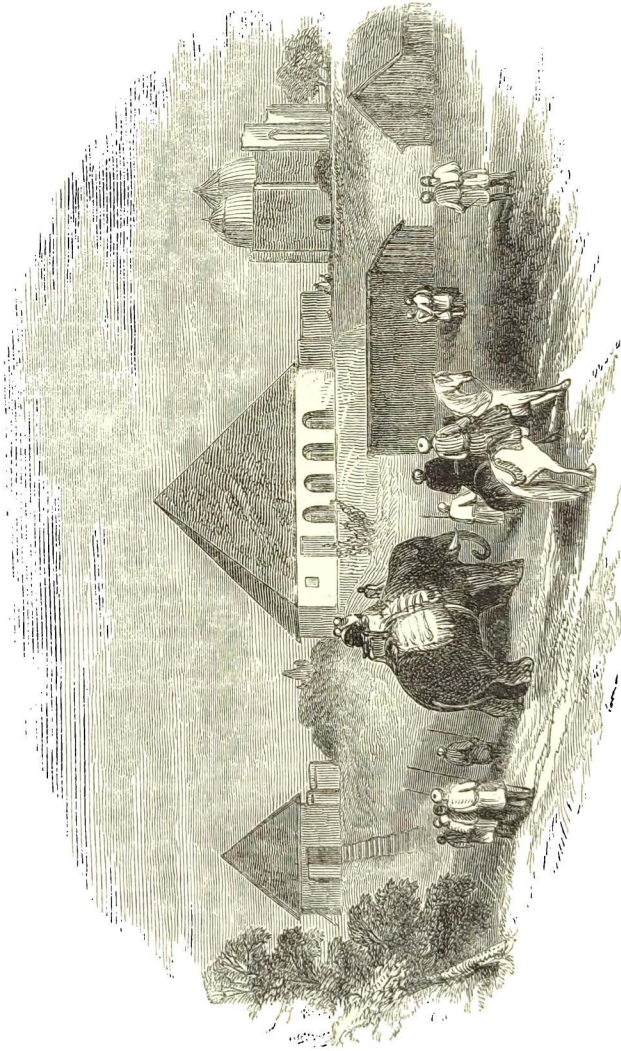
*Received on account of the DEBT of the Baptist Missionary Society, up to February 17, 1847,—Continued from last Herald.*

LONDON AND MIDDLESEX.		£ s. d.	NORFOLK.		£ s. d.	WILTSHIRE.		£ s. d.	
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Heriot, Mr. P. M. F.,				NORTHAMPTONSHIRE.		YORKSHIRE.			
by .....	1	8	0	Aldwinkle .....	3	0	0	Hebden Bridge .....	8 0 0
Blandford Street .....	12	0	0					SOUTH WALES.	
Bow, additional .....	0	15	0	SOMERSETSHIRE.		CARMARTHENSHIRE.			
Lewisham Road .....	5	0	0	Street .....	1	0	0	Llandoverly .....	3 0 0
Russell, Rev. J. ....	15	0	0					GLAMORGANSHIRE.	
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CAMBRIDGESHIRE.				Burton on Trent—				Bridgend .....	1 16 0
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Maidstone .....	4	10	0						
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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.



MISSION-HOUSE, CHAPEL, AND ADJACENT MOSQUE, MUTTRA, HINDOSTHAN.

## ASIA.

## CALCUTTA.

Our most recent letters from the metropolis of British India were written on the twenty-first of January. Mr. Wenger had just recovered from a severe illness, and had been called to endure family afflictions. Mr. Pearce had recently returned from a long trip up the Hooghly and Jellinghee rivers, and then down the main stream of the Ganges, whence he struck off for Barisal. The chief object was the benefit of his health and that of Mrs. Pearce; but he and two native preachers embraced very numerous opportunities for preaching and distributing books, and spent three days among the Barisal converts. Messrs. Leslie and Page had attended the Saugor mela: in conjunction with some missionaries of other societies they preached from ten till five, on two successive days, to very attentive crowds—several hundreds of people at a time. The Calcutta Missionary Herald is discontinued as a separate publication, being superseded by the Oriental Baptist, which will include such intelligence as the Herald was accustomed to contain, with other articles such as are usually found in magazines. A periodical in the Bengali language was commenced also on the first of January, each number to consist of twenty-four pages, designed principally for the benefit of native Christians.

The following pleasant narrative is furnished by Mr. Pearce:—

I am happy to say that a case of some interest has come to my knowledge recently, of our tracts being made, under the divine blessing, the means of the conversion of an individual, who is now a member of one of the baptist churches in the south. Having heard the particulars of this happy event from the man's own lips, I requested him to put the account to paper, which he has done, and from the original now before me I give you the details. He says, "When I was young I learned to read in the village school, and afterwards was fond of reading the Hindu shastras. When I was about seventeen years of age, my uncle one day having received from some one a copy of the tract called Satya-Asray (the True Refuge), brought and gave it to me. I was much pleased with the printed character, and tried to read it. As I read on, the dialogue form excited my interest further, and I thought I will see what this is all about, and who has the best of the arguments, the old or the young man. As I proceeded, the old man seemed to me to leave the young man without any answer, as he showed the vanity of debatas, holy places, washing in the Ganges, &c. He further proved that our God Krishna had caused King Judhistir to assert a falsehood. It then occurred to me, that if Krishna were truly God, he would not encourage lying. I concluded therefore, that he was neither God nor a saviour, and afterwards I learned from the tract that Jesus Christ had given his life for me, and is the only true Saviour.

"A little while after this some eight or ten of our neighbours came to our house, at a time when I was reading the Mahabharat. Seeing me reading, some one requested me to read a little to them. I asked them what they would like to hear. They replied, 'Read about the battle in which Droun was killed.' On finishing the story, I observed to them that Krishna was the occasion of Droun's death, by inducing King Judhistir to assert a falsehood; and, remembering what I had read in the True Refuge, I added, if Krishna were God, how could he encourage lying? and some other remarks against Krishna. On this they remarked, 'This man talks like a Christian, how did he learn all this?' My uncle then confessed that he had given me a Christian book some little while before. They then said, 'Take care, and do not allow him to read it any more, otherwise he will be ensnared, and become a Christian.' Alarmed, therefore, at what the neighbours said, my uncle shortly after, without my knowledge, took the tract from the place where I was accustomed to keep it, and destroyed it. Finding the tract was gone, I was much concerned to know how I should get another. A few days after, however, two native Christian preachers came to our village, when I inquired of them if they could supply me with the tract Satya-Asray; they replied they had no copies of the tract which I asked for, but they could give me Satya Dharmma Prakasli, Mukti Mimangsa, and the Birum Nasuk. I took those three books with joy, and hid

them carefully, that no one might see them. These books I read in the middle of the day, and at night when nobody observed me, and was soon fully convinced by them that the Hindu shastras were false; for I saw that the debtas were fallen beings, and sought only the gratification of their evil passions. Besides, they represented Bramha, Vishnu, and Shiba to be each a god, and yet one and the same. But these were ever at variance, as the stories in the shastras show, how then can they be one and the only true God? Neither did they ever do any thing for the salvation of men. I further recollected that God is omniscient; but each of these three debtas performed actions which the others were not cognisant of. This is another proof that they are not God. I also learned from these tracts, that the Hindu shastras contained many contradictory statements, from which I inferred that they could not come from God, but were the work of men. Feeling this, I began to say to my relatives, 'The Christian religion is true, let us embrace it.' At this some of them chided me, saying it was false. My father, however, replied, 'This religion is true, it is not false!' My father was well disposed toward the Christian religion. Having heard of the Holy Scriptures, I thought that I should like to procure a copy of them, and read it. One of the Christian preachers before mentioned, soon supplied me with the New Testament. I read it secretly. Here I saw that Jesus Christ was set forth as the only Saviour, and that he gave his life for our redemption. My mind now became convinced that the bible was true and genuine. By means of another book, I learned the ten commandments, and from the same book I also learned that all mankind are descended from the same original parents, named Adam and Eve, and that consequently our various Hindu castes are of human origin. From this time I began to visit frequently the native Christian preachers mentioned before, and also to go on the Lord's day and sit by the door of the chapel, and listen to the preaching, &c. As I heard, I felt that this is the true way to worship God, and I thought that I should like to

worship him thus also. With these impressions I took the opportunity one day to say to my father, and my uncle, who was my father's elder brother, 'Come, do let us embrace the Christian religion.' My father replied, 'Yee, in time we must all come into this way,' but my uncle made answer, 'If you do become a Christian, I will take all that you have, and drive you from this place.' Alarmed at his threat (for he being at the head of the family had the power to execute it), I remained quiet for a little while. Some days after, I ventured again to visit my Christian friends, and there received from one of them a little book called the Child's First Reading Book; this I read at home, and on coming to the fourteenth lesson I found these words, 'The child who fears God, and strives to keep all his commandments, will certainly be blessed of him should even his parents forsake him, or for any reason turn against him. God indeed will never forsake him.' By these words I was greatly comforted. Soon after this my uncle was taken ill and died, and when his funeral obsequies (shradddha) were performed, I felt that all hindrance to my professing Christianity was removed, and I determined therefore to cast in my lot with Christians, which I did by giving up my caste on 28th Srabon, 1249, i. e., about two years since."

Here follow some rather long details of his interviews with the Christians for this purpose, which it is unnecessary to give; suffice it to say, that he was baptized at Luckyantipore during the rains of last year, and united himself with the baptist church there, much to the satisfaction and joy of the Christian people at that place. He is still living, and by his uprightness, simplicity of manners, affection to Christian people, desire of knowledge, and zeal for the gospel, is manifestly a most pleasing monument of the sovereign grace of God in the gospel of his dear Son.

It is lamentable to add that the young man's father, of whom he makes favourable mention, was induced by his neighbours, about the time of the uncle's death, to undertake a pilgrimage to Gaya, and has never since been heard of.

## BARISAL.

Extracts from Mr. Bareiro's letters appear in the Oriental Baptist, which give an encouraging view of the state of mind of many around him.

I returned from Dhan-doba the day before yesterday (Nov. 25th) after an absence of twelve days, which were spent in instructing the new and old converts, who, I am happy to say, have manifestly undergone a good change, as their conduct shows. There is a feeling of love

and a spirit of prayer among them. Our labour in this respect has not been in vain: evidences of divine faith show themselves, and prove that they are treading the right way to heaven. In addition to this delightful work, we were engaged likewise in preaching to the

inquirers, of whom fifty-eight put on the Lord by baptism on the last Lord's day, the 22nd instant. The smallness of the number, compared with the number admitted in last October, gave us time to visit the houses of those brethren and sisters who live within an hour's journey, by water, and considerably less when it is dry, from Dhun-doba, and quietly to pursue our work. The brethren and some sisters who live at a distance came on Saturday, as they were previously informed by the brethren (who were sent by me to the villages), so that their number, with those who lived near, was about a hundred.

#### *Striking Cases.*

Among the occurrences while I was out, I might mention three which struck us with wonder and praise, as showing that God was verily with us. A man showed the greatest animosity to his wife, and threatened to kill her if she embraced the Christian faith, and every one who encouraged and abetted her. In this strait she came to us, not knowing that her husband was closely following her. When he came up he protested against her conduct, which, he said, proceeded not from a sense of good, but from evil, as he was certain that some of the converts had poisoned her mind with a design to ruin him. His ferociousness drew all the brethren and sisters around him while I was seated in the midst advising him to desist from his conduct. He said, why did she not inform him of her intentions, and then after a lapse of time they would both join us? We observed, that we had nothing to do with him, but with his wife, as she appeared to have a sense of eternal danger. The woman fell at his feet, entreating him, with us, to forgive any conduct in her that might have appeared amiss to him. He would not. I then prayed for him, and desired him to take his wife with him, which he did after a great deal of further bickering and noise. I did this that the man might not raise any evil story against the place or the brethren. The next morning he came to me bathed in tears of repentance, confessing his sins, and expressing the most earnest desire to join us. As there was no doubt of the sincerity of his sorrow, for he said that he had not had a wink of sleep on account of his sins, or of his faith in the Saviour, we admitted him, his wife, and his mother-in-law, who, with her daughter, had satisfied us before as to their faith.

An old hearer, whose affections were alienated from us by worldly prudence, came one night and began accusing some of the brethren as the cause of the distress he was then in with his wife, as they had branded him to every one with the epithet of being a Christian, and in this style he continued, grew warmer and warmer every hour, almost the whole night. Next morning I called him before all, and remonstrated with him. This

had a very good effect, he settled down in calmness of temper, saw his danger, and, together with his wife, embraced Christ as his only Saviour.

The advice of a dying father, an old hearer of ours, to embrace Christ as the only Saviour, given to a lad of about fourteen years of age, had such an effect on him and his mother, that he came with some of the candidates and offered himself to join us, which he did, as we could not keep him out when we saw the grace in him. His mother, who is a believer, could not come, as there was no one, where she was, to guard her house.

You will be glad to hear that the example of contributing after communion, which we as a whole church set to them on the first Sunday of this month, has had a very good effect. It was nearly three rupees this time, and has been of great assistance to the poor of the flock. They are all now acquainted with the object, and admire it, and are willing to contribute their small mites toward it.

#### *Discussions among Brahmans.*

Dec. 1st, 1846. I forgot in my last to inform you that when I was last out, a high caste brahman came to me to request from me a tract which pointedly alluded to the "devtas" and their incapacity to save, as for want of such information he was not able to carry on a discussion in favour of Christianity which was carried on at a meeting of brahmans held to consider the truth of the Christian religion in consequence of my recent baptisms. This man told me that he maintained that Ram could not save others, or he could easily have prevented Ravan from eloping with his wife, Sita, which he did not. I handed him the tract called the "Settlement of the Question of Salvation."

#### *Ridiculous Reports.*

The brahmans and landholders are fabricating ridiculous reports in reference to the late conversions, such as that the Company Bahadur was trying to convert these people only to send them to colonize settlements belonging to them, or to fight their battles. Another report gives out that I baptized the 115 persons by putting them in water up to their waists, pouring the blood of fowls over the head, and giving each a piece of beef to eat! Others give out that the converts will be shipped to the Sunderbunds to manufacture salt, and that they have been all branded with red hot iron in certain parts of the body. Immediately after the baptism there was a report raised that the landholders had waylaid me, sunk my boat, and placed me in jail! I need not say that these reports are made up merely to deter people from embracing Christianity, now that the landholders, with the brahmans, have failed in their threats and ill usage.

## CHITTAGONG.

Mr. Fink is at present at Serampore, having proceeded thither under medical advice, in consequence of the severity of a disease with which he has been attacked periodically during the last ten years, arising apparently from the unhealthy nature of the district in which he resides. At the meeting of the Association of Baptist Churches, held at Serampore in December last, he read a report, of which he has transmitted a copy, giving an account of missionary operations at Chittagong during the preceding year.

We have had the happiness of adding seven souls by baptism, and we have a hope of a few more, who, we sincerely trust, will give themselves up soon to the Lord. We have not excluded any. We have to record the removal of two persons by death, who died in the faith of the gospel. We had in our last report thirty-nine members. We dismissed two to Serampore church. We have now forty-two members, showing an increase of only three during the year. We have two schools. The one at Chandgao contains about fifty boys. The attendance during the rains is very irregular, and this is owing to the inundation of the surrounding lands. The town school contains about thirty boys, who are taught English. The blessed scriptures are introduced in both the schools. We have preaching daily to the heathens, who flock to hear us. There are two meeting-houses in the town for Bengali preaching; one of them has lately fallen into ruins by a storm. There Hindoos and Mohammedans attend in numbers to hear the blessed gospel preached to them every day. The word of life is also preached on the roads, the ghauts, and all the markets of Chittagong, near and distant. The people around pay much attention to the gospel, and light and knowledge are spreading in every direction. At Chandgao our native brethren have meetings every day, and all our members, both men and women, are improving in divine things. The people, who seemed so much embittered against us, appear friendly, and they show less of that persecuting spirit, and gladly attend to listen to the word.

Saroda, the widow mentioned in our report

some years ago, has at length left all her relations and friends, and at once decided for Christianity, much to our joy and encouragement. She has three children with her, who all attend to instructions daily. She has also three other sons advanced in years, who have left her, but we entertain hopes of them, as they love their mother.

We feel confident that the good attempted among the villagers will spring up at a future period to the glory of redeeming grace.

We have also regular services in the chapel on week-days, namely, twice on every sabbath in English and twice in Bengali, among the members of the church and others who attend. Also we have service on Thursday evenings in English. On Tuesdays and Saturdays we have again Bengali services for our native Christians.

We have extensively carried the gospel all over the Chittagong district; visited the melas at Sittakund, Kattalyah Khal, and Soorjokhola, and whenever we have known people to assemble, we have made it our constant and happy duty to carry the gospel thither. Scriptures and tracts have also been distributed extensively, yet demand for them increases. We have applications for large books, and many have evinced much scriptural knowledge when interrogated; and these prove that they have not made an improper use of our gifts. There are few Roman catholics who love to hear of a crucified Saviour residing at Chandgao, but they are afraid to show themselves to us regularly. Such is their dread of the priest whose influence is paramount.

## AGRA.

From this city Mr. Dannenberg, who labours in connexion with Mr. Williams and Mr. Makepeace, writes as follows:—

The heat is so overpowering here, as that it is dangerous either for man or beast to be out after nine o'clock in the morning. I have never felt the heat so much in my former station, as I have felt it this year in Agra. The thermometer, in the shade, is from 130 to 140, and more, Fahrenheit.

Thanks be to God, my poor labours have not been in vain in this station. A Hindu, by caste a Rajput or Brahman, has been arrested in his sinful career, and I trust brought to a saving knowledge of the Saviour. He had some seven or eight years ago heard the gospel preached by brother Thompson in Delhi,

being at the same time in the service of Sikandar Sahib. Shortly after this he left his employer, and became a faqir, wandering from one place to another, seeking rest for his soul; he spent some time in the jungles, after which he came to Matura, the famous holy place of the Hindoos, but not being satisfied, he left, and passing through Agra, heard me preach in the Tirpoliya, where he entered into discussion, and opposed me, but being defeated, he quietly left us. He was, however, deeply impressed by what he had heard, and came the next day to our native preachers to inquire more concerning the truth. On another occasion, when I was engaged in addressing a crowd in the market-place, he passed by, and hearing a man opposing me, he came forward, took my part, and confuted the opponent. The following day he came to me, saying, "that he had been deeply impressed, and was convinced of the truth of Christianity; that our books were true, and that his were false, and the invention of man; that he had been practising austerities for many years, and had also visited several famous places of pilgrimage, but his mind was not at ease; he now believed Christ Jesus to be such a Saviour as he needed, and had sought for. I explained to him the way of salvation by Christ more fully, and he was so much struck by what he heard, that he at once, without hesitation, gave up his shasters, or sacred books, to me, and accepted in return a New Testament. He soon after renounced caste, and has ever since continued with our native brethren, and appears to be a genuine convert. He is of a very willing disposition, reads his Testament very diligently, and I trust that "the love of Christ constraineth" him, and that he is daily "growing in grace and in knowledge of the Redeemer." For two months past he has accompanied the native preachers and myself on our preaching excursions, and will be baptized (D.V.) on the first sabbath of next month. Pray for him, dear brother, that he may be kept through faith unto salvation, and become a "shining light" to his benighted countrymen. The Lord has also blessed our humble labours in the villages. A Hindu in the village of Sainya has also been added to the church, and I have good reason to think him sincere. He has been tried much on account of the religion of Christ, but he has come out of the fire as gold well purified. Since the 5th of October last my labours have been chiefly directed to the district which we have particularly under our cultivation. This district, which has been allotted to brother Makepeace and myself, has not been cultivated so much as that which is under brother Williams's care. In some of the villages we have been very kindly received, and have much encouragement; but I am sorry to say that we have also many opponents. But we have the promise that the gospel shall conquer, and be

victorious over all its enemies, and therefore are encouraged to go forward in the name of the Lord, "who wills that all men should be saved." There is a very interesting Hindu in Sainya, who has for some months been thinking seriously about his soul, and inquiring after the way to eternal life. We trust that he will soon confess Christ openly. He is very regular in his attendance at the prayer-meetings.

In the month of November I made a tour in connexion with brother Makepeace, to Bhuteshwar, distant about fifty-five miles from Agra. It is a famous bathing-place of the Hindus, and we visited it at the period of its great annual mela. It is kept in commemoration of the marriage of Mahadewo, or "the great god," one of the most obscene of the heathen deities. When we arrived but few people were collected, but as the great day drew nigh crowds were pouring in for the purpose of bathing and making offerings to the idol. What a painful thing it is to see man, created at first in the likeness of his Maker, bowing before a lifeless stone! Alas, how much is his understanding darkened! Yes, it is a heart-rending sight to see them rush for a drop of Ganges water for the purification of their hearts. In that place is a temple in which there are figures of Mahadewo, his wife Parwatti, and their son Mahes, cut out of stone. I have seen the poor Hindus gazing on them with the deepest adoration and astonishment, bowing down and making their offerings before them; and more sad to think, that they bring their little children with them, who are taught to do the same, and when leaving the temple they, with their children, cry out, "Bam Mahadewo! bam Mahadewo!" Seeing all this, a missionary in India may lose all his courage, and well might he say, "Who is sufficient" for such a work as to put down the kingdom of Satan, who is leading these poor people captive at his will? But "the Lord is with us," who has said, "I will do it." Had the missionary not the word of God on his side, had he not his promises, which give him vigour to prosecute his work, and had he no grace, which does support him, he would soon throw down his arms and abandon the field. At the end of the fair a very interesting man, of high caste, came to me expressing his belief in what he had heard, and seemed much affected. He visited our tent for three nights, and the day he was leaving the fair he came, assuring us of his sincerity, promising that he would not forget what had been declared to him, of the truth of which he was quite convinced. We had more hearers than we were able to address. We preached as long as our voices could be heard; we also distributed many books, which were gladly received, and returned home quite fatigued and exhausted. May the Spirit of God, accompany the word which has been preached in much

weakness, with demonstration and power, and many, many thousands come forward to declare themselves on the Lord's side!

We have just returned from another excursion to Gwalior. I had cherished a desire for some months past to visit that place, as we had been meeting with many of the inhabitants of that city, who seemed very favorably disposed, and desirous of reading our books. We left home on the 28th of December, 1846, and returned on the 14th of January, 1847. It took us five days to reach Gwalior. We preached in all the villages through which we passed, and many heard the gospel with great attention. On the 3rd we began to preach in the city of Gwalior. Many hundreds heard from our lips the gospel of Jesus Christ, and sometimes my congregation consisted of more than four hundred persons, who listened with the utmost attention. We had but very few objectors. Many seemed struck with the truth, and were obliged to say that their gods were not the true God, and their religion not divine. We preached for three days in the city, and also distributed many hundreds of gospels and tracts!

On the 6th we went to the Lashkar,

where the raja lives, and his troops are situated. This place is larger than that portion of Gwalior denominated the city. On the morning of the day on which we commenced our preaching I went a little before my native preacher, who was bringing scriptures; I took as many as I could put in my pockets, and soon reached a large open place, where I began to read a part of the fifth chapter of Matthew, for the purpose of collecting a crowd, and in less than five minutes I was surrounded with not less than from three hundred to four hundred people, who heard very attentively. All were serious, and many seemed to feel the power of the truth. After having preached as long as I was able, I distributed the books I had with me, and returned to look for my native preacher. I soon found him, and took our stand in the principal street. We had splendid congregations, and preached till we were quite exhausted, and then distributed a large number of books. We continued for three days our preaching in the Lashkar, and were kindly received, and had as many hearers as could conveniently stand in the street. May God bless our poor and humble labours, and may they not be in vain.

## BENARES.

In the Benares Recorder of the 24th of November, 1846, we observe the following statement:—

An examination of the English and Vernacular Schools, connected with the Baptist Mission at Benares, took place on Saturday morning last, at the house of Rev. G. Small, one of the missionaries. We were present on the occasion, and were much interested by the very satisfactory exhibition made. The number of scholars being greater than could be all accommodated at once in the hall, the different bazar schools were first examined one by one, giving place to each other in succession; and then the several classes of the principal school (in Bengalitolah) stepped forward and gave pleasing proofs of their attainments in general, but especially religious knowledge, through the medium of the English, Urdu, Hindi, and Bengali tongues, all of which are taught at that institution.

We have been favoured with a statement of the number of boys attending the several schools, along with a list of the studies completed during the year by the highest class of the English department in the last-named school, which may serve as a specimen of the system there pursued:—

<i>Bengalitolah Central School.</i>	
English department .....	30
Bengali ditto .....	51
Urdu ditto .....	13
Hindi ditto .....	29
	123

### *Bazar Schools.*

1. Sudder bazar, Secrole, English, and Urdu departments .....	21
Urdu and Persian ditto.....	26
2. Hindi ditto, about.....	35
Total .....	82
3. Chowhatta, Rajghat, Hindi, and Urdu, about .....	45
Grand total of scholars in attendance .....	250

### *Studies completed by the first class of Bengalitolah School.*

1. Holy Bible, all Genesis in Bengali, and about half in English, by most of the boys. *Matthew*, the whole: translating from English into Bengali and Urdu, and half of Sermon on the Mount by heart.
2. Catechism (Keach's), first fifty questions.
3. English Instructor, No. 3, to page 115.
4. Ditto, ditto, No. 4, to page 25.
5. Geography (Clift's), all Asia.
6. Grammar (Lennie's), to 18th rule of syntax.
7. Arithmetic, to simple rule of three.
8. Composition and dictation, spelling, &c.
9. Poetry, several pieces committed to memory.

From this outline of studies, as well as from the general intelligence and proficiency exhibited by the scholars (especially of the higher classes), we think there is much ground for congratulating the missionaries on the success of their labours, and for encouragement to the public to continue and extend their liberality in aid of such educational schemes.

ANNIVERSARY SERVICES.

A Meeting for SPECIAL PRAYER will be held in the Library of the Mission House on the morning of Thursday, April 22nd, at eleven o'clock.

ANNUAL SERMONS, APRIL 22nd & 28th.

The Committee have pleasure in announcing that a sermon on behalf of the Society will be preached (D.V.) by the Rev. T. WINTER, of Bristol, at Surrey Chapel on the evening of Thursday, April 22nd. Service to commence at half-past six.

A sermon will also be delivered (D.V.) at the Poultry Chapel on Wednesday morning, April 28th, service to commence at eleven. The Rev. JOSIAS WILSON of the Presbyterian Church, River Terrace, had kindly engaged to preach, but serious illness having disabled him, the name of the preacher cannot be announced at present.

SERMONS, LORD'S DAY, APRIL 25th.

The following are the arrangements (so far as completed) for April 25th. The afternoon services marked thus \* are intended for the young.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road .....	Rev. W. Young.....	... ..	Rev. W. Young
Alie Street, Little .....	Rev. P. Dickerson...	Rev. P. Dickerson...	... ..
Austin Street, Shoreditch .....	Rev. F. Tucker.....	W. H. Watson, Esq.*	Rev. B. Godwin, D.D
Battersea .....	Rev. Dr. Godwin ....	... ..	Rev. S. Higgs
Blandford Street .....	Rev. W. B. Bowes	... ..	Rev. T. Winter
Bow .....	Rev. Jas. Edwards...	... ..	Rev. B. Evans
Brentford, New .....	Rev. T. Smith .....	... ..	Rev. W. B. Bowes
Brixton Hill (Salem Chapel)...	Rev. W. Fraser.....	... ..	Rev. T. Wheeler
Brompton .....	... ..	... ..	... ..
Camberwell .....	Rev. J. P. Hewlett	Rev. J. Branch* ...	Rev. R. Roff
Chelsea, Paradise Chapel .....	Rev. E. Carey .....	... ..	Rev. T. Swan
Church Street, Blackfriars.....	Rev. G. Cole .....	... ..	Rev. I. Lord
Clapham .....	Rev. C. E. Birt, M.A.	... ..	Rev. Jas. Edwards
Cumberland St., Curtain Road	(In May.)	... ..	... ..
Deptford, Lower Road .....	Rev. J. Kingsford...	... ..	Rev. J. Kingsford
Devonshire Square .....	Rev. J. H. Hinton, M.A.	Rev. J. Curwen* ...	... ..
Eagle Street .....	Rev. T. Swan.....	Rev. J. Russell * ...	Rev. T. F. Newman
Gravesend .....	Rev. F. Trestrail ...	... ..	Rev. F. Trestrail
Greenwich, London Street.....	... ..	... ..	... ..
Greenwich, Lewisham Road ...	Rev. Josh. Russell..	... ..	Rev. E. Edwards
Hackney .....	Rev. D. Katterns ...	... ..	Rev. D. Katterns



PLACES.	MORNING.	AFTERNOON.	EVENING.
Hammersmith .....	Rev. J. Sprigg, M.A.	Rev. S. Higgs* .....	Rev. J. Stock
Hampstead, First Church .....	(April 18.) .....	... ..	... ..
Hatcham .....	... ..	... ..	... ..
Henricetta Street .....	Rev. Dr. Hoby .....	... ..	Rev. C. E. Birt, M.A.
Highbate .....	... ..	... ..	... ..
Homerton .....	Rev. D. Curtis .....	... ..	Rev. D. Curtis .....
Hoxton, Battersland Street.....	Rev. J. Cox .....	... ..	... ..
Islington Green .....	Rev. E. S. Pryce, B.A.	... ..	Rev. J. Bennett, D.D.
John Street, Bedford Row.....	Rev. J. H. Evans .....	... ..	... ..
Kennington, Charles Street ...	(In May.) .....	... ..	... ..
Kensington .....	... ..	... ..	... ..
Keppel Street .....	Rev. T. F. Newman	... ..	Rev. J. Sprigg, M.A.
Lambeth, Regent Street.....	Rev. T. Winter .....	Rev. J. Bird* .....	Rev. W. Fraser
Mason's Court, Shoreditch.....	Rev. W. H. Elliott .....	... ..	Rev. J. Peacock
Maze Pond .....	Rev. J. Acworth, LL.D.	Rev. W. Fraser* ...	Rev. E. Carey
Mill Yard, Goodman's Fields...	Rev. W. H. Black .....	... ..	... ..
New Park Street.....	Rev. C. Elven .....	... ..	Rev. C. Elven
Poplar .....	Rev. T. Wheeler.....	... ..	Rev. J. P. Hewlett
Potter's Bar.....	Rev. R. Ware .....	... ..	Rev. R. Ware
Prescot Street, Little .....	Rev. C. Stovel .....	... ..	Rev. C. Stovel
Romney Street, Westminster...	... ..	... ..	... ..
Salter's Hall .....	Rev. R. Roff .....	... ..	Rev. J. M. Daniell
Shacklewell .....	Rev. B. Godwin, D.D.	... ..	Rev. J. Cox
Shakespear's Walk .....	Rev. T. Moore .....	... ..	Rev. G. W. Fishbourne
Shouldham Street, Paddington	Rev. J. Stock.....	Rev. I. Soule* .....	Rev. F. Tucker
Spencer Place, Goswell Road...	... ..	... ..	... ..
Tottenham .....	Rev. W. H. Murch, DD	... ..	Rev. R. Allcock
Trinity Chapel, Borough .....	... ..	... ..	... ..
Vernon Chapel, Bagnigge } Wells Road .....	Rev. O. Clarke .....	... ..	Rev. J. Acworth, LL.D.
Walworth, Horsley Street .....	Rev. W. Miall .....	... ..	Rev. W. Miall
Lion Street, Walworth .....	Rev. J. M. Daniell	... ..	Rev. G. Clayton
Waterloo Road.....	... ..	... ..	Rev. J. Branch
Wild Street, Little .....	... ..	... ..	... ..
Woolwich, Queen Street .....	Rev. John Cox .....	... ..	Rev. John Cox

Collections will be made after the above services.

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 JUVENILE MEETING, APRIL 26th.

The annual meeting of the young friends of the Society will be held on Monday, April 26th, at Finsbury Chapel. The chair will be taken at two o'clock in the afternoon.

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 ANNUAL MEETING OF MEMBERS OF THE SOCIETY, APRIL 27th.

Preparatory 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 27th 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 29th.

The annual public meeting of the Society will be held in EXETER HALL, STRAND, on Thursday, the 29th of April: the chair will be taken by JOSEPH TRITTON, 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.

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 ACCOMMODATIONS.

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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 WEST INDIES.

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 HAITI.

Mr. and Mrs. Webley have arrived safely at Jacmel. An account of their voyage and first impressions is given in a letter, dated February 22nd, 1847.

You will be pleased to know that Mrs. Webley and myself have now completed our voyage, and are arrived at our destination. This it was our happiness to do on the 12th instant. Our voyage was characterized by much mercy, and not unfrequently by imminent peril. Indeed, upon three occasions we expected to find a grave beneath the waters of the Atlantic. Upon one of these we were seated in the cabin reading, with all our sails spread to a steady breeze, when a terrific storm came on almost instantaneously. Here, for nearly an hour, we quite despaired of ever reaching Jacmel, for our captain and his crew told us they had never witnessed anything at all resembling it. You will readily conceive of our position, with all our sails out, the result of which was, that the entire of the forepart of the vessel was buried in the wave by the storm. Our heavenly Father, however, whom

we trust has a great work for us to accomplish here, heard the prayers of our beloved friends in England, and brought us out of danger. Our voyage to Barbadoes was completed in five weeks precisely, as we left the Downs on the 25th of December and arrived there on the 29th of January. This was occasioned by adverse winds and calms, otherwise we should have performed it in much less time. During this part of our voyage I held a service on board four sabbaths out of the six. On the other two sabbaths I was prevented from doing so by storms and a very rough sea.

I am happy to state that the sailors and passengers upon these occasions were very attentive, and I cannot but hope that some good effects will follow these services.

Upon our arrival at Barbadoes we proceeded, immediately upon our landing, to the house of the Rev. Mr. Rianial, the Wesleyan missionary at Bridge Town. Here we found Mrs. Rianial and the Rev. Mr. Brown, another Wesleyan missionary, from whom we experienced excessive kindness; and, after a pressing invitation, remained with them till we again set sail for Haiti. Here too we heard of Mr. Angus and Mr. Birrell, who were also kindly entertained by these friends during their stay at Barbadoes.

Here also I preached at both the Wesleyan chapels on the sabbath, and again on the Wednesday and Thursday following. I had also engaged to preach for them again on the next sabbath, in the morning, and for the Moravian missionary in the evening; but our stay was not prolonged so as to admit of this, as we again embarked for Haiti on the Saturday previous.

Upon my landing here I found the people anxiously expecting my coming, who appeared gratified to find in me the successor of their beloved Mr. Francies. "The righteous shall be had in everlasting remembrance;" and certainly he will be remembered here as long as there shall be a people to do so, for you have only to mention his name and you at once awaken their tenderest sympathies. Nor is this surprising when we consider the varied circumstances which tended to endear him to all who knew him here. His fervent piety, his restless anxiety for the promotion of their welfare, and the entire consecration of his person to their best interests—all these aided in securing for him the fond affection of the people. But that which undoubtedly greatly contributed to this end was the happy choice of the time for his coming amongst them. At that time "wars, and rumours of wars," were spreading on every hand, and nothing was presented to the expectations of the people but certain destruction. Mr. Francies thought

that these reports would retard the progress of the gospel, but in the sequel it has been shown that they rather tended to prepare their minds for its reception. For, at such a time, with no prospect of comfort or happiness in this life, they received with avidity a religion which promised them these here, and opened up the hope of these in a far higher measure hereafter.

The four inquirers, of whom Mrs. Francies spoke in her last letter, still remain steadfast. I have had the great pleasure, too, of adding three more to their number. To some of these I hope soon to administer the solemn rite of believer's baptism. We have, too, several others who are seriously disposed, and of whom we hope that they are not far from the kingdom of God. Our congregations also, which have been declining of late, I am told are somewhat better since my arrival, as many of those who had promised to return when a missionary came, have fulfilled those promises. Our sabbath school now varies from twelve to thirty children. Our day school has been considerably on the increase of late, as we have now forty-eight children on the books. The English class has very materially decreased since the decease of dear Mr. Francies, but these, I hope, will again revive as soon as I can make arrangements for attending to it myself. At present, however, my time is so wholly absorbed with French, that I have had little opportunity for forming plans of operation. You will confess with me, that I have no small task to perform every week in preparing three French discourses and six French prayers. Yet this I am compelled to do, as so few of the people understand English. If I were to act otherwise, perhaps I should soon have the more painful task of preaching to empty seats.

Eliacine is indeed a lovely specimen of a true Christian, and will be of great service to your mission. Frequently she is found conversing with and endeavouring to instruct, and sometimes prying with, those around her. On the sabbath, after the morning service, seven or eight adult persons stay back for these purposes, and for instruction from other sources.

We are all, I am happy to say, tolerably well. Miss Clark has been ill for some weeks, but her health is now again almost restored. Miss Harris and Mrs. Francies have occasionally been unwell, though not seriously ill, and are now convalescent. At present we all reside at the mission-house, and are all happy in our delightful employment. Respecting Miss Harris and Miss Clark, Mr. Birrell will lay before you some statistical accounts.

## NEW PROVIDENCE, BAHAMAS.

Mr. Capern, writing from Nassau, Feb. 12th, speaks of the attendance on public worship as increasing. He says,

Our sabbath-schools are well attended, and some of the teachers feel a pleasure in their work, and are, I believe, truly concerned for the spiritual and eternal welfare of their classes. In both schools there are every Sunday contributions for Africa. Once a month they both unite, on the Sunday afternoon, and addresses are delivered by the teachers. At some of those meetings seven or eight shillings sterling are given by the children for Africa. On Christmas day we had a juvenile missionary meeting, and collected £1 5s. sterling.

As a specimen of the interest felt by some of the children in the welfare of Africa take the following: a little girl had three cents to

put into the mission-box. With a view to create an interest in the mind of another little girl who had nothing to give, she gave her a part of her own, that she might have her name set down as a contributor when the box was brought round.

It is encouraging, too, to think that our financial statement is somewhat better than it was in the preceding year. I am afraid however now, that our income for general purposes will be less this year, in consequence of the money which is being raised for building a new chapel on the site of the old one. The people have set their minds on this object, and during the year they hope to accomplish it.

## TURKS' ISLAND, BAHAMAS.

Mr. Littlewood having been disabled by long-continued affliction, Mr. Rycroft has been appointed to this island. He writes as follows, from Grand Cay, Jan. 16th:—

You will have learned before this that I left Nassau for this station on the 26th of December. Our voyage was a long and dangerous one. We could but feel thankful to God for journeying mercies when we passed the wrecks that lay on these reef-bound islands. One vessel only left Nassau a few days before us. Stress of weather obliged us, when we could, to make harbour. This at Bird Rock gave me an opportunity of seeing our friends on Crooked Island. It was cheering to my mind to find our brethren progressing toward perfection—endeavouring to edify each other, and to lead their neighbours to Jesus' feet.

On the eighth ultimo we came in sight of

this island. Our usual signal, a white flag, filled the hearts of our people here with gladness. We looked upon them anxiously and prayerfully, and with the hope that our residence amongst them, through the divine blessing, shall be for their advancement in the things of God, and for the salvation of many who, alas, blindly stray from God, purity, and happiness. Here I find abundance of work in connexion with our great and God-glorifying object. May it ever be ours, as missionaries of the cross, to enter into the feelings of Him who in the days of his humiliation, and now on the throne of his glory, could have compassion on the ignorant, and on them that are out of the way.

## JAMAICA.

The intelligence brought by the last mail, which arrived on the 22nd of March, leads to a confident hope that our friends, Messrs. Angus and Birrell, are on their homeward voyage. They were both well on the 20th of February, and intended to embark for England on the 8th of March. They may therefore be expected in London about the 6th of April.

## FOREIGN LETTERS RECEIVED.

AFRICA .....	CLARENCE .....	Clarke, J. ....	May 21.
AMERICA .....	BOSTON .....	Peck, S. ....	February 6.
	MONTREAL.....	Cramp, J. M. ....	Jan. 28, Feb. 24.

ASIA	AGRA	Dannenberg, J. C. A.	January 21.
		Williams, R.	January 21.
	BENARES	Small, G.	January 5.
	CALCUTTA	Thomas, J.	January 7.
		Wenger, J.	January 21.
	COLOMBO	Davies, J.	January 16 and 21.
		Lewis, C. B.	January 15.
	DELHI	Thompson, J. J.	January 19.
	HOWRAH	Morgan, T.	January 5.
	INTALLY	Pearce, G.	January 21.
	KANDY	Allen, J.	January 12 (2 letters).
	MATURA	Dawson, C. C.	January 15.
	MUTTRA	Phillips, T.	January 20.
	PATNA	Beddy, H.	January 15.
	SAMARANG	Brückner, G.	September 8.
	SERAMPORE	Fink, J. C.	January 4.
BAHAMAS	NASSAU	Capern, H.	February 12.
	TURK'S ISLAND	Rycroft, W. K.	January 16 and 27.
BRITTANY	MORLAIX	Jenkins, J.	February 18.
HONDURAS	BELIZE	Henderson, A.	January 13.
		Kingdon, J.	January 19.
TRINIDAD	PORT OF SPAIN	Cowen, G.	January 29.
		Law, J.	February 6.

ACKNOWLEDGMENTS.

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

- R. V., New Park Street, for a parcel of magazines ;
- Mrs. S. Hubson, Lambeth, for a parcel, for *Africa* ;
- Friend unknown, for a parcel of magazines ;
- F. Westley, Esq., for a parcel of Magazines and numbers of the " Patriot ;"
- Miss Kilvington, Ilford, for a parcel of magazines, for *Dr. Prince, Western Africa* ;
- Ladies of Mission School, Walthamstow, for a parcel of magazines ;
- E. C., New Park Street, for a parcel of magazines ;
- Friend unknown, for a parcel of magazines ;
- Mrs. Clements and Miss Sargeant, Leytonstone, for a box of clothing for *Belize*, and a box of clothing for *Nassau* ;
- Mr. T. Allan, Hackney, for a parcel of magazines ;
- Miss Springett, Earl's Colne, for a parcel of magazines ;
- Mrs. A. Cropper, Dingle Bank, for a box of clothing and school materials, for *Trinidad* ;
- British and Foreign School Society, for two cases of school materials, for *Rev. J. Hume, Jamaica* ;
- Friends at Paradise Chapel, Chelsea, by Mrs. Archer, for a parcel of clothing, for *Rev. J. Clarke, Western Africa* ;
- Master J. J. Hartley, for a copy book, for *Western Africa*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of February, 1847.

Annual Subscriptions.		£ s. d.	Donations.		£ s. d.		
Clarke, Rev. O.	1	1	0	France, Mr. C. C., Gray's Inn Square	1	1	0
Dallas, Mrs. C. H., Tunbridge Wells	1	1	0	Shorwin and Cope Messrs.	1	1	0
Francis, Mr., Wellington Street	1	1	0				
Jacobson, Miss, for Colonies	1	0	0				
				Arnold, Mrs., box by	0	5	10
				Beldome, R. B., Esq., Nicholas Lane	20	0	0
				Millar, W. H., Esq., Cowley Road	5	5	0
				Morrell, C., Esq., Sloane Street	2	0	0
				Tatnell's, Mrs., Children for <i>Duce</i>	5	0	0

	£ s. d.		£ s. d.		£ s. d.
Thomas, Master Fred, by Mrs. Thomas Gurney .....	0 15 6	Wokingham— Contributions .....	5 18 4	CUMBERLAND. Whitehaven— Contributions, by Mr. J. Nelson, for <i>Dove</i> .....	2 12 0
<i>Legacy.</i>		BUCKINGHAMSHIRE.		DEVONSHIRE.	
Yeo, Mr. late of Hatherleigh, Devon, by Rev. W. Aitchison .....	6 0 0	Amersham— Collection .....	17 2 0	NORTH DEVON AUXILIARY, by Rev. W. Aitchison .....	35 0 0
LONDON AND MIDDLESEX AUXILIARIES.		Contributions .....	31 18 9	Chudleigh— Contributions, by Miss A. Bray, for <i>Dove</i> ...	0 4 0
Brentford, New— Watkins, Mr. C. ....	3 0 0	Do., by Master J. G. Morten, for <i>Dove</i> .....	1 2 0	Devonport— Morice Square— Collections .....	13 3 6
Chelsea— Contributions, by Miss Gillam, for <i>Dove</i> ...	0 10 0	Acknowledged before, and expenses .....	47 7 0	Contributions .....	16 4 0
Harlington— Overberg House Missionary Society (moly) .....	3 15 0	Buckingham— Contributions, by Misses Bennett, for <i>Dove</i> .....	2 4 0	Do., by Miss Jane Westcott, Salt- ash .....	1 9 2
Islington Green— Contributions, for <i>Dove</i> .....	7 2 3	Chesham— Contributions, by Miss Fox and Master W. H. Payne, for <i>Dove</i> .....	1 0 0	Pembroke Street— Collection .....	3 1 7
Maze Pond, on account <i>Maid for Trinidad</i> <i>Mission</i> .....	12 0 0	Long Crendon— Contributions, by Master F. Dodwell, for <i>Dove</i> .....	0 10 0	Collected by the late Rev. T. Willcocks .....	5 5 0
Prescot Street— Contributions, for <i>Dove</i> .....	0 3 0	Westcott— Contributions, by Mr. T. Homan .....	0 4 0	Newton Abbott— Contributions, by Mr. W. Doke, for <i>Dove</i> .....	0 12 8
Regent Street, Lambeth— Juvenile Society, on account .....	35 0 0	CAMBRIDGESHIRE.		Paington— Contributions, by Mr. C. Troward, for <i>Dove</i> .....	1 5 0
Salters' Hall— Sunday School, for <i>Dove</i> .....	4 9 7	Cambridge— Contributions .....	65 3 3	Tavistock— Contributions, by Miss Angas .....	6 0 0
Walworth, South Street, Sunday School— Contributions, for <i>Hayti Schools</i> .....	1 0 0	Do., Juvenile Society .....	8 16 0	Do., for <i>Africa</i> .....	2 0 0
Do., for <i>Brown's</i> <i>Town Schools</i> .....	1 5 1	Do., Sunday School Oakington, for <i>Dove</i> .....	0 6 9	DURHAM.	
Walworth, Horsley Street— Contributions, for <i>Dove</i> .....	0 10 0	Soham— Contributions, by Samuel Brown, for <i>Dove</i> .....	1 1 9	Houghton le Spring— Contributions, by Master Earle and Miss Bee .....	0 16 8
BEDFORDSHIRE.		CORNWALL.		WOLSHINGHAM— Contributions, for <i>Dove</i> .....	
Bedford— Young friends, by Rev. T. King, for <i>Dove</i> ...	0 16 6	Chacewater— Contributions .....	2 0 0	Essex.	
Biggleswade— Contributions, by Miss Ellen Foster, for <i>Dove</i> .....	0 16 0	Falmouth— Collections .....	13 13 7	Ashdon— Contributions, for <i>Dove</i> .....	0 15 0
Luton— Contributions, by Misses Tranter, for <i>Dove</i> .....	1 4 0	Contributions .....	18 7 2	Iford, Turret Place— Contributions, for <i>Dove</i> .....	0 12 0
Roxton— Contributions, by Master Barringer, for <i>Dove</i> .....	0 17 0	Do., Sunday School Do., Juvenile, for <i>Patna Orphan</i> <i>Refuge</i> .....	4 0 0	Loughton— Contributions (half year) .....	5 5 1
Toddington— Collections .....	3 1 2	Do., for <i>Jamaica</i> <i>Schools</i> .....	1 13 0	Do., for <i>Dove</i> .....	2 13 6
Contributions .....	3 13 10	Flushing— Contributions .....	0 13 3	Waltbam Abbey— Proceeds of Lecture ...	3 1 0
BERKSHIRE.		Marazion— Collection .....	0 10 0	GLOUCESTERSHIRE.	
Newbury— Collections .....	13 3 0	Contributions .....	0 15 0	Lechlade— Contributions, by S. Breeze, for <i>Dove</i> ...	0 16 0
Contributions .....	24 2 3	Penzance— Collections .....	11 10 0	Stow on the Wold— Contributions, for <i>Dove</i> .....	1 1 4
Do., Sunday Schools .....	4 11 4	Contributions .....	5 9 6	HAMPSHIRE.	
Windsor— Collection .....	8 16 0	Redruth— Collections .....	7 2 9	Alton— Contributions .....	1 0 0
Contributions .....	5 1 6	Contributions .....	11 17 10	Portsea and Gosport Auxiliary, on account	00 0 0
Do., Sunday School, for <i>Dove</i> .....	1 2 0	St. Austle .....	24 18 0	Portsea, White Row— Sunday School, for <i>Dove</i> .....	1 0 0
Acknowledged before	9 0 0	Truro— Collections .....	10 0 0	Romsey— Contributions, for <i>Dove</i> .....	0 15 4
	5 19 6	Contributions .....	14 1 11	Southampton, Portland Chapel— Collection .....	4 10 0
	14 19 6	Do., Sunday School .....	0 1 7	Contributions, for <i>Dove</i> .....	0 10 6
	9 0 0	Do., for <i>Schools</i> .....	1 0 0		
	5 19 6	Do., for <i>Translations</i> .....	1 0 0		
		Acknowledged before, and expenses .....	71 12 0		
			57 16 6		

	£	s.	d.
<b>HERFORDSHIRE.</b>			
Ross—			
Contributions, by Miss Smith, for <i>Dove</i> .....	0	4	8
<b>HERTFORDSHIRE.</b>			
Hertford—			
Contributions, for <i>Dove</i> .....	1	3	6
Markyate Street—			
Contributions, for <i>Dove</i> .....	0	11	1
St. Alhans—			
Collections.....	14	1	0
Contributions .....	12	7	6
Do., Juvenile Society .....	9	7	4
Do., for <i>Dove</i> .....	2	6	4
	38	2	2
Acknowledged before and expenses .....	22	0	2
	16	2	0
<b>HUNTINGDONSHIRE.</b>			
HUNTINGDONSHIRE, by Mr. T. Coote, on account .....	30	0	0
<b>KENT.</b>			
Ashford—			
Contributions .....	6	16	6
Do., for <i>Dove</i> .....	0	17	6
Chatham, Zion Chapel	23	13	7
Tenterden—			
Contributions, for <i>Dove</i> .....	1	10	0
<b>LANCASHIRE.</b>			
Inskip—			
Contributions .....	1	1	0
Do., for <i>Dove</i> .....	1	6	0
Little Moor End, Oswaldtwistle—			
Sunday School, for <i>Dove</i> .....	1	1	0
Liverpool, Pembroke Chapel—			
Sunday School, half yearly subscription, for <i>Patna Orphan Refuge</i> .....	4	0	0
Manchester—			
Union Chapel—			
Sunday School, for <i>Intally</i> .....	10	0	0
Do., for <i>Dove</i> .....	2	0	0
York Street—			
Sunday School, for <i>Dove</i> .....	1	17	7
Rochdale—			
Kelsall, H. Esq., for <i>Jamaica Theological Institution</i> .....	10	0	0
<b>LEICESTERSHIRE.</b>			
Foxton—			
Contributions, for <i>Dove</i> .....	0	13	6
<b>LINCOLNSHIRE.</b>			
Limber—			
Contributions .....	2	3	0
Lincoln—			
Collections .....	12	10	3
Contributions .....	17	14	7
Do., Sunday School .....	2	12	6
Do., do., Waddington .....	0	15	6

	£	s.	d.
<b>NORFOLK.</b>			
NORFOLK, by T. Gellard, Esq., balance	70	11	0
Downham Market—			
Sunday School, for <i>Dove</i> .....	0	15	4
Salehouse—			
Contributions, for <i>Dove</i> .....	0	12	6
<b>NORTHAMPTONSHIRE.</b>			
Lower Heyford—			
Contributions, by Miss M. Hore.....	0	13	6
Middleton Cheney—			
Contributions, for <i>Dove</i> .....	1	0	1
<b>NORTHUMBERLAND.</b>			
Hexham, by Mr. H. Temperley .....	2	10	0
<b>NOTTINGHAMSHIRE.</b>			
Collingham—			
Collections, &c.....	8	10	7
Contributions .....	25	12	1
Do., Sunday School .....	0	6	7
Do., for <i>Intally</i> .....	5	0	0
<b>OXFORDSHIRE.</b>			
Bicester—			
Contributions .....	2	11	6
<b>SHROPSHIRE.</b>			
Bridgnorth—			
Collections.....	13	6	9
Contributions .....	7	0	2
Do., Juvenile Society .....	8	17	6
Shiffnal—			
Collection .....	1	12	0
Contributions .....	2	0	0
Do., Sunday School, for <i>Dove</i> .....	2	3	0
<b>SOMERSETSHIRE.</b>			
Keynsham—			
Sunday School, for <i>Dove</i> .....	1	5	0
Do., <i>Patna Orphan Refuge</i> .....	0	10	0
Do., for <i>Ceylon School</i> .....	0	15	0
<b>SUFFOLK.</b>			
Ipswich, Turret Green—			
Collection .....	6	16	0
Sprigg, Rev. J....A.S.	1	1	0
<b>WARWICKSHIRE.</b>			
Birmingham Auxiliary—			
Collection, Public Meeting .....	18	5	6
Cannon Street—			
Collections.....	23	13	0
Contributions .....	59	18	4
Do., Sun. School .....	1	14	1
Do., for <i>Dove</i> .....	1	9	4
Do., for <i>Africa</i> .....	19	16	4
Bond Street—			
Collections.....	18	0	0
Contributions .....	33	10	6
Do., for <i>Africa</i> .....	2	1	0
Do., Sun. School .....	16	0	0
Do., do., Potter Street .....	1	0	9
Mount Zion—			
Sunday Schools.....	0	18	0
New Hall Street—			
Collections.....	4	6	6
Juvenile Society, for <i>Dove</i> .....	0	13	0

	£	s.	d.
<b>HENEAGE STREET—</b>			
Collections.....	16	16	2
Contributions .....	1	15	0
Do., Sun School .....	7	8	6
Do., do., for <i>Dove</i> .....	1	0	0
Do., Bible Class, for <i>Dove</i> .....	6	10	8
Livery Street—			
Collections.....	10	0	0
Darkhouse—			
Collections.....	6	18	0
Contributions .....	7	17	11
Stonbridge—			
Contributions .....	1	0	0
West Bromwich—			
Collections.....	10	5	7
	270	16	2
Acknowledged before, and expenses .....	234	4	0
	36	12	2
<b>HENLEY IN ARDEN—</b>			
Contributions, for <i>Dove</i> .....	0	18	0
Leamington—			
Juvenile Contributions, for <i>Dove</i> .....	1	1	6
Woodhouse, Mr. E.....	0	10	0
<b>WESTMORELAND.</b>			
Crosby Garrett—			
Contributions, for <i>Dove</i> .....	2	17	0
<b>WILTSHIRE.</b>			
Damerham and Rockbourne—			
Contributions .....	5	0	0
Do., for <i>Dove</i> .....	1	0	0
Devizes—			
Contributions, by Miss J. K. Anstie, for <i>Dove</i> .....	3	0	0
<b>WORCESTERSHIRE.</b>			
Shipston on Stour—			
Contributions .....	1	0	11
Do., for <i>Dove</i> .....	1	15	7
<b>YORKSHIRE.</b>			
Beverley—			
Sunday School, for <i>Dove</i> .....	1	0	0
Bradford, 1st Church—			
Contributions .....	13	4	0
Hull—			
Contributions, for <i>Dove</i> .....	0	6	0
Lockwood—			
Contributions.....F.E.	10	1	0
Malton—			
Sunday School, for <i>Dove</i> .....	1	0	0
Ripon—			
Earl, Francis, Esq., M.D.....	6	6	6
<b>NORTH WALES.</b>			
<b>ANGLESEA.</b>			
Holyhead—			
Collection, &c.....	9	6	9
Contributions .....	1	10	4
Do., Sunday School .....	0	4	2
<b>CARNARVONSHIRE.</b>			
Carnarvon—			
Collections.....	8	16	2
Contributions .....	1	5	0

DENBIGHSHIRE.		Pembrokeshire.		FOREIGN.	
£ s. d.		£ s. d.		£ s. d.	
Llangollen, &c. by Rev. E. S. Jones	13 1 0	Middle Mill, by Rev. W. Reynolds	34 0 0	Graham's Town—	
				Contributions	53 15 0
MERRIONETHSHIRE.		RADNORSHIRE.		The Contributions from Cottenham, Cambridgeshire, in the October Herald, should have been entered thus:—	
Pandy'r Chapel—		Prasteign—		Cottenham—	
Collection	0 12 9	Jones, Mr. T.	0 10 0	Collection	18 14 6
Contributions	2 19 0			Sunday School, First Church	1 10 0
Do., for Dove	1 2 10	SCOTLAND.		The Contributions from Glasgow acknowledged in the Herald for March, should have been specified as follows:—	
SOUTH WALES.		Aberchirder—		For general purposes	124 13 6
SOUTH WALES, on account, by Rev. B. Price	20 0 0	Contributions, for Dove	0 8 6	Translations	20 0 0
CARMARTHENSHIRE.		Anstruther—		Jamaica Schools	0 5 0
Llandovery	2 0 0	Contributions, for do.	0 10 0		
MONMOUTHSHIRE.		Burray—			
Abergavenny—		Contributions, for do.	2 10 0		
Contributions, for Dove	1 8 0	Dunfermline—			
		Contributions, for do.	2 1 9		
		Irvine—			
		Contributions, for do.	1 9 9		
		Kirkaldy—			
		Contributions, for do.	0 10 0		
					150 0 0

## CONTRIBUTIONS,

*Received on account of the DEBT of the Baptist Missionary Society, up to March 18, 1847,—Continued from last Herald.*

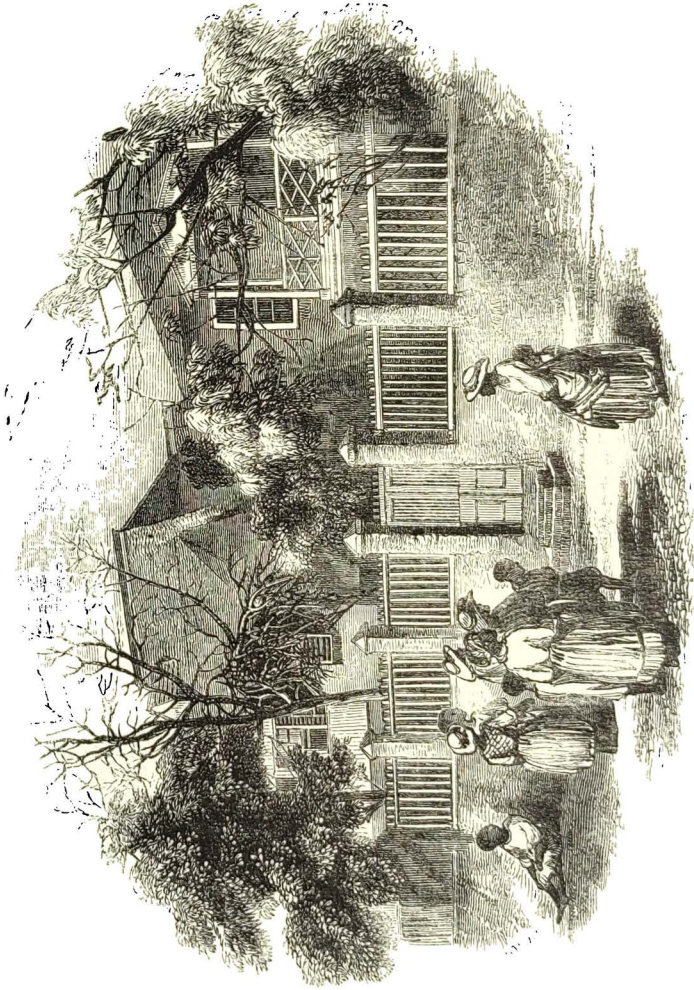
CORNWALL.		LINCOLNSHIRE.		SOUTH WALES.	
£ s. d.		£ s. d.		£ s. d.	
Falmouth	8 13 0	Lincoln	1 10 6	CARMARTHENSHIRE.	
ESSEX.		NORTHAMPTONSHIRE.		Fynnon Henry	2 12 9
Colchester	5 3 6	Clipstone, balance	0 11 0	GLAMORGANSHIRE	
Ilford, by Miss Rose	0 14 0	SUSSEX.		Neath, Tabernacle	0 12 0
GLOUCESTERSHIRE.		Lewes, by Mr. J. Hammond	2 2 0	MONMOUTHSHIRE.	
Thornbury	0 8 0	WARWICKSHIRE.		Abergavenny, by Misses E. and S. Evans	1 6 0
HUNTINGDONSHIRE.		Birmingham, Cannon Street	25 5 0	Darrenfelen	4 15 0
Spaldwick—		Henley in Arden	0 8 0	FOREIGN.	
Barnard, Mr. J.	0 10 0	YORKSHIRE.		Graham's Town	3 9 0
LANCASHIRE.		Sheffield, Townhead St.	6 6 0		
Inskip, by Rev. B. Evans	0 12 0				
Liverpool, Soho Street	3 6 0				

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Erodie Gurney, Esq., and Samuel Morton Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John 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 account of "W. B. Gurney and others."



# THE MISSIONARY HERALD.

The Missionary Herald (May 1847).



HANOVER STREET CHAPEL, KINGSTON, JAMAICA.

## ABSTRACT FROM THE ANNUAL REPORT.

The Committee of the Baptist Missionary Society close the duties entrusted to them last year by the following report of the labours of their brethren, and of the various measures they have taken for promoting the interest of the Mission. Their holiest services have been mingled with much imperfection, they have needed the prayers of the churches, and the merciful and forgiving regard of their Lord. The Committee trust that these prayers and that compassion have not been withheld.

The Report presented at the annual meeting of 1846 was saddened by the record of the death of some of our noblest representatives among the heathen. Yates and Knibb had fallen. We mourned their loss, though not doubting that their work was done, and that their places would, in the end, be supplied. The Report for 1847 must contain a record as painful. During the year, our brethren the Rev. T. Burchell, the tried and faithful friend of the negro, and the Rev. E. J. Francies, whose name will be long fragrant in Haiti, and the Rev. H. J. Dutton, of Bethany, Jamaica, have fallen martyrs to their work, and entered upon their rest. The Committee cannot now speak of the unbroken band of labourers in Africa. Our brethren Thompson and Sturgeon are both gone; the place that once knew them knows them no more. The grace that made them what they were, continued to cheer them in their dying moments, enabled them to bear witness to the loving-kindness of their Redeemer, and it will be recompensed (through itself a gift) "at the resurrection of the just."

More mysterious, perhaps, than the removal by death of their brethren, and well nigh as painful, is the ill health of several who are still in the field. They serve, though it be only in standing and waiting. They need and have your sympathy, and the Society need it too. In Africa the health of several of our brethren has failed. The Europeans and the West Indians have alike suffered, and the Committee fear that before long it may be found necessary for some of them to re-visit their native shores. In India three, at least, of their brethren have been laid aside by the infirmity of age or permanent sickness. Mr. Macintosh has been compelled to relinquish his labours at Allahabad. Mr. Fink has left Chittagong, and Mr. Leonard, of Dacca, has closed his schools, and seems waiting for his final summons. From want of labourers whom God seemed to have called to the work, the Committee have not been able to provide for these vacancies. In Calcutta the place of Mr. Evans is still unsupplied. The Lal Bazar church is without a

pastor, and the Benevolent Institution without a superintendent.

Painful as these dispensations are, they are not so numerous as the experience of mercantile companies trading with the countries where our brethren reside might have led us to fear. Ten years is the average duration of continued service in India among civilians. If our brethren were compelled to return at as brief intervals, we should have at least eight missionaries at home every year. Trying as our bereavements are, they are less numerous by nearly one half than the average deaths of Europeans in such climates.

There are other alleviations. The labours of Mr. Francies have been admirably sustained by Miss Harris, who, in addition to many other cares, has carried on all the services at Jacmel, and gained the admiration of the whole community. The Committee have now sent to that important field Mr. and Mrs. Webley. Five hundred pounds promised at the last meeting has been set apart for their outfit and support. Mr. Lewis, who sailed in 1845 for Colombo, the Committee are enabled to release from that station, and he has gone to strengthen the weakened band of our brethren in India. At Madras an important new station has been formed under circumstances that seemed too obviously the finger of God to justify our refusal, one or two friends in that city having guaranteed the support of a missionary for seven years, if the Committee would obtain one. Mr. Page has been accepted for the post; and though it is one of much delicacy and importance, they believe that they have been guided to a wise choice. Others, also, have offered for India, and one has been accepted, on condition that the funds of the Society will allow of our sending him out.

## INDIA.

Though it will be seen that numerically "our strength has been weakened by the way," the missions of the Society in India are in a prosperous state. A larger number of volumes of scripture have been printed than for several previous years. Three thousand volumes in Sanscrit, 69,000 in Bengali, and 12,000 volumes in Hindi have been issued from the press. At eleven stations alone 79,549 tracts were distributed by our brethren, and 40,000 volumes of parts of the word of God. A large number, but small compared with the population. Tracts and bibles combined are not sufficient to have supplied half the people that our missionaries met in the months of June and July at some festivals in the neighbourhood of Serampore. Two hundred and fifty thousand persons wholly given

to idolatry were assembled at that time. Fifteen thousand tracts were distributed among them.

