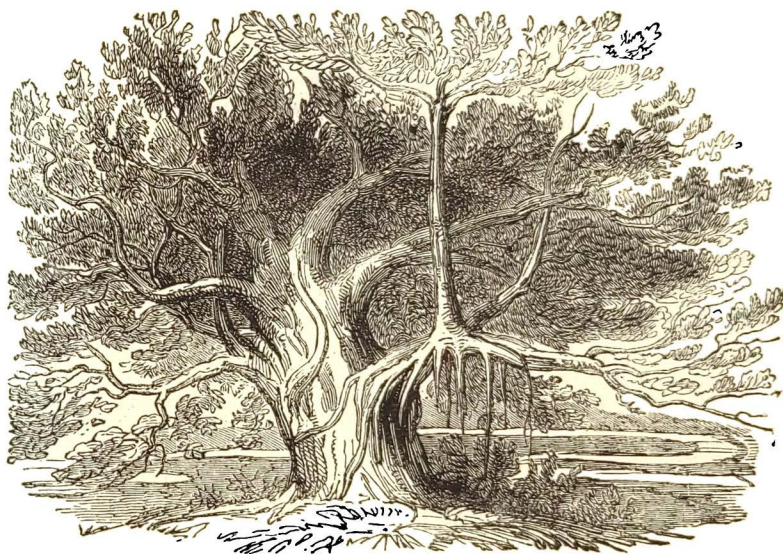


THE
MISSIONARY HERALD.

Subscriptions and Donations in aid of the Funds of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. James Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson and at New York, U. S., by W. Colgate, Esq.



NATURAL CURIOSITY IN JAMAICA.

THE above engraving has been made from a drawing sent us by our esteemed friend, the Rev. John Clarke, of Jericho, Jamaica. It is an exact representation of a pair of united trees, growing luxuriantly on the bank of the Rio Cobre, very near the place where Mr. C. usually administers the ordinance of baptism. The trees stand about 200 yards from Mr. Clarke's house, on the Mission premises, and attract the notice of strangers. The drawing was made by Mr. Joseph Wheeler, who has lately visited Jericho, as agent of the British and Foreign Bible Society.

The large tree is the "Hog Plum," or *Spondias Myrobalanus*, according to Dr. Barham. The fruit is abundant, of a rank smell and yellow colour. It is eaten by sheep and hogs. The bark and leaves are used as a bath for the

legs and feet, when inflamed and swollen after severe fever. The wood is not valuable, except for posts; which, when put in the ground, usually take root and grow, and so are much used for fences around the sugar-cane, &c.

The other is the "White Fig," or *Ficus Indica Maxima* of Hans Sloane, and *Ficus Indica* of Linnæus. This is a remarkable tree, of which Hans Sloane makes five kinds. They are all very much alike in appearance; all possess a milky juice, which, when extracted, resembles birdlime, and is used for repairing broken articles. The wood is tolerably good for common use, but soft, and not lasting. The fruit is about the size of an apricot, but not fit to eat. The tree often grows to a great size, but seldom straight up of itself: it lays hold of the nearest tree, clasps it round and round,

closes its folds as it grows, gets towering and flourishing to the top of the tall Abay, *i. e.*, the *Elais Guineensis*, and the iron-hearted Bully-tree, *Achras Salicifolia*; and finds a support for many years, until at length it destroys the tree that has so long been its stay. It throws out, in a curious manner, little withs, which soon grow downwards to the earth, take root there, and become strong additional supporters to the first ascending stem.

The peculiarity of the tree represented above is this; that, after surrounding the supporting stem so as to secrete it from view, it mounts the trunk, and, on reaching a good branch, runs but a little way along it before it ascends in a perpendicular direction, in towering beauty; showing a fine straight trunk, with branches rising above its supporter, and roots striking out from the branch that bears it, making their way downwards to reach the ground.

CALCUTTA.

FEMALE CHRISTIAN INSTITUTION.

As an appropriate introduction to the last Report of this valuable institution we insert the following gratifying testimony to its utility and importance. It is taken from an interesting work, entitled, "Female Education in India," just published, by Mrs. Henry Chapman, lately a resident in Calcutta; and exhibits, in a light equally just and honourable, the benevolent exertions of Mrs. George Pearce, by whom the seminary has long been conducted.

"ALTHOUGH we mention the taking charge of the children of native converts last, as not directly affecting the heathen female population in their perishing condition, whose cause we have had prominently in view; it must not be supposed to be, in our apprehension, the less important. We can scarcely conceive any exercise of love more immediately affecting the welfare of the whole church, or which presents itself as forcibly to be the legitimate occupation of those who are in any way associated with the ministry. It is necessary to have in remembrance that Hindoos who receive the Gospel are really outcasts. From the moment they embrace the truth their nearest kin hold them to be accursed; all their former associations are destroyed; and, however pure their motives, their conversion to Christianity necessarily entails something approaching to dependence. He who is first called of God in a village must stand alone; and if others, sufficient to form a body to which a minister can devote himself, are not speedily gathered, the abandonment of his dwelling and occupation is a natural consequence. To whom, then, does he reasonably look for the education of his children?"

"Again; a church being formed, its growth and vigour, speaking after the manner of men, can scarcely be aided in any more obvious way. The native convert looks upon his pastor with high veneration. The act of committing his children to his care will, however, establish that better relation of confidence and affection; and the child, returning from time to time to the village, with increasing capability for every duty, will be made a blessing that the heathen must be ignorant of.

"The female children can at all times be more readily spared from the agricultural dis-

tricts: they are wholly without other means of becoming enlightened. And again, under the existing great need of pastoral aid, it is not an unimportant feature that this branch of the work very naturally devolves upon the missionary's wife, or any other lady who will devote herself to it.

"The Baptist, and the Independent London Mission, who have large flourishing congregations in the villages south of Calcutta, have, from the very unhealthy nature of the district, found it impracticable for European missionaries to reside among their people; they have, therefore, directly identified these boarding-schools with their missions, which afford to the benevolent the opportunity of giving to a native child the most desirable education; whilst, at the same time, orphans are not excluded from a participation in the benefits of those institutions.

"The most favourable example of this class of missionary labour is at Seelphoor, a small village opposite to Fort William, and within a short distance from Bishop's College, conducted by Mrs. Pearce, the wife of the Rev. George Pearce, of the Baptist Mission. In the range of their own premises there is ample room for the accommodation of a large family. The house, though unpretending, is spacious, and has a most agreeable aspect to the banks of the river, with good garden ground, being situated at the point most contiguous to the sphere of Mr. Pearce's labours, the villages on the Hoogly, south of Calcutta. There are forty girls, children of the Baptist Mission congregation, boarded, and in all respects cared for with the most discreet Christian kindness. The system of instruction is simple and useful, bearing throughout a character purely missionary. The

chief study of the children is the Scriptures in Bengalee, with which they may be said to be well acquainted. Writing, arithmetic, the elements of grammar, and geography, they are also taught, all in their native language. Needle-work and household work form part of their occupations. Their habits, with respect to food and dress, are retained. But, as the opportunity has offered, in their arrangements for sleeping, a special regard has been had to the encouragement of prayer in secret, and the cultivation of a sense of modesty and decorum, by erecting a range of matted buildings, of very neat exterior, divided into separate compartments, with a cot for each girl.

"The family worship in this household is

open to native converts in the neighbourhood, and the number seated round the large room, presents a most interesting object. The psalmody of the children has been much cultivated, and is more distinct and powerful than in any other institution with which we are acquainted. The parents are encouraged to a free communication with the Mission-house: the children, likewise, have stated seasons to visit their homes, so that with all their acquirements, they are not suffered to become estranged from their own kindred.

"Mrs. Pearce has had the pleasure of perceiving indications of real piety in some of the girls, and of great improvement in the whole number."

REPORT OF THE SCHOOL.

(Forwarded in January last.)

AGREEABLY to the resolution of the Committee, the school was removed to Calcutta in July last; and buildings for the accommodation of the children have been put up on the Mission ground, adjoining the Circular Road Chapel. Seven of the pupils have been married to young men from the villages to the south, where they are gone to live; and where, I trust, they will be very useful in instructing their countrywomen. I have had the pleasure of receiving notes from two of them, requesting that I would send them books, as they wish to commence schools to impart instruction to their neighbours. They are sensible and well-informed girls, who will not be contented with merely teaching them to read, but will be anxious to make known to them the way of salvation. I have also received applications for books from three of the girls whose husbands cannot read, and who have requested their wives to teach them. These interesting facts ought to encourage us who labour, and those who give their contributions for the benefit of these children now under our care, that we shall, in due time, hear of the fruits of their labours, after they have settled down in their native villages. One of the most pious and best informed was lately married to a young man who is preparing to become a preacher. If we may infer from her conduct while in the institution, she promises to be a useful character.

