

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.



MARIA RICKETTS AND HER COTTAGE.

ACCOUNT OF MARIA RICKETTS.

SOME of our readers may probably recollect that, in former articles of intelligence from Jamaica, mention has been made of a creole negro woman, baptized by Mr. Clarke, of Jericho, in the river d'Ora, more than three years ago, who was computed, at that time, to have attained the very extraordinary age of ONE HUNDRED AND TWENTY-THREE YEARS. Since the return of our esteemed brother we have procured a few particulars respecting this "aged disciple," and also a sketch of her person; which, with a representation of her humble dwelling, as described by Mr. Clarke, we have given in our engraving for the present month. How very few have been the individuals, since the patriarchal times, who have "found mercy," after living in ignorance and sin for a period equal in duration to that in which "the long-suffering of God waited in the days of Noah, while the ark was a preparing!" But with HIM all things are possible.

MARIA RICKETTS was born at Lemon Bridge, in the parish of Saint Thomas in the Vale, in the island of Jamaica. Her parents were creoles, (*i. e.* country-born,) and in a state of slavery. They were both black; consequently Maria found herself, at her earliest recollection, a despised black creole slave; she was, however, intelligent and active, and was brought up as a house servant. Her first master was a John Hunt, of Hampshire estate, who was in general kind to her until she was grown up; at which time she was punished for not agreeing to live as his concubine. Her second master was Richard Hunt, son of the former, who treated her, in general, with kindness. She afterwards came into the possession of the widow of the late Major Reynolds, of the 20th regiment of Light Dragoons, who also treated her with great humanity. She was never married, but lived in the same way as slaves in those days almost universally lived, and had two children, both of whom died while young. When she became too old for labour she was allowed to rest in her own little dwelling, and was occasionally favoured with a small assistance from her mistress.

One of the deacons of the church at Mount Hermon was on a visit to an estate adjoining the one on which she resided, for the purpose of instructing the people, and encouraging them to attend, on the Sabbath, the preaching of the Gospel. Maria heard of his being there, and sent one of her neighbours, to say how much she desired to see him. Soon after this the deacon and his wife paid her a visit, with which she was greatly affected; and, on first seeing them, dropped down in a swoon. When she came to herself, she spoke of the mercy and goodness of God in sparing her so long, said she felt the weight of her sins and the evil of them, and wished to turn from them unto God; but said she had known nothing all her life of these things, and had begun to hear of them only now. She here alluded to what had been told her by a warm-hearted Christian female who took care

of her, and desired not only that she should be as comfortable as she could make her in time, but a partaker of that grace which would prepare her for eternity. Mr. Richards* prayed with her and for her, and conversed with her on the way of salvation by Jesus Christ. After this she came frequently, during the years 1835 and 1836, to spend a few days at the house of Mr. Richards for instruction, and about this time I first saw and conversed with her. She expressed a strong desire to be baptized in the name of the Lord Jesus; and, on due examination, I was fully satisfied that I had no right to expect greater attainments in scriptural knowledge, or better evidence of repentance and faith, in one of her description, than she manifested. My conviction was, that she was called, and chosen, and taught of the Holy Spirit of God; I therefore cheerfully baptized her, with sixty-five others, on the 10th day of July, 1836, in the Rio d'Ora. She bore the fatigue of going to the water and returning amazingly well, and gave vent, in sober expressions, to the joy of her soul. On the same day she sat down, with the church at Mount Hermon, to commemorate the dying love of the Saviour, of whom she had been ignorant so long, and had now found at the close of her long earthly pilgrimage. When I left Jamaica she was still alive, but evidently waxing weaker and weaker: she could walk but a short distance; her sight was failing a little, although she could still see to thread her needle without spectacles. Her appetite was good, but she was occasionally laid up with fever, which always brought her, to appearance, near to the grave; but the Lord was nigh unto her, and sustained her, and her walk seemed one calm, contented course of sober cheerfulness and Christian joy. To render her latter days as comfortable as possible, I had her brought to the Mission premises, and afforded her an allowance of a trifle monthly from the church.

She was said to be 123 years of age at the time of her baptism, and the proof afforded

* The name of the deacon.

me that she was somewhat near to this age was the following :—

She says the first governor she recollects hearing of was "my Lord Duke of Portland," and that she was then a little girl. The Duke of Portland arrived in Jamaica, as Captain General and Governor in Chief, December 8th, 1722, and died July 4th, 1724 : allowing Maria to be nine or ten years of age when she heard of his being governor, this would bring her, in 1836, to the age of about 123.

