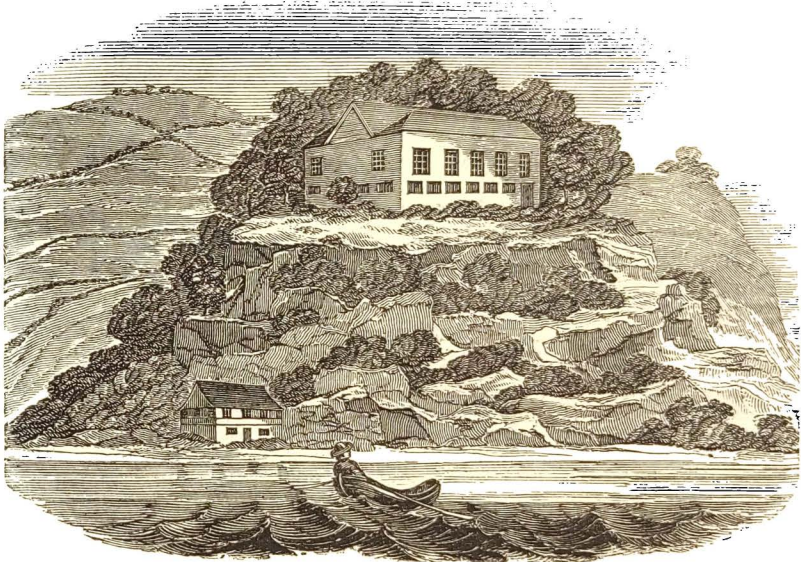


THE
MISSIONARY HERALD.

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.



CHAPEL AT RIO BUENO, JAMAICA.

THE above sketch represents the chapel at Rio Bueno, as seen from the harbour. We subjoin a brief outline of the history of this station, furnished us from the pen of its esteemed pastor, Mr. Dexter.

With the exception of an occasional sermon or two by a brother of the Wesleyan Society, the Gospel of Jesus Christ had never been preached at Rio Bueno till the beginning of the year 1828. Our deceased brother Mann, in the beginning of that year, took measures to supply it stately; and the first sermon, preached in connexion with our Society, was delivered in the house at the foot of the rock, by brother Knibb, while on his way from Kingston. Brother Mann shortly after formed a church, by dismissions from Falmouth; and it might be said, in the

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language of Holy Writ, that "the Lord added to the church daily such as should be saved."

In the course of the next year a number of the members were dismissed, to form the new church at Stewart Town, over which, together with Rio Bueno and Falmouth, our departed brother continued to preside till he was suddenly removed to his reward.

It was soon found that the place of meeting was so near the sea as to render it exceedingly laborious and painful for the speaker to make himself heard; and, as large and suitable

‡ M

premises were for sale on the hill above, they were, after considerable trouble, purchased, and converted into a chapel capable of containing about 500, and a residence for the missionary.

In the year 1831, Mr. Knibb finding it impossible to attend, in a proper manner, to the three stations, determined to confine himself to Falmouth and the surrounding country; and Mr. William Whitehorne, who, while studying for the church, had become convinced of the propriety of believers' baptism, was chosen to succeed him over the other two churches.

The number of members at Rio Buono was now increased to about 120; a blessing appeared to attend the preaching of the word, and the people were dwelling together in love, when the unhappy disturbances broke out in the neighbouring parishes, and martial law was proclaimed.

Though this part of Trelawney was perfectly tranquil, and the people had continued working as usual, nothing could save the Mission premises here from that fate to which so many others had been doomed; and, accordingly, the night after the destruction of the Falmouth chapel, a party of the St. Ann's militia, aided by some of the neighbouring planters, attacked the place; and, while one party was attempting to pull it down, another was employed in firing guns, in order to keep any of our people from getting near enough to see who were the rioters. Finding that all their efforts to destroy it in this manner were in vain, on account of the strong iron clamps by which the frame-work was secured, they determined to set fire to it; and, in a few hours, nothing was remaining but the bare walls. For two years and a quarter the flock was scattered, as sheep without a shepherd. Zion was laid waste without an inhabitant, till, in the spring of 1834, the Rev. Walter Dendy assembled the church; and, after the individual examination of each member, found that it was necessary to exclude only four persons. They had been deprived of their under shepherds, but "the great Shepherd and Bishop of souls" had watched over them, and kept them safe in his fold.

On the return of Messrs. Burchell and Knibb, Mr. Dexter, who had been previously sent out for the purpose, and had laboured in the mean time at Montego Bay and the surrounding stations, took charge of the united stations, and immediately began to take measures for the rebuilding of the destroyed sanctuaries. On his first visit to the ruins, accompanied by several of his brethren, he found the whole of the sacred

enclosure full of the plant called "the tree of life." This fact being afterwards communicated to James Montgomery, Esq., called forth the following beautiful verses:—

"Where flames devoured the house of God,
Kindled by Hell with Heaven at strife,
Up sprang spontaneously from the sod
A forest of the tree of life;
Meet emblem of the sanctuary
Which there had been and still should be.

"Now, on the same thrice-hallowed spot,
In peace a second temple stands,
And God hath said, 'Destroy it not;'
For, lo! the blessing he commands,
As dew on Hermon's hill of yore,
Life,—even life for evermore."

A neat chapel, to seat 800 persons, was immediately built, under the superintendence of Messrs. Knibb and Dexter; which, including the fitting up one end with desks, &c., for a school-room, cost upwards of 1400*l.* currency. 600*l.* of this was supplied from the fund arising from the Parliamentary grant and contributions; the rest, with all the minor expenses of the station, has been raised by the church and congregation. A further debt of nearly 300*l.*, which was incurred during the present year, in providing extra accommodation for 400 persons, has also been liquidated; and the people are now making strenuous exertions to pay for a house which has recently been purchased as a residence for the minister and the schoolmaster for the time being, and which will be placed in trust for that purpose as soon as the necessary amount is raised.

A day-school was commenced in November, 1837, in which 80 children are in daily attendance. The pay system was introduced at the beginning of the present year, each parent being expected to pay 2*s.* per quarter sterling for one child, 3*s.* for two, and 4*s.* for three or more children. These are small sums; but the payment of even so little inculcates upon the minds of the parents the important principle that education is valuable, and that it is their duty to supply it to their children. There is also a large Sabbath-school, in which it is hoped that many of the dear children will be trained up for the church and for heaven.

The church now contains 400 members, and about 500 inquirers, many of whom, it is hoped, have set their faces Zionward. May the numbers still continue to increase, until "the little one shall have become a thousand, and the small one a strong people!"

CALCUTTA.

A COMMUNICATION from our Missionaries at Calcutta, dated the 7th of May, contained various extracts from our brethren at the out-stations, which we subjoin. Our readers will be pleased to notice, in connexion with these

reports of missionary labour among the heathen, the evidence afforded by the letter from Belgaum of the progress of religion in the army.

D A C C A.

From Mr. W. ROBINSON, dated April 3,
1839.

Visits to Yejga, or "The Glorious Village."

The opening prospects with which we are now favoured encourage us all. I am willing to hope that the Lord will set before us "an open door, which no man can shut." We have got a slight footing, at least, among the poor ignorant Catholics, who are certainly but one remove from heathens.

On the 13th ult. a very motley party of us went to Yejga, a village, ("the glorious village," as its name imports,) about six miles from Dacca. It was once a very populous place, but it is now almost a desolation. A few very poor Catholics reside there, and an old church remains, which, at festivals, is a place of general resort both to the people of Dacca and the inhabitants of the distant villages. The way to it from Dacca lies through a dense jungle, once the site of numerous pleasure gardens, the walls of which, in many places, still remain. This jungle is beautiful in appearance, but it is not passed without danger, it being the habitation of tigers. We first took a view of the church: it has a brick wall and a thatched roof. It may be sixty feet long by twenty in breadth. It is almost destitute of ornament, but there is the usual apparatus, an altar and images. I found, lying on the altar, prayers, creeds, the service of the mass, and part of the first chapter of the Gospel of John, in the form of tables, pasted on boards, and covered with glass, to preserve them from injury. These were all in Latin, of course; but how preposterous, in such a jungle, and among a few poor rustics, who cannot speak a sentence of any European language, and who can be addressed with advantage only in Bengalee! Over the principal door of the church is this inscription,—"*HIC EST DOMUS DEI ET PORTA CÆLI*."* Alas! the gate of heaven is closed against these poor people by those whose professed business it is to open it.