In the work of conversion the signs of the times are cheering. At one station 173 persons were baptized last year, and a cautious observer states that there is every reason to regard the whole movement as truly the work of God. In all India the baptisms have amounted to 331; a larger number in one year than our mission has ever known. The state of the people, the extensive diffusion of truth, the weakness of the old superstition, the rapid prevalence of the gospel in all ages when once it has gained a footing, and has begun to prevail, all combine with the promises of the bible, that these successes are the drops that precede the shower, the dawns of a light that is to shine brighter and brighter, even in India, to the perfect day.

The total number of members in India at the close of the year was 1842; a clear increase over last year of about 200.

The day-schools are in number 102; the children in attendance 4390, being an increase of 431.

Financially our Indian churches are not less encouraging. Three of them entirely support their own pastors. They have raised besides, in aid of the general objects of the Society, upwards of £1500. A considerable part of this sum has indeed been given by the friends of missions generally, £500 of it being a contribution towards the debt of the Society. But this gift speaks as favourably for the character of our brethren and their churches as if they had given it themselves. The churches have also raised about £750 to meet incidental expenses connected with their worship. This sum is, of course, not reckoned among the receipts of the Society.

Though in the work of biblical translation the Committee have had to deplore the loss of Dr. Yates, they devoutly recognize the hand of God in preserving him till others were raised up to enter upon his labours. Early last year Mr. Leslie entered upon the work of revising and carrying through the press the New Testament in *Hindi*. The printing has advanced to the commencement of John, whilst of Matthew 8000 copies, and of Mark 4000 copies, have been struck off for separate distribution.

In *Bengali* an edition of the New Testament, of 4000 copies, has been completed. There have also been printed, for separate distribution, of the gospel by Matthew 15,000 copies, of Mark 15,000 copies, of Luke 15,000 copies, of the Acts 10,000 copies, of Luke and Acts together 5000 copies, of Genesis, with part of Exodus, 5000 copies, whilst an edition of the gospel by John, of 15,000 copies, is now in the press.

In *Sanscrit* a new edition of the book of Proverbs, of 3000 copies, issued from the press in the early part of the year, whilst an

edition of the New Testament, of 2500 copies, has advanced to the fourteenth chapter of Mark.

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

In Sanscrit .....	3,000 volumes.
In Bengali .....	69,000
In Hindi .....	12,000
Total .....	84,000

being, for the most part, single gospels.

The number of volumes which have been issued from the depository for distribution amounts to 46,665.

These operations in printing and distributing the word of God in the languages of India continue to be supported by donations received from the Bible Translation Society and other friends in England, from the American and Foreign Bible Society, and from friends in this country.

#### I. CALCUTTA AND ITS NEIGHBOURHOOD.

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

The distribution of mission strength in Calcutta has undergone no change during the year. The churches at Allabad and Sadamah have become extinct through the removal of their members. Mr. Heing now occupies Chunar; and Mr. Dannenberg is stationed at Agra.

#### PREACHING TO THE HEATHEN AND MUHAMMADANS.

Messrs. Aratoon, Leslie, Page, and Wenger, have been engaged during most of the year in preaching the gospel in the streets of Calcutta; and Messrs. W. Thomas and De Monte have been similarly employed about one week in each month. Mr. Page has devoted special attention to the numerous class of people daily crowding the ghats at the river side. Four native brethren, also, with the occasional assistance of two or three more, have gone out regularly to proclaim the good tidings.

Mr. Morgan and his native assistant have continued to preach almost daily at Haurah, Salkiya, and a number of places in the surrounding district; whilst from the village stations of Narsingdacheoke, Lakhyantipur, and Khari, the glad sound has been proclaimed week after week in the villages and market-places around.

Of itinerancies may be mentioned one made across the country from Chogdah to Jessore and back, by Mr. Page and a friend, accompanied by two native brethren. They were particularly favoured in meeting almost daily with opportunities of preaching to large crowds assembled in markets. Mr. Pearce has also made an extensive tour, during which he had two native preachers, as they proceeded up the Hooghly and Jellinghee,

and thence down the Padma, until they had to strike off for Barisal, embraced numerous opportunities of making the Saviour known to the people along their way.

The actual results of their labours it is not easy to state; nevertheless the word of the Lord standeth sure. It shall not return unto him void; it shall accomplish that which he pleaseth, and it shall prosper in the thing whereto he sent it.

1.—*Church in Circular Road—English.\**

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

This church defrays its expenditure from its own resources.

The congregation meeting in this place of worship continues to be encouraging, though the church has received few additions. The sabbath-school and bible-class have been continued; and Mr. Leslie has engaged in preaching to the natives. The present number of members is 78.

2.—*Church in Lal Dazar—Mixed.*

Acting Pastor.....Rev. J. Thomas.  
Native Preacher.....Ramhari.

This church defrays its present expenses from its own resources.

This church, though still deprived of the services of a regular pastor, has enjoyed the public ordinances of religion all the year round; the morning services on the Lord's day having been conducted by Mr. Thomas, whilst in the evening ministers of various denominations have usually preached the gospel. The week-day services have for the most part been conducted by Messrs. Leslie and Page. The present number of members is 112.

3.—*Church in South Kalinga—Native.*

Pastors.....Rev. J. Wenger, Shujaatali.

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

Both the church and congregation continue very small, but among the members there has been scarcely any occasion to exercise discipline. The present number is thirty-one.

4.—*Church at Intally—Native.*

Pastor .....Rev. G. Pearce.

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 six native preachers.

At this station three native brethren have

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

preached the word with diligence throughout the year. Their labours have extended from Ballyganj to Manicktollah, and on the east Balliah ghat and along the bank of the canal. In the attention of the people they have felt much encouraged. Four persons have been baptized and added to the church in Intally, but the number of members is not much increased, owing to death, and exclusions, and the removal of several members to other churches. The attendance on the Lord's day services has suffered little diminution. At the service for family worship in the morning it is pleasing to state that many of the Hindu youths belonging to the adjoining English school have attended for several months voluntarily, and behaved themselves with much attention. In respect to the spiritual character of the generality of the church members here, Mr. Pearce adds, "Truth compels me to state that the review of the year affords more occasion for humiliation and sorrow than satisfaction and encouragement. May God in mercy soon visit us again, and grant a sanctifying and regenerating effect to the dispensation of the word and ordinances of his house." The present number of members is forty-five.

5.—*Church at Narsingdachoke—Native.*

About 16 miles south of Calcutta.

Pastors... { Rev. J. C. Page.  
                  { — W. Thomas.

Five Native Preachers.

The state of this church is discouraging. It was found necessary during the year to exclude eleven members, not on account of immorality, but of indifference to the means of grace. The pastors write:—"We mourn over the absence of piety rather than the presence of vice or wickedness." The attendance on the Lord's day amounts to about a hundred persons. The present number of members is forty-three.

6.—*Church at Malayapur—Native.*

About 20 miles south of Calcutta.

Pastor .....Rev. G. Pearce.

Two Native Preachers.

At this station there have been no baptisms during the year. The congregation has, however, somewhat increased, and the people are, it is hoped, making progress in divine knowledge. Through the liberality of a Christian friend, another preacher has been appointed to this station, by which arrangement the people will be visited more regularly than before, and the gospel preached more widely and effectively in the surrounding villages. There is a good school, and many of the lads have made substantial progress. The present number of members is six.

7.—*Church at Lakhyantipur—Native.*

About 35 miles south of Calcutta.

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

The state of things at this station has been very painful during nearly the whole of the year. There have been no baptisms, and the school has been closed. At Dhankata, however, the school has flourished; the scholars having, during the favourable season, risen in number as high as sixty. The present number of members is seventy-seven.

8.—*Church at Khari—Native.*

About 50 miles south of Calcutta.

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

The native pastor of the church at this station, and his co-adjutor, have laboured throughout the year with commendable diligence for the spiritual improvement of the people of their charge. Four persons have been added by baptism to the church, while encouraging signs appear in several others in the congregation. We are happy to report that the spirit of liberality has been cherished, and that collections for various objects have, in consequence, been made with readiness. It is the more pleasing, that this effort of mercy originated with themselves. During the past year the church has enjoyed more internal peace than for several previous years; but we are sorry to add that it has not been free from trouble from without, chiefly occasioned by the opposition shown by the agents of the Propagation Society, who are more active enemies than the heathen themselves. The present number of members is thirty-nine.

9.—*Church at Haurah—Mixed.*

Pastor .....Rev. T. Morgan.  
One Native Preacher.

Regarding the state of this church Mr. Morgan says:—"I feel some confidence in stating that we have now more of the elements of permanent prosperity than in former years. The native members have attended the services regularly, and exhibited some pleasing traits of the Christian character, but they have not come unto a perfect man." The present number of members is thirty-one.

EDUCATIONAL INSTITUTIONS IN CALCUTTA.

1.—*The Benevolent Institution*

Has been attended daily throughout the year by about 160 boys and 60 girls, and it is hoped has continued to prove useful to the youth of a much neglected class of people. The accounts showed, at the end of the year, a balance in hand of about 1000 rupees,

which, however, will be required for repairing the premises.

2.—*The Intally Christian Institution, or Mission School.*

This school, which is composed chiefly of Hindu and Muhammadan boys, has been variable in its character during the year. For the first six months its numbers were about eighty; latterly, owing to the temporary illness of the master, they have not been so many. A considerable amount of religious instruction has been imparted, and several of the elder boys have evinced a disposition favourable to the gospel, one evidence of which is their voluntary attendance on Christian worship at Mr. Pearce's residence. This Institution, together with three native schools at Mr. Pearce's village stations, is supported by the zealous efforts of ladies connected with the Circular Road Chapel congregation.

3.—*The Native Christian Institution, or Boarding School.*

The four young men mentioned as students of theology in the Report of the last year, have since left the Institution, and have been appointed to different stations in connexion with missionary work.

Owing partly to want of funds, and partly to other causes, the vacancies thus occasioned have not been filled up. The Institution is, therefore, greatly reduced in numbers, and as the deficiency of funds is still severely felt by the Parent Society, and other duties press heavily on Mr. Pearce, it seems probable that the school department of the Institution will, for a season, be conducted on a limited scale.

The female department, under the superintendence of Mrs. Pearce and Miss Packer, is in a satisfactory condition, and numbers about twenty-five girls.

Under Mr. Morgan's care at Haurah is an English school, attended at the close of the year by twenty-eight girls and twenty boys; and three village schools, at a distance, are attended by 210 boys.

The total number of members connected with churches in Calcutta is 462; somewhat less than last year: of schools seventeen, and of scholars 988. Our brethren are greatly in need of help for schools under their care.

II. OTHER PARTS OF INDIA.

Seventeen Stations—Twenty-four Sub-stations—Twenty-four Missionaries—Nine Female Missionaries—Forty-nine Native Preachers and Teachers.

J.—SERAMPORE.

Commenced in 1799.

This town, formerly a Danish settlement, has recently been added to the British do-

minions. Its celebrity as a centre of the Baptist Mission renders it superfluous to allude to its history.

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

Six Native Preachers.

Present number of church members 99.

*Sub-stations.*—Johannagar, Barrackpore, Barihah, Baddibatty, Simla, Pyrapore, Ishera, Mohesh, together with other villages in each vicinity.

*Schools.*—Five for boys and three for girls, besides those connected with the college.

With respect to our public services (say our brethren), the gospel has been regularly preached at the Danish Church, Mission, and village chapels. Of our native congregations—two are at Serampore and one at Barrackpore, the latter conducted in the language of Upper India.

At the lowest computation, 17,000 tracts have been put in circulation.

## 2.—DUM-DUM.

The church at this place is small. The congregation connected with it amounts to about fifty persons, and would probably be larger if the church enjoyed the ministry of a stated pastor. Two or three times every month, one service on the Lord's day has been conducted by one of the missionaries at Calcutta or Serampore.

## 3.—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.

Five Native Preachers.

Present number of members residing at Cutwa, 34. Distribution, of scriptures, about 1740; of tracts, about 3650.

Mr. Carey daily explains the scriptures in his house, and preaches twice a week in the bazar, whilst the native preachers visit more distant places. The neighbouring melas are regularly attended.

## 4.—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.

Three Native Preachers.

Present number of members, 31; of whom 26 are natives.

Distribution, of scriptures, 978; of tracts, 3630.

*Schools.*—Two day-schools, one of them an English school, both wholly supported by local contributions. Attendance, boys, 80; girls, 10. These are native Christian girls, who attend the Bengali school. A few native Christian children are boarded.

Mr. Williamson and his native assistants, when at Suri, preach the gospel daily, and often twice a day, both there and in the neighbouring places. They also visit several places at a distance. Two excluded members have been restored to Christian fellowship, while two more have been added by letter, and three by baptism, so that the church comprises 33 members. Of the baptized, all were, not many years ago, in the grossest darkness.

## 5.—DINAJPUR.

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. Smythe.

One Native Preacher.

Distribution up to the end of October: scriptures, 200; tracts, 3526.

*Schools.*—One day-school, attended by sixty boys, and supported by a friend. The gospel is preached to the heathen every day. There are three candidates for baptism.

## 6.—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 N.E. from Calcutta.

Missionary .....Rev. J. Parry.

Ten Native Preachers.

Distribution, of scriptures, 2000; of tracts, 12,000.

*Schools.*—Six day-schools, attended by 200 boys and six girls, and supported by local contributions.

Eleven persons were baptized in the month of December last, and in the beginning of this year. The gospel is sapping the sandy foundations of heathenism and Muhammadan-

ism. Many Hindus publicly confess, while listening to the preachers of the gospel, and their arguments in favour of its being calculated to secure the salvation of sinners by believing in it, that the Hindu shastras are unworthy of credit, and that idolatry and caste are founded on human invention. The Muhammadans seem to be, equally with the Hindus, favourably disposed towards the gospel. Many of the former class admit that the Koran does not reveal any satisfactory plan of salvation, and that Muhammed was a sinful being like themselves, and seem to be glad when we expose his wickedness. At one of the villages the people have themselves built a small chapel for the use of the Mission.

7.—BARISAL.

*Commenced in 1828.*

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

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

*Three Native Preachers.*

*Schools.*—Two day-schools, one of them at Barisal, both English and Bengali, in which a small class of youths are receiving religious instruction, intended to prepare them for usefulness in connexion with the church. The other is a Bengali school at Dhandoba, attended by ten girls and twenty boys, but likely to be greatly enlarged.

Most of the members of the church live in villages at a great distance from the station.

One hundred and seventy-three persons were baptized last year, and recent accounts speak of 110 more baptized, and of much excitement and persecution.

8.—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 banks of the Buri Ganga, or Old Ganges. It is about 190 miles N.E. from Calcutta. Its population in 1801 was stated at above 200,000, but it has been since estimated as high as 300,000, there being, as has been ascertained, about 90,000 houses.

*Missionaries.....* { Rev. W. Robinson,  
Rev. O. Leonard.

*Four Native Preachers.*

Present number of members, 19. Distribution, of scriptures, above 11,000; of tracts, above 15,000. The gospel is preached four times a week or oftener in the streets of Dacca or its suburbs; and it has been repeatedly proclaimed in distant places. One has been added by baptism. Light is spreading all around, and prejudice is diminishing, but we cannot yet tell of conversions.

9.—CHITTAGONG.

*Commenced in 1812.*

This 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 about 340 miles east from Calcutta. The inhabitants are a mixed race—Hindus, Muhammadans, and Arakanese or Mughis.

*Missionaries...Rev. J. Johannes, Rev. J. C. Fink.*

*Five Native Preachers.*

Present number of members, 41. Distribution, of scriptures, 12,000; of tracts, 15,000. *Schools.*—Two.

Mr. Johannes gives an encouraging account of his labours at this station. Many of the inhabitants of distant villages, never visited by our missionaries, seem to have received the gospel through the instrumentality of their heathen countrymen, who have carried them scriptures. Seven persons have been baptized this year. We have also to record the death of two, both of whom died triumphant in the faith of the gospel.

10.—MONGHIR.

*Commenced about the year 1817.*

A celebrated town and fortress in the province of Behar, district of Bhaugulpur, situated on the south side of the river Ganges, and distant from Calcutta about 300 miles. The number of inhabitants has been estimated at 30,000.

*Missionaries.....* { Rev. J. Lawrence,  
Rev. J. Parsons.

*Three Native Preachers.*

Present number of members, 49. There are three bible classes, attended by twenty-two girls; a sabbath school, attended by ten boys; and three vernacular day-schools, attended by ninety-five boys, and supported by local contributions. The gospel is preached to the heathen twice a week in the chapel, when about ninety attend, and three or four times a week in the bazar, when the attendance is somewhat less. Besides which, frequent itinerating tours have been made, not only to the towns and villages within a circle of forty miles, but often to a much greater distance. In these labours our brethren are assisted by Mr. Hurter, who also bestows special attention on the Hill tribes in the vicinity.

11.—PATNA.

*Commenced in 1811.*

Patna is situated on the northern bank of the Ganges, opposite the influx of the Gun-

duck 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 this city is *Azimabad*.

*Missionary* .....Rev. H. Beddy.

*One Native Preacher.*

Present number of members, 26. Distribution, of scriptures, 241; of tracts, 2246.

The Patna Native Female Orphan Refuge now contains forty girls. It is supported by contributions from England and by donations and subscriptions from friends in India; but the funds are very low, and the premises having recently been entered by robbers, the loss of various articles is severely felt. The gospel is preached daily either in the chapel or the bazar, or in both.

#### 12.—BENARES.

*Commenced in 1817.*

This ancient seat of Brahmanical 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: 8000 houses are said to be occupied by brahmins who receive contributions, though each has property of his own. The Muhammadans form about a tenth of the population.

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

*One Native Preacher.*

Present number of members, 20. Distribution, of scriptures, 1600; of tracts, 2000.

Three day-schools are attended by 250 boys. Mrs. Small also had a school, which was attended by twelve children, of whom eight were girls. Very gratifying reports have been received from our brethren, both of their schools and their ordinary mission labours.

The church at Benares now numbers twenty members, four having been baptized during the year. An efficient auxiliary is at work, and our brethren are about to commence the erection of a new chapel, better adapted to the wants of this large and important city. Two additional schools are also about to be opened, and additional funds will be most welcome.

#### 13.—CHUNAR.

*Missionary* .....Rev. H. Heinig.

Present number of members, 21. Distribution, of scriptures, 4000; of tracts, 3000.

Five day-schools, attended by 230 boys, have been opened, and will, it is hoped, be supported by local contributions. There is, also, a sabbath-school, attended by upwards of thirty girls.

In compliance with the desire of the people at Chunar, both Europeans and natives, and the invitation of the baptist church, it was determined, in the course of the year, that Mr. Heinig should occupy Chunar as his sphere of labour.

The Hindustani services, which are on Sunday morning and Monday evening, and the English services, on Sunday morning and evening, and also on Wednesday and Thursday evenings, are well attended.

The natives in the city and the surrounding villages are not only very favourably disposed to hear the blessed gospel, but even delighted at having again a missionary coming amongst them. They have all, parents as well as children, often entreated Mr. Heinig to open schools, where they might be taught, and promised that they would diligently attend. He has commenced or taken up five schools, and has received for them considerable local support.

#### 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 north-west from Calcutta. It does not appear that any enumeration of the population has ever been made; but the number of inhabitants is probably about 60,000, and this number may be expected greatly to increase.

*Missionaries* ... { Rev. B. Williams,  
Rev. J. Makepeace,  
Rev. J. C. A. Dannenberg.

*Six Native Preachers.*

These, and Mr. Smith, a European, are supported by the Agra Auxiliary Society.

There are two day-schools, one for girls and one for boys, which continue to prosper under the fostering care of our brother, Mr. Makepeace.

The labours of our brethren at this station are continued with much assiduity and encouragement. Forty converts have been added to the church during the year. The various operations of the Auxiliary are sustained by contributions amounting to nearly £200 a year; a sum in addition to the efforts of the church for the support of its pastor.

The church endure severe persecution from their heathen neighbours. They preserve, however, a Christian spirit in the midst of it all. The Gosain, a head-man of one of the villages, observed to Ganpat, the native pastor, that "he was at liberty to make as many of the people Christians as he could; because those who had become such do not annoy him and others for money as formerly, that they are not accustomed to wrangle and quarrel among themselves as before, that they are now properly clad, as also their families, and that, whenever they have a feast or party,



they do not drink to excess, or use abusive language towards one another, as they previously did.

## 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.

*Two Assistant Preachers.*

Present number of members eight, of whom three are natives.

Distribution, of scriptures, 2270; of tracts, 2499.

The gospel is preached every morning in the city and one of the surrounding villages alternately; and six villages are visited on the six week day evenings. The melas about Muttra, and those at Maholi and Garhmukteshwar, have also been attended by Mr. Phillips. He likewise preaches in English twice a month, in places at some distance.

The Maze Pond School, so called from the church in London which has promised to support it, numbers thirty boys in attendance.

## 16.—DILHI.

*Commenced in 1818.*

The ancient capital of the Great Mogul, and still nominally an imperial city under its own emperor, lies about 900 miles distant from Calcutta, to the north-west. In the reign of Aurangzebe, the population was loosely estimated at two millions, and the ruins of old Delhi even now cover the plain for nearly eight miles to the south, whilst some of the gates and mosques 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. The number of inhabitants is estimated at about 150,000.

*Missionary* .....Rev. J. T. Thompson.

*Two Native Preachers.*

Present number of members, 21. Distribution, of scriptures, 5000; of tracts, 9000.

The number of members is now twenty-one. Of the nineteen reported last year, one has departed in the faith, one the brethren have had the pain to exclude, and three have left the station with their regiment, leaving fourteen, to which six added by baptism, and one restored, make their number twenty-one; and may the Lord graciously add to them such as shall be everlastingly saved.

The distribution during the year, both in the city and at the fairs abroad, has been about 9000 tracts, and 5000 scriptures; including supplies sent to a pious officer at Lahore, at his request, and to another in one

of the hill states. From the scriptures thus distributed two or three years ago, the last baptized brahman, Changa Misri, derived his knowledge of God and salvation, of himself as a guilty and impotent sinner, and of the Lord Jesus as an all-sufficient Saviour; also of his commands and institutions, and the course he should pursue, in dependence on the Spirit of grace, to serve, love, and glorify God.

## MADRAS.

Though Madras has not yet had any place in our annals, we trust that the time is not far distant when we may expect to receive from it regular communications. In a very remarkable manner, the way has been providentially opened, and a loud call made to send thither a missionary. A regiment in her majesty's service, which left England in 1842, was stationed at Maulmein. One of its officers had been baptized in Jamaica, and there was in it one private soldier who was known to be a pious man. The preaching of the American baptist missionaries in Maulmein was, however, greatly blessed by the divine Spirit, and when the regiment was removed in 1845, there was in it a baptist church comprising between thirty and forty members, several of whom were officers. Being stationed at Madras, and finding no minister of their own denomination, they became desirous, both for their own sake and for the sake of others, that a missionary should be sent. Having opened a communication with the Committee, they spontaneously placed in their hands a sum of money sufficient to maintain a missionary there for several years; and the Committee, after long continued and anxious inquiries, have accepted the services of Mr. J. C. Page, who is on the point of completing his studies at Stepney, and who, they trust, will be found well adapted for this interesting station. In the presidency there are many pious persons, chiefly connected with the army, who adhere to our views, and there are also many important and destitute districts which a missionary residing in that city might visit.

Some private soldiers connected with the regiment have recently collected and transmitted £2 4s. towards the shilling contribution.

## III. ASIATIC ISLANDS.

## CEYLON.

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

COLOMBO.—The labours of Mr. Davies at Colombo have been continued throughout the year, though interrupted by occasional illness.

Mrs. Davies has also continued her school, though funds are much needed for its support.

Our brethren are greatly encouraged by the dissolution of all connexion on the part of the government with Buddhism. The soldiers are entirely withdrawn from the temples; and the idol property is no longer to remain in the custody of government agents. On the other hand, some are busily engaged in persuading the people that our brethren are not authorised teachers. In the midst of all, however, Mr. Davies has "very many instances of encouragement." Twenty-nine persons have been baptized in this district, and there are about fifty-four inquirers. In connexion with Colombo, there are thirteen stations where at least three services are held every week, fourteen where one service is held each week, and 103 villages, each of which has been visited twice every month; 153 copies of the scriptures have been distributed, and 9700 tracts in Tamil, English, Portuguese, and Singhalese. Special weekly meetings have also been held for the instruction of members and candidates; and the schools are examined by the missionary once a month. The total number of members at these stations, including Grand Pass, is 442, and of children 1025.

During the earlier part of the year, Mr. Lewis was engaged with the academy; but as the number of students had greatly diminished, he gave up part of his time to the station at Grand Pass, and recently the Committee have resolved, under the pressure of destitution in India, upon his removal to Calcutta, or some other station.

**KANDY.**—Mr. Dawson and Mr. Allen have both laboured till recently at this station. There are also several interpreters and schoolmasters.

**MATURA.**—After mature deliberation, Mr. Dawson resolved on removing for a time, at least, to this station. Matura contains a considerable population, and the district is important. The station was formed in 1841, and though it has not been visited since, the people under their native pastor have remained faithful, and the preaching of the gospel has not been unblest. It is hoped that the results of Mr. Dawson's removal may justify the experiment, and prove highly beneficial to this important and destitute field.

The contributions of the various auxiliary missionary societies, we reckon, have amounted during the year to £302 19s. 8d. Thirty-four have been baptized, about 150 additional scholars have been taught in the schools, which can contain 1185 children. The total number of members is 504.

#### JAVA.

SAMARANG ..... Gottlieb Bruckner.

The labours of our aged friend Mr. Bruckner are still continued at Samarang and the

neighbourhood, though without much encouragement in conversion; for thirty years he has laboured in this field as their first missionary. Many thousand tracts have been translated, printed, and distributed by him. The New Testament has been translated into the Javanese; and last year, for the first time in the history of this people, a selection of evangelical hymns was translated and printed for the use of the congregations.

#### SUMATRA.

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

#### AFRICA.

Four Stations—Six Missionaries—Seven Teachers—Eleven Female Missionaries and Teachers.

The last year has been one of peculiar trial to our brethren in Africa. Two of their number, Mr. Thompson and Mr. Sturgeon, have been removed by death. Four of the teachers from Jamaica have returned, and the health of all our friends has suffered very seriously from the climate. Indeed, it is feared that some of them may be compelled to leave Africa, either permanently or at least for a season. If this fear be fulfilled, two missionaries and two teachers will be all the foreign labourers engaged in this field. "Surely this is a cry of distress," says Mr. Clarke, "which will arouse the churches to think of our state."

Part of the difficulties of our mission are to be ascribed to the conduct of the Spanish government. When the Committee purchased the houses and land in Fernando Po, five years ago, they were aware that though the Spaniards would recognize their title to the houses, and probably to the land, it was possible that they might in the end prohibit all evangelical preaching. The Committee were not without hope that the English government would purchase the island; and as the houses they obtained had cost originally at least five times the sum they gave for them, and might at any time be removed, they deemed it desirable to purchase them: and it is gratifying to know that our brethren in Africa are decidedly of opinion that even in the result we now deplore, the Society has saved, in consequence of this purchase, much more than the premises cost.

It was at the end of 1845, the Spanish Consul-general arrived at Clarence, with instructions to send off the missionaries, unless they would consent to reside "in a private capacity only," and without preaching. With this condition they declined to comply; but as the Consul regarded their labours as of great benefit to the people, he ultimately expressed his willingness that the missionaries should have a year to effect the sale and removal of their property, during which time they might preach and continue their schools. Indeed, he expressed his wish that these schools might

not be closed at all, an arrangement which he would sanction, if our brethren would consent to give up the teaching of the bible! The only ground, indeed, of this proceeding is stated by the Consul to be, "that the constitution of Spain forbids the promulgation of protestantism."

Throughout all the interview our brethren, of course, declined to recognize any right upon the part of the Spanish authorities to prohibit, or grace in tolerating, the preaching of the gospel. They acknowledged that while they lived under Spanish law, they must be ready to obey it, or to suffer its penalties: and that for one of these alternatives they were prepared.

In all the communications which the Committee have had with the Spanish authorities, they have contented themselves with explaining the object of their mission. The recognition of their title to the property they have claimed, not as Christians, or as a missionary society, but as British subjects having purchased property in a Spanish colony: and this claim they have presented through the medium of the British government. To do less than this, their regard for the interest of the Society, and their brethren, forbade. To do more, and ask from the Spanish or English crown aid or patronage, as Christians, was forbidden by their principles.

Since Mr. Sturgeon's death, Dr. Prince has been invited to take the pastorate of the church temporarily; and seven persons have been baptized. Some of the members have removed to Bimbia; and nearly all are prepared to leave the island, if measures are taken to close the chapel, and prevent their worship. The total number of members is about eighty.

While these painful events were transpiring at Clarence, the providence of God was opening other doors at Bimbia and Cameroons. The former station is now the residence of most of our brethren, and as it is comparatively healthy, and surrounded by many important villages and districts—140 in all—it is the most eligible site that could be obtained. Several houses have been erected, and our brethren are anxious to build a chapel. Schools have also been commenced; and Mr Merrick has advanced in the translation of the New Testament into the Isubu tongue, as far as the end of Mark. One native from Cape Lopez has been baptized. The total number of members being twenty-three. An anti-slavery society has also been formed. Mr. Clarke and Mr. Merrick are co-pastors of the church.

During the last fifteen months, Mr. and Mrs. Saker have been labouring amid many changes at Cameroons. A school has been begun, and premises erected. Mr. Saker has also made some progress in the Dewalla language, and has made a first and second class-book for the use of the young.

"When I remember," writes Mr. Sturgeon, "that twelve months since I did not understand anything about the language, that we had no house at Cameroons to contain us beyond the single room, that during the time we had 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 storehouse 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."

"On a review of our mission history," writes Mr. Clarke, "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, argument 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."

During the year the Dove has been employed, as usual, in visiting the different stations, and the greater part of her expense has been met by the contributions of the young. These have fallen short a little of the amount raised last year, but there is yet time to supply the deficiency.

The expense of the mission to Africa has amounted during the year to a larger sum than the Committee had expected. Upwards of twenty families have been supported; and heavy expense has been incurred in removing the houses to Binibia, and erecting them there.

"It is evident," says Mr. Clarke, in reply to the letter of the Committee urging the utmost economy, "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."

## WEST INDIES.

### JAMAICA.

The friends of the Society will probably expect their attention to be called somewhat pointedly to Jamaica. The churches in that island have not indeed received any aid from the Society during the year, nor can their condition be made by the Committee the ground of any public appeal. But in those churches the Committee feel a deep interest. The Society planted them and sustained them, and is still prayerfully observant of their patience and faith. English Christians share in these feelings, and their sympathy cannot fail to be welcome to our brethren.

After many efforts to secure a deputation to Jamaica, the Committee have, during the year, at length obtained one. Beloved brethren have gone forth in the name of the Committee, and have visited the churches. Their report on various topics of business has already been laid before the Committee, and some general information it is expected will be supplied at

the annual meeting. In the meantime, the Committee have much pleasure in stating that the deputation was every where met with cordiality, and that it received the written assurance of the pastors in Jamaica, that the visit had removed misapprehensions, relieved pecuniary embarrassments, and proved an extensive blessing to their flocks.

It is but just to add, that all the expenses incurred by the visit of their brethren, and an additional sum of about £2000 to aid stations absolutely requiring relief, have been guaranteed by one of the treasurers of the Society, and that no part of the funds of the Society will be devoted to this object. The contributions of the churches in Jamaica to the Society, given at missionary meetings, convened at each station to meet the deputation, have amounted to upwards of £260. They describe this gift as an expression of their hope that such visits from this country may be again and again renewed.

In the numerical results of the last year there is something to discourage, though there are signs of revival and improvement. In churches superintended by twenty ministers, the total number of members is 22,994; and of inquirers, 2985. The total number of stations is about seventy-five, of ministers thirty, and of members about 30,000. The additions by baptism during the year have amounted to about 600.

The number of schools is thirty-five, and of scholars 3016. At Sunday-schools there is an attendance of not less than 10,000 persons.

The Committee hope to be enabled in future years to report more frequently, in the periodical publications of the Society, on the state of the churches in Jamaica; it is only necessary to remember that such reports are not intended to excite groundless expectations on the part of their brethren abroad, or to become the ground of appeal to their friends at home. They are intended rather to create sympathy, and to secure for brethren whose position, apart from all financial considerations, is very trying, our remembrance and prayers.

The Institution at Calabar, whose tutor is supported by the Committee, has been carried on during the year amid some discouragement. It is now in a more promising condition than it has ever been, and the Committee trust that a race of men may be trained there eminently qualified to meet the wants of Jamaica. In answer to Mr. Tinson's appeal, several friends have contributed towards the support of the students during the year.

## II.—BAHAMA ISLANDS.

Fifteen Stations, and about Thirty Sub-stations—  
Three Missionaries—Fourteen Teachers and  
Preachers—One hundred unpaid Teachers and  
Helpers.

The labours of our brethren in the Bahamas

have been continued without any further interruption than has been caused by Mr. Littlewood's illness. He was compelled to leave his station at Turks' Island, and to spend some time at Nassau. Finding that his health was not improved, he took a voyage to New York, and it is hoped that he has now resumed his labours. Mr. Rycroft has, in the meantime, taken charge of the stations at Turks' Island, &c., and it is probable that he will continue to labour there, Mr. Littlewood residing at Nassau, and visiting the out-islands.

At Nassau the addition to the churches have not been quite so numerous as in previous years; but in other respects, the church seems to be in a healthy state. Mr. Capern speaks with especial pleasure of the consistent and devoted labours of the native teachers, in connection with his station. The total number of persons baptized at Nassau and the out-islands, not including Turks' Island, is 201, and the total number of members, in all the islands, 271; an increase of about 200 members. The day-scholars are in all 750, and the Sunday-scholars 1601.

The sums raised by the churches are encouraging indications of their healthy and vigorous state. The sum of £355 19s. 4d. has been contributed by the people towards the repairing of premises and incidental expenses, and £52 for the Auxiliary Missionary Society.

During the greater part of the year Mr. Rycroft has devoted himself to the out-islands, where he has had the pleasure of baptizing 147 converts. The dangerous navigation of the seas in which these islands lie, and the insecurity and discomfort of the vessels that sail on them, make this work one of much self-denial. He has had his reward, however, in the attachment of the people, and in the baptism of 147 converts. Eleven islands have been regularly visited, containing forty-five stations. His Excellency the Governor, and the Surveyor-general, have both taken occasion to notice the devotedness of our brethren to the religious and moral improvement of the people, and the marked success of their labours.

#### TRINIDAD.

Four Stations—Four Sub-stations—Two Missions—Six Teachers.

The Society have two groups of stations in Trinidad. One group in and around Port of Spain, the other about twenty miles to the south, in and around the Savanna Grande. At Port of Spain the labours of the Society were begun in 1843. They then purchased the Mico School—an excellent house, of stone, the partitions and flooring of cedar.

Since 1843 two small chapels of wood have been built near Port of Spain; one at Dry River, a destitute quarter of the town. Here

Mr. Eastman teaches a school, and has about ninety scholars. This school is very well managed, and does him much credit. The chapel is on freehold ground (large enough to allow of a residence being added), and cost about £100, of which the Society has given £50. Friends on the spot have raised the rest.

The other chapel is at Cocorite, about three miles from Port of Spain, close to the sea, and in the midst of a considerable population. The place is just finished, at a cost of £65. The friends here will probably contribute about £30, and our brethren will provide for the rest out of the grant allowed by the Society for Trinidad.

In Port of Spain there are two schools; one on the mission premises, with about thirty children, and the other at Garcia's Barracks, a destitute district, with thirty-six children. The labours of Mr. Law in these stations are very abundant. Every Sunday he preaches at Dry River at six, at Cocorite at half-past eight, in the mission chapel at eleven, at Dry River at three, and again in the mission chapel at seven in the evening. The first four evenings of the week are similarly occupied, and the day in school visiting and other labours. The number of members under his care is now fifteen, several having gone to America.

At Indian Walk, The Mission, and Montserrat, Mr. Cowen has been labouring with much self-denial for the last twelve months. These stations are about twenty miles south of Port of Spain, and are four in all, each several miles distant from the other. In this district we have two chapels, and two preaching stations. At Montserrat (about twelve miles from San Fernando) Mr. Cowen has obtained a gift of land from the people, has cleared it, and with their help erected a chapel of cedar, with a missionary's residence, that is, a small room and shed for cooking attached to it. It is worth about £100, and he needs about £20 or £30 to pay for nails and such other things as the people cannot supply.

Twelve miles distant is Indian Walk, a considerable settlement of Americans, many of whom were slaves in the southern states, and carried off by the British in the American war. Mr. Hamilton, an intelligent black man, is engaged as a preacher and teacher. Under his care the people have built a very neat cedar chapel, at a cost of more than £100, and are about placing it in trust for the Society. The whole settlement is in the midst of the bush, and contains some hundreds of people, most of whom are favourably disposed to our views. Mr. Hamilton teaches his school in the chapel, and has (during the wet season) about fifteen children. He also preaches on Sunday, and in the week at a neighbouring station. Mr. Cowen visits all these stations, and a fourth near "The Mission," as often as the weather will allow.

During the four years that have elapsed since this station was begun, five chapels and school houses have been obtained. Four schools have been established, and now contain 180 children. Four churches have also been formed. During the year, nineteen persons have been baptized, and the churches consist of seventy-six members.

The illness of Mrs. Cowen, and the uncertainty of her return to Trinidad (the fear expressed in the last report having been realized) has induced Mr. Cowen to propose re-visiting this country, and it is hoped that his presence may have the effect of calling special attention to the claims of this important and destitute island.

During the year several of the followers of Dr. Kallej have been compelled to leave Madeira, and have settled in Trinidad. Their poverty and their faithfulness gave them a strong claim upon the sympathy of our brethren, and Mr. Law has allowed several of them to occupy part of the mission premises at Port of Spain. Having found it necessary to afford them relief, any donations towards this object will be very acceptable. He has already, out of his own scanty salary, given more than he can afford.

#### HAITI.

##### JACMEL.

Mr. and Mrs. Webley, Miss Harris, Mrs. Francies.

The commencement of this mission, like that of most of our missions, has been clouded. Of the two missionaries sent out fifteen months ago, one, with his family, returned in ill health. The remaining one, a labourer of peculiar qualifications, with a good knowledge of the language, intimate acquaintance with the negro character, and singular versatility of talent, over-stimulated to labour by the opening fields of usefulness, in the course of eight months sank under yellow fever, and left his widow and the female teacher alone on the field.

In the absence of any missionary, the lady who came out as a teacher, with great firmness, although with considerable expense of personal feeling, has continued the public services, both on the Lord's day and on the week-day evenings, not without success.

Some are waiting to be baptized; and the prospects of the female boarding-school under Miss Harris's care are very encouraging. For the sake of about £100 per annum for the first year or two, I feel persuaded (says Mr. Birrell) that friends at home will not permit this lady and her assistant, a coloured female teacher from Jamaica, well trained in the British system, to fail in their enterprise, to which they have given themselves, I may say, after having witnessed their privations, in the spirit of martyrs.

Since the death of Mr. Francies, the Com-

mittee have been anxiously looking for a successor, and at length they have been guided to the choice of Mr. Webley, who landed at Jacmel at the commencement of this year. He enters upon his work under very peculiar circumstances. "So deep is the impression," writes Mr. Birrell, "which Mr. Francies' character and premature death have made on the people, that it is difficult to say whether more has not been accomplished by his removal in preparing the field for future labourers than might have been realized by his life. He was borne to his early grave by young men employed in various mercantile situations in the town, whom he had attached to his instructions and to his person, and to whom he looked as the future instructors of their countrymen. Wherever I have gone I hear the language of the warmest affection for his memory, and of earnest desire for another preacher."

Both Mr. Abbott and Mr. Birrell, who have recently visited Haiti, speak most favourably of the location our brethren have chosen, and of the importance and prospects of this mission.

#### AMERICA.

##### HONDURAS—BELIZE.

Missionaries ..... { Mr. and Mrs. Kingdon,  
Mr. and Mrs. Buttfield.  
Two Native Teachers.  
Sub-stations.....Tilleton, Bakers.

The Committee regret that they are not able to give at present a very satisfactory account of their station at Belize. Early last year they were constrained, by various painful considerations, to dissolve their connexion with Mr. Henderson, who had requested the Committee either to withdraw their sanction from the other brethren there, or to accept his resignation, and enable him to remove to America. They adopted the latter alternative, and signified their willingness to aid his removal. He then resolved to remain at Belize, and has broken up and divided the church.

Mr. Kingdon has baptized three persons during the year, and has made considerable progress in Mayu and Spanish. He and Mr. Buttfield labour with much assiduity both at Belize and in the neighbourhood of that settlement.

##### CANADA.

Twelve Stations—Twelve Ministers, educated or aided—About 650 members.

The diversified labours of the Society in Canada have been continued throughout the year without interruption. The tutor of the college at Montreal has been supported by the Society, and nineteen students have been educated in it during the year. Our brethren have felt great difficulty, owing to a heavy

debt, in carrying on their various operations, but as yet these operations have not been curtailed, and they have enjoyed a considerable amount of success. At PARIS, Mr. Bosworth labours with much assiduity, and his ministry is attended by a numerous congregation. At BRANTFORD, the church under Mr. Winterbotham's care is in a prosperous state, with efficient Sunday-schools and agency. At DRUMMONDVILLE, several persons have been baptized by Mr. Cleghorn, and a church of twenty-seven members has been formed. Mr. Hewson's efforts at ST. CATHERINE'S have been greatly blessed, and the church now contains seventy-six members, thirty-three more than last year. In TORONTO, Mr. Fyle is still cheered by the results of his efforts, and is about to build a new and more convenient place of worship. The reports from Kingston, Brockville, Osnaburck, Quebec, Eaton, Clatham, Stanbridge, and St. Armand's, are also favourable, indicating every where much union and peace; though, in several places, our brethren deplore the little success of their ministry.

"If the brethren in England," say the Committee in Canada, "to whose liberality this Society is much indebted, could examine for themselves the state of the country, they would not only be thankful that the money sent to Canada has been so profitably expended, but they would resolve to place augmented resources at the disposal of the Committee."

Through the continued opposition of interested parties, the claims of the Tuscarora Indians to their lands, and the intentions of the government, have been frustrated. In consequence, the station has suffered during the year. Mr. Landon has also been compelled through ill health to relinquish his labours: but till some permanent arrangement can be made, Mr. Carryer has consented to conduct religious service among the Indians. Public worship is well attended. The chapel is too small, and several are about to be baptized.

The noble and self-denying labours of our brethren of the Grande Ligne Mission among the French Canadians have been carried on through the year amid many trials, but with much encouragement. Twenty-four missionaries, colporteurs, and teachers are employed. More than two hundred children are in the schools. The churches contain in all about two hundred members. One student of promise at Grande Ligne has been sent to Geneva, to study under the care of Dr. Merle D'Aubigné, and is likely to become a blessing to the Canadian churches. The Committee have sent some small special contributions to this mission during the year, and will be happy if the donations of their friends enable them to send more in the coming year. The labours of these brethren, and their pecuniary and other difficulties, strongly commend them

to the sympathy of English and American Christians.

## NOVA SCOTIA.

With the view of encouraging our brethren in Nova Scotia to commence a class for the training of pious young men for the ministry, the Committee last year voted £100 towards the support of a theological tutor at Acadia College, near Halifax. The churches voted an equal amount, and a promising class was formed; but the state of the Society's finances has compelled them, though with much regret, to discontinue the grant. There is hope, however, that our brethren, deeply feeling the need of such training, will make a special effort to secure it; and we wish them, none the less heartily that we cannot help them, all success.

## EUROPE.

## FRANCE.

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

One Station—Two Sub-stations—Two Missionaries.

The labours of our brethren in Brittany have been continued throughout the year. The chapel recently erected has proved of great service, and the attendance, principally of Roman Catholics, shows much interest upon the part of the people. In several instances a blessing seems to have attended the preaching and tract distribution, though there have been no baptisms during the year.

Upwards of 8000 tracts in French and Breton have been circulated during the year, and Mr. Jenkins has prepared and printed in Breton a Sunday-school Lesson Book. The Religious Tract Society have kindly undertaken the expense of it, and have supplied funds for printing Breton tracts.

The New Testament in Breton is now complete, and Mr. Jenkins has obtained from the British and Foreign Bible Society permission to print it at their expense. Three thousand copies will be printed and ready for distribution early in the year. This is itself a noble work, and will place the "story of peace" within the reach of a million of persons who would otherwise have been without the word of life.

## SUMMARY.

The total number of members added to all the churches during the past year is 1207, the total number of members in all the churches, including Jamaica, being 36,463. There are also 249 stations and sub-stations, 233 agents, not including Jamaica. The total number of day-schools is 156, of children taught in day-schools, 8696, and of children taught in sabbath-schools, 12,481. The total receipts, for all purposes, are £28,223 11s. 7d.

## HOME PROCEEDINGS.

## FUNDS.

The financial report of the Committee is less satisfactory than they could desire, though it will be found to contain much to encourage and stimulate the exertions of their friends.

The debt of the Society, shown by the balance-sheet of last year to amount to £5003 7s. 6d., has been reduced to £3711 9s. 11d. The Committee had arranged a plan which they hoped would have had the effect of meeting the whole debt, but having been responded to by only a part of the supporters of the Society, its success has been exceedingly limited.

It also appeared from the last Report, that of the £6000 granted to Jamaica, £2587 6s. 1d. was then due by the Society. This debt is also reduced, and now amounts to £2054 14s. 1d.

The receipts of the Society for all purposes have amounted during the year to £28,223 11s. 7d., being an increase, as compared with last year, of £1924 12s. 10d.; of this amount, £1000 is a special contribution for Madras, and has been invested in the Funds. The receipts for ordinary missionary purposes have amounted £21,490 10s. 5d., being an increase of £2907 1s. 10d. On the other hand, the expenditure, including the investment for Madras, has amounted to £26,399 2s. 0d.; the balance being applied, as above stated, towards the liquidation of the debts of the Society.

The comparatively large amount of receipts it is important to state, must be ascribed chiefly to legacies, of which the following are the chief:—

	£	s.	d.
W. W. Mitchell, Esq., Teignmouth	2368	16	10
Mrs. Norman, Isleham, by C. Finch, Esq. ....	321	0	0
M. Calender, Esq., Darlington .....	410	16	0
T. Ellis, Esq., Sandhurst, by Samuel Gale, Esq. ....	270	0	0
Mr. S. Newton, Tilston Fernal, by Mr. S. J. Roberts, Chester.....	76	16	3

But for these very acceptable contributions, the Society must have suffered much more

severely from the general distress. As it is, the most strenuous efforts of our friends will be required to enable it to sustain its efforts during the coming year.

The Committee have also to acknowledge the continued kindness of their friends of the Bible Translation Society. Their grants have amounted to £2050, and through their hands they have received £412 16s. 10d. from the American and Foreign Bible Society. The number of volumes printed in return for those grants amounts to upwards of eighty thousand, a larger number than in previous years.

In the prospect of another year, the Committee can only repeat their assurance, that in all their arrangements the utmost economy will be observed, consistent with the efficiency of their respective missions.

In closing their Report, the Committee ask for themselves, and for the cause they are seeking to promote, the earnest and persevering prayers of their brethren. They have need of patience, of wisdom, of energy, and, above all, of faith. The Baptist Missionary Society has had, in one sense at least, apostolic experience; and the Committee bless God that it has had apostolic success. It has been "troubled on every side, yet not distressed; persecuted, but not forsaken; cast down, but not destroyed." Every year has brought its cares, its sorrows, its bereavements, its difficulties. But we can say also, "Abundant grace has, through the thanksgiving of many, redounded to the glory of God." These sorrows, and bereavements, and difficulties will continue. The Committee need special grace to bear them; holy wisdom to lessen, provide for, and relieve them; and such fortitude and faith as shall convert them all into blessings. Brethren, pray for us; that, for the sake of our cause and our Lord, our eye may be single, our spirit evangelical, our aim divine; and that in all things God may be glorified through Jesus Christ.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John 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 account of "W. B. Gurney and others."



# IRISH CHRONICLE.

## A FEW WORDS ABOUT THE SOCIETY.

BEFORE this number meets the eye of our readers, the Annual Meeting will have been held. Many of them, however, are not likely to see any account of the Society's Annual Report; but the Chronicle is within their reach, and we propose to condense, as far as possible, the details of the Report, leaving the proceedings of the annual meeting for the next number.

A few words about the *finances* must take precedence. It was feared that the large contributions to the Relief Fund, amounting, at the end of March, to £5068! would greatly diminish the regular income. To some considerable extent this is the fact. The collections from the country have nearly averaged those of former years, which may be taken, under the circumstances referred to, as indicative of a more steady permanent income. The chief falling off has been in the London annual subscriptions, and in Ireland. With respect to the former we are surprised; in regard to the latter, no one can be.

During the past three years, attempts have been made to organize districts through the country, and with an encouraging measure of success. But many counties have not yet come into the arrangement. Essex, Kent, Sussex, Dorset, Herts, Huntingdon, Hereford, part of Gloucester, Cambridge, and Wales generally, do nothing *regularly*. We make an earnest appeal to our brethren in these districts on this matter. Did they but know how much anxiety and *expense* would be saved by doing so, we think some extra efforts would be made. It would scarcely cost *one per cent.* more to visit half a score places than one. Besides, a more steady income is secured; and how can regular operations be carried on with a fluctuating income? The contributions to the Relief Fund—*nearly* double the annual receipts for mission purposes, *two-thirds* of which have come to hand in February and March—show what *can* be done. Now, brethren, after your most laudable exertions to supply food for the starving, we cannot but hope you will set your hands, in good earnest, to a nobler work—to give the Irish the bread of life.

The following will afford some idea of the state of the mission in Mayo and Sligo. Ballina is the chief station, where Mr. HAMILTON resides.

Five have been baptized, four restored, and two received from other churches. Four have removed, one has died, and one been excluded. This leaves a clear increase of five. Our present number is forty.

*Coolaney* church has revived since Mr. Moore's removal there. He has several preaching stations. There are ten members in that district.

*Easky* church has suffered by the removal of two members, but two have been added. The present number is twelve.

We have seventeen schools, containing 1041 children; Protestants 261, Romanists 780. Nearly 600 chapters of the scriptures were committed to memory during last year by the elder children in these schools.

The school recently commenced in Ballina required two teachers. I thought it better, a little while ago, to divide it, and removed one teacher to another part of the town. Both schools have been greatly opposed; but

they have weathered the storms of priestly persecution.

The new school commenced at Coolaney has prospered beyond our expectations.

Mr. ECCLES has been pursuing his work at Coleraine with undiminished perseverance and ardour. His report states—

As a church we are united. The brethren are "of good comfort, of one mind, and live in peace." I have baptized, during the year, twelve disciples. Clear increase, four.

We have five out-stations. None of them were ever more encouraging. The attendance on public worship at these stations averages from forty to one hundred.

The sabbath-school goes on steadily. It is very encouraging to see many little ones, in the severest weather, coming to hear the word, though they are but poorly clad, and almost barefoot.

Mr. MULHURN occupies the Newtonards district, in the county of Down. His principal station is Conlig.

## HOME PROCEEDINGS.

## FUNDS.

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severely from the general distress. As it is, the most strenuous efforts of our friends will be required to enable it to sustain its efforts during the coming year.

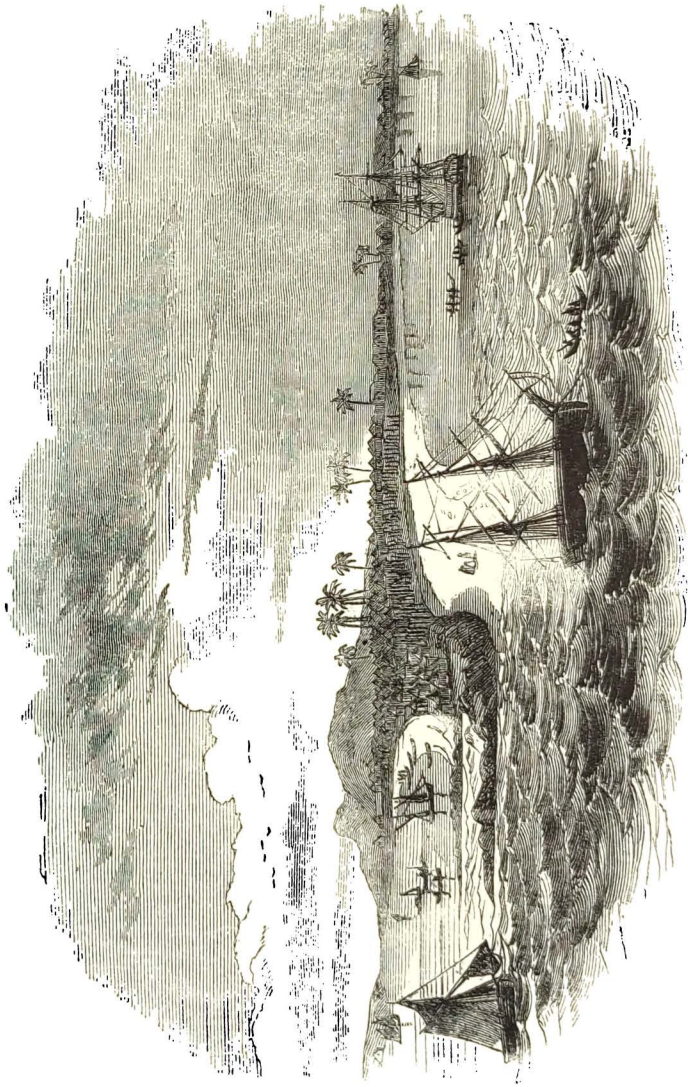
The Committee have also to acknowledge the continued kindness of their friends of the Bible Translation Society. Their grants have amounted to £2050, and through their hands they have received £412 16s. 10d. from the American and Foreign Bible Society. The number of volumes printed in return for those grants amounts to upwards of eighty thousand, a larger number than in previous years.

In the prospect of another year, the Committee can only repeat their assurance, that in all their arrangements the utmost economy will be observed, consistent with the efficiency of their respective missions.

In closing their Report, the Committee ask for themselves, and for the cause they are seeking to promote, the earnest and persevering prayers of their brethren. They have need of patience, of wisdom, of energy, and, above all, of faith. The Baptist Missionary Society has had, in one sense at least, apostolic experience; and the Committee bless God that it has had apostolic success. It has been "troubled on every side, yet not distressed; persecuted, but not forsaken; cast down, but not destroyed." Every year has brought its cares, its sorrows, its bereavements, its difficulties. But we can say also, "Abundant grace has, through the thanksgiving of many, redounded to the glory of God." These sorrows, and bereavements, and difficulties will continue. The Committee need special grace to bear them; holy wisdom to lessen, provide for, and relieve them; and such fortitude and faith as shall convert them all into blessings. Brethren, pray for us; that, for the sake of our cause and our Lord, our eye may be single, our spirit evangelical, our aim divine; and that in all things God may be glorified through Jesus Christ.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John 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 account of "W. B. Gurney and others."

# THE MISSIONARY HERALD.



TURTLE ISLAND, BAHAMAS.

## ANNIVERSARY SERVICES.

On Thursday morning, April 22nd, a Devotional Meeting was held in the Library of the Mission House, at which the Rev. C. M. Birrell presided, when prayer was offered by Messrs. Walton, Wallace, Tritton, and Watson.

On the evening of the same day, the Rev. T. Winter of Bristol preached on behalf of the Society, from Zechariah xiv. 6, 7, and Messrs. Stalker of Blockley and Mills of Kidderminster prayed.

The Annual Juvenile Meeting was held in Finsbury Chapel on Monday, April 26th, when the Rev. Joshua Russell presided.

On Wednesday morning, April 28th, a sermon was delivered at the Poultry Chapel, by the Rev. J. Mortlock Daniell of Birmingham, from Psalm cxxxix. 23, 24, and prayer was offered by Messrs. Hewlett of Dover and Daniell.

## GENERAL MEETING OF SUBSCRIBERS.

The General Meeting of the Subscribers to the Baptist Missionary Society was held on Tuesday, April 27th, 1847, at 10 o'clock.

John L. Phillips, Esq., of Melksham having been called to preside, he requested the Rev. C. H. Roe, 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 Treasurers 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. In an interval during the reading of the Minutes, the Meeting proceeded to the nomination of the Committee. The list being completed, and the ballot taken, scrutineers were appointed to examine the papers; and the following names were brought up as the Committee for the ensuing year.

REV. JAMES ACWORTH, LL.D.	Bradford.	REV. WILLIAM H. MURCH, D.D.	Rickmanworth.
REV. JOHN ALDIS	London.	REV. JAMES P. MURSELL	Leicester.
JOSEPH H. ALLEN, Esq.	London.	JOHN PENNY, Esq.	London.
REV. CHARLES M. BIRRELL	Liverpool.	THOMAS PEWTRESS, Esq.	Gravesend.
REV. CALEB E. BIRT, M.A.	Wantage.	JOHN L. PHILLIPS, Esq.	Melksham.
REV. SAMUEL BRAWN	Loughton.	REV. GEORGE PRITCHARD	London.
REV. WILLIAM BROCK	Norwich.	REV. ROBERT ROFF	Cambridge.
REV. FRANCIS A. COX, D.D., LL.D.	Hackney.	REV. JOSHUA RUSSELL	Greenwich.
JOHN DANFORD, Esq.	London.	REV. ISRAEL M. SOULE	Battersea.
REV. J. MORTLOCK DANIELL	Birmingham.	REV. JAMES SPRIGG, M.A.	Margate.
REV. BENJAMIN DAVIES, Ph. D.	London.	REV. EDWARD STEANE, D.D.	Camberwell.
REV. JAMES EDWARDS	Nottingham.	REV. CHARLES STOVEL	London.
REV. BENJAMIN GODWIN, D.D.	Bradford.	REV. THOMAS SWAN	Birmingham.
REV. SAMUEL GREEN	Walworth.	JOSEPH TRITTON, Esq.	Battersea.
REV. WILLIAM GROSER	London.	REV. FREDERICK TRESTRAIL	London.
REV. JOHN H. HINTON, M.A.	London.	REV. WILLIAM UPTON	St. Albans.
REV. JAMES HOBV, D.D.	London.	JAMES WHITEHORNE, Esq.	London.
GEORGE T. KEMP, Esq.	London.	REV. THOMAS WINTER	Bristol.

On the motion of Rev. Joseph Angus, M.A., seconded by Rev. James Sprigg, M.A., it was resolved unanimously, "That W. B. Gurney, Esq. and S. M. Peto, Esq. be respectfully requested to continue their services as Treasurers of the Society for the ensuing year."

On the motion of the Rev. Joshua Russell, seconded by the Rev. Thomas Winter, it was resolved unanimously, "That the Rev. Joseph Angus, M.A. be respectfully requested to continue his services as Secretary."

On the motion of J. H. Allen, Esq., seconded by the Rev. I. M. Soule, it was resolved, "That Charles S. Tosswill, Esq., George Gould, Esq., and Charles Jones, Esq., be auditors for the year ensuing."

On the motion of the Rev. Dr. Steane, seconded by the Rev. Joseph Tyso, of Wallingford, it was resolved, "That this meeting having had brought under their notice in the reading of the minutes for the year, the fact that the Committee had deputed the Secretary, the Rev. Joseph Angus, and the Rev. C. M. Birrell, to visit the churches in the West Indies, and that these brethren having discharged their important mission, had returned in safety, upon which the Committee had recorded their gratitude to God for the gracious protection afforded them, and had offered their congratulations to them on their return, as well as their acknowledgments to their brethren who had acted officially in their absence, takes occasion to express its approval of the steps taken by the Committee in the appointment of the deputation, and its entire concurrence in the resolutions subsequently adopted by them in relation to the subject."

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PUBLIC ANNUAL MEETING.

This meeting was held in Exeter Hall on the 29th of April, Joseph Tritton, Esq. in the chair. After prayer by the Rev. E. Hull of Watford, the chairman spoke as follows:—

I should have been truly glad if the place which I have now the honour to occupy were filled by some other gentleman, whose connexion with our Missionary Society had been of longer standing and far more service than my own. I trust that this is not a selfish feeling, though certainly in that case I should have been relieved of a deep sense of responsibility, the existence of which will not appear unnatural when you remember the sacred nature and the solemn importance of the object which has brought us together, and also how much, at a meeting like this, depends upon the spirit and tone adopted at its very commencement. This position, however, happily, has its privileges too, among which I cannot but reckon that of bidding you welcome to another of these delightful anniversaries, of mingling with brethren, whom, from circumstances, we have rarely the pleasure of meeting except on occasions of this nature, and of uniting together with you to lay at the feet of our Lord and Master these our services and offerings, in the humble hope that, like those of the predicted future, they may come up with acceptance on his altar. Permit me also to remind you of one other privilege common to us all, and the enjoyment of which I trust we shall not only earnestly desire, but actually realize in the proceedings of this day: I mean the presence of Him in whose name we meet. Then will its duties be effectively discharged, its pleasures immeasurably enhanced, and its purposes happily attained; and when it is gone, while its memory will be fragrant of elevated emotions and holy resolves, its results, extending their influence far into the future, shall be themselves the tokens and the proofs that what we asked we did receive, that what we sought we found. It would be unnecessary for me, seeing that this is the fifty-fifth annual meeting of the Society, to dwell at any length upon its objects and claims, with which doubtless you are all familiar. Its own history thus far is the best and most

efficient exponent of these; an advocate whose practical eloquence is weightier and better than words. By the grace of God it has borne a part, a useful and honourable part, in the great work committed by the Head of the church to the sanctified energies of its various members. Those who have gone forth in connexion with it have diffused in heathen lands the savour of the knowledge of Christ, and have set it forth in all its simple purity,—

"When unadorned adorned the best,"

the faith once delivered to the saints. By preaching, by translating, and by living the gospel, theirs has been an influence most beneficial to mankind; and who shall question its acceptableness to God? They have had a share, too, in advancing, we think materially, those great social changes in our colonies which have wiped out a fearful stain of oppression from our national escutcheon. They have helped to burst the bondsman's fetters, and in the name and strength of their Master have said to the oppressed, "Go free!" We say not these things boastfully. Our soul would make her boast in the Lord. The cause glorious in its excellency, the openings providential in their development, the men striking in their adaptation, and the means voluntary, and therefore the more valuable in their bestowment, have all been of and from himself, and to him alone be all the glory. And let it not be thought that I speak invidiously. There are other societies engaged in the same great work, to which God has been pleased to give many and precious tokens of his approval and blessing. We have rejoiced in their joy—we sympathise in their sorrows—we wish them tenfold success, and we sigh for the day, God speed it onward! when both the citizens and watchmen of Zion shall all see eye to eye. Assuming, however, that the things I have mentioned are so,—do they not constitute a legitimate ground of appeal for continued, and even

increased support? And suffer me to say, though it should seem like a tale often told, that there have been few seasons, if any, in which the Society needed your support more than now. I must not anticipate the Report further than to observe, that, financially, the position of the Society is still not such as its friends can contemplate with satisfaction. Debt, though happily somewhat reduced since the last anniversary, still continues to oppress us,—a fact, I think, that is chiefly to be lamented in this point of view, that it prevents the Committee from enlarging the sphere of their operations, from listening to calls of most pressing importance, and from carrying the light of life further and deeper into the dark places of spiritual death. Moreover, in its necessary and righteous demand for the most rigid economy, there is a danger of curtailing too much, not the luxuries—they know not such a term—but the requisite comforts of those who have gone forth, taking nothing of the Gentiles, and casting themselves, singly and all together, upon the sympathy of their brethren in Christ. This burden will not, we trust, be allowed long to remain. We have tried some methods to remove it. Let us, this morning, make one experiment more,—let us all resolve, by the grace of God, with a diligence more intense and an affection more glowing, to follow in his footsteps, whose principle was, “It is more blessed to give than to receive.”—whose command, “Go, preach the Gospel to every creature,” and who embodied them both in a course of sublime benevolence, which, while it is the happiest theme of thought, is the noblest study for action. There is another circumstance to which, as it bears upon the interests of the Mission, a reference will naturally be expected this morning. I allude to the many painful hereavements we have experienced during the year that has just closed. These visitations must command our sympathy. Debts, however pressing, may be paid; liabilities, however heavy, may be discharged; but who shall recall the high-minded, consistent, devoted labourers who have gone from amongst us? “The fathers, where are they? and the prophets, do they live for ever?” It will be in the recollection of some present, that, scarcely had we retired from this hall, on the occasion of our last anniversary, and the words of well-earned eulogy for some then deplored were still fresh upon our hearts, when another of our dear brethren, the early associate of the dead, and the honoured friend of the living, was called away. Others have followed in quick succession, and the places that once knew them now know them no more. We believe, however, that their work was done; they had fought the good fight, they had kept the faith; blessed they are, and their works do follow them; and, contemplating the usefulness of their lives, and the calmness, or say rather

the triumph of their departure, may we not adopt, concerning them, in spirit, if not in letter, the glowing language of the modern proverbialist?—

“As the aloe is green and well liking till the last,  
 best summer of its age,  
 And then hangeth out its golden bells to mingle  
 glory with corruption;  
 As the meteor travelleth in splendour, but bursteth  
 in dazzling light:  
 Such was the end of the righteous—their death  
 was the sun at its setting!”