In the month of July the school was visited with much sickness, which, I am thankful to say, has passed off without our having to deplore the death of any. Two of the children were sent to their parents, and have not yet returned, but they are expected to return in the beginning of the ensuing year.

I very much miss the assistance of Mr. Pearce, who used to attend to their religious instruction, and felt deeply interested in their spiritual welfare: I have, however, to acknow-

ledge the kindness of Mr. Yates in conversing with all those who profess to be under serious impressions. Mr. Yates kindly examined eight of the girls, and baptized them, in the Circular Road Chapel, on the 30th September last. The ages of those baptized were from nine to fourteen. Two women were baptized at the same time, who formed a part of the adult school that was mentioned in the former Reports. One of the women was the mother of one of the school-girls, and the other the aunt of another. Both of them, we have reason to believe, received the greatest part of their knowledge from the children of the school.

The books at present in use in the school are, with some exceptions, the same as mentioned in former Reports; namely, the Holy Scriptures, Pilgrim's Progress, books in geography and history, Yates's Elements of Natural Philosophy, Animal Biography, and some smaller works. The following are new works, introduced during the past year:—Anecdotes on Moral and Religious Subjects, Bible and Gospel History, the History of Daniel, and Mr. Leechman's Catechism, with Scripture Proofs. The whole of these books are not read in class: some of them are read out of school hours, and all are not in constant use. The children have also read most of the tracts that are free from allusions to the abominations of Hindoo idolatry.

Of the progress of the children I have to speak favourably. They still continue to show the same love to reading, and the same thirst after knowledge, as stated in my former Reports. Their writing, arithmetic, and sewing, are attended to as usual. Of their general behaviour I am glad, also, to have to report well.

In conclusion, I would commend the institution to the prayers of the friends of native Christians; and at the same time would solicit them for myself, in the responsible situation I

am called to fill.—I cannot conclude this Report without mentioning the assistance I have always derived from Ramkistoo, the Christian native schoolmaster, whose pious example and

diligent exertions have proved a blessing to the Institution. His conduct, ever since he has been employed, has afforded me the highest satisfaction.

ENTALLY.

In a letter from Entally, dated 11th March, Mr. Ellis, amongst a number of other interesting particulars, gives a farther account of the wife of Hari Har Sandal, mentioned by Mr. Bayne in our Number for July.

THROUGH the kind providence of God we are all in tolerable health, and I trust the empire of Jesus is advancing in our midst. Though even now his kingdom "cometh not with observation," as the increase and precise growth of the plant is not hourly perceptible; yet, by a comparison of its past and present condition, we may see clearly its enlargement and increase. To us the past year has been an encouraging one, as, I believe, in no two preceding years have there been so many additions to the churches. The English chapel in Bow Bazaar is supplied by the brethren alternately; but as measures are now in progress to place the chapel in the hands of trustees, for the use of the church, one brother will probably take the chief pastoral care. Brother Thomas has again taken charge of Howrah.

I had not time, in my last, to state fully the reasons of our removal to Calcutta. On our reluctantly leaving Chitpur, on account of its great unhealthiness, Howrah was selected as a temporary location for the Boys' Christian boarding-school, until suitable premises could be secured for its accommodation, as it was impossible long to continue it without. I wrote the Committee in June last, through brother W. H. Pearce, stating that unless suitable premises could be secured, they must kindly relieve Mrs. Ellis and myself from its duties; it being impossible to continue as we then were, with scarcely any room, and without a single accommodation for the sick and the general purposes of the school. The premises here in Entally, as brother W. H. Pearce will explain, soon after presented themselves as large and suitable; and believing that the providence of God had directed us to them, it was determined to remove the school to a permanent location there. The Boys' boarding-school has now increased in size, and also in importance, and it has been thought desirable to name it THE CALCUTTA NATIVE CHRISTIAN INSTITUTION. There are now in it upwards of fifty boys and young men. It is divided into the school and theological departments. The former is precisely as it has already been. Into it the boys are received young, and pursue a course of liberal education in Bengalee and English. Into the higher department young men of decided piety, and having in view the ministry of the Gospel, are alone received. It is not intended to limit the en-

trance into this department to those only who have passed through the school division; but any young men of piety, and possessing sufficient acquirements in English, are received for a four years' course of theological study. In this department there are eight students, including one who has recently been received from the Serampore College.

The little church formerly at Chitpur is now a church in Entally, and consists of 16 members, chiefly inmates of the Native Christian Institution. Besides these there are eight proposed to the church, five of whom are received, and will be baptized in a few days; and three have not yet been our usual time on probation.

It is with devout thankfulness to the God of all grace that we can now say that there is not a lad in the Institution, above fourteen years of age, who is not decidedly pious, united to the church, or shortly expecting to be.

Escape and Conversion of the Wife of Hari Har Sandal.

The case of a young woman, Rammoni, one of the five about to be baptized, is one of peculiar interest. She is from one of the most respectable and wealthy families in Bengal. About nine months ago her husband, Hari Har Sandal, educated in the Chitpur school till it was discontinued, professed his faith in the Saviour, and, of course, was at once separated from his house, wife, and friends. From this time Rammoni, his wife, had no means of seeing or communicating with her husband, to whom she was much attached. As you are aware, respectable females in this country live entirely secluded, and are not allowed to go beyond their own dwelling. At this time she was planning how she might escape; and, having heard of us when her husband was a scholar at Chitpur, she, by promises of money, induced one of the female servants to engage secretly the services of a labourer of the family, persuading him to come to us, and to beg that we would assist her in escaping to her husband. After several communications, it was arranged that her husband should, during the night, come near the house in which she lived with her friends. The time was appointed by herself, on the night succeeding a heathen puja, when, as she said, all the inmates of the house would, from their previous revellings, sleep soundly.

As she had now arranged every thing, her husband, with two or three native Christians, went to the place appointed. The man who had communicated with us about it was waiting in the road, and immediately went to the house, and, giving the signal agreed on, she quickly passed out by a small back door of the house, having stripped herself of her jewels to avoid detection; within a few moments she was in the arms of her husband, and they both reached our house in safety. Her friends were much enraged at their loss; but, on taking legal advice, they were satisfied they could do nothing to get her again, as of herself she had escaped to her husband, who, of course, had in her a primary right of control, as they were both of age. We found her a superior and interesting woman, but not knowing a letter of her own language, as there is a strict prohibition for a respectable Hindoo female to learn to read. In about two months, however, by great industry and perseverance, she learnt to read easy books of Scripture. Her mind became much affected by the truths of the Gospel, and the wonderful arrangements of Jehovah in the redemption of sinners, by the shedding of the blood of Jesus Christ. With religious feelings deepened, and her mind increasingly enlightened, she is now decidedly pious, and a lovely pattern of Christian character, over whom we are allowed to rejoice, as do the angels in heaven over one repenting sinner. She is a signal instance of the power of Divine grace in a transformation from death unto life. We trust her influence and usefulness will be great. While born of a high family, and nursed in the bosom of wealth, she is now clothed with humility; and happy, very happy, in the possession of grace, mercy, and peace in Jesus; desiring only the honour which cometh from God, and glad alone in the unsearchable riches of Christ her Saviour.

A plan of the chapel and school-house for our Institution for Hindoo youth was sent last post, which, we trust, will be approved. The chapel is not only begun, but the walls are just completed. It is, inside, 45 feet by 53 feet, and will seat about 400 persons. The school-house will accommodate 500 boys. This we hope to erect during the coming rains, so as to commence the school at the end of the present year. There is much to encourage efforts of this kind; for, besides several instances of conversion, they are making a great impression on the spirit of the mass of the people, purging their intellectual and moral vision from the mists of heathen error; and many young men are earnestly seeking to be enlightened by the truth as it is in Jesus Christ.

Account of Ramkrishna Srimani.