Having seen the church and church-yard, in which I lingered some time, the whole scene strongly reminding me of a country church in Java in which I used to preach, we went and sat down on a few broken chairs, with some of the poor villagers: they sat on mats. I read a portion of Scripture, and prayed with them; conversation followed, and they expressed a wish to see us again.

On Monday, the 25th, our party paid a second visit to our poor friends at Yejga. We

* "This is the house of God and the gate of heaven."

arrived early in the morning, but we could not collect even a few people for worship till ten o'clock, when we had a short service. I expounded the parable of the prodigal son, and was listened to with great attention. After I had done, brethren Leonard, Maily, and myself had a long conversation with them on religious subjects. We then took a long walk, to view an old house, of some note here, and see a village of Minapuri people; and with them we could have but little intercourse, owing to the want of a common language. We saw a most curious structure there: it is the village banqueting-house or hall of assembly. While looking at it I thought I could imagine how the house which Samson pulled down might have been constructed.

Conversation with a Roman Catholic.

We returned to Yejga, and in the afternoon called the people together again, to have another service with them before we parted. Only a very few came, and one of them was so anxious to ask questions that the whole time was occupied in conversing with him. He wished to know why we did not practise feet-washing. We told him. Then he wished to know whether we believed in the perpetual virginity of Mary. As the man proposed his questions in a proper spirit, we thought it right to allow him to proceed. He seemed, on the whole, to be satisfied with our replies. At length we put a question to him; we requested his opinion of 1 Tim. iv. 1—5, concerning doctrines of demons, forbidding to marry, commanding to abstain from meats, &c. He said that he had read the New Testament, in Bengalee, all through, but that he had not noticed that passage. When his attention was called to it, and the various particulars pointed out to him, he seemed to feel the force of our observations. This man, we afterwards understood, had, in his boyish days, been one of brother Leonard's pupils; hence, we suppose, his candour and intelligence. After singing and prayer we left the place, but with an intention of repeating our visit, unless prevented by the priest.

Visits to Fulbere continued.

We still continue to visit Fulbere on Thursday evenings and Sabbath mornings. We have but few hearers, and no direct encouragement. The poor people there say that they do not pray to the Virgin Mary, that they only salute her; but so ignorant are they that they think her one of the persons of the Trinity.

On account of the Moharram, it has not been

advisable to preach much in the streets, but we found two opportunities of collecting large and quiet congregations. The Hindoos listened with great attention, both to me and to the native brethren, and showed an intention to read the tracts which we gave them.

During last month there was a large assembly for bathing, about twenty miles from Dacca. We could not go, but we met, in their return, with many of those who had been; and a Brahmin was very glad to receive a tract from us.

From Mr. O. LEONARD, dated April 2,
1839.

I have the pleasure to inform you that our field of labour is widening, and the word heard with increasing seriousness by the different castes in and about the city, both Mohammedan, Hindoo, and native Catholic; and we have ample ground to hope that the season is not far distant when we shall have to rejoice in a rich harvest of immortal souls. We visited a village of native Catholics twice, about four or five miles from Dacca, called Thazi-yow, and were cordially received by the people, although under the control of a priest, who resides in the city, but occasionally visits this meagre flock to feed them upon chaff. The village contains a pretty commodious chapel, large enough to accommodate a congregation of 300 people; but prudential motives forbade our attempting any

thing within its walls. However, we had no cause of regret on that head, as one of my old pupils in the Christian school, whom I had almost forgotten, threw his doors open to us, and aided us in collecting a congregation; which, although not so numerous as we could have wished, yet we had cause to rejoice, all things considered, at seeing so many of these poor bewildered souls, bearing the Christian name, assembled to hear the glad tidings of salvation, on our first two visits, at the hazard of the priest's displeasure. Brother Robinson was the chief speaker.

We also visited a Mug village, nearly two miles beyond the chapel; but, unhappily, the people could not understand us, as they could only speak their native language.

We are preparing to visit another village of native Catholics, about three-fourths of a day's journey from Dacca, by water, where, we have been informed, there are more than twenty families, for whose souls no one cares, and who have been left by their priest to manage their spiritual concerns as they think proper, being too poor to support him. We have also learnt that they have built a small chapel, in which they meet, at stated times, for worship. I hope, as we intend to visit the above village to-morrow, to give you a pleasing account of the result in my next.

Our stated duties in English and the native languages are carried on as usual; and, I am happy to say, our meetings are far from discouraging.

BELGAUM.

Letter from the Church in Her Majesty's
Regiment, dated Feb. 20, 1839.

You will, I am sure, be glad to hear that there is a Baptist church in the regiment. The regiment went to Maulmein in 1832. There was not a man in it at that time, sad to say, who loved Jesus; but, glory be to God, during our stay there of two years, there were twenty-one sinners brought to seek Jesus, and, on a profession of their faith, were buried with him by baptism. On our departure from the church, there was a deacon chosen by them, and we were called the "Branch of the Maulmein Baptist Church." We were stationed awhile in Puanali, and then proceeded to Arni, where we were quartered for nearly two years, during which time the Lord added thirteen to us; and they were baptized by a missionary, who called upon us. We were next stationed in Beleri, where we lay for two years, during which time the Lord added twenty-six to us. The Rev. Mr. Day, who was located in Madras about two years and a half ago, came up to us, and baptized the above number. It was a joyful sight: there were thousands of spectators, and, I trust, our souls were warmed with a Saviour's love.

About eight months after our arrival in Beleri, the church in Maulmein passed a vote that the branches of that body, in the Madras Presidency, should form themselves into a church, under the pastoral care of the Rev. S. S. Day. This was done: a Baptist church was organised, and we became a branch of it, the Maulmein church having dismissed us.

We are at present stationed in Belgaum, where we arrived on the 2nd of November; and on the 15th of December the left wing marched for Poonah. Three of the brethren and six sisters went with the wing. We have always continued to meet together, as when at Maulmein. Monday, Thursday, and Saturday evenings prayer-meeting, from a quarter past six to a quarter to eight P.M. Sundays, Thursdays, Wednesdays, and Fridays, we read a sermon. First Monday in the month, concert for prayer on behalf of the heathen. Second Monday, concert for prayer on behalf of Sabbath-schools throughout the world. Third Monday, regular church meeting. Fourth Monday, Sabbath-school teachers' meeting.

We have a Sabbath-school in connexion with the church: before the regiment was separated there were 70 children who attended it. These

were divided into eleven classes. May Jesus bless our labours to the souls of the children, as he has already done! Four of them made a profession of their faith in Christ, and were baptized.

I stated twenty-one joined the church in Maulmein, thirteen in Arni, and twenty-six in Beleri,—total sixty; out of which one brother

died in Christ, nine were dismissed by letter, and, awful to say! sixteen were cut off, two of whom, I hope, will be restored by next church meeting: having in good standing thirty-four. May Jesus multiply our number, and may the Holy Spirit be copiously poured out upon you; and may your labours be abundantly blessed among the heathen!

BENARES.

From Mr. W. SMITH, dated Benares,
March 12, 1839.

I send my journal for January last. The Lord has enabled me to declare the glad tidings of great joy to thousands of heathens the last two months. I feel very thankful that the prejudices to the Gospel are much removed: the people appear very attentive to the Gospel. The other day, as I was preaching to a crowd of people at Sitla-ghat, an elderly Brahmin got hold of one of his sons by his hair, and gave him a severe beating, for wandering about, and neglecting to go to school; and afterwards brought him under the sound of the Gospel, desiring him to listen with attention, that it might soften his heart, and render him submissive to his parents. On my conclusion, the old Brahmin solicited for some Hindoo tracts for his children, with which I supplied him.

Last month I made known the words of eternal life in the following places: Pralad-ghat, Raj-ghat, Narsing-ghat, Gau-ghat, Ghosla-ghat, Sitla-ghat, Mankaranka-ghat, and also in several parts of the city.

I am glad to say my chapel is quite full, as usual, every Sabbath, with heathens. O, may the Lord accompany his word with power unto their hearts, that they may see the evil of their ways, and be constrained to fly to the Lord Jesus Christ, who is the only refuge from the wrath to come!

Journal of Mr. W. Smith.

Jan. 8th, 1839, Tuesday.—Left Benares for Allahabad Mela. On my way declared the message of God to a concourse of travellers, who were going to Allahabad to bathe, in hopes of being cleansed from their sins. They listened with attention, and acknowledged the impossibility of being saved from their sins by bathing in the Ganges, and thankfully accepted a number of Hindoo tracts. In the evening reached Tamachabad, where I took my lodging in the surrai, and had a fine opportunity of speaking to crowds of travellers, who were taking water to Braanath, and afterwards gave them some Hindoo tracts.