Burchell, Francis, Sturgeon, Dutton! may we die the death of the righteous, and may our last end be like yours! The fields of labour, however, with all their spiritual necessities, from which they have ceased, still claim the prayers, the efforts, and the offerings of the people of God. That was a noble thought to which the great general of France gave utterance, when standing on the plains of Egypt, and pointing his followers to her wondrous monuments, he exclaimed as a motive for action, “Soldiers! from the summit of those pyramids forty centuries look down upon you.” We also, brethren, soldiers of the cross of Christ, are compassed about with a glorious cloud of witnesses—our great leader himself, the noblest, the brightest, the best. There was a time—more than 3000 years have passed since then—when his divine voice addressed his servant on the memorable shore of that same Red Sea, and this was its bidding, “Speak unto the children of Israel that they go forward.” What better motto could we adopt at a meeting like this? It is the motto of this age of the world; let it be also of this age of the church. It is written on the daily discoveries of science—on the tariffs and treaties of commerce—on the multiplying institutions of public benevolence, and the advancing tide of intelligence and knowledge; and surely the cause of Jesus, more worthy than they all, shall not want some such practical endorsement at the hands of its friends. That cause is not, blessed be God, the scheme of a wild enthusiasm, which to-morrow’s stern realities shall scatter to the winds; it is not a baseless fabric which the coming storm of infidelity and idolatry shall level to the dust; but it is the cause of living, eternal, triumphant truth—esteemed it may be the foolishness of man, but gloriously manifest as the wisdom of God,—catholic in its nature, for it welcomes all—kindly in its ministrations, for through them the mourner finds his comfort, the captive his liberty, the dying his life—ennobling in its relations, for beneath its influence the abject slave of yesterday is to-day the worshipper, the servant, the child of the Most High; and as to its perpetuity,—the crown of all its excellence,—while it baffles our conceptions, it shall elevate our hopes and animate our hearts, for “of his kingdom there shall be no end.”

The Rev. D. Katterns of Hackney then moved, and the Rev. J. Stock of Chatham seconded, the first resolution, in speeches which we regret that it is impossible to give, as our limits will not allow us to do so without curtailing, what all our readers will be anxious to see, the addresses of the two brethren who had just returned from the West Indies, and who were now called up by the chairman.

The Rev. C. M. BRRELL then said: If I were to yield to the present impulse of my heart—and I do not know why I should repress it—it would be to give expression to the sincerest gratitude to those in this assembly who have aided the work to which you have just made allusion by their effectual prayers. I have been informed we have signally enjoyed such supplications both in public and in private; and every one who has offered on our behalf but one petition ought to know that what he asked has been granted. I shall never cease to look upon it as one of the most remarkable proofs of divine goodness that during two voyages of 10,000 miles in extent, and journeys under tropical suns of about 2000 miles more, we never were overtaken by the slightest accident, and never were prevented by indisposition from pursuing our duties, which were sometimes most arduous and exhausting, for a single hour. Although the preliminary, the provisional arrangements which we made still remain for the consideration of the new Committee, I may perhaps take the liberty to add, that the assurance on the part of the brethren in all the islands which we visited, that our communications had served to remove misapprehensions, to compose some differences, to alleviate pecuniary embarrassments, and to be some comfort to themselves, to their families, and to their flocks, has been to us a rich reward, and I hope will put a new song into the lips of those who commissioned us, even praise to that God who alone could through such instrumentality convey blessings so seasonable and so great. And now it is very natural to expect that we should present, not only to the Committee, but to the Society itself, some account of our stewardship. Yet, I never felt any duty to be more difficult. I do not know that I have anything to communicate suitable to a general meeting, which is not already well known, or which may not be easily deduced from facts with which we have been long familiar. It is of course impossible for any sort of language to describe the material splendour of these countries. I have never met with either the tongue or the pen which has conveyed to me anything approaching to an idea of the glories which we beheld among the Antilles; it was hard enough, when they lay before us, to keep our minds steady enough to receive a just impression of the rapturous skies, the wooded mountains, the luxuriant valleys, to say nothing of the blue ocean, and the glittering rivers, and the midnight firmament.

These are to be known only at the cost of two months of unrest on the hoarse Atlantic; and although, Mr. Chairman, I do not wish to deter you, whom my companion and myself often wished were present when we were crossing some inspiring landscape, from actually visiting those scenes, yet I must confess, in all honesty, that the horrors of the sea and the beauties of the land approach pretty near to the point of counterbalancing one another. But with respect to the moral condition of these countries, I do think that a pretty accurate idea may be formed of it without leaving our own island. It is well known that the population of Jamaica,—to refer at once to the island to which the principal part of our attention was directed,—is now passing through an economical change of the deepest interest. There never was, perhaps, so remarkable an experiment performed on human society as that which is transpiring at present in that country. We are concerned in it at this meeting only so far as it affects the state of religion, and, even in that department, its consequences are not the least marked and momentous. It is, of course, well remembered, as I judge by the numerous references to it to-day, that both before and after the period of emancipation there was an unusual attention to personal religion, and vast accessions to the churches. Now, besides the influences of the Spirit of God, which were undoubtedly richly enjoyed in those days, it must be remembered that there were some external and secondary causes which considerably contributed to that result. Among these, perhaps, might be the mere love of excitement, which found gratification in large weekly assemblies, together with that tendency to imitate and to take the complexion of the society in which they happen to mingle, so characteristic of the negro race—and, I suppose, of all races precisely in their condition. But still more powerful was there in operation a desire to possess the approval and consequent protection and advice of the white man. They had no friend, no guardian, no counsellor, but the minister under whose banner they had ranged themselves; all their sorrows and difficulties—and these neither light nor imaginary—they came and spread at his feet, in the certainty of obtaining sympathy, and perhaps deliverance. Who can wonder that this consideration should have come to the help of their religious convictions, and perhaps in some instances should even be the only real impulse to a religious profession?

And who is there prepared to say that the missionary was capable of so analyzing these motives as infallibly to determine upon the existence of the one class or the other, or to assign its proper strength to each, if both were acting in combination? The only thing a man could do after the most earnest prayer and diligence, was to proceed upon the principle which Mr. Knibb, in one of the letters included in his Memoir, says was his own maxim, not to wait till he obtained all the evidence he could desire, but till he obtained so much that he dared not incur the responsibility of refusing the application. Now nothing but the lapse of time and the operation of new circumstances, could fairly test the character of the churches so formed. That test has come with greater rapidity, and perhaps in a severer form, than many anticipated. It is now acting in its full power, and the results are developing themselves every day. It is now no longer necessary for the black man to have a white protector, no longer necessary for the labourer to appeal from his employer to his spiritual teacher; and, consequently, one mighty impulse to a religious profession is removed. But, on the contrary, there is positive reason for reluctance in taking that step. There is not only the absence of an impulse, but the presence of an obstacle. A religious profession involves to some extent pecuniary liability. The funds which sustain the services of religion are drawn, with the most trifling exceptions, not from the general congregation, but from the inquirers and the church, and for these funds their new condition has opened up modes of application of which formerly they were ignorant. Clothed and fed, and guarded like children in the days of slavery, like children they spent all the money they had, and that the moment after they obtained it, upon their favourite object, which then was the cause of religion. But now, required to clothe, to feed, to guard, and to elevate themselves, they find it necessary to ponder before they part with the pecuniary fruits of their industry. That a certain amount of such caution is right, will be granted; and that it should sometimes be carried to excess, we should be the last people to wonder at. There is, perhaps, no severer trial to the piety of our own churches than that which arises from this cause; and we cannot be surprised that, coming so suddenly and so powerfully on churches so young, so inexperienced, of such slender attainments, it should make a rapid separation between the chaff and the wheat. Accordingly, not only our own churches, but those of every other evangelical communion, mourn over a somewhat general languor. It must not be concealed, that multitudes who were formerly full of zeal, are now engrossed with the world; and not a few, of whose piety they had the most decided conviction, they have been obliged to detach from their fellow-

ship; while the numbers seeking to avow themselves soldiers of Christ, form a striking and touching contrast to the "exceeding great armies" of former times. It is undoubtedly a sad thing to contemplate this state of comparative depression; but who can be surprised that it should come; and now that it has come, who would give way to despondency? It is my decided conviction, that, with all the deductions which must be made, these churches have not reached a state of religious feeling far beneath our own. The attendance at public worship has not, on the average, very greatly diminished. They still travel many miles under their scorching skies to the house of God. Whenever, in the course of our tour, we fixed a public meeting, we met with a prompt response. In our own agricultural counties, under the best circumstances, it is hard to obtain a meeting, even in the evening, when all the labour of the day is over. But what would be thought of a proposal to give up a whole day, and to go, not only to lose that day's remuneration, but to contribute something to the object presented; yet this was done repeatedly in our journey. It signified not on what day of the week, or at what hour of the day we summoned the gathering,—it was there before us. The mountains poured down their torrents of independent settlers, and the plains contributed their companies of the humbler labourers, that still seek their sole subsistence on the estates. The ground around the chapel quickly shook with the tramping of a hundred horses, and the air with salutations which, if loudness be any index of cordiality, must have proceeded from the very abysses of the heart. But the moment the service began, all was unbroken silence, and a propriety of demeanour quite delightful; and he must have been an intolerable speaker who was not quickly greeted with flashes of the eyes and teeth, or with the deep "Amen," which bespoke devotional sympathy. And, although I have spoken of their pecuniary contributions, there is still left among them a degree of liberality not unworthy of imitation. Let us remember that all their ministers, and all their schools, are supported by themselves; and we did not hear, in any part of the island, a single wish breathed to fall back again upon the pecuniary bounty of the British churches. Without at all pretending to distinguish between the donations which arise from principle, and those which spring from other causes, it deserves to be mentioned, that last year, which was on many accounts the least prosperous, twenty-four pastors, representing about 24,000 members, raised not less than £10,000 sterling, which, you perceive, is nearly, on an average, 10s. a-piece; and, at this moment, on all the property connected with the Mission, amounting to about £130,000 in value, the whole remaining debt amounts to a sum somewhat under £4000.



And, when we are able to announce such a fact with respect to England, I think we shall demand a jubilee. But not only has the present depression some mitigatory features; there are connected with it some things which mark a positive improvement. There is not only a greater searching of heart amongst all genuine Christians, but also a deeper conviction, on the part of all the missionaries, of the necessity of a more accurate knowledge among the people. They now perceive more distinctly than they ever did, that the season for scattering the seed with a bold hand over hill and dale, has given place to that in which they must address themselves to the less exhilarating but essential toil of casting up the furrows, confirming the roots, and displacing the choking thorns, that they may have, not only the green blade and the tall stem, which they have long had, but the full corn in the ear. Many churches which had extended themselves beyond all possibility of pastoral superintendence, and even instruction, except of a most partial and infrequent kind, are becoming divided into separate communities, each with its own minister. In most of these churches bible-classes are taught by the pastors and their wives; and I would say of the latter, that we found none of them in zeal "a whit behind the very chiefest of the apostles," and in some churches, the congregations have salaried scripture readers, who devote their whole time to the work which their names indicate. That important class of men, too, to whom a great amount of success is to be attributed, those called leaders, are now undergoing a steady improvement. I cannot pass by these good men without giving expression to my conviction of their general faithfulness. The propriety of their very existence, as office-bearers, has been questioned; but nothing could indicate a greater want of acquaintance with the circumstances that called them forth. Nothing could have been done without them; and, accordingly, we found every denomination bringing them into requisition; Wesleyans, independents, presbyterians, Moravians, and evangelical clergymen, all employ them, although variously naming them helpers, rulers, elders, scripture readers. Nothing in the West Indies gave us greater pleasure than to witness these good men devoting so much of their time, and of the energies of their minds, to the superintendence, and, as far as they could, to the instruction of the people. If you were to enter the cottages of some of them, you would see stretched across the rafters, under the rude palm thatch, a number of forms, generally of their own construction, which are brought down and made to occupy the whole of the floor, two evenings in the week for the general meetings of the districts; and every morning before the sun is high enough to light their way or to chase the dew from the dripping trees, you would see the devout people all coming in to

hear the scriptures read, to offer their morning praises, to supplicate help for the day's conflict, and then to issue forth to their labours on the estates and provision grounds. What could the missionaries do for these remote dwellers in the glens and on the rocks without such guardians? That these poor men are unlearned, except in that lore "which angels desire to look into," is no fault of their own. That not more (as I confess I was a little surprised to find) than one-third of their number can even read the scriptures, serves but as a memorial of that Egyptian darkness in which they spent their youth, and from which they were delivered only by "a mighty hand and an outstretched arm." These men, who sustained unshaken the first shock of persecution, receiving in their bodies the marks of the Lord Jesus, and who must always be regarded as the confessors of the first age of that sable church, are already assuming the signs of advanced life, and are passing to their reward; while the missionaries, with scrupulous regard to their feelings, and yet with a proper consideration of the requirements of the new state of society, are assisting them, and gradually supplying their places with men of more varied qualifications, likely to secure a wider influence over the instructed youth; and if their most earnest endeavours for this purpose meet with success, one great essential stone is laid in the foundation of their second temple. Besides these, there are others on whom they are fixing their anxious attention, with a view to the duties of the ministry. The necessity of pastors for the people, of their own colour and lineage, is becoming every year more urgent. The missionaries have never neglected that work, although many in England have greatly wondered they should have made so little progress. I acknowledge myself to have been among that number. Never till I reached the spot, had I had a just appreciation of the difficulties in the way; never till then did I so clearly perceive the extent to which the education of the people in civilized countries has been carried on in the persons of their ancestors,—the extent to which qualities, which we deem natural and innate, are the result of subtle influences in society, the operations of which we cannot detect, and of which we cannot tell "whence they come or whither they go." Of all these hereditary advantages the people of those lands are destitute. The entire population stands intellectually at zero. Every man must rise in his own person from that point; a circumstance which not only renders the process of elevation more tedious, but has a tendency,—and he who wonders at that tendency is, I fear, but partially acquainted with himself,—to charge the individual so distinguished from the surrounding multitude with so much vanity, as materially to interrupt his usefulness. Until the standard of education be

raised universally, there will always be great obstacles in the way of a highly qualified race of native pastors. Yet a beginning has been made, and well made. Upon the brow of a green mountain, surrounded by scenery lovelier, I should not wonder, than that *Academus* so celebrated in classic song, stands our college for the education of a native ministry. It is presided over by a highly qualified individual, our oldest missionary in the West Indies. Every year the class of young men improves. Those at present studying there—and some of them we examined previous to their admission—appeared to us in the highest degree hopeful. At the ordination of one who had finished his course we attended, and the confession which he read, in point of language, of consecutive statement, and of comprehensive thought, I have never heard surpassed at any similar service in this country. When I think of the good manners and intellectual aspect of these academicians, I cannot but say that the notions which most of us have derived from our nursery pictures, of the appearance of the negroes, is altogether erroneous. We figure them—I once did, and many still do—as men of no foreheads, of extravagant mouths, of preposterous nostrils,—when such cases are almost as rare as they are in England. A large majority are men of the noblest mould. But with respect, last of all, to that elementary, popular education, which in one sense lies at the basis of all permanent improvement, I regret to say that the missionaries appear to have considerably over-calculated the estimation in which the people would hold it. They thought that by building excellent school-rooms, and bringing over from England teachers, male and female, highly qualified, they would speedily spread the blessing. But in that they were mistaken, and now they find,—what I am afraid we, in this vexed England, are doomed to find—that a splendid educational apparatus is one thing, and the disposition of an ignorant population to avail themselves of it, quite another. They find, now that their school-rooms are miserably filled, and the great majority of their schoolmasters occupying the situation of pastors, that instead of relying upon one sudden stroke, they must call into operation an agency which no legislation can produce, of which the part shall be to enter the homes of the peasantry, and to track the footsteps of the children wherever they roam, perpetually and patiently endeavouring to awaken the desire of improvement, and alluring to habits of application. Of course, there is little in this to excite or bewitch the imagination, little that is akin to that magical rapidity with which we now aspire to accomplish every thing. But it is the penalty which, in all countries, is exacted by centuries of neglect, and the only condition upon which ignorance will relax her death grasp. That agency is rapidly coming into operation;

and in some years, perhaps in another generation, if we have reasonable patience to wait, we shall find the work accomplished. I must not detain the meeting from the more valuable statements of my esteemed friend, but I must express the conviction in which I know he will unite, that we have just reason for gratitude for the results of missions among this interesting people. When I compare them with what I saw of their own race in the republic of St. Domingo, during a deeply interesting visit to that island, which I dare not now ask the meeting to permit me to describe, and above all, when I compare them with those miserable captives whom we together saw in the capital city of Cuba, in the streets and squares of which our ears were for the first time assailed by the clanking of chains, and with what was, in some degree, even worse, for the chain is somehow associated with the decisions of justice—with the sound of the whip, that horrid symbol of the oppression and dehumanization of man, then no language could utter our estimate of that work of mercy, in which we have been permitted to take so large a part. I have not attempted to conceal the present state of religion, but to speak honestly, although not despondingly. For who can question that the churches have sunk under this wave of trial, only to emerge in greater purity? If the ministers are united in counsel, and in self-sacrifice,—and there never was greater union among all religious denominations in that island than at present—if the British churches continue their sympathy and their prayers,—now, if possible, more indispensable than ever,—it is not permitted us to doubt that the conflict now begun, and only begun, will end in conquest, and that the promise, that “the gates of hell shall not prevail against the church,” which has been already so nobly fulfilled in the past annals of that people, shall meet with a still more signal accomplishment.

The Rev. J. Angus then rose and said: I am sure I concur most heartily in the feelings of this meeting in welcoming me home again with my respected friend and brother who has just addressed you. I join in that feeling with more earnestness, perhaps, than you can do, from a knowledge of the peculiar kind of danger to which during our journey he was exposed. For my own part, I confess I have a strong feeling that the church at Liverpool also owes to the Baptist Missionary Society a noble contribution, from the fact that he is here to-day. I never saw a man so strongly devoted, in interest and in feeling, to the condition of the people in Haiti; and more than one letter expressed to me, and wished me to express to the Committee, their desire that our brother Birrell would return. I rejoice on our account that he is here, as I should have rejoiced on theirs had he remained. I rise to address this meeting, as may be supposed, under very peculiar feelings, and with

a deep conviction of my need of divine help, that I may speak with all boldness and with all integrity, doing injustice neither to our brethren, nor to this meeting, nor, most of all, to the common cause of our Redeemer. Bear with me, and give me, whilst I speak, your sympathies and prayers. I need scarcely tell you that for the last nine or ten years at least, the Baptist Missionary Society has been anxious, sometimes on one ground, and sometimes on another, to send a deputation to Jamaica. They applied to my late honoured predecessor without success, and to not less than a dozen brethren, but their applications failed; and now, last of all, a deputation has gone forth on behalf of the Committee, and of the churches connected with our body throughout this country; and I desire to acknowledge, in the face of this meeting, that that deputation is owing chiefly to the kind sympathies and the generous help of one of the Treasurers of our Society. I believe that, humanly speaking, that deputation would never have gone but for our friend, Mr. Peto; and I desire now, in the name of my brethren, and in my own name (and, may I not add, in the name of this meeting?), to thank him, and to join in united prayer to God, that he would be pleased to enrich him in his own soul, and to recompense to him again all that he has done, and given, and felt in connexion with our mission. Independently of the successful or unsuccessful results of our mission, I cannot withhold the statement of my conviction that such deputations will confer, if they are repeated, a greater blessing upon our churches both at home and abroad than it is easy to conceive. I trust that this will be but the beginning of a system that will be continued in future years. The objects of our visit, as set forth in the letter of instructions we received, are many of them of a business character. We were to assure our brethren of the deep interest taken in their labours by their English friends; we were to explain things which were misunderstood; we were to correct impressions which, as we thought, had been hastily and unjustly formed. We were to ascertain on the spot the state of property and deeds, to attend to various minor questions of business, and generally to make the fullest inquiry into the condition of the churches, and, so far as practicable, of the island. There are some things which, in going to Jamaica, we need to unlearn. If I were to say that we had turtle for dinner you might deem us extravagant; but if that we had bread and cheese, you might deem us economical. In truth, however, the economy would be exercised in the first case, and the extravagance in the second. If I were to say again, that the houses of our missionaries were floored with cedar, and had doors of solid mahogany, hinges of brass,—or, as one friend gravely reported, of gold,—they might be supposed on that account, to live ex-

pensively. The expense, however, would really be, on the long run, in using common English woods instead of the hard, beautiful wood of the island: and if it were said that every missionary has, at least, one horse—and that many have even horses and a chaise—they might be set down as gentlemen in some other sense than the one in which all Christians aspire to that name. The fact is, that without horses they cannot attend their stations, or move a mile from home, or obtain the commonest comforts of life, or hold any intercourse for counsel or sympathy with their brethren or friends. Horses are not luxuries, but essentials; and if you will not allow your missionaries a horse, you may call them home. If, again, I were to say that there are many thousand members of the church who cannot read, you might suppose them disqualified for their position, and extremely ignorant both of truth and duty. But, however decisive against them such ignorance might be if they lived in our own country, in Jamaica it is found to consist with great shrewdness, intelligence, and considerable bible knowledge. Whether it be, that by doing God's will, according to the amount of their light, more light has been obtained, or whether it be that, not able to read, their ear has become more sensitive, their minds more thoughtful, and their memory more retentive, the fact is, that there are many leaders and members who have accurate scriptural knowledge, are eminently qualified for their office, can repeat whole chapters, and even correct the younger members of the class in reading the scriptures, though not able to read themselves. The deputation were received by our churches and brethren with a cordiality and a degree of affection that I feel myself altogether unable to describe. I cannot conceal from this meeting that we had our fears whether there might not be some coldness, some indifference to our visit, some suspicion of its purpose, and I now desire to confess, that in these respects we were wrong. Everywhere the houses of our brethren were open to us. The church-meetings, the books, and the secrets, if they had any, were most freely disclosed, and a fuller exhibition I believe it is impossible to conceive. The respect and affection with which the churches in Jamaica regard the Committee of the Baptist Missionary Society were most gratifying to us. It was imagined that the Committee could do anything they pleased; and if Mr. Birrell and myself had remained in Jamaica till we had settled all the business, public and social, that was brought before us, we certainly should not have returned till another year. I have, however, in my own mind a most deep conviction of the responsibility resting upon the Baptist Missionary Society in consequence of this feeling. I believe, whether wisely or unwisely, justly or unjustly, this Society has more power in the island of Jamaica than

even the House of Assembly itself. One only fault did these friends find with your deputation. The only one, at least, of which I heard. They no doubt stated others, or would have done so, if they had known the imperfections of one of the deputations at all events, as I know them. "In one thing," said Mr. Finlayson, of Brown's Town—the man who was repeatedly flogged, in the days of slavery, because he would not give up praying—"in one thing you disappoint us. We know the Baptist Missionary Committee have no earthly head, for they are all brethren: but we did expect to see old men with grey hairs," said he, "like mine. Your hair, however, is dark, and not grey: but I see," he added, "how it is; you have got the grey hairs inside," a compliment I must personally disclaim, but which I believe to apply most accurately to my friend and colleague, Mr. Birrell. It is natural, on an occasion like this, to look back on the history of this Mission, and ask, Are you satisfied with the results, and do they justify the large expenditure of funds and of strength you have devoted to it? Since the first missionary arrived in Jamaica, some thirty years ago, the Society has spent on Jamaica more than £130,000. Upwards of fifty missionaries have been sent forth, eighteen of whom have fallen martyrs to our cause in the high places of the field. A large expenditure when viewed in the bulk; and yet but small. We gave six millions to redeem Jamaica from slavery, and we can hardly grudge £130,000 to bring her to God. Two hundred thousand pounds a-year for ever is the price of Jamaica emancipation, and £5000 a-year, for thirty years, is our gift to an object immeasurably nobler, and which has been attended with such blessed results. And let us mark these results. In 1830 there were in trust sixteen properties in Jamaica in connexion with our missions. In 1840 there were thirty more, or forty-six in all. Now, in 1847, there are forty-nine more, or ninety-five in all. These properties include sixty-three chapels, twenty-four school-houses, fifty-nine dwelling-houses for ministers, and 516 acres of land; and the whole has cost not less, certainly, than £130,000, exclusive of nearly £20,000 worth of property destroyed by the whites in the time of the rebellion. Here, then, is one result. If our missionaries had had no hand in emancipation, had conferred no blessing upon the people in the form of instruction or temporal comfort; if no souls had been converted to God, there is yet, at this moment, property set apart for the religious training of the people, and thus set apart through our instrumentality, that cost as much as all our contributions. If nothing spiritual had ensued, still it is there, to become in the hand of God the means of the future instruction and the salvation of the race. It must be confessed that the style of these buildings is not all we might wish. It

is even difficult to name it. I am sure it is not Grecian. I think it is not Gothic; but whatever it be, it is full of interest, and highly characteristic of its origin. It tells plainly who were the builders. The men who occupied the pulpits either handled the trowel and plummet, or at least spent their time among the workmen and planned the buildings. Coulart, and Knibb, and Burchell have all left behind them the proofs of their skill; and we learned to love the places the better that the impress of their genius was so frequent and visible. The engineering and architectural ability which their chapels often display, especially in effecting enlargements, is very striking. Additions to the back or front were obvious enough, but not always practicable. In such cases our brethren have added a lofty aisle to one side of a low-roofed building, in Eagle Street style (if our friends will forgive me coining a name). Sometimes you find fronting the pulpit a deep square cavity opening into a large room below, where you catch a glimpse of half your congregation. Sometimes the chapel was enlarged by increasing the height and adding a gallery; sometimes by removing part of the floor and forming a basement. In fact, the chapels have all the imperfections (and interest too) incident to the circumstances in which they were built. But they have qualities of sterling worth. They are admirably adapted for their purpose, and they are filled. They are nearly all large and substantial—they are erected where they ought to be, in towns, at the corners of the streets, not in courts and lanes, and on the hills accessible and visible to all. As we watched the people on every side winding through the valleys to the place of meeting, the words of Dr. Watts struck us with fresh beauty:—

"Up to his courts with joys unknown,  
The holy tribes repair."

So admirably are those localities chosen along the roads and coasts, that more than one military authority has said, that if the surveyor-general were commanded to select the best military posts in the island, either in the interior or on the coast, he would certainly fix upon the sites which have been purchased for chapels or houses by baptist missionaries. Nearly every chapel, let me add too, has its minister's house and school; many a minister's house its ten acres of land. I say again that a nobler boon was never given to any island by any society in the missionary history of the church; and you are recompensed in chapels alone for all you have given. You are aware that it was one object of our visit to place this property on a more satisfactory footing. According to most of the deeds, which were framed in the days of slavery, or before churches were formed, the appointment of the pastor was with the Committee. This appointment will now be given to the people:

while, at the same time, in all deeds, provision is made for securing the property for the general use of our body, and the object for which the chapels were built. When the deputation landed in Jamaica, fifty-six deeds had been recorded; thirty-nine more were prepared during our stay, including twenty-six chapels, eight schools, twenty-four mission-houses, and 295 acres of land. It has already been stated that we were empowered by a friend or two in this country to give aid to our brethren, if we found it necessary (as was expected) to aid them. On reaching Jamaica, we deemed it desirable to examine the accounts of the chapels before we proceeded to help them. We then formed our plans. The chapel-debts in the island amounted to about £8500—a small sum on so large an amount of property; but part of it was pressing severely upon our brethren, especially upon the widows of honoured missionaries who were personally responsible for it. We then appealed to the churches, and by giving £1800 we induced them to contribute or become responsible for another £1800; and we induced various friends to relinquish claims to the amount of nearly £1400 more; so that our £1800 diminished the chapel-debts by £5000, leaving the entire debts under £4000; a quarter part of which is not pressing at all. To complete chapels now in progress, we also gave about £400, on an equal amount at least being contributed by the people. Our £2200, therefore, has conferred on the island an advantage represented by £5800. The gratitude of the people, the relief to the minds of our brethren and the widows of the missionaries, cannot be represented by figures at all. But these are the material results of the labours of our Society: of great value in themselves, and yet more valuable as the means of the future education and improvement of the people. Spiritually, the results are not less important. Thirty years ago, when our mission began, there were a few baptists in the island. Our brethren laboured with zeal, though with but little success. At the end of thirteen years their churches numbered 5000 members; in fifteen years, or just before the rebellion of 1832, they numbered 10,000 members; and now they contain upwards of 30,000. Twenty thousand at least have passed into glory; and 30,000 remain. And all the churches to which they belong have been formed and matured in thirty years; a result which, if it be as real and spiritual as it is apparently glorious and impressive, must fill all our hearts with gratitude and encouragement. The secondary causes of this success I cannot refrain from naming, because they are in themselves of interest, and also of great practical value. Everywhere in Jamaica the minister is known as the protector of the people. He stood by their side when, in the days of slavery, they were flogged for praying,

He lifted up his voice against the iniquities of that system, till, by the religious feeling of British Christians, it was swept away. He has aided them to make equitable arrangements with the planters. He has measured out with his own hand the sites of the negroes' cottages and gardens. He has recorded their titles. He is now sometimes their lawyer, sometimes their physician, and always their friend. No man will assert that this constant interposition, on the part of our brethren, has, in every instance, been wise,—that would be to claim for them superhuman prudence,—or that such interposition is generally desirable. Manly independence and self-sufficiency on the part of the people would obviously be preferable. The true defence is, that such interposition was necessary to the very being of our churches. Without it, the churches would have been scattered, the people robbed, and peeled, and oppressed, and the very name of emancipation have proved a mockery, a delusion, and a snare. Not to have interposed when they alone could have interposed, would have been to side with the wrong-doer, and to alienate the affections of the people; and it has had, in the issue, some happy and important fruits. It has taught the people to honour our brethren, and then to honour the religion which, in the person of the missionary, had proved itself so friendly to their interests. Another secondary cause of success has been the union subsisting in the churches. There is no jealousy, no quarrelling, no suspicions. At the very time when our brethren had differences between themselves, they concealed them from the people; and till recent unhappy disputes on one side of the island, quarrelling between sister churches was unknown. "We are all one concern," said one of the members of a church on the north side. "Falmouth, and Brown's Town, and St. Ann's Bay, never fear trenching one another. It's only one church, and we are all brothers." The last cause of success, which has often occurred to me, has been the simple evangelical character of the preaching of our missionaries,—like Andrew's preaching,—their message has been, "We have found the Messiah,"—and its great object, to bring their hearers to him. The spirit of discussion, so common and perhaps so necessary in the east, they have never allowed. The doctrine of the cross, especially in its aspect on the sinner, and in relation to his justification, was ever upon the lips of Burehell, and Knibb, and others. Christ was all their theme. And his doctrine proved the power of God, and the wisdom of God in the conversion of thousands. Now that these thousands are converted, it is perhaps obvious enough that a more comprehensive exhibition of divine truth is required. I believe our brethren feel that—while Christ for us, is part of the gospel—it is but part; and that Christ for us and

Christ in us, is the whole. I doubt not, however, they will adapt themselves to the wants of the people; and, in the meantime, we can but thank God that the one principle of salvation, by the blood of the Lamb, was so dear to the hearts of our brethren, and has become so mighty in their hands. I have but two remarks more to offer before I close these statements. In the first place, let me say that our brethren in the island of Jamaica would deplore, and every true friend of the Baptist Missionary Society and of these churches ought to deplore, if one single farthing more of the money of the Society were spent in that island. I will tell you the grounds of this declaration. Four and twenty churches raised for all purposes,—not, be it remembered, for salaries,—but the churches under four and twenty ministers raised for all purposes, in the worst year they have ever known, more than £10,000, which is more than £400 for each church. The income of these churches varies from £150 a-year to £1200 a-year; and £400 is the average of each, be it remembered, for all purposes. Now, sir, I should venture to protest, in the name of three-fourths, nay, of nine-tenths, of the brethren connected with our churches at home, against the giving of a single farthing of money, contributed out of our poverty, to support the gospel amongst a people who are able to do so much. Look at the facts. Here is the church at Montego Bay. It is well known that the chapel cost £12,000, and it is without debt; and there is also a minister's house which cost £1000. I do not find fault with this outlay. The people raised the money themselves, and they had a right to spend it; but here they are free from debt, and able to raise from £600

to £900 a-year for all purposes. Their chapel roof needs to be repaired, and is coming down. The expense will be £500. There is not a man among them who could give any large amount. They have said to us, "Give us £200, and we will raise the rest." We exclaim, "Give you £200! Oh, no! we will lend you that sum, and we must have a bond to secure the repayment." The result is, that in one fortnight they raise £300, and they then claim the loan. There is no reason why other churches in that island should not do as much for themselves and their brethren. This I lay down as a first principle in all the future proceedings of the Baptist Missionary Society. But then, secondly, continue to give our brethren your sympathy, your counsel, and your prayers. Be it ever remembered, my dear friends, that Jamaica differs from this country essentially in this single particular: there is no public religious opinion in the island to sustain the ministry, or to shield ministers against misrepresentations. Christian ministers stand, so far as the island of Jamaica is concerned, nearly alone; and on this account they need your sympathies and your counsels all the more. We must be prepared most strenuously to make the people do their part, so far as pecuniary circumstances are concerned; but we must be prepared also to sympathize with our brethren, to advise them, to keep up written communications with them, and to do all that we can to help on their work and to cheer their hearts amid the toils and difficulties which they have to encounter. God grant that our other fields of labour may have a share of the blessing which the island of Jamaica has received, and we shall then be repaid a hundred fold for all that we have done.

Resolutions which we must defer till next number were then carried, after addresses by J. Sheppard, Esq., J. L. Phillips, Esq., the Rev. W. Fraser, W. H. Bond, Esq., and S. M. Peto, Esq.

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*Received on account of the Baptist Missionary Society, during the month of March, 1847.*

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Norton, Mr. W., do., for do. ....	1	0	0
Norton, Mr. Thomas, Bernondsey, for do. ....	0	10	0
Overend, Mrs., Chitt's Hill, for do. ....	1	0	0
Pope, Miss, Staines, for do. ....	2	0	0
Rackstraw, Master, for Dove. ....	5	0	0
R. B. ....	0	4	6
Roslyn, Mr. Samuel, Peckham, for Schools .....	0	4	6
Rutter, Joseph, Esq., Uxbridge, for do. ....	0	10	6
S. G. ....	1	1	0
Spurden, Miss, Contributions by, for <i>Patna Orphan Refuge</i> .....	1	1	0
Squires, Mr. T., Berkhamstead, for Schools .....	10	10	0
Stery, Mr. Henry, for do. ....	1	0	0
Stery, Mr. Joseph, for do. ....	2	2	0
Sturge, Mr. George, for do. ....	1	1	0
Wilschore, Rev. T., Emsworth .....	2	2	0
Worth .....	0	10	0
<i>Legacy.</i>			
Barnes, Rev. W., late of Chudleigh .....	447	18	0

	£	s.	d.
LONDON AND MIDDLESEX AUXILIARIES.			
Artillery Street .....	3	16	2
Austin Street, Shoreditch—	8	0	3
Do., by E. Cubitt, for <i>Dove</i> .....	0	10	0
Battersea .....	7	0	8
Contributions .....	39	12	10
Do., Sunday School .....	2	16	6
Do., for <i>Dove</i> .....	1	0	0
Blandford Street, on account .....	20	0	0
Bow .....	1	16	2
Contributions .....	11	4	5
Do., Sunday School .....	0	7	0
Do., for <i>Dove</i> .....	1	0	2
Brentford, New—			
Collection .....	8	6	3
Contributions .....	12	6	0
Do., for <i>Dove</i> .....	0	17	5
	21	9	8
Acknowledged before .....	12	6	8
	9	3	0
Brixton Hill, Salem Chapel, balance .....	4	5	6
Camberwell .....	120	2	7
Do., Sunday School .....	7	14	6
Do., Proceeds of Lecture .....	6	0	0
Do., for <i>Colonies</i> .....	0	10	6
Do., for <i>India</i> .....	1	11	0
Camden Town, Hamilton Street, Young Friends, by Mrs. Carey, for <i>Dove</i> .....	3	0	0
Chelsea, for <i>Dove</i> .....	0	17	0
Devonshire Square .....	26	5	8
Do., Ladies' Branch .....	14	15	11
Do., do., for <i>F. E. in India</i> .....	8	0	0
Do., for <i>Dove</i> .....	5	16	8
Do., for <i>Africa</i> .....	1	1	0
	55	19	3
Acknowledged before .....	5	5	2
	50	14	1
Eagle Street .....	13	0	0
Do., for <i>Dove</i> .....	6	6	10
Ealing—			
Collection (moiety) ...	3	12	6
Contributions .....	2	10	8
	6	3	2
Acknowledged before .....	6	0	0
	0	3	2
Hackney .....	14	11	5
Contributions .....	21	6	6
Do., Sunday School, Ann's Place .....	3	9	10
Do., Ladies' Society .....	4	9	6
Do., for <i>Africa</i> .....	1	0	0
W. M., by Miss Vines .....	2	0	0
Hammersmith .....	24	0	0
Hampstead, by Miss Wilkin .....	1	14	8
Harrow, by Mrs. Kilby .....	1	1	1
Hatcham—Jones, Capt. John, R.N. ....	1	1	0
Honrietta Street .....	2	9	5
Contributions .....	25	0	7
Do., Sunday School .....	1	12	11
Do., Juvenile Society, for <i>Italy</i> .....	2	11	5
Do., for <i>Dove</i> .....	1	10	9

	£	s.	d.
Islington Green .....	12	19	0
Do., by Master Jones .....	0	8	0
Kensington, Silver Street .....	8	15	6
Contributions .....	13	16	6
	22	12	0
Acknowledged before .....	20	0	0
	2	12	0
Keppel Street .....	14	18	3
Ladies' Society .....	1	6	11
Juvenile Auxiliary .....	1	18	8
Do., for <i>Dove</i> .....	2	18	4
Maze Pond .....	35	0	0
Do., Sunday School, for <i>Multra</i> .....	20	0	0
New Park Street .....	12	18	5
Do., Juvenile Auxiliary, for <i>Ceylon Schools</i> .....	32	0	0
Do., do., for <i>Dove</i> .....	5	11	0
Northampton Street—			
Sunday School .....	1	15	6
Prescot Street, Little—			
Sunday School .....	2	0	0
Regent Street, Lambeth	11	8	8
Proceeds of Tea Meeting .....	1	4	6
Do., of Lecture .....	6	6	10
Contributions .....	10	14	0
Do., Juvenile .....	67	8	5
Do., do., for <i>China</i> .....	16	8	4
Do., Sunday School .....	4	7	10
Do., do., for <i>Dove</i> ...	2	13	6
	120	12	1
Acknowledged before .....	35	0	0
	85	12	1
Romney Street—			
Sunday School, for <i>Dove</i> .....	1	10	0
Salterns' Hall .....	17	4	10
Shacklewell .....	22	0	11
Contributions .....	23	17	3
Do., for <i>Dove</i> .....	1	5	7
Do., Sunday School, for do. ....	0	6	3
Do., for <i>Africa</i> .....	5	12	11
Do., for <i>Outfits</i> .....	0	14	0
Shouldham Street .....	3	10	0
Southwark Negroes' Friend Society, for <i>Spanish Town Schools</i> .....	8	0	0
Tottenham .....	23	11	7
Do., Juvenile Society .....	0	18	9
Do., Infant School .....	0	3	10
Do., for <i>Dove</i> .....	0	14	0
Triuity Chapel—			
Female Auxiliary (moiety) .....	10	12	10
Walworth—			
Horsley Street—			
Sunday School .....	1	3	10
Lion Street—			
Sunday School, for <i>Agra School</i> ...	1	1	0
Do., for <i>Africa</i> .....	2	2	0
South Street Sunday School, for <i>Dove</i> ...	0	7	0
BEDFORDSHIRE.			
Ampthill, for <i>Dove</i> .....	0	15	7
Carlton .....	1	7	0
Cranfield .....	3	9	8
Contributions .....	1	8	0
Heath and Reach .....	1	14	0
Houghton Regis .....	11	13	0
Contributions .....	3	4	2
Keysoe .....	2	5	0

	£	s.	d.
Leighton Buzzard—			
Lake Street .....	10	12	7
Ledburn .....	1	7	5
Contributions .....	19	11	10
Do., Juvenile .....	0	10	4
Ditto, Sunday School .....	3	13	1
Do., for Africa .....	0	8	0
Do., for Schools .....	7	10	0
By Miss Maria Cooper, for Dove .....	1	0	7
Sharnbrook .....	4	0	0
Contributions .....	8	10	6
Do., Young Friends, for Dove .....	2	0	0
Steventon .....	2	2	10
Contributions .....	5	8	8
Do., for Dove .....	0	13	0
Thurleigh .....	2	0	10
Contributions .....	3	2	0
Wootton .....	3	0	0
<b>BERKSHIRE.</b>			
Ashampstead .....	4	0	0
Blackwater .....	3	11	9
Contributions .....	2	3	3
Do., for Dove .....	0	15	0
Kingston Lisle .....	3	0	0
Reading, for Africa .....	1	7	0
Do., for Dove .....	1	10	6
Wokingham .....	10	0	0
Contributions .....	1	7	6
Do., for Dove .....	1	11	0
<b>BUCKINGHAMSHIRE.</b>			
Datchet, for Dove .....	1	1	6
Penny Stratford .....	3	1	11
Do., Bow Brickhill .....	1	12	0
Do., Milton .....	0	7	7
Great Brickhill .....	1	18	8
Great Marlow, for Dove .....	0	11	0
High Wycombe .....	24	9	5
Olney, for Dove .....	0	12	0
SOUTH Bucks, by Rev. S. G. Green—			
Great King's Hill .....	2	9	6
Contributions .....	2	10	0
Do., Sun. School .....	0	13	3
Great Missenden .....	3	8	0
Contributions .....	2	3	6
Do., Juvenile .....	3	0	7
Princes Risborough .....	5	9	3
Contributions .....	7	9	8
Do., Juvenile .....	6	10	1
Do., do., for Dove .....	0	11	0
	34	4	10
Acknowledged before, and expenses .....	28	14	10
	5	10	0
Weston Turville .....	2	0	0
Do., for Dove .....	0	15	10
<b>CAMBRIDGESHIRE.</b>			
Cambridge—			
Burditt, Rev. Thomas, A.S. ....	1	1	0
<b>CORNWALL.</b>			
Launceston, for Dove .....	1	8	6
Truro, for Dove .....	0	11	6
<b>CUMBERLAND.</b>			
Carlisle—			
Collection, Presbyterian Church .....	0	17	3
Contributions .....	4	15	0

	£	s.	d.
Maryport .....	5	16	6
Contributions .....	7	2	0
Do., for Dove .....	2	1	0
Whitehaven .....	8	13	7
Contributions .....	3	17	0
Do., for Dove .....	1	0	0
Do., for Schools .....	1	15	0
Workington, Collections, Independent Chapel .....	2	11	7
Contributions, for Beerboom .....	1	0	0
<b>DERBYSHIRE.</b>			
Derby, by Rev. W. F. Poile .....	2	9	8
Do., for Dove .....	1	10	0
<b>DEVONSHIRE.</b>			
Friend, by Mr. John Nicholson .....	0	10	0
Charford Cross, Lecture .....	1	2	5
Dartmouth, Lecture .....	1	10	6
Devonport, Morice Square—			
Contributions, for Dove .....	2	4	6
Do., Sunday Schools, for do. ....	0	14	0
Hazelwood Chapel—			
Proceeds of Lecture .....	0	7	0
Kentisbere .....	1	0	0
Kingsbridge, Sunday School, for Dove .....	1	6	7
Proceeds of Lecture .....	4	0	9
Malborough, Lecture .....	0	12	0
Modbury, Lecture .....	1	12	0
<b>PLYMOUTH—</b>			
George Street Society in aid of Missions .....	63	17	9
Contributions .....	2	16	6
Do., George Street Sunday School, for Dove .....	1	3	6
	67	17	9
Acknowledged before and expenses .....	41	9	5
	26	8	4
Salcombe, Lecture .....	0	14	2
Shaldon, by Mrs. Stephens .....	2	4	0
Stonehouse .....	2	5	1
Juvenile Society .....	0	7	3
Sunday School, for Dove .....	0	8	2
Torrington district .....	10	2	6
Torrington, Great—			
Sunday School, for Dove .....	1	0	0
Totness, Lecture .....	0	16	6
<b>DORSETSHIRE.</b>			
Gillingham, for Dove .....	0	12	0
Wimborne .....	1	0	0
Do., for Dove .....	0	13	10
<b>DURHAM.</b>			
Bishop Auckland .....	1	2	0
Hamsterley .....	1	11	0
Contributions .....	0	16	0
Monkwearmouth Shore .....	1	10	0
Contributions .....	3	2	0
South Shields .....	8	5	6
Contributions .....	6	1	0
Sunderland .....	13	3	1
Contributions .....	14	0	5
Do., for Dove .....	0	12	6

	£	s.	d.
<b>ESSEX.</b>			
Ashdon .....	3	14	0
Contributions .....	2	11	0
Braintree .....	16	15	6
Contributions .....	11	4	6
Do., for Dove .....	1	0	0
Colchester .....	18	13	0
Contributions .....	17	4	8
Do., Juvenile .....	2	7	0
Do., for Dove .....	3	13	3
Do., for Schools .....	1	0	0
	42	17	11
Acknowledged before and expenses .....	20	0	8
	22	17	3
Colchester—			
Blacklock, W., Esq. ....	100	0	0
Earl's Colne .....	1	11	11
Contributions .....	4	14	0
Harlow .....	9	2	6
Contributions .....	24	18	2
Do., Sun. School .....	0	15	2
High Easter .....	2	2	0
Iford, Turret Place .....	6	5	3
Do., Sunday School .....	0	8	9
ingham .....	13	10	6
Loughton .....	10	9	0
Old Sampford .....	3	0	0
Saffron Walden .....	14	17	9
Contributions .....	14	0	1
Do., for Schools .....	1	0	0
Do., for Dove .....	1	16	0
Thaxted .....	8	12	6
Waltham Abbey—			
For Dove .....	0	13	7
<b>GLOUCESTERSHIRE.</b>			
Arlington, for Dove .....	0	10	0
Bourton on the Water .....	5	9	2
Contributions .....	13	13	8
Do., for Dove .....	1	18	2
Cheltenham—Salem .....	19	7	0
Contributions .....	50	4	0
Do., Sunday School .....	10	4	6
Naunton and Guiting .....	3	0	7
Contributions .....	4	1	7
Sodbury .....	1	8	0
Contributions .....	0	7	6
Do., Sunday School .....	0	2	0
Sodbury, Old .....	2	2	2
Stow on the Wold .....	1	4	8
Contributions .....	0	15	5
Thornbury .....	8	2	1
Winchcomb .....	1	4	0
Contributions .....	3	3	5
Wotton under Edge .....	2	0	0
Contributions .....	4	5	4
<b>HAMPSHIRE.</b>			
Beaulieu—			
Burt, Rev. J. B., A.S. .....	1	1	0
Do., donation .....	20	0	0
Murrell, Mr. W. ....	5	0	0
Guernsey, Collection .....	2	5	10
St. Peter's Port—Wesley Road Chapel .....	3	11	4
Contributions .....	5	5	0
St. Martin .....	1	6	5
Contributions .....	0	12	7
St. Sauveur .....	1	1	8
Contributions .....	3	15	3
Hartley Row .....	10	13	2
Contributions .....	4	14	4
Jersey—			
St. Helder's .....	3	15	0
Contributions .....	5	0	9
Niton, I. W., for Dove .....	0	8	9



	£	s.	d.
Portsmouth, Portsea and Gosport Auxiliary—			
Collection, Annual Meeting, Meeting			
House Alley	6	7	0
Contributions	10	2	0
Ebenzer	2	18	0
Juvenile Society	2	10	0
Forton	4	7	5
Contributions, for Dove	0	8	6
Landport	3	6	7
Contributions	2	4	7
Do., Sun. School	2	14	5
Meeting House Alley	10	9	4
Contributions	14	8	10
Do., Sun. School, Marie la Bonne	0	5	7
White's Row	5	1	9
Contributions	3	19	8
Do., Sun. School	0	9	8
	78	14	1
Acknowledged before and expenses	63	14	0
	15	0	1
Sonthampton, East Street	10	19	3
Contributions	8	5	9
Do., Juvenile	3	12	8
Wallop, Lower, for Dove	0	16	1
<b>HERTFORDSHIRE.</b>			
Bishops' Stortford	1	18	0
Do., for Dove	1	13	2
Hitchin	18	18	6
Proceeds of Tea	7	3	6
Contributions	15	12	6
Do., for Schools	2	10	0
Do., Juvenile	8	8	6
Do., Sunday School	0	5	0
Hitchin—			
A Friend, by Mrs. Dodwell, for Native Female Child, Italy	4	0	0
Royston	6	4	0
Stevenage	3	4	7
Contributions	0	11	11
Tring	11	11	1
Watford	15	13	0
Contributions	36	6	5
Do., Sunday School	1	10	0
Do., for Dove	3	3	4
<b>HUNTINGDONSHIRE.</b>			
Contributions, by Mr. Thos. Coote	10	10	0
Houghton	1	17	3
Huntingdon	9	10	0
Ramsay	23	16	11
St. Ives	22	10	8
St. Neots	11	16	3
Spaldwick	3	6	10
	83	7	11
Acknowledged before and expenses	67	2	0
	16	5	11
<b>KENT.</b>			
Ashford	1	14	6
Do., for African Schools	1	1	0
Broadstairs, Providence Chapel—			
Contributions	5	2	0
Do., for Dove	0	1	0
Do., for Translations	0	5	0
Canterbury	20	1	7
Contributions	25	13	2
Juvenile Association	3	4	7

	£	s.	d.
Contributions	47	19	11
Do., Sun. School	1	2	8
Do., for Dove	3	6	6
	51	28	5
Acknowledged before and expenses	22	11	7
	78	16	10
<b>Chatham—</b>			
Zion Chapel	11	2	1
Contributions	13	13	6
Do., Sun. School	0	11	7
Do., for Dove	1	8	3
	26	15	5
Acknowledged before	23	13	7
	3	1	10
Providence Chapel	1	13	6
Do., Sun. School	0	8	0
Do., for Dove	0	9	0
Dover, Pent Side, Dove	0	13	0
Eythorne	0	7	6
Do., for Dove	1	1	0
Gravesend, Zion Chapel—			
Sunday School, for Dove	0	15	1
Maidstone—King Street	11	11	1
Juvenile Society, do.	2	16	6
Contributions	16	2	5
Margate	9	6	10
Contributions	18	10	10
Ramsgate	30	0	0
St. Peter's	5	4	0
Do., for Dove	0	16	0
Staplehurst	6	10	0
<b>Woolwich—</b>			
Collections—			
Queen Street	8	18	0
Do., Devotional Meeting (moiety)	4	5	6
Enon Chapel	3	3	0
Proceeds of Lecture (including Contribution of Sunday School)	5	0	0
Contributions	8	15	11
	30	2	5
Acknowledged before and expenses	12	6	0
	17	16	5
<b>LANCASHIRE.</b>			
Ashton under Lyne	13	14	6
Do., for Dove	1	5	0
Chowbent	6	2	3
Contributions	2	1	0
Do., for Dove	0	13	0
Dover, near Wigan, for Dove	0	13	0
Hulme, for Dove	0	10	0
Liverpool, on account, by Mr. J. J. Godfrey	60	0	0
Bible Class, by Mr. R. Johnson	1	11	6
<b>Manchester—</b>			
Collections—			
York Street	10	15	3
Union Chapel	82	11	2
Grosvenor St., East	14	10	10
George St., Salford	3	3	10
Public Meeting, Town Hall	15	7	10
Public Tea Meeting, Grosvenor Street	15	11	3
Contributions	260	8	0

	£	s.	d.
Do., Juvenile Society, Union Chapel	28	0	0
Do., Sunday School, George St., Salford, for Dove	0	10	1
Proceeds of Lecture, York Street	2	4	10
	433	3	1
Acknowledged before and expenses	399	12	3
	33	10	10
Preston	3	2	6
Contributions	14	19	6
Do., Juvenile Society	5	0	0
Do., for Schools	5	0	0
Rochdale, for Dove	2	3	0
Do., Sunday School, for Dove	1	0	0
Sabden—			
Foster, George, Esq., A.S.	50	0	0
Tottlebank	7	12	0
Do., for Dove	2	6	0
Wigan—Sunday School, 2nd, for Dove	1	0	0
Wigan—			
First Church	11	2	0
Contributions	3	17	6
Second Church	8	3	0
<b>LINCOLNSHIRE.</b>			
Brocklesby, for Dove	0	6	0
Burgh le Marsh, for Dove	1	0	0
<b>NORFOLK.</b>			
NORFOLK, on account, by T. Geldart, Esq.	5	0	0
Dereham, by Mr. John Smith	4	0	0
Dickleburgh	2	8	0
Diss, for Dove	1	15	8
Kenninghall	15	0	0
Lynn, Sunday School, for Dove	1	0	10
Norwich, Orford Hill—			
Bignold, T., Esq.	10	10	0
Do., for Haiti	1	0	0
French, Mr.	2	0	0
<b>NORTHAMPTONSHIRE.</b>			
Clipstone	6	9	0
Guisborough, for Dove	1	0	0
Kettering	14	15	10
Do., Sunday School			
Boys	0	8	10
Do., for Africa	0	4	4
Do., Independent Congregation, by Rev. T. Toller	2	0	6
Do., Young Men's Society, by Rev. Dr. Campbell	1	10	0
Ringstead, for Dove	0	7	0
Rushden	6	9	8
Spratton, for Dove	0	9	8
Stanwick, for Dove	1	0	7
Do., Sunday School, for do.	0	1	2
<b>NORTHUMBERLAND.</b>			
Borwick on Tweed, for Dove	2	15	0
Carville—Public Meeting, Methodist Chapel	1	10	0
Matfen, for Dove	0	11	6
Newcastle on Tyne, Tutill Stairs, on account	45	0	0

	£	s.	d.		£	s.	d.		£	s.	d.
North Shields .....	6	4	0	Do., Juvenile.....	0	1	6				
Contributions .....	4	0	0	Wellington .....	7	1	6	SURREY.			
Do., for Schools .....	2	15	0	Contributions .....	6	18	6	Addlestone .....	0	10	2
NOTTINGHAMSHIRE.											
Nottingham—				Do., Sunday Schools, for Dove .....	1	0	0	SUSSEX.			
Juvenile Association	24	0	0	SOMERSETSHIRE.							
Sutton on Trent .....	3	13	1	Bath—				Battle, for Dove.....	0	10	7
Contributions .....	5	9	3	York Street .....	8	1	3	Hastings, for Dove .....	1	17	0
Do., Sunday Schools	0	17	8	Contributions .....	21	4	1	Rye, Sunday School, for Dove.....	0	10	0
OXFORDSHIRE.											
OXFORDSHIRE Auxiliary—				Do., Juvenile As- sociation.....	13	13	7	WARWICKSHIRE.			
Abingdon .....	11	3	3	Do., Sun. School,				Birmingham—			
Proceeds of Break- fast .....	3	16	0	Tiverton .....	0	17	5	Hoby, J. W., Esq., A.S., 2 years .....	10	0	0
Do., of Lecture.....	2	1	3	Do., for Africa ...	2	2	0	Coventry—			
Contributions .....	18	0	1	Somerset Street .....	4	6	0	Sunday Schools, Cow Lane, for Dove .....	2	1	3
Do., for Africa .....	2	0	0	Contributions .....	13	7	8	Leamington .....	40	11	4
Do., for F.E. India	5	17	4	Do., Sun. School	1	14	6	Warwick .....	1	0	0
Arlington .....	3	11	4	Do., for Outfits... Bridgewater, Lecture .....	1	9	0	WILTSHIRE.			
Contributions .....	3	12	9	Bristol, on account, by R. Leonard, Esq. ....	42	4	0	Bratton .....	17	8	1
Do., Sun. School	0	17	3	Burnham, Lecture .....	2	11	1	Sunday School .....	0	9	2
Burford .....	0	14	5	Chard, Lecture .....	2	1	0	For Patna .....	4	0	0
Contributions .....	0	15	0	Crewkerne, Lecture .....	1	8	0	Melksham, Juvenile .....	3	0	6
Chipping Norton .....	10	6	4	Fulwood, Lecture .....	2	2	0	Penknapp, for Dove .....	0	12	0
Coate and Bampton... Contributions .....	3	5	6	Limpley Stoke .....	1	1	0	Salisbury, Sunday School, for Co. ....	3	10	6
Fairford .....	5	0	0	Contributions .....	3	11	3	Trowbridge, for do. ....	1	10	10
Great Rollright, Sun- day School, for Dove	0	12	3	Taunton, Lecture .....	3	3	6	Westbury Leigh .....	7	1	11
Lechlade .....	1	12	0	Contributions, for Dove.....	0	16	6	Sunday School .....	3	15	0
Proceeds of Tea.....	1	10	0	STAFFORDSHIRE.							
Contributions .....	1	2	0	Hanley .....	7	10	0	Worcestershire.			
Milton .....	3	4	3	Newcastle under Lyne— Sunday School, for Dove .....	1	5	3	Bromsgrove .....	7	14	9
Oxford .....	15	6	9	Prince's End, near Bilston— Sunday School .....	1	0	0	Dudley .....	5	13	3
Contributions .....	25	13	4	Stafford, for Dove .....	0	10	0	Wick, for Dove .....	0	10	0
Do., for Dove .....	2	4	6	Walsall .....	2	0	0	YORKSHIRE.			
Do., for W. I. Schools.....	5	0	0	Stafford, for Dove .....	2	0	0	Bedale, for Dove .....	0	15	0
Do., for E. I. Schools.....	1	0	0	Walsall .....	2	0	0	Beverley .....	10	16	0
Proceeds of Lecture	3	0	0	Sunday School, for Dove.....	2	0	0	Bishop Burton .....	7	11	0
Thame .....	1	12	0	SUFFOLK.							
Woodstock .....	2	0	0	Eye, for Dove.....	1	9	0	Hedon .....	1	1	6
For Dove.....	1	3	0	Forfels in Shop .....	0	4	4	Hull—			
137 13 7											
Acknowledged before and expenses.....	89	2	5	Ipswich—				Collection, Public Meeting .....	14	1	0
48 11 2											
SHERIFFSHIRE.											
Oswestry .....	5	6	0	Stoke Green .....	1	16	0	Contributions .....	19	15	0
Contributions .....	2	3	4	Turret Green.....	6	11	6	Do., for Dove.....	0	6	0
5 0 0											
				Sudbury .....	6	0	0	Salthouse Lane.....	13	0	0
				Wattisham, by Mr. W. Pollard .....	5	0	0	Juvenile Society ...	7	0	0
				2 14 2							
								George Street.....	14	2	6
								Juvenile Society .....	2	0	6
								Leeds, for Dove .....	2	14	2

The remainder of this list is reluctantly but unavoidably deferred till July.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John 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 account of "W. B. Gurney and others."

# THE MISSIONARY HERALD.



BAPTISM IN THE "GRANDE RIVIERE," HAITI.

## AFRICA.

## DEATH OF MRS. NEWBEGIN.

A few weeks ago we learned with great regret that the state of Mrs. Newbegin's health was such as to require imperatively her return to this country, and that it was not supposed that she could ever venture to Africa again. A letter from Mr. Newbegin, dated Cameroons, Feb. 5th, contains the following mournful supplement to previous communications:—

In my last I wrote to you under the pressure of heavy affliction, and in the prospect of a speedy departure from my work for a season. The illness of my dear wife was a matter which gave us all the greatest alarm. That that was not unfounded the event has proved. Death has done his work, and the affectionate partner of nearly four years, who crossed the Atlantic for me, and who ever since has been the sharer of all my joys and sorrows—and the latter you know have not been few, is fallen with brethren Thompson and Sturgeon in the African mission. I did not anticipate this at the time I wrote, although I was anxiously awaiting an opportunity for conveying her to a more congenial climate. Her end was peace, and her hopes were fixed upon the sure foundation. Her zeal for Africa, which I can assure you was of the highest order, continued unabated, nay, increased with the increase of infirmity. Her dying injunctions to me were not to forsake Africa, but remain faithful at my post, which, with God's help, I shall do, although I feel that the climate is such as to make me certain that a lengthened course of labour cannot be expected, either by me or any other European missionary. We have lasted for some time, but death is mowing us down, and has not done yet. Almost all of us are feeling more and more the inroads that are being made in our constitutions.

Perhaps you have read the small note from Dr. Prince on the evening of my wife's death. It was impossible for me then to write to you, for it was in the midst of the hurry of departure for the burial at Bimbia. All the symptoms spoken of in my last continued on the increase until Sunday the 10th ult., when premature labour came on. I expected no less than that she would sink in a few hours after it, and informed her of my fears; this,

however, gave no uneasiness, and she passed through the season of trial (which in her exhausted state was very severe) better than we could have anticipated. I did now begin to hope for the better. For two days she did not seem to go back, but all the irritation remained. The uncontrollable pulse, the hacking cough, which rendered the application of a blister imperative, the irritable stomach, which for six weeks had been a source of constant distress, did not abate, but increased, until her exhausted frame was weighed down and sank. She consoled me as well as her failing voice allowed, expressed great joy in the presence of her God, and on Saturday, 16th of January, she fell asleep. I forbear entering into a detail of the grief I feel or the amount of loss I sustain; that can only be estimated by those who are co-workers with me. I commend myself to your prayers, for it is only from on high I can meet with support. It may be remembered by you, dear brother, that Mr. Hinton, at our valedictory service, warned my departed brother and myself by no means to go if we could not sacrifice wife, and child, and all. I have done so: I do not repent. If, however, in the midst of his many engagements, Mr. Hinton could spare me time for a line of consolation, I should esteem it very kindly, as from one who once from the pulpit spoke words of peace to the inquiring soul who now in eternity is joining the song of the general assembly and church of the first born.

The loss I sustain adds not a little to my worldly cares, and in sickness, which is often, to my wants, which no other can alleviate. It is the "Lord's will, let him do what seemeth him good." Could I see one convert, I would say "it is enough." Oh, when is dark Isubu to be enlightened?

## RETURN OF MRS. STURGEON AND MRS. SAKER.

In a letter from Clarence, dated Feb. 24th, Mr. Clarke says, "The Ethiopians called at nine o'clock, P.M., on Monday, with sisters Sturgeon and Saker. Mrs. Sturgeon has ever commanded the respect of all. She has quietly and diligently employed herself in doing good, and been most circumspect and exemplary in her

conduct. She is greatly beloved by the people, and by all of us. Mrs. Saker's case is a most distressing one: she deserves and needs your most tender sympathy. The child will, I fear, not live to reach England, nor her husband to see her return. He is however bearing up well."—It affords us pleasure to add that these friends have arrived, and that their health has been in some degree improved by the voyage.

### VISIT OF THE DOVE TO JAMAICA.

It was not finally determined at the date of our latest advices, but from their tenor there appears to be a strong probability that the Dove has sailed ere now for the West Indies. The health of some of the natives of Jamaica who settled at Fernando Po is declining, and it is thought desirable that they should return; and Mr. Clarke says, "Before this reaches, you will have returned, I hope, after accomplishing much good, and I may be on the way to the shores of Jamaica. This is, however, still uncertain. We are going on quietly, though greatly tried by affliction. The captain cannot stand it much longer; and if the Dove is not allowed to depart, he will probably have to leave her for a season to seek restoration to health. Brother Duckett is again ill with his complaint, and a voyage to Jamaica might be blessed to his restoration. Brother Phillips is here with his sick wife, and wishes on her and on his own account to return. Mrs. Clarke is very feeble, and often very ill. I am shaken by anxiety and toil; and though the departure would be leaving the mission very low, still, a speedy return would I hope revive it greatly. I do hope an increased good would be done to Jamaica, for God can work by the feeblest instrumentality. Brother Saker is really more like a man near to death than a labourer fit to remain; but such is the state of Cameroons, and his right feeling towards it, that he cannot think of leaving at present."

### FERNANDO PO.

Dr. and Mrs. Prince continue for the present at Clarence, and the Doctor has received from the governor, Captain Becroft, written permission to remain there. Dr. Prince says, Feb. 26th:—

I have advised you that Miss Vitou is at present continuing her residence at the late Mr. Sturgeon's. Should that house be tenanted by Captain Becroft, then Miss Vitou will reside at the teacher's cottage, within a few yards of my dwelling, and formerly occupied by Newman.

She will continue those services in the day and Sunday school for which she was engaged by Mr. Sturgeon, and will, I have no doubt, be blessed as a spiritual instructor to many of the adult and growing females as she has already been. She will also do what she may be able in the superintendence of Mrs. and Miss Johnson, the teachers of the infant school. Mrs. Prince is also intending to give private instructions in the English language, and other elements of a plain education, to those two young women, and will assist them to the understanding and practical use of the book, "The Infant School Teacher's Guide." Miss Vitou will require some assistance in the day-school from one of our more intelligent male members of the church, and I expect

that William Smith, who formerly accompanied brother Merrick to Cameroons, will render it, and be other ways very serviceable to me, both in church and domestic affairs.

I truly hope and prayerfully desire your minds may be impressed with the propriety of supplying a duly qualified schoolmaster to this station, and that you will speedily act out the conviction.

On Wednesday afternoon we had a joyous festive meeting with 150 children. Twenty pounds of flour were converted into plum-cake, and they were well drenched with richly sweetened tea. The place of rendezvous was gaily decorated by Captain Milbourn with shrubs, flowers, and flags. Twenty-two monitors and as many good scholars, were rewarded out of such things as we had suitable as gifts to boys and girls. The merriment was great.