I regret to state that one of the best students in the theological class, Ramkrishna Srimani, has been a long time very ill. He is now on his way up to Monghyr, to try the effect of a temporary change of climate. In him we have had the greatest pleasure. His deep piety and lovely disposition endeared him to us and to all who know him. In a letter, received a few days since, he writes, "In my trying circumstances the only comfort I receive is from the Lord Jesus and his Gospel. I am glad to tell you my thoughts, and the feelings of my soul. In this trying sickness the Lord is merciful. Full of trouble in my soul,—hopeless and disappointed; but when I fall at his feet all these storms become cool and quiet. I know that you never forget me in your prayers, yet I would beseech you to pray specially for me that I may not fall in this trying condition, but may the strength of the Lord hold me fast. I know that love has drawn me to Christ and to his people. I am very glad to hear that our chapel is to be larger. May the Lord bless the efforts of his people to save the perishing souls of India, and drive away the darkness that has so long overshadowed it!"

Visit to the Southern Villages.

Some time ago, in company with brother Aratoon, I paid a visit to our various Christian villages south of Calcutta. We observed a great change in the frequency with which the houses of native Christians were mingled here and there among the dwellings of the heathen; whereas, a few years ago, the profession of the Christian name was inevitably followed by expulsion from the village.

We were pleased at the visible increase in the amount of the Christian population; and, generally, with the spirit of the people, and their attendance on the means of grace; although we could not but see the painful want of a more efficient superintendance and more efficient Christian teachers.

At Luckyantipur five females were baptized; after which about sixty united in commemorating our Lord's death, while there were 150 present at worship.

In all the villages connected with the mission, south of Calcutta, there are nearly 200 members. Ten years since, and all around them was the darkness of death;—not one ray of the light of life, not one sound of the glad tidings of the Gospel of peace had vibrated on their ears.

Dr. Judson, of Burmah, is now with us. His health is a good deal impaired. The members of the mission are generally well.

The following extracts, forwarded from the several stations specified, in Bengal and beyond it, furnish evidence of the zeal and fidelity with which our brethren are pursuing their important labours; while they show, at the same time, how affectingly disproportionate are the means as yet employed to the extent of the field which calls for Christian cultivation.

From Mr. ROBINSON.

Dacca, Feb. 1, 1839.

I arrived at this place on the 10th of last month, after a journey of a fortnight. The native brethren and myself had some opportunities, during our journey up, for preaching and distributing tracts; but a part of the way lying through the Sunderbunds, and we being always in tide-water, we were not able to do much. In most places where we landed and spoke to the people, we found them quite ignorant of the Gospel. How many missionaries are needed to spread light through the dark tract that lies between Calcutta and Dacca! yet this is but a small part of India.

On Sabbath day, Jan. 6th, we had a fine opportunity for preaching, and we were engaged nearly the whole day. About ten in the morning, the native brethren and their families came on board my boat for worship. Some of the villagers, seeing them walking along the shore from their own boat to mine, with books in their hands, inquired what they were going to do, and what those books were for. We, of course, replied to their queries, and invited them to come on board and hear. Several accepted the invitation; and my audience, consisting of native Christians, boatmen, and villagers, was by no means a small one. This service over, we went about among the villagers, whom we found a very simple people, and quite willing to hear us. They said that they had heard some report of Christianity before, but that they never till then heard the word of God. Those who could read were eager for tracts. A young man, after looking at one of the tracts, and understanding something of its import, said, "I should like to have many such little books as these: I am a medical man, and they would be very proper to give to the sick." I was pleased with the remark, and wished that I could keep the young man near me for instruction; but, in all probability, I shall never see him again, and he may die without a competent knowledge of the way of salvation. I was careful to say to many that I was going to Dacca, and that I should be glad to see them there; but I was then more than three days' journey from the place of my destination, and few, I fear, to whom we preached on that day, will see us again, or hear the word of life again. "Many gentlemen," said they, "and ladies too, have passed this way, but they never came into our villages to tell us such things as these."

In the afternoon of this Sabbath, I and the native brethren walked to a *hat*, or market, distant about a mile, where we got several large

congregations; but so noisy, though the poor people were perfectly good-natured, that we could scarcely be heard. At last I left the *hat*, and took refuge under a tree in an adjoining field. Our native brethren soon followed; and here we got a very interesting congregation, which we could address seriously, and without tumult.

I closed the day by a conversation with a poor villager, at his own door; and he, to show me all the respect in his power, presented me with a hen's egg.

Many of those whom we addressed on that day were the deluded followers of Mohammed; but they had not learned to make the usual objections, and they showed none of that ferocity which is so characteristic of the votaries of the false prophet.

I left these poor people the next morning with deep regret, much wishing that a missionary could be stationed among them. But how impossible is it to meet the wants of so large a population, scattered over so extensive a country! On the following Thursday I reached Dacca, and it is almost superfluous to add that I was well received. I preached, or rather expounded twice in English on the following Sabbath, that being my first Sabbath here; but brother Leonard and I have agreed to divide the English services between us; I shall, therefore, devote one part of the day to Bengalee.

From Mr. LEONARD.

Dacca, Feb. 4, 1839.

I visited the following places in and about the city at different periods, sometimes in company with brother Robinson and the native brethren, and frequently alone; viz., Kraniganj, Dayaganij, Shathli Bazaar, and Fulkere; where I addressed a number of attentive hearers, and gave away 8 Gospels, and 158 tracts, exclusive of a goodly number distributed by brother Robinson and the native brethren.

Our English congregation is still upon the increase; and there is reason to hope, from Mr. Robinson's experience and superior talents, that the little one will, in due time, become a thousand. We number about seventeen communicants, and one serious inquirer; but, from the state of the city, we have to reckon upon painful fluctuations.

My dear brothers, I feel it a duty to say that my infirmities, both of mind and body, are daily increasing, and, at seasons, render me almost incapable of severe exertion; lest I should cause the brethren any disappointment, in expecting

from me what my almost worn out constitution is unequal to. I feel thankful, however, to add, that, although the flesh is weak, the spirit is willing to serve the Lord whilst a spark of life remains.

I should have noticed that Fulbere is a village of native Catholics, consisting of about fifty or sixty adults, who appear willing to hear the word. Brother Robinson and I, accompanied by the native brethren, continue to visit them.

From Mr. J. PARRY.

Jessore, Feb. 17, 1839.

I have been absent from the station for about sixteen days, the greater part of which time I spent at Buridangha, about 60 miles to the south, where there are several brethren. Last Sabbath I had the pleasure of baptizing four converts, viz., Parbati, Maina, Aradhan, and Kubir. The two former are the wives of two native brethren, who were converted about two years ago. Kubir is the father of brother Ramkrishna. Aradhan is the first in his family that has been converted. He is a steady and serious youth.

Those whom I lately baptized are converts directly from Hindooism, and were under instruction and serious impressions for a long time; so that I have no grounds to fear their ever dis honouring their profession, but rather hope that they will daily grow in the Christian life. There are also, at present, four candidates for baptism, and about six under instruction. Thus you see, my dear brother, I have much cause to rejoice, and bless God for the grace manifested towards many around me.

Persecution of Native Christians.

Last month I visited the brethren to the south; but when I reached Khulna, where Mr. R. resides, who is a kind friend to me and my people, I learned from that gentleman that some of my converts had been seriously ill-treated. I went on to Kadandih; and, after I had been there two days, Titu, a new convert, and another young Mohammedan had arrived, and gave me an account of their sufferings. The Zemindar's people bound Titu and two other new converts from Mohammedanism, as if they had been felons, and took them away forcibly to the Zemindar's kacharo, where they were severely beat; and at night cold water was poured upon them, and every effort, by threats and insults, was used to induce them to recant, but they stood firm. After remaining in cruel bondage for about five days, they managed to make their escape and come to me. One was forcibly taken to the Sudder station by the Zemindar's people. Under such circumstances I deemed it necessary to return back to the station immediately, with the sufferers, to represent their cases to the magistrate. On my return I found the convert above alluded to, and he delivered to me a Bengalee petition, which had been drawn up by some of the Zamindar's

Muktars, and was put into the hands of the said convert, to be presented by him to the magistrate as his own voluntary act. This poor man could not read, and was utterly ignorant of the contents of the said petition. I was quite surprised when I read it, it being filled with the grossest falsehoods; viz., that the native Christians were attempting to force him to embrace Christianity, &c. But, I may observe, the reverse was the fact,—that the Zemindars had used every unfair endeavour to induce him to return to his old and false religion. I was obliged to state the whole of the above circumstances to the magistrate, and also the fact of their having been plundered of their cattle and other domestic articles. The magistrate paid the greatest attention to my complaint, and immediately ordered the Daroga to apprehend the Zemindar, and institute an inquiry into the case. Shortly after I proceeded to the south, to see that the police people did their duty; which I must say, to their credit, they performed better than I expected. Most of the offenders have been apprehended, and are at present under trial. My presence at this period was a source of comfort and support to my poor suffering people, who were much alarmed, as other Zemindars had threatened to ill-treat the native Christians. But I now have every hope that, by the kindness of Divine Providence, all our enemies will be miserably disappointed, and the poor sheep of Christ will enjoy their pasture unmolested by the wolves, who are always ready to devour them.