Maria had a brother named John Ronald, a freeman, whose age was said to be correctly known : he died about 1832, aged 110 years, and was some years younger than Maria.

A white lady, named Miss Hunt, of Caledonia estate, St. Thomas in the Vale, of the family of Maria's former masters, is now eighty years of age, and says Maria Ricketts was a full-grown

slave, waiting upon Mr. Hunt, her grandfather, when she was quite a child.

I think it quite impossible to decide with certainty on her exact age ; but there is no doubt she is far above a hundred, and, probably, quite as old as common report, confirmed by corroborative evidence, makes her out to be.

I sent to have the estate's books examined, to see at what age she was put down in them ; but they were not to be found, as the time at which she was noticed was quite out of date, and the books destroyed long ago. I might have examined the "Triennial Returns," in the Island Office, but I thought it useless, as the Act for these is not very old ; consequently, had I found her name in them, her age would only have been guessed at ; I therefore despair of arriving at any more certainty respecting the precise age of my old pilgrim.

C A L C U T T A.

ACCOUNT OF THE LIFE AND DEATH OF THE REV. JAMES PENNEY.

IN our Number for May last we gave a brief account of the decease of our much-esteemed friend and brother Mr. James Penney, who was suddenly removed to his heavenly rest, by an attack of cholera, on the 2nd of February preceding. Having since been favoured with a copy of the Funeral Sermon preached on the occasion at Calcutta, by the Rev. W. Yates, we transfer to our pages the interesting narrative he gives of his departed friend ; bearing witness, at the same time, from personal acquaintance with Mr. Penney, to the fidelity with which his moral portraiture is sketched.

OUR beloved brother, the late Mr. Penney, was, in early life, with a young brother, left dependent upon the care of a kind mother, who supported him entirely by the fruits of her own industry, in the city of London. He had not the unspeakable advantage, which many too lightly appreciate, of having pious parents. I have heard him often lament that he was the only one of the family brought to an experimental acquaintance with religion ; and in this respect may we not say, "Is not this a brand plucked out of the fire ?"

He was a pattern to all young persons of the manner in which they ought to honour their parents. Though he devoted much to the service of God, he did not say to his mother, "It is a gift by whatsoever thou mightest be profited by me ;" but, as soon as he was able, contributed to her support, and continued to do so to the day of her death. It was a familiar expression of his, that he never knew any good to come of children that were unkind to their parents, and that he had uniformly observed that those who were kind to them were prospered by Divine Providence in the after parts of their life.

It pleased God at an early period in life to make our friend acquainted with that Saviour

whom to know is life eternal. In his youth he came under the care of the celebrated Joseph Lancaster, whom, with all his failings, he believed to be a truly pious man. His conduct in time of trouble, and in seasons when his religious feelings were excited, made a deep impression on the mind of Penney. He never forgot how, at those seasons, he would often walk up and down the room through the whole night, pouring out his soul unto God in a singing kind of voice, with all the sweetness of the nightingale.

The impressions which he had received under Mr. Lancaster in London, were deepened and matured under Mr. Porter, a Baptist minister at Bath, whose church he joined, with a considerable number of others, all in the bloom of youth, and his companions in the ways of piety. At this period of his life he frequently heard the Rev. W. Jay, and his sermons had a powerful effect upon his mind, and upon the formation of his future character.

At the time he went to Bath he was, to a great extent, ignorant of his character as a sinner in the sight of God. He had a zeal for God, but it was not according to knowledge ; for he, being ignorant of God's righteousness, and going

about to establish his own righteousness, had not submitted himself to the righteousness of God. It was so ordered, however, that the family at whose house he lodged, particularly the lady of it, like another Priscilla, took him and instructed him, and "expounded to him the way of God more perfectly," made him understand that he was a condemned sinner, and exposed to endless ruin, and that there was no possibility of escaping this condemnation, and becoming righteous in the sight of God, except by faith in Jesus Christ, who is the end of the law for righteousness to every one that believeth.

As Christ, after his baptism, was led by the Spirit to be tempted by the Devil in the wilderness, so our friend, after his public profession, was exposed to a severe trial.