On Wednesday morning I met brethren Saker, Clarke, and Milbourn to converse on the subjects of the disposal of the property at Clarence and the going of the Dove to Jamaica.

## WEST INDIES.

## JAMAICA.

Our brethren in this island are suffering from a new source of alarm and anxiety, in consequence of a despatch received by the Governor from the Secretary for the Colonial Department, Earl Grey, proposing the re-establishment of compulsory labour for the negro children, under the name of education in Industrial Schools. His lordship suggests that "in countries where food is so cheap as it is in the West Indies, and labour so dear, there must be peculiar facilities for enabling industrial schools to pay a proportion of their expenses, unless the children be taken from them at a very early age;" and that it would be exceedingly desirable that besides gardens and provision grounds, there should be "some ground cultivated in canes or other staples of exportable produce, so that the children may be exercised in that species of cultivation in which it will be generally speaking most expedient that they should be afterwards employed." He rightly judges that this industrial system would probably obtain "the support and assistance of some parties who would not be equally quick to discern the more general bearings of education upon industry;" expresses his "hope that the legislatures of the colonies will acknowledge the paramount importance of causing such schools to be established, and will make such provision as may be required for the purpose;" declaring that he should not object, on the part of the Crown, to a tax for this purpose falling directly upon the people at large, or "be averse to any well considered law which should constrain the parents of children, not exceeding a specified age, to send such children to school, under a penalty for neglecting to do so, unless for cause shown, and to pay a specified sum for their schooling." Respecting this scheme, one of the senior missionaries says, "You will see at once that if the proposed plan be carried out, the liberties of our people, and especially of the rising race, will be completely swept away." Another says,

This scheme will increase taxation, fetter the mind of the rising peasantry, and be destructive to every principle of manly independence. It will prove disgusting, a secret hatred will be felt towards education. As it will be thus conducted, compulsion, fine, taxation, are to be the chief elements to be employed in the carrying on of this scheme. The fathers of the rising generation were slaves compelled to toil in the cane-field against their will, the children are to be compelled, not by their natural guardians, but by their assumed protectors, to learn the elements of lettered instruction, and to submit to a training that shall degrade them into mere machines to be ready to be used for any political purpose, or for the advancement of the state religion.

The state church is silently but effectually spreading its network over the island of Jamaica, and will do so until not a nook or corner is left without its cankering, corroding influence.

At Montpelier, near Mount Carey, Lord de Walden, before he left the island, prepared his plan to upset, if possible, dissent in that

district. At a recent vestry meeting in this parish, £300 was proposed and carried towards the building of an episcopal church on his lordship's estate, ten voting for it, ten against it, the casting vote being given by the chairman. This is the beginning. If once a place is to be built, if the vote had been only £10 this year, another sum would be required next, and the parish have a perpetual burden, even from generation to generation.

To show the recklessness with which the state church supporters proceed, one of the members of the vestry board showed that in the parish and immediately contiguous, there were

Ten Baptist places of worship, seating	10,500
Five Presbyterian, seating	3,150
Four Episcopalian, seating	2,700
Four Methodists, seating	2,000
One Moravian, seating	600
Three Roman Catholic, seating	250
One Jewish, seating	150
	19,350

This accommodation is good for a population of about 25,500, and yet in its face we are to have a new episcopal place in a district

where in the neighbourhood there are three Baptist, two Methodist, one Episcopalian, one Catholic, and one Presbyterian place, capable of seating upwards of 4000 persons.

Again, in the Trelawny vestry, a new Episcopal church is proposed to be erected near New Birmingham, where also there is plenty of accommodation provided for the population. My firm and decided opinion is, after mature deliberation, that the state church is the greatest curse under which this island groans; that it is a hindrance to the advancement of piety and knowledge, and if the

school movement is to be tacked on to it, then farewell to freedom: the cup of liberty will be poisoned, and the highest hopes of the friends of emancipation will be blasted.

You may think that I write strongly, but be assured half my fears are not expressed, nor half the evils we perceive related. We must have the sympathy, the support, and the watchful care of British friends with us, and aid us in the overthrow of a system repugnant to the conscience and peculiarly oppressive to those who are desirous of maintaining the principles of civil and religious liberty.

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## BAHAMAS.

It affords us pleasure to learn that the health of Mr. and Mrs. Littlewood is sufficiently improved to have permitted their return to New Providence. Mr. Capern writes, May 1st:—

I am happy to say, that our esteemed colleagues, Mr. and Mrs. Littlewood, are arrived at Nassau; Mr. Littlewood in better health than we had expected to see him. Mrs. Littlewood is weak and poorly, but we are not without hope that she will improve. I hope that we shall work in harmony and with success, whilst we are together at this station.

I am forthwith to set off for the islands, leaving brother Littlewood to attend to the churches on New Providence, but not without

some fears that he will have too heavy a tax laid upon his strength. But my visit will not be very long at present, lest he should find his strength again fail. Two months more, and the hurricane season will commence, and during this season we shall have to confine our labours almost entirely to New Providence, as travelling, or rather sailing, is perilous. If at the end of this season our brother's health shall continue good, we can then divide the labour without apprehension.

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## HAITI.

Two natives of Haiti have been baptized by Mr. Webley in the Grande Riviere, at a spot a representation of which, as sketched by Mrs. Webley, is prefixed to this sheet. The following is Mr. Webley's account of the interesting transaction:—

In my last I apprized you of my intention to baptize prior to my communicating with you again, and I have now much pleasure in informing you, that I have administered the rite of baptism to two natives, who have long given evidence of true conversion, and whom Mr. Francis hoped to baptize just before his fatal illness.

There are three others, of whom I entertain every hope, whom I wish to stand over as inquirers for a short time. The names of those who were baptized, on the first sabbath in the present month, are Mrs. Reed and Miss Huntington, a daughter of the said Mrs. Reed by a former marriage. This was a long looked for and a happy day with us all; rendered the more happy by the prospect of a disappointment, as will appear in the sequel. On the Wednesday evening I had published the service, and as early as Friday the rumour had spread that a band of police were ordered to be on the spot so as to prevent the baptism,

as it was said that we were about to interfere with public order, and thereby to break the thirty-third article of the constitution, which states that "*tous les cultes sont également libres, que chacun a le droit de professer sa religion et d'exercer librement son culte, pourvu qu'il ne trouble pas l'ordre public.*" As this information was well authenticated, I made it my business to inquire of Le General de la Ville if such measures had been taken, and if there was any impediment in the way of my baptizing. He assured me that I could not hold such a service unless I had had permission from Le Secrétaire d'Etat to do so, as he was strictly enjoined to preserve the public peace and order. I in vain remonstrated with him—of course with all due respect—and assured him that Mr. Francis had previously baptized without such permission, and that then order was preserved. His reply was, that through his not doing so the priest had written to the Secrétaire d'Etat.

stating that a great uproar had been occasioned by the baptism.

With this I left him. Determined, however, not to be foiled in my attempt to gain my point, I proceeded to one of the Conseil des Notables, and made known to him my design. Happily he received me more favourably, and told me that there was no reason why I should not carry it into effect; that though in the previous case the Secrétaire d'Etat had been written to, he had assured him that order was preserved, and that there the matter ended. He told me, moreover, that I must give a written declaration of my determination, that he would sign it on behalf of the Conseil des Notables, and that would, in all probability, secure the permission of the General.

This proved to be the case, but after his permission I had to obtain that of the General de l'Arrondissement, as well as that of the Commissaire de Police. Having succeeded with all these, I returned home in triumph to await the coming day. In the morning we were aroused, *à la bonne heure de trois heures,*

by a vast concourse of persons assembled around our dwelling.

At five o'clock we held a short service in the chapel, which was crowded almost to suffocation. After this we set out for the appointed place of baptism in the Grande Riviere, followed by a multitude of people, perhaps not less than a thousand, where I held another short service, in which I implored the divine blessing, read some parts of scripture referring to the ordinance, and gave an address explanatory of the rite, after which I proceeded to baptize. In the evening I administered the Lord's supper to the candidates, and to the two who had previously been baptized, as well as to the mission family. At this service we had a larger number than has ever been seen in our little place of worship, for within and without the chapel it is supposed there were more than three hundred people. This, amidst all our privations, was a hallowed season, and I have reason to believe that upon the minds of most a favourable impression was produced. Thus ended this happy day. O that this may be an earnest and a pledge of what God is about to do with us!

The letter which furnishes this information is dated Jacmel, April 22nd. Mr. Webley speaks of himself and his female coadjutors as pressed beyond measure with increasing demands on their time and attention. Miss Harris and Miss Clarke, who have now sixty-four scholars, begin to find their health affected by their onerous duties. He has also been unwell himself, and has found it necessary to suspend some of his engagements. There is a fine opening for a good boys' school, he states, and it is important that one should be established. "A good school," he says, "would almost infallibly secure our stay on the island, such is the thirst for education among high and low."

## HOME PROCEEDINGS.

### PUBLIC ANNUAL MEETING.

As space could not be afforded in our last number for the resolutions passed in Exeter Hall on the 29th of April, Joseph Tritton, Esq., in the chair, it will be convenient that they should be recorded here.

The Rev. E. Hull commenced the service, by giving out a hymn and engaging in prayer.

The chairman having addressed the meeting, and the Secretary having read the Report of the proceedings of the year, and S. M. Peto, Esq., a statement of the treasurers' account, the following resolutions were adopted unanimously.

On the motion of the Rev. D. Katterns, of Hackney, seconded by the Rev. John Stock, of Chatham:—

I. Resolved,—That the Report, of which an abstract has been read, be received; and that this meeting offers grateful acknowledgments to the God of all grace for the success which he continues to

bestow upon the Baptist Missionary Society and kindred institutions, and adverts with special interest to the progress of the mission in parts of India, and to the commencement of missionary operations in connexion with the Society at Madras.

The Rev. C. M. Birrell and the Rev. Joseph Angus, secretary to the Society, being called upon by the chairman, gave a report of their visit to Jamaica, after which,

On the motion of John Sheppard, Esq., of Frome, seconded by J. L. Phillips, Esq., of Melksham:—

II. Resolved,—That this meeting, on receiving their beloved brethren, the Rev. Joseph Angus, the



secretary of the Society, and the Rev. C. M. Birrell, after their visit to the churches and missionaries connected with the Baptist Missionary Society in the West Indies, takes occasion devoutly to express heartfelt gratitude to Almighty God for the preservation of their lives, and of their health, and for the protection afforded them in their various journeys and voyages, and for those valuable offices of Christian sympathy and love which he enabled them to discharge, so greatly to the comfort of those whom they visited. The meeting also would offer to their brethren the most affectionate congratulations on their return to their native land, with the assurance of augmented esteem and love. Nor can the meeting omit to refer, with a deep sense of obligation, to the generous munificence of that distinguished friend of the Society by whom the deputation were entrusted with so large a sum from which to minister to the pressing necessities of some of the Jamaica pastors, and by whom the expense of the deputation has been guaranteed. And in conclusion, that this meeting reviews with satisfaction the steps taken by the Committee in the appointment of the depu-

tion, and ventures to express its earnest hope and belief that the benefits resulting from it will, under the divine blessing, continue to be experienced for many years to come.

On the motion of the Rev. W. Fraser, seconded by W. H. Bond, Esq., of Truro:—

III. Resolved,—That the cordial thanks of the Society are due to William Brodie Gurney and Samuel Morton Peto, Esqrs, the Treasurers, 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 these efforts, and, wherever practicable, to increase them.

The meeting then sang a hymn, and, the Rev. Dr. Steane having pronounced a benediction, adjourned.

### ARRANGEMENTS ON BEHALF OF JAMAICA.

It will be remembered that a part of the duty confided to the deputation which recently visited Jamaica was "to confer with the brethren there on questions which have arisen since the independence of the churches." These questions related principally to the nature and degree of connexion to subsist between the ministers and churches there and the Society. Our friends in the island were anxious that the Society should exercise influence there, in ways which seemed to the Committee to be inconsistent with that perfect independence to which self-supporting churches are entitled. The deputation found accordingly a prevalent and strong conviction that it would prove injurious to the churches if the Committee were to leave them at present to their own guidance, and withdraw the superintendence and protection which they feel to be still needed. When Messrs. Angus and Birrell were about to leave the island, a general meeting of missionaries and pastors was held, at which their views were embodied in a series of resolutions to be forwarded to this country, with an earnest request that the Committee would accede to them. They were these:—

1. That the Deputation be requested to represent to the Committee the desirableness of placing those missionaries who have been sent out by them between January 1840 and April 1845 on the same footing as those who were sent out previous to that period; and as the same is defined in the Resolutions of the Annual Meeting of April, 1845.

2. Some doubt having arisen as to the position of brethren in this island who were accepted by the Society, and sent out to aid in supplying stations as preaching schoolmasters at the request and charge of individual missionaries; and the Deputation having stated that the Committee could not regard them as having any pecuniary claim on the Society,—Resolved, "That in all cases where such brethren are pastors of churches, with the consent of the Committee, they be regarded by the brethren generally, as occupying a position as honourable as their own; and that so far as their position in reference

to the Committee is concerned, the Committee be requested to consider them (should the proposed Widows' Fund be formed) as eligible to all the benefits of that fund, on the terms that may be laid down for other brethren."

3. The question being raised whether in case the health of any one of the missionaries fail, and he be compelled to relinquish his labours in Jamaica, the Committee regard the Society as responsible for the expenses of his return to England. The Deputation explained that the practice of the Society in such cases is to meet as much of the expense of a missionary's return as may be necessary; but that whenever the church over which he presides is able to meet all the expense, or part of it, the Committee rely on their help. Resolved, "That this explanation be regarded as satisfactory."

4. The question being raised whether in the event of the churches in Jamaica being unable or unwilling to support their pastors,

missionaries sent out by the Society have any claim to be taken home at the expense of the Society; and the Deputation having explained that by the words "full and final discharge of all claims whatever," it was certainly contemplated by the Society that such a case would not arise, and need not be provided for, Resolved, "That the Deputation be requested to represent to the Committee the great desirableness of placing all the brethren sent out previous to 1845, on the same footing in this respect as any missionary of the Society; i. e. that if the pecuniary circumstances of the churches are such as to make it necessary in the judgment of any of these brethren to leave Jamaica, he be regarded as free to write to the Committee in reference to such circumstances; and that the Committee be free to consider his application, and, if they deem it right, to aid in providing for his removal from the island in such a way as the facts of each case may seem to justify."

5. A question having arisen as to the position of pastors in Jamaica not sent out or taken up by the Committee, but occupying property now in trust for the Society, the Deputation explained that the Society cannot regard them as having any claim upon their funds under any circumstances, though the Committee will be quite prepared to concur in their occupying trust property on the same terms and conditions as those pastors whom the Society sent out, and which are contained in the trust deeds, or in the accompanying resolutions.

6. That the Committee be respectfully requested to give their aid and sanction in reconveying, as it may be found convenient, all chapel property in Jamaica connected with the Society, on such trusts as are expressed in the model deed now laid by the Deputation before the brethren: and at the same time to pass a resolution not to sell any of the chapel property without the concurrence of a majority of ministers in the island appointed in conformity with the subsequent resolutions.

7. That in the opinion of the brethren, it is exceedingly desirable in the present state of the churches in Jamaica, that the accounts of each station, after being duly audited and signed on behalf of the church, and entered in the church book, should be forwarded early in January to the Committee, with a request that they will examine the same, and give to the church from time to time such suggestions and encouragement as the pecuniary circumstances of each may seem to demand; and that the audited accounts of every church applying for a minister, be laid before any one who may be selected for it by the Committee, for his information and guidance.

8. That the Committee be respectfully requested not to concur in the occupancy of any chapel now in trust by any minister, unless he acknowledge the debts shown by the audited accounts of the church to be due upon the

chapel for building and other than casual repairs; and undertake, if required, to meet from the income of the church, the interest and so much of the principal as the annual receipts will allow; and unless he accede to the resolutions now adopted.

9. That while the brethren disclaim all interference with the independency of the churches, they respectfully suggest that the Committee should not allow chapels now in trust to be taken possession of, except by such ministers only as are known to the Committee to be of good character, and are of good standing with the majority of the pastors of the churches, appointed in accordance with the present trust deeds or these resolutions.

10. That in case any church in Jamaica apply to the Committee for a pastor, they be requested to inquire for and obtain one, on receiving from the church at least one half of the expenses of his outfit; and on receiving the concurrence of the majority of the pastors who are members of the Missionary Fund, in charging the remainder to that fund.

11. That none of the foregoing provisions are understood to imply the existence of any pecuniary responsibility on the part of the Committee of the Baptist Missionary Society, whose funds are not to be regarded as at all liable for any expenses connected with the carrying on of the cause of God in this island; nor is it intended that they should interfere in any way with the resolutions adopted by the Society at their annual meeting in 1845, except so far as these resolutions may hereafter be modified by the Committee in compliance with the resolution in reference to missionaries sent out since 1840.

12. That it is distinctly understood that no minister who may be hereafter sent to Jamaica, or who may now, or at any future time, be pastor of a church in Jamaica, though not sent out or taken up by the Society, has any claim whatever on the Society for any purpose in consequence of the resolutions now adopted, or in consequence of the Committee of the Baptist Missionary Society acceding to them.

13. That in the opinion of the brethren it is most desirable, in order to revive and perpetuate a missionary spirit among the members of our churches, and to carry on the cause of God in this island and elsewhere, that a "Missionary Union and Auxiliary to the Baptist Missionary Society" should be formed, whose object shall be to obtain at least £1000 a year, or an average of one shilling from each member, to be sent home and devoted to such objects as the Committee of the Baptist Missionary Society may direct; it being suggested, that in the present state of the chapels and chapel debts in this island, a considerable part of this sum should be spent at the discretion of the Committee to meet chapel debts or aid cases of religious destitution in the island.

14. That we, whose names are attached,

heartily concur in all the foregoing resolutions, and will deem the adoption of them by the Committee as the harbinger of better times for the churches in Jamaica: they meet and will remove the misunderstanding: that has unhappily arisen between some of the missionaries and the Committee: they define the position of all, and they contain provisions in reference to the chapel property in this island, and the control of it by the Committee, which we regard as just to all parties, while they will prove (as we hope) highly conducive to the peace and spiritual interests of the churches at large.

JOSHUA TINSON, Pastor, *Rio Bueno*.

JAMES M. PHILLIPPO, Pastor, *Spanish Town*.  
Pastor, *Old Harbour*.

THOMAS F. ABBOTT, Pastor, *Falmouth*.

WALTER DENDY, Pastor, *Salter's Hill*.

J. HUTCHINS, Pastor, *Savannah la Mar*.

BENJAMIN B. DEXTER, Pastor, *Steward Town*.

JOHN CLARK, Pastor, *Brown's Town*.

SAMUEL OUGHTON, Pastor, *East Queen Street*.

DAVID DAY, Pastor, *Port Maria*.

GEORGE ROUSE, Pastor, *Port Royal*.

J. E. HENDERSON, Pastor, *Waldensia*.

BENJAMIN MILLARD, Pastor, *St. Ann's Bay*.

PHILIP H. CORNFORD, Pastor, *Montego Bay*.

JOHN MAY, Pastor, *Lucea*.

CHAS. ARMSTRONG, Pastor, *Gurney's Mount*.

EDWARD HEWETT, Pastor, *Mount Carey*.

JAMES HURFORD WOOD, Pastor, *Hanover St.*

THOMAS B. PICKTON, Pastor, *Bethlephel*.

G. R. HENDERSON, Pastor, *Bethsalem*.

THOMAS HANDS, Pastor, *Manchester*.

THOMAS GOULD, Pastor, *Coultart's Grove*.

ROBERT GAY, Pastor, *Refuge*.

JAMES HUME, Pastor, *Mount Hermon*.

SAMUEL JONES, Pastor, *Manchioneal*.

WILLIAM TEAL, Pastor, *Mount Angus*.

SAMUEL HOEGES, Pastor, *Sturge Town*.

HENRY BLOOMFIELD, Teacher, *Jericho*.

JABEZ TUNLEY, Pastor, *Spring Field*.

At the Quarterly Meeting of the Committee, held at the Mission House in Moorgate Street, on the 16th of June, these Resolutions, a copy of which had been previously furnished to each member, were maturely considered. After hearing a variety of explanatory remarks from the deputation, and deliberating on the subject in its various bearings, the Committee resolved, first, that Resolutions 2 to 14 inclusive, be acceded to; and, secondly, that Resolution No. 1 be acceded to, subject to the approval of the next annual meeting. Another Resolution, having relation to the Widows' Fund, remains for future consideration; but this is altogether independent of the rest, and the Jamaica brethren themselves, while they propose it as desirable, agree that "If the Committee are compelled to decline all aid, their decision is not to influence in any way the foregoing Resolutions, nor is it to diminish the satisfaction of the brethren on their being adopted."

Questions that have occasioned long and perplexing correspondence are thus apparently settled, in a manner that is perfectly in accordance with the wishes of the brethren in Jamaica. May the practical working of the arrangements conduce to the comfort and usefulness of the Redeemer's servants both at home and abroad!

### FOREIGN LETTERS RECEIVED.

AFRICA .....	BIMBIA .....	Clarke, J. ....	Dec. 1 & 22, Feb. 12.
		Duckett, A. ....	Dec. 25.
		Fuller, A. ....	March 16.
		Merrick, J. ....	Dec. 12 & 22, Feb. 5, 9, & 12, March 15 & 16.
		Newbegin, W. ...	November 25.
CAMEROONS .....		Saker, A. ....	Feb. 19, March 7.
CLARENCE .....		Byl, L. ....	Feb. 19.
		Clarke, J. ....	March 20 & 21.
		Milbourn, T. ....	Feb. 20.
		Newbegin, W. ...	Dec. 31, Feb. 5.
		Prince, G. K. ....	Feb. 19, 22, & 26, March 22.
		Saker, A. ....	Feb. 24.
		Vitou, M. ....	Feb. 17.
MERICA .....	BOSTON .....	Gould, —, & ors.	Feb 27.
		Sharp, D. ....	May 11.

## THE MISSIONARY HERALD

	HALIFAX.....	Belcher, J.....	May 12.
		M'Learn, R.....	Dec. 2.
		Nutting, J. W.....	March 31.
	MONTREAL.....	Cramp, J. M. ....	March 27, April 2, May 12.
	QUEBEC .....	Marsh, D. ....	May 27.
	NEW YORK .....	Littlewood, W.....	April —.
ASIA .....	AGRA .....	Makepeace, J.....	March 22.
		Williams, R.....	April 19.
	BENARES .....	Small, G. ....	Feb. 27, March 22, April 5 and 20.
	CALCUTTA.....	Thomas, J.....	Feb. 6, March 8 & 20, April 7, 8, & 19.
		Wenger, J.....	Feb. 6 & 18, April 7.
	CANTON .....	Roberts, J.....	Feb. 20.
	CHUNAR .....	Heinig, H. ....	March 26.
	COLOMBO .....	Davies, J. ....	April 15.
		Lewis, C. B. ....	Feb. 15, March 16, April 15.
	INTALLY.....	Page, J. C.....	March 5.
		Pearce, G. ....	April 7.
	JESSORE .....	Parry, J.....	Feb. 9.
	KANDY .....	Allen, J.....	April 15.
	MATURA .....	Dawson, C. C. ...	March 12, April 15.
	MONGHIE .....	Lawrence, J.....	Feb. 27.
		Parsons, J.....	Dec. 31.
	NING PO .....	Hudson, T. H. ...	Jan. 20.
		Macgowan, D. J. ....	Jan. —.
	PATNA.....	Beddy, H.....	Feb. 18.
	SAMARANG.....	Brückner, G.....	March 15.
	SERAMPORE .....	Denham, W. H. ...	March 6.
		Marshman, J. C. ....	Feb. 17.
	SEWBY.....	Williamson, J. ....	Feb. 1.
AUSTRALIA .....	SYDNEY .....	Saunders, J. ....	October 15.
BAHAMAS .....	NASSAU .....	Capern, H. ....	Feb. 13, March 29, May 1 & 6.
		Littlewood, W. ....	May 1 & 11.
		Martin, L.....	Feb. 13.
BRITTANY.....	MORLAIX.....	Jenkins, J.....	May 29, June 1.
		Jones, J. ....	April 29.
HAITI .....	JACMEL .....	Webley, W. H. ...	Feb. 22, March 22, April 22.
HONDURAS .....	BELIZE .....	Buttfield, J. P.....	March 4.
		Crowe, F.....	May 29, 1846.
		Henderson, A. ...	March 19.
		Kingdon, J. ....	Feb. 20, March 22, April 21.
JAMAICA .....	BETHTEPHIL.....	Pickton, T. B.....	April 25.
	BROWN'S TOWN .....	Clark, J.....	April 5 & 20, May 4.
	CALABAR .....	Tinson, J. ....	March 23, April 20, May 6.
	FALMOUTH.....	Abbott, T. F.....	March 8 & 22, May 6.
	JERICHO.....	Bloomfield, H. ...	April 21.
	KETTERING .....	Knibb, M. ....	No date, received May 10.
	KINGSTON .....	Oughton, S. ....	March 25.
		Rouse, G. ....	No date, received June 10.
	LUCEA.....	May, J. ....	March 8, April 5.
	MONTEGO BAY .....	Cornford, P. H....	April 5, May 4.
	MOUNT CAREY .....	Hewett, E.....	March 6, April 5.
	MOUNT HERMON .....	Hume, J.....	March 22.
	PORT MARIA.....	Day, D.....	April 5.
	REFUGE .....	Gay, R. ....	May 5.
	ST. ANN'S BAY .....	Millard, B.....	April 26.
	SALTER'S HILL .....	Dendy, W.....	March 8, April 5 & 19.
	SLIGO VILLE .....	Phillippo, J. M....	March 24.

SPANISH TOWN.....	Phillippo, J. C.....	April 22, May 8.
STEWART TOWN .....	Dexter, B. B.....	April 16.
NETHERLANDS...AMSTERDAM .....	Müller, S. ....	May 11.
SWITZERLAND ...BASEL.....	Hoffman, W.....	March 22.
	GENEVA .....	May 27.
TRINIDAD ... ..PORT OF SPAIN.....	Cowen, G.....	March 8, April 5.
	Law, J. ....	March 4 and 20, April 21, May 6.
WURTEMBERG ...CALW .....	Barth, C. G. ....	March 16.

## ACKNOWLEDGMENTS.

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

- The ladies of Salters' Hall, for a case containing mills for corn, and a case of clothing and haberdashery, for the *Patna Orphan Refuge* ;  
 The Baptist Tract Society, for a parcel of tracts, for *Madras* ;  
 Mr. F. Nicholson, Plymouth, for numbers of the "Patriot," magazines, and tracts ;  
 Mrs. Allen, Bristol, for a parcel of magazines ;  
 T. C. M., for a parcel of magazines ;  
 John Foster, Esq., Biggleswade, for a bale of clothing, for *Rev. John Clark, Brown's Town* ;  
 A friend, for a parcel of magazines, &c. ;  
 Rev. C. E. Birt, Wantage, for a parcel of cotton prints and fancy articles, for *Africa and Ceylon* ;  
 Miss Pearson, for a parcel of fancy articles, for *Mrs. Capern, Nassau* ;  
 Rev. M. Bissett, Stevenage, for a parcel of magazines ;  
 Mr. R. B. Ridgway, for two parcels of clothing, for *Clarence, Western Africa* ;  
 A friend (unknown), for a parcel of magazines ;  
 Mr. Clayton, for a parcel of magazines ;  
 Mrs. John Angus, Newcastle, for a parcel of magazines ;  
 Rev. Dr. Hoby, for a bale of clothing, for *Rev. J. Merrick, Western Africa* ;  
 Ladies' Working Society, Blackwater, by Mrs. Green, for a box of clothing and fancy articles, for *Rev. J. Clarke, Western Africa* ;  
 Miss Campbell, for a parcel of magazines ;  
 Mrs. Birt, West Clifton, for a box of fancy articles, for *Ceylon* ;  
 Miss Wilkin, Hampstead, for a parcel of clothing, for *West African School* ;  
 Friends at Lion Street, Walworth, by Mrs. Green, for a case of clothing and useful articles, for *Rev. John Clark, Brown's Town* ;  
 Mrs. Nash, for a parcel of magazines ;  
 Sunday School, Cromer Street, by Mr. T. Gapes, for a box of clothing, &c., for *Rev. John Clarke, Western Africa* ;  
 Mr. Saunders, for a parcel of useful articles, for *the same* ;  
 E. M., for a parcel of magazines ;  
 Sunday School Teachers, Brixham, by Mr. John Smith, for a box of clothing, &c., for *Rev. P. H. Cornford, Montego Bay*.

Mr. Merrick has received the box of clothing sent to his care by Miss A. E. Taylor, of Worstead, and returns many thanks to the kind friends who contributed to the work. The robe, and that intended for King William, will be presented to him; and the Worstead friends shall in due time hear how they were received.

Mr. Merrick has received the letter of Master W. S. Dendy, of Mr. West's academy, Amersham, and though the box of clothing contributed by the young friends of the school, and others, has not yet come to hand, Mr. Merrick would return many thanks for the supply of valuable clothing which they have kindly forwarded.

The parcel of clothing, flannel, and tooth-brushes, kindly sent by friends at Sevenoaks, through Mrs. M. Palmer, has been received. The donors shall soon hear from Mr. Merrick: The parcel of books from the Religious Tract Society, for the use of the Jubilee station, has come to hand safely. A few of them are already in use, and the valuable present will, we hope, prove a blessing to the station.

The large and valuable supply of books, slates, &c., from the Sunday School Union, has also been received. They arrived just when they were much needed, which has greatly enhanced their value.



MONMOUTHSHIRE.		IRELAND.	
£	s. d.	£	s. d.
Bethesda	1 10 0	Auchencairn, for do.	1 0 0
Pontheer, Sunday School,	1 10 0	Bonnyrig	1 1 0
for Dove	1 10 0	Do., for Dove	2 4 0
<b>PEMBROKESHIRE.</b>		Edinburgh—	
Beulah	0 15 0	By Rev. C. Anderson	1 0 0
Blaenywaun, by Rev.		By Miss J. Haldane	3 11 0
D. Rees	14 17 2	Do., for Dove	1 0 0
Flashguard, by Rev. R.		By Mr. Johnston	1 13 0
Owen	2 5 0	By Miss M'Kenzie &	
Jabez, &c., by Rev. D.		Susan Grant, for	
George	8 15 2	Dove	1 0 0
Martletwy	1 0 0	By Miss Campbell—	
Penybryn, by Rev. D.		For Barisal	10 0 0
Rees	3 8 1	Trinidad	10 0 0
<b>SCOTLAND.</b>		Melbourne	20 0 0
Airdrie, Sunday School,		Elgin, for Dove	1 10 0
for Dove	0 5 10	Glasgow, for do.	2 8 0
		St. Andrews, for do.	0 10 0
		Stirling and vicinity	5 7 6
		Westray, for Dove	1 7 0

*Received by the Rev. P. J. Saferly and not previously acknowledged.*

DERHAM.		WILTSHIRE.	
£	s. d.	£	s. d.
Shotley Bridge—	0 16 10	Bradford—	
Collection	3 10 0	Head, Miss	2 0 0
Shotley Field—	0 15 6	Trowbridge—	
Collection		Page, Miss	A.S. 2 2 0
Contributions		<b>NORTHUMBERLAND.</b>	
<b>NORTHAMPTONSHIRE.</b>		Broomley—	
Aldwinkle—		Collection	10 10 0
Collection	1 16 6	Contributions	0 10 0
Proceeds of Tea Meet-		<b>NOTTINGHAMSHIRE.</b>	
ing	1 15 6	Newark—	
Contributions, for		Collection	4 11 0
Dove	1 15 0	Contributions	2 10 0
Ringstead—		<b>WESTMORELAND.</b>	
Collection	2 0 1	Great Asby	0 6 0
Contributions	4 3 6	Little Asby	0 5 0
Thrapstone—		Raisbeck	1 4 0
Collections	7 16 8	Winton	1 10 0
Contributions	9 6 6	Wygillhead	0 3 6
Do., Sunday School	1 2 7	<b>SCOTLAND.</b>	
	18 5 9	Stirling—	
Deduct for Baptist		Contributions, for	
Irish Society	4 0 0	Dove	1 13 6
	14 5 9		

*Received during the month of April, 1847.*

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.		Annual Subscriptions.		£ s. d.	
£	s. d.	£	s. d.	£	s. d.
Annual Meeting at Ex-	121 4 5	Bailey, W., Esq.	1 1 0	Saunders, Mrs.	1 1 0
eter Hall		Balle, Mr. J.	1 10 0	Smith, W. L., Esq.	2 2 0
Do., for Juvenile As-		Balls, Mrs.	1 10 0	Smith, Mrs. W. L.	1 1 0
sociations, at Fins-		Bartlett, Rev. J., Marn-		Smith, Miss M. E.	1 1 0
bury Chapel	2 16 0	wood	1 1 0	Steinkopf, Rev. Dr.	1 1 0
Annual Sermon at Sur-		Bond, W. H., Esq.	2 2 0	Taylor, Mrs. Whitstone	1 0 0
rey Chapel	28 4 7	Fauntleroy, R., Esq.	2 2 0	Williams, Thomas, Esq.,	
Do., at Poultry Chapel	35 19 8	Gouldsmith, Mrs.	2 2 0	Cowley	10 0 0
		Green, Stephen, Esq.	2 2 0	<b>Donations.</b>	
Alle Street, Little	8 3 2	Hassell, Mrs., Clapham,		Bank Note, N.G. 21315	5 0 0
Anstn Street, Shore-		2 years	1 1 0	Boyce, Rev. T., the Ex-	
ditch	13 14 0	Hoby, George, Esq.	1 1 0	ccutors of the late	100 0 0
Brentford, New	11 10 6	Jones, C., Esq.	2 2 0	Carto, Mr., box by	1 2 6
Chelsea, Collection, &c.	20 0 0	Lushington, Right Hon.		Denham, Mrs.	0 5 0
Clapham	4 2 0	Dr.	3 3 0	Friend, by Rev. Joseph	
Islington Green	14 1 4	Meredith, Mr. J.	1 1 0	Angus	30 0 0
Tottenham	17 0 11	Newton, Mrs. E. P.,		Moore, Mrs., Homerton,	
Vernon Chapel	3 8 0	Uxbridge	1 0 0	for Africa	1 0 0
		Newton, Miss E. P., do.	0 10 0	Smith, Margaret	0 6 0
		Oliver, Mr. James	2 2 0	Sutton, Mr., box by	1 1 2
		Pontifex, Mr. R.	1 1 0	Wilson, Mrs. Broadley	30 0 0

<i>Legacy.</i>	
Siggers, Mrs. A., late of Colne Engain.....	£ s. d. 5 0 0
<b>LONDON AND MIDDLESEX AUXILIARIES.</b>	
Chelsea—	
Contributions, by Miss Vines, for <i>African Schools</i> .....	1 0 0
Church Street—	
Sunday School.....	5 10 0
Do., for <i>Dove</i> .....	1 10 0
Devonshire Square—	
Contributions, by Miss S. E. Green, for <i>Dove</i>	0 10 0
Hampstead—	
Collection.....	2 1 4
Sunday School.....	0 6 7
Maze Pond—	
Ladies' Association, for <i>Girls' School, Co- lombo</i> .....	10 0 0
Spencer Place—	
Juvenile Auxiliary ...	7 3 8
Tottenham—	
Sunday School Meet- ing.....	0 5 3
West Drayton—	
Collection.....	1 19 0
Contributions.....	1 11 9
Do., Sunday Schools	0 9 3
<b>BEDFORDSHIRE.</b>	
Amphill and Maulden	3 18 9
Blunham.....	4 2 9
Luton, New Baptist Church, for <i>Crylon</i> ...	6 0 0
<b>DERBYSHIRE.</b>	
Swanwick, Riddings, & Amber Row, Sunday Schools.....	1 1 2
<b>DEVONSHIRE.</b>	
Bampton—	
Contributions, for <i>Dove</i> .....	0 8 0
Exeter, South Street—	
Collection, &c.....	2 9 6
Prescott—	
Collection.....	1 0 6
Sunday School, for <i>Dove</i> .....	0 8 5
Uffculm—	
Collection.....	3 11 8
<b>DORSETSHIRE.</b>	
Bourton.....	3 5 4
Gillingham.....	3 4 1
Lyme Regis.....	4 6 0
Parley.....	0 13 0
Sherborne—	
Chandler, B., Esq.....	3 3 0
<b>ESSEX.</b>	
Potter Street—	
Collection.....	2 5 4
Contributions.....	2 6 2
Do., Sunday School	1 8 0
Do., for <i>Dove</i> .....	0 12 6
<b>GLOUCESTERSHIRE.</b>	
Cheltenham—	
A. B.....	5 0 0
Cirencester—	
Darkin, Rev. C.....	2 0 0

<b>HAMPSHIRE.</b>	
Broughton—	
Contributions, for <i>Dove</i> .....	0 13 0
Forton—	
Contributions, for <i>do.</i>	0 14 0
Gosport—	
Blake, Mrs.....A.S.	0 10 0
Portsea, Marie la Bonne—	
Sunday School.....	1 2 6
<b>HERTFORDSHIRE.</b>	
Bishops' Stortford—	
Collection.....	2 14 0
Hertford—	
Collection.....	3 0 0
Contributions.....	1 10 0
Sawbridgeworth—	
Collection.....	1 6 3
Ware—	
Collection.....	2 0 0
<b>HUNTINGDONSHIRE.</b>	
Ramsay—	
Contributions, by Miss S. A. Mutton, for <i>Dove</i> .....	0 5 8
<b>KENT.</b>	
Borough Green—	
Contributions.....	1 15 0
Do., for <i>Dove</i> .....	0 15 0
Crayford.....	3 0 0
Smith, Mr. J.....A.S.	1 1 0
Deptford, Midway Place—	
Collection.....	4 10 0
Sunday School.....	0 15 8
Gravesend, Zion Chapel—	
Collection.....	7 9 3
Meopham—	
Contributions.....	4 8 0
Do., Sunday School	0 10 0
Sevenoaks—	
J. G.....	10 10 0
Town Malling—	
Collection.....	5 17 0
Contributions.....	4 15 0
<b>LANCASHIRE.</b>	
Blackburn—	
Contributions, for <i>Dove</i> .....	1 10 0
Manchester, Union Chapel—	
Contributions, for <i>do.</i>	4 0 2
<b>LEICESTERSHIRE.</b>	
Leicester—	
Paul, T. D., Esq.....	10 0 0
<b>NORFOLK.</b>	
Dies—	
Collection.....	6 13 11
Contributions.....	4 18 8
Do., Juvenile Asso- ciation.....	8 18 1
Fakenham—	
Collection.....	4 13 6
Contributions.....	12 4 1
Do., Sunday School and Juvenile So- ciety.....	1 16 10
Foulesham—	
Collection.....	3 11 2
Contributions.....	11 10 0
Ingham—	
Collection.....	10 7 6
Contributions.....	16 16 5
Do., Sunday School	0 9 5
Do., for <i>Outfits</i> .....	1 1 0
Do., for <i>Female Schools</i> .....	0 10 0

Lynn—	£ s. d.
Collections.....	10 16 6
Contributions.....	3 14 0
Do., Sunday School	2 3 4
Do., for <i>Schools</i> .....	0 16 4
Norwich—	
Collection, Public Meeting.....	45 0 0
St. Clement's—	
Collection.....	6 7 8
Contributions.....	8 17 7
St. Mary's—	
Collection.....	18 4 11
Contributions.....	131 6 11
Do., for <i>Dove</i> .....	1 1 10
Orford Hill—	
Collection.....	12 10 0
Contributions.....	1 0 0
Netton—	
Collections.....	4 3 8
Contributions.....	6 8 2
Stoke—	
Collection.....	3 15 2
Swaffham—	
Collection.....	7 7 0
Contributions.....	6 6 3
Do., Sunday School	2 8 0
Do., for <i>Jamaica School</i> .....	0 10 0
Do., for <i>Dove</i> .....	0 1 3
Yarmouth—	
Collection.....	3 17 1
Contributions.....	11 7 5
	371 14 4
Acknowledged before and expenses.....	357 4 4
	14 10 0
<b>NORTHAMPTONSHIRE.</b>	
West Haddon—	
Contribution, by Mr. Cole.....	0 4 0
<b>SOMERSETSHIRE.</b>	
Chard—	
Collection.....	2 8 7
Contributions.....	4 13 10
Cheddar—	
Contributions, for <i>Dove</i> .....	1 13 6
Horsington.....	1 0 0
Laverton—	
Contributions.....	1 13 4
Do., for <i>Dove</i> .....	0 4 0
Montacute.....	10 18 9
Norton St. Philip—	
Collection.....	2 7 6
Contributions.....	7 14 3
Wincanton.....	8 17 8
<b>SUSSEX.</b>	
Burwash—	
Noakes, Messrs.....	1 0 0
<b>WARWICKSHIRE.</b>	
Birmingham—	
Barnett, E., Esq.....	1 1 0
<b>WILTSHIRE.</b>	
Bratton—	
Griffin, Rev. T.....	1 0 0
Devizes—	
Collections.....	14 6 5
Contributions.....	25 2 5
Do., Juvenile So- ciety.....	4 0 0
Do., for <i>Dove</i> .....	1 0 0
Semley.....	1 17 0



WORCESTERSHIRE.	
	£ s. d.
Bewdley.....	3 0 0
Upton on Severn—	
Barnard, Mr. W. ....	0 10 6
YORKSHIRE.	
Bramley—	
Contributions, by Miss	
Trickett .....	1 0 0
Halifax—	
Contribution .....	1 0 0
Do., for <i>Dove</i> .....	2 10 6

SOUTH WALES.	
CARMARTHENSHIRE.	
	£ s. d.
Penrhwygoch—	
Collection .....	1 9 6
Contribution .....	0 2 6
PEMBROKESHIRE.	
Salem—	
Collection .....	0 12 8
Contributions .....	1 4 0

SCOTLAND.	
	£ s. d.
Alford—	
M'Combie, Mr. W....	1 1 0
Walker, Dr. ....	1 0 0
Dundee—	
Contributions, for	
<i>Dove</i> .....	0 17 1
Insch—	
Missionary Society...	1 0 0
Perth—	
Ladies' Association,	
for <i>Female Educa-</i>	
<i>tion in India</i> .....	3 0 0

Received during the month of May, 1847.

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.

	£ s. d.
Alfred Place, Kent Road	2 11 6
Bow.....	5 6 8
Camberwell .....	40 0 0
Devonshire Square .....	54 17 7
Eagle Street .....	10 13 1
Eldon Street .....	2 15 3
Hatcham .....	2 5 0
Henrietta Street .....	10 3 9
Kensington, Silver St. ....	10 0 0
Kingsland, Union Row .....	0 15 0
New Park Street .....	20 14 8
Prescot Street, Little. ....	11 11 6
Regent Street, Lambeth .....	21 10 0
Salter's Hall .....	17 6 6
Shoreditch, Ebenezer	
Chapel, Collection, &c.	2 3 0

Annual Subscriptions.

By Mr. Boulton .....	20 0 0
Beeby, Mrs.....	2 2 0
De Laney, Miss.....	1 1 0
Edwards, Mrs. ....	1 1 0
Giles, Edward, Esq.,	
Clapham.....	1 1 0
Goodings, W., Esq. ....	2 2 0
Graham, T., Esq. ....	1 1 0
Hunt, Mrs. ....	0 10 6
J. W. A., by Mr. Nisbet .....	10 0 0
Martin, T., Esq.....	1 1 0
Matravers, Mr., Grange	
Place .....	1 1 0
Moreland, Miss.....	1 1 0
Potter, Henry, Esq. ....	1 1 0
Ramsden, R., Esq. ....	1 1 0
Ridgway, T., Esq. ....	5 5 0
Shaw, Mrs. M. ....	1 1 0

Donations.

A. E. Z. ....	5 0 0
Mills, Samuel, Esq., late	
of Russell Square,	
£100, 3¼ per cent.	
annuities.	
Do., half year's divi-	
dend on do.....	1 11 6
Peto, S. M., Esq., for	
<i>Jamaica Theological</i>	
<i>Institution</i> .....	100 0 0
Servant, A, for <i>Africa</i>	
Smart, Mr., box by .....	1 7 1
Smith, Mrs., Haverstock	
Hill .....	0 10 0
Spurden, Miss, for <i>Colo-</i>	
<i>nies</i> .....	0 10 0
Do., Collected by, for	
<i>Patna Orphan Re-</i>	
<i>fuge</i> .....	1 7 0
Tritton, Joseph, Esq. ....	100 0 0

Legacy.

	£ s. d.
Southern, Mr. Thomas,	
late of Sevenoaks.....	10 0 0

LONDON AND MIDDLESEX AUXILIARIES.

Alie Street, Little—	
Sunday School .....	1 8 8
Church Street .....	8 13 6
Harlington—	
Collections, &c.....	6 17 10
Sunday School .....	0 6 3
John Street .....	50 0 0
Potter's Bar—	
Collection .....	2 16 1
Totteridge & Whetstone	
Trinity Chapel—	
Sunday School .....	1 13 4
Walworth, Lion Street—	
Female Missionary	
Society .....	30 0 0

BEDFORDSHIRE.

Bedford, Old Meeting ...	28 12 2
Biggleswade—	
Foster, John, Esq.....	40 0 0
Leighton Buzzard, by	
Rev. J. Cooper .....	3 2 0

CORNWALL.

Grampound .....	4 17 6
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DEVONSHIRE.

Exeter, Bartholomew St.—	
Collection .....	4 5 0
Contributions .....	3 9 0
Do., Sunday School .....	2 15 0

DORSETSHIRE.

Dorchester—	
Collection .....	3 5 0
Contribution .....	1 0 0
Weymouth—	
Collections .....	7 18 10
Contributions .....	7 11 2
Do., Sunday School .....	6 10 0

HANTSHPHIRE.

Ashly—	
Contributions, for	
<i>Dove</i> .....	0 11 9

HEREFORDSHIRE.

Leominster—	
Contributions, for	
<i>Dove</i> .....	1 0 0

HERTFORDSHIRE.

	£ s. d.
Berkhamstead—	
Baldwin, Mr.....A.S.	1 0 0

KENT.

Deptford, Midway Place—	
Collection, additional	
Greenwich, Lewisham	
Road—	
Collection .....	7 15 0
Woodwich—	
Enon Chapel, Collec-	
tion .....	2 15 0

LANCASHIRE.

Liverpool—	
Ladies'Negros' Friend	
Society, for <i>Jamaica</i>	
Sabden—	
Contributions, for	
<i>Dove</i> .....	1 0 0
Spark Bridge—	
Fell, John, Esq...A.S.	5 0 0
Do., Donation .....	2 0 0

NORTHAMPTONSHIRE.

Piddington—	
Collections .....	23 2 0
Contributions .....	1 18 0

SOMERSETSHIRE.

Beckington—	
Collection, &c.....	4 13 0
Crewkerne—	
Collection .....	2 9 5
Contribution .....	0 10 0
Frome—	
Collection, Public	
Meeting .....	7 6 8
Contributions .....	14 0 6
Do., for <i>Patna Or-</i>	
<i>phan Refuge</i> ....	3 5 0
Badcox Lane—	
Collection .....	5 5 6
Contributions .....	8 13 7
Legacy of Mr. Butch-	
er, one year's divi-	
dend on .....	5 14 6
Sheppard's Barton—	
Collection .....	5 8 2
Contributions .....	11 17 3

WESTMORELAND.

Brough—	
Contributions, addi-	
tional, for <i>Dove</i> .....	0 4 0

WILTSHIRE.

Chapmanslade—	
Collection .....	1 0 0

		£	s.	d.			£	s.	d.		
Corton—					Westbury Leigh—					BRECKNOCKSHIRE.	
Collection .....	1	2	7	Collection .....	2	11	1	Llanvihanel, Soar—	£	s.	d.
Melksham—				Do., Juvenile.....	0	15	0	Collection, for Jama-			
Collections .....	7	0	11	Contributions .....	1	10	6	ca Special Fund.....	1	3	0
Contributions .....	24	15	8	Do., Sunday School	2	0	6				
Do., for African Schools.....								IRELAND.			
Penknapp—				YORKSHIRE.				Tubbermore—			
Collections.....	5	11	8	Slack Lane—				Contributions, for			
Contributions .....	4	11	9	Sunday School .....	1	3	3	Do.....	0	18	0
Do., Juvenile Society	2	8	7	SOUTH WALES.							
Warminster—				SOUTH WALES, by Rev.				FOREIGN.			
Collection .....	7	3	11	B. Price, balance.....	62	12	5	Patna—			
Contributions .....	7	1	6					Juvenile Society .....	4	6	3

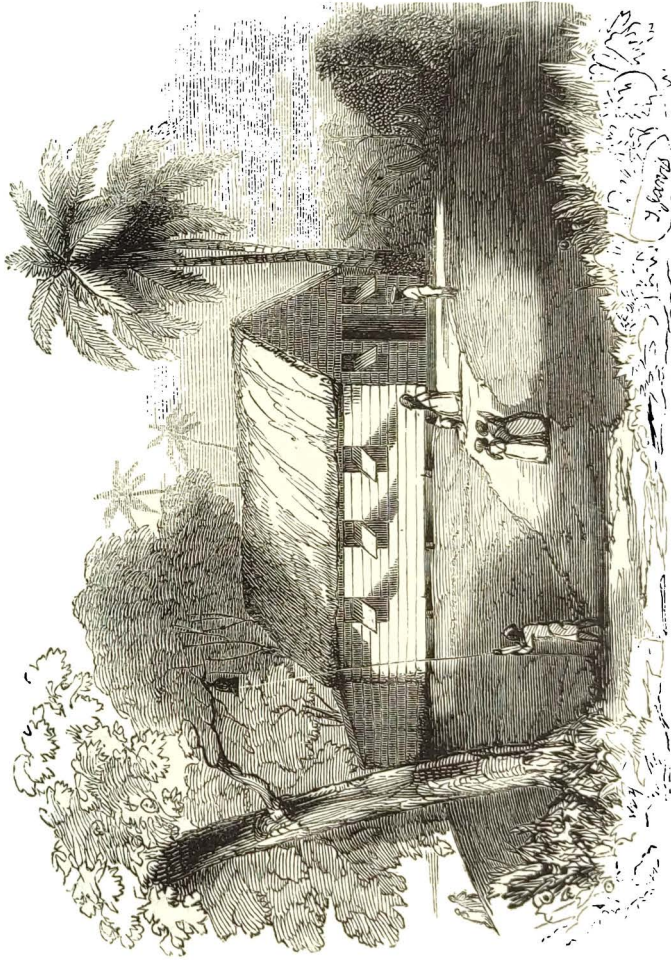
## CONTRIBUTIONS,

Received on account of the DEBT of the Baptist Missionary Society, up to  
June 17, 1847,—Continued from April Herald.

LONDON AND MIDDLESEX.		GLOUCESTERSHIRE.		YORKSHIRE.							
	£	s.	d.		£	s.	d.		£	s.	d.
E. M. ....	0	2	0	Stroud .....	4	0	0	Halifax .....	6	0	0
Eagle Street .....	11	17	6	Winchcomb .....	1	0	0	Scarborough .....	0	10	0
Harlington .....	2	15	0	HAMPSHIRE.				Sutton .....	6	0	0
John Street .....	0	13	0	Forton .....	1	13	0	SOUTH WALES.			
Shacklewell .....	1	5	0	Portsmouth .....	1	2	0	BRECKNOCKSHIRE.			
Walworth, Horsley St. ...	0	11	0	HEREFORDSHIRE.				Maesybellan .....	2	5	0
BEDFORDSHIRE.				Leominster, by Mrs.				Penyrbeol .....	2	9	8
Leighton Buzzard, by				Evans and Mrs. Jen-				CARDIGANSHIRE.			
Rev. E. Adey.....	4	0	0	kins .....				Aberystwith .....	0	10	6
BERKESHIRE.				Ross .....				CARMARTHENSHIRE.			
Speen .....	1	10	0	LANCASHIRE.				Carmarthen, Tabernacle	4	0	0
CORNWALL.				Salford, George Street...				MONMOUTHSHIRE.			
Truro .....	3	0	0	NORTHAMPTONSHIRE.				Abersychan .....	1	7	6
DEVONSHIRE.				Hackleton .....				Blaenan Gwent.....	3	3	0
Exeter, Bartholomew St.	0	16	6	WARWICKSHIRE.				PEMBROKESHIRE.			
DURHAM.				Leamington .....				Ffynnon (acknowledged			
Cold Rowley .....	0	18	0	Stratford on Avon .....				in General Contribu-			
Hamsterley .....	1	15	0	Bratton .....				tion list for August			
ESSEX.				Kidderminster .....				last) .....			
Colchester, additional ...	2	13	6	Worcestershire.				SCOTLAND.			
				Milport, near Glasgow...				0 12 0			

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTA, 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 account of "W. B. Gurney and others."

# THE MISSIONARY HERALD.



MISSION PREMISES MONTERRAT, TRINIDAD.

ASIA.

—  
CALCUTTA.

Mr. and Mrs. Lewis, whose transference from Ceylon to the continent of India has been already announced, arrived in Calcutta safely on the sixth of May, where they received a cordial welcome. Mr. Thomas says :—

You will be pleased to hear that our dear friends Mr. and Mrs. Lewis, and their little one, arrived on the evening of the 6th. They came by the "Bentuck," and took us rather by surprise, as we hardly thought they would venture to come so soon after Mrs. Lewis's confinement, and especially on account of the advanced period of the season. But here they are, and I hope will not suffer from the exposure to which they have been subjected. We have not yet had time to consult respecting the sphere of labour our new brother should occupy; I hope we shall be all guided for the best. Where so many urgent claims press on our attention, it is not easy to deter-

mine which has the greatest weight attached to it. When will you be able to send out more, and support them? I fear the heavy afflictions with which God has been pleased to visit Ireland and Scotland will very seriously affect the Society's income, and that consequently you will find it necessary to curtail rather than extend the Society's expenditure.

You will be pleased to hear that brother Smylie, at Dinajpore, baptized one convert last month, and also that brother Parry, of Jessore, admitted seven by the same ordinance into the churches under his care. Brother Leslie is rather ailing; the rest are in usual health.

The Association of Baptist Churches in the Presidency of Bengal held its annual meeting for the year 1846 at Serampore. It will gratify many of our readers, probably, if we lay before them the minutes appended to their Circular Letter, which the press of other matter connected with our own annual meetings has precluded our doing till now :—

On the evening of the preceding Lord's day, a preparatory sermon was preached in the Mission Chapel, by the Rev. J. Macdonald of the Free Church of Scotland, from Acts xx. 35.

*Monday, November 30th.*

The introductory prayer-meeting in Bengali was held at Jannagar, at which brother J. C. Fink of Chittagong presided.

At 7 P.M. the ministers and delegates assembled in the Mission Chapel: brother Wenger presided, and brother Phillips of Bularose prayed. The Circular Letter, prepared by brother Robinson of Daeca, "On Spiritual-mindedness," was read and adopted. Brother Williamson of Birbhun concluded.

*Tuesday, December 1st.*

10 A.M. The Sessions of the Association were opened by prayer in English by brother Leslie, and in Bengali by brother Carey. The roll of delegates was then called, and was found to be as follows :—

SERAMPORE .....	W. H. Denham, Pastor.
	John Robinson.
	Bhagwan, } Deacons.
	Ram Sundar, }
JESSORE .....	No delegates, no letter.
CUTWA .....	W. Carey, Pastor.

DINAJPUR .....	Letter, no delegates.
LAE BAZAR, Calcutta.....	J. Thomas, acting Pastor.
	J. L. Carran, Deacon.
	R. Chill.
DAECA.....	Letter, no delegates.
CHITTAGONG .....	J. C. Fink.
	Ram Jiban.
	Nabakumar.
CIRCULAR ROAD, Calcutta.....	Andrew Leslie, Pastor.
BIRBHUM .....	J. Williamson, Pastor.
	Sanatan.
COINGAH, Calcutta.....	J. Wenger, Pastor.
	Ealchand.
HANNAH.....	Thomas Morgan, Pastor.
CUTTACK.....	Letter, no delegates.
BARISAL.....	Letter, no delegates.
KHARI.....	Sheik Panjay.
LANCHYANTHUR.....	F. De Monte, Co-Pastor.
INTALLY.....	Geo. Pearce, Pastor.
	Balaran.
NARSIKDERA CHOK .....	John C. Page, Pastor.
	Lakshminarayan Ray.
	Pitambar.
MALAYAPUR .....	Shasi.
BALASORE .....	No letter, no delegate.
JELLASORE .....	Jeremia Phillips, Pastor.

The meeting proceeded to elect a Moderator for the ensuing year. This was done by ballot: the majority of votes being found in favour of brother Leslie of Calcutta, he was requested to preside over the ensuing meetings.

The whole of the letters from the churches were then read, in the order they occur in the Table, and the substance of each given in

Bengali. The Moderator concluded the meeting with prayer.

The Sub-Committees met in the afternoon.

In the evening a Conference was held at the College House, in lieu of the mixed service of former years; several matters of great interest to the churches were introduced and successively discussed.

It was announced to the meeting by the Convener of the Sub-Committee on Books:

1. That brother Pearce had carried through the press a translation of the Tract Society's "Companion to the Bible," in the Bengali language—the joint labours of brethren Pearce and Ramkrishna; it was a neat 12mo., pp. 398, with copious tables.

2. That brother Wenger begged to submit to the meeting the first sheet of a new magazine in Bengali, bearing the title of the "UPADESHAK." It met with cordial approbation. The publication to be issued monthly, the price not to exceed *two annas*. It was farther suggested, in case of a deficiency at the end of the year, that the Association meet the deficiency from its funds. The meeting unanimously concurred with the suggestion, and also authorized brother John Robinson to close the remaining expenses of the *EVANGELIST*, and to communicate with the Standing Committee at his earliest convenience.

3. That a lengthened conversation had been held on the propriety and practicability of establishing an English Magazine to meet the wants of a large and increasing number of the members of our churches, especially the younger branches of the various congregations. It was cordially commended to the consideration of the meeting.

After a spirited discussion, in which all took part, it was proposed by brother Denham and seconded by brother Morgan, and unanimously agreed to—

"That a magazine advocating the principles of the denomination be established, similar to the *Baptist Magazine, Reporter, and Record* in England, to consist of original articles, general missionary and educational intelligence, as well as occasional selections, translations, and illustrations of the Holy Scriptures, manners, customs, and superstitions of the natives; notices of the spread of Christianity, and eminent men, European and native, who have laboured among the people—in a word, everything calculated to subserve the interests of 'pure and undefiled religion' in India.

"THE ORIENTAL BAPTIST to be, as its title announces, a denominational work, and published under the auspices of the Association. Though denominational it should practically disavow sectarianism, its columns should be open to free, fair, and manly discussion on all questions pertaining to civil and religious liberty of Christians in India.

"The *Home Record* to comprise intelligence from all parts of India, Ceylon, and the Tonasserim provinces; its *Foreign Record*, Europe, Africa, America, West Indies, China, and the South Seas: like its English predecessors, it should incorporate the *Missionary Herald*."

"The *Editor's Table* to furnish notices of books, &c., &c.; a column to be reserved for *Gifts of Divinity and Poetry*."

"In conclusion, European brethren should be solicited to contribute well written and well digested

materials, others skilled in the native languages\* may render these materials further available by translation and adaptation to the instruction of the members of our mission churches."

Resolutions were read expressive of the wish of the meeting that brother Leslie undertake the editorial superintendence. Brother Leslie declined on the ground of having pledged himself to several important duties during the year, especially to the superintendence of a new edition of the *Hindi New Testament*, in addition to other claims. It was proposed by brother Williamson, and seconded by brother Page:—

"That for the present a Sub-committee be appointed consisting of the Calcutta brethren; that they meet and consult on the preliminary and necessary arrangements.

"The magazine to be printed at the Baptist Mission Press, each number to consist of thirty-two pages stitched with wrapper for advertisements and correspondence; price not to exceed *four annas*, to be paid half yearly in advance."

This was passed unanimously.

The meeting then proceeded to consider the seventh minute of the Standing Committee (September 23rd), concerning the propriety of the *Society* bearing the expenses of the delegates of distant mission churches to the Association.

After discussing the question at some length, it was proposed by brother Morgan and seconded by brother Robinson, "That each church bear the expenses of its delegates appointed to attend the meetings of the Association." Brother Morgan pointed out the inconsistency of the principle on which the *Society* had, to some extent, proceeded in former years. This was generally felt, and the ministers pledged themselves to meet the future travelling expenses of their delegates from the funds of the respective churches.

Proposed by brother Denham and seconded by brother Morgan:—

"That the Standing Committee meet for prayer and association business on the *second Monday* of the months of *March, June, and September* successively at Calcutta, Haurah, and Serampore; and that the secretaries be requested to give notice of the *time and place* of meeting one week previous to its being held, to avoid inconvenience. Each meeting shall be named at the close of the usual business."

Brother Wenger suggested to the members of the Standing Committee for consideration, "the desirableness and practicability of a 'Baptist Building Fund' in India, and to report at the next Association."

The Conference was closed with prayer by the Moderator.

Wednesday, December 2nd.

10 A.M. Brother Wenger read John xv. and prayed in Bengali, and brother William-

\* Bengali, Hindi, Urdu, Singhaliese, Burmese, &c.

son of Birbhum preached an impressive sermon from John xiii. 34. After the service the meeting proceeded to business. Brother Thomas intimated his readiness to undertake the risk of printing the new magazine for one year. He trusted the brethren would afford him prompt and energetic assistance in their respective circles, both by communications and personal subscriptions, and thus extend its usefulness. Brother Morgan seconded the proposal, and suggested that it be acted upon forthwith.

The meeting then proceeded with the matter of Finance. Brother Pearce proposed and brother Williamson seconded:—

“That in addition to the publication of books, &c., useful for native Christians, as determined at the Association meetings of 1844, the funds of this union be available also for small grants of money in aid of needy churches in the mufassal, particularly towards the erection of places of worship and the ministration of the gospel, especially where there may be in the providence of God new and urgent calls for labour and assistance. Such grants to be made by the vote of the Association at its annual meeting.”

Evening, 7 P.M. Brother Leslie introduced the service by reading and prayer. The Association sermon in English was preached by brother Morgan from Ephes. iv. 13. The meeting was detained for a short time after

the service, to receive the report of the Finance Committee.

Mr. Carrau informed the meeting that he had been appointed to examine the accounts; he found them to be correct, and that a balance remained in the hands of the Treasurer.

The Moderator inquired of the Secretaries if an answer had been received to their letter from the Secretaries of the English Union, with regard to the subscription made on behalf of the brethren in Denmark. The Secretaries regretted to state that no communication whatever had been received from England during the year, not even the usual “Annual Report of the Union.” They were requested to mention this in their letter to the secretaries of the Baptist Union.

The report of the Sub-Committee was adopted. Fraternal communications from brethren stationed in Upper India and Burmah were introduced to the meeting; the intelligence was highly gratifying, and a hope was expressed that other brethren might be induced to follow their example, and occasionally correspond with the Association.

Brother Williamson of Birbhum was appointed to write the next Circular Letter, and brethren Pearce and Denham were re-elected secretaries.

Number of Churches	20
Received by baptism or profession	249
By letter	20
By restoration	27
	— 296
Decrease by death	21
By dismission	16
By withdrawal	2
By suspension or exclusion	53
	— 91
Clear increase	205
Members in communion	1207
Preachers	61

JESSORE.

Mr. Parry having visited Badpukhariya in February last, and spent about nine days with the two Christian families residing in that village, writes thus on the 9th of March:—

I am very happy to say that the Lord has graciously added two members to the little church of Badpukhariya. They received the rite of baptism a short time ago, and we have every reason to hope that they will, by the aid of the grace of our Lord Jesus Christ, honour the profession they have made. They appear to be very sincere, and earnestly desirous of walking in the fear of God. They came from Kapasdanga about two years ago, where I believe they were nominally Christians. For a long time they appeared to feel no concern

about the salvation of their souls. They used to attend divine service on the Lord's day, but never prayed in secret, and were in a state of great ignorance about the gospel plan of salvation. The work of grace I believe commenced in their souls about a year ago; and they have since been gradually growing in the knowledge of the Saviour, and praying in secret. About six months ago a decided change of seriousness was visible in their deportment. At the church-meeting convened by me to take into consideration the case of

the late candidates for baptism, I entered into a particular examination of them by proposing various questions on points of Christian doctrines and duties, in order to ascertain if they had a clear view of the scriptural doctrine of salvation by grace, through faith in the Lord Jesus Christ, and of the necessity of good works as an evidence of a sincere and living faith. I was quite delighted to find, from the

answers given to my questions, that they possessed that essential knowledge of the gospel which would authorize us to conclude that they were true believers, in connexion with the favourable testimony borne by every member of the church respecting their pious conduct, and diligence in attending upon the public means of grace.