Death of a Native Preacher.

About the beginning of the last month our dear brother Nilmani entered into his rest, just a few days after a long missionary excursion he made with me to the north. He honoured his profession for the last twenty years, of which he spent the half in missionary labours. I felt his loss very deeply; he has left a widow and three children. Nilmani was a yogi, of the profession of a weaver. He and several brothers were converted at different periods. I have no particular account of Nilmani's conversion, except that he was favoured with Gospel instruction, which was blessed to his conversion, about twenty years ago. A few years before my arrival he was called to preach the Gospel, which he did with much simplicity and mildness. He was beloved by his brethren and sisters, and also respected by the heathen. He was a man of a quiet and peaceable disposition, an exemplary husband, an affectionate parent, and a consistent Christiano. His last illness was spasmodic cholera. For two days he suffered very much, but he seemed perfectly resigned and patient. I often prayed with him during his short illness; and he was often observed to be engaged in secret prayer, and expressed his willingness to leave the world, and to go to the Saviour. He felt no concern for his poor family's temporal provision. When his wife asked him, "When you go, what shall I

do?" he calmly said, "Trust in the Lord, and he will take care of you." On the second day of the attack of the spasmodic cholera he died in peace, and the whole church lamented his death. He was very weak and restless, and therefore could hardly speak. I may add, that he laboured much in the work in which he was engaged, and never seemed to be discouraged, though he was sometimes warmly opposed and insulted by his countrymen.

From Mr. J. T. THOMPSON, on his way to Ghazipur, in Hindustan.

Berhampur, Jan. 26, 1839.

I am happy to say I have had some opportunities of scattering the seed of the word, right and left, as I have come on; but I may well say, "What are these among so many?" what the utmost I could have done in comparison with the wants of the people? They are very ignorant, very much debased, very far from God and happiness; and, though they have had a host of missionaries among them in Bengal for years, they at this moment know nothing of the Gospel, nothing but the name of Jesus Christ in some places, as a term of reproach. So much is to be done for this people, that the little I have done is merely a drop in comparison with the ocean, and seems hardly to promise an effect. But I will not despond; the little I can do I will do, in the strength of the Lord, and leave myself and efforts in his hands, whom I desire to serve to the end of my days, in the Gospel of salvation; and I am sure I shall have my brethren's prayers to keep me stedfast in my work.

I find my stock of Bengalee tracts was small, too small for a water journey along the towns and villages using that language up the river. Four times the number, yea, eight times, would have been well disposed of.

I think a river missionary might do much good, by tracking up in a little boat, and making known and distributing the word of truth to his fellow men. This may deserve a thought, when you can get a brother devoted to and delighting in this kind of labour.

Rujmahal, Feb. 6, 1839.

Since my last from Berhampur, I have visited a few more places with the word of life, and various has been my reception on those occasions. At Rashnibagh, opposite Murshidabad, curiosity prompted some persons to hear the blind man's defence of our Lord. Their judgment could find nothing to condemn, but their hearts made them loathe the words of a holy God, and they, or rather the master of the house, refused to have any thing to do with the religion of Jesus Christ,—a name to which they seemed opposed with great inveteracy. Retiring from these rejecters of the word, rather abashed at their refusal, I addressed another party, and found the principal full of apathy, and calmly expecting to

live to old age, when, he said, it would be time enough to think of the things of another world. Having induced him to think differently, I left with him and others a few tracts, to help their consideration of the subjects newly set before them. A third party were rather irritated at the mention of the Saviour's name, and seemed shocked at the idea of touching the books of his religion,—an odious religion, that destroyed their nefarious system: but, on seeing some persons subsequently listen to reason, and accept of books, knowing such books to be of an opposing faith, one of the party solicited books for himself, but I had not one to give; he was therefore obliged to walk some distance to the boat ere he could be gratified. A shoal of lads, from a native school, were clamorous, with their teacher, for books; and a party of them, that could not be sooner gratified, pushed off in a skiff to reach the budgerow, and get a tract each.

At Raniganj I found my hearers highly prejudiced; but, on being reasoned with, they showed a willingness to examine our books, and give their high claims a due consideration.

The ignorant villagers of Bel-gache appear never to have been visited by any missionary; and the truths of God's word, and exhortations to a care for their souls, seemed new things to them, and had a solemn effect. Prayer, too, on their attendance at worship with the boatmen, impressed them a good deal; and many, according to the capacity for reading, were the applications for books.

At Baganpara, while some of the people were looking at the tracts, and making inquiries about their contents, one man, as if he had just made a discovery, called out, "Oh, these are the books that teach men to renounce the debts, the Brahmins, and the usages of the country! I know these books." Yet this crying down of the word availed little, for three times successively people came to the boats for books.

At Ataganj, opposite Jangipur, the jamadar of the police, on being offered our books, said he had no desire for them. I told him they contained the words of his Maker, Preserver, and Saviour, and that it became him to cultivate a love for that word: I warned him, also, of the danger of indifference to it. On this he directed one of his men to go with me to the boat for books, and declared his readiness to read and examine them. There were numerous voluntary applicants for books at this place, at a ghāt above this, and at Kasanpur.

At Salganj also, and at Ninsukt and Gokulpur, a good many Gospels and tracts were given to well-disposed persons, some of whom could read Persian, others Nagri, and the greater part Bengalee.

I am sorry to have to state that my stock of Bengalee tracts is out, and that I have now to hand a Gospel to an applicant, without its little auxiliary, a tract, which is adapted so admirably to prepare its way to the understanding of the utter stranger of the Divine word,

I am not without hope, my dear brother, that some of the Gospels and tracts now distributed will serve to cheer the desolate wastes I am passing through; and that the inhabitants, akin to those who once sat in darkness and the shadow of death, will begin to have some perception of heaven and hell, sin and holiness, a pardoned and sanctified, and an unpardoned and morally defiled state; of the true God and idols; of the mercy and grace of God; and of man's works and presumptuous expectations.

From the Rev. W. ROBINSON.

Dacca, March 5, 1839.

Tour through the Villages.

During the last month, brother Leonard, myself, and the native brethren, visited several villages on the other side of the river. At Kiraniganj, Chand read the seventh of Mark, and spoke a few minutes. I followed, and endeavoured to draw the attention of the people to the causes of defilement mentioned in that chapter. The subject was appropriate, and the people felt it; for they, like the ancient Pharisees, place defilement not in the commission of crimes, but in the neglect of useless ceremonies. After I had done, Ganganarayan spoke. We had a good congregation, but there was too much levity.

On another evening we went to Nabaganj, where we were soon surrounded by a great number of people. I commenced by reading part of a tract, and then addressed the people on the great subject of salvation through Jesus Christ. Chand, Ganganarayan, and Ranchandar (a native Christian from Assam,) all spoke in succession: there was no time for brother Leonard. The people seemed to hear very attentively, and they were very anxious for tracts; but we distributed them very sparingly, fearing, from certain indications, that they would not be read.

Some days after, brother Leonard and I crossed the river again to another village. About thirty people collected around us, apparently of the most illiterate kind. I spoke, and some listened attentively. Brother Leonard then addressed them, but they had heard enough. Many walked off, and we saw it was time to stop. Only a very few requested tracts.

We had, on another evening, a very attentive congregation, in a quiet part of the city. A Hindoo took a copy of Mark, with which he seemed to be much interested.

Many visit our native brethren at their houses, for the purpose of obtaining tracts and conversing about Christianity. Some have seemed a little

affected; and one young man said he would become a Christian, but we have not seen him again. How transient are good impressions, while evil ones cleave to the mind with awful tenacity!

Efforts among the Roman Catholics.