From his situation in Bath, as the teacher of the Lancasterian school, he was ejected, on account of his denominational views. There were certain parts of the Catechism, relating to baptismal regeneration, which he could not conscientiously teach, or insist on the boys learning; on this ground the committee of the school discharged him. His old master entered very much into the views of the committee, and became very cold and distant towards him. This reduced him to distress and penury, and, I have frequently heard him say, it was one of the most trying parts of his life. But when the Lord had tried him, as he did Joseph in Egypt, he brought him out of all his troubles, making good his own word, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

The day previous to that on which he was to leave Bath, without the means necessary to carry him to London, a kind friend on the committee, who, though of their number, was not of their counsel, invited him to sup with him, and, as he was taking his leave, put into his hand a letter, which, upon being opened, was found to contain a 10*l.* note, with many good wishes for his future prosperity and usefulness. This our friend regarded as a direct interference of Divine Providence, by which he was enabled to proceed on his journey. The meat supplied by ravens could scarcely have surprised or gratified the prophet more.

After this painful event he was employed by Mr. Lloyd, a very liberal minister of the Church of England, who did not require him to teach what he did not believe, but behaved to him, in all respects, as a father would to a son. How often, in the most thankful terms, has he spoken of the kindness of these his benefactors!

Some time after this he met with his old master, Lancaster, who frankly confessed to him how sorry he was that a difference of opinion on a religious rite should ever have produced the smallest diminution of esteem and affection for him; and added, that so far from loving him less, he now esteemed him the more for honestly following the convictions of his conscience. If

a man's ways please the Lord, he will make others to be at peace with him. Every one must, in his sober moments, approve of the individual who, to the best of his judgment, seeks to do the whole will of God.

Some time before he came to India Mr. Penney became connected with the church under the care of the Rev. Mr. Palmer, of Shrewsbury; and the impressions that were made on his mind, and the scenes which transpired at this place, were such as deeply affected his future happiness and usefulness. Here he was married, and here he was set apart to the work of the Mission; and frequently did he reflect on all that occurred here with the liveliest emotions. How many are the advantages of early piety! Instead of filling the mind with gloom at the recollection of the haunts of vice that have been trodden, and the scenes of iniquity that have been passed through in youth, it fills it with the most delightful feelings, arising from the recollection of days spent and friendships formed in the ways of God, and leads it forward to the anticipation of brighter prospects,—to a world where sin will never be admitted, where the service of God will be without imperfection, where friendships will be renewed and perfected, and where death will be known no more.

Mr. Penney arrived in India on the 1st of February, 1817. He was sent out by the Baptist Missionary Society, at the request of the brethren at Serampore, and for the express purpose of taking charge of the Benevolent Institution, though left at liberty, in connexion with that, to engage in any other department of labour that would not interfere with it, and that might be for the advantage of the Mission. I had no acquaintance with him previous to his leaving England, but became intimately acquainted with him on his arrival here; and had the opportunity and privilege of knowing and witnessing his deportment, both in private and public, from that time to the hour of his death, through the long period of two-and-twenty years.

In what I have advanced of the commencement of his course I have stated, to the best of my recollection, what I have heard him relate in different conversations; but in what I now advance I speak as an eye-witness, and there are many present who can confirm my testimony. His character, his conduct, and his end, form altogether one consistent piece.

His predominant qualities as a man were goodness, uprightness, cheerfulness, and activity. His countenance was the index of his heart, and was always adorned with the smile of benevolence, which bespoke the favourable regard of all who conversed with him. Honesty of intention, singleness of aim, and uprightness of mind, were conspicuous in all his actions. He was clear as the running stream, transparent to the bottom. His temper was uniformly good. During a residence with him of ten years under the same roof, I do not recollect receiving from

him one frowning look, one angry word, or one unkind deed. No one could accuse him of inactivity; and though he was not so minute in the distribution of all his time as some, he was constantly employed in doing good. His favourite studies, in his leisure hours, were algebra, botany, and conchology, but he never suffered these studies to encroach on the duties which he owed to God and men.

As a husband, a father, and a friend, he was

invariably kind. In the former of these relations I have seen it, and in the last as often felt it. So invariably kind was he always to me, both in temporal and spiritual concerns, that to ask a favour seemed more like conferring an obligation. When nature and grace both unite their powers to sweeten the temper of man, what a compound of amiableness, loveliness, and philanthropy, do they make him!

(To be continued.)

P A T N A.

It will be seen by the following account, given by Mr. Beddy, under date of 18th of March last, that a small addition has recently been made to the church under his care.