9th.—Early in the morning left Tamachabad, and came to Gopiganj, a large village, where I went about, and addressed the Gospel, in three different places, to crowds of people. All listened very quietly, and many afterwards applied

for books. I gave them Hindoo tracts and four Gospels; and the Acts, in Urdu, to a respectable Mussulman.

10th.—Left Gopiganj and came to Haria, where I took my lodging. After taking some refreshment, I went about among the pilgrims, and spoke to a large crowd of people. All listened very quietly, and several applied for books, which I gave them, in Hindoo.

11th.—Early in the morning left Haria, and, on my way, addressed the Gospel, in several places, to crowds of attentive Hindoos; and distributed fifty Hindoo tracts to those that were able to read; and, in the afternoon, arrived safe at Allahabad.

12th.—Went to the Mela, in company with brother Macintosh, and addressed a concourse of people alternately, under a shed, which was erected for the purpose. Mr. Wilson was also present, who read a portion of Scripture to them. We found the people very attentive; and those who were able to read applied for tracts, which were given to them.

13th, Lord's day.—In the morning preached in the chapel; and from thence we went to the Mela, and laboured till two o'clock P.M., reading, conversing, and addressing a concourse of people. In the evening brother Macintosh preached in the chapel, and I concluded in prayer.

14th.—In consequence of the rain we were not able to go out. The people about the Mela suffered a great deal. Not having a shelter, they were obliged to get under trees; but they were not able to keep off the rain, consequently many perished by cold. It was reported to the magistrate that forty persons had died of the cold, and he kindly ordered upwards of 200 mans of wood to be burned, in different places, for the benefit of the poor. Many were brought to the fire who were quite benumbed, and, after having been warmed, they were revived, otherwise many more would have died. We invited a great many into the chapel veranda and outhouses, so that there was scarcely room for them to move. They flocked in, with their wives and children, and appeared very thankful.

15th.—Early in the morning I addressed the poor pilgrims who were in the veranda. They appeared very attentive, and many were affected, among whom several were Bunddachs, who applied for books; to whom we gave twelve co-

pies of Bunddalahanda Testaments, which I brought from Benares, which they thankfully accepted. After breakfast we went to the fair; but, seeing the people confused, we spoke to a few, and returned home.

16th.—We went to the fair, and addressed the Gospel to crowds of people, and distributed a good many tracts, in Urdu and Hindoo. The people consider the Company's abolishing the pilgrim tax as a charitable act.

17th.—Went to the fair, in company with brother Macintosh, and spoke to a number of Hindoos on the Bun, and gave away some Hindoo tracts. From thence went to a convenient spot, where our shed was brought to be erected. After addressing the Gospel to a crowd of people, we returned home.

18th.—Went to the fair, as usual; and, as it was raining, we took possession of the Treasury bungalow, in which the pilgrims' taxes were formerly collected; and crowds of people flocked, in, to whom I addressed the glad tidings of great joy. All listened very attentively. When the rain abated we went to the shed, and commenced our labours among the heathen, and distributed some Hindoo tracts. In the midst of my discourse a Brahmin exclaimed, "God has no interest for man." I told him, "Your Shaster may teach you so; but our Scriptures testify, that 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'" The Brahmin made no objection. On my conclusion brother Macintosh commenced; and at the close we distributed some Hindoo tracts, and returned home.

18th.—We went to the fair, and preached alternately, to crowds of people. We met with no opposers; and those who were able to read thankfully accepted tracts.

19th.—We laboured, as usual, in the fair, among the heathen. Mr. Leupolt, of the Church Missionary Society, was present, and joined us in preaching to a large crowd of people. All listened very quietly; and those that were able to read accepted tracts in Urdu and Hindoo.

20th, Lord's day.—I preached in the chapel;

after which I went to the fair with brother Macintosh, and declared the message of God alternately, to a concourse of people; and distributed tracts, in Hindoo and Urdu, to those who applied for them. We felt thankful that the heathen begin to see their superstition and folly, and are not backward publicly to acknowledge them.

21st.—Went to the fair, in company with brother Macintosh, and laboured among the heathen in reading, preaching, conversing, and distributing the Scriptures.

22nd.—This morning left Allahabad for Benares, and reached Hanuman-ganj, where I spoke to a large crowd of people, opposite a Hindoo temple, respecting the folly of idolatry, and of salvation through Jesus Christ. On my conclusion, distributed some Hindoo tracts.

23rd.—Left Saidabad, and, on my way, spoke to a crowd of travellers on the depraved and ruined state of man, and salvation through Jesus Christ. On reaching Bliti, I took my stand on a convenient spot, and commenced talking with a Brahmin, which soon drew a crowd of people, to whom I addressed the Gospel; and on my conclusion distributed some Hindoo tracts. From thence I came to Gopiganj. Here I took my lodging, and went about the bazaar, declaring the message of God. The people listened without the least opposition; and those who were able to read accepted tracts in Hindoo.

24th.—Left Gopiganj, and came to Samachabad. Here, being a market-day, I took my stand in a convenient spot, and commenced reading a portion of the Scripture, which soon collected a large crowd of people. All listened very quietly; and, on my conclusion, several applied for books, which I supplied to those who were able to read.

25th.—Left Samachabad. Several persons followed me, at a considerable distance, hearing the Gospel; and a respectable man exclaimed, "True love is manifested by Jesus Christ giving his life for sinners." Through mercy, safely arrived at Benares, and found my family all well.

A G R A.

Journal of Mr. R. WILLIAMS, of Agra.

March 21st, 1839.—This evening I went to Shaganj, it being the Moharam. I expatiated, at some length, on the folly and wickedness of this disgusting festival, and many admitted the reasonableness of what I said. One man, who has repeatedly heard the Gospel and conversed with us, joined me in reprobating the system: after which, to the best of my abilities, I preached Christ to them as the only foundation of man's salvation. Some appeared to hear attentively, while others manifested perfect indif-

ference. I then went to the civil lines, and preached in English, which is my usual practice on Thursday evenings.

22nd.—Went to the market, accompanied by the native Christian, a young man. A Hindoo told us that he wished to become a Christian; that, in his younger days, he had been instructed in the principles of the Christian religion; and that, on account of his adherence to Christ, his friends had cast him off. Supposing his statement true, I directed the native brother to keep him at his house until we could ascertain something more definite respecting him; but, on fur-

thor examination, we found that he was an impostor. I had some conversation with a Pundit on the necessity of inward religion, and the means by which it is produced; after which brother Gunpott preached without interruption.

23rd.—To-day I went to the Mela at Etewa, six miles from this place. I preached to a large crowd of people, in front of an idol temple, and distributed a good number of tracts, and parts of the Scripture. They were very glad to get them. I asked several who took the books from whence they came, and found that many had come from the interior, where no Europeans are, and consequently had had no opportunities of hearing or receiving the Gospel. I felt much pleasure in communicating to such the word of life, praying that God might accompany it with his blessing, and seal instruction upon their hearts.

25th.—Went to the market with brother Gunpott. Some Mohammedans came, and troubled us very much: they endeavoured to turn all we said into ridicule. This is no uncommon thing for them to do. They are a very prejudiced people, much worse than the Hindoos. Christ crucified is to them foolishness. I am sometimes obliged to speak in an authoritative manner, in order to preserve peace; as I did to-day, when most of the scoffers past away, though some remained, and heard us out, and seemed pleased with what they heard, promising to search the Scriptures for themselves, and see whether these things are so.

26th.—Went to Lagunj. Brother Gunpott preached, but with much interruption from the Mohammedans. At this place there is a goldsmith, who is very friendly to our cause. He says that he is fully convinced of the truth of Christianity, and that he fully intends to become a Christian some time before he dies. I pointed out to him the great danger of procrastination, and urged him to cast off shame, and to do immediately what his conscience told him was right. He seemed serious, and somewhat concerned, but I fear he will not soon embrace the truth; he has been a long time halting between two opinions.

28th.—Went to Shaganj. Feeling thirsty, I asked a Mohammedan to give me to drink, which he readily did; but immediately washed himself, as if polluted. This led me to discourse on the great evil of caste, as it leads one man to despise another. I endeavoured to impress upon his mind, and also on others, that, as we are all alike the workmanship of God, we should respect, regard, and assist each other, and that Christianity has an admirable tendency to inspire men with this amiable disposition.