We have been making some attempts among the ignorant Catholics, but the prospect is not flattering. We visit a place called Fulbere, where a few of them reside, on Thursday evenings and Sabbath mornings. At first we got ten or twelve of them to attend, but now we get only five or six. The priest, they say, has shown his displeasure; but, I apprehend, the chief cause is a dislike to Divine things. These poor people, neither in their dress, their dwellings, or their information, are scarcely distinguished from the Hindoos and Mohammedans around them. In a more central part of the city, however, we have met with more encouragement. Several young men, of Catholic families, who were trained up in brother Leonard's school, show an inclination to hear. Some of their relations, also, attend. Our native brethren have preached to a few of these people several times, and I am going to preach in one of their houses this evening. Five of these young men appear very serious, and are really thinking of offering themselves for baptism. The good that appears in them we attribute to the instructions received in school, and to the English preaching, which they attend.

On one Sabbath twelve young lads came from the Company's school to my house. Chand preached a good sermon to them and a few others, from a passage in Ephesians,—“He is our peace.”

Our times for public worship are not regularly established. Things are in an incipient state, as far as the Bengalee language is concerned; but I think I shall soon have as many services, and chiefly in Bengalee, as I shall be able to conduct. The Bengalee language is more useful here than the Hindustanee. Many speak the latter, but very few read it: the Bengalee is understood by all, and that is the language most generally read; hence for Hindustanee book and tracts we have but few customers, while for Bengalee we have numerous applications. Dacca is a most idolatrous city: I am inclined to think that idolatry has much greater power over the mind here than in Calcutta. We number now in Dacca, of all countries and colours, sixteen baptized persons. Yet we are but a grain of mustard-seed; may we become a large tree!

J A M A I C A.

It has already been intimated that our much-respected brother, Mr. Clarke, of Jericho, is under the necessity, through continued ill health, of returning home for a season. The following letter from this diligent and successful mis-

sionary contains most pleasing evidence of the blessing bestowed on the churches under his care, not only in the conversion of many, but in the bringing forward efficient helpers in pastoral work. Our readers will also remark the service rendered by Mr. Clarke in mediating between the newly-enfranchised labourers and their employers, and thus facilitating the satisfactory adjustment of a question which has proved the occasion of much strife and uneasiness in the colony. Mr. Clarke, with his family, may be shortly expected; but our friends will observe that his enfeebled state will prevent his undertaking, for a season at least, any public engagements.

Jericho, May 24, 1839.

My dearly beloved Brother in Christ,

When I last addressed you, I thought it not likely that I should again address you previous to the time of my sailing for England; but, as the *Duke of Bronte* does not sail before the 20th of next month, and may be a few days later, I feel a desire to give you some account of the goodness of God towards me, and the progress of his work here and all around. I am filled with astonishment, gratitude, and praise, and am able very poorly indeed to express what I feel when I look around upon the field laden with a plentiful crop; and upon diligent labourers, engaged in preparing the precious grain for the garner of heaven. I am often tempted to labour a little in the blessed work; but am as often taught that, for wise reasons, my Master has been pleased to lay me aside from active service for a time. I pray for patience and resignation, and I think God has been pleased to favour me with a supply of both. I wish to feel entirely willing to be at my Father's disposal for time; and seek to stand ever prepared for a speedy removal to a better state. Through much mercy, I am not worse than I have been for some months; and, with the exception of some alarming attacks of the stomach and bowels, I have not been a great sufferer. The doctor thinks that no settled organic affection prevails, and that twelve months in England, provided I can keep myself quiet during a great part of that period, will probably enable me to return to Jamaica with a constitution as strong as it was when I first visited these shores, nearly ten years ago.

After my return from America, I found a great number of persons anxiously asking the way to Zion, who had much improved during my absence, by means of the faithful and diligent instructions of our friends, Mr. R. and J. Merrick. As I felt occasionally able to teach and examine these persons, and was constantly assisted by the Merricks, who examined generally in my presence, when I was unable, I found, by the new year, that we ought to baptize such as had given to us and to the churches full satisfaction as to their change of heart and knowledge of the Saviour. We made the necessary preparation, and I got Mr. Richard Merrick to administer the sacred ordinance. One hundred and sixty-seven were baptized on the

morning of the first Sabbath. The season was peculiarly solemn, and the utmost order and propriety prevailed. The chapel would scarcely contain more than half of the people, so that we held one service in the chapel, and another in the school-house, which stands at a short distance; but the far greater part of the congregation stood around the place, and sat under the shade of a rose-apple and of a mango-tree;—few, comparatively, found shelter within.

We have often cause to raise our hearts in gratitude to God for giving, and continuing to so many of the people, the hearing ear. We believe that to not a few, also, has he given the understanding heart. If I am not greatly mistaken, God is calling to himself a great number in this land, and preparing them for his everlasting kingdom above. I firmly believe that this is indeed the case. I rejoice with great joy; yet, so far as I am concerned as a labourer, with deep humility; and think that my dear brethren in Christ Jesus have cause, every where, to rejoice in the amazing grace bestowed upon the long-oppressed sons and daughters of Africa. Oh that Africa herself were more regarded by the church of God!

Ordination of Native Preachers.

On the 16th of February our dear brethren R. and J. Merrick were solemnly set apart to the great work of the Christian ministry. Brothers Phillippo, Knibb, and Reid were present, and took part in the deeply-interesting services of the day. After the usual commencement, brother Kuibb proposed the questions, which were answered, both by father and son, with much propriety and feeling. Brother K. then, after a short address, engaged in prayer. Brother Reid next delivered an interesting address, from 1 Peter v. 2—4; and was followed by brother Phillippo, with an important discourse on the duties of Christian churches towards their ministers, from Acts iii. 19. The day was to me one of the most delightful I ever enjoyed. It was preceded by a meeting on the previous evening, held on behalf of Africa, and an interesting prayer-meeting on the morning of the same day; and followed by a joyful Sabbath, on which thousands flocked to hear the word of life from the lips of dear brother Knibb. When you reflect that I here beheld the first-fruit of my labour in this island, entering, with Christian humility, upon the great work of preaching Christ, and saw by his side his son, once "the

gayest of the gay," now a most pious, unassuming young man, raised up by God at the very time I so much needed efficient help, you will allow that I have cause to bless God from day to day for the mercy of God to his people, and to myself as his servant, laid, in part, aside from labour. May God make them abundantly more useful than I have ever been!

I went on with brother Knibb to Kingston, to consult Dr. Ferguson, as he is the most skillful physician we have, I suppose, on the island, and has seen me during my illness, at different periods; and attended to myself, wife, and child twice, when very ill at Kingston. He strongly recommended my going off for a time, as the only likely means of my recovery. Dr. Tabois does the same; as do also our country doctors, Ewart, M'Laurin, and M'Dermott. Dr. Palmer hoped I might recover without such a change; but is satisfied, also, that a few months in England, taken in connexion with the sea-voyage, is the most certain means I can use for restoration to health. I prayed for God to direct me, and wrote from Spanish Town to Mrs. Clarke the opinion of Dr. Palmer, and suggested that my mind might probably be made up to remain. But, on reaching Kingston I had another attack of fever; Dr. Ferguson gave his opinion that I was no better at all than I was on leaving for America; and the opinion of my dear missionary brethren all led me to decide on the step I have taken. Up to the present I think I am directed by God, and feel I can leave my dear people comfortably, compared to what I could have done, for so long a period, last year.

I have got a good township close by Jericho, and supplied one hundred or more persons with shelter of their own. Schools are getting on better. Deacons are being chosen for this and Mount Hermon churches. I have performed some services for the good of the people and proprietors, which have had the effect of leading some to see that all along they have blamed the Baptist missionaries wrongfully. Indeed, in one case, a proprietor called upon me as his last resource, told me that on his two sugar estates the people had stopped making sugar, and he knew not what to do. I heard what he had to say, and said very little in reply, but called up a few of the people, from whom I got their ground of complaint. This I wrote down, and sent to their master. He gave me, in return, full power to make any agreement I could with them. I took no advantage of this, but gave them my advice, and sent them to agree for themselves with their master. They left me on the Saturday, and on the Monday were at work, having agreed to give twelve hours' work per day for 1s. 6d., with grounds and houses rent-free. This proprietor has laid out the plan of a fine township, to be called Ewarton; and in his plan he has laid out one acre of land for a Baptist chapel; and, with his wife, (the daughter of our Custos Rotularum,) has made

over the land, in a regular trust deed, to our Society. He first offered it to me, but I refused to accept of it in my own name. Lately he called, and signed about one hundred title-deeds for me. These, with probate 10s., and affidavit to number of words 2s. 6d., would have cost the people 12s. 6d. each. He desired me to inform the people that he gave up the whole to be laid out in making a better road to the chapel; and promised to get Mr. Merrick made a waywarden for about one mile of road that leads to the chapel, in order that the money allowed yearly for this road may in future be applied. This is but one specimen of what has taken place: I could give more; but this may, for the present, suffice.