It is little more than a month since I had the pleasure of addressing you; but as the Lord has been graciously pleased to add two to our little church, I feel anxious to communicate the pleasing and gratifying circumstance to you. One of the two was formerly a Roman Catholic, a pure native, and as destitute of religious knowledge as a heathen could be. I think I mentioned her some time ago. She is rather advanced in life, that is, beyond forty years of age. She has passed through various scenes of wickedness; and was formerly living in an unlawful manner, owing to her having left her husband, a vile wretch; but for years before she was brought to our knowledge she had renounced such a line of life, and was getting her livelihood by service. A lady, now in England, was the first to direct her attention to the salvation of her soul, and it appears that what she then heard was not in vain. Some ten or twelve months ago she commenced attending our Hindoostanee services, and, in consequence, suffered persecution from her Roman Catholic friends. At this stage of things, we being in want of a female servant, took her. Her conduct has been all along most satisfactory; and after a due attention to her repeated application for baptism, that ordinance was conferred on her and the other native female, on Thursday evening, the 28th of February last, before rather a numerous assembly, among whom were some Europeans of respectability.

This latter female was formerly a Mussulmanee, and lived with a gentleman in Tirhoot, an indigo planter. She is a superior woman for a native, but was bred up in all the ignorance imaginable; so much so, that when the word began to take effect, she declared to my wife that, in her former state, she knew not that she had a soul. She, too, has had to encounter no ordinary degree of persecution, but throughout has maintained a very pleasing degree of firmness and decision of character. When her intention was first known, her mother, an ignorant Mohammedan, who lives with her, assailed her on

the one hand; whilst another native woman, formerly Mohammedan, now a Roman Catholic, assailed her on the other. The former made use of every argument she could to shake her faith, and asked her how she could think of leaving her and her family, and the faith of her family, to become a Christian; was she so deluded as to think God had a Son? and so on. The other tried her by asking how it was possible to respect and honour the Son without honouring his mother. In short, you may easily imagine her situation between two such fires; and also the state of my feelings when she, naturally a very timid woman, came forward, and requested to be taken into the church of Christ, and to be baptized.

The addition of these two makes our little church seventeen in number, and in communion; three excluded; and two inquirers, one a Mohammedan, and one a Hindoo. These two are men, about thirty years of age. The Mohammedan has been with us about two months. He has renounced caste, and unites in prayer with the native Christians, and gives, so far, pleasing indications of his sincerity. The other, a Brahmin, has come to us a few days ago. He was arrested in the bazaar, where he heard the word for, he says, the first time. He was a wandering Byraggee, had been to several places noted among the Hindoos for sanctity, but said he had obtained no benefit; that if Christ was the Saviour there was no occasion to travel farther. He has also renounced caste publicly, and is now reading the Scriptures. This kind of persons, from the line of life they follow, going about from place to place, and living upon the public, are of an unsettled state of mind, and there is great difficulty in getting them to sit down, and give up their minds to study; but grace can achieve all things. May he and the other be real converts!

In addition to the seventeen that I have mentioned, there is also an old native woman, baptized by brother Lawrence, who comes down to take the ordinance with us from Dinapore.

I have also got six native children and a native woman dependent on us for support, all without caste, and who attend all our services regularly, and are therefore under religious instruction.

All other things are as usual. Bazaar preaching is always well attended,—sometimes opposition, and at other times not. Our chapel services in Hindoostanee, on the whole, are well attended, but English service very thinly. I continue to go to Dinapore every Friday evening, but the attendance is very poor—seldom twenty persons in all.

The last letter I received from Monghyr

mentioned that Mr. Moore was very poorly, and dear brother Leslie has still all the symptoms of fever; indeed, I much regret he has not gone home.

You have, ere this, heard of the much-lamented death of dear brother Penney. I had a letter from him about ten or fifteen days before his death. How sudden! and oh! how important to be ready, watching for our Lord's coming!

Should Mr. Parsons agree to remain at Calcutta, brother Lawrence writes me that then he remains at Monghyr, otherwise he will leave.

CEYLON.

DEATH OF ONE OF THE MISSIONARIES.