29th.—Went to the market. I read a tract, and explained it. Had a long debate with a Pundit on idolatry. He pleaded strongly in justification of the practice, quoting largely from his Shaster; but, on my quoting from the same in confutation, he seemed confused and abashed, though he would not give in. I have always

found this the most successful method with such opponents. Brother Gunpott then preached. A good number heard, and some with apparent interest and attention.

April 1st.—Went to the market. Brother Gunpott preached, and then brother Greenway, but with much opposition. A Jamidar strongly opposed what was said, so that we were obliged to enter into a long debate with him and others, in consequence of which I fear that little good was effected. Argumentative discussion among men of some wisdom and judgment may be productive of some good; but amongst the ignorant, who cannot readily distinguish between truth and error, it must be rather injurious, though it cannot be at all times avoided.

2nd.—Went alone to a village called Limira. I preached to a good number of persons, in a large garden, near to a worshipping place. The priest got out of temper, and abused me, because I said that it was sinful to worship idols of wood and stone. Having never been here before, I gave them an analysis of Christianity. All heard with marked attention, and seemed to be much pleased. Even the priest now called me a very wise and good man, though before a fool; and further to atone for his misconduct, pressed me to drink some sweet water, which he said he had got purposely for me. I did so, and then left them, promising to come again, and bring them some books; which I will do, please the Lord.

4th.—Went to Shaganj. Read a tract, and explained it; after which brother Gunpott preached, concluding with prayer. The congregation was small, but attentive; particularly one old man, who seemed much pleased while hearing, and, when all was over, said his heart was made glad by what he had heard.

5th.—Went to the market. Brother Gunpott preached with but little interruption. I then addressed the people on the brevity and uncertainty of human life, showing the absolute necessity of repentance towards God and faith in Christ, in order to our being prepared to meet death without fear. Some appeared to hear well, and asked for books, and were supplied.

8th.—Went to the market. Brother Greenway read a tract, and explained it, and brother Gunpott preached. I had some conversation with a native Roman Catholic on the ordinance of baptism and the Lord's supper. He asked me to explain their nature and import, which I did, and he seemed satisfied. He wanted us to come to his country, about seven days' journey, as there was no one there who knew any thing of Christianity except himself. He was pretty well versed in Scripture; and I think that he is influenced, at least in some degree, by the Gospel, for he knew how a Christian ought to conduct himself.

9th.—Went to Shaganj. I spoke to the people on the necessity of using our time, wealth, and all we possess to promote the glory of God and the welfare of mankind. Some Moham-

medans came, and strenuously opposed us, inso-much that we could not preach. We were obliged to devote almost the whole of the evening to unprofitable controversy. It ended with our opponents taking some books, which they promised to read. I fear but little good was done to-day.

11th.—Went to Shaganj. We could not get a congregation for some time. A great number of children came, and I conversed with them until enough of people were gathered for brother Gunpott to preach. They seemed to hear well, and offered no objections to what was advanced, which is a great thing. I always feel more satisfied when they give a proper hearing.

12th.—Went to the market. Read a tract, and explained it; after which brother Gunpott preached. A great number attended. I then addressed them from the parable of the Talents. A Mohammedan opposed me, but was silenced by one of his brethren, who said that nothing but truth had been spoken, and that which concerned us all, and therefore no objections ought to be offered by any one. I had some interesting conversation with him: he is a sensible man. I do hope, through the Divine blessing, that some real good has been done to-day.

15th.—Went to the market. Brother Gunpott and brother Greenway preached to a large crowd, with little interruption. The people were very attentive; particularly some Mohammedans, one of whom seemed much concerned about salvation, and asked several questions

respecting the way of salvation, as revealed in the Gospel. He very often comes to hear and converse with us, I have, therefore, some hope concerning him.

19th.—Went to the market. Read a tract, and explained it. Brother Gunpott preached. The people were very attentive. A young man, to whom I had given a tract some time since, came and told me its contents pretty correctly, in order to show that he had read it, saying that he would be glad to get another. I always make a practice of asking those who receive books questions, in order to find out whether they have read them or not: this I have found to be productive of good in many instances.

20th.—Went to Limira, and preached to a small, but a very attentive congregation. They seemed much pleased with what they heard, and invited us to come again. I hope, through the blessing of God, in the course of time, the Gospel will be, to these poor people, glad tidings of great joy. I felt much comforted and encouraged from what I observed this evening, and I am convinced of the importance of village preaching. The natives at the cantonments do not hear half so well: they usually offer all sorts of objections, and stun the ear of the missionary with a recital of the crimes of those who are called Christians. This seems a very great hindrance to the spread of the Gospel, and may, in some measure, account for so few conversions among the natives in large military stations.

CEYLON.

The subjoined remarks, taken from a letter written by our esteemed friend, Mr. Harris, under date of 8th of May last, well deserve consideration, especially from those who may contemplate entering on missionary engagements.

The most valuable object the mind of man can pursue is the promotion of the Divine glory. If this is lost sight of every thing else loses its value, and becomes not only insipid but deleterious, and cheats us of a portion, if not of the whole, of our inheritance beyond the grave. How variously the scene in a heathen country acts upon the mind, it is impossible to describe. How it alternately excites and depresses; how it pierces with pungent pain, and then rouses to renewed energy; how it casts down, and then awakens the powers of men, those best kind who have deliberately entered it as the ground on which to exercise their holy vocation.

The ideas formed of a missionary's life before his embarkation (I speak now more particularly of India,) are many of them vague and incoherent dreams, which, in the nature of things, can never be realised; nor does he learn, till after the lapse of some time, how crude and imperfect were his notions, and how great his ignorance of the manners, habits, feelings, and prejudices

of the people, and of the best methods of bringing them under the control of Divine principles, as deduced from the Bible. It is a school where much, indeed, may be learnt both of God and man; and, the more knowledge the mind receives, the more it is lost in wonder at the magnitude of creation in general, and at the condition of man in particular.

We are here surrounded by thousands whose chief cementing tie is the dishonour done to the Divine name; and whose practice, however much it differs in the forms, in its spirit meets, and presents a combination against the laws of heaven, and a resolute and inflexible determination not to obey them. Children swarm, roaming abroad in absolute nakedness, crowding the streets, insensible to the advantages of instruction, and indifferent, apparently, to every thing but their daily wants, unless it be a short time spent in some unmeaning pastime.

It is very difficult to compute the number of inhabitants in this thickly-peopled town. So

many live in one little hut, and so closely are their huts set together, that the native population alone, I should think, amounts to 30,000. The Burghers (descendants of European settlers) perhaps number 10,000; and the English, with the troops, another 10,000. In this estimate they may be somewhat underrated; while the roads throughout the island, right and left, lead to straggling villages among the jungles, wherein vast numbers have fixed their abodes; and where they remain, providing supplies for their animal appetites, their evidences of rationality, in many instances, almost effaced; and their want of clothing and culture rendering them objects alike of wonder and of pity.

On this mighty mass of human wretchedness some considerable amount of Christian labour is brought to bear; but the difficulty lies in moving that which seems to have degenerated almost into lifeless matter. All that constitutes intelligence, all that stands connected with futurity and the rights of God, either seems to be unknown or discarded. Miserable superstition usurps the place of pure and rational devotion; and horrid yelling, and devil-dances, the delightful ascription of praise and glory to Him who is "over all, God blessed for ever."

Into the village jungles Mr. Daniel is now accustomed to penetrate. Fixing himself in a central place, he is obliged to go from house to house, and by such means endeavour to rouse the lethargic spirits of these half-savages.

I am left here (at Columbo) to preach to the burghers, the soldiers, and, by interpretation, to two congregations of Singhalese people. The first of these classes are good English scholars, and, with a portion of the English residents, form a tolerable congregation, morning and evening, on the Sabbath; but their indifference to religion is awful, and their attachment to vanity very obstinate. They require the most argumentative preaching, and the most solemn and penetrating appeals.

Buddhism, when well understood, being a complicated metaphysical system, full of philosophical querulousness, and ending in an erasure of the Divine existence, has, from the very discussions it has provoked, set the minds even of those who have no connexion with it upon the ferment; and proof is required of what you advance, and sanctions weighty enough to inspire awe and apprehension. When you preach in this way you are listened to with great atten-

tion, and you may observe an increase in the attendance; but whether the heart keeps pace with the understanding, whether the one is softened as the other is enlightened, is what I am anxiously endeavouring to discover. That some have been brought to sober reflection, and to a stand still, after diligent inquiry, I find; and though the struggle of a surrender may be severe, considering conflicting passions, yet, as it is the work of the Most High, this triumph I confidently anticipate.