On March the 10th we had the great pleasure of baptizing fifty-four persons belonging to Mount Hermon station, in the Rio d'Ora. There were twenty-four men and thirty females, all of whom, we trust, love and serve the Lord Jesus Christ. One person of colour was baptized that morning, who joined about 1835, with her daughter. The latter was led astray, and went to live with a white overseer. Poor creature! she died in child-bed on the evening of that very Sabbath on which her mother made a public confession of attachment to the Saviour. Her mother was sent for, but did not reach to see her alive.

Being invited, by many of my dear missionary brethren, to visit them before my departure, I left home, with my wife and child, on the 20th of March, and visited Coulart's Grov., Brown's Town, Stewart-Town, Refuge, Falmouth, Bethsephil, and Salter's Hill; going onward by easy stages, and resting at the different stations by the way. My heart was filled with joy at seeing the progress of the work of God at each of the stations; and the Christian communion I enjoyed will long be remembered. Had I been able to reach Montego Bay, I should have been there when poor Andrews died; but, being taken ill at brother Dendy's station, I was anxious, as soon as able, to return homeward; and, as I had seen brothers Burrell and Hutchins at Falmouth, the circumstance of my inability, with comfort to myself, to visit their spheres of labour, caused me the less regret.

Baptisms at Jericho and Moneague.

On the 22nd of April I reached Jericho again in safety, thankful to God for his mercy and grace. On the 23rd of April a number of catechumens, who had not been accepted for the previous baptism in January, and some who had been admitted as candidates since that date, were baptized by Mr. R. Merrick, in the Rio Cobre. They amounted to fifty-nine males and fifty-nine females; among whom were many interesting young people, who, we hope, will soon show zeal and activity in the work of God among those around them.

It is a pleasing thought that the number of males, since freedom commenced, who have

applied for baptism, is much larger, in proportion to the females, than it used to be in the cruel days of slavery. Reading is becoming far more common; and the poor, illiterate, self-constituted preachers, are not much regarded by the people in general. I have plenty of them round me, but I take no notice of them; and my people think it almost a crime to listen to them when some of the overseers invite them upon the estates, and command the people to go and hear them. The people know, and so do the white people, that praying, reading the Scriptures, and preaching, do not agree, in the same person, with gambling, drinking, and dancing. Several, however, of the poor old Africans have left us, because we would not baptize them without evidence of their knowledge of the way of salvation, and trust in Christ; and a few of those separated for immoralities have also fled to these blind leaders of the blind. I grieve over all such; yet, considering our great strictness, my wonder is that no more get tired with long waiting, and take up with those who give them less trouble in obtaining admission.

On the 5th instant thirty-four persons were baptized at Monague. This is but the second time that the ordinance of baptism has been administered there; but the people have, when thought fit for baptism, usually come down to Jericho. The rains prevented my attendance; and, as I have not, for a long time, ventured to baptize, Mr. R. Merrick administered the ordinance. Mr. Vidal, clerk of the House of Assembly, kindly allowed the use of water on his property, close by our new chapel. Brothers Merrick give the most pleasing account possible of the solemnity of the season, and of the attention of the people. The wife of one of our deacons was among those baptized. Her husband was formerly a member of brother Tinson's church. His character is indeed excellent, and

his example of great benefit to those around him. His first earnings, after the first of August, were brought to cast into the treasury of God, to help to pay for the chapel; and constantly the good man is coming with what he is able to spare, to give for this purpose.

There was another interesting character baptized. This was a very old female, named Camelia Rae, the mother of the poor man mentioned in our Narrative, who was shot at Misty Valley, in martial law. William Rae, who was also to have been shot, but who made his new escape, is now a proprietor at my township.

VICTORIA Township.

I do not know that I ever gave you any account of the formation of this township. The people raised me money; I bought 142 acres of land, paid for the half of it, gave my note of hand for the other, payable in twelve months; got the title; recorded it; paid 5*l.* per acre; sold at 6*l.*, to meet expenses of surveying, search, and title-deed; got titles for the people lithographed, by one of the governor's clerks, so as to supply the people at three farthings each. Mr. R. Merrick ran off the land in quarter acres, half acres, acres, or more, as required, for nothing; I and Mr. J. Merrick filled up the title-deeds; so that a poor man could get his acre of land recorded in the office of the Island Secretary at about 7*l.* 8*s.* 4*d.*, including all expenses. Mr. Harvey kindly drew out the first draft, and corrected the first sheet, *gratis*; so all has been done that I could do, to have the matter well done, and at the cheapest rate. I now have the prospect of a small town close by the chapel and school—have found a refuge for many; and their clearing away the woodland will, I think, make this place more healthy. The land runs up the Rio Cobre, opposite to the Mission ground; and, to show our loyalty, we have called the township VICTORIA.

MONTEGO BAY.

Mr. Burchell has been called to mourn over the removal of a friend who rendered him valuable aid in superintending the large and flourishing school at Montego Bay. In reference to this unexpected and painful bereavement, he writes as follows, on April 23rd and 30th last:—

I have sustained a very severe loss in the death of my schoolmaster, Mr. Andrews. His only surviving child, out of four, died on Friday morning last, the 18th, and was buried on Saturday. The shock was too great for his affectionate and tender frame, and he sunk under it. He died on Sunday, about half-past ten. He was a decidedly good man, kind and tender-hearted, exceedingly affectionate, and ready to every good word and work. Four years did he conduct himself, in connexion with me, in the most exemplary manner; and the testimony afforded of his amiable and Christian character at his funeral was almost unexampled. The poor

and aged of the church wept sorely; yea, they made great lamentation for him. Full five hundred children preceded the corpse, and above a thousand adults followed. The scene at the grave was overwhelming. Many were overcome, and fell upon the ground as dead; and when the earth was thrown upon the coffin, the children altogether burst into loud crying, which was altogether overpowering.

My own distress is very great: I have lost a humble, useful, and good man, a devoted teacher, a cheerful helper, ever ready, ever willing. This circumstance will account for my being short this packet.

Home Proceedings.

LETTERS RECEIVED FROM MISSIONARIES, &c.

EAST INDIES.—Calcutta, Messrs. Colvin, Ainslie, & Co., Mar. 9, 14. Entally, Rev. J. D. Ellis, May 20. Monghyr, Rev. Andrew Leslie, May 16. Sewry, Rev. J. Williamson, Mar. 14.

SOUTH AFRICA. — Graham's Town, Messrs. Nelson, Green, and others.

WEST INDIES.

JAMAICA. — Jericho, Rev. John Clarke, May 24, July 4. Kingston, Mrs. Gardner,

June 14; Rev. Geo. Webb, June 18; Rev. J. Tinson, April 9. Salter's Hill, Rev. Walter Denny, June 7. Saint Ann's Bay, Rev. T. F. Abbott, May 27. Spanish Town, Rev. J. M. Phillippo, June 12. Falmouth, Rev. W. Knibb, May 14, June 14, July 1; Rev. T. E. Ward, June 17. Manchioneal, Rev. John Kingdon, June 29. Bamff Hill, St. Mary's, Rev. David Day, June 20. Montego Bay, Rev. Thomas Burchell, June 13.

SOUTH AMERICA. — Belize, Rev. A. Henderson, June 18.

ACKNOWLEDGMENTS.

The thanks of the Committee are respectfully presented to the following, viz.—to Mrs. Cozens, Holloway, for a canvass package, containing Magazines, &c., for Mr. Phillippo; to Mrs. Carll, Oxenhope, for sundry Magazines; to Miss S. Foster, Tottenham, for a box and canvass parcel for Mr. Phillippo; and to Mrs. Middleditch and friends, of Badcox-lanc, Frome, for a box of useful and fancy articles for the Rev. J. Hutchins, Savanna-la-Mar.

A paper parcel has been received for the

Rev. J. Wenger; and a box from Mrs. Quant, for her son.

Thanks are respectfully presented by the Rev. D. Dav, of Port Maria, to a friend, for Fuller's Works; by the Rev. W. Knibb, of Falmouth, for a box of valuable articles from St. Albans; and for a quantity of books from friends at Birmingham for Wilberforce station; and by the Rev. A. Henderson, of Belize, for a valuable case from Miss Bower, of Edinburgh.