A LETTER from Mr. Harris, bearing date the 19th of June, informs us of the decease of Mr. Hendrik Siers, who was baptized by Mr. Chater, our first missionary in the island, more than five-and-twenty years ago, and has been employed, during near the whole of that time, as an assistant missionary. In reference to this bereaving providence, Mr. Harris says,—

It is now my painful duty to report death, though not in my own family, yet in the interests and amongst the labourers of the Mission. Mr. Siers is no more. On Sabbath-day, the 9th instant, he expired, after some weeks' inability to conduct the public services to which he had been accustomed. A premature decay of the vital powers seems to have been the cause of his death. Though only fifty-five years of age yet nature seemed spent, and abscesses in the nape of the neck, and dropsical effusions in the interior parts of the body, marked him as drawing near the end of his earthly pilgrimage. The fatal symptoms, however, only made their appearance during the last week of his life: threatenings there were for about a month before, and sufficient to create alarm; but the direct and certain course of decay was perceptible only for a few days. I saw him several times; once when he was merely suffering inconvenience rather than pain; and repeatedly, when he was sinking into the arms of death. His mind was tolerably tranquil, resting in the mercy of God, and speaking very expressively of the grace of the Gospel. Deep humility seemed to distinguish his dying experience, and the necessity of Christ's interposition and sacrifice to save him solemnly felt. I trust he is before the throne of God.

It is a great loss to our Mission, because of the ability our departed brother possessed to preach the word of God in three of the vernacular languages of the island. Portuguese was his native tongue: he knew it in all its shades of corruption, from the dialect of Goa, where it assimilates nearest to the European, down to

the miserable form of it which is in use here. Singhalese he spoke with great purity and fluency; and English I have proof he so far rendered available as to impress the minds of the troops; to whom, in conjunction with myself, he was accustomed to preach once a week; so that his removal cannot be otherwise than seriously felt. Nor can we refrain from dropping a tear over his remains. My opinion is, that constitutional weakness much impaired the efficiency of his labours, and that it often originated rest to the mind, which the warmth and peculiarity of the climate would too readily induce one to yield to. He has left a widow and five children, three of whom are grown up. The other two are young children, one, I think, not more than six or eight years of age.

General Aspect of the Mission.

Things, on the whole, must be regarded as encouraging here. Nearly thirty persons have been baptized by us since my landing. Last Sabbath-week I baptized seven,—three natives, (Singhalese,) and four European soldiers, whose cases of conversion are worth transcribing, if space and time permitted.

In every one of our stations signs of the Spirit's sacred presence are apparent. At Byanville a whole Buddhist family are about to renounce their religion. At Kottigawatta, one of our native preacher's most strenuous opponents has given up his ancient idolatrous faith and practices, and become a teacher of righteousness. At Matelle the schools are prosperous; and several candidates await admission to the baptismal rite. Eight of the thirty above

mentioned were baptized by brother Daniel at Hanwolla; while at the Pettah there are several who, firmly convinced of the truth of believer's baptism, yet shrink from their duty; but of whose piety, if piety be compatible with such a state of mind, no reasonable doubt can be entertained.

A crowded congregation attended to hear Mr. Siers' funeral sermon at the Pettah, preached by brother Daniel. I preached one for him at the Fort in the afternoon; and the Rev. Mr. Gogerly, of the Wesleyan Mission, will preach similarly next Sabbath evening, in Portuguese.

B U R M A H.

IN fulfilment of the promise in our November Number, we now insert the Address published by Mrs. Judson to the Christian females of her native land, on her last visit thither. It will be found equally worthy of the attention of our British sisters also.

ADDRESS TO FEMALES IN AMERICA RELATIVE TO THE SITUATION OF HEATHEN FEMALES IN THE EAST.

Boston, Nov. 19, 1822.

IN the land of my birth, rendered doubly dear from the long-entertained thought of never again beholding it; in the country favoured by heaven above most others, it is with no common sensations I address my sisters and female friends on this most interesting subject. Favoured as we are, from infancy, with instruction of every kind; used as we are to view the female mind in its proper state; and accustomed as we are to feel the happy effects of female influence, our thoughts would fain turn away from the melancholy subject of female degradation, of female wretchedness. But will our feelings of pity and compassion,—will those feelings which alone render the female character lovely, allow us to turn away, to dismiss the subject altogether, without making an effort to rescue—to save? No! I think I hear your united voices echo the reply: "Our efforts shall be joined with yours. Show us the situation of our tawny sisters on the other side of the world, and, though the disgusting picture break our hearts, it will fill us with gratitude to Him who has made us to differ, and excite to stronger exertion in their behalf." Listen, then, to my tale of woe.

In Bengal and Hindostan, the females, in the higher classes, are secluded from the society of men. At the age of two or three years they are married by their parents to children of their own rank in society. On these occasions all the parade and splendour possible are exhibited: they are then conducted to their father's abode, not to be educated, not to prepare for duties incumbent on wives and mothers, but to drag out the usual period allotted in listless idleness—in mental torpor.