Among the soldiers real good is now being wrought. On Saturday evening last I attended a prayer-meeting of theirs, and was, indeed, much gratified.

Our Singhalese congregation here maintains its character, although the service is carried on by interpretation.

In his Excellency the Governor we have a steady and powerful friend. Through much evil report he continues to advocate the cause of truth, and to aid it by his influence and example.

Many causes, of great magnitude, combine to destroy the people here. The firm root which popery has in the hearts of many, the care taken by the priesthood to maintain its power over their minds, and the oblivion of moral principle which this and all other forms of Antichrist inculcate, render it an establishment fitted to the conceptions of such an order of men as the Romish Jesuits, and worthy of their consummate art to carry into execution. It exists, however, only to be destroyed. Brother Daniel has stormed this monster of cupidity and corruption. Some have ceased to pay that unreserved submission to it which they were taught from their infancy, and to weaken its force is much.

I have only one branch or two more of error to advert to in conclusion, Mohammedanism and devil-worship; the former seen in a coarse and degrading form, and the latter apparently carrying the tokens of insanity.

By these divers evils are these poor people torn asunder, and rendered objects of pity as well as guilt. More help is needed. The evidence of success must not be drawn from what is seen, though this is not despicable, or unworthy of notice. The labours of the Baptist Mission here, for the last twenty years, remain on record in the island, and will never—never perish.

J A M A I C A.

THE new Governor of Jamaica, Sir C. T. Metcalfe, arrived at Port Royal on the 22nd of September, and was installed, a few days after, into his responsible office, with the usual formalities. Perhaps no Governor of a British colony has had a more difficult or trying post than his gallant predecessor, Sir Lionel Smith,

on whom it devolved to carry into practice the noble resolve of the British nation,—that her bondsmen should be free. His combined firmness and patience appear to have won him a large amount of grateful admiration and esteem. Many addresses, warmly expressing these sentiments, have been presented him from various parts of the island. Among these have been two, instinct with the love of British freedom and the spirit of conscientious loyalty, from our Missionary brethren in the Western and Eastern districts of the island respectively. These well-written documents have been extensively circulated through other channels, and their length forbids their insertion in our pages; but we cannot forbear giving the reply of his Excellency to the first of these addresses, since it not only clearly points out the real causes of the agitations which still disturb this island, and the guilty lengths to which the enemies of justice and freedom have proceeded, but bears a full and honourable testimony to the admirable conduct of the peasantry, and to the beneficial effect upon them of that religious instruction which our calumniated Missionaries and others have been laboriously employed in imparting.

Sir Lionel's Reply to the Ministers of the Baptist Western Union is dated—

King's House, Aug. 18, 1839.

Reverend Gentlemen,—I receive this address with mixed sensations of pleasure and pain: first, I am gratified by the acknowledgment which it conveys, that under my administration you have been protected in your duties towards the followers of your faith; though I have all along regretted that even my best means of encouragement amounted to little more than the just defence of your truly righteous labours.

On the other hand, I feel pain you should be under apprehensions that, in consequence of my removal from this government, your efforts in support of the civil and religious rights of your community can ever want the countenance of those in authority, or, indeed, of any class of society, where you are known, whose minds have not been tainted with the love of slavery.

On my assuming the government of this colony, I strongly expressed my reliance on the whole body of missionaries, in their high integrity of purpose, and in their loyal principles. You more than realized all the benefits I expected from your ministry, by raising the negroes from the mental degradations of slavery to the cheering obligations of Christianity; and they were thus taught that patient endurance of evil which has so materially contributed to the general tranquillity. Even with the aid of a vicious and well-paid press, both in England and Jamaica, and it may be presumed, some habitual confidence in Jamaica juries, the enemies of your religion have never dared to go to the proof of their audacious accusations against you.

Gentlemen, the first year of freedom has passed away. What were the forebodings of its enemies? Where are the vagrants? where the squatters? where the injuries against proprietors or the persons of white men? Out of the 300,000 oppressed slaves, let loose in one day to equal rights and liberty, not a human being

of that mass has committed himself in any of those dreaded offences.

The admirable conduct of the peasantry in such a crisis has constituted a proud triumph to the cause of religion; and those who contributed to enlighten them in their moral duties, through persecutions, insults, and dangers, have deserved the regard and esteem of the good and the just in all Christian countries.

The people of England have a right to demand, and will still insist, that the liberty of the negroes, purchased by them at such a heavy cost, should be perfectly secured to them, and much remains to be done for them. You may feel assured, however, that the same power which achieved such a glorious national honour as the destruction of slavery in all its dependencies, will ultimately put down the bad laws and petty tyrannies by which the peasantry are still harassed and oppressed.

A great change is, indeed, in progress, by which unprejudiced men are coming into the management of properties, and it cannot be long before absentees will extricate themselves from their present unlucky delusion, and discover that the salvation of their estates must depend on the employment of agents who will not defraud the labourers of their wages, or impose exorbitant rents. Men, clad with the recent possession of freedom, are not likely to work cheerfully under such injurious treatment.

For myself, gentlemen, I thank you for all the regret you express at my removal from this government. I have staid here, however, longer than my duty to my own family warranted. Neither scurrilous abuse from the pulpit or from the press, or repeated threats of assassination, have deterred me from doing my duty to the emancipated population. I have been more than rewarded by witnessing their sober joys in freedom. I fully forgive the violent men who, smarting under the loss of power, have heedlessly imputed to the executive those galling changes

ordained by Providence, against the interests of the selfish few, for the happiness of the many.

I entreat you, also, to forgive your enemies; and I feel confident you will continue to use your influence in encouraging the industry of the labourers, remembering how essential employment is in all countries for the prevention of crime, and how much the spread of universal liberty to the slave must depend on the result of remunerated labour.

Gentlemen, I take my leave of you with sentiments of the most sincere respect and esteem. I beg you to receive my best wishes for the peace and happiness of yourselves, your families, and your community; and so long as my name may be recollected by the members of your church, implore them, for my sake, to persevere in the character which they have earned as good Christians and loyal subjects.

LIONEL SMITH.

K I N G S T O N .

A LETTER just received from our esteemed missionary, Mr. Oughton, shows that he is still quietly pursuing his labours in that city. As he makes no allusion to the legal proceedings lately taken against him, we conclude that the subject is under consideration by the proper authorities. We have been favoured, by a friend of Mr. Oughton's, with an extract from a letter of somewhat earlier date, which we subjoin. It gives a most pleasing and satisfactory account of several matters connected with the discipline and administration of our Jamaica churches, which is commended to the especial attention of those of our readers who may have been misled or perplexed by the depreciating statements which, in some parts of the island, have been industriously circulated on this subject.

Extract of a letter from the Rev. S. OUGHTON to Mr. J. T. Tyler, dated—

Kingston, May 29, 1839.

I will now give you a slight sketch of my present movements and future prospects. I arrived at this station on the 1st of February, and preached my first sermon on the 4th of the same month. The people received me with open arms, and since I have been here I have continued to receive assurances of affection and esteem. Numbers, who had left the church to join self-constituted preachers, (of whom there are many in this district, and most of them, I fear, very improper characters,) have returned, and begged to be received into our communion. We have accepted nearly forty already; and next Lord's day I hope to give the right hand of fellowship to nearly twenty more. In addition to this, the number of persons who are coming forward, and requesting to be admitted to the ordinance of baptism, is astonishing: I should think there are not less than 150 now waiting. About 70 have been examined and received, and two evenings every week are devoted to hearing others. We are exceedingly strict and particular in examining them, much more so than I ever witnessed or heard of in England.

The candidates have to appear before the *whole church*, and are examined respecting their views of themselves, of Christ, and the way of salvation; of the nature of a Christian church, the ordinances of baptism and the Lord's supper, &c., not only by myself, but cross-examined by the deacons or others; until we are perfectly

satisfied that their views of Divine truth are clear and scriptural. They are then required to withdraw, and the leader, a person who has the spiritual care of a certain number of persons, is required to state, from his own personal knowledge, in what manner they are living, and whether their moral character is such as to qualify them for membership. Then the question is put to the church, whether they know any thing against the candidates; and finally, they are received on a general show of hands. So you will perceive, whatever our enemies may say about us, we are not lax in our discipline. Indeed, I verily believe that it would be quite as easy, if not easier, for the very same persons, if residing in England, to obtain church-fellowship in our British churches, as it is in this place.