(Aug. 19.)

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from July 15th to August 15th, 1839.

LONDON AND ITS VICINITY.		£ s. d.	£ s. d.
ANNIVERSARY COLLECTIONS.			
	£ s. d.	£ s. d.	
Amount acknowledged.....	734 14 4		
Walworth, East-street—Rev. J. Hamblin	7 11 0	742 5 4	
Annual Subscriptions.			
Thomas Lindop, Esq.....	1 1 0		
Miss Huntley, Bow	1 1 0	2 2 0	
Donations.			
Mrs. J. Broadley Wilson	30 0 0		
C. M.	30 0 0		
Messrs. V. and J. Figgins	10 0 0		
George Stokes, Esq.	5 0 0		
A friend, per Secretary.....	5 0 0		
Bedfordshire.			
Cranfield, by Rev. E. Miller		1 9 4	
Leighton Buzzard:—			
Collections	8 10 6		
J. Grant, Esq.	2 0 0		
J. D. Bassett, Esq.	1 0		
Missionary Prayer-meeting box	0 14 4		
Friend's Collecting Book	0 7 6		
Mrs. Kightley, for Entally ...		5 0 0	
Mr. Jennings, by Mrs. Ivimey		1 0 0	86 0 0
For Miscellaneous Objects.			
Ladies' Negroes' Friend Society, for Rev. T. Burchell's schools			30 0 0

		£	s.	d.	£	s.	d.
Weekly Subscriptions:—							
Collected by							
Mrs. Adey, Blencome,							
Brooks, Hart, Ladd, and							
Speppard; and the Misses							
E. and M. Claridge, Col-							
lett, Dawson, Franklin,							
George, Hopkins, Kiteley,							
Linnell, Sear, and Turner	25	10	0				
Missionary boxes by							
Mrs. Abbott, Adey, Bates,							
Fearcy, Hart, Kiteley,							
Rawlins, Sell, Sheppard,							
and Tring; and the Misses							
Claridge, Collett, Gardner,							
George, Kiteley, and Nash	3	9	6				
				41	11	10	
Less expenses.....		1	6	8			
Collected by Mrs. Edward							
Watkins and Miss Ratt.....					2	12	6
Shefford, by Rev. B. S. Hall.							
Missionary Cards.....					3	18	0
<i>Berkshire.</i>							
Wallingford:—							
Collections.....	11	15	10				
Collected by Miss Ponkin ...	3	3	3				
Sunday-school box.....	0	4	6				
Subscriptions:—							
Allnatt, C. A., Esq.....	1	1	0				
Allnatt, Mr. C., <i>Crownmarsh</i>	0	10	6				
Castle, Mr. T.....	0	10	0				
Clark, Mr. R.....	0	10	6				
Cox, Mr. H.....	0	10	6				
Davis, Mr. C.....	1	0	0				
Deane, Mr. T.....	1	0	0				
Field, John, Esq.....	1	1	0				
Gammon, Mr. J.....	1	0	0				
Marshall, John, Esq.....	1	1	0				
Palmer, Mrs.....	1	1	0				
Saunders, Mr. R.....	0	10	6				
Tyso, Rev. Joseph.....	0	10	6				
Wells, Mrs., <i>Stade End</i>	1	1	0				
Wells, Edward, Esq., do.....	1	1	0				
				27	12	1	
<i>Buckinghamshire.</i>							
Amersham:—							
Mr. E. West.....				2	2	0	
Waddesdon Hill, by Rev. H. G. Grainger.							
Collection.....	1	18	6				
Collected by							
Miss E. Grainger.....	6	17	6				
Mrs. Smith.....	1	0	9				
Mrs. Andrews.....	0	10	9				
Subscriptions:—							
A friend.....	1	12	6				
Mr. Hows.....	0	10	0				
				12	10	0	
<i>Derbyshire.</i>							
Burton-on-Trent:—							
Mr. Hunt.....				1	0	0	
<i>Devonshire.</i>							
Shaldon, by Rev. E. H. Brewer.							
Collection.....	4	8	6				
Blatchford, Mr.....	0	6	0				
				4	14	6	
<i>Essex.</i>							
Hakstead, by Rev. W. Clements.							
Collections.....	18	0	0				
Sudbury, Mr. John, for Africa	2	0	0				
The Master Bridges, <i>Ridwell</i>	0	6	6				
				20	6	6	
Old Sampford, by Rev. J. Heafford.							
Collection.....	1	5	0				
<i>Gloucestershire.</i>							
Gloucestershire Auxiliary; by P. King,							
Esq., Treasurer.							
Chalford:—							
Collection.....	2	1	0				
Miss Bath.....	1	1	0				
Ditto, Missionary box by,...	0	18	6				
							4 0 6
Eastcombs:—							
Collection.....	2	0	5				
Eastington:—							
Collection.....	2	9	0				
Hampton:—							
Collection.....	5	2	4				
Boxes.....	1	15	4				
							6 17 8
Kingstanley:—							
Collection.....	12	0	4				
Missionary boxes.....	2	7	0				
Sunday-school children.....	0	10	0				
Mr. Peter King.....	5	0	0				
Miss King.....	1	1	0				
Mr. John King.....	0	10	6				
Sums under 10s.....	2	7	0				
							23 15 10
Painswick:—							
Collection.....				0	11	7	
Shipscomb:—							
Collection.....				1	3	3	
Shortwood:—							
Collection.....	15	1	0				
Penny-a-week Society.....	4	16	3				
Barnard, Mr.....	1	0	0				
Fewster, Mr.....	1	0	0				
Hillier, Mr.....	1	0	0				
Holmes, Mrs.....	0	10	0				
							23 7 3
Slimbridge:—							
Collection.....	1	10	7				
Rose, Mr.....	1	0	0				
							2 10 7
Stroud:—							
Collection.....	12	10	0				
Missionary boxes.....	2	17	2				
Subscriptions:—							
Bishop, Mr.....	0	10	0				
Clutterbuck, Mrs.....	0	10	0				
Fisher, P. H., Esq.....	1	0	0				
Hopson, Mr.....	0	10	0				
Jay, Mr.....	1	0	0				
Parsons, Mr.....	1	0	0				
Sums under 10s.....	0	15	0				
							20 12 2
Tetbury:—							
Miss Overbury and friends.....	2	0	0				
Thornbury:—							
Collection.....	5	0	0				
Missionary boxes.....	7	0	0				
							12 0 0
Uley:—							
Collection.....	3	0	0				
Woodchester:—							
Collection.....	2	12	8				
Wootton:—							
Collection.....	7	7	10				
Missionary boxes.....	8	0	2				
Sunday-school.....	1	12	7				
Subscriptions:—							
Carpenter, Mr.....	0	10	0				
Eley, Miss.....	1	0	0				
Ferrin, Mr.....	1	0	0				
Rogers, Mr.....	1	0	0				
							20 10 7
Less expenses.....	11	10	6				
				127	11	6	
<i>Hampshire.</i>							
Jersey—St. Heliers:—							
Collected by Mrs. Grey.....	3	5	1				
<i>Hertfordshire.</i>							
Royston, by Mr. Pendered.							
Subscriptions:—							
Beldham, Mr. Charles.....	1	0	0				
Butler, Mr. W. F.....	0	10	0				
Fordham, Mr. E. K.,T.	0	10	0				
Fordham, Mrs. J., <i>Kelshall</i>	1	0	0				