At the age of thirteen, fourteen, or fifteen, they are demanded by their husbands, to whose home they are removed, where again confinement is their lot. No social intercourse is allowed to cheer their gloomy hours; nor have they the consolation of feeling that they are

viewed, even by their husbands, in the light of companions. So far from receiving those delicate attentions which render happy the conjugal state, and which distinguish civilized from heathen nations, the wife receives the appellation of *my servant*, or *my dog*, and is allowed to partake of what her lordly husband is pleased to give at the conclusion of his repast.

In this secluded, degraded situation, females in India receive no instruction, consequently they are wholly uneducated of an eternal state. No wonder mothers consider female existence a curse; hence their desire to destroy their female offspring, and to burn themselves with the bodies of their deceased husbands. This last circumstance might imply some attachment, were it not a well-known fact, that the disgrace of a woman who refuses to burn with the corpse of her husband is such, that her nearest relations would refuse her a morsel of rice to prevent her starvation.* Thus destitute of all enjoyment, both here and hereafter, are the females in Bengal. Such is their life, such their death, and here the scene is closed to mortal view.

But they are amiable, say some, and destitute of those violent passions which are exhibited among females in our own country. My beloved friends, be not deceived: who ever heard that ignorance was favourable to the culture of amiable feelings? Their minds are in such a state of imbecility that we might hope to find, at least, an absence of vicious feelings; but facts prove the contrary. Whenever an opportunity for exhibiting the malignant passions of the soul occurs, human nature never made a more vigorous effort to discover her odious deformity than has been observed in these secluded females.

But let us turn our eyes from the preceding picture to one not less heart-rending, but where hope may have a greater influence to brighten

* Since this Address was written, the practice of burning widows in India has been abolished by law. This is one of the blessed effects of Christianity.

and to cheer. The females in the Burman empire, containing a population far above the United States of America, are not, like the females in Bengal, secluded from all society. In this respect they are on an equality with ourselves: wives are allowed the privilege of eating with their husbands; they engage in domestic concerns; and thus, in some respects, the Burman females deserve our particular sympathy and attention; but they enjoy little of the confidence or affections of their husbands, and to be born a female is universally considered a peculiar misfortune. The wife and grown daughters are considered by the husband and father as much the subjects of discipline as younger children; hence it is no uncommon thing for females of every age and description to suffer under the tyrannic rod of those who should be their protectors.

Burmah, also, like her sister nations, suffers the female mind to remain in its native state, without an effort to show how much more highly she has been favoured. The females of this country are lively, inquisitive, strong, and energetic, susceptible of friendship and the warmest attachment, and possess minds naturally capable of rising to the highest state of cultivation and refinement; but, alas! they are taught nothing that has a tendency to cherish these best native feelings of the heart. That they possess strong, energetic minds, is evident from their mode of conversing, and from that inquisitive concern which is so conspicuous. It may not, perhaps, be uninteresting to mention a particular display of mental energy, as exhibited in the early inquiries of Mah Men-ja.

Some time previous to our arrival in Rangoon her active mind was led to inquire the origin of all things. If a Booh was deity, who created all that her eyes beheld? She inquired of this person and that, visited all the teachers within the circle of her acquaintance; but none was able to give her satisfactory information on the subject. Her anxiety increased to such a degree that her own family feared she would be deranged. She finally resolved on learning to read, that she might be able to gain the desired information from their sacred books. Her husband, willing to gratify her curiosity in this respect, taught her to read himself. After having acquired what very few Burman females are allowed to acquire, she studied the sacred books,

which left her mind in the same inquisitive state as when she commenced. For ten years she had continued her inquiries, when, one day, a neighbour brought in a tract written by Mr. Judson, from which she derived her first ideas of an eternal God. Her next difficulty arose from her being ignorant of the residence of the author of the tract, and it was not till after the erection of the zavay that this difficulty was removed. By her inquiries respecting the Christian religion she evinced a mind which, had it been early and properly cultivated, would have hardly been surpassed by females in our own country. And happy am I to add, that she not only became rationally and speculatively convinced of the truths of the Gospel, but was, I trust, taught to feel their power on her heart by the influence of the Holy Spirit, embraced them, has become an ornament to her profession; and her daily walk and conversation would shame many professors of religion in Christian countries.