But I dare say you have heard much about our classes and leaders; I will endeavour, therefore, to give you a faithful description of them. In churches so large as ours it is entirely impossible for a minister to be well acquainted with all the people, to visit all the sick, and know the private history and moral character of every member; we therefore form our church into thirty-three sections or classes, over which we place a deacon, or one of the most pious and intelligent members we can find. Ability to read and write are, in this church, indispensable qualifications. These leaders have to exercise a strict watch over the conduct of the people, to visit them in sickness, console them in affliction, and advise with them when in difficulty. They have also to attend the funerals of those who die; and we lose, on an average, 150 every year. They

have, also, small buildings, in various parts of the city and country, principally erected by the people, where they meet every Monday evening for reading, prayer, and exhortation; and on Tuesday evenings, every week, the leaders meet on the Mission premises, to bring their reports to me, to examine cases of discipline, restoration, &c., and consult on any steps to be taken for the promotion of the cause of God. Notwithstanding all that has been said against them, I believe they are a very estimable and valuable order of men; and I must in conscience say, that I attribute the very extraordinary success which has attended the Baptist Mission in this island, under God, to their zealous and self-denying exertions on behalf of their perishing countrymen. The fact is, it is the Christian Instruction Society in principle, if not in name; and is conducted on the principle, that every subject of the grace of God should labour to communicate the same blessing to those around him, thus becoming fellow-workers with Christ in the Gospel.

As I had heard so much, from Mr. Panton and others, of the evils of our class and leader system, I resolved, about two months ago, to visit them all, and judge for myself. I went to three without their knowledge, and listened outside the building to what was going on within; judge my delight, when, instead of the wild raving of fanaticism, or the recital of dreams, or the observances of superstition, as had been charged upon them, I first heard them sing a hymn, then read a chapter, then one of the poor negroes engaged in fervent prayer; and, finally, the despised and calumniated leader read and expounded, in a simple and scriptural manner, a portion of the word of God. And this was the case at every place I visited. It is true, I have now discontinued my clandestine visitation: I do not feel it necessary; and it is cruel to indulge further in such a suspicious course; I therefore visit a class every Monday evening, sometimes near the chapel, sometimes a considerable distance off, and then I give them such instructions as I think they most require, generally an address of about twenty minutes, and conclude with singing and prayer. I cannot but believe that God first put this plan into my mind, and I believe the most beneficial results have already attended it.

The class-houses are plain wooden buildings, capable of holding from 80 to 150 persons, benched, lighted with perhaps six candles. They have no flooring but the plain earth; but while they have not one ornament to boast of, they are admirably adapted to the purpose; and I think it no small honour to have thirty of these

little sanctuaries attached to the church over which God has placed me. The Barbican and Surrey chapels, with all their great and noble Christian enterprize, would sink into comparative insignificance before such a display. Think not I say this in a spirit of boasting; no, I have nothing to boast of—it is the Lord's doing, and he shall have all the glory. But as Paul, when calumniated and despised by the Corinthian churches, did not hesitate to vindicate his claims, so, when a people, dear to me as my life, are reproached and slandered by those who have not virtue enough to imitate their excellences, and who bate them for their success in well-doing, I feel every emotion of my bosom rising in honest indignation at such an unchristian course.

As for our Sabbath services, would that you were here to see them—I cannot fully describe them. A chapel, 80 feet by 50, not pewed, to waste the room, but closely benched, and filled almost to suffocation, while, through the open windows, crowds of anxious hearers are seen listening to the words of life, their bare heads, in the meantime, exposed to the scorching rays of a tropical sun; and hundreds go away, unable to obtain a place. Oh! my dear friend, God is indeed blessing me here. I am filled with wonder, gratitude, and praise. Pray for me, that I may not become proud, but may be always found faithful, and that the work which God appears so wonderfully to have revived may be carried on to the day of Christ:—

“ Then loudest of them all I'll sing,
While heaven's resounding arches ring
With shouts of sovereign grace!”

My time is very busily occupied: three sermons a week to prepare; preaching Sabbath morning at half-past ten, afternoon at three o'clock; meeting the country people in the chapel after seven o'clock; marriages and registrations between the services; so that my Sabbaths are not days of rest, though often seasons of refreshment. Monday evenings, class-meetings; Tuesday evening, deacons' and leaders' meeting; Wednesday, prayer-meeting; Thursday, preaching; Friday and Saturday, meetings for examining candidates. I often wonder how I keep up, yet strength is given equal to my day; and although I do not feel so robust and hardy as in England, yet I am in excellent health. Pray for me, that I may have strength for every duty, and grace for every trial, so that whilst I live I may live to the Lord, and that when I die I may die to the Lord, that thus living and dying, I may be the Lord's.

Home Proceedings.

ACKNOWLEDGMENTS.

THE thanks of the Committee are respectfully presented to the following, viz., to Mr. J. Brown, for 103 volumes of the Rev. J. Jones's Works, for the use of the Mission; to Mrs. Sarah Barrett, for 30 volumes of the Baptist Magazine; to Mr. John King, for six packets of Hymn-Cards for Jamaica; to the Church-street

Ladies' Association, for a box of useful and fancy articles for the Rev. John Hutchins, Savanna-la-Mar; and to the Stepney Ladies' Working Association, for a box of useful and fancy articles for the Rev. Henry J. Dutton, Bethany, Jamaica.
(Nov. 15.)

LETTERS RECEIVED FROM MISSIONARIES, &c.

EAST INDIES. — Calcutta, Rev. James Thomas, May 16. Dinagopore, Rev. H. Smylic, March 29.

CEYLON.—Colombo, Rev. Joseph Harris, June 19.

JAVA.—Samarang, Rev. Gottilob Bruckner, May 22, June 27, July 1.

WEST INDIES.

JAMAICA. — Falmouth, Rev. William Knibb, (received Sept. 17,) Sept. 17, (two letters,) Sept. 28. Rio Bueno, Rev. B. B. Dexter, Aug. 9, 11. Salter's Hill, Rev. Walter

Dendy, Aug. 6, 18, (two letters,) 26. Yallahs, Rev. Joshua Tinson, Aug. 14. Mount Carey, Rev. Thos. Burchell, Aug. 14, Sept. 3. Baptist Western Union, Aug. 15, (four letters.) Bamf Hill and St. Ann's Bay, Rev. D. Day, Aug. 5, 24. Spanish Town, Rev. J. M. Phillippo, (no date,) received Sept. 24. Ebony Grove, Rev. James Reid, Sept. 4. Kingston, Rev. Samuel Oughton, Sept. 7, Oct. 3. Savanna-la-Mar, Rev. John Hutchins, Sept. 3. Annotta Bay, Rev. Josiah Barlow, Oct. 2. Manchioneal, Rev. John Kingdon, Sept. 28. Old Harbour, Rev. H. C. Taylor, Oct. 1.

BAHAMAS.—Nassau, N.P., Rev. Thomas Leaver, Sept. 23. Turks' Islands, Grand Cay, Rev. E. F. Quant, Aug. 15.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from October 15th to November 15th, 1839.