	£	s.	d.	£	s.	d.
Fordham, Miss Jane, <i>Kelshall</i>	1	0	0			
Lucas, Mr. W.	0	10	0			
Nash, Mr. W. H.	1	0	0			
Nash, Mr. Charles	1	0	0			
Piggot, Mr. James	0	10	0			
Pendered, Mr. John	0	10	0			
Wedd, Mr. J. P.	1	1	0			
Quarterly subscriptions	0	16	0			
				9	7	0
<i>Kent.</i>						
Woolwich Auxiliary, by Rev. J. Cox, on account	10	0	0			
East Kent Auxiliary, by Rev. J. M. Cramp, on account	47	16	1			
West Kent Auxiliary, by Mr. Southern. Treasurer:—						
Chatham, per Rev. W. G. Lewis	21	10	8			
Brook, per Rev. F. Overbury	14	4	0			
				*35	14	8
Eynsford, per Rev. J. Rogers. Collection	2	16	0			
Collected by						
Miss Bowers	1	11	5			
Mrs. Hilder	2	12	6			
Subscriptions:—						
Atwood, Mr. W.	1	0	0			
Atwood, Mr. W., jun.	0	10	0			
May, Mr. J.	1	0	0			
Rogers, Rev. J.	1	0	0			
Turner, Mr. J.	1	0	0			
				11	9	11
Meopham:—						
Friends, by Mr. Pope	3	10	0			
Sandhurst:—						
Collection	20	2	5			
Small sums, by Mr. Gates	1	0	0			
				21	2	5
Tenterden:—						
By Mr. Boorman	5	10	0			
Upnor:—						
Friends	5	0	4			
<i>Lancashire.</i>						
Manchester:—						
George-street Chapel Juve- nilic Auxiliary	26	18	0			
Two ladies, friends to the Mission	2	0	0			
Ditto, for additional Mis- sionaries	1	2	0			
				30	0	0
<i>Somersetshire.</i>						
Bath:—						
Mrs. Lum, for Mr. Bur- chell's school	5	0	0			
Ditto, for Mr. Clark's ditto	5	0	0			
Mrs. Page, per Rev. J. Jack- son, for the debt	20	0	0			
				30	0	0
Western District Auxiliary, per Horsey, Esq., Treasurer.						
Bradninch:—						
Collection	0	19	8			
Collected by						
Miss Bowden	2	4	0			
Barton, Mr.	0	10	0			
Young Gentlemen at Mr. Barton's school	0	1	0			
				3	14	8
Bourton:—						
Collection	1	1	9			
Collected by						
Miss Moody	3	7	0			
Miss S. Moody	1	9	4			
Miss Giles	0	13	1			
Miss E. Hindley	0	6	0			

* Of this sum 3*l.* have been already acknow-
ledged.

	£	s.	d.	£	s.	d.
Sunday Scholars	0	8	9			
Blindmore:—						
Collection	0	10	8½			
Chard:—						
Subscriptions:—						
Brown, Mrs.	1	0	0			
Brown, Mr. S.	1	0	0			
Brown, Mr. J.	1	0	0			
Friend	1	0	0			
Toms, Mr. John	1	1	0			
Teachers and Scholars of Sunday-school	0	16	0			
Workman's Missionary box	0	4	6			
				6	1	6
Collumpton:—						
Collection	1	17	0			
For Translations	0	10	0			
Collected by Miss Frost	3	0	0			
				5	7	0
Crewkerne:—						
Collection, &c.	5	7	0			
Dorchester:—						
Collection	3	2	0			
Hatch:—						
Collection	2	3	0			
Collected by Mrs. Trott	0	14	0			
Cox, Rev. J. B. (3 years)	3	0	0			
Lawrence, Mr. Samuel	3	3	0			
				9	0	0
Horsington:—						
Collection	1	10	6			
Honiton:—						
Profits of Bazaar and Col- lection	7	17	6			
Farthing Bags	2	11	6			
Missionary box	1	11	0			
				12	0	0
Isle Abbott:—						
Collection	2	0	0			
Lyme Regis:—						
Collection and subscriptions	14	0	0			
Minehead:—						
Collection	3	10	7			
Montacute:—						
Collection	3	3	2			
Subscriptions:—						
Geard, Mrs.	0	10	0			
Price, Rev. J.	0	10	0			
Staple, Mr. James	0	10	0			
Weekly subscriptions, by Miss Staple	1	13	8			
Sunday scholars	0	19	2			
Sums under 10 <i>s.</i>	4	5	0			
Missionary box at Prayer- meeting	3	4	9			
Ditto, by Mrs. Price	0	11	7			
Ditto, by Mrs. Staple	1	16	4			
				17	3	8
Prescott:—						
Collection	1	7	6			
Sainthill:—						
Collection	1	7	6½			
Stogumber:—						
Collection	3	0	0			
Subscriptions:—						
Turnett, Mr. G.	1	0	0			
Chapman, Rev. J.	0	10	0			
Hemming, Edmund, Esq.	0	10	0			
Westcott, Mr. N.	0	10	0			
Sums under 10 <i>s.</i>	1	0	0			
				6	10	0
Taunton:—						
Collections	25	5	8			
Moiety of Weekly Subscrip- tions	5	12	10			
Subscriptions:—						
Ball, Richard, Esq.	0	10	6			
Blake, Mr. J. D.	0	10	6			
Blake, Mr. Rice	0	10	6			
Hult, Mrs. and Son	0	10	6			
Coombs, Rev. W. H.	0	10	6			

	£	s.	d.	£	s.	d.
Eyre, Mr. T. S.....	0	10	6			
Horsey, Mr. Thomas.....	1	1	0			
Humphrey, Rev. R.	0	10	6			
Leverley, Mr.	0	10	6			
Mullett, Mr.	0	10	6			
Newberry, Mr. Thomas.....	0	10	6			
Stevenson, G., Esq.....	1	1	0			
Walter, William, Esq.....	1	1	0			
Young, John, Esq.....	2	0	0			
				41	6	6
Thurloxton :—						
Collected by Miss C. H. Cross.....	2	0	0			
Tiverton :—						
Brewin, Ambrose, Esq.	1	0	0			
Uppottery :—						
Collection.....	2	0	0			
Ulfculme :—						
Collection.....	1	0	0			
Watchet and Williton :—						
Collections.....	7	8	1			
Weekly Subscriptions by						
Miss Williams	3	10	0			
Miss Gimblett	2	13	7			
Missionary box by ditto.....	0	4	9			
				13	16	5
Wincanton :—						
Collections at						
Missionary Prayer-meetings	4	16	11			
Public Meeting	4	6	9			
Charlton	2	0	6			
Missionary boxes by						
Mrs. Day	1	8	0			
Mrs. Green	0	4	2			
Miss Hortou.....	0	4	0			
				13	0	4
Wellington :—						
Collection.....	9	7	1			
Subscriptions :—						
Cadbury, William, Esq.....	2	2	0			
Cook, Mr. John	0	10	6			
Eiworthy, Messrs. W. & T.	1	1	0			
Kingdon, Mr. W.....	0	10	6			
Gay, Mr.	1	0	0			
Horsey, W. D., Esq.	1	1	0			
Thorne, Mr. Richard	1	1	0			
				16	13	1
Weymouth :—						
Collection.....	10	0	0			
Yeovil :—						
Collection.....	5	5	7			
Subscriptions :—						
Harvey, Mr.....	0	10	6			
Masters, Mrs.....	0	10	0			
Masters, Mr. W. H.....	0	10	0			
Porter, Mr. W.....	0	10	6			
Whitby, Mr.....	0	10	6			

	£	s.	d.	£	s.	d.
Sums under 10s.	0	9	6			
				8	6	0
<i>Staffordshire.</i>						
Bilston, per Rev. W. H. Bonner						
Collections	11	3	2			
Miss. box by a little boy ...	0	3	10			
				11	7	0
<i>Suffolk.</i>						
Ipswich :—						
Salem Chapel—Collection...	3	10	8			
Cowell, A. H., Esq.....	1	0	0			
Cowell, Mrs.....	1	0	0			
Leverett, Mrs.....	1	0	0			
Sums under 10s., collected						
by Miss Sibly	1	11	10			
				8	2	
<i>Warwickshire.</i>						
Coventry, by Mr. R. Booth.						
Collections.....	19	2	9			
Subscriptions and donations	40	8	6			
Missionary boxes	7	3	0			
Sunday-school	6	10	0			
Kenilworth	1	0	9			
				74	5	0
NORTH WALES.						
Carnarvon :—						
Collection.....	11	9	2			
Less expenses	3	0	0			
				8	9	2
SCOTLAND.						
Auchallader by Tyndrun.						
Daniel Sinclair, Esq.	50	0	0			
Ditto, for Translations	50	0	0			
				100	0	0
East Lothian Society for promoting the knowledge of Christianity, by Miss Brown.						
Mr. P. Begbie, <i>Cairndixnis</i>	2	0	0			
Haddington Ladies' Society,						
F. E.	2	0	0			
Ditto Bible and Missionary Society, including 2 <i>4s. 6d.</i> from Garleton Sabbath scholars	3	0	0			
Mr. J. Howden, <i>Garleton</i> ...	2	2	0			
Balance from last year	0	13	6			
				9	15	6
<i>For Translations.</i>						
American and Foreign Bible Society, by W. Colgate, Esq., Treasurer	1025	1	2			