Shall we, my beloved friends, suffer minds like these to lie dormant, to wither in ignorance and delusion, to grope their way to eternal ruin, without an effort, on our part, to raise, to refine, to elevate, and to point to that Saviour who has died equally for them as for us? Shall we sit down in indolence and ease, indulge in all the luxuries with which we are surrounded, and which our country so bountifully affords, and leave beings like these, flesh and blood, intellect and feeling like ourselves, and of our own sex, to perish—to sink into eternal misery? No! By all the tender feelings of which the female mind is susceptible; by all the privileges and blessings resulting from the cultivation and expansion of the human mind; by our duty to God and our fellow-creatures, and by the blood and groans of Him who died on Calvary, let us make a united effort; let us call on all, old and young, in the circle of our acquaintance, to join us in attempting to meliorate the situation, to instruct, to enlighten, and save females in the Eastern world; and though time and circumstances should prove that our united exertions have been ineffectual, we shall escape at death that bitter thought, that Burman females have been lost without an effort of ours to prevent their ruin.

ANN H. JUDSON.

J A M A I C A.

BETHTEPHIL.

ENLARGEMENT AND OPENING OF CHAPELS.

A SMALL periodical has just been commenced at Falmouth, under the title of "The Baptist Herald, and Friend of Africa," at the small cost of four shillings sterling per annum; which, we trust, will meet with much encouragement

in England, as well as in Jamaica. It gives, in its first number, the following general view of the

INCREASE IN THE ATTENDANCE ON PUBLIC WORSHIP,

and the consequent efforts to provide the requisite accommodation :—

Salter's Hill, enlarged by the erection of a large gallery.

Bethtephil, by an addition equal to the former chapel.

Wilberforce and *Waldensia*, one third larger.

Stewart's Town and *Rio Bueno*, to accommodate each 300 more ; with the opening of a new station, called *Liberty Vale*, where there is a good congregation.

Brown's Town, an addition to the chapel larger than the original building ; together with other places in the interior, of the most promising interest.

St. Ann's Bay, a very large addition to the chapel completed ; and a new station, of intense interest, opened on the borders of Clarendon.

Ocho Rios, a new chapel, of large dimensions, erecting, which will be opened in a few weeks.

The whole expense of these enlargements will be defrayed by the congregations for whose accommodation they are undertaken.

Of the opening of one of the chapels here enumerated, that at Bethtephil, Mr. Dendy writes thus, on the 7th of June last :—

On Sabbath day, the 2nd inst., the Bethtephil chapel, after its enlargement, was opened for public services. It is now a commodious place, the main building measuring 62 by 42 feet. A wing, containing the children's seats, measures 34 feet by 14 ; and the vestry, which is thrown open into the chapel, as occasion requires, measures 15 feet by 14 ; so that the place will now hold upwards of 1000 persons.

On the previous Friday evening a special prayer-meeting was held, after which a church meeting, when the choice of seven new deacons was confirmed, and the names of many persons as candidates for church-fellowship called over for the last time ; as we generally mention their names three separate times, so as to afford every opportunity of ascertaining the moral character of the individuals proposed.

Our usual plan in admitting members is this : when inquirers are desirous of becoming members of the church, they must be introduced or recommended by a member, leader, or deacon, through the minister ; who keeps a book, in which the names of the candidates are recorded ; the minister, at the same time, taking opportunities of conversing with the candidates two or three times, questioning as to the means which led them seriously to think about the salvation of their souls, the evidences of a change of heart, of repentance towards God, and faith in the Lord Jesus Christ ; their views of the doctrines contained in the Bible, as the depravity of man by nature, the necessity of regeneration, the atonement, &c. In connexion with their views of Christian doctrine, they are requested to state the views they entertain of Christian duties towards God, the church, and the world. If they give clear and satisfactory evidence of pos-

sessing correct views on these points, as well as a work of grace in their hearts, the minister states it at a church meeting, and the candidate is approved : if, on the contrary, the moral character of the person be correct, yet, if their views of the fundamentals of the Christian religion be not correct, they are recommended to wait, and seek further instruction in the principles of the Oracles of God.

On the Saturday evening we again held a prayer-meeting, with a special reference to the persons who were about to put on an open profession of faith in Christ the following morning, by being baptized, and becoming united as members of a Christian Church ; as well as to implore the Divine blessing in reference to the opening of our enlarged chapel. On this occasion my efficient coadjutor, brother Pickton, took a part in the devotional services ; and brother Knibb gave a very affectionate and impressive address, suited to the occasion ; and, closing the meeting with a hymn of thanksgiving and praise, we retired, anticipating the pleasures we expected to experience on the following day.