## MONGHIR.

Mr. Parsons, some time ago, made a tour among the hill people living north of Monghir, on the borders of a part of the Himalya mountains. He found there among a people that no European had previously visited, apparently, much to interest him, and show that there are extensive fields for labour open in India, if there were labourers to till them. He writes to his brethren in Calcutta thus:—

Our little party, consisting of brother Hurter and myself, a native Christian as cook, and another man, as coolie and chokedar, set out from Monghir, on January 7th, and reached Bhagulpore on the third day. At Bhagulpore we staid till noon of the 13th, having been detained somewhat longer than we would by the difficulty of obtaining the single garrie we required for the conveyance of our goods. We embraced opportunities of preaching in the bazars and to such individuals as came to our tent. The man who had come with us as chokedar left us here, but we found our Maisa, the hill-man who had taught us the language, but had been absent on leave, and he readily consented to accompany us. About ten or twelve kros from Bhagulpore, part of which road lies through a wide grass jungle, which is overflowed in the rains, we began to meet with the villages of the Sontars, in which we feel a deeper interest from the circumstance that our dear brother Hurter, aided by the labours of brother Phillips, of Jellasure, has acquired a little knowledge of their language, and is still pursuing his acquisition. You are, no doubt, somewhat familiar with the features and habits of this people. Brother Hurter had several opportunities of comparing the language of the Sontars here with brother Phillips's tract, and he found it to correspond with very few exceptions. There must be a large population of them round the hill. Mr. Pontet, the deputy collector, in charge of the "Daman-i-koh," has over a thousand villages in his district, by far the greater part of which are Sontars. Their villages exhibit a great deal of cleanliness and industry. Unlike the hill-men, they have many trades among themselves, by which means they render themselves nearly independent of the Hindus of the plains. It is rather a singular distinction that while the hill-men obstinately decline, in most instances, to descend from their rude

hill fields and colonize the plains, they will go in great numbers to Bhagulpore, and other places, to take service as soldiers and chokedars; whereas the Sontars, whose colonies creep about the skirts of the hills to so very great a distance, are yet extremely unwilling to leave the vicinity of their villages as servants.

The worship of the Sontars appears to be simple, but I could not learn many particulars. Their only temples are pretty round clumps of trees, which are left standing out of the old jungle near every village, and in which they worship the god of forests. This is their principal festival, and takes place twice a year, I was informed. I scarched in some of the clumps, but could find no trace of any sculptured idol. All I could see was a small stone smeared with a little vermilion. The Sontars are fond of music and dancing, and often keep up these amusements till a late hour at night. Almost every man or boy who may be tending his cattle in the fields, has his flute with him, the soft sounds of which in the distance have a very pleasing effect. As we had no adequate knowledge of their language, and their knowledge of Hindi does not extend to more than the common business of life, we could make but little missionary effort among them. Some few individuals we found capable of being interested in a conversation, and brother Hurter read the "Religious Instruction" from brother Phillips's tract to many groups, who were highly amused at finding him able to speak their "farsi."

On January 18th we reached Rajapokar, a village of hill-men, near the foot of the hills, where brother Hurter had erected a small house in the hope of being able to reside among them. He has, however, been disappointed in this, for he found the house, having been built of smaller dimensions than had been contracted for, and also the prevail-

ing temper of the people unfavourable. He has therefore relinquished the house. We stayed there until the 28th, preaching in Rajapokar, and in several adjacent villages, in all of which our message had been previously proclaimed. We were usually heard with attention, and in many places a little borá was offered us as a token of respect and welcome. Hill-men are very different from many Hindus. While these dispute our assertions inch by inch, those quietly acquiesce in our exhortations, not having the frightful phantom of caste to scare their minds. It is, nevertheless, with unfeigned humiliation and sorrow I would say that I cannot speak of any instance in which I could discover any genuine contrition for sin, or concern for salvation. On the 28th we removed to Kusumgati, a small village, entirely peopled by the family of Dule, the hill-man who accompanied brother Leslie in his tour. This village also stands on the plain, and a wide jungle separates it from the nearest village, which actually stands on the hills. This and other villages around we visited. Near to this village is a small bazar, established by Mr. Pontet, and the country around has a sandy soil, is very clear of jungle, and is elevated into a number of low downs, having narrow valleys between, in which the Sontars cultivate rice. On the 1st of February we removed from this village, having been kindly treated by Dule and his brothers, and pleased with their attention to the word, and at length helped to move comfortably on through their influence with the Sontars. We came to the village of Karmatan, and put up in Mr. Pontet's cutcherry, and the next day, dear brother Hurter being a little indisposed, myself and Maisa ascended the hills, which are about two kros from Karmatan, in order to find a village where a young man was re-ident, who was with us for some time at Monghir, and from whom we hoped for some assistance in our tours on the hills. In this we were not disappointed. We found the village, and the individual, and, the Lord graciously so inclining him, he came down the next day, bringing three companions, and conveyed our goods to his village, at the entrance to which, as well as subsequently in other villages, we saw reason for thankfulness to our ever-faithful Captain, who had provided us this help. The people of the first division of the village were so fearful of our residing among them that they refused us a place, and when the young man and his elder cousin, who was even more zealous in our cause than himself, took us to their own neighbourhood, they had great difficulty in persuading the elders of the village that it was at all safe for our tent to be litted among them. The same was experienced in most villages, and had not Surja (the elder cousin) accompanied us, we should sometimes have been unable to get a hearing.

We remained eight days on the hills, at the village of Basgi, which stands on one of the highest of the hills, during which time we visited about ten villages, lying from one to three kros off, besides the seven separate tolas of Basgi. It was well for brother Hurter and myself that we are fond of hills, for the roads to these villages were often very steep and precipitous, our progress being often little more than climbing up and down rough confused heaps of rocks, which compose the hills, as one would ascend or descend a long flight of rude, irregular steps. We had generally an attentive hearing, but could not discern that our hearers were much impressed by the new and important message, which had been for the first time conveyed to them by the direct instrumentality of the preachers of the gospel. We were, so far as we could learn, the first Europeans who had ever set foot in these villages. They lie to the south of Rajapokar, &c., with which brother Leslie is familiar. Basgi is about six kros nearly east from Dhamsai, and Dhamsai is about sixteen kros south-east from Bhagulpore. The most distant, and most beautiful village we visited was named Chaperi, lying on the top of the next range east from Basgi, surrounded by some extent of table-land and particularly fine forests, and commanding a view to the east of a fine extensive vale between the hills, of which the Sontars have taken possession, and beyond that of successive ranges of hills until the last towards Rajmahal. Through mercy, besides the interruption I have mentioned, we enjoyed good health during our whole tour. The great difficulty is the water. In one or two places we found it very bad, but happily it was where we had not long to stay. In those places where we tarried longer, we were favoured to get better, and at Basgi, on the hills, we had delightfully clear, pure spring water. I regret to say that on the very evening that Maisa accompanied me to the hills, he took offence at reproofs occasioned by his conduct, and which were sincerely meant for his good, and determined to leave us, and return to Bhagulpore. We grieved more for him than for ourselves, for his spirit and temper almost preclude the hope that he has, as yet, received any decisive benefit from the many privileges he has enjoyed.

We descended from the hills on Wednesday the 10th inst. to Dhamsai, where I left dear brother Hurter to stay over the approaching mela, and returned home. I suppose that brother Hurter will also leave Dhamsai about this day (19th), and after tarrying some days in Bhagulpore, return hither. We rejoice in the opportunities we have had, but feel that the greatest work has yet to be done in watering the seed by prayer and future effort.

During our absence, viz., January 11th, two persons, our English chapel chokidar, Hingan Mier's son, and the wife of Anthony.



whom you know as brother Shujaatali's servant, who had been received by the church previously to our departure, were baptized.

Brethren Nainsukh and Sudin arrived yesterday evening from a long tour, including a visit to the mela at Baijnath.

### CHUNAR.

Mr. Heinig gives the following account of two young men whom he has recently received into fellowship:—

I have much pleasure in informing you that the Lord has been pleased to add two young men to our number, who we trust will be ornaments of the church and useful members of society. On Saturday, the 20th of Feb., being the day in which one of them first saw the light of this world, they were both baptized. It was a very interesting and solemn occasion. Our chapel was crowded to excess, and many were present to witness the ordinance who had known one of the candidates from early childhood. This young man is the son of one of our deacons. He had long given satisfactory evidence to the members of the church and his own family, that he was the subject of divine grace, but through timidity was prevented from making a public profession of his faith. We trust that he may long be spared to follow in the footsteps of his devoted parents, and that the promise may be fulfilled in his happy experience—"Instead of thy fathers shall be thy children to show forth the Lord's praise in the earth."

The other candidate's is a very interesting case; he is also the son of pious parents of our denomination. The work of grace appears to have commenced some considerable time; and the society of godly people has been his delight. He was in the last engagements

with the Sikhs, and received two serious wounds, I believe, in the battle of Sobraon, of which he gave us a most fearful description. In consequence of the injuries he had received he was invalided and ordered to Chunar; he is residing with one of our members, and expresses much gratitude that his life has been spared in the field of battle, and also that the Lord has cast his lot amongst us, as he always wished to be united to the people with whom his parents are connected. The circumstance of his conversion will undoubtedly give great joy to his parents, particularly his mother, who, it appears, has watched over him with earnest prayer and anxious solicitude.

I preached a sermon on the subject of baptism, and as there were so many witnesses to this transaction, we sincerely trust that many others may come forward, who will give a decided evidence that they are born of God.

But amidst our rejoicing we have been under the painful necessity of excluding one of our members, who has fallen into awful habits of intemperance. We earnestly trust he may be reclaimed, but at present he is awfully sunk in the depths of iniquity, and we fear his sinful course, as it regards this world, will soon be closed.

### CEYLON.

Our friends in this island are impeded in their efforts by the same classes of opponents as are actively engaged in counteracting scriptural Christianity in other parts of the world. Mr. Davies writes thus:—

Popery is rapidly increasing in Ceylon. The greatest efforts are being made to proselyte English, Burghers, and natives. A company of nuns are daily expected, to commence a convent in Colombo. One of the bishops is now at Rome making preparations for still more extensive operations. It seems inevitable that ultimately we must come into some kind of conflict with this system, or abandon our stations.

We have here English, French, Italian, and Goa priests; some of them of the school of Dr. Wiseman, others more allied to the dark ages.

Puseyism is almost universal among the Colonial chaplains and their catechists. Since the arrival of the bishop last year we have had more hindrance from these men than from any other cause.

Heathen converts generally, as might be expected, are unprepared to withstand errors propagated by men sustained by the government of the country. But I fear our converts in Ceylon are more than usually unprepared for this. Special attention has not been paid to instruct them in the doctrines, &c., of the bible, and the consequence is that they are almost in total ignorance of them.

## AFRICA.

## FERNANDO PO.

The health of both Dr. and Mrs. Prince has been for some time in a state that indicated the necessity of at least temporary relaxation and change. An opportunity for this having been afforded unexpectedly by the touching of a French vessel at Clarence, they embraced it, and Dr. Prince wrote a short note, during the brief interval before his embarkation, saying, "A French vessel going hence to St. Thomas, Prince's, and Gaboon, I have taken a passage, with Mrs. Prince, on account of our impaired state of health. I hope thus to be spared the necessity of the dernier resort to England before you can supply either missionary or schoolmaster for this place. I hope to return by a French war steamer." At the request of Dr. Prince, Mr. Newbegin will for the present supply the vacancy at Clarence.

## BIMBIA.

At the time of our last advices, Mr. Fuller, who will be remembered as having sojourned some time in England, on his way from Jamaica to Africa, was lying in a state which left no hope of his recovery. Mr. Merrick, in a letter dated Jubilee, Bimbia, April 20th, after giving some details respecting maladies under which Mr. Fuller had recently been suffering, arising in part from an injury received many years ago by a fall, proceeds to say:—

He is now daily sinking under a low typhoid fever similar to that which carried off our brother Thompson. He was very low last night, revived a little this morning, but has subsequently sunk again. From the beginning of his sickness he has been able to look forward to death with calmness and composure of mind. Like David, he says, "Yea, though I walk through the dark valley," &c. He wishes his two sons to remain in Africa, and has left them under the care of brother Clarke and myself. May our deep and heavy afflictions be sanctified to us all!

Brother Newbegin, as you have perhaps already heard, has engaged to supply Dr. Prince's lack of service at Clarence during the doctor's absence at Prince's, St. Thomas, and the Gaboon, whither he is gone with Mrs. Prince in pursuit of health. Brother Newbegin came over a few weeks ago in Mr. Matthew's schooner to arrange some business here, and to remove to Clarence, but has been detained by brother Fuller's illness. This we have subsequently discovered was a most merciful interposition of providence in behalf of brother Newbegin, for Mr. Matthew's schooner, in returning to Clarence, lost both her masts, and was drifting about the coast of Fernando Po when we last heard from Clarence. Mr. Matthews left his vessel in a canoe for Clarence, and as soon as he arrived, requested the assistance of the Dove, which he most readily

obtained. Thus our good God sets one thing against another, and provides for the safety of his people even while they are unconscious of it. May we continue to trust Him.

I have sent you, at different times, six copies of the first three sheets of my *Isubu Dictionary*, and two copies of the fourth sheet. I now send four copies of the fourth sheet to complete the half dozen, and six copies each of the following four sheets. You will perceive that our A's have run sixty-three pages. The appendix to A will make about three more pages; in all, sixty-seven pages of A's. I don't know where Z will carry us, but if spared and strengthened, I hope soon to complete the work. Little printing work has been done for the last ten days in consequence of brother Fuller's illness, his sons, our chief compositors, being engaged night and day attending on their father. I had hoped to get out the whole of Matthew's Gospel to send to Jamaica by brother Clarke, but fear I shall not be able to accomplish it. The whole is transcribed for the press but the last three chapters.

We are getting quite short-handed. May the Lord of the harvest thrust forth a few devoted labourers into his vineyard. Brother Clarke has been at Clarence for several weeks with the Dove, making necessary preparations for the voyage to Jamaica. He will, we expect, leave in about three weeks.

Mrs. Merrick and myself are generally well. We have during the last twelve months enjoyed better health than ever since our arrival in Africa. Our little daughter is also well. Brother Newbegin is often troubled with fever and indications of dropsy, which

make him fear that he will soon have to leave us to recruit in England. We shall soon, I fear, be left almost alone, but God, I hope, is with us. The signs of the times among the Isubus are more cheering than ever.

## WEST INDIES.

### JAMAICA.

Among the resolutions, published last month, to which a general meeting of missionaries and pastors in Jamaica had requested the Committee to accede, and to which the Committee had assented on the 16th of June, it will be remembered that the following article was included:—"That the Committee be respectfully requested to give their aid and sanction in re-conveying, as far as it may be found convenient, all chapel property in Jamaica connected with the Society, on such trusts as are expressed in the Model Deed now laid by the Deputation before the brethren." As a sight of the provisions of this Model Deed will doubtless gratify many members of the Society, we subjoin it, only remarking that some phrases in the preamble will of course be modified in correspondence with the varying circumstances attending the original acquisition of the property to be put in trust.

THIS INDENTURE, made the        day of        , in the year of our Lord 18        , between [the vendor], of the first part, [the missionary], of the 2nd part, and [the trustees] being persons nominated and approved by the Baptist missionary as trustees for the purposes hereinafter mentioned, of the 3rd part. Whereas on the 2nd day of October, 1792, certain ministers of the gospel of the denomination of Particular Baptists (that is to say, the Rev. Johu Ryland, Reynolds Hogg, John Sutcliff, Andrew Fuller, Abraham Greenwood, Edward Sharman, Joshua Burton, Samuel Pearce, Thomas Pearce, Thomas Blundel, William Heighton, John Eayres, Joseph Tims being then assembled at Kettering in the county of Northampton, by certain resolutions, under their respective hands, did agree to act in society for the propagation of the gospel among the heathen, and did further agree that such society should be called "The Particular Baptist Society for propagating the Gospel among the Heathen;" And whereas the said society have ever since continued in existence and operation, and whereas at a general meeting of the members of the said society held at Exeter Hall, in the county of Middlesex, on the 27th day of April, 1843, a certain plan of regulations was duly adopted and established as the plan and regulations of the said society, and in particular it was thereby declared and resolved that the name by which the said society had been and still was designated, was "The Particular Baptist

Missionary Society;" And whereas the said [missionary] hath for some time past acted as one of the missionaries of the said society at [name the place where the proposed chapel will be situated], or in the neighbourhood thereof, and hath in the course of his duties as such missionary become possessed of certain sums of money intended to be laid out in providing a chapel or place of worship, with such appurtenances as might be thought proper, to be settled in manner hereinafter expressed, for the use of the Baptist church now or lately under the pastoral care of the said [missionary] at        aforesaid; And the said [missionary], in pursuance of such intention, and with the concurrence of the parties hereto, of the 3rd part, has contracted and agreed with the said [vendor] for the absolute purchase of the piece of ground and hereditaments hereinafter described and released, at or for the price or sum of [state the price in the proper currency]; Now this indenture witnesseth that in pursuance of the said agreement, and in consideration of the said sum of [state the price in the proper currency] to the said [vendor], in hand, paid by the said [missionary] out of the moneys in his hands, as aforesaid, at or before the sealing and delivery of these presents, the receipt whereof he the said [vendor] doth hereby acknowledge, and doth hereby admit the same sum to be the full and bona fide value of and in full for the purchase of the ground and hereditaments hereinafter particularly described; And also,

in consideration of the sum of [nominal consideration], by the said parties hereto of the 3rd part, in hand, at the same time paid to the said [vendor], the receipt whereof is hereby also acknowledged, He the said [vendor], at the request and by the direction of the said [missionary], testified by his being a party to and executing these presents, doth grant, bargain, sell, alien, release, and confirm unto the said parties hereto of the 3rd part (in their actual possession now being by virtue of a bargain and sale for a year to them thereof, made by the said [vendor]), and to their heirs and assigns, all, &c., [describe fully and accurately the property intended to be conveyed] together with all houses, out-houses, buildings, trees, fences, hedges, drains, paths, waters, water-courses, lights, casements, and appurtenances whatsoever to the said piece or parcel of ground, messuage, or tenement, and hereditaments hereby conveyed and assured, or intended so to be, belonging or in any wise appertaining, or with the same or any part thereof, used, occupied, or enjoyed as part, parcel, or member thereof, or any part thereof, to have and to hold, all and singular the said ground, hereditaments, and premises, unto and to the use of the said parties hereto of the 3rd part, their heirs and assigns for ever; but nevertheless upon the trusts, and to and for the intents and purposes hereinafter expressed, declared, and contained of and concerning the same, that is to say, upon trust that they the said parties hereto of the 3rd part, or other the trustees or trustee for the time being acting in the trusts of these presents, with and out of the moneys which are now, or which hereafter may be possessed by them or him for that purpose, and as soon after the execution of these presents as conveniently may be, shall and do erect and build upon the said piece of ground, or convert the buildings now standing thereon, into a chapel or place of religious worship, without a dwelling-house, vestry-room, and school, and other offices, conveniences, and appurtenances, or with or without any of them respectively as and in such manner as the said trustees or trustee for the time being of these presents shall from time to time deem necessary or expedient; And upon further trust, from time to time and at all times, after the erection or completion thereof respectively, to permit the said chapel to be used, occupied, and enjoyed solely as a place for the religious worship and service of God, and for preaching the gospel and expounding the holy scriptures according to the doctrines and usages professed and observed by the body of Christians known in England as "Particular Baptists," and to permit the said dwelling-house to be used and occupied as a residence for the minister of the said chapel for the time being, or otherwise to be let, as the major part of the members of the church assembling in the said chapel shall at any church-meeting, duly con-

vened, from time to time direct. And also to permit such person, or persons, as shall be nominated by the said church assembling in the said chapel, or by the major part of the members of such church at any church-meeting for that purpose duly assembled, to receive and take all such voluntary subscriptions and other sums of money as shall from time to time be paid or subscribed by any person or persons whomsoever, towards the support of the worship of God in the said chapel, and for defraying the expenses and charges attending the same, or the schools from time to time connected therewith. And also, to permit to officiate in the said chapel such person or persons, of the denomination of Christians known in England as "Particular Baptists," as the major part of the members for the time being of the said church assembling in the said chapel, at a meeting duly convened for that purpose, shall from time to time elect to officiate as their minister or pastor in the said chapel, according to the usual order and customs of churches of the denomination aforesaid in England. Provided always, that in case any dispute or question shall at any time arise whether the doctrines and usages, or any of them, from time to time taught, maintained, or practised in the said chapel, or in any part of the said trust premises or their appurtenances, are or is in conformity with the doctrines or usages respectively of the said denomination of Particular Baptists in England or not, it shall be lawful for the Committee of the said Baptist Missionary Society, if they think fit, from time to time to decide such question, and their decision thereon signified in writing, under the hand of their secretary or secretaries for the time being, shall be binding and conclusive on such dispute or question. Provided also, that until a school room, or school rooms, shall be erected or provided on the said piece of ground, or some part thereof, it shall be lawful for the said trustees or trustee to permit a Sunday or other school, or schools, to be conducted in the said chapel, but at such hours and times only as shall not interfere with the religious services to be held therein. Provided further, that of every meeting of the members of the said church for the purposes aforesaid, there shall be public notice given in the said chapel on the Sunday preceding such meeting, during the time of divine service, and that no such meeting shall be held earlier than the Wednesday succeeding such Sunday, and that all the members of the said church, both male and female, shall be entitled to vote at every such meeting; and upon this further trust, that the said trustees, or trustee, for the time being, shall at any time when thereunto requested by the Committee for the time being of the said Baptist Missionary Society, such request to be signified in writing, under the hand of their secretary or secretaries for the time being, convey and assure the said trust

estate, freed and discharged of and from all the trusts and powers expressed and declared in and by these presents, unto such person or persons, body or bodies corporate, and upon and for such trusts, intents, and with, under, and subject to such powers, provisos, conditions, and agreement as shall be nominated and approved by the major part of the members for the time being of the church assembled at the said chapel, testified by some deed or instrument in writing, signed, sealed, and delivered by the pastor of the said church, which deed or instrument in writing so signed, sealed, and delivered, it is hereby declared and agreed, shall be conclusive evidence of such nomination and approval as aforesaid, to all intents and purposes. And upon this further trust, that the said trustees, or trustee, for the time being, shall at any time or times, when thereunto requested by the Committee for the time being of the said Baptist Missionary Society, such request to be signified in writing under the hand of their secretary or secretaries for the time being, absolutely make sale of the said trust estates, or of such part or parts thereof respecting which such request in writing as aforesaid shall have been made, by public auction or by private contract, and in such manner as the Committee for the time being of the said Baptist Missionary Society shall deem most expedient, and convey the same trust estates, when sold, to the person or persons who shall agree to become the purchaser or purchasers thereof, freed and discharged from the trusts hereby declared. And also, at any time or times, at such request as aforesaid, convey the said trust estates, or any part thereof, to any person or persons in exchange for or in lieu of other hereditaments, to be situate within \_\_\_\_\_ miles of aforesaid. And upon this further trust, that the said trustees or trustee for the time being, should be taken in exchange as aforesaid, upon the same or the like trusts, and to and for the same and the like ends, intents, and purposes as are hereinbefore expressed and declared concerning the hereditaments hereby conveyed, or as near thereto as may be, and the nature of the hereditaments to be so taken in exchange, and the purposes for which they shall be taken in exchange, will admit. And upon this further trust, that the said trustees or trustee for the time being shall stand possessed of the money which from time to time shall be received on any sale or exchange which shall be made under the trusts hereinbefore mentioned. Upon trust, in the first place, to retain to and reimburse himself and themselves respectively all costs, charges, and expenses lawfully incurred by him or them in or about the execution of the trusts of these presents, or any of them, and in the next place to dispose of the surplus, if any, in such manner and for such purpose as the Committee for the time being of the said Baptist Missionary Society, by any writing

under the hand of their secretary for the time being shall direct. And the said parties to these presents do hereby respectively agree that the person or persons who shall become the purchaser or purchasers of all or any part of the said trust estates, his, her, or their heirs, executors, administrators, and assignors, shall not be obliged to inquire into the authority of the trustees or trustee for the time being to proceed to any sale or sales, or to execute any conveyance or conveyances of the said trust premises, to see to the application of the money paid by him, her, or them respectively, as the consideration of such purchase or purchases, nor be answerable or accountable for the misapplication or non-application of the same money, or any part thereof, after the same shall have been paid to or to the order of the said trustee or trustees for the time being, under these presents. And that every receipt which shall be given by the said trustee or trustees for the time being of such purchase money, or any part thereof, shall be a good, valid, and sufficient acquittance and discharge for the sum or sums of money which therein or thereby respectively shall be acknowledged or expressed to have been received. And that every sale which shall be entered into, and conveyance which shall be executed by the said trustee or trustees for the time being pursuant to the trust hereinbefore declared, shall be binding and conclusive on all persons claiming any benefit or interest under the trusts hereinbefore contained. Provided further, and it is hereby directed that when and so often as it shall seem expedient to the Committee of the said Baptist Missionary Society to appoint any new trustees of these presents, either for the purpose of filling up any vacancy or vacancies occasioned by the death, incapacity, or refusal to act, of any of the trustees for the time being of these presents, or for the purpose of increasing the number of trustees for the time being of these presents to any greater number (whether more or less than the number of original trustees), or for any other reason, it shall be lawful for the Committee of the said Baptist Missionary Society for the time being, by any writing signed by the secretary of the said society, to nominate one or more person or persons, body corporate or bodies corporate, to be trustees or a trustee of the said piece of ground, chapel, hereditaments, and premises, and thereupon the said piece of ground, chapel, hereditaments, and premises shall forthwith be legally and effectually conveyed and assured to and vested in such new and such surviving and continuing trustees jointly or to and in such new trustee wholly, as the case may be, upon such and the same trusts and to and for such and the same ends, intents, and purposes, and with, under, and subject to such and the same powers, provisos, declarations, and agreements as are contained in

these presents, or such of them as shall be then subsisting or capable of taking effect, and to, for, and upon no other use, trust, and intent, or purpose whatsoever. Provided further, and the said parties to these presents do hereby agree that in case the said Baptist Missionary Society shall at any time hereafter be incorporated, the several rights, powers, duties, and privileges hereinbefore granted or reserved to the Committee of the said Baptist Missionary Society respectively, or their secretary, shall be enjoyed and exercised by the governing or directing body of such incorporated society, or their secretary respectively. And the said [vendor], for himself, his heirs, executors, and administrators, doth hereby covenant with the said parties hereto of the 3rd part, their heirs and assigns, that notwithstanding any act, deed, or thing by him the said [vendor], made, done, or committed to the contrary, he the said [vendor] now hath in himself good right to convey and assure the said hereditaments expressed to be hereby conveyed, upon the trusts and for the ends, intents, and purposes hereinbefore expressed concerning the same, and according to the true intent and meaning

of these presents. And also, that he the said [vendor], and his heirs and all and every persons and person now or at any time hereafter rightfully claiming or possessing any estate, right, title, or interest into, upon, or respecting the hereditaments and premises hereinbefore mentioned to be conveyed from, through, under, or in trust for him or them will at all times hereafter, at the request and expense of the said parties hereto of the 3rd part, or any of them, their or any of their heirs or assigns, make, do, acknowledge, execute, and perfect all such further and other acts, deeds, conveyances, matters, and things whatsoever, as shall be necessary or expedient for the more effectually or satisfactorily conveying and assuring the said hereditaments and premises, or any part thereof, to the said parties hereto of the 3rd part, their heirs and assigns, upon and for the trusts and purposes aforesaid, or for conveying and assuring the same premises, or any part thereof, to any purchaser, or other persons to whom they or he shall convey, or assure, or contract for the conveyance or assurance of the same, in pursuance and by virtue of these presents in writing, &c.

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#### GURNEY'S MOUNT.

The following paragraph is taken from a letter from Mr. Armstrong, dated Gurney's Mount, June 11, 1847.

I sincerely rejoice that yourself and esteemed fellow-traveller have arrived in safety at your homes, and the scenes of your labour. Since you left we have enjoyed tolerable health, although the past and present months have been unusually hot and sultry. The mosquitoes are luxuriating on our blood much against our will. I never have experienced them so troublesome as now. We often speak of you, and rejoice that we had the privilege of your company, though but for one night. A few weeks ago I had the happiness to baptize and receive into the church

here thirty-three men and women, and at Fletcher's Grove thirteen. The services were deeply interesting, crowds attending, collected together from different parts and belonging to different societies.

Our chapel at this place is in the same condition as when you were here—the walls too long for the roof or the roof too short for the walls! We have paid off about £30 of debt, and by the sale of the truck, which was useless to us, have paid £20 to Fletcher's Grove church, which this was indebted to it.

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#### TRINIDAD.

The cut at the commencement of this sheet gives a view of the building mentioned in our number for February as having been erected at Montserrat, about twelve miles from San Fernando. It is of cedar, and comprises chapel and missionary's residence. Mr. Law writes thus from Port of Spain, June 5th:—

About a fortnight ago I paid a visit to our stations at "The Mission." At Indian Walk we had a very good meeting. Mr. Hamilton continues to teach the school, and preaches the gospel on the sabbath and on other occasions. The mule is of great service. At New Grant we had a "time of refreshing

from the presence of the Lord." At Montserrat there was a large attendance; the members of the church seemed devout and earnest. In the congregation there are some who appear to be under serious impressions. May their grief lead to repentance and faith in Jesus Christ. This is a most interesting

station, but indeed all our stations in this district are so. I need not say how much a missionary is needed on the spot. An intelligent Christian man, whom brother Cowen baptized some time before leaving, preaches at one or other of our stations here. He has the cause of Christ very much at heart. In due time an ample harvest will be reaped in this field of labour, only let labourers be sent forth to gather in the precious grain.

There was an arrival here the other day of 134 captured Africans; about 150 more of the same capture are daily expected. They are chiefly boys and girls, and are of a lively disposition. If these youths were collected into one community, placed under religious

instruction, and trained to industrious habits, they might be blessed and made a blessing to the community, but as the case is at present they will be dispersed through the island, and speedily become drunken and more degraded than they are at present. These people come from the neighbourhood of our missionary stations in Western Africa. One young man bore the sign of a cross on his left breast, which had been evidently burned into his flesh. This is a sign of his being the slave of a Romish priest. When a slave-ship arrives in Cuba, among the first persons who go on board of the vessel is the priest, for the purpose of claiming, as his portion of the plunder, all who have the mark of the cross.

## HAITI.

Mr. Webley writes as follows from Jacmel under date of June 21st:—

I now commence another letter to you respecting the state of your mission here, and should have done so before had not my increasingly numerous engagements hindered me, for since I last wrote to you I have visited Marigau, Aux Cayes, and Mont Plaisir; and taken in hand various other duties which have wholly absorbed my time. Marigau is a place distant from Jacmel about twenty-three miles, and contains a population of more than two hundred persons. Here I visited the people, conversed with them, distributed tracts amongst them, and preached in the evening to nearly one hundred and fifty persons, who received me gladly.

Aux Cayes is a much smaller village than Marigau in itself, but densely populated in the adjacent mountains, and distant about fourteen miles from town. Here I should have preached had not a fall from my horse frustrated my purpose. I however visited the people, read and talked with them, and distributed my tracts. Here, too, I met with an aged woman who had never heard of a bible, a Saviour, or her state as a sinner before God. I cannot tell you with what joy I opened up to her view the way of life by a crucified Redeemer.

Mont Plaisir is another small village, about fifteen miles from Jacmel, containing from fifty to seventy inhabitants, and beautifully situated upon a high mountain. Here, as I did not set out till the afternoon, I could only preach on my arrival. This I did to perhaps thirty persons. They received me very thankfully, as well as my tracts, and begged me to come again at an early opportunity. These poor creatures had never before heard of "the glorious gospel of the blessed God;" which was also the case at Marigau and Aux Cayes till Mr. Francis preached amongst them. When, therefore, I had announced it to them, and read and prayed with them in the morn-

ing, they gave vent to their joy by saying, "Monsieur et trop bon, il est trop bon." Each of these places I have promised to visit once a month. I also hope, as soon as the weather is a little cooler, to visit Petit Goave, Grand Goave, and Leogane, places considerably distant from Mont Plaisir, as well as Baynette, which is a large town twenty-seven miles from Jacmel, and Sale Frou. At present, however, the heat is so great that my life would be endangered by venturing such long journeys.

But to return home. Our day-school has now increased to sixty-six children. Our sabbath-school does not much increase, nor do we expect it will till the accursed system of Sunday trading is abolished.

Our congregations are considerably augmented, especially those of the Wednesday and sabbath evenings, when we have sometimes considerably more than two hundred and fifty persons within and without the chapel.

But I have more pleasing intelligence yet to communicate to you respecting our inquirers. We have amongst these a Mrs. D., who ought to have been baptized before the death of Mr. Francis, as she then gave decided evidence of conversion. I should have administered this ordinance to her, with the two I last baptized, had not her husband so violently opposed it, that it was deemed advisable to defer it. Mr. Birrell conversed with her when here, and was much pleased with her views of the way of salvation, and convinced of her conversion to God. She still remains steadfast, and is one of the brightest specimens of a true Christian I ever saw. She had, long before the coming of Mr. Francis, been seeking rest and finding none. She was satisfied that the religion of Rome was not that of the bible, and in vain sought peace till Mr. Francis showed her

the way of salvation, when she found that "peace which passeth all understanding."

Then there is a Mr. J. de C. and his son, who have not given such decided proof of conversion, but who are nevertheless seeking after God. They have attended regularly our services and bible class, except when illness prevented, and from their numerous inquiries, their anxiety to know and do the will of God, and their highly consistent deportment, it is manifest that the work of grace is begun in their hearts.

Then we have a Mr. and Mrs. R., of whom our hopes are very sanguine. Oh that they may not be blasted! The former a short time ago was an avowed infidel. He has recently, however, attended our services, has become convinced of his error, has purchased a bible, is almost incessantly reading it, and evinces an ardent desire to become a disciple of the Lord Jesus.

But besides these, we have two other equally interesting inquirers, besides a little girl of about twelve years of age, who has been committed to the care of perhaps the vilest prostitute in the town, but who has at last consented to give her up to the care of Miss Harris, who will appropriate the money given by the president to her support. This dear child is seeking after God herself, and is often found reading and conversing with young and old about the things which make for their peace. Here, therefore, are eight persons who appear to be "inquiring the way to Zion with their faces thitherward." A proof indeed that God is not permitting us to toil on in our own weakness. To him, therefore, be all the glory.

We have, however, painful intelligence also to communicate. Three of those who have

been mentioned to you as inquirers appear to have returned to the beggarly elements of sin and death. The young men, too, in the congregation, of whom we have often said we hoped they were not far from the kingdom of God, seem yet as far off as ever. They frequent our services, often weep under the preaching of the truth, and seem, for the moment, concerned about their eternal welfare; but when they mingle again with their old associates, their impressions vanish like the midnight darkness before the light of day.

But, besides this, the protracted illness of Miss Clark is a great trial to us, as her highly valuable assistance is so much missed in the school. Miss Clark is much beloved amongst the people generally, has acquired considerable knowledge of their language, and has been accustomed to tuition upon a large scale; whilst Miss Harris and Mrs. Webley have only educated children in private families, and are, therefore, not so capable of managing a large school as Miss Clark. Indeed, Miss Harris has often said she knew not what she should do without her. On this account, therefore, I was sorry to see that her name in the report was not associated with the number of your agents here.

Miss Harris, too, has been unwell, though not seriously ill, and I sometimes fear that, without timely assistance in the person of a male teacher, we must inevitably lose her; and her loss would not be easily compensated for in her connexion with your mission.

For my own part I am tolerably well, and have not yet had fever. I am still progressing with French so as to be able to speak it considerably, and occasionally preach and pray without the aid of books.

## HOLLAND.

About twenty-five years ago, some friends in the Netherlands, principally belonging to the Mennonite, or Dutch Baptist churches, kindly formed among themselves an Auxiliary to the Baptist Missionary Society. For some years this Auxiliary remitted regularly £200 per annum; but for some time past the amount of its contribution has declined. This has been accounted for by friends on the spot, as arising partly from the decease of subscribers whose places had not been filled up by juniors, partly from the enlarged number of benevolent institutions claiming support, and partly from an increasing persuasion that though it might be laudable to lend assistance to Foreign Missionary Societies, it was the first duty of Christians in the Netherlands to make exertions to evangelize the Mahomedans and pagans of their own colonies. With a view, therefore, to the formation of a Netherland Baptist Missionary Society, the Committee of the Auxiliary have determined to dissolve it, after having corresponded with us courteously on the subject; and it only remains for us, in apprising our friends of the fact, to express our earnest desire that this new arrangement may conduce to the salvation of multitudes among the heathen, and to the glory of Him the interests of whose kingdom all missionary societies are intended to promote.



HOME PROCEEDINGS.

It affords us pleasure to give publicity to the following handsome communication from the Board of Missions of the United Presbyterian Church, which has been followed by a remittance of the sum mentioned in the document :—

*Edinburgh, 9th July, 1847.*

MY DEAR SIR,

I beg to communicate, through you, to the Directors of your Missionary Society, the following resolution of the Board of Missions of the United Presbyterian Church, passed at their meeting here on the 7th current.

“Resolved, that the sum of £70, which the Baptist missionaries at Fernando Po gave in October last to the Rev. Mr. Waddell for conveying in the ship *Maria ten* of their assistants from that island to the West Indies, be repaid to the Baptist Missionary Society in London : direct the treasurer to do this, and instruct the secretary to intimate to the Directors of the said Society the high gratification which the accounts of the very friendly intercourse subsisting between the agents of the two Societies labouring in Western Central Africa, have given to this Board, and the gratitude which the Board feel to Dr. Prince for the medical services which he kindly and gratuitously rendered to our agents during their temporary residence in Fernando Po, especially to Edward Millon, the negro assistant, during the illness which preceded his death, and to the Rev. Mr. Clarke for the offer which he made of the ship

Dove to carry our agents and their goods from Fernando Po to Duke Town in February, 1847.”

That you may fully understand the references in the above resolution, I send you copies of the “Record” for May and July, where the things are stated. All the communications which we receive from our agents are of a character similar to those there given ; and it is delightful to see the servants of Jesus, who have the same benevolent object in view, cherishing mutual regard in a foreign land. No blame is to be attached to Mr. Waddell for accepting the money, as he had no instructions upon the point, and as he did what seemed to him to be duty ; but though the circumstances of the transaction have not been minutely detailed to us, yet we feel that a missionary ship should, when it can be done, be at the service of missionaries ; and therefore we have to request that your Society will do us the favour of accepting the money which we have desired the treasurer to transmit.

I am, my dear Sir,

Yours very sincerely,

ANDREW SOMERVILLE, *Sec.*

Rev. Joseph Angus.

FOREIGN LETTERS RECEIVED.

AFRICA .....	BIMBLA.....	Merrick, J.....	Feb. 15.
		Newbegin, W. ...	Feb. 17.
	CAMEROONS .....	Clarke, J. ....	Jan. 6.
	CLARENCE .....	Clarke, J. ....	Jan. 26, Feb. 20 & 24.
ASIA .....	CALCUTTA.....	Thomas, J.....	May 3.
	KANDY .....	Allen, J.....	May 8.
HAITI .....	JACMEL .....	Webley, W. H. ...	May 26.

ACKNOWLEDGMENTS.

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

- Messrs. W. L. Smith and Co., for twenty reams of printing paper, for *Trinidad* ;
- Mr. J. R. Rogers, for twenty copies of his “ Chapters on Country Banking,” to be sold for the benefit of the Mission ;
- Mr. J. Rogers, Wolton under Edge, for a parcel of magazines, &c. ;
- Mr. Emery, Chelsea, for a parcel of magazines, for *Rev. C. C. Dawson* ;
- Friends at Amersham, by *Rev. W. A. Salter*, for a chest of clothing, for *Africa* ;
- Religious Tract Society, for a parcel of tracts, for *Rev. T. C. Page, Madras*.

The bale of clothing acknowledged last month as received from Mr. Merrick, was from the ladies of Henrietta Street Chapel.

## CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of  
June, 1847.

Annual Subscription.		£ s. d.		£ s. d.	
	£ s. d.		£ s. d.		£ s. d.
Wheeler, Mr. D. D.....	0 10 0	Foster, G. E., Esq., by Rev. Joseph Angus	10 10 0	Proceeds of Tea Meet- ing .....	3 9 10
<i>Donations.</i>		<b>CORNWALL.</b>		Contributions .....	15 11 11.
Boyce, Mr., Executors of the late, for <i>Mr. Beck- ford, Jamaica</i> .....	10 0 0	Helston— Sunday School, for <i>Dove</i> .....	0 6 0	Do., for <i>Dove</i> .....	0 13 0
British and Foreign Bible Society, for <i>Bre- ton Translations</i> ...	60 0 0	<b>HAMPSHIRE.</b>		<b>SOMERSETSHIRE.</b>	
Friend, by C. M.....	5 5 0	Long Parish— Contributions, by Mr. Futcher, for <i>Dove</i> ...	0 10 0	Bristol— Balance of account, 1846-7.....	158 11 0
Friend to Missions .....	3 0 0	<b>HERTFORDSHIRE.</b>		On account of current year.....	400 0 1
Gurney, Jos., Esq.....	100 0 0	St. Albans, on account	15 0 0	Cheddar— Proceeds of Flower Garden, by Mr. Webb, for <i>Dove</i> .....	0 10 0
ΚΑΡΑ .....	1 0 0	Contributions, Juve- nile, for <i>School at Matura</i> .....	8 0 0	<b>STAFFORDSHIRE.</b>	
<b>LONDON AND MIDDLESEX AUXILIARIES.</b>		<b>KENT.</b>		Burton on Trent— Contributions, by Mrs. Redfern, for <i>Dove</i>	3 0 0
Bow— Sunday School, for <i>Dove</i> .....	0 12 10	Deal.....	1 5 0	Do., Sunday School, for <i>do.</i> .....	2 0 0
Chelsea— Box, by Mr. Emery... 0 12 9		Faversham— Cowell, Mr. M. H., Profit of sale of bot- anical collection, for Rev. W. H. Den- ham, Serampore ...	5 5 0	<b>YORKSHIRE.</b>	
Greenwich, Lewisham Road— Contributions, by a Friend.....	9 10 0	<b>LANCASHIRE.</b>		Rotherham— Sunday School, for <i>Dove</i> .....	1 0 0
Do., Sunday School	1 5 0	Cloughfold— Contributions, for <i>Dove</i> .....	1 0 0	<b>SOUTH WALES.</b>	
Do., Juvenile Mis- sionary Box .....	0 19 1	Preston— Contributions, by Mr. Walters .....	0 7 6	<b>GLAMORGANSHIRE.</b>	
Spencer Place— Collection .....	4 0 0	<b>NORFOLK.</b>		Dinas— Collections.....	2 3 4
Walworth, Horsley Street— Sunday School .....	3 0 3	Norwich, on account, by Mr. J. D. Smith .....	130 0 0	Contributions .....	0 17 6
<b>BUCKINGHAMSHIRE.</b>		<b>NORTHAMPTONSHIRE.</b>		<b>SCOTLAND.</b>	
Olney— Collections .....	9 4 4	Towcester— Collection .....	5 7 4	Westray, Skail— Friend, by Mr. John Reid, for <i>Debt</i> .....	1 0 0
Contributions .....	7 19 6	<b>FOREIGN.</b>		<b>FOREIGN.</b>	
Do., Sunday School	0 12 0	Clarence, Fernando Po, by Dr. Prince, for <i>Haiti</i> .....	32 0 0	Jericho, Jamaica, for <i>Minister</i> .....	60 0 0
Do., Ravenstone ...	1 0 0				
Do., Weston .....	0 5 0				
Stony Stratford— Contributions, for <i>Dove</i> .....	1 0 0				
<b>CAMBRIDGESHIRE.</b>					
Cambridge, on account, by G. E. Foster, Esq.	20 17 10				

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in 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 account of "W. B. Gurney and others."

# THE MISSIONARY HERALD.

The Missionary Herald (Sept. 1847).



HOUSE IN WHICH THE OPERATIONS OF THE BAPTIST MISSION AT F'ALMOUTH, JAMAICA, WERE COMMENCED.

## ASIA.

## CALCUTTA.

Our information from India, this month, is unusually scanty. Mr. Fink of Chittagong, who is sojourning at Serampore with the view to the improvement of his health, which has suffered periodically the last eleven years, has had a milder attack than usual, and says, "By the blessing of the Lord, I am at present pretty well, insomuch that I am able to go about among the heathen around, and last Lord's day morning I had the privilege of performing worship in the native chapel at Jannagur, and preached to a large congregation. I also preach every other Lord's day afternoon to a good congregation of natives in the college." Mr. Pearce says, "Pardon me for reminding you how earnestly I have entreated the Committee to send out without delay men to be devoted entirely to native work in the native language, missionaries to the heathen in the proper sense of the word." Mr. Morgan, of Howrah, writes as follows:—

Through the tender mercies of God, I am still permitted to work, although I am ploughing and sowing in hope, without much tangible success, yet there is cause for gratitude, for without cultivation there cannot be any rational hope of harvest.

This week the Jubilee School must be closed, through want of funds. Those that did support it are either dead, removed, or changed in their circumstances, that they cannot any longer help us. I tried others, and the answer was, that they could not do it consistently because they are churchmen and we are baptists: so it is better for the children to grow up ignorant churchmen than to have their minds cultivated by baptist missionaries.

Since the commencement of the year many persons belonging to our congregation have either died or removed. Among them there were some whom we hoped would be soon numbered among the followers of the Lamb. At present we have not a single candidate for baptism in either the English or the native church. In the latter there is much to comfort, though the poor people are much tried in various ways.

The native congregation on sabbath morning presents a cheering aspect, through the presence of the teacher and a goodly number of the children from one of the schools a mile off. These boys now come as a matter of course, and I really wonder that the parents let them come, for I repeatedly failed to set up a school in that place.

A few weeks ago I received a visit from my first convert, Hurrish Chunder. A brief account of him will give you some idea of our trials in India. Hurrish was a brahmin from a respectable family. At the age of sixteen he sought protection at my house,

which was granted. A mob came to rescue him. Hurrish told his relatives that he had eaten Christian food, and refused to go home with them. After that men were set in all directions to take him, dead or alive, so that he could not go out unless I was with him. During the first year I supported him at my own expense. Within the two years that he was with me, he went through a great portion of Euclid, read the Greek Testament through, and could at last, with ease, bring up a hundred verses, and was, on the whole, a promising lad. At this point he was enticed away by the agents of the Propagation Society with a promise of admission to the Bishop's College. I then addressed several letters to the Bishop of Calcutta, through the press, and Hurrish was not admitted to the college, and came back to Howrah, and was received on trial. After some time a native Christian of some property offered him his daughter in marriage, which he accepted. When he called the other day he informed me that he was in government employ, at a salary of fifty rupees a month. He expressed his gratitude to me in strong terms, and said that though not now connected with the mission, yet he does not neglect the opportunities that he has of making Christ known. Since his marriage, proposals were made to receive him into the church of England by sprinkling. His answer was, "If you give me this church, and all the property belonging to it, I never will be baptized again."

The heat has been most trying for India—97° in the house, with closed doors and windows. Brother Lewis, with his family, has arrived. They are a lovely pair, and truly glad we are to see them.

## BENARES.

In this important city, which contains above 200,000 inhabitants, among whom superstition has long exercised a peculiarly despotic authority, our brethren are labouring with great diligence. As they receive assistance from local contributions, they have published for circulation in the district a "Report of Schools and other Missionary Operations, carried on by the Agents of the Baptist Missionary Society at Benares, during 1846;" an abstract of which will be acceptable to many of our readers. After expressing their thankfulness to friends by whom they have been enabled not only to meet all the expenses connected with the educational and other schemes for usefulness commenced in previous years, but also somewhat to enlarge their sphere of labour, they say:—

Another ground of thankfulness to the Author of life is, that neither by death nor by sickness has any member of the mission families been removed from the station, or necessitated for any considerable period during the year to be absent from his post or alter his usual course of occupation. Only one change of consequence to be recorded has occurred with regard to the disposition of the forces, in the removal from Benares to Chunar of the Rev. Mr. Heinig and his family. This latter place has hitherto, that is during the last thirty years, been regarded as a sub-station to Benares, having never till now enjoyed the benefit of a missionary of our Society resident on the spot. Mr. Heinig, originally one of Mr. Start's missionaries, had, after labouring for several years at Patna, taken up his abode at Benares in the beginning of 1846, and entered with much zeal on the duties of his new station. But much as his active co-operation was there esteemed by his missionary colleagues, the strong claims of Chunar, backed as they were by a call from the lively little baptist church at that station to Mr. Heinig to become their pastor, induced them to join in a recommendation to the parent society to sanction his removal thither, which took place in the beginning of October last.

In noticing further particulars concerning the mission, we begin with labours among the young.

## 1.—Bangálitolah School.

In this school there are three departments, the English, the Bengali, and the Hindustani. About two-thirds of the scholars are Bengalis, and of these nearly three-fourths are brahmins. The attendance has fluctuated a good deal during the year, but latterly the average has been decidedly above what it was a twelvemonth ago, there being seldom under 100 actually present. This school has continued to be under the particular superintendence of Mr. Small, whose previous residence for four years in Bengal, having the charge of the Intally Institution at Calcutta, peculiarly qualified him for taking the oversight of

such a seminary. His other engagements, however, did not permit him to be present above three or four days in the week. He had reason in general to be satisfied with the progress made.

## 2.—Sudder Bazar Schools.

These schools were commenced soon after Mr. Heinig's arrival in Benares, and during the eight or nine months of his stay were entirely under his superintendence. They consist of an English, an Urdu, a Persian, and a Hindi department. For these, as for the three departments at Bangálitolah, there are three teachers. The attendance on the whole has steadily continued to increase, the average at present being above 80.

## 3.—Chauhattá School,

being near Rájghát, where Mr. Smith resides, has been for the most part under his particular charge. The attendance has been pretty uniform throughout the year, but on the whole the average is higher than at its commencement, being from 35 to 40. This, as also the Sudder Bazar Schools, is used as a sort of preaching station whenever any considerable number of persons gather about the verandah to hear the children catechized and their lessons explained and impressed.

Mr. Smith's boarding school has gone on as in former years. On the sabbath forenoons Mr. Smith's son-in-law, a deacon of the church, has conducted a Sunday school, consisting of about a dozen young people connected with the church or congregation, Mr. Smith's boarders, &c.

Mrs. Small continued to take charge of her little English school down to the end of August last, when the misbehaviour of her female assistant (previously a member of the church), the diminution in the number of her pupils from the commencement of the hot weather, and the failure of her own health, induced her to give up entirely for the present this important means of usefulness. She purposes however, God willing, to open a native day school at Rájghát about the commencement of the coming year, for which

considerable extra funds will be required, and special contributions are respectfully solicited.

## II.—PREACHING TO THE NATIVES,

which is undoubtedly the grand object for which missionaries are sent forth and supported, has not been neglected in the midst of the various other engagements with which, as this report will show, the time and attention of the missionaries are occupied.

In this department Mr. Smith has continued to be the principal workman. Born in the country, intimately acquainted with the habits, feelings, and notions, as well as the language of the people, and having been for between thirty and forty years fulfilling the office of an evangelist, he feels both thoroughly at home and indefatigably interested in this important and blessed occupation.

Mr. Smith has furnished the following brief account of his engagements generally during the past year:—

“The Lord has preserved me up to the close of this year, and has enabled me to make known the unsearchable riches of Christ among thousands of the deluded heathen and Mohammedans. At the Allahabad fair, in January, I, in company with brother Mackintosh, and our late native preacher Bhagwán Dás, as well as several other missionaries of other societies, declared the message of God to crowds of people and distributed a large number of scriptures and tracts, in several languages. On my way thither and returning, I also visited a good many villages, preaching the gospel and giving copies of the word of God and tracts to those who were able to read them.

“My little chapel and the verandah continue to be filled every Lord’s day, when about 150 natives, mostly Hindu beggars and devotees, are present, and appear to listen always very attentively.

“At present I preach at the Blind Asylum every Monday morning, where I have a very attentive audience of from forty to sixty infirm or destitute natives. On Tuesday morning I visit the Bangalitolah School. On Wednesday preach at a chapel in the city: on Thursday visit the Chaubattá Bazar School: Friday preach at another chapel (Britkal): Saturday visit the schools at Sudder Bazar, Secrole; and on the Lord’s day preach, once or twice, in my little chapel at Rájghát.”

Mr. Smith, in the evenings, usually walks along the banks of the river, and preaches or engages in religious conversation with the natives that constantly frequent that place of universal resort. And in the course of the day he often spends hours in conversation with natives of all grades and creeds, who are in the habit of visiting his well known domicile.

Mr. Small’s time being chiefly occupied

with the schools, the study of the languages, and English preaching, he has been unable during the year to engage to any great extent in proclaiming to the natives in their own tongues the wonderful grace of God. He has, however, about once a week at an average, taken part in the services at the different preaching places in the city, and every Monday morning during most part of the year, he was in the habit of giving a short address, from some portion of scripture, to a collection of mendicants, who then assembled at his bungalow, and received each a small portion of grain. The average attendance on these occasions was eighty, exclusive of the members of his own household. To these last Mr. Small has continued to read and expound the scriptures in order, they being all assembled daily for family worship. He has on several occasions also conducted native services at Mr. Smith’s chapel on the Lord’s day, and taken his turn at the monthly missionary (Hindustání) prayer-meeting.

Mr. Heinig, during his stay at Benares, was most regular in his attendance, almost daily, at one or other of the native chapels in the city. In this, his much-loved work, he was indefatigable, being gifted with strength of lungs and physical constitution in no common degree. Much of his time, too, was spent during the day in conversing with native inquirers; and twice a week at least he visited the Sudder Bazar Schools, for preaching as well as examining the scholars. In the evening he frequently visited the Sepoys’ Hospital, whither Mr. Small also occasionally accompanied him or went alone.

Much of Mr. Heinig’s time has been occupied in carrying on translations of one or two valuable works. We specify particularly Wenger’s Scripture Doctrine of the Church, and Clark’s Scripture Promises, both into Urdu, and part of the former also into Hindi.

## III.—ENGLISH PREACHING.

The English services continued as last year to be held on sabbath and Thursday evenings at Mr. Small’s bungalow, near Secrole, till on his removal thence to Rájghát about the end of the year, the Lord’s day services connected with the church were all transferred to Mr. Smith’s chapel there, and the Thursday evening meeting to the newly opened chapel connected with the London Mission at Secrole, where Mr. Small will continue to officiate alternately with one or more of his brethren of the London Missionary Society. It may be mentioned here that this week-day service had for several years previous to Mr. Small’s arrival in Benares been wont to be held at the London Mission House, and it was only from circumstances making it more convenient that during the last two years the meeting took place at Mr. Small’s bungalow in the immediate neighbourhood. The attendance on the whole

on these evenings, has been encouraging, there being generally from thirty to forty persons present. But the parties for whose benefit particularly it was originally instituted, viz., those connected with the army, formed generally but a very small proportion of the audience. This arose chiefly from the circumstance of by far the greater number of the soldiers in the station being papists, and also, it is to be feared, from the paucity, even among professing protestants, of persons well disposed. There were generally, however, two or three officers present, and occasionally some of the artillerymen, and it is hoped that the labours of the missionaries on these occasions have not proved in vain.

IV.—THE CHURCH

at Benares now consists of twenty members, of whom only five are pure natives, the remainder being European or East Indian. This is an increase on the whole, compared with the returns at the end of last year, of four. The church had the painful duty in the course of the year to excommunicate, at distinct periods and for different offences, first the native catechist, afterwards his wife, and lastly his step-daughter, who had acted for some time as assistant to Mrs. Small in her little female school. The catechist subsequently obtained employment in connexion with another mission at a station at some distance, and from all accounts appears to be giving satisfaction.

The members added to the church by baptism are a son-in-law of the Rev. Mr. Smith, and an East Indian gentleman who had long been an attendant at the Circular Road Church in Calcutta, but who has spent the last two years at Benares.

Connected with the church, besides the English and native services already referred to, there has been a prayer-meeting on Saturday evening (originally on Monday) either at Mr. Small's or Mr. Smith's abode. And on the first Monday of each month the members of the mission families and church have been in the habit of uniting with those of the London Society in their chapel at Secrole to implore the blessing of the God of missions on the labours of his servants. On this occasion the missionaries of the two societies take their turn in conducting the service and delivering a suitable address.

The following is a statement of the increase and decrease of the church at Benares during the year :—

- Baptized 2. Restored 0. Received by dismission 7.
- Died 1. Excluded 4. Dismissed 3.
- Total number of members 20,—viz., native 5. European, &c., 15.

V.—DISTRIBUTION OF TRACTS, &c.

The Baptist Missionary Society having, among other expedients to which they were

forced to have recourse from their great deficiency of funds, sent out instructions in the beginning of the year, that in future all travelling expenses must be defrayed from the private finances of the missionaries or local contributions, Mr. Smith was obliged, from want of pecuniary means, to forego his usual missionary tour this year, and to be absent for the first time during the last thirty years from the annual mela at Dudderi, which occurs generally about the commencement of the cold season. On this account alone the distribution of tracts and portions of the scriptures has been much smaller than during the previous year, it being chiefly on these occasions that any considerable number of such portable, and often very successful little evangelists, are sent forth amongst the deluded natives, to accompany them, it may be, hundreds of miles, and enter and find a hearing in houses and hovels where foot of missionary never trod nor light of revelation ever shone.

It has already been stated, however, that Mr. Smith was enabled to visit the Allahabad mela, in January, and a number of others occurring in the course of the year in the immediate neighbourhood of Benares, at all of which, along with the other occasions in the course of his ordinary ministrations, he calculates (at a very moderate computation) that he has given away about 500 portions of scripture and 700 tracts of all descriptions. It is to be regretted that neither Mr. Smith nor Mr. Heinig kept an accurate account, during the past year, of scriptures, &c., given away, but the following statement may be received as a near approximation to the truth :—

Portions of scripture distributed by Mr. Small (vernacular) .....	500
Ditto, by Mr. Heinig, ditto .....	300
Ditto, by Mr. Smith and native catechists	600
English scriptures ditto, by scripture-readers, &c. ....	200
	— 1600
Tracts in vernacular languages, by Mr. Small, about .....	500
Ditto, by Mr. Heinig .....	400
Ditto, by Smith and native catechists ...	1000
English ditto, by scripture-readers, &c....	2500
	— 4400
Total tracts and scriptures .....	6000

VII.—PROPOSED NEW MISSION CHAPEL.

It was intimated in our last report that a commodious chapel in connexion with the mission, and the property of the society, was felt to be a great desideratum. During the past year a subscription has been set a going to enable the missionaries to supply this deficiency, and through the liberality of friends, upwards of 1000 rupees have already been put in their hands for this object; but about twice as much again will be required. In the appeal put forth some time ago it was stated that 2000 rupees would be quite suffi-

cient, but the missionaries have since been disappointed with regard to a piece of ground for a site which was then expected to be available free of purchase. They find now that in all probability they will have to pay between 500 and 800 rupees for ground alone in the locality where it is desirable the chapel should be built.

The baptist is the oldest mission at Benares; but while the London and Church missions have just completed two large and expensive edifices for the worship of God—both of them at a considerable distance from the intended situation of the baptist chapel—the only place of meeting connected with our body hitherto set apart for the purpose has been a small room, the private property of Mr. Smith, contiguous to the compound of his dwelling-house. It is in this neighbourhood (viz., towards Rájghát) that it is proposed the new chapel should be erected, which, while far

from any other place of Christian worship, would be exceedingly convenient for the numerous passengers by water who generally put to at, or anchor off, that ghát.

*Special contributions towards this object are earnestly solicited*, and it is hoped that the requisite sum may be obtained in the course of the present year.

#### VIII.—FUNDS.

Including an annual donation of £10 from a friend in England, upwards of 1400 rupees have been obtained by private contributions during the year. To this being added the balance in hand at the close of last account and the interest on unemployed funds, &c., the total amount to be accounted for appears to be rupees 1690 14 3.

The expenditure has been rupees 978 11 7, leaving a balance of 712 2 8 for the exigencies of the present year.

### CEYLON.

Mr. Dawson, now of Matura, having been staying about a fortnight at Doudra Head, with his family, for the benefit of their health, writes thence, June 9th:—

On the setting in of the rains our house became so excessively damp that we all suffered from it, and consequently were glad to embrace the offer of the Wesleyan catechist to let us occupy his bungalow here for a few weeks. It is in a dry situation, and close to the sea, the breeze from which is very refreshing. Its short distance from Matura (three miles) has enabled me to attend to the usual services. We intend returning home in a few days, but shall have to look out for another house, as ours is at all times too damp to be healthy.

The plan which I enclose will show you the locality of all our village stations and schools, except the two at Tangalle, a distance of twenty miles.

In our chapel we have Singhalese services at 11 A.M. and 6 P.M. every Sunday, and one on Friday evening at 6. In the Jail a service at 8 o'clock on Sunday mornings. In the Wesleyan chapel a service in English at 3 P.M. every Sunday.

The Walgama School contains thirty boys, and is visited every Monday.

The Polhena School has just been discontinued for want of attendance, but is still visited every Tuesday.

Kamburugama School consists of thirty-six boys, and is visited every Wednesday.

Kotawatta School, twenty-five boys, visited every Thursday.

Weeangoda, also visited every Thursday.

Gaudurawatta School, forty boys, visited every Friday.

At all these places congregations, collected by the schoolmasters, are preached to.

The St. Alban's School, and that on our own premises, examined occasionally. Tangalle, and its schools, are visited once a month.

The attendance of children in nearly all the schools is improving, and of adults, in most places, encouraging. The people, however, besides being professed Buddhists, are extremely addicted to gambling and demon worship.

### AFRICA.

#### BIMBIA.

#### DEATH OF MR. FULLER.

Of the illness of this worthy man—a native of Jamaica, but in parentage and complexion an African, himself a fruit of missionary labour—our readers have



been already apprised. A letter from Mr. Merrick, dated April 23rd, gives the following additional information :—

Our dear brother Fuller is no more. He breathed his last this morning about twenty minutes after three, and was buried at five P.M. this afternoon. He had lately suffered from intermittent fever and pain in the back, but he was still able, when the fever was off, to attend to his ordinary duties. On Saturday, the tenth, he called at my house on business, when I informed him that he would have to conduct the English part of the service on Lord's day afternoon. He had several carpenters' tools in his hand, and was on his way to brother Newbegin's residence to obtain the use of a vice in making a mould of a part of our printing-press which is injured, and which we hoped to send to

England by a vessel which was lying at Clarence.

I was not at home on sabbath afternoon to hear brother Fuller's address, but subsequently learnt that it was full of pious and heavenly sentiments. He expounded part of the first chapter of Peter's first epistle, and dwelt much on the fact of the people of God being strangers in this world. At the close of his discourse he addressed the young very affectionately, among whom was his son Samuel, who is yet unconverted, and urged them to fly without delay to Christ, their only refuge.

After breakfast on Monday the twelfth, brother Fuller sent his son Samuel to inform brother Newbegin that he was very poorly.

Having given in detail the particulars of Mr. Fuller's bodily state from Monday to Wednesday, Mr. Merrick adds,

During the day brother Newbegin communicated to brother Fuller and his family his fears that the dissolution of his earthly tabernacle was fast approaching. He received the information with great calmness, and without any manifestation of fear or surprise. About four o'clock, P.M., I called, and requested brother Fuller, while he retained the powers of his mind and of speech, to converse freely with me respecting his state of mind in the prospect of death, and also to communicate his desires and wishes respecting his beloved wife and children. In regard to his eternal state, he said that he felt perfectly secure. It was his practice in health as well as in sickness to examine his mind to discover his sins, to make confession of them, and apply for pardon through the atoning blood of Christ. This he had particularly done during the last two days, and hoped the blood of Christ had cleansed him from all pollutions. He was aware that the holy God could not behold iniquity with pleasure, that he had committed many sins of which he himself was ignorant, but even those he could depend on Christ to take away. He had no peculiar feelings of delight or pleasure in the prospect of death, but his mind was perfectly calm and easy, stayed on Christ his Saviour. He had no fears, no doubts, for he knew in whom he had believed. I inquired whether he felt any degree of disappointment in the prospect of being cut off in the midst of his labours, and in so unexpected a manner. None at all was his reply. "It is the Lord, let him do as seemeth him good." I inquired whether he did not desire to remain a little longer in the field of labour. He had no desires besides those of his heavenly Father; the will of God was his will. I asked whether he did not feel that the atoning sacrifice of Christ was sufficient to render him peaceful and

happy in the prospect of entering an untried state. "Quite so," he replied. I spoke for a short time of the happiness of the saints in glory, and reminded him that he would probably in a few hours unite in the songs and joys of the heavenly world. I then prayed with him, and commended him and his family to the grace of God.

At half-past eight in the evening I called, according to engagement, to converse with brother Fuller about family matters. His wife, he said, had been making preparations for Jamaica previous to his illness, and would therefore return after his death. He had nothing to give her, but hoped Christian friends would sympathize with her, and assist her. With respect to his two sons, "What," said he, "can I say about them? I am about to fall in the battle-field, with the sword in my hand, but I have no desire that my sons should retreat. I rather wish them to take my sword when I am gone, and engage in the spiritual warfare; but," continued he, "they will require a guide; they are young, and will want some one to direct them." I told him that his eldest son had arrived at the years of manhood, and had, by the grace of God, been adopted into his family. He was in a great measure not only able to act for himself, but to guide his younger brother Samuel, who I hoped would receive impressions at the present time which would never be effaced from his mind. "I hope," he continued, "that I have all along been willing not only to labour in my Master's kingdom, but to die by the hands of violence if such had been his will." Before leaving I prayed with him, and promised to call again during the night.