LONDON AND ITS VICINITY.				£ s. d.		£ s. d.				
Donations.		£	s.	d.	£	s.	d.			
Rev. Edward Steane and friends,										
for the debt	30	0	0							
V 981, F 18819, F 82889	15	0	0							
Miss Phillips, Wandsworth, S.	10	0	0							
J. B. H., per Mr. Simmons,										
Leicester	5	0	0							
				60	0	0				
Collections.										
Paradise Chapel, Chelsea	20	0	0							
Grafton-street, Soho	5	7	7							
				25	7	7				
				Devonshire-square Auxiliary, by John						
				Davies, Esq., Treasurer.						
				Balance of Ladies' Subscription						
				for the education of two						
				girls in India		3	0	0		
				Ladies' second subscription						
				for ditto		8	0	0		
				Missionary box		0	8	6		
				On account		19	17	4½		
						31	5	10½		
				Berkshire.						
				Kingston Lisle:—						
				Collection		1	10	3		
				Penny-a-week society, by						
				Mrs. Pike		4	7	0		
								5	17	3

<i>Buckinghamshire.</i>	£ s. d.	£ s. d.	<i>Hertfordshire.</i>	£ s. d.	£ s. d.
Banbury and Buckingham Auxiliary, by Mr. R. Goffe.			Hatfield :— Friend, by Benjamin Young, Esq.....	50	0 0
Banbury :—			<i>Kent.</i>		
Collections	20	13 9	Sevenoaks, by Rev. T. Shirley.		
Subscriptions	6	6 6	Collections.....	11	12 11
Missionary boxes	2	10 10	Subscriptions	18	14 0
Weekly subscriptions by			Ladies' Association.....	6	19 1
Miss C. Goffe	1	7 0	Small sums	3	14 8
Miss Heynes, <i>Hooknorton</i> ...	1	6 2	41	0	8
Mr. Spokes	2	4 0	Tunbridge Wells :—		
Mr. Warmington.....	0	15 6	Collection, by Rev. H. Kewell.....	8	0 0
Various	3	2 6	<i>Lancashire.</i>		
Donations :—			Rochdale, by Henry Kelsall, Esq.		
Mr. G. Atkins.....	1	0 0	Collection at West-street		
Mr. Heynes.....	0	10 0	Chapel	78	0 0
Small sums.....	0	13 3	Subscriptions	7	17 2
Balance in hand.....	3	7 4	85	17	2
Sweeford	0	14 0	Burnley :—		
44	10	9	By Rev. D. Griffiths	9	6 0
Bloxham :—			<i>Leicestershire.</i>		
By Rev. D. Nunwick	1	10 1	Leicestershire Auxiliary, by Mr. J.		
Buckingham :—			Collier, Treasurer.		
Subscriptions	2	18 7	Arnsby :—		
Mr. Bennett.....	5	0 0	Collection	14	0 0
Missionary boxes, &c.....	9	15 2½	Blaby :—		
17	13	9½	Collection.....	1	12 ½
King's Sutton :—			Foxton :—		
Per Rev. — Catton.....	1	10 0	Collection.....	4	0 0
Middleton Cheney.....	6	17 0	Leicester :—		
Colnbrook, by Rev. W. Coleman.			Harvey-lane.		
Collection	8	9 9	Collections	29	18 7
Sunday-scholars	1	10 10	Sabbath-school.....	3	14 6½
R. Cox, Esq.....	0	10 0	Savoy Gate ditto.....	0	10 0
10	10	7	Subscriptions :—		
<i>Derbyshire.</i>			Billsom, Mr. Charles	1	0 0
By Rev. W. Hawkins, M.A.			Collier, Mr. John.....	1	1 0
Burton-on-Trent :—			Ellingworth, Mr. J.....	1	0 0
Collection	4	12 8	Friend, A.....	1	0 0
Mrs. and Master Owen.....	1	18 0	Hull, Mr. Henry.....	1	1 0
Miss Hawkins.....	3	17 0	Mursell, Rev. J. P.....	1	1 0
Mr. Tomlinson.....	1	0 0	Porter, Mr. T.....	0	10 0
11	7	8	Robinson, C. B., Esq.....	1	1 0
Derby :—			Vicecars, Mr. Samuel	1	0 0
Collections	22	14 2	Vicecars, Mr. G.....	0	10 0
Ditto at Public Meeting.....	9	12 0	Waldron, Mrs., <i>Oadby</i>	1	0 0
Ladies' Association	10	14 5	Wheeler, Mr. T.....	0	10 0
Missionary boxes	1	9 5	Cards and boxes :—		
Mr. Dunningcliff, <i>Clifton</i>	1	0 0	Miss Cockshaw's pupils and		
45	10	0	young friends	12	0 0
Swanwick and Riddings :—			The Misses Porter	5	8 0
Collections	6	15 6	Miss Bedells.....	3	0 7
Missionary boxes	1	2 10	Mr. J. T. Collier.....	1	2 0
Sunday-scholars	0	15 9	Master J. H. Collier.....	8	12 0
8	14	1	Miss J. Smith	0	6 3
<i>Devonshire.</i>			Miss Bywell	0	10 0
Devonport, by Rev. Thomas Horton.			Miss Chapman	2	10 0
Collections at Morice-square	16	2 0	Miss Burness	0	14 0
Collected by			Masters J. and A. Mursell...	0	7 0
Master J. W. Batten.....	1	1 0	Master H. Clarke	0	4 0½
Subscriptions :—			79	10	9½
Butter, Mr.	1	1 0	Loughborough :—		
Foster, Mr.	1	1 0	Collections.....	11	0 5½
Horton, Rev. Thos.....	0	10 6	Barrow, Mr.....	1	1 0
Miall, Mrs.....	1	1 0	Collected by		
Paul, Mrs.....	0	10 0	Miss Keightley.....	2	5 8
Ditto	0	10 0	Miss Sutton.....	0	7 4½
Pinsent, Mr.....	1	1 0	14	14	6
22	17	6	Monk's Kirby :—		
Newton :—			Collection.....	5	7 9
Collected by Miss Morrish	1	11 0	Oadby :—		
Hampshire.			Collection.....	1	6 6
Beaulieu :—			Sheepshead :—		
Rev. J. B. Burt and friends	5	0 0	Collection.....	13	0 0
Missionary boxes by			Sutton-in-the-Elms :—		
M. A. Smith	1	6 0	Collection	10	11 0
A. Gardiner.....	1	5 0			
7	11	0			

	£ s. d.	£ s. d.
<i>Lincolnshire.</i>		
Lincoln, by Rev. J. Craps.		
Collections	9 15 10	
Ditto at Tea-meeting.....	2 4 6	
Subscriptions:—		
Bratton, Mr. J.....	1 1 0	
Craps, Rev. J.	2 0 0	
Coupland, Mrs. R.....	1 0 0	
Doughty, Mr. J.	0 10 0	
Hickson, Miss	2 0 0	
Hickson, Miss S.....	2 0 0	
Jelley, Mr. J.....	0 10 0	
Collected by		
Mrs. Allenby and family ...	1 9 6	
Miss Close.....	0 12 10	
Miss Fisher.....	1 10 2	
Mrs. Freer.....	0 14 5	
Miss E. Freer.....	1 3 3	
Mrs. Murr.....	1 7 0	
Miss S. Murr.....	0 16 7	
Miss H. Odling.....	2 13 2	
Miss Palethorpe	3 2 8	
Miss C. Powell.....	1 2 1	
Miss Rose	1 3 10	
Miss Silvester.....	0 15 0	
Miss H. Summerscales.....	1 15 2	
Sunday-school	1 3 5	
Sums under 10s.....	1 3 11	
Boxes by		
Mrs. Barratt.....	0 10 9	
Miss E. Bray	0 14 6	
Mrs. Doughty	0 17 0	
Miss E. Foster.....	0 12 3	
Miss Foynes.....	1 7 4	
Sums under 10s.....	4 15 2	
		50 11 3
<i>Monmouthshire.</i>		
By the Rev. Joseph Burton.		
Abergavenny:—		
Frogmore-street—Rev. M. Thomas.		
Collection.....	3 19 7	
Subscriptions:—		
Conway, Mrs.	0 10 0	
Daniel, Mr. John.....	0 10 0	
Daniel, Mr. C.....	0 10 0	
Penny, Mrs.....	0 10 6	
Thomas, Rev. M.....	1 1 0	
Wyke, Mr.....	0 10 0	
Collected by		
Miss Saunders.....	1 5 0	
Mrs. Wyke	1 7 4	
Boxes by		
Miss Saunders.....	0 15 0	
Mrs. Wyke	0 13 6	
Sums under 10s.....	1 1 1	
		12 13 0
Lion-street—Rev. H. Poole.		
Collection.....	2 15 0	
Sabbath-school.....	1 5 0	
Subscriptions:—		
Havard, Mr. W.....	1 1 0	
Poole, Rev. H.....	1 1 0	
Collected by		
Mr. Robert Curtis	1 5 5	
Mr. Enoch Clements	1 6 0	
Mr. John Havard.....	1 10 3	
Miss Mary Morgan.....	2 12 3	
Mr. John Morse.....	1 3 7	
Miss Maria Poole	3 0 6	
		17 0 0
Abersychan—Rev. S. Price.		
Collections	4 5 4	
Subscriptions:—		
Arthur, Mr. C.....	0 10 0	
Lewis, Mr. H.....	1 0 0	
Lewis, Mrs.....	1 0 0	
Lawrence, John, Esq.....	0 10 0	
Williams, Mr. J.....	1 1 0	
Sums under 10s.....	0 15 0	