On arriving at brother Newbegin's house, where I am at present stopping, while my house is being enlarged, I found him anxious

about brother Fuller. "His fears," he said, "were on the increase, and he intended to make a call at midnight." We did so, and found brother Fuller very low. Several of the brethren in the village watched with him during the night. Brother Newbegin has been incessant in his attention, night and day.

On Thursday, 15th, our brother continued to sink. In the evening, after public worship, I found him in a very drowsy and torpid state, yet sensible and happy. I read with him the 23rd Psalm, several sentences of which he repeated with me, particularly the fourth verse. "Yea, though I walk," &c. Brother Newbegin engaged in prayer, and affectionately commended his spirit to the divine Redeemer, and his family to the care and protection of their Father in heaven. We left, requesting to be sent for should brother Fuller become worse. About half-past ten Mr. White came to call us, and reported that brother Fuller was suffering great pain, and fast sinking. Brother Newbegin and I immediately went off, and found brother Fuller very low, panting for breath. He complained of great weakness and difficulty in breathing; that if it was the will of his Father to cut

short the work, and take him at once, he would be happy, but he would gladly linger as long as his Father in heaven saw fit. Brother Newbegin and I sat by his bed-side watching him, and expecting every moment to see him breathe his last. About midnight he called his elder son, Joseph, and inquired whether he had not seen the example of industry he endeavoured to set before him. "See then to it, that you act in the same way. I told you, while building my house, that I was working for you and Sam., not for myself. My words, you perceive, are completely verified. Don't allow the little place I have endeavoured to get up to go to pieces through carelessness." I had read with him in the morning the second chapter of 2nd Kings, and in reference to its contents reminded him that Christ was able to open for him a far more pleasant passage over the Jordan of death than that opened by Elisha when he smote it with Elijah's mantle. He sweetly nodded assent. We watched with him all the night. Several of the brethren in the village slept at brother Fuller's house to-night. Brother Newbegin and I left about four in the morning.

The close of the scene is thus described by Mr. Fuller's son Joseph:—

On Tuesday, 20th, I thought his hour to depart was come. About midnight I heard him singing a verse of the 576th hymn of the New Selection. After he had finished I took the hymn-book, and read it for him. He then asked Samuel and myself to read the third and fifth chapters of the Romans; after which he said, "What a Jesus is this! Work, then, while it is day, for the night cometh when no man can see to work." A few minutes after he said to Samuel, "I am being wafted away very fast." His tongue then became heavy, and on Thursday, the 22nd, he was unable to take anything. In the evening he became speechless, and about three o'clock, Friday morning, I saw him turn on his knees. I immediately turned him on his back, and about thirteen minutes past three o'clock, Friday morning, his soul entered eternity. His funeral took place at four o'clock, and when taken from the house to the chapel it was so full that many of the people had to

stop outside. Mr. Newbegin read on the occasion the 90th Psalm and the 12th chapter of the Hebrews, and gave a short address, after which Mr. Merrick addressed the Isibus, and Mr. Duckett prayed at the grave. On Sunday, the 25th, his death was improved in Isubu by Mr. Merrick. He read the 90th Psalm in Isubu, and preached from the 14th chapter of Revelations, 13th verse. In the school I endeavoured to impress the event on the minds of the children in Isubu. In the afternoon Mr. Clarke improved it in English from the 5th chapter of 2nd Corinthians, 5th verse, and Mr. Merrick gave an account of his sickness and death. Now, dear sir, seeing that it was the desire of my father on his dying bed, and I trust the will of God, that I should take up the sword of the Spirit and the shield of faith, to fight in the warfare of Christ, I hope that you will pray for me, that faith and perseverance may be granted me; also remember my young brother and the widow.

## CAMEROONS.

Mr. Saker writes thus, May 11th:—

As a vessel sails hence to-morrow, I write a line to say I am well, and that, through mercy, I am enabled to keep on in the duties that seem the most urgent at the present. I am somewhat concerned now how I shall get the parts of the New Testament in the Dualla language

printed. At present there is no prospect at Bimbia. There our brother Merrick will soon be as destitute of help as I have been from my first settlement here. He is so burdened with his own duties, that it will be impossible that he can help me for a period of time quite

indefinite. He has only two lads to help him in the printing department, and they are often obliged to be otherwise employed.

If the funds of the Society will at all permit, do not let this work fail for the want of adequate means. It is of vast importance that the scriptures now in progress of translation should be printed, together with all the elementary books, ere I am called away by death, and think, dear sir, how exposed our lives are in this land of death. Our time may be short, very short, but I feel an inexpressible desire to see this one work done ere I go hence.

We are now indeed a feeble band, and this day rendered still more weak, for by a note now before me I am informed our friends will sail to-day for the far distant islands of the west in the Dove. The same note tells me too, that Mr. Clarke was sickly on Saturday

last. I cannot say who voyages in the Dove for certainty, but from previous information I think that it is thus: Mr. and Mrs. Clarke, Mr. and Mrs. Duckett, Mrs. Fuller, Mr. and Mrs. Phillip and son, and perhaps Messrs. White and Williams, jun. Mr. Fuller's two sons, I believe, still remain with Mr. Merrick.

I must entreat you, dear sir, to assist, and in all needful cases instruct my dear wife in all her engagements and connexion with the Society. In the matter of the afflicted child, and in the purchase of necessaries ere she returns, she will need instruction as well as assistance, so that every arrangement may be in accordance with the wishes and desires of the Committee. Let nought be done disagreeable to you through ignorance of your desires, and I am sure it will not from anything else.

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### FERNANDO PO.

Mr. Newbegin, who is supplying the church here during the absence of Dr. Prince, feels his widowhood severely, and is in very impaired health, though somewhat relieved. He says, May 18th,

My stay at Bimbia was necessarily protracted, as no conveyance offered to come here; and the people were for three Sundays left to themselves, but they conducted themselves orderly. During my absence they completed their new erection, and we engaged in divine service in it last sabbath. It is far more healthful and agreeable than underneath Mr. Sturgeon's house; far more pleasant to speak in. Mr. Becroft has given a written permission for its erection.

In conversation with that gentleman yesterday he informed me of having received a communication from the Spanish consul, Don Adolfo De Guillemard. He says the Spanish government are not going yet to colonize the

island, but he himself will very soon be paying us a visit in a brig of war. Should he come, I think the residence of a missionary may possibly be allowed, but we cannot yet tell. It may be merely a visit pro forma, for if they have no measures to take after supplanting us, it would be worse than useless to interfere with the colony. At present there is but one resident missionary and a schoolmistress, and if they banish the medical aid from the island, which has hitherto been so beneficial to all parties, they will incur uncommon odium thereby; but I cannot but think and hope the day is distant before we shall be thus interfered with."

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### VOYAGE TO JAMAICA.

The Dove left Clarence on the 15th of May, and on the 5th of July cast anchor at Kingston. Letters have been received thence from Mr. Clarke and Captain Milbourn. The voyage had been pleasant, and salutary to the invalids. Mr. Clarke says, "Mrs. Clarke is poorly from an enlargement of the spleen, and is attended by Dr. M'Taylor. It is not of a very serious nature, and I hope the evil will soon be removed. We intend to go to Spanish Town next week. I have sent letters to all the brethren, written on the voyage, and hope to receive encouragement to visit all of them."

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## WEST INDIES.

## JAMAICA.

## CALABAR.

The following is the last Report of the Baptist Theological Institution at Calabar, under the care of Mr. Tinson.

It is with mingled feelings of gratitude and anxiety that the Committee present to the friends and supporters of this Institution their second report,—gratitude to the Most High for those tokens of divine favour he has manifested in sustaining the Institution thus far amidst many difficulties, and for the pleasing indications of success now afforded; while the Committee cannot repress their deep feeling of solicitude for its continued prosperity, on account of the important bearing it must have on the subsequent welfare of our churches in this island.

To obtain a succession of pastors from England is manifestly impossible; it is therefore obvious, that if the churches are to carry on to completion, and give permanency to the work already begun, a native ministry must be raised up. To effect this the Institution was established, and the funds adequate to its support were confidently anticipated from the churches here; and had their financial condition continued as prosperous as it was at the time this undertaking was commenced, there would have been no deficiency of means for carrying it on; but the present depressed state of the churches leaves the Committee no hope of continuing the seminary without foreign aid.

Feeling, therefore, the utter impossibility of obtaining sufficient funds in this island, the Committee submitted the matter to the missionaries at a general meeting held at Kettering in April last, when it was unanimously determined that a succinct account of the circumstances and prospects of the Institution, signed by the tutor and managing committee, should be printed and circulated among influential friends in England, earnestly requesting their assistance. That account has been sent, and it is with heart-felt pleasure we hear that some generous friends have kindly and promptly responded to the appeal.

As the statement of facts on which that appeal was made will show the present condition of the Institution, as well as the necessity for its continuance, and as this report may be seen by many who have not seen the circular, some parts of it may not be out of place here.

After stating the object of the Institution, viz., to give a plain substantial education to native young men of tried character, piety, and

talent, to fit them for preaching the gospel with acceptance in the colony, in any of the neighbouring islands, or in Africa, the Committee state the unprecedented pecuniary embarrassments of the churches from severe droughts and other causes, by which means their resources for carrying on the Institution were cut off, and as a last resort they make the appeal, on the issue of which must depend the fate of the Institution.

“And on the success or failure of the Institution must mainly depend the continuance of our mission in this island—a mission which has been sustained for many years, at no small expense of life and money. Churches and schools cannot be continued without efficient teachers, and these cannot be obtained here until they are prepared. Composed entirely, as our churches are, of labouring people, and considering the condition from which they have so recently come, it is no reflection on them to say, that we have no educated men among our members.

“We readily admit that the churches of any country should look for a succession of ministers from among themselves; and from the changes that have taken place in our Jamaica mission, along with the altered condition of the people, no other choice is left for the churches here. To expect ministers from England, as our churches become destitute, would be utterly fallacious, when, with very few exceptions, they cannot support their present pastors. If, therefore, they are to be supplied with ministers from themselves, they must be educated in this country. Thus the necessity and importance of an institution for raising up intelligent native agency must be obvious, and can hardly fail to commend itself to the favourable consideration of Christian friends.

“Unless men are trained up from our churches, the young must be neglected, and the people must retrograde in morals and intelligence. To prevent as far as possible such a state of things, we are most anxious to carry on this Institution.”

The favourable reception this appeal has met with enables the Committee to continue its operations, but had not such timely aid been afforded, nothing remained but to abandon the undertaking; for though the report shows a balance in favour of the Institution,

in reality it was somewhat in debt, there being several accounts that could not be obtained at the time the books were audited, which, when added to the expenditure, would show a slight balance on the other side. Nor can the Committee omit to remark that the favourable appearance of their finances at the close of this session must be mainly attributed to some valuable donations brought from England by our brother Knibb, and from the special efforts of several churches on his return, which cannot be repeated this year owing to the great pecuniary embarrassments of almost every station.\*

The difficulties alluded to in the beginning of this report arose not only from want of funds, but other causes, among which may be mentioned the illness of the tutor and the circumstances of several of the students. The men selected by their pastors at the commencement were men of tried character and unquestionable piety, and mainly on that account they were sent—without, perhaps, sufficient regard to their age, circumstances, or want of previous instruction—anxious to send only such as had by a course of consistency adorned their profession. Most of those who entered the Institution at first were married men, and the domestic circumstances of several proved a great hindrance to their studies, where they did not occasion a discontinuance. Still there has been nothing to alarm, nothing but what might have been expected from such a state of society as Jamaica presents, and in a new undertaking of this kind. Those who have continued have made creditable progress in their studies, as the examiners' report will show, and young men differently circumstanced, and possessing a greater amount of previous knowledge, are now seeking admittance. Of the number who have left, one went to America, and is since dead; two have returned to their business owing to insuperable impediments arising out of family connexions; one has discontinued, having no support for his wife and children—he was a promising student, and is now helping his former pastor;—another left from the conviction that he was not called to preach; he is a young man of decided piety, and is now keeping a school and rendering what assistance he can at one of the mission stations.

We have now seven on the books, another has been examined for acceptance, and two well informed young men, unmarried, are desirous of entering. The Committee have determined to admit in future, except under very peculiar circumstances, none but unmarried men.

We cannot but express our pleasure with the general conduct of the students now in

\* The whole amount raised by the churches and schools from November 1845 to date (December 27) is £76 15s. 10d.

the Institution, which has given entire satisfaction to the Committee and the tutor. The following is the report of the examiners, published immediately after the examination, which took place on the 30th of June and the following day.

“We, the undersigned, having been requested to attend the examination of the students in the Theological Institution at Calabar, witnessed with lively interest the very creditable progress made in various departments of study in which they have been engaged during the year, exhibiting as it did the most diligent application on the part of the students, as well as the most incessant and laborious efforts on that of the esteemed tutor. Bearing in mind the former circumstances of those who have entered the Institution, we were both surprised and delighted with the amount of knowledge they possessed on different subjects, comprising theology, sacred and profane history, geography, grammar, and English composition, with some branches of natural philosophy. Nor would we omit to notice the pleasure we derived from listening to an essay, read by one of the senior students, on the nature of saving faith, which evinced a scriptural acquaintance with the subject, and was characterized by correctness of thought and propriety of expression. In conclusion, we cannot but express our deep regret, that an institution so important, and bearing so immediately on the future welfare of the churches, should be crippled in its operations, and its very continuance jeopardized, through the inadequacy of its funds. That, economical as we consider the scale of expenditure to be, yet from the greatly diminished resources of this island, we see not the slightest prospect of sufficient means for carrying on this seminary without foreign aid; and we do most earnestly hope that the appeals now made to secure its support and extend its efficiency will meet with an immediate and liberal response from the Christian public, both in this island and in England, and that the divine blessing may rest abundantly on all its interests.

“THOMAS F. ABBOTT.  
BENJAMIN B. DEXTER.  
JOHN CLARK.  
HENRY JOHN DUTTON.  
JOHN E. HENDERSON.  
BENJAMIN MILLARD.  
PHILIP H. CORNFORD.  
SAMUEL HODGES.”

Amidst the darkening aspects of divine providence which tend to depress the mind with regard to missionary operations in this island, we desire to rely on the word of promise, thank God for past help, and take courage.

And while we would submissively bow to the divine will amidst the inroads that death

is making among us, we cannot close this report without recording our deep sorrow at the removal of two of our beloved and experienced brethren, Knibb and Burchell, who were among the originators of the Institution, and continued its warmest promoters till death.

TABULAR VIEW OF THE CHURCHES IN CONNEXION WITH THE "JAMAICA BAPTIST WESTERN UNION," FOR THE YEAR 1846.

CHURCHES.	PARISHES.	MINISTERS.	Station formed.	Church formed.	Baptized.	Received.	Restored.	Died.	Dismissed.	Excluded.	Withdrawn.	Increase.	Decrease.	No. of Members	No. of Inquirers	Sub-Stations
Port Maria	St. Mary's	D. Day	1826	1826	53	6	7	21	...	25	...	20	...	672	77	
Oracabessa			1827	1829	...	3	...	4	1	14	...	...	16	406	140	
Mount Angus		W. Teale	1826	1842	50	7	4	7	7	20	9	18	...	395	79	
Annotta Bay	Metcalf.		1824	1824	28	10	5	9	...	19	4	11	...	1,127	104	
Buff Bay	St. George's		1824	1834	...	7	...	2	10	...	...	...	1	177	10	
Jericho	St. Thomas in the Vale.	E. Hewett	1824	1834	34	...	84	15	1	96	...	6	...	1,600	213	
Smyrna	St. Ann's		1834	1835												
Spanish Town	St. Catherine	J. M. Phillippo	1819	1820												
Sligo Ville			1834													
Passage Fort			1821													
Springfield	St. John's		1834	1835	15	6	39	5	1	4	1	49	...	344	63	1
Stacy Ville	Clarendon	T. Gould	1835	1838	...	10	9	9	4	19	2	...	15	275	110	
Coultart Grove	St. Ann's		1835	1835	...	6	4	2	...	5	2	...	2	286	60	
St. Ann's Bay		B. Millard	1829	1830	...	6	2	5	1	34	2	...	37	916	261	1
Ocho Rios			1829	1830	...	2	12	12	6	18	...	...	21	472	265	
Brown's Town		J. Clark	1830	1831	22	3	12	12	2	35	...	...	12	1,078	60	
Salem		S. Hodges	1843	...	10	4	2	2	6	11	...	...	3	280	30	
Sturge Town			1839	1845	10	4	7	2	...	19	...	...	...	370	42	
Bethany		Vacant	1836	1839	...	2	13	2	7	5	...	...	25	539		
Clarksonville			1839	1840	...	6	5	...	4	...	...	...	...	250		
Dry Harbour			...	...												
Stewart Town	Trelawney	B. B. Dexter	1829	1829	...	6	12	13	1	20	...	...	6	776	50	2
New Birmingham			1838	1838	24	6	8	2	...	8	...	28	...	253	70	1
Rio Bueno		J. Tinson	1829	1829	23	2	6	7	13	10	...	...	1	369		
Falmouth		{ T. F. Abbott }	1827	1827	...	1	28	45	2	39	...	...	57	885	62	
Refuge		{ and }	1831	1837	...	...	12	2	...	12	...	...	...	505	35	
Kettering		{ R. Gay }	1842	1845	...	...	4	...	...	4	...	...	...	120	15	
Waldensia		J. E. Henderson	1836	1837	23	8	14	18	6	22	1	...	2	732		
Unity			1842	1842	...	...	...	...	...	...	...	...	...	326		
Hastings		T. B. Pickton	1841	1843	7	2	1	4	...	6	13	...	13	205	25	
Beththephil	St. James		1835	1835	9	2	10	11	5	22	33	...	39	568	45	
Salter's Hill		W. Dendy	1824	1825	19	2	31	31	1	57	28	...	64	1,383	211	3
Montego Bay		P. H. Cornford	1824	1824	18	12	43	...	11	91	67	...	104	984		
Bass Grove			...	...	...	...	...	...	...	...	...	...	...	54		
Mount Carey			1835	1842	22	4	8	10	1	12	...	11	...	658	224	
Shortwood	Westmoreland		1830	1842	...	3	9	4	4	8	...	...	4	458	73	
Bethel Town	Westmoreland		1835	1842	25	...	17	4	1	9	...	29	...	437	111	
Savanna-la-Mar		J. Hutchins	1828	1829	...	...	7	27	...	6	...	...	26	734	287	2
Fuller's Field			1827	1828	...	...	...	5	...	...	...	...	5	209	66	
Lucaea	Hanover	J. May	1830	1830	36	3	44	12	...	20	...	51	...	732	29	
Green Island			1831	1835	...	...	18	4	...	8	...	6	...	206	12	
Gurney's Mount		C. Armstrong	1829	1829	...	6	23	23	2	23	2	...	21	727	75	
Fletcher's Grove			1835	1842	...	1	2	2	...	2	...	...	3	180	40	
Bethsaalem	St. Elizabeth	G. R. Henderson	1837	1840	...	...	7	1	1	6	4	...	5	180	21	
New Providence			1840	1841	...	8	1	10	0	...	4	3	6	126	20	1
					436	132	519	356	89	719	176	238	484	20,994	2,985	11

\* St. James's.

## SCHOOLS IN CONNEXION WITH THE BAPTIST WESTERN UNION.

RETURNS FOR 1846.

Schools where situated.	No. of Teachers.	No. of Children.	Superintendents.	Inspectors.
Port Maria, St. Mary .....	12	80	Edward Williams .....	David Day
Oracabessa .....	6	56	Nathaniel Wilson .....	.....
Mount Angus .....	11	200	Mrs. Teale .....	W. Teale
Riocho, St. Thos. in the Vale	32	530	William Edwards .....	(Vacant)
Guy's Hill .....	..	80	.. ..	J. Hume
Ocho Rios, St. Ann .....	20	290	.. ..	B. Millard
St. Ann's Bay .....	34	454	Mr. James Gibson .....	.....
Coultart Grove .....	..	50	.. ..	T. Gould
Staceyville, Clarendon .....	9	160	William Todd .....	.....
Sturge Town, St. Ann's .....	34	336	J. P. Mills .....	S. Hodges
Salem .....	11	250	Thomas E. Tharpe .....	.....
Brown's Town .....	80	600	Benjamin G. Smith .....	John Clark
Bethany .....	20	350	Mrs. Dutton .....	.....
Clarksonville .....	9	115	.. ..	.....
Emmaus .....	6	87	Edward Clark .....	B. B. Dexter
Providence .....	5	94	Charles M'Donald .....	.....
Stewart Town, Trelawney ...	8	145	Mr. Millmer .....	.....
" Infants .....	5	58	Mrs. Dexter .....	.....
New Birmingham .....	7	130	Isaac Walcott & Mrs. Bennett	.....
Olney .....	3	45	Thomas Ferguson .....	.....
Rio Bueno .....	10	150	.. ..	Joshua Tinson
Falmouth .....	36	254	Mr. Thomas Knibb .....	T. F. Abbott
Refuge .....	29	250	Mr. Munro .....	.....
Kettering .....	22	250	Miss Knibb .....	.....
Waldensia, Juvenile, Tre-				
lawney .....	25	405	Charles Sibley .....	J. E. Henderson
Do., Adults .....	12	200	.. ..	.....
Unity .....	14	175	.. ..	.....
Hastings .....	8	92	Robert Snowball .....	T. B. Pickton
Beththephil, St. James .....	14	137	Mrs. Pickton .....	.....
Salter's Hill, Juvenile .....	18	146	W. Claydon & G. B. Gordon	Walter Dendy
Do., Adult .....	9	67	Henry Hunter .....	.....
Maldon, Juvenile .....	9	142	John Armstrong .....	.....
Do., Adult .....	8	92	James Lovemore .....	.....
Montego Bay .....	7	202	J. L. Lewin .....	P. H. Cornford
Mount Carey .....	23	496	Miss Burchell .....	Edward Hewett
Shortwood .....	14	293	Mrs. Whitfield .....	.....
Bethel Town, Westmoreland	17	289	Miss Reid & Richard Cohall	.....
Savanna-la-Mar .....	..	84	Mr. & Mrs. Valentine .....	John Hutchins
Sutcliff .....	..	68	Mrs. Hutchins & A. Atkinson	.....
Fuller's Field .....	..	76	Miss Hutchins .....	.....
Gurney's Mount, Hanover ...	9	192	.. ..	Chas. Armstrong
Fletcher's Grove .....	4	63	.. ..	.....
Luca .....	6	105	Mrs. May .....	John May
Green Island .....	6	58	.. ..	.....
Trehill .....	5	75	.. ..	.....
Total .....	637	8466		

THE MISSION TO MADRAS.

Mr. and Mrs. Page, who sailed for Madras on the 30th of June, were on the 12th within sight of Madeira. They were in excellent spirits, not having suffered much from sea-sickness, and the captain and his wife being very kind. There were about three hundred persons on board, of whom one hundred were Irish soldiers. In a letter to his brother, Mr. Page says :—

The captain is thoroughly favourable to missionary efforts, and pleased with any effort to do good to his men. Yesterday I preached on deck. We had an awning spread over our heads, and the passengers were seated on chairs, and sat in a circle around me, as on a platform, and the soldiers and sailors were below on the lower deck. Altogether there was a good congregation, and I hope and pray that I shall not pass the time of the voyage without doing some good to my fellow creatures. I have been amongst the soldiers two or three times to distribute tracts, which are

most thankfully received. Yesterday afternoon I went to the fore-castle, and had a group round me, to whom I read and tried to explain a chapter. I cannot tell you the real delight I experience in this work. I go and sit down on a beam, or anything I find, and the poor fellows come and sit on the floor round me to listen to the bible, and these are Roman catholics. Oh, pray for me, that I may say just such things as will reach their hearts and consciences, and that God's Spirit would bless his word to their conversion.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Fuller, J. J.	April 29.	
		Merrick, J.	April 20 & 23.	
	CAMEROONS	Saker, A.	May 11.	
	CLARENCE	Clarke, J.	March 22, April 8, 13, and	
20, May 12.				
		Milbourn, T.	May 14.	
		Newbegin, W.	May 18.	
		Prince, G. K.	March 26.	
AMERICA	HALIFAX	M'Learn, R.	June 26.	
	MONTREAL	Cramp, J. M.	July 13.	
		Hearle, J.	June 28.	
ASIA	BENARES	Small, G.	May 27.	
		CALCUTTA	Lewis, C. B.	May 8.
		Thomas, J.	May 8, June 2 & 3.	
	COLOMBO	Davies, J.	March 15, May 10, June 10.	
	HOWRAH	Morgan, T.	June 1.	
	INTALLY	Pearce, G.	June 2 & 3.	
	MATURA	Dawson, C. C.	June 9.	
	PATNA	Beddy, H.	May 5.	
	SERAMPORE	Fink, J. C.	June 1.	
	BAHAMAS	GRAND CAY	Rycroft, W. K.	June 23.
NASSAU		Capern, H.	June 2, July 12.	
BRITANNY	BREST	Le Fourdrey, A.	July 11, Aug. 3.	
		MORLAIX	Jenkins, J.	July 12 & 24.
		Jenkins, J., and } Jones, J. .... }	June 29.	
	Jones, J.	July 15.		
HAITI	JACMEL	Francies, A.	July 10.	
		Webley, W. H.	June 21, July 7.	
HONDURAS	BELIZE	Buttfield, J. P.	May 18.	
		Kingdon, J.	May 20, June 21.	
JAMAICA	AT SEA	Clarke, J., and ... }	June 9 & 11.	
		Duckett, A. .... }		
	BROWN'S TOWN	Clark, J.	July 5.	
	CALABAR	Tinson, J.	June 21.	
	FALGOUTH	Abbctt, T. F.	June 4.	
	CURNEY'S MOUNT	Armstrong, C.	June 11.	



KINGSTON .....	Clarke, J.....	July 9.
	Milbourn, T.....	July 7.
	Oughton, S.....	June 7, July 9.
	Stewart, M.....	July 8.
MONTEGO BAY .....	Cornford, P. H....	July 6.
	Do., & Lewin, J.L.	June 19.
MOUNT ANGUS .....	Teale, W.....	June 4.
MOUNT HERMON .....	Hume, J.....	June 3, July 6.
PORT MARIA .....	Day, D. ....	June 2.
REFUGE .....	Gay, R. ....	June 2.
SALTER'S HILL .....	Dendy, W.....	July 5.
WALDENIA .....	Henderson, J. E...	May 29.
TRINIDAD .....	PORT OF SPAIN.....	Law, J.....
		June 5.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

- The Religious Tract Society, for a parcel of tracts, for *Haiti* ;
- Young friends at Islington Green Chapel, by Mrs. Barnett, for a case of clothing, for *Western Africa* ;
- Miss Fisher, for a box of fancy articles and books, for *Rev. P. H. Cornford, Montego Bay* ;
- C. Cropper, for a parcel of magazines, for *Jamaica* ;
- The Baptist Tract Society, for a parcel of tracts, &c., for *Rev. J. Davies, Ceylon* ;
- Mr. Syckelmoore, for a parcel of magazines ;
- Mrs. Bartram, Northampton, for a box of useful and fancy articles, for *Mrs. Capern, Nassau* ;
- Messrs. Doulton and Watts, for a quantity of earthenware and glass, for *Haiti* ;
- Mrs. Cozens, for a parcel of Baptist Magazines ;
- Miss Robson, for a parcel of the same ;
- Messrs. Deane, for a parcel of thimbles, knives, hatchets, &c., for *Haiti* ;
- Mr. J. F. Winks, for 50 Baptist Reporters, 100 tracts, and 500 handbills, for *Dr. Prince* ;
- Mr. Owen, Liverpool, for the regular supply of "Patriot" and other papers, for *Africa* ;
- Friend, by Mrs. Davies, Stepney, for two packages of useful articles for household use in *Africa* ;
- Mrs. Seccombe, Bristol, for a box of useful articles, for *Miss Harris, Haiti*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of July, 1847.

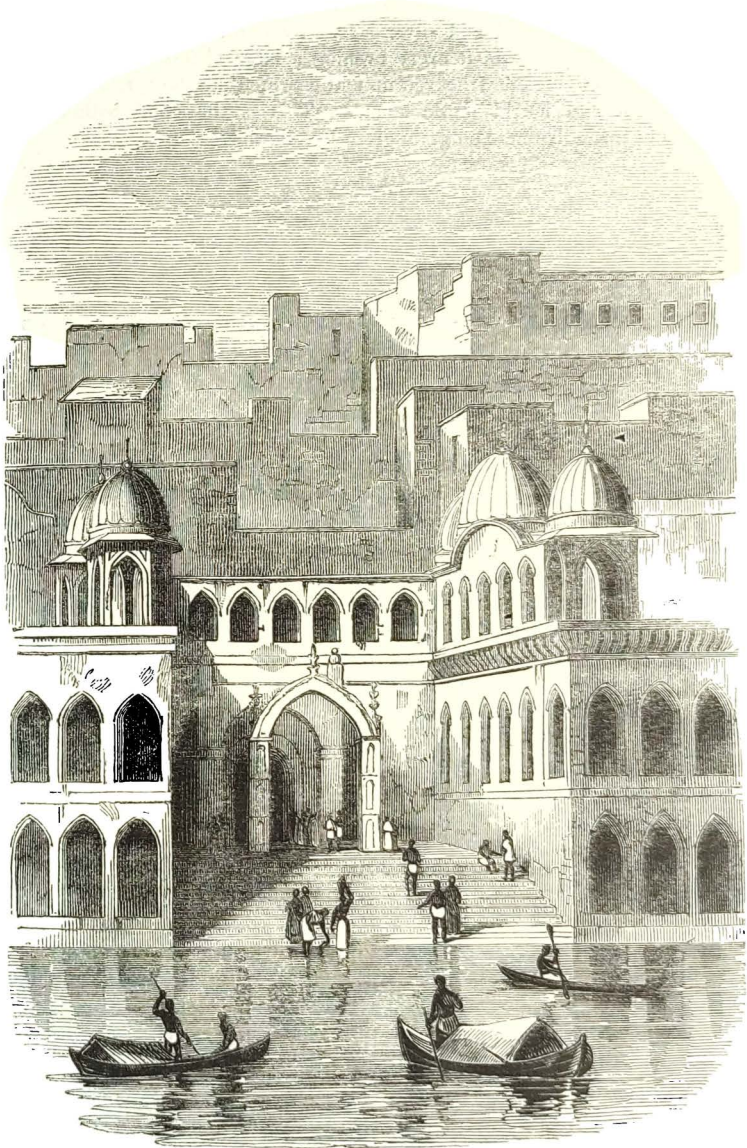
<i>Annual Subscriptions.</i>		£ s. d.		N.-E. CAMBRIDGESHIRE AND W. SUFFOLK AUXILIARY—	
	£ s. d.				£ s. d.
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Smith, Miss R.....	1 1 0	Collection .....	2 8 4	Contributions .....	2 8 4
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<i>Donations.</i>		BERKSHIRE.		Barton Mills—	
Educational Committee of Society of Friends, for <i>Trinidad Schools</i> ...	50 0 0	Speen—		Collection .....	13 17 2
Nash, Mrs. W. W. ....	10 0 0	Collection .....	3 3 4	Contributions .....	9 8 0
Newton, Mrs. ....	0 12 0	BUCKINGHAMSHIRE.		Iseham—	
Wilson, Mrs. Broadley, for <i>Haiti Schools</i> .....	20 0 0	Amersham—		Collection.....	6 18 10
		West, Mr., and family	6 2 0	Contributions .....	0 13 6
		Gold Hill—		Soham—	
		Collection .....	1 8 0	Collection.....	3 8 2
		Contributions .....	0 5 0	Contributions .....	2 2 10
		Do., for <i>Delt</i> .....	0 5 6	DEVONSHIRE.	
		Do., for <i>Dove</i> .....	0 9 2	Bradninch—	
				Contributions .....	3 19 0
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Edwards, Mrs. Mary, late of Calcutta.....	37 9 5	Chesterton—		Colchester .....	14 5 4
		Contributions .....	0 4 7	Loughton, half-year.....	5 1 5
		Do, Sunday School	1 10 11	Melsea .....	1 10 2
LONDON AUXILIARIES.					
Sunday School in south of London, box.....	0 7 1				

£ s. d.		£ s. d.		£ s. d.	
<b>GLOUCESTERSHIRE.</b>		Sulgrove.....	2 4 0	Coventry—	
A Gloucestershire Tee-		Weston by Weedon.....	8 0 7	Collections .....	17 12 8
totaler .....	4 0 0	<b>OXFORDSHIRE.</b>		Contributions .....	25 18 0
<b>HEREFORDSHIRE.</b>		Burford—		Do., Juvenile.....	37 2 5
Fownhope—		Contributions, by Miss		<b>WILTSHIRE.</b>	
Collection .....	1 9 6	Wall .....	2 0 0	Bradford—	
Hereford—		Do., for <i>Debt</i> .....	0 14 0	Collection .....	2 3 6
Collections, &c.....	6 0 0	<b>SOMERSETSHIRE.</b>		Contributions .....	15 17 4
Ledbury—		Bridgwater—		Do., Sunday School...	0 8 7
Collection .....	3 6 1	Collection .....	1 18 9	Bradly—	
Withington—		Contributions .....	2 16 6	Collection .....	3 0 0
Collection, &c.....	2 10 0	Do., Juvenile.....	4 2 7	Corsham—	
<b>KENT.</b>		Highbridge—		Collection .....	2 15 2
Dover—		Collection, &c., 1846	2 7 0	Contributions .....	9 4 10
Contributions, by Mrs.		Do. ....1847	4 14 6	Melksham—	
Cbandier.....	2 16 0	Kilmington—		Juvenile Association	2 14 0
<b>LANCASHIRE.</b>		Collection .....	1 1 6	Trowbridge, Back Street—	
Accrington—		Minehead—		Collections.....	9 13 10
Contributions, for		Collection, &c.....	2 0 4	Contributions .....	82 6 4
<i>Debt</i> .....	5 0 0	Paulton—		Westbury—	
Liverpool, by Mr. J. J.		Collections.....	8 3 10	Collection, Cook Stile	3 5 2
Godfrey, on account	200 0 0	Contributions .....	12 0 7	Contribution .....	1 0 0
Evangelical Continen-		Do., for <i>Days</i> .....	0 19 0	<b>YORKSHIRE.</b>	
tial Society, by Mr.		Do., Sunday School,		Bradford—	
Johnson, for <i>Mor-</i>		for <i>do.</i> .....	0 15 2	Contributions, by Miss	
<i>lair</i> .....	30 0 0	Rockwell Green—		Acworth, for <i>Ceylon</i>	
Pembroke Chapel Sun-		Sunday School .....	1 0 0	<i>Female School</i> .....	9 10 0
day School, half year,		Watchet—		<b>NORTH WALES.</b>	
for <i>Patna Orphan</i>		Collection .....	1 14 6	<b>ANGLESEA.</b>	
<i>Refuge</i> .....	4 0 0	Contributions .....	2 2 6	Llangeini—	
<b>NORTHAMPTONSHIRE.</b>		Williton—		Collection, &c.....	3 1 6
Blisworth—		Collection .....	3 2 0	<b>SOUTH WALES.</b>	
Contributions .....	0 12 0	<b>STAFFORDSHIRE.</b>		<b>BRECKNOCKSHIRE.</b>	
Bugbrook .....	15 17 5	Coseley, Providence Chapel—		Hay—	
Hanslope .....	4 6 0	Collections.....	6 19 10	Collection .....	1 10 0
Harlestone.....	0 16 0	Contributions .....	1 0 0	<b>CARMARTHENSHIRE.</b>	
Harpole .....	8 1 3	Do., Sunday School	4 2 2	Cwmdru—	
Kingsthorpe .....	2 17 0	<b>SUFFOLK.</b>		Contributions, for <i>Debt</i>	2 2 0
Kislingbury .....	6 10 0	Bungay —		<b>SCOTLAND.</b>	
Milton .....	16 3 11	Farrow, Mr. ....	1 0 0	Elgin—	
Moulton—		Dehenham—		Missionary Society ...	4 17 6
Collection .....	3 12 6	Peck, Mr. ....	1 1 0	<b>FOREIGN.</b>	
Contributions .....	3 10 0	Ipswich—		Patna—	
Northampton, College		Goodchild, Mr. ....	1 0 0	Juvenile Association	3 15 0
Street, on account ...	60 0 0	Sndbury—			
Pattishall .....	3 0 0	By Rev. W. Wallis...	1 0 0		
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Collection .....	1 5 10	Birmingham, by Mr. J.			
Contributions .....	1 10 0	H. Hopkins, on ac-			
Ronde.....	7 10 0	count .....	136 0 0		
		Birmingham and West			
		Bromwich Negroes'			
		Friend Society, for			
		<i>Jamaica Schools</i> .....	10 0 0		

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in 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 account of "W. B. Gurney and others."

# THE MISSIONARY HERALD.

The Missionary Herald (Oct. 1847).



BISRAM GHAT, MUTTRA, HINDOSTHAN.

## BISRA'M GHAT, MUTTRA.

Bisrám Ghát is the sanctum sanctorum of Muttra. Here, it is said, Krishna rested, or took bisram (rest), after his conflict with Kans, the giant, for the destruction of whom he had become incarnate. In the centre of the area may be seen a small cupola, under which a golden image of the god is seated on a velvet throne, bedecked with gold and silver lace. Two triumphal arches are before, under the outermost of which every evening a large chandelier, or lamp with many branches, is lighted and heaved up and down, while showers of flowers are thrown over it and horrid music sounds. This is the chief bathing place. Thousands of turtle live here on grain given by pilgrims.

## SHORT NOTES OF AN ADDRESS

DELIVERED TO

JOSHUA MARSHMAN, WILLIAM WARD, DANIEL BRUNSDON, AND  
WILLIAM GRANT, MAY 10, 1799.

BY

ABRAHAM BOOTH.

This address is referred to in the Periodical Accounts, vol. i. p. 520, in the following terms. "After the opportunity was over"—a designation service at Olney—"the missionaries, accompanied by Mr. Fuller, set off for London. There they met with their brethren from Bristol, and presently felt themselves to be of one heart and of one soul. It was expected that the ship would sail in a few days, but it being detained in harbour beyond the time, opportunity was afforded for a public meeting in London; and which was held at Mr. Booth's place of worship, on Friday, May 10. Brethren Thomas Thomas, Timothy Thomas, and Button engaged in prayer, and Mr. Booth addressed the missionaries at their own request, and in a very serious and suitable manner, on the *interesting, honourable, and arduous* nature of their undertaking. The London brethren were much interested in the work, and carried it very affectionately to the missionaries."

The following notes of the address, which have recently come into the hands of the secretary, were from the pen of a deceased lady who was present. Their publication will afford both a pleasant retrospect of transactions which took place forty-eight years ago, and a useful study for those who are still in the field of labour.

Your engagement, my dear friends, is *interesting, honourable, and arduous*.

Interesting to yourselves in the sacrifices you make in leaving your native country, your relatives, and your religious connexions—interesting in the influence your change of country may have on your future destinies, and on those of your families—interesting to your relatives and friends, who part with you almost without a hope of seeing you again in this world—interesting to the religious societies with which you are connected—interesting especially to the Society by whom you are sent out, and to each of us who are present, and who are deeply concerned for the success of the cause in which you are engaged—interesting, highly interesting, to those mis-

sionaries who are already engaged in the work of evangelizing the heathen—how would they participate in our most delightful sensations, could they witness the solemnities of this day—how will their hearts be gladdened if you are preserved in safety and in health, by meeting you on the plains of Hindostan. If you are rendered instrumental in opening the eyes of the blind and unstopping the ears of the deaf, your mission will be very interesting to the poor heathen, though they know it not yet. May I not say that your mission, if successful, will be interesting to the angelic hosts? Yes; you will recollect who it was that said, "There is joy in heaven over one sinner that repenteth."

Your engagement, my brethren, is honour-

able. You are not going to quit your own country to pursue those studies by which you may attain knowledge that may be useful merely in the present life, much less to obtain the spoils of oppression. It is honourable because you are governed by the dictates of conscience and influenced by a regard for the happiness of your fellow men. You have not been induced by any persuasions to make the sacrifices you are about to make; your conduct has been, I doubt not, the effect of submission to the authority of the great Christian Legislator, who has said, "Go ye into all the world and preach the gospel to every creature;" of conviction that to you these words are addressed, and that it is the duty of each of you to dedicate yourselves in this way to the service of God and of benevolence to your fellow creatures, to promote whose best interests you are willing to make such large and such permanent sacrifices. The cause in which you have embarked is honourable—it is the cause of God, of the infinitely compassionate God, who is not willing that any should perish, but that all should come to the knowledge of the truth. It is the cause for which He who was the brightness of the Father's glory and the express image of his person, left the realms of bliss, sojourned for a season among sinful men, and at last endured the painful and ignominious death of the cross. In the faithful discharge of your mission you will become fellow workers with God. You have reason to expect the gracious assistance of the Holy Spirit, and under his divine influence you will be the means of delivering men from the thralldom of Satan, and of bringing them into the glorious liberty of the sons of God; thus extending the Redeemer's kingdom, and causing him to see of the travail of his soul. This is an honour not conferred on angels, but upon those who are redeemed from among men, and are made the children of God. Oh, how great the honour, how blessed the privilege of making known to the sons of men salvation by the cross of Christ, and of bringing forward the fulfilment of that prophecy which forms your encouragement—that all the kingdoms of the world shall become the kingdom of Jesus Christ.

The engagement you have made is arduous. You know not yet the sacrifices you will be called upon to make; you know not yet the self-denial you will be called upon to practice. It is a cause in which confessors have suffered imprisonment and martyrs have bled; not that I wish you to seek for martyrdom or to court persecution in other forms, but it is necessary to your success that you should cultivate a proper spirit both as ministers and as missionaries. Permit me to propose for your imitation the spirit and the conduct of Him who is styled in scripture the Apostle and High Priest of our profession.

If you wish to be successful as missionaries

you must lay your foundations deep in Christianity. Endeavour to increase in your acquaintance with yourselves and with the scriptures. Live much in the exercise of prayer. Your characters as missionaries must be built on your character as Christians and as ministers. The people among whom you are going to reside may not understand all that you say respecting religion, but they will understand the import of your conduct. They know something of what is meant by virtue, and will be able to see whether you practice it. Be careful, then, that your whole deportment is consistent with the professions you have made—that it is a life of consistent piety.

Most of you who are now going out are in the conjugal state. Your wives have expressed their readiness to accompany you, and this not in consequence of over persuasion, nor indeed of any persuasion that I am aware of, but influenced, as we believe you are, by a sense of duty and benevolence. Let these wives, who renounce their country and their friends to accompany you in such a mission, possess your first regards, enjoy your most tender attentions.

When you shall be able to address the natives in their own language, conscientiously endeavour to make them converts to Christ, and not to yourselves. Endeavour to bring their consciences into subjection to Christ, and tell them you do not wish them to believe what you say further than they find that it corresponds with the sacred scriptures. Tell them that your religion is the religion of the bible. Guard against being too highly elated if you should be successful preachers of the gospel. I know nothing that a man has more reason to dread on his own account than being a remarkably successful preacher. We are at all times too ready to sacrifice to our own net, and burn incense to our own drag, and while men are rejoicing in being eminently useful in the conversion of sinners, they sometimes pierce their own souls with many sorrows. Do not, on the other hand, despond if you should labour long before the word is blessed, and you see the fruit of your labours. Recollect, if there should be reason to recur to such a circumstance, the pious and for a long time unproductive labours of one of the first missionaries, David Brainerd; recollect the self-denying, and, in their earlier period, the discouraging labours of the Moravian brethren in Greenland. Trace the effects of perseverance in this labour of love, and remember that he that goeth forth with tears bearing precious seed, shall return at length laden with sheaves.

Permit me to add one word before I conclude. Carefully avoid all political interference with the governments under which you may reside. You are not sent to teach men what political system is the best, but you are the servants of Him whose kingdom is

not of this world. Carefully, then, abstain from every thing which might tend to lessen your usefulness, and teach those who hear you to conduct themselves in a peaceable and proper manner towards their civil governors, showing by your own example that Christianity is a system highly beneficial to civil society.

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## ASIA.

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### CALCUTTA.

Mr. Lewis, whose arrival in this city has already been announced, speaks cheerfully of his prospects. Writing on the 2nd of July, he says,—

I am now giving all my time and strength to Bengali, and I hope, judging from the pleasure with which I study it, and from the ease with which I have acquired the rudiments, that I shall soon master it.

At present, the only assistance I am able to render to the brethren is in the way of relieving them occasionally in English preach-

ing. We greatly admire and love them all, and we esteem it no small privilege to be associated with men so truly affectionate and endowed with so much piety, and with such prolonged experience.

We are at present well. Mrs. Lewis's health has been decidedly improved by the change. Our little boy thrives very nicely.

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### BARISAL.

The accounts which have reached us respecting this station have been of a mixed and perplexing character. Missionaries who have visited it believe that a very great number of the recent converts have been in truth turned from darkness to light, and from the power of Satan to God; but there are circumstances relating to Mr. Bareiro himself which are, to say the least, very questionable and suspicious in their aspect. Our most recent information is from Mr. Thomas, who says, under date of July 2nd,

Brotber Parry has been into a part of the Barisal station, and met with about 200 of the native Christians, who are desirous of religious instruction. In a letter received yesterday he gives a list of twenty-three villages, containing about 200 families, and comprehending about 900 individuals, who are said to have embraced the Christian name, and to be desirous of religious instruction. Of this number upwards of 200 have been baptized. He gives a very distressing account of the sufferings of the native Christians in some of the villages, where they have been plundered of all the property they had, and driven from their houses, by their landlords.

Mr. Parry did not go so far as Barisal, having to appear in one of the local courts on behalf of the poor persecuted people, with a view to obtain justice for them. He has engaged to comply with the request of the

native Christians of eight villages, to take them under his charge, and is very anxious that somebody should take charge of the others, but to enable him to do anything for the religious benefit of the people of those eight villages, he will be obliged immediately to select men from among his converts to labour there. This we shall encourage him to do.

From other stations the intelligence is, on the whole, encouraging; and I begin to entertain the hope that the very painful events which have taken place at the Barisal station will ultimately, and probably at no distant period, turn out to the real advantage of the cause. It is a time of reproof and reproach, but it is also a sifting time; and although there is assuredly a good deal of chaff, I believe there is also a good deal of precious grain.

---

### JESSORE.

During the month of April Mr. Parry had the pleasure of receiving seven converts into the church under his charge on a confession of their faith in Christ by baptism.

## DINAJPUR.

Mr. Smylio has also been encouraged by the addition by baptism of one hopeful convert to the church under his pastoral care.

## BENARES.

On the 17th ultimo Mr. Small had the satisfaction of baptizing and receiving into the church one female convert, the wife of one of his catechists.

## CHUNAR.

Mr. Heinig has recently visited a town named Aharora, about twelve miles from his station. It contains about three thousand inhabitants, carries on a trade in sugar, stones, wood, and iron, and is in a large valley extending many miles in length and breadth, which appears to be very fruitful, abounding in groves of trees, in whose shade weary travellers find protection from the burning sun. Giving an account of his journey, Mr. Heinig says—

After having pitched my tent in a garden abounding with mangoe trees which were in full bloom, and promised a plentiful crop, my arrival was noised abroad in the town. Many came to see me, and would at once have entered my tent to engage in conversation, but being weary from my long walk, I requested them to leave me for a few hours, and I would come to the city and deliver my message. With this they complied. In the afternoon I went into the bazar and proclaimed the message of salvation before a large congregation, who heard with great attention and apparent delight. This was not the effect of fear or reverence which the natives generally show when they first see a missionary coming amongst them, but which is soon succeeded by impudence. These people formerly were often visited by Mr. Bowley, and had heard and conversed much with him about salvation by Jesus Christ, and therefore I brought no strange things before them. Crowds followed me to my tent, where we conversed in a more quiet and convenient manner. They stayed with me till a very late hour. The next morning I went early into the bazar, and preached and conversed to a considerable length; and afterwards I went to some of their houses, where I was welcomed by those who were the teachers of the people; others of the higher class also came and took their seats. They evidently showed regard for the saving truths of the gospel, and if any made the slightest attempt to make light, or to mix his notions with the explanation of Christ's coming and his merits, the rest of the hearers immediately prevented him interrupting the conversation. After that time (having re-

turned to my tent), my tent was continually crowded from morning till ten o'clock at night. They did not allow me time to get my meals, and I did not ask them to leave me, because I wished to improve the opportunity as much as possible, as my stay was very short, being obliged to return on Friday evening to prepare myself for the sabbath; however, my mind was so much worn out from much talking, instructing, and endeavouring to direct their minds from the worship of their gods and idols to the only thing needful, that I felt a little rest quite necessary.

Intending to start the next morning early, I thought a few hours' bodily rest would strengthen me for the march, but I was quite disappointed, for a heavy storm came on about nine o'clock in the evening, when those people who had been with me hastened to their homes. I was obliged to keep awake the whole night on account of the vivid flashes of lightning and the strong wind, which threatened to tear my tent every moment. I and all my things were completely covered with dust. Weary from watching, I anxiously awaited the daybreak, and when the wind had a little abated I started, with many good wishes of the people, who had again come to bid me farewell, and arrived home about twelve o'clock. Though very weary, yet I felt happy in my mind, and though I cannot speak decidedly of any conversions amongst this interesting people, yet I do trust many of them were seriously impressed. Since I have been engaged in missionary labour, I have never felt more pleasure and joy in the work, and the recollection of this visit will continue to be sweet to my mind. I distributed 150 gospels and about 100 tracts.

But one circumstance I have to mention, that among the great number of children there is no permanent teacher, consequently the children know not how to spend their time, and of course grow up in idleness and bad habits. The people very earnestly entreated and begged me to establish a school. I asked why the rich people, who have built tanks and groves, did not care for the youths of the city. The usual answer was, that they took no interest in them; and when I inquired where some of them had learned to read, they answered, that now and then a teacher came and taught them, but he only taught them according to what the children could give him; for instance, a boy that could give him three annas per month obtained a little more knowledge than those that could only afford two annas or six pice.

He generally remained two or three months in the place, and after he would go again to his field labours; consequently the children forgot almost all they had learned, therefore the people solicited me to commence a school; but I have no funds for this purpose. How thankful should I be if some Christian friends would assist me in doing good among this people. The expenses are generally in the beginning a little more as regards books, &c., &c., than the support itself. If I had about forty rupees for the first month, and for the continual support say fourteen rupees, I might be able to establish two schools, one in which Sanskrit and another in which Hindi is taught, and the children would imbibe a better knowledge, and become useful members of society. Cast thy bread upon the waters, and it shall be found after many days.

### AGRA.

Mr. Williams, addressing the editor of the Calcutta Missionary Herald, says—

Since I last wrote you, four persons have been added to the church by baptism, two of the European community, the others natives: may they have grace given them to endure unto the end, that they may be saved. Some time ago I informed you that we had land at Madeká-magrá; I had just then legally purchased land, and had the prospect of obtaining immediate possession; but I am sorry to say, that I have been quite disappointed, in consequence of the person to whom the land had been mortgaged having a claim, whether real or otherwise I am not prepared to say; at any rate it was deemed sufficient to prevent my being put in possession without a process of litigation, which, under existing circumstances, I do not think advisable. However, I am glad to say, that we have succeeded in securing some fifty bigals of good land at the village of Hiner, two miles distant from Chitaura, and we fully expect to secure more shortly. I am happy to state, the dwelling-house for Mr. Smith and family is nearly finished, though we have not as yet realized the sum required for its erection; some hundreds of rupees are still wanting—"the Lord will provide."

I have recently been on a missionary tour to Allygurh and to Bulandshahar. I had fully intended to go further up the country, but not feeling myself well, and the weather being very warm, I did not deem it prudent to do so, and therefore returned home, after

an absence of eighteen days, during which period brother Domingo and I preached in fifty-three different places, some of them large towns and villages, where we had many large and attentive congregations. At Hatras we preached in several parts of the town to great crowds of hearers. This, I think, is a good place for a missionary to be located. At Allygurh we had a good preaching in the town on two mornings; some hundreds heard attentively the word of life. I also preached once in English to a few of the residents of the station; this also presents a fine field for missionary labour.

At Bulandshahar I remained for three days with our most affectionate friend Mr. E., where I had also the pleasure of meeting with brother Thompson of Delhi. Our stay together was but short; I could have wished it to have been much longer, but circumstances did not admit of it. On the Friday evening we had an English service; brother Thompson preached. The next morning we went into the town, and preached to a goodly number of natives, who heard us pretty well. On the same evening brother Thompson left for Delhi. On the sabbath I preached twice in English. I trust the Lord was with us, and that the time was a time of love. Blessed be the Lord, there are some few in this place who serve him in spirit and in truth; may he pour out of his Spirit upon them abundantly.

### CEYLON.

In a letter dated Colombo, July 10th, Mr. Davies says, "I am going to baptize two native converts to-morrow. I trust the work is reviving."



From Kandy, Mr. Allen writes thus:—

In the Kandian province there is little to cheer and gladden the heart, whilst there is much to depress and discourage; and yet I would continue, if God give me strength to labour, in the hope that some good will arise from the efforts that are made to turn the idolatrous people to the one living and true God. Since brother Dawson left Kandy my labours have perhaps been more abundant in some respects. At least I have done more of what I deem missionary work to consist in. In journeyings often, I have preached the gospel to multitudes, who it is probable have but seldom if ever listened to it, and this with varied experience. Sometimes listened to

and encouraged, sometimes treated with insolence and contempt, and departing discouraged, but still hoping and praying that good may be done. A week at a time, as the months roll round, I leave for the jungle, and dwell amongst the people, endeavouring to instruct them in the great things of the gospel; in their huts and by the wayside, in their rest-sheds and temples, or wherever I meet with them. I endeavour in such excursions to preach the gospel to every creature, but with what success in many instances the day of judgment will alone reveal. At other times I do what I can in the language, not without hope of becoming fluent in it.

## AFRICA.

We are happy to learn that Dr. Prince has arrived safely at Clarence, after an absence occasioned by the failing health of Mrs. Prince and himself. Mr. Newbegin, while supplying the Doctor's place, suffered severely from illness, of which he gives an account in a letter dated Bimbia, July 2nd.

The people were very kind, and, I believe, appreciated the sacrifice I made in coming among them for that time. Dr. Prince's absence was protracted beyond thirteen weeks, and I began to fear much that he would be unable to find any conveyance back. He returned on the 14th ult., in the vessel commanded by the individual whose castaway crew the Dove picked up about two years ago. The Warree had arrived the day before, so that for two days we mustered a strong mission band. Mr. Waddell very kindly preached for me the sabbath on which he arrived. A powerful sermon it was, and the help very opportune, for I was then the subject of a tertian ague, and considerably weakened by it. . . .

My residence at Clarence was a time of considerable suffering in health; often so weak as to find the performance of duty an exceedingly difficult task. I preached two sermons on one sabbath, after a night of fever, but was obliged to leave the preliminary parts to the people to conduct. I have written thus much, I believe a fuller account than I have before done, because I think such inroads have been made on my health that a few more such as the last will place me by my sainted wife, and I think the time is come for me to seek a rest from their repetition by leaving the coast entirely for a season, that I may be built up and established. I do not think such a trip as Dr. Prince's, which is only palliative, will affect what I require. Let it be remembered that from the time of my dear wife's death, I have been constantly the subject of some attack. I had strength mercifully given me to attend upon her until

her soul took its flight, but from that time I have been gradually giving way. I did seriously think of going in the Dove, such was the prostration that for weeks I suffered; and wital I was then the subject of Asiatic dropsy and enlarged spleen. But I rallied once more, and after brother Fuller's death, which gave me great anxiety, I returned to Clarence weak and exhausted, lying in my bed all the day prior to my departure, and there obliged to give directions concerning the packing, &c., necessary for my expected sojourn. When I inform you of all this, you will not think me unreasonable in meditating a voyage home. I have great hopes that a visit in the cooler months, for a short time, will do much for me, by restoring my liver and allaying the irritability of my nervous system, which suffers sometimes very sadly. Greater constitutional strength would be obtained, because of the necessary cessation of these prostrating causes. At present, although better, I am very weak in muscular strength, and unable to apply my mind closely to any work for any length of time. I have written to Dr. Prince concerning his opinion about a voyage home, and shall consult with all the brethren here before I decide, but I think it is right to inform you of what passes in my mind at present. I have no wish to enter any other field, but to occupy this usefully as long as my appointed time lasts.

I have passed through deep waters here such as I never knew till here I came. I desire not to be moved by such things, but to spend my life for the good of unhappy Africa. I have strong hope that a visit home will effect what I desire.

Mr. Walker, at Gaboon, suffered much as I have done. After two years and half's residence he returned to the States, and is out again and strong. Mr. Ashwall in the Cameroons for a year and a half suffered very much. He went to England, and since his return for three years has enjoyed excellent health. His brother came since I did,

has passed through much such an ordeal, and is gone home expecting the like benefit. I fear I tire you with so much of myself, but I think I have a cause. I desire to be directed by unerring wisdom and counsel from on high, and whether my life be protracted or shortened, to live to the glory of God.

Since the foregoing paragraphs were in type a letter has been received from Dr. Prince, containing the following passages :—

The afternoon I returned from the Gaboon, Mr. Newbegin became so sick I feared a few hours thereafter he would die. When he boarded us to welcome our return, he had the aspect of a man with black jaundice, or as if his face had been exploded by gunpowder, the particles of which had embedded in his skin. He has determined to turn homewards, and asks for my certificate. I mean to seal it with a recommendation for him never to adventure back. He wants the physical qualities for a labourer in this country.

Thankful I am I went to Gaboon. The condition of my body called loudly for change. I could fairly have put you to the expense of

a journey home, but there were arguments in the soul which stilled those in the affections of the parent and son ; wherefore I am truly thankful for the little remitting the Lord has granted, and for the sincere will I have to expend it in his cause amongst this people. He is honoured by making me useful in my double capacity at the Gaboon. He brought me back to save Newbegin and our highly valued deacon Wilson, and I hope he'll cause testimonies to be seen that he has brought me amongst the people to bless them. My prayer was never to be returned for any lower purpose. Our new chapel is commodious. There is no jarring amongst us.

## WEST INDIES.

### JAMAICA.

Mr. Abbott sailed from Falmouth on the 1st of August. In a letter written three days previously he says, "My medical attendants urge immediate rest and change, and recommend my leaving in a sailing vessel for the sake of a long sea-voyage. I have therefore taken my passage in the 'Calypso,' which vessel leaves this port the day after to-morrow, and we may hope will reach London, D.V., between the 15th and 20th of September. I suffer from extreme debility and loss of voice, from which, the doctors say, there is no hope of my recovering in this climate, but they are sanguine as to the beneficial effects of a long sea-voyage." . . . Mr. Abbott requests that he may not be asked to take any public service till he has had some rest, and the sanction of experienced medical men.

### BELLE CASTLE.

Mr. Jones, writing August 5th, says, "On the 9th of May I baptized twenty persons, who were added to the church. Four have been restored during the last two months. Since I came here there has been a clear increase of about sixty persons, and new inquirers still join us now and then. To the Lord be all the praise."

Mr. Burchell, of Rochdale, is about to prepare a memoir of his brother, the late Rev. T. Burchell, and will be happy to be entrusted with any letters or documents which may aid him in his work.

STATISTICAL REPORT FOR 1846 OF THE EDUCATIONAL SOCIETY IN CONNEXION WITH THE BAPTIST WESTERN UNION.

Schools, where situate.	Teachers.	Commenced.	No. on the Books.			Average attendance.			Reading and Spelling Classes.								Arithmetical Classes.										Writing in Books.	English Grammar.	Geography.	Needlework.
			Boys.	Girls.	Total.	Boys.	Girls.	Total.	1	2	3	4	5	6	7	8	1	2	3	4	5	6	7	8	9	10				
St. Ann's Bay, St. Ann	James Gibson	1842	200	80	280	50	30	80	45	32	29	29	27	20	29	60	32	25	20	16	14	11	9	10	8	4	87	...	...	57
Brown's Town	Benjamin G. Smith	1841	81	54	135	36	23	59	22	21	24	18	17	20	17	...	...	48	12	13	...	6	...	...	...	32	...	...	37	
Buxton	Richard Brown	1842	54	40	94	30	20	50	20	...	...	24	11	22	17	...	18	20	12	9	7	...	...	...	...	...	...	...	...	40
Sturge Town	William Tainton	1839	65	50	115	21	23	44	32	...	27	...	25	...	27	...	...	29	2	2	3	...	...	2	...	...	...	...	...	22
Salem	Thomas E. Tharpe	1844	45	25	70	35	17	52	12	9	8	9	4	4	8	6	...	8	5	2	6	...	...	...	...	...	...	...	...	20
Staceyville, Clarendon	Margaret Smith	1840	41	30	71	29	26	55	19	9	11	16	9	7	...	...	8	7	9	10	2	9	7	...	...	...	...	...	...	33
Stewart Town, Trelawney	Mr. & Mrs. Milliner	1837	54	39	93	47	31	78	29	8	14	16	16	7	3	...	6	12	...	3	3	8	5	3	...	12	16	8	16	
Falmouth*	Thomas W. Knibb	1835	70	11	81	40	10	54	19	15	11	23	11	...	1	...	17	4	...	3	3	2	1	1	...	...	...	...	...	20
Refuge	William Munro	1835	93	57	150	40	20	60	51	30	29	18	12	10	...	...	4	2	...	3	2	3	...	...	...	23	7	3	...	
Kettering	Miss A. E. Knibb	1843	38	47	85	19	21	40	3	4	9	6	17	20	20	10	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Waldensia	Charles Sibley	1837	105	40	145	55	25	80	31	20	12	15	18	20	20	9	...	...	...	...	...	...	...	...	...	...	...	...	...	30
Hastings	Vacant	1843	59	34	93	36	22	58	13	12	9	13	14	14	12	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Beththephil, St. James	Henry Reese	1837	52	31	83	27	12	39	12	10	9	11	13	12	10	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Salter's Hill	Mr. & Mrs. Claydon	1837	63	13	76	32	5	37	...	5	18	...	29	13	9	1	...	13	7	4	...	3	...	...	1	29	76	76	13	
Maldon	John Armstrong	1837	79	17	96	47	10	57	4	18	13	14	8	16	16	7	11	12	2	4	2	5	2	...	4	32	18	23	...	
Montego Bay*	S. J. Vaughan	1835	105	53	158	60	15	75	33	22	19	15	22	13	15	18	70	28	12	11	8	7	11	11	...	55	12	33	40	
Mount Carey	W. J. Reid & Miss Stewart	1836	33	30	63	20	15	35	...	2	...	4	11	3	9	17	5	15	5	15	7	3	1	2	...	5	35	63	30	
Do., Infants	Mary Morris	1836	77	53	130	50	34	84	30	15	15	14	8	15	9	20	130	5	...	...	...	...	3	...	...	...	...	...	...	32
Shortwood	Mrs. Whitfield	1837	32	16	48	25	16	41	5	5	7	7	14	...	6	4	...	5	3	2	1	5	...	1	2	4	3	6	...	
Bethel Town, Westmoreland	Miss Ann Reid	1837	78	57	135	61	49	110	20	...	15	20	...	13	17	13	43	20	4	7	13	...	...	...	...	15	...	...	...	57
Sutcliff Mount	Mr. M'Donald	1845	12	16	28	12	16	28	6	8	4	3	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Elstow	...	1840	19	17	36	19	17	36	8	9	6	7	...	6	...	6	8	4	2	...	...	...	...	...	...	...	...	...	...	...
Fuller's Field	Miss Hutchins	1837	18	14	32	18	14	32	5	7	9	6	4	2	...	...	7	5	8	3	...	...	...	...	...	...	...	...	...	...
Bethsalem, St. Elizabeth	F. Robinson	...	20	15	35	17	9	26	5	16	...	13	12	13	12	...	...	7	...	...	...	...	...	...	...	...	...	...	...	10
Providence	Alexander Brown	1843	25	19	44	16	13	29	9	...	...	8	7	20	12	12	...	...	...	24	...	...	...	...	...	...	24	...	...	...
Sudbury, St. James	Michael Watson	1840	73	39	112	39	18	57	9	7	6	19	14	24	21	12	11	12	2	4	4	2	...	1	6	16	10	26	...	
Totals			1591	897	2488	881	525	1406	442	284	301	326	310	300	290	202	359	288	115	144	69	64	36	28	16	24	497	149	253	383

Note 1. No reports have been received from Falmouth or Montego Bay, but as the schools are known to be at least equal to last year, the figures of that year are adopted.

2. From Spanish Town, Annatto Bay, Jericho, Guy's Hill, Ocho Rios, Bethany, Stepney, Clarksonville, and Coultart Grove, no information has been obtained.

3. The classification in reading and arithmetic is according to the plan recommended in the Borough Road Manual.

4. The various schools are under the inspection of the ministers at whose stations they are held.

FOR OCTOBER, 1847.

## HOME PROCEEDINGS.

It is important to call the attention of the friends of the Baptist Missionary Society to one or two facts connected with the state of its finances.

For several years the receipts of the Society for ordinary missionary purposes have steadily increased.

They amounted in 1843 to	£15,280
1844 to	16,979
1845 to	16,340
1846 to	18,583
1847 to	21,490

The increase here is progressive and gratifying, and, for all purposes, the increase has been in proportion.

But it must be remembered that during the last year especially the legacies and donations were very large—some thousands of pounds larger than usual.

For this fact the Committee desire to record their devout thanksgiving to God and to His grace. It suggests also, however, the importance of systematic and strenuous effort on the Society's behalf. The Auxiliaries have done much less last year than they did in 1845, and thus far in 1847 it is to be feared they are doing still less than they did in 1846. There is a downward tendency which must be arrested at once if the Society is to be kept free from increased embarrassment.

The diminution of income from Auxiliaries is owing to two causes. Fewer churches collect: and collecting churches give less.

In the sixteen following counties eighty-one more churches aided the Society in 1845 than aided it in 1846: an average of not less than five defaulting churches in each county.

Buckinghamshire, deficient	9 churches.	Nottinghamshire, deficient	5 churches.
Cambridgeshire	2	Shropshire	2
Cheshire	1	Somersetshire	8
Cumberland	2	Staffordshire	3
Essex	16	Suffolk	2
Hereford	2	Sussex	1
Kent	4	Yorkshire	2
Leicester	4		—
Monmouth	18		81

In the nine following counties the Society received aid in 1846 from thirty-three more churches than aided it in 1845.

Cornwall, improved	3 churches.	Lancashire, improved	5 churches.
Derby	1	Norfolk	2
Devon	7	Westmoreland	2
Durham	2	Worcestershire	6
Gloucestershire	5		—
			33

Other counties not named had as many contributing churches as in previous years.

In nearly every county, too, the churches that did contribute, contributed in 1846, on the average, much less than 1845.

For this year the Society can reckon on no large legacies; but few donations have been as yet received. The receipts from Auxiliaries are thus far even less than those obtained in 1846, so that without strenuous exertions the Society will be at the close of the year in very serious difficulty. The remedy is plain.

Let EVERY church work; and

Let all our churches be ALWAYS working. The Committee wish for this cause no more than it justly claims; but acting in their Redeemer's name and for the

world, they request with great confidence that no church will withhold its contribution, and that in each church there may be such systematic and continuous effort as shall secure an adequate result.

### AMERICAN BAPTIST MISSIONS.

It will interest many of our readers, doubtless, if we lay before them an epitome of the present state of the missions conducted by our American brethren, as recorded in the report of the American Baptist Missionary Union, which has just reached us. We have especial satisfaction in doing this, as the divine blessing has attended the exertions of these brethren in an unusual degree in some of the fields they have occupied. In reference to the year ending March 31, 1847, they write as follows:—

In reviewing the history of the past year, the executive committee have perceived so many marks of divine favour to the missions, and so numerous and gratifying instances of spiritual prosperity and enlargement, that they invite the attention of the Board to a particular consideration of some of them, as an expression of their gratitude to God for his great mercies, and as an encouragement and incentive to a more vigorous prosecution of the missionary work. In almost every mission, we might say in every mission from which the annual returns have reached us, God has distinctly manifested his gracious presence, and in most of them his power to create anew and save. In several portions of our missionary field the months of harvest and the harvest-home shouts of the rejoicing reaper have continued through all the year. Verily "the ploughman has overtaken the reaper, and the treader of grapes him that sowed seed." Nor have the manifestations of the great grace and power of God been limited to the more cultivated and productive missions. They have been no less signal, and are hardly less worthy of devout acknowledgment, where the manifestations have been those of considerate tenderness and gentleness, where strength has been made perfect in weakness, and where the burdened missionary, knowing Him who had said, "My grace is sufficient for thee," has been enabled to glory in his infirmities, that the power of Christ might rest on him. The grace of God hath various admeasurement. The exhaustless fountain is ever full and ever hastening in its glad courses;

but the all-wise Husbandman knoweth the times and seasons, and the nature and habit of every plant of the field that he hath planted, from the cedar-tree that is in Lebanon even unto the byssop that springeth out of the wall; and his wisdom, and might, and affectionate thoughtfulness may be seen as clearly where he nightly distils the silent dew as where he hath divided a water-course for the overflowing of waters, and sendeth on the earth the great rain of his strength. Of this quiet order and method, and without observation, have been God's spiritual dealings with several of the Indian missions, with those to France and Greece, with the Bassa mission, with the Teloo-goo and China missions, and we may add Tavoy. Though some of these missions are "little among the thousands of Judah," and in others has been heard "the voice of weeping, lamentation, and great mourning;" yet in them all have been seen, and are still to be seen, the foot-prints of Him "whose goings forth have been of old, from everlasting."

#### SUMMARY.

The whole number of missions sustained by the Union is 16, with 50 stations and more than 93 out-stations, under the care of 99 missionaries and assistants, and 144 native helpers. Forty-five of the missionaries are preachers. The number of churches reported is 108. 1783 have been added to the churches the past year on profession of faith; and the whole number of members is about 10,000. The number of schools is 59, and of pupils from 1500 to 1600.

#### PROSPEROUS MISSIONS.

The missions in which the grace of God has most abounded unto their edification and enlargement the past year, are the Shawanoe, the German, the Assam, and the Burman and Karen.

#### SHAWANOE.

In the Shawanoe mission the annual report gives fifty-six as the number of additions to the churches on profession of faith in Christ; and a late communication announces the baptism of fourteen others, making the whole number of recent converts seventy. The subjects, with three or four exceptions, are Ottawas, Stock-bridges, Delawares, Putawatomics, and Shawanoes; the tribes among whom four missionaries are labouring, with a few female assistants and native helpers, at four distinct stations. Com-

pared with the limited extent of the population to whom these missionaries minister, and the adverse circumstances with which they must continually struggle, this increase in the number of professed believers is almost unprecedentedly large, and displays in a correspondent measure the exceeding riches of divine grace in Christ Jesus.

#### GERMAN.

We are again permitted to report abundant manifestations of divine favour to this rapidly

growing mission. The stations of Hamburg and Berlin, with their numerous out-stations, have had large experience of the grace of God the past year, and the hearts and hands of our brethren have been greatly encouraged and strengthened. At Hamburg the additions to the church in 1846, by baptism, were seventy-three, making their whole number, deducting losses by deaths and exclusions, 286. New converts have also been added to the little bands gathered at Elmsborn, Pinneberg, Wilhelmsburg, and other out-stations. A like delightful progress has been made at Berlin and its associate stations. Seventy-three were baptized in the course of 1846, making their present number 233; of these, 165 are resident in Berlin, and the remaining sixty-eight in ten out-stations. The reports from other portions of this widely extended field are of the same cheering character, so far as received. Ten have been baptized at Memel, the eastern extremity of the Baltic, making their number of church members twenty-five; and six at Breslau. At Marburg twelve were added to the church on one occasion; and at various places in the duchy of Nassau, in Baden-Baden, and Baden see, &c. Twenty-three others were baptized during the same missionary excursion. Nineteen in various parts of Hessa were baptized on a previous tour. Additional members have been received at Stettin, Allenstein, &c.; and in various places, Breslau, Stettin, and in Eastfriesland, Westphalia, Elsass, &c., new churches have been or are soon to be constituted. In Denmark the church at Aalborg has had accessions, and its state is prosperous. Difficulties have occurred at Copenhagen, and the missionary connexion with Mr. Menster has been closed.

Some progress has been made in Hamburg and Berlin towards providing suitable accommodations for public religious worship. At the former place, where the worship-hall has become too strait for their crowded assemblies, a lot of ground has been purchased with a warehouse standing on it, capable of holding, with slight improvements, 600 hearers. At Berlin, also, a very favourable location has been secured, where it is hoped the church will be able to build a temporary house before the close of the current year. The funds required for these objects, in addition to contributions made by our German brethren, "whose poverty abounded to the riches of their liberality," were generously supplied by British churches and individuals; Mr. Oncken having collected £450, and Mr. Lehmann nearly £1200, in their visits to England the last year. Bible and tract operations have been carried forward with their wonted energy; 387,405 tracts have been issued, in German, Danish, Dutch, and Polish; and 5649 copies of scriptures. Also about 5000 copies of other works, such as Memoir of Mrs. Judson, Haldane on Romans, Haldane's Evidences, Pengilly, &c.

We regret to add to this cheerful outline of spiritual progress a darker shade. The principles of religious liberty, so clearly understood and widely enjoyed in this country, are but in the infancy of their development even in Protestant Germany. Our brethren are still subjected, at various points, to restrictions en-

forced by fines and imprisonment. Messrs. Lehmann and Hinrichs at Berlin, Mr. Sander at Oberlingen, Mr. Steinhoff at Marburg and elsewhere, and Mr. Oncken at Königsberg and Elbing, not to mention other and severer cases, have been made to feel, by deprivation, the value of the rights of conscience and of "freedom to worship God."

#### ASSAM.

Ten years our faithful missionaries had toiled and wept there, and waited for the Lord as they that watch for the morning; but the day of God's visitation was still deferred, and, excepting here and there a solitary token of the Spirit's presence and power, those beloved brethren were constrained to believe rather than see that "the Lord is very pitiful and of tender mercy." At length the time to favour Assam was fully come. "An unusual seriousness," says Mr. Bronson, "became apparent among the children of the Orphan Institution. It continued steadily to increase. A great improvement in their daily deportment and a tenderness of conscience began to be visible. I felt assured that the Spirit of God was setting home to their hearts the instructions they had received. I gave them Pilgrim's Progress and the parables of our Lord. These were blessed to their greater awakening. As they read of the man clothed in rags, burdened with sin, and turning a deaf ear to the entreaties of his own loved family, that he might escape from the City of Destruction and obtain eternal life, their own falling tears and earnest inquiries showed that they too felt their perishing condition and need of the Saviour's forgiveness. At length one of the eldest sought an interview with me. He begged to know what he should do. His sins, he said, were a heavy load, on account of which he had no peace of mind. He had long prayed in secret for light, and for a new heart, but his prayer was not heard; he feared he must perish. He knelt with me in prayer. Others were found in a similar state, who also had long been in the habit of secret prayer. The conversation and preaching of our beloved brother Brown was greatly blessed. The time appointed for our yearly missionary meeting had come. We suspended the school, and gave ourselves wholly to prayer and conversation, and declaring the glad tidings of salvation. At sunrise, noon, and evening they came together to hear the word of God. It was deeply moving to hear the native Christians plead with their countrymen that they would renounce idolatry and embrace the gospel; and it was still more affecting to see the orphan children, one after another, losing their burdens at the foot of the cross, and rising in the presence of all to tell what God had done for them. Truly "out of the mouths of babes and sucklings God perfecteth praise." Those scenes will never be effaced from my memory. Day and night, which ever way I turned, I could hear the voice of prayer or the song of praise. The love of God, the boundless, mysterious love of God in dying for sinful men, seemed to be the theme that filled every heart. On Sunday, the 29th of November, we stood by the water's side; and in accordance

with the Saviour's command and example, *ten* rejoicing converts descended into the baptismal waters, and were "planted in the likeness of his death." Seven of this number belonged to the Orphan Institution. The Lord has thus brought into His church nearly every member of our highest class, and is now filling their hearts with desires to preach salvation to their countrymen. We trust they may be made effective instruments in spreading the glorious gospel among this people. Several of the number have good talents for the work; we hope they will follow in the steps of the Karen apostle Ko Thah-byu."

## BURMAN.

The awakening influences of the Spirit of God have descended also on many of the Burmese in Arracan. In November last Mr. Ingalls, accompanied by Mr. Vinton, left Akyab for Sandoway. They stopped at Ramree and preached the gospel, continuing their speech till midnight. When the service was closed, the chief men of the city, who had quietly listened, came forward in a mass, nearly filling the house; and for hours they investigated the merits of the Christian religion. A spirit of inquiry had pervaded the whole region; the nature and claims of the gospel of Christ had been continually discussed; men of influence and officers of government, Mussulmans and Burmese, had met from evening to evening at appointed places, for this purpose. At a subsequent period the native preacher reported twelve good inquirers, six of whom were accustomed to meet and pray with the disciples. At La-doung, near Ramree, it is also reported, one half of the population have embraced the Christian faith.

## KAREN.

In the Tenasserim provinces the Karen department of Maulmain mission has had large increase, as in former years. The church of Chettingsville has been revived. In March of 1846, during a protracted meeting, twenty-five were hopefully converted and received for baptism. The Maulmain schools, both Sgau and Sho, have shared in common the quickening and saving influences of God's free Spirit. To all the churches in connexion with Maulmain mission the total additions the last year were about 400. God has also showed his great mercy to the Karens of Ulah, near Mergui; where, after a series of religious services by Mr. Brayton, eight were received to baptism, and there remained about thirty inquirers.

Among the Karens of Barmah Proper the work of grace, which is still in progress, had its beginning some twelve or fourteen years ago. In April and May of 1833, Ko Thah-byu, the first Karen convert, made his first missionary tour to the Maubee villages near Rangoon, preaching "the gospel of the kingdom" and distributing religious tracts. He returned with one inquirer; and, said Mr. Bennett, then resident at Rangoon, "Ko Thah-byu is very sanguine that if there were *three* converts the work would spread rapidly." His faith, which honoured God, was honoured of God. And the thing was done suddenly, for God had

prepared the people. A second inquirer came July 6, a third on the 9th, and on the 11th Ko Thah-byu left again for Maubee. In September he reported *ten* hopeful inquirers, and in the following month Mr. Bennett writes, "The Karens are thronging us from Dalla, Sing, Maubee, Kyada, and many places I have not heard named—men, women, and children—and all are anxiously inquiring about the religion of Jesus. There are very many who already keep the Lord's day, and read our tracts, and endeavour to instruct one another the best they can. Heads of families teach their children. . . . There surely is the sound of rain; and if I might not subject myself to the imputation of *enthusiasm*, I would say, 'much rain.'" The first baptism of Karens at Rangoon was on the 10th of November (1833), when four were baptized by Ko Thah-a, "the first-fruits," said Mr. Bennett, "of the plentiful Karen harvest which these ripened fields present to our view." A fifth was baptized near the close of the year (Dec. 18). In 1834 twenty-two were baptized by Mr. Wehh, in 1835 thirty-eight, and in the autumn of 1836, by Messrs. Vinton, Abbott, and Howard, along the Rangoon and Irrawaddy rivers, 173. In the winter of 1837-8, Mr. Abbott made repeated excursions to Maubee and Pantanan, and received to baptism 117. At the close of 1838 the Rangoon and Pantanan churches had 372 members; among them was the young chief from Bassein, Moungh Shway Weing. In 1839 large numbers of converts in Maubee and its neighbourhood were waiting to be baptized. Very many at Pantanan and the surrounding villages were turned unto the Lord. The young chief at Bassein was active, his house a Bethel, and "many from neighbouring and distant villages were resorting to him to learn to read and how to worship God." This year (1839) fifty-one Karens were received by Mr. Abbott to the privilege of baptism on profession of faith.

The next enumeration of members in connexion with the Rangoon Karen churches gives 744. In 1843, says the report of that year, "the work of grace reported the year before had continued with great power. Whole villages, it was said, were turned to God, particularly in the Bassein province; and numerous churches were collected with native pastors. Several hundreds of converts had passed over the Arracan mountains, mostly young and middle-aged men, to be baptized by Mr. Abbott; 239 were baptized by him in January and February of 1842;" and in the next dry season (1842-3), 134; beside more than 200 by two native preachers. The following year many hundreds of converts were received to the churches in Barmah Proper, who had been confessed disciples of Christ from one to three years. Of the two native preachers whom Mr. Abbott had specially commissioned for the glorious service, one wrote to him from Bassein in 1844;—"Great is the grace of the eternal God. Thus, by the great love of our Lord Jesus Christ, more than 1550 have joined themselves to the Father, Son, and Holy Ghost. I, Myat Kyau, and Oug Sah, we two, we went forth, and God opened our way, and we went in peace and joy." About an equal number have been added to the churches since that Pentecostal day. In

1846, more than 1000 are reported as the increase of the first six months; 372 were received by baptism on one occasion. The whole number in connexion with the Karen churches in Burmah Proper at the present time, we cannot well estimate at less than 3000. So "great has been the grace of the eternal God;" and such the arguments why at this present coming together "to declare what miracles and wonders God hath wrought among the heathen," we should with one consent repeat and re-repeat the eager ascription of the beloved Judson, "PRAISE AND GLORY BE TO HIS NAME FOR EVERMORE. AMEN."

A letter from Mr. Ingalls, received since the meeting of the Board, reports 3240 members of

churches connected with twenty-nine out-stations; Ko Myat Kyau and Ko Dwal baptized in 1846 812, including one Burman; and 1427 are waiting for admission to the churches. There are five other stations from which no returns were made; at one of them a church of some fifty members.

FUNDS.

Receipts of the Union during the year ending March 31, 1847.....dollars	85,487
Expenditure .....	84,339
Balance against the Treasury, April 1, 1846 .....	34,835
Balance against the Treasury, April 1, 1847 .....	33,687

TABULAR VIEW.

Missions.	Stations.	Out-stations.	Preachers.	Preachers and Teachers.	Printers.	Female assistants.	Total missionaries and assistants.	Native preachers and assistants.	Churches.	Baptized.	Present number.	Theol. School.	Boarding and day schools.	Pupils.	Day schools.	Pupils.
<i>Asiatic.</i>																
Maulmain a .....	2	21	8	4	1	14	27	36	24	1400	4800	2	3	174b	6	467b
Tavoy .....	2	18	3	2c	...	4	9	26	14	21d	600?	1	2	60	6e	50e
Arracan .....	3	8	2	...	...	...	2	27?	8b	5d	700?	...	1	39	1	12
Siam .....	1	1	3	...	1f	3	7	3	1	5	28	...	...	...	...	...
China .....	2	3	3	...	1g	2	6	8	1	...	17?	...	...	...	...	...
Assam .....	3	...	3	...	1	4	8	2	3	18	30?	...	1	21	22?	700?
Teloogoo .....	1	...	2	...	...	2	4	3	...	...	...	...	...	5	...	150
In Asia .....	14	51	24	6	4	29	63	105	51	1449	6175	3	7	294	39	1379
<i>West African.</i>																
Bassa .....	1	2	2	...	...	2	4	2	1	3	20?	...	1	20?	1	12?
<i>European.</i>																
France .....	7	33	1	...	...	1	2	10	13	21	230	...	...	...	...	...
Germany .....	14	?	...	...	...	...	...	18	30?	23d	2000?	...	...	...	...	...
Greece .....	2	...	2	...	...	4	6	...	...	...	...	...	...	...	2	75
In Europe .....	23	33	3	...	...	5	8	28	43	256	2230	...	...	...	2	75
<i>North American.</i>																
Ojibwa .....	1	2	...	2	...	1	3	1	2	5	55?	...	1	40	...	...
Ottawa in Michigan .....	1	...	...	1	...	1	2	...	1	...	25	...	...	...	1	20
Tonawanda .....	1	...	1	...	...	1	2	...	1	...	39	...	...	...	...	...
Shawano .....	4	...	4c	...	...	7	11	3	4	56	145	...	2	36	1	17
Cherokee .....	5	5	1	1	1	3	6	5	5?	14	1000?	...	...	1	...	25?
In North America .....	12	7	6	4	1	13	24	9	13	75	1264	...	3	76	3	62
Totals .....	50	93	35h	10	5	49	99i	144	108	1783	9689	3	11	390	45	1528

a Including Rangoon and Bassein churches. b Report of 1845. c One a printer. d Reported.  
 e Returns incomplete. f Type-cutter. g Physician. h Besides two preachers under appointment.

FOREIGN LETTERS RECEIVED.

- AFRICA.....CLARENCE .....Clarke, J.....February 23.
- AMERICA .....MONTREAL.....Cramp, J. M. ....July 28, August 30.
- ASIA .....BOLUNDSHUHUR .....Edmonstone, G. jun. July 3.
- CALCUTTA .....Lewis, C. B.....July 2.
- Thomas, J.....July 2 & 7.
- COLOMBO .....Davies, J.....July 10.
- DACCA.....Robinson, W.....June 16.



	INTALLY .....	Pearce, G.....	July 1.
	KANDY .....	Allen, J.....	July 9.
	MONGHIR .....	Parsons, J.....	May 25.
	SAMARANG.....	Brückner, G.....	March 15.
BAHAMAS.....	GRAND CAY.....	Rycroft, W. K.....	July 30.
	NASSAU .....	Capern, H.....	August 5 & 9.
		Littlewood, W....	August 5.
FRANCE.....	AUXERRE .....	Lorriau, C.....	July 10.
	MORLAIX.....	Jenkins, J.....	Aug. 23, Sept. 3.
	PARIS.....	Delay, L. R.....	September 1.
HAITI .....	JACMEL .....	Harris, M.....	August 7.
		Webley, W. H....	July 24.
HONDURAS.....	BELIZE .....	Buttfield, J. P....	June 21, July 16.
		Kingdon, J.....	April 5, July 19.
JAMAICA .....	BELLE CASTLE .....	Jones, S.....	August 5.
	BETHTEPHIL.....	Pickton, T. B....	July 27.
	BROWN'S TOWN .....	Clark, J.....	August 3.
	CALABAR .....	Tinson, J.....	August 5.
	FALMOUTH.....	Abbott, T. F.....	July 29.
		Simmight & Co....	August 5.
	KETTERING .....	Clarke, J.....	July 22.
	KINGSTON .....	Milbourn, T.....	July 21.
	LUCEA .....	Clarke, J.....	August 6.
		May, J.....	July 16.
	MOUNT HEPHIZIBAH.....	Clarke, J.....	July 15.
	PORT MARIA .....	Day, D.....	August 6.
	ST. ANN'S BAY .....	Milbourn, T....	August 5.
		Millard, B.....	August 5.
	SALTER'S HILL .....	Dendy, W....	July 19.
WALDENIA .....	Henderson, J. E.	August 2.	

ACKNOWLEDGMENTS.

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

- Mr. J. Gillott, Birmingham, for a parcel of steel pens and holders, for *the Mission Schools* ;
- Friends at Shacklewell, for a box of clothing and books, for *the Mission* ; and a parcel of books and useful articles, for *Trinidad* ;
- British and Foreign School Society, for a parcel of Reports, for *the Mission Stations* ;
- Mrs. Jordan, Cold Harbour Lane, for a parcel of magazines.

The thanks of the Committee are also presented to the Religious Book Society of Toulouse, for very acceptable grants of books, for Haiti and the Grande Ligne Mission, to be forwarded by Minvielle and Ducos, Bordeaux.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month of August, 1847.*

<i>Annual Subscriptions.</i>	<i>£ s. d.</i>	<i>£ s. d.</i>	<i>£ s. d.</i>
Farrington, Rev. B., Dumpton Hall .....	1 1 0	<i>Donations.</i>	Gurney, W. B., Esq. ....
Gurney, Joseph, Esq., for Patna Orphan Refuge.....	2 0 0	Colossians iii. 17 .....	200 0 0
Taylor, James, Esq., Furnivalls Inn .....	2 2 0	Friend to Missions, for Haiti .....	30 0 0
		Gurney, Joseph, Esq., for Patna Orphan Refuge.....	20 0 0
			Nowton, Mrs.....
			0 12 0

Legacies.		£ s. d.			£ s. d.			£ s. d.	
Crane, Mr., late of Bexley, additional	5	0	0	Shelford, Great—				Maidstone—	
Mummary, Miss Mary, late of Dover, by Mr. E. Knocker	10	0	0	Collections	6	15	3	Waghorne, Mr., for Africa	3
Titford, Mrs. S. R., late of Walworth	101	0	4	Contributions	5	0	5	St. Peter's—	
<b>LONDON AUXILIARIES.</b>				Swavesey—				Cramp, Rev. T., for Swiss Mission, Canada	2
Brompton, Alfred Place—				Collection	3	10	0		
Collection, 1846	4	0	0	Waterbeach—				<b>NORFOLK.</b>	
Do., 1847	4	1	8	Collection	4	2	9	Upwell—	
Juvenile Society	5	6	4	Contributions	1	10	7	Sunday School, for Dove	0
Horsley Street—				Willingham—					
Collection	4	9	0	Collection	2	19	8		
Shakspeare's Walk—				Contributions	1	3	0	<b>SHROPSHIRE.</b>	
Contributions	0	10	0	Wisbeach—				Oswestry—	
Do., Juvenile Auxiliary	1	6	6	Contribution	1	0	0	Contributions, for Entally	1
<b>BUCKINGHAMSHIRE.</b>				Do., for Translations	0	10	0	Do., for Dove	0
Amersham—				Do., for Schools	2	5	0		
Collection (part)	18	4	3	Do., for Bible Reading	2	5	0	<b>SOMERSETSHIRE.</b>	
Contributions	31	18	10					Winscombe—	
Do., Sunday School	0	13	6	<b>DURHAM.</b>				Contributions, for Dove	1
<b>CAMBRIDGESHIRE.</b>				Darlington—					
Cambridge—				Contributions, by Miss Foster	2	11	0	<b>WARWICKSHIRE.</b>	
Contributions	24	4	0	Ditto, by do., for Schools	14	15	0	Birmingham, by Mr. J. H. Hopkins, on account	14
St. Andrew's Street—				Stockton—					
Collections	53	4	8	Contributions, by Miss Foster, for Schools	3	5	0	<b>WESTMORELAND.</b>	
Contributions	5	5	3	<b>ESSEX.</b>				Kendal—	
Do., Sun. School	4	10	0	Coggeshall—				Contributions, by Miss Foster, for Schools	51
Zion Chapel—				Contributions	0	13	0		
Collections	14	7	1	Halstead—				<b>WORCESTERSHIRE.</b>	
Contributions	1	12	2	Contributions, by Rev. E. Carey	13	13	7	Cradley—	
Do., Sun. School	0	18	10					Contributions, for Debt	3
Caxton—				<b>HEREFORDSHIRE.</b>					
Collection	1	19	4	Leominster—				<b>SOUTH WALES.</b>	
Contributions	0	15	0	Collections	10	0	3	<b>MONMOUTHSHIRE.</b>	
Cottenham—				Contributions	6	0	9	Monmouthshire, on account, by Rev. J. Statham	50
Collection	16	6	8	<b>HERTFORDSHIRE.</b>					
Contributions, First Church, Sunday School, for Dove	1	10	0	Markyate Street—				<b>PEMBROKESHIRE.</b>	
Harston—				Collection	3	0	0	Pisgah—	
Collection	1	15	8	Contributions	5	2	8	Contributions	0
Contributions	0	3	1	Do., Sunday School	0	10	0	Do., for Translations	0
Landbeach—				<b>KENT.</b>				Do., for Debt	1
Collection	1	14	1	Brasted—					
Contributions	1	6	7	Contributions, by Miss Roberts	0	13	6		
Melbourn—				Canterbury—					
Collection	10	9	6	Collections	13	17	3		
Contributions	4	12	6	Contribution	1	0	0		
Do., Sunday School	0	13	3						

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in 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 account of "W. B. Gurney and others."

# THE MISSIONARY HERALD.

The Missionary Herald (Nov. 1847).



PHILADELPHIA

MISSION PREMISES &c. TURKS ISLAND, BAHAMAS.

## ASIA.

## APPEAL ON BEHALF OF THE BAPTIST MISSION IN INDIA,

BY ONE OF ITS OLDEST MISSIONARIES.

There is another point to which I wish to call attention, but what I have to say must be directed, not so much to you, as to our friends and supporters in England; and I beg their serious attention to what I have to lay before them. There is, dear Christian friends, something which causes great distress both to myself and, I believe, to every one in the mission: it is the fear, the almost certainty, that we are labouring in vain; that the seed which we are now sowing will never produce a crop; and that the expectations of the few, if there be yet a few who anticipate a rich harvest in India, will be most painfully disappointed. "What! no harvest to be hoped for in India! Are then all the labour and expense bestowed on the Indian mission to be lost? This is gloomy indeed!" "Yes," say some, "yes," say many (at least so it is supposed), "this is just what we have long feared; and now our fears are corroborated by the opinion, the publicly expressed opinion, of the oldest Baptist Missionary in India; nor do the other brethren appear to dissent from that opinion." No, dear friends, I am persuaded that all my brethren are very much of my opinion on the point just stated. It requires no inspired prophet, no long experience to foresee the result of the present state of things in our mission in India; the most unpractised eye can clearly discern that inevitable result.

You say, dear friends, that letters from India are not interesting; that they all contain nearly the same matter, which has now become so stale as to excite little or no attention. And this is the reason, I suppose, that so few of our letters are laid before the public. Those on whom it devolves to publish the letters of missionaries, must of course consult the public taste, and give what will be considered interesting matter; if they do not, they fear you will withdraw your subscriptions. But may an old missionary be faithful? May he tell you some plain truths? May he venture to say, that there is such a vitiated taste, a taste that needs to be corrected by the application of a little more sound piety? May he be so bold as to express a fear that excitement, which is often injurious to the human constitution, has done serious injury to the friends of the mission, and the baptist churches in Britain? I could not have believed, had not the facts of the case convinced me of the painful truth, that the baptists, to whom even other denominations give some credit for sound judgment and steadiness of character,—the bap-

tists who commenced the mission in faith, and who have carried it on so long in faith and patience, would have proved so unsteady, would have shown themselves so deficient in that unwavering, unrelaxing perseverance, which so characterized Carey and his associates both at home and in India. You despair, dear friends, of India, and you glory in your success, very rapidly obtained, in the West Indies. We rejoice in that success, and in the success of the mission in all places as cordially, we hope, as you do; but will you forgive your almost forgotten brethren in India, if they tell you, that as they have not fallen into the whirlpool of excitement, as they fear you have, they cannot view all things just as you do? Souls are valuable everywhere, and the greater the number converted by our brethren in the West, or in any other place, the greater the cause of joy; but, in a mission there are many other things to be considered, besides the simple fact that a certain number have been converted. If we admit that you have been as successful in the West as you once thought you had, what have you done? You have mustered a very strong force to attack a very weak position; and now you complain and despond because you have not carried a very strong position by a very weak force. You have won, as you think, an island, and we rejoice that something has been done; but, dear friends, the plain, and we fear unpalatable truth is, that in winning an island you have almost lost a continent. Yes! it is a fact, a mournful fact, that India is almost lost to our denomination. Christians of other denominations, who have, it seems, more faith, perhaps not greater resources at command, are now coming to cultivate that field which we have laboured to prepare for cultivation. Ichabod is most legibly written upon our mission in India, and you must send help, whatever becomes of your favourite projects in other places, you must send help to India, or your mission here can only struggle and die. I am inclined to say but little on the pain which you inflict, and which you have long inflicted on your brethren, the missionaries, in thus leaving them to labour without the hope of final success; but I must remind you, that they are the men whom you selected and sent out; the men whom you promised to support; whom you exhorted to persevere amidst all discouragements; to whom you said: "God will bless you, and we will never cease to pray for you, and do all in our power to strengthen your hands." Did you not, dear

friends, say these things? and was it not on the faith of these and other similar assurances that your missionaries came out to India? Was it not so? But how stands the matter now? Here your missionaries still are; but they are only the feeble remains of a once much stronger band; and though they do not boast of being perfect characters, yet they have persevered in their work; they have, generally speaking, been faithful, and they wish to be faithful till death terminates their labours; but they have not the consolation of knowing that they have, what all faithful missionaries ought to have, the prayers and sympathies of all their Christian friends; no! for clear it is, that those who will not read their letters, and who feel no interest in their labours, are not the persons on whose prayers they can depend.

Yes, dear friends, the Indian mission is dying, as some of you, no doubt, have long supposed; and we fear that this intelligence will cause little regret to some at least, for men do not bitterly regret the failing of an undertaking in which they have long felt but little interest. But suffer me, dear friends, seriously, and as in the sight of God, to inquire into the causes of this expiring state of the Indian mission. Will you then lay the blame on your few neglected, broken-hearted missionaries? Have they been unfaithful? Are they seriously deficient in piety, and are they men of very inferior talents, and hence unsuccessful? If they are, why did you send them out? Have they been loiterers in the Lord's vineyard? If you think they have been loiterers, they have certainly the pleasure of knowing that you are somewhat singular in your opinion. Is then our little success to be attributed to the invincibility of error and wickedness in this part of the world? Must it after all be admitted that Satan's strongholds in India are quite impregnable, and that there is no hope of their being pulled down by the weapons of the heavenly warfare? And must we say, that the blessed predictions of the scriptures will never be fulfilled relative to India? This cause is also inadmissible. I will venture to assert, that neither of the above causes is admissible. I will say nothing of myself, but I am bold to affirm that my brethren are pious, faithful, laborious men, and that there is a sufficiency of talent among them for carrying on the great work committed to them. And as to Satan's strongholds in India being impregnable, the idea is but a dream of apathy and unbelief. Impregnable!—They are not;—I see his towers tottering now while I am writing; his strongholds are shaking to their very foundation; those within them feel them shaking, and while some are trying to prop and strengthen them, others, presaging their fall, are fleeing out of them. This, I assure you, is no poetry, no fiction; it is plain, every

day truth. Come to India, and you will see the shaking of the towers and the consternation of their defenders. Have not the last few years witnessed society after society formed for the defence of Hinduism! Do you prop a firm building? Are not many, yes, very many, and some of them men who hate Christianity, just now forsaking Hinduism, because they feel it untenable? Yes! every month, almost every day, augments the number of those who are making their escape from this almost dilapidated fortress.

Nor can it be said that it is not the will of God to bless the labours of the baptist missionaries in India. He that asserts that God has withdrawn his blessing, must endure the mortification of a direct contradiction. It is not so; God has not forsaken us; it is men, our pledged friends, that have withdrawn or greatly diminished their aid, not God that has withheld his blessing. Never has the mission been without some tokens of the divine favour. Labourers have been removed or died, and our operations diminished, but where labour has been continued, there some success has been obtained. There was a time when but little of a divine blessing was manifested, a time which every one that loves the mission remembers with regret; a time when all was not peace; a time when stations were abandoned, and valuable labourers dismissed for want of funds to support them; but even in those days the work of the Lord made progress. The Spirit we may well suppose was grieved and offended, but he did not forsake us; there were still hopeful conversions, and baptisms, and additions made to our churches. Our stations to the south of Calcutta were formed and flourished too even during that very period. But now all is peace; sweet peace has long reigned, and may it always reign! but the mission, generally speaking, does not prosper, though we can mention a place or two in which converts are much more numerous than at any former period; yet where is that lengthening of cords, that strengthening of stakes, that breaking forth on the right hand and on the left, which a time of peace and prosperity ought to witness? Our stations are diminishing in number instead of increasing. The Allahabad station, which we held thirty years, has been relinquished for want of men and money to carry it on. But what is the cause of this little success? The causes already mentioned have been shown to be inadmissible; hence I must now request attention to another probable cause, and that I would plainly and faithfully state as in the sight of God. That cause is the want of support. The mission has been neglected for years; and must not our churches at home be responsible for this neglect? Yes, dear friends, you have not held the ropes as they were held in Fuller's days, and for some years after his death. The stream of your benevolence has not, we

know, been dried up, but it has been so divided that little of it now flows to India. You complain of the want of success, when, excuse my plainness, no adequate means are used to obtain success. Look at the paucity of your missionaries; look at the restrictions under which they are laid. A ship for Africa, and not a one-oared boat for India. Missionaries have been poured into the West Indies, while India has been left destitute. It was but for a missionary from the West to appear on your platforms, and tell you an affecting tale, true enough no doubt, of the destitution of the poor negroes; it was but for him to tell you that the negroes at a certain plantation had no instructor, and that if the locality mentioned were supplied with a preacher, numbers from other places would soon become his hearers; it was but for him to make these statements, and a missionary was appointed almost by acclamation. Who then thought of India? Who said, "Remember India, to which we have long been pledged?" India alas! is far off; the missionaries employed there are neither expected nor allowed to return for the mere purpose of pleading the cause of their mission before the public; they are expected to persevere till death; never to pause to ask assistance; never to stop to take breath. They are a sort of forlorn hope, that must, at once, either conquer or die. But a letter arrives from a missionary in India; he tells you not that a labourer is wanted for a locality that will furnish a few hundreds of hearers, but he asks for a preacher for a whole county or zilla, and a county containing a whole million of perishing sinners. What is the result? A million deserves the preference to a thousand. Very true; but such is not the estimation of many in our churches; we wish they understood the rule of proportion better; there is a sort of rule of reverse, by which one is made to appear of more importance than a thousand, and a thousand of more importance than a million. This, strange as it may seem, is the rule by which many a problem on missionary labour has been worked. But the letter from India is laid before the Committee; and judicious men, who know the importance of India, wish that not only one, but twenty missionaries could be sent to that extensive and populous country; but, say they, "The publication of this letter will draw little attention; it is not exciting enough; it does not dazzle; our churches will not respond to it; here is no mention of numerous conversions and baptisms, nor does it present the immediate prospect of any. We wish the supporters of our mission would think more of India, but we cannot stem the mighty current of public opinion." The missionary is addressed in terms of very sincere Christian friendship, this we gladly own; the writer sympathizes with him, but he cannot give him any hope that even one missionary will

at present be sent to India. But soon another claimant comes from the West; another plantation, and then another, want a missionary. The claim is responded to; "Can so many souls be left to perish, souls, one of which is of more value than a thousand souls in India?" But now another claim appears. A missionary from the West stands up and pleads for the erection of two or three larger chapels, not to be built of mats and straw, like many of our native chapels in India; such ought to do for negroes in the West as well as for natives in the East; but no! they must be of brick or stone, commodious, genteel, ornamented. But, say some, and with great truth, "The funds of the Society must not be expended on such objects; we have sent the negroes preachers, let them erect chapels at their own expense." "But the negroes are poor, and they cannot erect such chapels." "That may be; let them then erect such as they can afford." "But stop; if we may not take the Society's funds for this purpose, we may request individuals to assist such an object by specific donations for that purpose." "O yes! a good plan, and as the wealth of our denomination is unlimited, we must not allow ourselves to think that any one will give the less to the general purposes of the mission because he may give largely to this specific object." Fine indeed! but who does not know that even the Euphrates was made shallow by turning the current another way? And it really appears to our common intellects in India, that the more people give to one object, the less they will have to give to another. And has not the result exactly verified this common sense view of the subject?

About fourteen months ago one of our poor brethren expressed a wish for a grant of a hundred rupees, i. e., beloved reader, ten pounds; yes! he had the impudence to ask the enormous sum of full ten pounds to erect a chapel, in which to preach to the natives, in lieu of a former chapel which had fallen down. And did he get this sum? Get it! why should he get such a sum for so useless a purpose? He was refused. Had a missionary from the West Indies appeared on your platforms stating the wants of the poor negroes, he might, for anything I know to the contrary, have got ten thousand pounds for such an object; but the natives of India can meet, if they please, under a tree, or in the open air. What have their dense skulls to fear from a tropical sun? and let the missionary learn to make his skull as dense and as insensible to solar heat as theirs. But perhaps our poor brother had not learned to bear an intense solar heat on his head; or it may be, his knowledge of geography led him to suppose that a tropical sun on the continent of India is quite as hot as a tropical sun in an island fanned by sea breezes in the West; but whatever may be his views on these

points, I know that he was on the very point of being sent home to weep over his fallen chapel, without the hope of being able to erect another in its stead. In this crisis, four of us, whose pockets were not overflowing, said to our treasurer, "Advance our poor brother the amount; if you meet so severe a castigation for your transgression that you can by no means endure it, we will pay twenty rupees each—eighty rupees,—and you will perhaps pay the other twenty yourself." "Agreed," said he, and our brother was sent away with a glad heart to go and erect his new chapel. I suppose our treasurer has met with no severe reproof, for my twenty rupees have never been demanded.

We complain not, dear friends, of your liberality to our brethren in the West, we know too well the feeling of a missionary to envy them the support which you have afforded them; but is it not the duty of our churches first to consider India? and that not only because their support was first pledged to their missionaries there, and it cannot therefore in good faith be withdrawn, but chiefly because of the vast importance of India? If you cannot support a mission both in the East and in the West, then we think that the East has a prior claim, because of its superior importance. And how unbecoming, in those who ought to be men of unshaken faith and unsubdued energy, thus to faint in the day of trial, thus to despair of India, and turn their chief attention to another object, an important one we own, but light, yes! very light, when placed as a counterpoise to India. You despair of India, yet what have you done for India? Of late years, not, I suppose, a thousandth part, the population considered, of what you have done for Jamaica. You have, in one case, sown bountifully, and you have reaped bountifully; in another case, you have sown sparingly, and, what wonder! you have reaped sparingly. And can you, dear friends, consistently with your acknowledged faith in the divine promises, and your love to the Saviour, abandon India! Are you so partial to easy undertakings and immediate success, that you cannot undertake any thing for Christ which will be a long and heavy tax on your faith, your patience, and your resources? There must be something wrong where such feelings predominate. And now you talk of a mission to China. We are sorry, very sorry, that you should at present entertain any such intention; we believe it to be wrong; you ought, we think, to keep to India, and very greatly to strengthen your mission here, before you think of China, or any other new country. And oh! let the motive for a mission to China be carefully weighed. We do not wish to judge uncharitably, but we beg leave to ask whether

the project does not argue a culpable deficiency in faith and patience? If you did not despond relative to India, would you think of a mission to China? Your present means cannot support a mission both to India and China; and what will you gain by abandoning India, and commencing in China? I say abandoning India, for if your resources are not competent to the vigorous support of the Indian mission now, what can you do but abandon it when you have to bear the expense of a mission to China?

I am becoming too prolix, the subject is a prolific one, but I will now draw to a close. Hear, then, in a few words, the real state of the case. You have, dear friends, sent men to India to clear a dense forest, and prepare the ground for cultivation. And now I beg to inform you, and I am an eyewitness, that the forest has been cleared; yes, the work of clearing is now done, and the plough may now be freely used in all directions; but if you now refuse to cultivate the soil, the forest will grow again, and then the plough cannot be used without the labour and expense of another clearing. I tell you, dear friends, a fact, opposition and prejudices are fast dying away; preaching, and the liberal distribution of the scriptures and tracts, have had such an effect on the population of India, that, go wherever we may, the people will hear us. We now want men to drive the gospel plough through the whole length and breadth of India. But where are the men? Where are the cultivators? We have scarcely any, and some of the few we have cannot labour much longer. My poor old colleague, after serving the mission more than thirty years, is quite laid aside by age, and my sinews are not iron and brass; and there are others, whose strength does not surpass my own. You must send men to India, you must, if you wish for success, do much for India. We expect a divine blessing; we may reckon upon it; then send men to India, and lose not the harvest for want of labourers.

Excuse, dear friends, my freedom of speech. I am in earnest; send men to India.

I remain, my dear brother,  
Yours affectionately,

W. ROBINSON.

The above was originally appended to Mr. Robinson's account of the circulation of the scriptures in 1846, and intended for publication in the report on the translations, but being thought not quite suitable for that, it was determined to print it separately, being a document well worthy the serious consideration of the friends of the Indian mission and of the churches of the denomination generally.

J. THOMAS.

## CALCUTTA.

Mr. Thomas, writing on the 7th of August, speaks of the intelligence from the stations generally as encouraging, and adds, "I hope ere long to report additions to several of the churches. Brother Leslie baptized three persons last sabbath, and brother Pearce one on the previous Saturday. He is now gone to the villages to open a new chapel. I am not able to give you any definite information respecting Barisal, except that the dark clouds seem to be dispersing, and we hope ere long to report that missionary efforts are resumed. Through brother Parry, a beginning has been made at Degalia, one part of the district, and he has just written to say that some of the people at Dhan Daba have written expressing their desire of receiving religious instruction from the Society's agents. We must see what can be done, but we are sadly in want of a suitable person to go there."

## DINAJPUR.

Mr. Smylie, who is persevering in his labours here, preaching on Lord's days and teaching heathen children in the week, writes thus, July 26th :—

Since I last wrote you several young men have been bold enough to throw off caste, and join us. Two of these left us almost immediately for other stations, the employment they received calling them to do so. The difficulty in obtaining employment for Christian converts renders it impossible to get together a large church. At present we have two young men whom we hope to baptize shortly.

A young brahman of more than ordinary promise in lively zeal and courage for the Christian cause, made his escape from a confinement of more than two years. On his arrival here he was examined in a variety of ways. As soon as he found there was a hope of his being received, he pulled off his sacred thread and tied it to a post, and immediately cast in his lot with us, eating and drinking of our cup and board as if he had been among us from his infancy. His progress in the knowledge of divine truth has been great for the short time he has been with us, and he continues to hunger as if he had only received the taste of the first crumb. O that all were such! for the public bazar, scorn, ridicule, and contempt, and he has had his share of it, only serve to increase his boldness and love of the truth. Some of the Muslems have been seen looking at him with a degree of wonder and disgust; they have been hardy

enough to ask how he could become a Christian, when he might have been better in a worldly way had he become a true believer. However, they never ask the second time, as they soon find that he is able to give them a reason for the hope that is within him, the same party never venture to assail him again. Bats can only make headway in the dark; when they try it in the sunshine they are sure to dash their heads against a stone wall, or something of the same hardy nature. The history of this youth is interesting: I should say he is not more than sixteen or seventeen years of age, and must therefore have been about fourteen when confined.

This indeed is the day of small things. At times the mind sinks, but God is a present help to lay hold and bear us into the vessel. I am inclined to think the word of God is making its way quietly to the heart of the natives. For two months I had a time of great refreshment. A very worthy brother of ours who is settled at Dargiling (the Rev. G. Neibel) came down here, and during his stay at Dinajpur we travelled and preached in many villages to the east and west of this station. Brother Neibel labours among the Lepchas in the hill country with Mr. Start.

I have but one request to make. Remember in prayer all who labour in a strange land.

## BENARES.

An account given by Mr. Small of a native assistant, though intended for a specific purpose, will probably interest the readers of the Herald generally.

I sit down to give some account of our native teacher, or catechist, Jacob, alias John Burringer, for the support of whom some kind,

but to us unknown friend, has liberally subscribed £10 per annum. It would be much more agreeable and convenient if I could



communicate directly with the said generous friend, and I hope, after a while, this privilege may be vouchsafed, but in the meantime I have no alternative but to make you the medium of intelligence.

I had intended to have forwarded by this mail a brief history of the man, drawn up by himself, in Hindi originally, but translated by Mr. Smith. The paper, however, containing the translation has somehow got out of sight, and the original has been destroyed; so, as I think it scarcely worth the trouble of doing all over again, I shall on this occasion set down any particulars that occur to my memory concerning him, and should the said document again cast up, it can perhaps be forwarded hereafter.

John Burringer (for by that title I shall in general speak of him in my future communications with home, though here we must continue to give him the name by which he has hitherto been known) was born at Juttyghur, in Central India, about forty years ago, of heathen parents. His father died while he was yet a child, his mother only about ten months ago, both of them continuing idolators to the last. He had two brothers and a sister, the former of whom are both alive, and, like himself, nominally at least, Christians; the latter died young, an unconverted Hindoo. The brothers are both in the army, one now in Burmah, the other in Arracan.

The subject of this memoir entered the army as a band-boy, or drummer, when about eleven years of age. One of the officers of the regiment (the colonel, I think) seems to have been very kind to him, and had him taught to read and write, and otherwise was useful to him. He continued in the army about seventeen years, and at the time he left it was a drum-major, which rank he had held for six years before. Being brought much in contact with Roman catholic and church of England nominal Christians, he frequently had conversations on the distinctive doctrines of these and the Hindoo and Mohammedan religions. But it was not till shortly before he left the army, I believe, that he was led to renounce the religious creed of his forefathers, and embrace that of the Christians. This was mainly through the instrumentality or influence of his wife, and in this way:—On the regiment to which he was at first attached being broken up, he left his wife for a time to go and seek for some employment in a distant part of the country. Meanwhile she repaired to the house of his elder brother, a married man, with whom she lived for several months. This person and his wife had some time before adopted the Christian profession. They had been taught the Lord's prayer, the apostles' creed, and the ten commandments, and this seems to have been, as usual in that class, the sum total of their religious knowledge, and the only requisite for baptism and communion with the episcopal church. They

no longer, however, associated much with Hindoos, and seem to have been convinced of the folly of their idolatrous system. They embraced the opportunity, therefore, of persuading their Hindoo relative to become like them. They taught her what they knew, and the ten commandments especially seem to have made an impression on her mind. She felt and confessed her sinfulness, and after a little further instruction from the chaplain would have been baptized, but that he advised her to wait till she obtained the consent of her husband.

Some time after, the brother had to accompany his regiment to Cawnpore, in north-west India, and John Burringer's wife, of course, went with him, her husband being stationed, as she had heard, somewhere in the neighbourhood of that town. On reaching the vicinity of the locality where he was, a message was sent to him from the boat, and he immediately repaired to the banks of the Ganges to meet them. He was greatly surprised to find that his wife as well as brother had become Christians, and at first was disposed to be angry, though he himself had already sometimes meditated such a step. However, after a good deal of conversation and argument with his brother, he resolved to throw up his situation that he then held under some native raja or king, and to accompany the party to Cawnpore. He did so, and after some time he was convinced by the arguments of his brother and the chaplain, and won by the good conversation of his wife, who seems to have been a truly pious woman, and resolved to be baptized. Something, however, prevented this taking place at that time. He removed to another part of the country, and was employed for some time by a pious civilian to collect native boys to a vernacular school. From thence he went to Dinapore. There he got acquainted with some Roman catholics, who persuaded him that there was little or no difference between their system and that of the church of England, and at last both he and his wife were sprinkled by the popish priest, whose name was Jacob, and after whom the subject of this notice was then called. Their three children had, however, been christened by the same about seven months before, the priest maintaining that they being so young (the oldest about ten years only!), were fit for the ordinance, but that the parents must have a little further instruction in the prayer book before they could be admitted into the holy mother church.

Some time after this (a year or two perhaps), Jacob, as he was then called, became acquainted with the Rev. Mr. Start and some of his missionaries, for as you are aware, that devoted servant of God has brought out and supported at his own expense, a number of missionary labourers to the Indian field,

several of whom, like himself, adopted baptist sentiments. With these Jacob had a good deal of religious conversation, and, among other topics, on the nature of the sacraments. One passage of scripture referred to particularly impressed his mind, viz., the account in Matthew of the baptism of our Saviour. After mature consideration he and his wife felt it their duty to be immersed in the name of the Trinity, and accordingly the ordinance was administered to them both by Mr. Brice at Dinapore. He was then employed for about two years under Mr. Brice, receiving his salary from Mr. Start, as the teacher of a native day-school. On this being broken up he was engaged for several years as a catechist in connexion with Mr. Kalberer, another of Mr. Start's missionaries at Patna. Along with him and Mr. Beddy he frequently attended several melas (fairs) in the neighbourhood, besides preaching regularly in the city of Patna. He attended Mr. Beddy's church, of which he and his wife became members. About this time his first wife died in childbirth, full of triumphant faith and a blessed hope. Her sufferings for some days previous to her spirit's release were of the most excruciating kind, occasioned by the death of the infant in the womb and the natural consequences, but she endured all with exemplary meekness and resignation. Among the last words she spoke were these to her husband, "I know that I shall not recover. I am going to God. To Him and you I commend these little ones. Take care of them."

A Christian lady, a member of Mr. Beddy's church, for some time supported Jacob as a preacher, and he lived on her premises. This charitable lady had in her household several orphan (or slave) girls, whom she had undertaken to bring up and provide for. One of these, Jacob was induced to take as his second wife about a year and a half ago. She was not at that time a member of any church, but was a candidate for baptism, and it was thought at the time was a subject of divine grace. Afterwards, however, on account of some charge of untruthfulness or prevarication, the pastor thought fit to decline administering the rite of baptism to her at that time. Not long afterwards Jacob and his young wife (she is much his junior) left Patna for Benares, on account of some slight misunderstanding between him and a brother catechist. Jealousy on account of his wife, who is good looking, led him to suspect and accuse her and other parties without good ground, and for this and certain wrong expressions used in anger, he was suspended from church communion by Mr. Beddy. About this time he wrote to Mr. Heinig, with whom he had laboured for some time at Patna, &c., but who was then stationed at Benares. Mr. Heinig, after consulting with me and his brother missionaries at Patna, invited him to

come up to Benares, offering to take him on trial as a teacher, with the prospect, if his future conduct gave satisfaction, of his being received again into church communion, and employed as a catechist by us.

Accordingly he and his wife arrived here in September last, and after two or three months' probation and further correspondence with friends at Patna, Jacob was received again into full communion. Once or twice we have had to admonish him on occasions of misunderstandings with his wife (they are in general a most loving couple), but with this exception, however, he has given us for the most part entire satisfaction. He is of an active, cheerful disposition, and evidently has his heart and mind much engaged in his work as an evangelist. His education is not such as to fit him for the highest grade or offices of a Christian teacher, but he exhibits considerable skill and readiness in the use he makes of what he does know in preaching and arguing with the natives.

I have lately suggested to him the propriety of keeping a journal, in which to mark down occasionally notices of his ministrations, which may be interesting and satisfactory to his anonymous patron, as illustrative of the character of his work and of his mind. Not being much accustomed to writing, at least of that sort, his very brief records give but a feeble idea of these, but I may as well make a few extracts, as a specimen, from his incipient attempts at formalizing. They show a considerable acquaintance with the Hindoo mythology, which may be turned to good account in argument.

*Journal of John Burringer.*

15th June, 1847. I went to Purlad Ghat (on the Ganges), and on my reading a Hindu tract a crowd soon assembled, to whom I spoke for a considerable time. On my concluding, a brahman said, "If Ram were not God, how could he collect bears and monkeys and fight with Ravun and kill him?" I replied, "Without the assistance of Soogreen, Hunooman, and Babee Khan, Ram was not able to do any thing wonderful; and when Maignuth killed Luchman with a rocket, Ram began to cry very bitterly; by this I know that he was not God, but a man."

16th. As I was going to Rajghat, a man asked me if eating animal flesh was not a great sin. I replied, "No, but to kill a human being is a great sin, and also to commit self-murder, as Ram did, by drowning himself at Surjoo Nuddee." He answered, "There is no sin attributed to an all-powerful being." To which I replied, "There is no partiality with God Almighty." This conversation caused a crowd of people to assemble, to whom I read a portion of scripture, and spoke to them for a considerable time.

28th. Went to Rajghat, and read a Hindi tract to a crowd of people. A Mussulman

came to disturb me by making use of wicked and senseless expressions, and, thinking it best to withdraw, I left the place.

29th. Went to Purland Ghaut, and read a Hindi tract. A crowd assembling, I addressed them at some length on the depraved and ruined state of man, and of salvation by Jesus Christ. The people appeared to listen with attention, till a brahman came and disturbed the assembly by making use of obscene language, which I took no notice of, but went away.

30th. Went to Trilochun, and read a portion of scripture and spoke to a crowd of attentive people. A Mussulman coming up, asked me, "Who is Jesus Christ?" I replied, "The Son of God." To which he objected. I told him, "A voice came from heaven, saying, 'This is my beloved Son, in whom I am well pleased.'"

I need not give any more extracts at present. These are taken just as they occur, consecutively at the commencement of his journal. Ram, to whom he refers more than once, is one of the chief deities, or incarnations of deity, in the Hindoo system, the subject of one of their most popular religious poems, called the Ramayan, wherein it is declared that by repeating his name at death the vilest sinner will be saved, and get to heaven. He is reputed to have conquered the island of Ceylon at the head of an army of monkeys, &c. There is no species of wickedness almost, of which he is not said to have been guilty while on earth, consummating his career by suicide. Such is their own history of most of their gods.

John Burringer's wife (who expects soon to become a mother), on her arrival here, renewed her application for admission into the church, and after several months' probation, her conduct appearing consistent with her profession of faith, and giving hopeful evidence of a change of heart, I had the pleasure of baptizing her on Monday evening, the 17th of May last.

They at present occupy a rented house in a village midway between Mr. Smith's and my abode at Rajghat. On four mornings in the week he visits our different vernacular schools, and on Wednesdays and Fridays accompanies Mr. Smith and me to preaching stations in the city. In the afternoons he goes out, either alone or with me, to preach in the villages or at the ghauts near Rajghat.

I must now conclude this, I fear, tiresomely long account of our native catechist, by expressing a hope that his kind but unknown patron will continue, as doubtless he has done hitherto, to be much mindful both of him and of Mr. Smith and myself, in his supplications to the God of grace, that we may all be kept from falling, or from growing weary and faint in our hitherto very fruitless labours, as far as man can see, and that more and more grace may be imparted to us all, and that the converting and sanctifying Spirit may be poured down upon the preachers and the hearers—whether heathen or Christian professors, so that our labours in the Lord may not prove ultimately in vain; that the church here may grow in numbers and in grace, to the glory of our Redeemer God in the salvation of many sinners.

## PATNA.

From Mr. Beddy a letter has been received, dated August 1st. Adverting to some native agents at other stations, who have not proved themselves worthy of confidence, Mr. Beddy observes:—

Defection is always painful, deceit however is the native character, and in my humble opinion a more unwise measure never was put in practice than that of making a native pastor of a church, except very conditionally, and under strict European superintendance. True it is that every European has not got the tact for governing, and that many of them are easily imposed on, not being able to discriminate, and being tardy in discovering characters who, under a pretence of spiritual-mindedness, cover a heart of great deceitfulness. Deceit is the ruling character of the natives, and being deficient of that noble quality, disinterestedness, they cannot appreciate its existence in foreigners. In asking a question a native never thinks of giving you an honest and direct answer, but tries to find

out what kind of an answer will please you, and accordingly answers. There is nothing on the part of a missionary that requires more prudence than his intercourse with the natives, and nothing he requires to be more guarded in than an over sanguine state of mind relative to appearances around him. There is much, it is true, on first impressions to mislead, and our brethren on their first arrival in this country are too apt to be imposed on, and to allow appearances to have an undue influence on their youthful and buoyant spirits, which not unfrequently lead them to write what after a short residence here they would willingly unwrite; hence all new comers should refrain from expressing their opinions, at least till experience has shed its influence over them.

It is with grief and deep regret I am compelled to acknowledge the little there is here to write about of a stirring kind. The people appear to be literally dead. No concern for salvation, no convictions of sin; and this is not only the state of the natives, but of the Europeans. Nothing is more common than to hear an English gentleman in this station, state that the chaplain preaches popery, that he prays for the dead, and so on, and yet with all the indifference of those dead in trespasses and sins, the attendance is carried on such a ministry. The spell-bound influence under which the people of the establishment are is most astonishing. The heartlessness and indifference with which they own the state of things can only be accounted for by the fearful state of ignorance in which even the educated classes are. Some few years ago we had a chaplain in this station given to intemperance. On a visit from the bishop the latter found himself called on before the congregation to disgrace the chaplain; for such it was indeed, having publicly reprimanded him. A day or two after a gentleman of the civil service—a judge—called on me, to whom I mentioned the circumstance, remarked how shocking it was to witness such a scene, sympathizing with the poor man, to which my friend calmly and indifferently replied that the fellow was incorrigible. I said, "then he ought not to be your spiritual guide, for what can be expected to result from a man's labours, if such they can be called, who is thus publicly disgraced." Now what are we to expect under a system that tolerates such and such proceedings, and such and such ministers? "You will not come to me," was the Saviour's reproof during his labour of love. Alas, how fearfully true this state of things continues to the present day.

Our Refuge is, as usual, an auxiliary that certainly cheers us sometimes, from the hope that our labour here is not in vain. You have received our last reports, &c. Our funds are as low as possible, and I am not without fears as to support, unless our friends in England make strenuous exertions. Here the name baptist paralyzes every attempt to interest those who do not belong to us, with

some solitary exceptions. We lost five girls by death, and one ran away, which reduced our number in the Refuge to thirty-six. We have had an addition of two, and now number thirty-eight. Our missionary work is as usual. Indoor and outdoor preaching attended with the usual circumstances—general attention and respect for the truths delivered, but beyond this things remain as usual. The church has been reduced in number by some withdrawals, but not of a kind to render the matter at all grievous, but the reverse. Another of my sons, an interesting youth of about fifteen years of age, has declared himself on the Lord's side. He has been proposed to the church, and I hope soon to baptize him, if such be the will of the Lord.

We have just signed a petition intended to be presented to the imperial parliament of Great Britain on behalf of the dissenter's marriages in this country, which now for the first time have been called in question, as to their validity. Its result, I suppose, cannot be in any way doubted. That this country should have been overlooked when the law decreed justice to the crown colonies on this subject seems strange.

I have just read in the Anti-Slavery Reporter, 1st June, your speech. Depend on it, there has been no kind of good done for this country by the boasted law that has been passed. It affects not the question of slavery. A single slave has not been liberated. There is not a respectable Hindoo or Mohammedan in India without his female, if not male slaves. It is true, if one runs away the law will not compel him or her to return, but slaves have not the means, if the law did protect them, to go to law. Besides, where is the publicity of the law that was passed for the emancipation of slaves? Into what house or remote village, or even city, has it entered? Who has proclaimed it? The houses of the better class of the inhabitants are as inaccessible as one of the baron's castles were in the feudal times in Scotland. Children are bought and sold all over India with perfect impunity.

The Lord bless and prosper every attempt made to glorify him!

## AFRICA.

### FERNANDO PO.

Mr. Merrick writes thus from Clarence, July 28th:—

Accompanied by Mrs. Merrick and my dear child, I left Bimbia on Saturday the 17th inst., in Mr. Lysleger's cutter, and after a disagreeable passage, owing to calms, contrary wind, and heavy swells, with a great

deal of sea-sickness, we reached Clarence in safety on Lord's day afternoon about half-past five. Leaving Mrs. Merrick at Dr. Prince's house, I went to chapel, and was in time to commemorate with the little church here the

dying love of our divine Redeemer. We have come over for change of air, and I am thankful to say that the change has already proved highly beneficial. We are all under Dr. Prince's treatment, and are getting better. Mrs. Merrick has for several months past suffered from small and painful boils about the body, and our little Rosanna, though not a sufferer from it, has for several months had an enlarged spleen. I must not omit to inform you of Mr. Lynsleger's uniform kindness since the departure of the Dove, in bringing over various things for us. In coming over this time he gave up his whole cabin—a very comfortable one—to me, and notwithstanding most urgent remonstrances to the contrary, slept in a small, uncomfortable berth which his captain usually occupies. I shall, if spared, return to Bimbia in our own little cutter, and leave Mrs. Merrick and child to come over on the return of Mr. Lynsleger's cutter.

The little Zion here is, I think, prospering. It is like a cheering oasis in this moral desert, and earnestly do I hope that they will long be permitted to enjoy undisturbed the blessings and privileges which they seem so highly to prize. A great deal of my time has been taken up since my arrival here in conversing with the members of the church, inquirers, backsliders, &c. On sabbath afternoon I preached to a large and attentive congregation from Matt. v. 14—16. Dr. Prince preached in the morning, and attended the school in the forenoon, but was so poorly in the afternoon that he could not come out. We had a most delightful meeting with the dear children yesterday afternoon, and I do hope that the sacred and solemn truths which they heard

will be long remembered. You are doubtless aware that Miss Vitou keeps the day-school. An infant school is also kept in the forenoon by two female members of the church. Besides the day-school, Miss Vitou instructs several classes during the week, and is, I hope, doing much good. Among her classes is one for "mothers," at which they receive instruction respecting the training and education of their children, a thing of the very last importance, and which should not be neglected in any Christian church, especially where mothers are untutored and uninformed. I do hope we shall not be disturbed by the Spaniards. It seems a thousand pities that the poor people should be scattered, and driven from a place which they have so long regarded as their home. But the great Shepherd of the sheep knows what he is doing, and will do all things well.

I heard from "Isubu" (Bimbia) last Lord's day morning. Brother Newbegin, who, with his other duties, supplies in my absence my lack of service, says, "We had a fine day, sabbath (the 19th inst.). Had several Isubus in the morning, and to school. I was present throughout all the services. Mr. Trusty assisted, and Harry\* was my interpreter. I taught the children a stanza, commencing, 'Ya na Jizos enebi 'nebi,' *Come to Jesus now*, and they took the tune well, and will soon know it." . . . "All are well this time, myself a little out of sorts, but not much worse than medicine will overcome, but I take it as another warning."

\* One of my Cameroons sawyers. He formerly worked with brother Clarke. He is a married man, and is, I hope, inquiring after truth.

## WEST INDIES.

### JAMAICA.

#### DEATH OF MR. T. W. KNIBB.

We learn with great regret that Mr. Thomas Wilson Knibb, nephew of the late pastor of the church at Falmouth, after a very short illness died at Kingston, where he was visiting, on the 25th of September.

Our young friend, who was born at Kingston in March, 1824, a few weeks before the death of his father, was brought to this country by his mother the same year, who suffered much on the voyage, and died soon after her arrival. From her he inherited a feeble constitution, which interfered with his education, and prevented his reception into a public institution in which his friends were anxious to place him. Before his uncle William left this country in 1834, when the emancipation bill had been carried, he was very anxious to make some arrangement for his orphan relative, and in compliance with his wishes, Mr. Groser, then pastor at Maidstone, took charge of the youth, who continued at

Maidstone till the close of 1839, when he left this country for Jamaica. He was soon employed in the work of tuition, under the superintendence of his uncle; and more recently, under the same guidance, he preached, and exerted himself in congenial modes of usefulness. Respecting the termination of his course, very few particulars have reached us. Captain Milbourne, writing from Kingston, says, "He was suddenly called to his rest after a short illness of three days. I was with him a few minutes before he fell asleep, intending to return again after breakfast; but alas! ere I had finished, a messenger arrived at brother Wood's to apprise us of his death. The last words he was heard to utter were, 'Peace of mind! Peace of mind!'" The following paragraph, which we find in the Falmouth Post, is, we apprehend, quite correct; though, to prevent the misconception of one phrase it is necessary to say that he was not married. It was, however, a friendship which was intended to issue in marriage, we believe, that led him to Kingston.