	£ s. d.	£ s. d.
Boxes by		
Mrs. Arthur	0 8 0	
Mr. S. Kelly, jun.....	1 2 9	
Miss Woodall.....	0 12 6	
Sabbath-school children.....	0 3 6	
		11 8 1
Argoed—Rev. T. Davies.		
Collection.....	1 4 6	
Mr. J. Jenkins.....	0 10 0	
Sums under 10s.....	0 17 6	
		2 12 0
Bethesda—Rev. Timothy Thomas.		
Collection.....	1 8 0	
Chapel box	2 0 6	
Boxes by		
Miss S. Edwards.....	1 3 3	
Miss M. E. Thomas	0 14 6	
Mrs. Hiri.....	0 11 2	
Miss J. Edmunds	0 10 10	
Miss L. Rees.....	0 7 9	
Miss A. Rees	0 5 6	
Subs. under 10s.....	1 7 6	
		8 8
Beulah—Rev. T. Evans.		
Collection.....	2 10 4	
Subscriptions:—		
Davies, E., Esq.....	1 1 0	
Daniel, W., Esq.....	0 10 9	
Subs. under 10s.....	1 17 6	
Boxes by		
Mrs. Davies.....	1 2 6	
Rev. T. Evans.....	0 15 10	
Mrs. J. R. Jones.....	1 6 5	
		9 3 7
Blackwood—Rev. W. Roberts.		
Collection and subscriptions	1 18 6	
Blaena Gwent—Rev. — Lewis.		
Collection.....	3 2 6	
Blaenavon—Horeb.		
Collection.....	2 0 9	
Hiley, Mr. J.....	1 0 0	
Subs. under 10s.....	0 10 0	
Collected by		
Miss Ann Hiley	4 0 0	
Miss Mary Lewis	1 0 0	
Mrs. Morgan.....	0 16 6	
		9 6 6
Blaenavon—Ebenezer—Rev. W. Jenkins.		
Collection.....	2 15 9	
Beddoe, Mr.....	0 10 0	
Sums under 10s.....	0 7 6	
		3 13 3
Bryn Mawr—Rev. T. Roberts.		
English Sabbath-school at Calvary.....	2 0 0	
Caerleon—Rev. D. Phillips and J. Evans.		
Collections.....	2 7 3	
Subscriptions:—		
Jenkins, Mr. J.....	0 10 0	
Jenkins, Mr. W.....	0 10 0	
Sums under 10s.....	0 12 6	
Boxes by		
Miss Jenkins	3 0 3	
Mrs. Warren	1 8 9	
Miss Caroline Jenkins	0 18 3	
Miss Matilda Evans.....	2 4 7	
Miss Frances Jones.....	2 5 8	
Sums under 10s.....	0 13 4	
Missionary Prayer-meeting box	0 14 1	
		15 9 8
Castletown—Rev. — Jones.		
Collection.....	2 17 11	
Subscriptions:—		
Davies, Mrs.....	1 0 0	
Davies, Mr. John	0 10 0	
Emerson, Mr. J.....	0 10 0	
Williams, Mr. W.....	1 0 0	
Watkins, Mr. W.....	0 10 0	
Sums under 10s.....	2 15 0	
Missionary boxes	1 5 7	
		10 13 6

	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
Llanhiddel—Rev. J. Davies.							Subscriptions:—						
Collection and subscriptions	1	14	6				Davies, Mr.	0	10	6			
Llanwenarth—Rev. F. Hiley.				6	12	9	Lewis, Mr. B.	0	10	0			
Collections							Phillips, W. W., Esq.	2	2	0			
Nant-y-glo—Rev. R. Pritchard.							Phillips, Mr. W. W., jun.	0	10	6			
Collection	2	16	0				Phillips, Mr. H.	0	10	6			
Sabbath-school	4	0	0				Phillips, The Misses	0	15	0			
Subscriptions:—							Thomas, Rev. T.	1	1	0			
Brewer, G., Esq.	1	0	0				Boxes, &c.	1	5	6			
Bevan, Mr. T.	1	0	0								10	18	3
Morgan, Mr. H.	1	0	0				Welsh Church—Rev. J. Williams.						
Vennor, Mr.	0	10	0				Collection	7	19	3			
Williams, Mr. W.	1	0	0				Bowen, Mr. J.	0	10	0			
Sums under 10s.	2	16	0				Sums under 10s.	1	15	0			
				14	2	0					10	4	3
Newport—Rev. W. S. Miles.							Tabernacle—Rev. T. Morris.						
Collection	5	15	0				Collections	2	13	9			
Subscriptions:—							Sabbath-school	0	10	0			
Clapperton, Mr.	0	10	0				Subscriptions:—						
Crosfield, A., Esq.	1	0	0				Morgan, Mr.	0	10	0			
Evans, Mr. W.	0	10	6				Williams, Mr. A.	1	0	0			
Gething, G., Esq.	1	0	0				Sums under 10s.	0	17	6			
Lewis, J., Esq.	0	10	0								5	11	3
Phillips, Mr.	0	10	6				Risca—Rev. D. Edwards.						
Wall, T., Esq.	1	0	0				Collection, &c.				1	16	6
Sums under 10s.	0	14	6				Rymney—Rev. M. James.						
Boxes	0	4	5				Collection, &c.				5	9	2
				11	14	11							
Penycæ—Rev. E. Oliver.							Sirhowy—Rev. D. Roberts.						
Collections	5	13	1				Collection	2	9	7			
C. Harford, Esq.	1	0	0				Subscriptions:—						
Subs. under 10s.	8	3	7				Harford, J., Esq.	2	0	0			
Nebo Sabbath-schools	4	0	0				Williams, Mr. J.	3	9	0			
Forge ditto	4	0	0				Sums under 10s.	2	7	3			
Boxes	1	2	0				Boxes by						
				23	18	8	J. Harris and B. Davies	1	10	4			
Pisgah—Rev. T. Kerwin.							J. Armstrong & W. Phillips	1	0	6			
Collection	1	0	6				L. Evans & J. Williams	0	12	6			
Box by Mrs. Davies	1	0	0								13	0	2
Subs. under 10s.	0	12	6				Tredegar—Rev. J. Roberts.						
				2	13	0	Collection	9	4	5			
Pontheer—Rev. J. Michal.							Subscriptions:—						
Collection	2	0	0				Anonymous	1	1	0			
Subscriptions:—							A friend	1	0	0			
Hiley, Mrs.	1	0	0				Griffiths, Mr. T.	2	10	0			
Jenkins, J., Esq.	2	2	0				James, Mr. W.	1	0	0			
Jenkins, W., Esq.	2	2	0				Jones, Mr. T.	1	1	0			
Jenkins, Miss	0	10	0				Llewellyn, Mr. J.	0	10	0			
Sums under 10s.	0	7	6				Parry, Mr. T.	0	10	6			
Boxes by							Rees, Mr. E.	0	10	0			
Miss Jenkins	1	10	0				Roberts, Rev. J.	0	10	0			
Miss C. Davies	0	11	9				Sums under 10s.	4	5	0			
Miss Eliza Louis	1	0	0				Missionary boxes	4	3	3			
Misses A. and E. Louis	0	18	0								26	5	2
Miss Mary Andrew	1	2	8				Ditto—English Church.						
Small sums	0	13	9				Collection	1	13	9			
				13	17	8	Subscriptions:—						
Pontrhydyrhyn—Rev. D. D. Evans.							Davies, Mr. R.	1	0	0			
Collection	2	3	6				Griffiths, Mr. T. J.	0	10	0			
Subscriptions:—							Phillips, Mr. W.	1	0	0			
Conway, W., Esq.	2	2	0				Small sums	0	11	8			
Conway, C., Esq.	2	2	0								4	15	6
Conway, Mr. B.	0	10	0				Twyn Gwyn—Rev. W. Roberts.						
Evans, Rev. D. D.	2	0	0				Collection, &c.				1	0	6
Friend, A.	0	10	0				Victoria:—						
Sums under 10s.	3	2	6				Collection, &c.				2	14	4
				12	15	0							
Pontypool—Trosnant.—													
English Church—Rev. T. Thomas.													
Collection	3	13	3										

N.B. The remainder of the Contribution List is unavoidably deferred until next month, when the particulars of the remittances from Shropshire, Bradford, Leeds, &c., shall be inserted.

P.S. Mrs. Judson's Address, and other articles, which had been prepared for press, are deferred for want of room.