We have to record this day, the death of a young gentleman who resided for some time in Falmouth, and who was esteemed and respected by all who had the pleasure of his acquaintance. Mr. Knibb, the son of the first individual of that name who came to this colony as a baptist missionary, was not celebrated for any political conduct, but was a mild and unassuming Christian, striving to do good among his fellow creatures whenever an opportunity presented itself. He was remarkably pious, and laboured for several years as the master of the Suffield School in Falmouth, in which he was justly beloved by his numerous pupils, who will feel his loss. He died last week, in Kingston, after a short illness, and has left a large family and many friends to regret that he has been called at so early an age from the society of which he was a distinguished member.

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### CALABAR.

Our readers will be sorry to learn that Mr. Tinson and his family have been visited with affliction. He says, writing on the 6th of September:—

For a month, myself and wife have been prostrated with fever: she is still in bed, but convalescent. We are both extremely weak, but the doctor says we must get away from home for a few days—that change is absolutely necessary—and as he is peremptory in his commands, I suppose we must try and obey.

What has increased the trial, we have had two servants, and a student, very ill at the same time. Our beloved child has been mercifully spared, and her services have been invaluable. She has managed both households, and been up night and day with the sick. But why should I trouble you with these things?

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### BAHAMAS.

#### TURKS ISLAND.

Mr. Rycroft, writing from Grand Cay, July 30th, gives a general account of the state of affairs in several islands which he had recently visited.

On our arrival, six months ago, on these islands, we were sorry not to find our interest so prosperous as we could have desired. The absence of a resident missionary for a long time on account of sickness had militated in every way against the cause. We have therefore thus far been employed in seeking to restore all things to a healthy state, and to some extent have, blessed be God, succeeded. Our congregations are looking up; light and conviction is working in the minds of hearers, while others are prepared to follow the Master in the ordinance of baptism, and some begin to return to the fold who have, alas! long strayed from their mercies and their God. The week day and Sunday schools also have been enlivened, and now contain a goodly number of children. In the first we have in attendance 120, and in the second 140. Our time is pretty well occupied in this field of benevolence.

You will be pleased to know that our dear

children forget not the claims of the heathen in other parts of the globe, to the extent of their power. Each Lord's day they give cheerfully for the diffusion of the knowledge of our blessed Saviour, and our church holds its regular monthly prayer-meeting to seek the blessing of God on the various efforts which are put forth for the evangelization of our lapsed world. But we not only pray on this occasion, but we give also, that the kingdom of our Lord may spread and gather strength. At our prayer-meetings for the mission we always have on the reading-desk our missionary-box, and while the last hymn is singing, our friends rise one after the other to drop in as the Lord hath prospered them.

#### *Salt Cay.*

Thus far I have spoken of Grand Cay. In reference to Salt Cay, an island ten miles distant, I can only say that things are not so happy and flourishing as we long to see them. This may in part be accounted for, and may be attributed to the defection of a principal leader, excluded previous to the departure hence of brother Littlewood. We are praying, hoping, and labouring for better times—for more stability and spirituality to distinguish those who profess Christ. While, however, we sorrow over defections, we rejoice in the stedfastness and devotedness of those who have not defiled their garments, but have kept in the narrow way, looking to Jesus and conformed to his authority. Here we have a tolerable congregation, and several inquirers whom I hope soon to baptize. An efficient native teacher is needed for this place, but he could only be supported at great expense, all provision being imported to these islands under a double duty, and at times very scarce and demanding high prices.

#### *Caicos.*

On my tour through the churches on the Caicos many things were met with of a cheering character, and many which for some time will occupy my thoughts and efforts. At Lorimore's the chapel proved too small for the congregation, in consequence of which, after baptizing several dear friends in Christ, we held our meetings in the open air. Thus too we administered the Lord's supper, and held our missionary meeting. On my return to the station from the other parts of the island, the foundation stone was laid for an enlargement of the chapel, which, when finished, will measure in length forty-five feet, and in width thirty-five. A good and neat mission house had just been completed for the use of the native teacher stationed here, which we could but look on with gladness, as accommodation in this wild country is not of the most desirable cast. As in Ireland, so here, Mr. Pig not unfrequently is a welcome visitor.

#### *Bottle Creek.*

Accompanied by our native teacher and three kind friends, who undertook to manage the boat—an open one, we entered on the mighty deep, and made our way to the settlements which are scattered over this long island. We passed in safety through the breakers into smooth water, and after an hour's sailing up a creek, were kindly welcomed by our people at Bottle Creek. Here we spent some time with pleasure to ourselves, and, it is hoped, with profit to our people. The ordinances were delivered and a missionary meeting supported to the extent of the people's ability. Leaving here, we arrived on the Saturday evening at Kew, and at once settled to hold a meeting that night by way of preparation for the Lord's day. On the Lord's day we held four services, the last of which was our missionary meeting, when several dear friends addressed the meeting, after which our friends did what they could towards aiding our object. The word of God was listened to with great attention, and here there appeared to be a willingness to conform to its dictates. For our stay the labours were abundant; may they not be in vain.

#### *Wieldings.*

On the Monday morning we were on our way to the creek where we had left our boat, four miles distant, accompanied by several friends and one of our leaders, who desired to go with us that he might gather, as he said, experience. After any thing but a pleasant sail we arrived at Wieldings, the last settlement on the Caicos, and found that the cause of our Lord had been degenerating for a long time past. Church meeting was held, affairs talked over, discipline exercised, inquirers examined, advice imparted, baptism administered, bread broken, missionary meeting held, two friends married, and children prayed for. After this our friends had—some of them at least—long questions to ask, many things to hear, and at midnight a long journey home. The visit did good, and it is hoped that the discipline enforced will work its appropriate result. As we have no chapel at this station, a friend kindly offered ground to build on, and the little church proffered their willing aid to build a house for God.

Early on the Tuesday morning we were on our way for Lorimore, but the first tack we made carried overboard our mast. In consequence of the wind being high, and ahead, I had to walk miles along the shore, while our friends kindly towed the boat along with great cheerfulness, notwithstanding the severe labour of their occupation. As the day wore away we obtained a Cay for a few hours, and toward the sunset we landed on a Cay, lit our fire, roasted potatoes, and quenched our thirst at a neighbouring spring. Having thus

refreshed ourselves, we again hauled our boat along shore, and at midnight arrived at Whitely's, where we obtained lodgings at a lone house.

On the Wednesday morning, long before sunrise, our Kew friends had assembled together, and were waiting to begin the religious pleasures appointed for this time on our departure from them for Windings. After preaching, baptizing, and receiving candidates into the church, we parted from our friends amid hearty prayers and many good wishes for our welfare. In the evening we reached Bottle Creek, and again administered to the spiritual needs of the people, and in the morning, at daylight, made our way to Lormore's, where we arrived safely after having beheld many dangers and realized many mercies. We remained a few days at this settlement, occupied in our schools and in seeking the establishment of our people in all which

tends to the Christian's personal happiness and the augmentation of the kingdom of our dear Redeemer, by the agency of his people, in the holiness of their character and the liberal extension of their zeal. Accompanied by the offerings and affections of the people, who in great numbers assembled on the beach to bid us adieu, we set sail for Grand Cay, having been from home nearly a month.

After the hurricane month terminates it is my intention to visit them again, and I would like also to see our friends at Port au Plat, could I leave this station for so long a time. Our dear friends at Port au Plat are desirous of a visit, and I am now somewhat better prepared to meet them than I was on a former occasion in respect to the Spanish tongue. But as in one's absence from this station something wrong is sure to occur, I fear to be absent long at a time. The station at Batty is broken up, and our friends scattered about,

### FOREIGN LETTERS RECEIVED.

AFRICA.....	BIMBIA .....	Merrick, J.....	July 2 & 28.
		Newbegin, W. ....	July 2.
	CLARENCE.....	Prince, G. K.....	July 13.
AMERICA .....	MONTREAL .....	Cramp, J. M. ....	September 13 & 28.
ASIA .....	AGRA .....	Williams, R.....	August 18.
	BENARES .....	Small, G. ....	August 12 & 13.
	CALCUTTA .....	Thomas, J. ....	August 7.
	COLOMBO .....	Davies, J.....	August 16.
	DINAGEPORE .....	Smylie, H.....	July 26.
	KANDY .....	Allen, J.....	August 12.
	MATURA .....	Dawson, C. C. ....	July 26.
	PATNA.....	Betty, H.....	August 1.
BAHAMAS .....	GRAND CAY.....	Rycroft, W. K....	August 29.
BRITANNY .....	BREST.....	Le Fourdrey, A....	September 27.
	MORLAIX.....	Jenkins, J.....	September 18.
FRANCE.....	HAVRE .....	Jehl, Prof.....	October 16.
HONDURAS .....	BELIZE .....	Kingdon, J.....	August 10 & 20.
JAMAICA .....	BETHSALEM .....	Henderson, G. R.	August 30.
	BROWN'S TOWN .....	Clark, J.....	August 20.
	CALABAR .....	Tinson, J. ....	September 6.
	FALMOUTH.....	Clarke, J. ....	September 1.
	FOUR PATHS .....	Hands, T. ....	August 11 & 19.
	KINGSTON .....	Milbourn, T. ....	Aug. 20, Sept. 7.
	LUCEA.....	Cornford, P. H....	August 20.
		May, J. ....	September 7.
	MONTEGO BAY .....	Cornford, P. H....	September 6.
		Lewis, J. L. ....	September 2.
	MOUNT ANGUS .....	Teall, W.....	August 20.
	MOUNT CAREY.....	Burchell, H. C....	August 21.
		Clarke, J. ....	August 19 & 20.
	REFUGE.....	Gay, R. ....	August 16.
	SALTER'S HILL.....	Dendy, W.....	August 19.
	SPANISH TOWN.....	Anderson, W. W.	September 7.
	SPRINGFIELD.....	Tunley, J.....	September 3.
	ST. ANN'S BAY ...	Millard, B.....	September 3.
	STEWART TOWN .....	Dexter, B. B.....	August 16.



STURGE TOWN .....	Hodges, S. ....	September 2.
NETHERLANDS...NUMANSDORP .....	Byl, L. & I. ....	September 19.
TRINIDAD .....	PORT OF SPAIN .....	Law, J. .... August 20.

ACKNOWLEDGMENTS.

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

- Mrs. Hoskins, South Brent, for a parcel of magazines, for *Africa* ;
- Mrs. Weir, Hoxton, for a box of useful and fancy articles, for *Rev. H. Heinig, Chunar* ;
- British and Foreign School Society, for a box of school materials, for *Rev. G. Cowen, Trinidad* ;
- J. F. Halford, Esq., for articles of clothing ;
- Joseph Tritton, Esq., for a parcel of books, for *Rev. J. Tinson, Calabar* ;
- Young friends at Waltham Abbey, for a parcel of clothing, for *Dr. Prince, Western Africa* ;
- Dr. Gray, for a parcel of magazines, &c. ;
- Teachers and children of British School, Loughton, for a parcel of children's clothing, for *Miss Vitou, Western Africa* ;
- C. B., for a parcel of magazines ;
- Teachers and children of Sunday School, Market Place, New Brentford, for a quantity of fancy articles, toys, &c., for *Rev. J. Merrick, Western Africa* ;
- British Girls' School, Lewisham Road, for a parcel of clothing and useful articles, for *Mrs. Law, Trinidad, for the poor persecuted Christians from Madeira* ;

The Rev. T. Hands, of Four Paths, Jamaica, gratefully acknowledges the receipt of various boxes of valuable articles from friends in this country.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month of September, 1847.*

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	£ s. d.						
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Willenhall—		Collection .....	1 3 0	Bervie—	
Collection .....	2 10 4	Rishworth—		Congregational Church	0 5 0
Wolverhampton—		Collection .....	2 7 0		
Collection, Cannon St.	4 0 1				
Contributions .....	3 1 0				

*Erratum, Annual Report, 1847, p. 72.*

The whole of the contributions from Ashton under Lyne should have been entered as for the *general purposes* of the Society, with the exception of the following items:—

	£	s.	d.
Miss Lees, for Dove .....	0	15	0
Mrs. Smith, for do. ....	0	10	0

We find that our last Herald does injustice to our friends in Monmouthshire. The number of collecting churches entered by name in the Report is sadly defective in consequence of the particulars not being received, but only the gross amount of their contributions.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in 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 account of "W. B. Gurney and others."

# THE MISSIONARY HERALD.



BHICERES.

WARM WEATHER WORSHIP.

## WARM WEATHER WORSHIP.

Mr. Williams of Agra says, "I have lately been to Cawnpore, 179 miles from this, supplying for the pastor of the church there, who was very ill, and obliged to go on the river for change of air. During the month I remained there, I preached several times at the Ghaut, and in other places. The people generally heard attentively. I saw near the river side a large idol temple: looking into it I saw a large stone idol (Hannuman), a frightful looking thing, painted red, and a boy employed in pulling a *kunkah* over it. I said, You foolish fellow, what are you about? He said, 'It is very warm, sir.' Yes, said I, it is indeed, but a stone is not susceptible either of heat or cold. His reply was, 'We think differently from you, and that by doing this we honour the god.'"

## ORIENTAL GLOSSARY.

As words which are not in common use in this country frequently occur in our East Indian correspondence, the following explanatory sentences will probably be acceptable to many of our readers.

*Adawlut*, justice, law, court of justice; *Dewanny Adawlut*, civil court; *Zillah Dewanny Adawlut*, the Civil Court of the Zillah; *Sudder Dewanny Adawlut*, the Chief or Supreme Civil Court; *Foujdary Adawlut*, the Criminal Court.

*Amin*, a commissioner; in the revenue department, a native officer appointed provisionally to collect the revenues of a village or larger tract of country; in the judicial department, a native judge, of whom there are different grades, having jurisdiction to a greater or smaller amount.

*Ana*, a sixteenth part of any thing; a coin the sixteenth part of a rupee.

*Baboo*, a Hindu title, signifying lord or master, assigned to men of rank or wealth, or high in office, and to bankers and great merchants.

*Banian*, a Hindu merchant, a shopkeeper.

*Batta*, this word is used in various senses, having, however, a general reference to the idea of compensation, exchange, discount, allowance for special duty.

*Batty fields*, rice fields.

*Bazar*, a daily market.

*Beega*, a measure of land, differing in different parts of India, equal to about one-third of an acre.

*Bungalow*, a building of one storey, with a low roof of thatch or tile.

*Chitta*, a memorandum of money paid, a receipt of the collector's treasurer.

*Choki-dar*, an officer who has the care of the choki, that is, a police or custom station.

*Coolie*, a hired labourer of any kind, a porter.

*Coss*, a measure of distance, varying in different places, generally about two miles.

*Crore*, 100 lacs, ten millions.

*Culcherry*, a room, or office, where public business is transacted; the office of a collector of revenue.

*Dewan*, the financial, or fiscal, minister of government; a manager, or general director, in revenue affairs, under a zemindar, collector, &c.

*Durbar*, a court, or palace, in which a sovereign, or viceroy, gives audience; hall of audience, the palace.

*Fakir*, a religious beggar; a duly admitted member of a religious order of mendicants, of which there are several, each having its own founder and superiors, or peers.

*Firman*, a royal order, or mandate; an imperial decree.

*Fotadar*, (*fota*, bag, or purse; *dar*, holder,) a money changer, a banker, or purse-bearer.

*Fudwee*, a slave.

*Ghaut*, a landing-place, quay, ferry, or ford, a bathing-place in a river, steps on the side of a river leading to the water's edge, to enable persons to go down and bathe for religious purification.

*Ghee*, clarified butter; an article of great consumption and trade.

*Churry*, a division of time equal to twenty-four minutes, an Indian hour.

*Gunga*, the river Ganges, by the water of which the Hindu witnesses are generally sworn.

*Hackerry*, a species of car, or carriage, with two low wheels, drawn by bullocks.

*Hakim*, a judge, a commander, governor, ruler, master, the governing authority in a province, a magistrate, a superintendent of a court having competent authority, a physician.

*Havildar*, an inferior military officer, whose rank is about equal to that of a serjeant in our army.

*Hissa*, portion or division. *Hissa* lands are such as are divided, with respect to the rent, into shares payable to two or more zemindars, who are called *Hissadars*, or shareholders.

*Jaghire*, an assignment of the government revenues on a large tract of land, by way of provision for families or individuals, or of public officers. Under the native rule jaghires were held at the pleasure of the sovereign.

*Jee*, an addition to the name of persons of a high or respectable class, as *Chrisna-jee*, for *Chrisna*.

*Jumma*, amount, sum total, whole. When used in opposition to *khurch* (expenditure), it signifies receipt, or income; *jumma khurch*, the debtor and creditor side of an account.

*Khan*, a title of honour affixed to the name of a person of rank, designating rank and nobility.

*Lac*, one hundred thousand.

*Maha-raja*, great king, a title applied to persons of rank, or a designation used in speaking of them. The great zemindars generally assume the titles of *raja* and *maha-raja*.

*Maund*, a weight equal to 74½ lbs. avoirdupoise.

*Mirza*, a title which, when prefixed to a name, implies a secretary, but when it follows a name it designates a prince.

*Mufussil*, the provinces, the country, as distinguished from the capital, or seat of government.

*Mohur*, a gold coin, worth sixteen rupees, a seal, a stamp, a die.

*Moonshee*, a clerk, or secretary, a man of letters. In the judicial establishment this name designates the clerks, or assistants, under the *sarrishlahdar*.

*Moorshid*, a spiritual guide, the head of a tribe of *Fukirs*.

*Musjid*, the Mohammedan place of worship, a mosque.

*Musnud*, a royal seat, a throne, the cushion of state on which a *raja* or *zemindar* sits in public.

*Nawah* (plural of *Naib*, used honorifically, and corrupted by the English into *Nabob*), the *Nazine* lieutenant, or governor, of a province, a viceroy under the Mogul government.

*Nizamal*, the office of the *Nazim*, the administration of criminal justice.

*Nuzzer*, a gift, a present, an offering made to a prince on occasions of ceremony or rejoicing, as on the accession of a prince to the *musnud*.

*Paddy*, rice in the husk.

*Palky* (commonly called by Europeans a *palanquin*), a vehicle borne on the shoulders of four men, by means of a pole extending from each end. It holds one person in a reclining posture.

*Peon*, one who serves on foot, an inferior officer of revenue or police, or retained for show or state.

*Pooja*, an act of worship, adoration: the ceremonial worship performed on solemn occasions.

*Pundit*, a *sastri*, one learned in one or more *sastras*, a lawyer, an expounder of the Hindu law.

*Raja*, prince, chieftain, nobleman; a title in ancient times given to chiefs of the second or military Hindu tribe only. It has been assumed by Hindu zemindars, poligars, and other chieftains.

*Rajpoot* (*Raja-putra*, the offspring of a *raja*), descendants of *Kshattriya*, the second or military tribe.

*Rany* (the feminine of *raja*), queen, princess, the wife of a *raja*.

*Rut*, a car, or carriage, a *hackerry*, or low-wheeled carriage, drawn by bullocks, the car in which the idol is carried.

*Ryot*, an hereditary cultivator of the soil, a peasant, a subject.

*Sahib*, sir, master, lord, a term of respect.

*Sastra*, science, the institutes of religion, law, or letters, especially what is considered of divine origin or authority. When intended to be limited to any particular science, the word designating that science is added, as *Dharma Sastra*, the code of law, the body of all that has been written on Hindu law, consisting of text-books and commentaries; when the word is used by itself it generally means the *Dharma Sastra*.

*Sepoy*, native soldiers of the Indian army disciplined after the manner of Europeans.

*Sheikh*, a Mohammedan title indicating honourable derivation.

*Shroff*, a money-changer, a banker, a person employed in public establishments to examine and ascertain the goodness of coin.

*Sikka*, a coining die, an impression upon money, an epithet distinguishing the Bengal rupees, which are of higher value than the current rupees.

*Sirband*, a long and narrow cloth bound round the head in folds.

*Sirkar* (the head of affairs), the government, an officer of government, because orders given by him are considered as emanating from the government. The word is sometimes used to signify a large tract of country, as the Northern Sirkars, a grand division of a province.

*Sudder*, chief, supreme. The epithet is applied to the seat of government, as distinguished from the mofussil, or provinces. When added to *adawlut* it means the chief, or supreme court of justice.

*Syud*, a descendant of Ali and Fatimah, the title of one of the great tribes of Mohammedans.

*Tank*, a large reservoir, constructed to receive and retain the waters which fall in the

rainy season, from which it is let off in streamlets for the irrigation of the cultivated fields in defined proportions to each cultivator by an officer appointed for that purpose.

*Toddy*, the juice of the palmyra-tree daily drawn, and rendered exhilarating by fermentation; it then becomes subject to an excise duty, which is generally farmed.

*Vakeel*, an agent, an envoy, a native pleader in the court of justice, an attorney.

*Vizir*, the first minister of the empire.

*Zemindar*, a person who pays into the government treasury a stipulated sum annually on account of the land revenue of a district.

*Zemindary*, the office or jurisdiction of a zemindar, a tract of country of which the revenues are paid into the government treasury by a zemindar.

*Zillah*, a district under the management of a collector, and constituting the jurisdiction of a court presided over by an English judge, being a covenanted servant of the East India Company.

## ASIA.

### CALCUTTA.

The following letter from Mr. George Pearce to a friend at Camberwell will be read with pleasure. It is dated Intally, Calcutta, September 6th, 1847.

I wrote you by the last steamer, when I mentioned that I was on the point of setting out to open the new chapel at Khari, towards the erection of which you and other friends at Camberwell assisted me so kindly and liberally last year. I went, as I had intended, and the chapel was opened on the second sabbath in the past month (August). To make the occasion the more interesting, I took with me from Calcutta three brethren, native preachers, and from Luckyantipore a party of about twenty persons joined us, including three of the preachers of that station. The weather proved excessively wet, so that we were somewhat exposed to danger, but through mercy, we all escaped without injury. It prevented, however, our having the usual intercourse with the native brethren at Khari, except when at the chapel, for the rain for three days was so continuous and so heavy, that it was difficult for the people to leave their houses to visit us, or one another. During the middle of the sabbath day it ceased, however, which enabled the people to attend without much discomfort, and the ser-

vices, especially the morning one, were well attended. Well nigh two hundred persons were present, and all seemed extremely happy. In the morning I preached to the people from the words, "The Lord has done great things for us, whereof we are glad." And in the afternoon six of the native brethren, in turn, gave an address, with a few verses of a hymn between each. I wish I could give you an outline of what they said, it would please you much. I will just mention the subjects which they dwelt upon, all of their own choosing. The first, Ram Krishnoo, congratulated the people upon the fine building which had been erected for them, and exhorted them to show their gratitude by attending constantly the service of God within its walls, at the same time warning them against the supposition that there was any peculiar sanctity in the place itself to confer righteousness, as the heathens attach to their temples; all the spiritual advantage to be derived was to be expected only from their reception of the word and ordinances administered there. The next, Ladib Bishas, dwelt upon the progress

of the gospel in the overthrow of idolatry in these parts of the country, and regarded the erection of this place of worship, and the number of people who attended, as a pledge of further and more rapid progress. The third, Krilas Chander Mittra, called the attention of the audience to the duty that rested upon native Christians to endeavour, at their own cost, to do what they could in the support of the gospel, and to show what might be done, he adverted to the Native Christian Temporal Aid Society, which has been established by native Christians in Calcutta, for the relief of the poor, the whole of the funds of which are contributed by native Christians. It is prospering. The next speaker was Dorpanerayan, a farmer of Luckyantipore. With his address I was most agreeably surprised and gratified. It was spiritual, sensible, and well delivered. His theme was, that Christians should not conform to the world. Not that the others were not so, but this man was a rustic, with few advantages. The next speaker, Knogshe, was a village man. He dwelt on the temporal advantages which the gospel had brought them, especially in the instruction which they had received. "Most of us," he said, "were as ignorant as the beasts around till the gospel came. Now, how many can read, and how vast a change has come over us! As for myself, I could read, indeed, when I became a Christian, but what did I know then in comparison with what I know now? The gospel has made us men." The pastor, Jacob Mandol, then concluded with a few recapitulatory remarks and prayer, and so the engagements of the day were brought to an end. I cannot tell you how gratified I was while listening to these dear people, while uttering such precious truths in so warm, clear, and intelligent a manner. In them I might say, "the Lord hath done great things for us."

I think I told you in my last, that the people had subscribed about eighty rupees, or £8, but they have done more than this, for they have constructed an excellent road from their village to the chapel, which has cost them about £2 more. They are therefore beginning to help themselves. Considering the difference of wages among the poor here and in England, £10 here is equal to £50 or more at home. The chapel is built with brick walls, and a thatched roof supported by two brick pillars in the centre. Owing to the heavy and searching rains a roof, when constructed with masonry, is required to be very thick and solid, which costs a great deal of money, far more than my means on this occasion could command. The roof, however, is well made, and will last for many years, excepting the thatching. The chapel has a verandah on two sides of its whole length, to defend the walls from the rain and the people from the heat of the

weather. It has also a vestry behind, designed principally for my accommodation when I visit the station. The floor of the whole is laid with brick, covered with cement, and the cost has been about 1300 rupees, or £130, of which a debt of £30 yet remains. Accept, then, my thanks, and those of my people, for the valuable assistance which you and other friends rendered us in furtherance of this object, and tender the same to them all. I hope you will feel that the money has been properly appropriated.

I would close this letter here, but that I have some good news to communicate of the Lord's mercy to us at Intally, which you will be gratified to receive. We have just received three persons to church fellowship. One of them is an old woman of seventy years of age, who only two years ago was in all the darkness of heathenism. She had a daughter, a widow, who, with her daughter and the old lady, determined to come and cast in her lot with Christians. They then lived in the country, a few miles from Calcutta. They found their way into our neighbourhood, when I heard of them, and went and brought them upon our premises. The young woman some weeks after obtained a situation in a Christian lady's house, where she remained some months. There she was taken ill, and soon died, so that we know but little of the state of her mind. Prior to this Mrs. Pearce had taken her child into the Boarding School, and the old lady she supported, allowing her a small sum monthly to live upon. At this time we had a class formed of the females of the congregation who could read, and the old woman used generally to attend with them, and would try to repeat a verse which some of the women had taught, but it was a very difficult task for her to perform, for her memory had never been exercised in this way, and when on the day before she had got the verse quite well, when she came to repeat it to me it would be almost gone from her. Still she persevered. Nothing more, however, than her wish to learn the verse was then manifested by her. In this way she went on till about three months ago, when on going out to market she was knocked down in the road by a person driving a chaise against her. She was somewhat bruised, but not seriously hurt, but from this time she became exceedingly anxious about her salvation, and would come to me day by day to be instructed in the way of salvation, saying she did not know when God would call her away, and she wished to be ready. Had she been killed on the road, what would have become of her! In this way she kept coming for nearly two months, manifesting the same degree of anxiety for instruction, when by degrees the way of truth was unfolded to her mind, and she seemed to comprehend the mission of the Son of God, and to lay hold of it. Her

rejection of all the idols she had formerly known was vehement, and her confession of trust in Jesus as the only and all-sufficient Saviour equally unhesitating. Under these circumstances, therefore, I felt it to be my duty to yield to her desire for baptism in the name of the Lord Jesus. She is now united to the church, and seems happy and steadfast in the ways of the Lord. Her granddaughter, too is a pleasing girl, very fond of her books, with an excellent capacity for acquiring knowledge. She reads daily to the old lady, who delights in hearing the word of God read to her. It is wonderful what knowledge of the facts of scripture the old lady has got, chiefly from the reading and conversation of this child, and all in spite of her bad memory. Her want of memory was to her the occasion of great trouble. She would say, "Oh, sir, my memory is so bad, I hear a thing over and over again, and understand it at the time, and yet I cannot retain it." Here is one then saved in the eleventh hour, and under the most retarding circumstances. It may be said of her, that "that the spirit is willing, but the flesh is weak."

The other case is a very different one, showing how diverse are the objects of God's mercy. The person in question is an intelligent young man, of a good native education, being well acquainted with the Arabic and Persian, as well as his own tongue—the Hindostani. He has also some knowledge of English. His father trades to the Isle of France, and is a Mohammedan. The young man got some knowledge of Christianity in a school in Calcutta some years since, but it was only about two or three years ago that his faith in Mohammed and the Koran was seriously shaken by reading the New Testament and hearing the gospel preached in the mission chapel. He was introduced to me by Mr. Chill, the master of our school in Natal, in October last, and continued to read the scriptures with me for some time, when I lost sight of him for a time, in consequence of my going out of town several times, till the beginning of April, when his visits were again renewed, and have been continued ever since. During this period both myself and others have had almost daily opportunities of intercourse with him, and of witnessing his walk and conversation, and the impression produced upon our minds is that he is a sincere believer in the Lord Jesus. He has been a close student of the scriptures, and has attained an extensive and clear knowledge of the scheme of redemption. Having been previously well acquainted with the Koran

and the traditions current among Mohammedans, he is able to compare the two systems, and has evidently done so carefully, and by the blessing of God with good effect. He is of a very humble and quiet disposition, and manifests little desire after worldly things. His delight is to accompany the preachers of the gospel, and, when he finds opportunity, to address a few words to his countrymen himself. I have heard him speak two or three times, and found that he did so with much propriety and fervour. I have the hope, therefore, that he will become an able preacher of the gospel to his countrymen. He was baptized by me on Friday last, and was received into the church at the Lord's table yesterday afternoon, much to the satisfaction of all. Thus you see in the midst of our many trials we have now and then a sunny day to cheer us on. Pray that we may have more to cheer us of this nature.

I have been devoting a good deal of time to the Hindustani language this year, and it happened very providentially, for this new convert does not speak Bengali well. Our intercourse has been carried on almost entirely in Hindustani, in which I can converse now with tolerable fluency, and hope soon to do so in public; indeed I have made a beginning. Just now, also, I have another respectable Mohammedan coming to read the scriptures with me, and he seems at present in earnest. With him my conversation is also in the Hindustani, for he does not know the Bengali well.

But I must draw to a close, or I shall tire you, if I have not already. You will be sorry to learn that Mrs. P. is very poorly just now. This is the worst season of the year, and the season is very sickly, but I hope the Lord will bring her through. We have just lost by fever very suddenly a very worthy fellow labourer of the Free Church, Mr. Macdonald, formerly of London. His death is deeply felt and lamented. He has left a widow and seven children, and just now Mrs. Hill, the wife of the Rev. Michael Hill, pastor of the Union chapel, lies in a very dangerous state, and not expected, or hardly expected, to recover. Mr. Paterson, also, of the London Mission, has just left us through broken health, occasioned partly by the sudden removal of his wife, a most excellent woman. He is gone in the Windsor. Should you hear of him in London, he is a most worthy Christian man to show kindness to. Miss Padre and our niece continue well; they are both daily and diligently employed in the girls' school, which is also in an interesting state.

Mr. Thomas, writing the following day, mentions the decease of Mrs. Hill; and on the 18th of September adverts to indisposition under which he was himself suffering:—

Our mission circle is still preserved in its integrity, and exempted from any severe sickness, though not from ailments. I have been on the doctor's list all the week, and to



a considerable extent restricted to my room, more however, I am happy to say, from the effect of medicine than from any positive ailment. I hope in a few days to be in my usual health. This is my forty-eighth birthday. Forty-eight years have I been travelling the journey of life. Of these twenty-one

(nearly) have been spent in India, in the service of the mission. Within that time many have come and gone—many have fallen. Oh, pray that I may have grace to keep me to the end, and that at the end I may through the same grace be admitted into the everlasting kingdom of our heavenly Father.

If not one of the children of Shem had ever received the gospel from the lips of our missionaries, the expenditure of lives and money would have been abundantly recompensed by their success among the children of Japhet. The following extracts from a sermon preached in the Circular Road Chapel, Calcutta, by Mr. Leslie, on occasion of the death of the widow of the late Captain Page of Monghyr, illustrates this; Mrs. Page and her husband having been, as Mr. Leslie remarks, in one respect, the first-fruits of Monghyr unto Christ, as they were the first members of the little church that has existed there the last thirty years. It is a delightful account, and deserves the widest circulation we can give it.

Moving as they did, in the first circles of life, and avowing Christ in the way they did, they occupied a position, the difficulties and pains of which, few, if any, of us know any thing about. It required a courage far beyond the average of that possessed by the generality of men, to set up, in the face of a society, all of whom, there is too much reason to fear, were estranged from righteousness, an altar for the worship of God morning and evening; to stand aside from all the amusements and vanities of the world; and to speak boldly out for Christ on every needful and befitting occasion. But these both Captain and Mrs. Page unhesitatingly did.

And what is even still more striking than this. Though educated as members of the church of England, yet having seen it their duty to be publicly immersed in water in the name of the Father, of the Son, and of the Holy Ghost, they hesitated not in the face of open day, and in the presence of both Europeans and natives, to enter into the Ganges, and there proclaim their attachment to the Son of God. Never had there been such a sight in the city of Monghyr before. All were out to witness the strange event. And every tongue was let loose upon the subject. But both Captain and Mrs. Page had deliberately counted the cost; and they had solemnly and firmly made up their minds to comply with what they believed to be the will of God.

And who does not see the amazing amount of courage required for such a course? Had they not been sincere, it appears next to impossible that they could have borne up under what they must, in such circumstances, have been called to endure. But they were sincere. Their whole lives proved them to have been actuated by the fear and love of God. And they never flinched from their principles; they never repented of what they had done; they held on, through good report and through

bad report, to the very end; and at last they left the world peacefully and resignedly, cleaving fast to Him whom, under such peculiar circumstances, they had so boldly professed. They were the first-fruits of Monghyr unto Christ; and as such they have been gathered unto God's most blessed garner above. The following is Mr. Chamberlain's memorandum respecting the baptism: "Monghyr, April, 1816. Directed by the pillar and the cloud, I came here in the month of February, and here it has appeared the will of God that I should continue. After remaining till the 15th inst., our hearts were gladdened by the narration which our dear friends Captain and Mrs. Page gave of the Lord's dealings with them, in bringing them to the knowledge of himself, and in inclining them to follow in the way of his commandments. On the 20th at sun-set, they were baptized in the Ganges, just under the fort."

But our meeting to-night demands that I should confine myself as much as possible to the history of Mrs. Page alone. And in doing so, I will endeavour to be as brief as I am able, and also to keep myself chiefly to those particulars which may be of use to us who survive.

Mrs. Page was the daughter of Colonel Morgan, of the East India Company's service. In early life, instead of being sent to England, she was placed at some school in Calcutta, where she seems to have been so thoroughly neglected, that when brought home to her father's house, at the age of eighteen or nineteen, she could hardly be said to be a proficient in the commonest and most essential branches of education. She had the sense, however, on being permitted to mingle in her father's circle, to perceive her deficiencies, and most rigidly to adopt measures to correct and remove them. She herself has told me that she voluntarily put herself under a European lady of her acquaintance, and sub-

mitted most humbly to her instructions and guidance.

Whether it was from the manner in which she herself had been neglected at school, or from some other cause, I cannot tell you, but on becoming a mother of daughters, she determined on being their only instructor. She knew well enough how incapacitated she was for the task; but she, at the same time, made up her mind to qualify herself to the utmost of her ability. How she succeeded, all who have known her daughters are fully aware. True; she did not teach them the whole of those things which are usually denominated the accomplishments of life; for some of these she viewed as utterly opposed to the whole genius and spirit of the gospel, and as tending, both directly and indirectly, to the destruction of the soul. In the formation of their manners, she did not think it requisite to fit them for, or to lead them unto the ball-room, the theatre, or the gay assembly,—all such places being, in her estimation, the road to misery and not to happiness. And yet her daughters were not a whit behind any of their fellows in the elegance of address, and in the culture of the mind; and they were unquestionably far ahead of many in the real, the solid, the useful, and even the ornamental of life. The writings of one, and the works of another, show both the degree and the kind of training to which they had been subjected.

When I first became acquainted with Mrs. Page, her daughters were but children, and she herself, whilst keeping school with them, was busied in adding to her acquisitions with a view to leading them onwards in their studies. Finding me not unwilling to aid her, she gladly embraced the opportunity of my occasional visits, of getting such help as I could give in one or two of the requisite branches of knowledge. And I assure you, I found her a scholar of whom no one need to have been ashamed. Her teachableness and her perseverance were in unison with the advancement which she made.

Let mothers in particular note what has now been detailed. Mrs. Page's family was large, amounting to no less than seven; her health was very indifferent; and yet she instructed her three daughters wholly herself, and so far educated the whole of her four sons, that before they left her for school, they were able to read the bible, if not something beyond: and this she did at the very time at which she was but a learner herself.

Her first right impressions of religion were, I believe, gained from her husband. He had been a very gay, thoughtless, extravagant, gaming, play-going, and swearing young officer; and from his extraordinary powers of conversation, from his talent of writing and reciting poetry, and from his fascinating manners, he was a favourite in every company, and usually to be found in every society. God, however, through the medium

of one of his servants (the late Mr. Moore, one of our missionaries) sent the arrow of conviction home to his soul. Gaming, play-going, and swearing were instantly abandoned; worldly company was at once forsaken; and his too-often neglected home became his favourite resort. At first Mrs. Page could hardly imagine what had befallen her husband; but she had not to wait long before she discovered the cause. His words were few at the beginning; but they were enough to lead her to the most serious reflection; and the impressions begun to be produced, received a deepness and an indelibility never to be removed, by his suddenly, on one occasion, starting up and abruptly saying to her: "Come, Jane, let us pray." Ay, and pray he did; and pray he did, too, in such a way, that she became as much interested in the subject of religion as he was himself.

Having shortly after this to go out in the Nepal war, his health, from which he had formerly been suffering, completely failed him; and he had consequently to retire from the field of battle to the invalid establishment. Here, all his hopes of further promotion were gone. He was a married man, with two, if not with three children. He had now nothing on which to depend but his simple pay as a captain; and he was 21,000 rupees in debt,—contracted in the days of his folly. How, or when, was this ever to be discharged? But paid it must be. The gospel he had received into his heart, told him to owe no man any thing but love. He and Mrs. Page instantly set about labouring to remove the mountain. She sold all her jewels; they both dressed themselves and their children in the most common attire; they ate the plainest food; and, disposing of their conveyance, they walked instead of rode. Being thus found in the way of righteousness, God soon appeared for them. Government, knowing Captain Page to have been an excellent officer, gave him ere long an appointment which more than doubled his income; and thus not only enabled him to live more comfortably, but in due time to liquidate every fraction of his debt, with interest and compound interest into the bargain.

And all these sacrifices Mrs. Page made most cheerfully. Debt was what she could not endure. And if, by any chance, as was once the case with her after she became a widow, she fell into arrears, she was most unhappy. I know that for some months she was in the depths of the greatest anguish because she had contracted a liability of some 500 rupees or less,—an obligation from which she was most cheerfully set at liberty by the kindness of one who is, I believe, now present in this very chapel.

On her becoming a widow, an event which took place nearly eighteen years ago, she felt deeply her responsibilities in being left with such a large family of children. But she

instantly took up her ground; and that was the very space which, in religious things, had been vacated by her husband. As he had been accustomed, so she immediately began. Morning and evening she gathered her children regularly around her table, and with them read the scriptures and poured out her heart unto God. And she prayed *herself*. She had indeed a book of prayers; but this was never brought into sight except when gentlemen happened to be present,—gentlemen who either could not or would not pray,—and this not always then. In our circle at Monghyr, there were several young men of eighteen or twenty years of age, who were, as well as others of us, occasional visitors at her house. But these she cared not for. Regarding them only as children, she prayed with them as well as with her own family. And this, excepting when disabled by sickness, was her invariable practice. It mattered not what company was present; family worship must never be omitted. No one was, morning or evening, to be a visitor at her abode who would not submit to hear the scriptures read at her table, and prayer addressed to the God of all her mercies.

Her bible is quite a curiosity. It is encumbered with lines, marks, observations, and so forth, which show that she had not only read it as a Christian, but almost as a critic. Indeed, her reverence for the word of God was most profound,—it is next to impossible that it could have been more so. As an anecdote illustrative of this, I may mention that once when a minister of whom she was very fond, commenced a series of discourses on an excellent work, but not one of scripture, she instantly withdrew her attendance, saying, she would give no countenance to any book, however excellent it might be, occupying that place in the pulpit which she believed the scriptures alone should maintain.

And strong, strong was her attachment to the house of God. Nothing but sheer inability

arising from sickness, ever kept her out of her place. When all her family were young there she, though worship took place in Monghyr at seven in the morning, never failed to be present with her numerous retinue. And this was not only the case with her on sabbaths, but also on week-days.

Her pension as a captain's widow was not very great; but her children having added to it considerably by their gifts, she was enabled, in her latter years, to give vent to the benevolence of her heart in subscribing to many objects of a religious and charitable kind; and this she did with a zest which showed that she esteemed herself truly happy in being able to do good. And her givings were without ostentation. When the Association of Baptist churches commissioned me to present to her their thanks for the 100 rupees she sent to the persecuted baptists in Denmark, she looked quite confounded that they should have ever thought of doing such a thing.

Her last affliction was very long, having lasted nearly ten months. But during the whole period I never heard her utter a complaining word, nor express a wish that God would change in his dealings towards her.

As her end drew near, all fear of death seemed to have been completely removed. For some hours before, she lay quite still, making no remarks, but apparently fully sensible. Twice or thrice, indeed, she asked the hour of the day, and on being told, received the intelligence with a most interesting smile,—but this was all. And at the end she fell into a state approaching as near to sleep as can well be conceived; and thus without a sigh, and without a groan, and without a movement of any kind, she passed as gently and as softly away as a little child when falling into one of its sweetest slumbers.

She died July 12th, 1847, aged fifty-five; and is interred in the Scotch Burial Ground, Calcutta.

## WEST INDIES.

### HAITI.

The prospects of Mr. Webley, at Jacmel, brighten, and the hopes he has entertained respecting individuals who have recently attended his ministrations are strengthened. He writes thus, September 21st :—

You remember, doubtless, that in my last I gave you some particulars of Mr. R., one of our inquirers, of whom our hopes were very sanguine. I told you of his previous infidel principles, and of his subsequent apparent conversion. He has long given many indications of a change of heart; still there was one thing which sometimes induced a doubt in

our own minds respecting him, viz., his transacting business upon the sabbath day. Perhaps you will think it strange that I should have said any thing to you of the conversion of a man who could commit such a flagrant act. The matter, therefore, requires explanation. Let it not be forgotten, then, that here the principal and almost only day for business

is the sabbath! and that if a man transacts any considerable business, it is done on that day. For a man, then, to close his store under such circumstances, would be at once to resign almost entirely his mode of living, and I venture to say would require the faith of a firmly established Christian to do so. Still Mr. R. saw it his duty to resign that which was so sinful in itself, and at the same time gave himself and his wife so much uneasiness. To accomplish his purpose he wrote to his principal customers to this effect, that he wished to transact all business during the six days of the week, and to consecrate the seventh to the worship and service of God, and that if they wished to deal with him, they could not henceforth do so on the sabbath. The good man had no sooner done this than several merchants—our most violent opponents here—to whom he owed money, came forward, saying, that they felt themselves bound to interfere in this matter; that as he was their debtor, and the sabbath was the principal day of business, he could not close his store till he had discharged his debts, and that if he previously did so they would conjointly imprison him for the amount. Notwithstanding all this, however, he surmounted all obstacles last sabbath morning, resigned all business for the day, and was found at an early hour sitting with his wife and family under the gospel, according to his ordinary custom on the sabbath evening. I have since, as before, had much conversation with him about the matter, and am highly delighted to find him so happy, so determined, so prayerful, and so believing. Good, say you. Ah! dear sir, if good for you, how much better for us, who have only witnessed one such case before in Jacmel, after all our pleadings with God; and how much better still for him!

But again, we have amongst us a Mr. F. and his wife, who have adopted the same plan for three or four sabbaths past. The former is emphatically a lion become a lamb. Originally he was a drunkard, a swearer, a cruel husband, and altogether a most abandoned character. As to any thing of religion, he only thought of that with the utmost contempt, and deemed the man a fanatic who did otherwise. A short time ago, however, he was led to think more favourably of religious matters, and evidently evinced an ardent desire to become savingly acquainted with them, but soon returned to his former practices. But now he seems truly returned to God with weeping and with supplication. Still as yet I rejoice for him with fear and trembling. Nevertheless, if the work is begun, shall it not be carried on?

His wife was altogether an opposite character. Gentle and affable in her disposition, she was in faith a strenuous adherent to the soul-withering and soul-destroying ceremonies of the Romish church. Thinking, however,

that there might be something more in our mode of teaching and preaching than she had previously imagined, she would sometimes stealthily come and listen outside of the chapel, being prohibited by her husband to come at all. Soon after this she laid aside her crucifixes, beads, and mass-books, and exchanged them for that inestimable prize which before she had scarcely seen, much less read, by reading which she soon found out her state as a sinner before God, and doing so sought and found that forgiveness of which she so much felt the need. After this her attention was turned to her husband, for whom she unceasingly prayed that God would change his heart, and induce him to close his store on the sabbath day, for the transaction of business on that day gave her great uneasiness and pain of mind. And now she and we rejoice together from the fact that her prayers have gone up for a memorial before God, and that that Being who hears and answers prayer has heard and answered hers. Last Sunday morning her husband and Mr. R. sat side by side in our little chapel, whilst the two wives sat side by side also. They seemed to hang upon my lips, like many who hear the word here, with almost breathless eagerness, as I dealt out to them the word of life, like men in an agony of despair, perishing for lack of knowledge. No mean sight for us, I assure you, amidst all our privations, disappointments, and trials. You will also be pleased to learn that these men are both men of influence in the town, and that their example in closing their stores will be likely to produce very beneficial results; indeed, it has already produced a mighty stir in the town.

But I have not finished yet. A few days ago the mother of the said Mrs. F. sent me by Eliacine, her crucifixes, beads, and mass-books, having renounced them for the far higher treasure of the word of God.

This is a woman with whom I had some little conversation some time ago upon religious matters. She seemed convinced at the time of her error, and of the truth of my statements, and now you see the results. Last Saturday evening, too, I was, I cannot tell you how agreeably, surprised by the reception of a similar present from the sister of Mr. F. In the minds of both of these I trust the work of grace is begun, and hope soon to see it end in sound conversion to God.

But I must cease particularizing, as I shall weary you by a too lengthy letter, besides which my paper will preclude the possibility of my mentioning other things if I continue thus to amplify. I may just state, however, that our inquirers are now increased to fifteen, of whom I entertain no doubt that nine are savingly converted. The day school now numbers seventy, and the boarding school commenced yesterday with Corine, the interesting child whom I mentioned to you in my

last. There is a promise of two others, and a hope of a fourth. The sabbath school is much as usual. Our congregations, too, of the sabbath evening are still overflowing, and are often larger without than within. We can truly say, then, "What hath God wrought?" and can assuredly answer, "He hath done great things for us, whereof we are glad." To him alone be all the glory.

## HOME PROCEEDINGS.

### FAULTS.

Nothing is easier than to find faults, unless it be in some states of mind to think that we find them. Nothing is harder than to correct them.

Since the publication of the October Herald more than one of our friends have called attention to a growing evil in their respective counties. They say that while the larger places take care of themselves, and secure a deputation, smaller places are unvisited. County after county sends this report, and our funds suffer seriously in consequence of the evil to which it refers.

The *permanent* cure is obvious. Let all the churches in each county have meetings at a regular fixed time. Let every church have its sermons at least, and if possible a meeting. By a little management every place might have sermons, and every place might be visited by the deputation at least every other year.

A *temporary* correction of the evil may be effected thus. Let some friends in each church where there has not been a collection, send word to the Mission House; and if it be possible for a passing Deputation to hold a meeting it shall be held. If not, then our friends might supply the place of a meeting by a special effort for the "Dove," or for some particular station. Full information for the guidance of such an effort the secretary will be very willing to supply.

The most important thing, however, is to have sermons at a fixed time, whether there be a Deputation or not, and then to have a meeting, or if there be no meeting, to make a special effort for some individual object.

We may illustrate the whole of these remarks by the following extract from a letter recently received:—

Until the last three or four years a missionary meeting appears to have been unknown in this place, arising at one time from its prevailing doctrinal sentiments, and more lately from its depressed condition. On my taking the pastorate in April, I found the time had come for a foreign missionary meeting—the people were wishing to have one. I accordingly spoke to some brethren about coming for the purpose of holding it. For different reasons they could not. Time passed away, and our Sunday-school anniversary came,

and now we are preparing for a home missionary meeting, consequently the foreign claims will have to stand over for the spring, when I hope, if we can get some brethren to visit us, we may by boxes and our public collection hand over £10. This evening I have promised to meet the children and teachers, to talk to them about doing something at Christmas for the "Dove."

I have thus written from a love to the mission cause, and as one tolerably certain that ours is not an isolated case.

### REPORTS, COLLECTING BOXES, ETC.

Will our friends throughout the country favour us with the names of friends through whom we may send Reports, &c., if possible free of charge, and at all events with safety and despatch?

If one friend in each church would let us know where small parcels can be left in London, and to whom in their respective places they ought to be addressed, our friends will be saved much annoyance, and the Society considerable disappointment and expense.

### JUVENILE MISSIONARY HERALD.

A new Series of the Juvenile Herald will commence with the number for January, 1848. It may be had, as usual, of Messrs. Houlston and Stoneman. We feel sure that we need say nothing to recommend it to the notice of our young friends.

### ARRIVAL OF MR. ABBOTT.

Mr. Abbott of Falmouth, Jamaica, arrived in London in the beginning of November, after a long voyage, which, we are happy to say, has proved highly beneficial to his health. He is now visiting in the country, where, we trust, his vigour will be recruited.

### HAVERFORDWEST.

The annual meetings of the Haverfordwest branch of the Baptist Missionary Society were held at the Bethesda Chapel, on Sunday, Monday, and Tuesday evenings, the 31st ult., and the 1st and 2nd instant. The chair was occupied on Monday evening by the Rev. D. Davies, the minister of the place. William Rees, Esq., read the report, which was very cheering, and showed that the income for the present year considerably exceeded that of the previous one. The meeting was subsequently addressed by the Rev. Jas. Williams, Edward Davies (whose speech was full of power and practical utility), J. Bytheway, and Joseph Angus, M.A., the deputation from the Parent Society. Mr. Angus's address was a highly instructive and interesting one.

On Tuesday evening the juvenile branch held their anniversary. At five o'clock about 600 sat down to tea in the chapel, after which a public meeting was held, William Rees, Esq., in the chair. Mr. John Lewis, the secretary, read the report, which went to show the lively interest the committee and collectors felt in the cause of missions, and the amount which each collector, severally, brought in. The meeting was also addressed by the Revs. Edward Davies, D. L. Pughe, of Pembroke Dock, and D.

Davies. Mr. Rees, in the course of the evening gave a statement of the amounts collected by the baptists at Haverfordwest, since the year 1830, as under;—

DEPUTATION.	YEARS.	AMNT.
Mr. Statham .....	1830	£36
— Statham .....	1831	61
— Ivimey .....	1832	50
Messrs. Philippo and Stephen .....	1833	50
Mr. Clarke (1) .....	1834	72
— Statham .....	1835	60
— Hinton .....	1836	90
Messrs. Nicholson and Steane (2) ...	1837	200
Mr. E. Carey .....	1838	150
— E. Thomas .....	1839	150
— Knibb (3) .....	1840	370
Messrs. Carey and Tinson .....	1841	160
— Carey and Merrick (4) .....	1842	286
— Sprigg and Oughton .....	1843	135
Drs. Carson & Davies, & Mr. Price .....	1844	135
Messrs. Gould and Martin (5) .....	1845	181
— Lewis and Jackson .....	1846	177
Mr. Angus (6) .....	1847	176
Total .....	.....	£2,520

1. Including special contribution of £5 towards building Chapel in Jamaica.

2. Including special contributions of £100 towards sending additional Missionaries to India.

3. Including special contributions of £50 towards sending additional Missionaries to Jamaica; and £57 10s. for Central Africa.

4. Including special contribution of £100 towards Jubilee Fund.

5. Including special contribution of £20 towards Jamaica Debt; and £30 for China.

6. Including special contributions of £25 to purchase a Printing Press for the Island of Trinidad.

FOREIGN LETTERS RECEIVED.

AFRICA.....	CLARENCE.....	Prince, G. K.....	June 30, August 5.
AMERICA .....	MONTREAL .....	Davies, B.....	October 13.
ASIA .....	AGRA .....	Dannenberg, J. C.....	August 17.
		Makepeace, J.....	September 20.
	BENARES .....	Small, G.....	September 17 & 18.
	CALCUTTA .....	Leslie, A.....	September 6.
		Lewis, C. B.....	September 7.
		Thomas, J.....	September 7 & 18.
		Wenger, J.....	September —.
	CHUNAR .....	Heinig, H.....	August 24.
	DACCA.....	Robinson, W.....	August 24.
	HOWRAH.....	Morgan, T.....	September 6.
	INTALLY .....	Pearce, G.....	September 7.
	JESSORE .....	Parry, J.....	September 4.
	KANDY .....	Allen, J.....	September 15.
	SAMARANG.....	Brückner, G.....	March 15.
	SERAMPORE .....	Denham, W. H.....	August 27.}
		Fink, J. C.....	September 6.
BAHAMAS .....	NASSAU .....	Capern, H.....	October 11.
		George, J. S.....	September 14.
BRITTANY .....	MORLAIX.....	Jenkins, J.....	October 25.
HAITI .....	JACMEL .....	Webley, W. H.....	Sept. 21, Oct. 7.
HONDURAS .....	BELIZE .....	Kingdon, J.....	September 20.
JAMAICA .....	BROWN'S TOWN .....	Clark, J.....	September 21.
	KINGSTON .....	Milbourn, T.....	September 20.
		Wood, J. H.....	October 8.
	MONTEGO BAY .....	Cornford, P. H.....	October 7.
		Lewin, J. L.....	September 21, Oct. —.
	MOUNT CAREY.....	Burchell, H. C.....	September 21.
		Hewett, E.....	September 20.
	MOUNT HERMON .....	Clarke, J.....	September 28.
	ST. ANN'S BAY... ..	Clarke, J.....	September 21.
		Day, D.....	October 7. †
	SALTER'S HILL.....	Dendly, W.....	September 20, Oct. 6.
	SPANISH TOWN.....	Anderson, W. W.....	September 22.
		Dowson, T.....	October 8.
		Phillippo, J. M.....	September 21.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

- Friends at Bow, for a box of clothing, for *Western Africa*;  
 King Street Working Society, Maidstone, for a box of clothing and cutlery, for *Rev. J. Merrick, Bimbia*;  
 Baptist Tract Society, for a parcel of tracts, for *Rev. G. Cowen, Trinidad*;  
 Stepney Ladies' Working Society, for a box of clothing, for *Haiti*;  
 Mr. William Goodings, for a parcel of magazines;  
 Ladies and Young People of Mr. Upton's congregation, St. Alban's, by Mrs. Upton, for a box of clothing, for *Rev. J. Merrick, Bimbia*;  
 Ladies of St. Andrew's Street Chapel, Cambridge, for a case of useful articles, for *Miss Harris, Haiti*.

## CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of  
October, 1847.

£ s. d.	£ s. d.	£ s. d.
<i>Annual Subscription.</i>		
Barnes, Mr. Robert.....	1 1 0	
<i>Donations.</i>		
Bible Translation Society.....	T. 500 0 0	
Friend, for <i>W. I. Schools</i> .....	5 0 0	
Gouldsmith, Mrs.....	10 0 0	
Servant.....	1 0 0	
Tosswill, C. S., Esq.....	5 0 0	
Wilson, Mrs. J. Broadley.....	30 0 0	
<b>LONDON AND MIDDLESEX</b>		
<b>AUXILIARIES.</b>		
Ealing, on account.....	6 0 0	
Prescot Street, Little ...	28 0 0	
<b>BEDFORDSHIRE.</b>		
Luton, Rev. H. Burgess—		
Collections.....	15 14 2	
Contributions.....	24 10 7	
<b>CHESHIRE.</b>		
Chester—		
Harling, Mr. ....A.S.	1 1 0	
<b>CORNWALL.</b>		
Saltash—		
Collection (Including donation of J. Freeman, Esq.).....	4 15 0	
Contributions.....	1 10 0	
<b>DERBYSHIRE.</b>		
Derby, Duffield Road—		
Collections.....	10 6 7	
Contributions.....	4 11 6	
Do., Juvenile Society.....	4 5 6	
<b>DEVONSHIRE.</b>		
Bovey Tracey—		
Collection.....	2 3 0	
Contributions .....	3 16 7	
Do., Sunday School	0 3 7	
Brixham—		
Collection and boxes	2 14 6	
Dartmouth—		
Collection.....	1 0 0	
Devonport, Morice Sq., on account.....	45 0 0	
Honiton—		
Collection.....	2 19 8	
Contributions.....	4 17 8	
Modbury—		
Collection, &c.....	3 4 6	
Newton Abbott—		
Collection, &c.....	3 0 10	
Plymouth—		
Square, Miss.....	0 5 0	
Friend, by Rev. J. Angus, for <i>Trinidad</i> .....	5 0 0	
George Street, on account.....	50 0 0	
Contributions, by Mrs. Lobb, for <i>Haiti</i> .....	6 10 0	
Stonehouse, on account	5 0 0	
Torquay—		
Collection.....	1 16 0	
Contributions.....	2 15 0	
Uppottery, by Rev. J. Chapman.....	7 0 0	
<b>DORSETSHIRE.</b>		
Poole—		
Hodges, Mr. A. S. A. S.	1 0 0	
<b>ESSEX.</b>		
Chelmsford—		
Negros' Friend Society, by Mrs. Johns, for <i>Haiti School</i> .....	3 0 0	
<b>GLOUCESTERSHIRE.</b>		
Avening—		
Collection, &c.....	3 5 0	
Chalford—		
Collection, &c.....	2 0 6	
Eastington—		
Collection, &c.....	3 14 5	
Sunday School.....	1 5 1	
Hampton—		
Collection.....	2 10 0	
Contributions.....	3 3 4	
Hillsley—		
Collection.....	0 13 2	
King Stanley—		
Collection.....	7 0 0	
Contributions.....	12 15 6	
Do., Sunday School	2 4 0	
Shortwood—		
Collection.....	13 0 0	
Contributions.....	19 1 6	
Do., Sunday School	4 17 0	
Slimbridge—		
Collection.....	2 2 8	
Stroud—		
Collection.....	10 12 11	
Contributions.....	7 5 3	
Do., Sunday School	1 0 0	
Tetbury—		
Collection.....	1 15 9	
Uley—		
Collection.....	1 13 10	
Woodchester—		
Collection.....	1 17 2	
<b>HEREFORDSHIRE.</b>		
Kington, by Rev. S. Blackmore.....	6 8 8	
<b>KENT.</b>		
Lamberhurst—		
Contributions.....	0 12 5	
Smarden—		
Syckelmoore, Rev. W.	0 10 6	
<b>LANCASHIRE.</b>		
Accrington—		
Collection.....	7 13 7	
Contributions, Juvenile Society.....	4 18 1	
Do., for <i>Dove</i> .....	1 11 7	
Ashton under Lyne—		
Collection.....	11 19 2	
Bolton—		
Collections.....	3 9 6	
Juvenile Society.....	11 0 0	
Burnley—		
Collection.....	10 0 0	
Bury—		
Collections.....	1 16 0	
Chowbent—		
Collections.....	4 1 0	
Cloughfold—		
Collection.....	7 7 0	
Haslingden, Ebenezer... ..	3 0 0	
Heywood—		
Collections.....	2 15 11	
Sunday School, for <i>Dove</i> .....	0 10 0	
Liverpool, by J. J. Godfrey, Esq., on account	50 0 0	
Ogdon—		
Garside, Rev. J. ...A.S.	1 0 0	
Rechdale—		
Collections.....	34 19 0	
Contributions.....	8 12 2	
Kelsall, H., Esq. ...A.S.	160 0 0	
Salford, Great George St.—		
Juvenile Association	8 10 9	
<b>LEICESTERSHIRE.</b>		
Arnsby—		
Collection.....	9 18 0	
Contributions.....	3 10 0	
Blaby—		
Collection.....	1 3 0	
Contributions.....	1 2 6	
Foxton—		
Collection.....	1 5 7	
Leicester, Belvoir Street—		
Collection.....	23 13 10	
Contributions.....	66 15 1	
Do., Sunday School	0 19 8	
Do., for <i>Jamaica Theological Institution</i> .....	0 10 0	
<b>Acknowledged before</b>	<b>81 18 7</b>	
	<b>80 0 0</b>	
	<b>1 18 7</b>	



	£	s.	d.
Loughborough—			
Collection .....	5	6	6
Contributions .....	1	18	2
Sheephead—			
Collection .....	3	10	0
Contributions .....	4	10	0
Sutton in Elms—			
Collection .....	8	0	0
Tea Meeting .....	2	18	0
Contributions .....	1	0	0

LINCOLNSHIRE.

Burgh—			
Collection, &c. ....	14	0	0
Grimsby—			
Collections .....	4	17	3
Contributions .....	5	3	6

Horncastle—			
Collection .....	8	19	1
Contributions .....	10	13	5
Do., Sunday School; for Dove .....	1	0	0
	20	12	6
Acknowledged before	2	0	0
	18	12	6

Horsington—			
Collection (moiety) ...	1	8	7
Killingholme—			
Collection .....	1	14	6
Lincoln—			
Collections .....	22	10	11
Contributions .....	20	0	6
Do., Sunday Schools	3	13	4
Marcham-le-fen .....	1	15	0
Partney—			
Collection .....	1	15	0
Spalding .....	1	10	7

NORTHAMPTONSHIRE.

Bythorne—			
Collection .....	3	0	0
Ringstead—			
Collection .....	2	0	0
Contributions .....	7	7	5
Stanwick—			
Collection (part) .....	2	3	0
Contributions .....	1	4	9
Do., Sunday School	0	14	9
Thrapstone—			
Collections (part) .....	3	6	11
Contributions .....	8	0	9
Do., Sunday School	2	0	11
Woodford—			
Collection .....	1	5	0

NOTTINGHAMSHIRE.

Collingham—			
Collections, &c. ....	9	4	10
Contributions .....	25	17	0

	£	s.	d.
Do., Sunday School	0	10	1
Do., for <i>Enlally</i> .....	5	0	0
Do., for <i>Trinidad</i> <i>Schools</i> .....	1	0	0

SOMERSETSHIRE.

Clifton—			
Cross, Rev. W. J. ....	3	3	0
Wellington—			
Collection .....	4	18	2
Contributions .....	6	15	0

SURREY.

Dorking—			
Jackson, Mrs. ....	5	0	0
Do., for <i>Africa</i> .....	5	0	0

SUSSEX.

Battle—			
Collection .....	2	11	8
Contributions .....	1	13	10
Hastings—			
Collection .....	5	14	9
Midhurst—			
Collection .....	6	10	0

WARWICKSHIRE.

Alcester .....	14	1	0
Leamington—			
Contributions, for <i>Dove</i> .....	1	0	0
Monks' Kirby—			
Collection .....	2	15	0

WORCESTERSHIRE.

Blockley—			
Collections .....	9	9	0
Contributions .....	6	8	7
Do., Sunday Schools	2	11	10
Evesham, Mill Street—			
Collections .....	6	16	6
Do., Juvenile Meet- ing .....	1	16	9
Contributions .....	6	3	1
Do., for <i>Africa</i> .....	0	18	7

YORKSHIRE.

Boroughbridge, Baldersby, and Dishforth—			
Collections .....	11	3	7
Contributions .....	11	8	5
Bradford—			
Collections—			
Sion Chapel .....	8	4	1
Westgate Chapel .....	14	8	1
Public Meeting .....	5	18	0
Contributions .....	0	16	8

	£	s.	d.
Farsley—			
Collections, &c. ....	12	3	9

Golear—			
Collection .....	2	12	1
Proceeds of Tea Meet- ing .....	7	12	2
Contributions .....	0	9	11

Halifax—			
Collection .....	12	3	2
Contributions .....	14	18	1
Hebden Bridge—			
Collection .....	6	10	0
Contributions .....	5	16	0

Horsforth—			
Collection .....	2	12	8
Huddersfield—			
Willett, Mr. .... A.S.	2	0	0

Idle—			
Collection .....	1	2	0
Keighley—			
Collection .....	1	17	2
Contributions .....	1	18	7

Leeds—			
Collections .....	58	1	6
Ripon—			
Collection .....	1	14	0

Salentine Nook—			
Collection .....	5	14	6
Ladies' Society .....	10	14	3

Slack Lane—			
Collection .....	1	14	2
Contributions .....	1	10	0
Stanningley .....	2	0	0
Steep Lane—			
Collection .....	2	2	0

SOUTH WALES.

SOUTH WALES, by Rev. B. Price, on account	60	0	0
Do., by Rev. John Jones .....	30	0	0

GLAMORGANSHIRE.

Bettws—			
Collection .....	0	6	0
Contributions .....	0	10	0

Bridgend—			
Collections .....	3	1	0
Contributions .....	7	5	8

Neath—			
Sunday School, by Mr. Cartis .....	3	13	7

Paran—			
Collection .....	0	13	0
Ponyvai—			
Collection .....	1	0	0
Contribution .....	0	2	6

Swansea—			
Contributions, by Mrs. Allen, for <i>Haiti</i> <i>Schools</i> .....	6	5	6

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in 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 account of "W. B. Gurney and others."

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