At five o'clock on the Sabbath morning we were at the side of the baptistry, with the candidates, ready for the administration of the ordinance of baptism. After singing, imploring the Divine blessing, and an address, 88 persons were baptized by brother Knibb. Among them were persons of various ages, of different sexes, nations, and colours. Thus the promise is being fulfilled, that "all nations shall call him [the Redeemer] blessed." The baptismal service lasted about an hour. At half-past six o'clock we held a prayer-meeting : at half-past eight o'clock the Sunday-school children were ga-

thered together; an address was given by Mr. Pickton; after which our mutual friend, Mrs. Baylis, assisted by three female friends, handed the plates for the children's collection, which amounted to 5*l.* 13*s.* 4*d.* The value of such youthful offerings consists not in the amount contributed, so much as by the principles imparted of an exercise of a benevolent disposition, and a voluntary surrender of property towards the service of God.

At half-past ten o'clock we commenced the morning's service. The chapel, school department, and vestry were completely filled. The address delivered was from Isaiah xxxv. 1, 2; "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly," &c. On the outside of the chapel, at a suitable distance, under the thick foliage and grateful shade of a mango-tree, stood Mr. Pickton, who addressed about 500 persons, from Luke xv. 7; "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth," &c. The collections and contributions were given liberally and cheerfully.

At one o'clock we met together to attend to the Divine institution of the Lord's supper, previous to which 91 persons were received into full communion with the church. A number of friends from other churches sat down, and partook with us of the feast provided by Divine love. This was the closing public service of the day, which was, indeed, a holy and happy day to us. This church (Bethlephih) was only formed about four years and three months ago, and now numbers not less than 500 members.

Two weeks ago Mr. Joseph Wheeler, agent of the British and Foreign Bible Society, visited Salter's Hill, gave an address respecting the operations of the Bible Society, and urged the necessity of each family possessing a copy of the sacred volume. Many came forward, and had their names enrolled for Bibles; which, when we counted, we found amounted to more than 200 copies of the sacred book.

I hope that God's word will indeed have free course, run, and be glorified, until all the world shall be brought to know "the truth as it is in Jesus."

PORT MARIA.

INTERESTING ACCOUNT OF A BAPTISM.

Our brother Day, amidst many personal and domestic afflictions, is enabled to report very favourably of the progress of the work at the stations under his care. He writes thus on the 23rd of July:—

It affords me much pleasure to be able to inform you that we have recently added to the church at Port Maria a considerable number, many of whom had been accepted for the ordinance of baptism by my predecessor, and others were the first-fruits of my ministry in this country. Last Lord's day, July 21st, I received 114 persons into the church by baptism. As this is the first time I have administered this ordinance in Jamaica, you will allow me to give you an account of the manner in which we conducted this and the other services of that interesting day.

On the previous evening (Saturday,) I visited the spot intended for our use next morning, where I found, on the sea-beach, booths formed of bamboo and branches from the cocoa-nut tree, containing fifteen commodious apartments for the use of the candidates after baptism. I was extremely pleased to find such comfortable and ingenious arrangements made. About seven o'clock in the evening I met the candidates in the chapel, where we held a prayer-meeting, and I gave an address to them, with a few directions as to their proceedings in the morning, when I told them I would meet them at four o'clock. This was punctually attended so; and, after singing that beautiful hymn, beginning,—

"I'm not ashamed to own my Lord," &c.

and praying, we proceeded to the appointed place; and, although the day had not dawned, I believe we had, exclusive of the candidates, full 2,000 persons present. As soon as the necessary arrangements had been made the day began to dawn, and, certainly, a more beautiful scene could hardly present itself to the eye. The mountains appeared in awful grandeur, the ships reposing peacefully in the harbour, the sea beautifully smooth, and the coast, thronged with orderly spectators, produced a solemn, yet delightful frame of mind, which I would desire ever to feel, and in which all present seemed to participate. Not only did we all feel that we were attending to an ordinance of God, but nothing, that I know of, occurred to produce a smile in the most thoughtless spectator. Every thing was "done decently and in order." After the administration of this ordinance, which occupied me just forty-five minutes,* we proceeded to the chapel, where we held our morning prayer-meeting, at which I gave an address to the newly baptized persons, on the privileges of communion with a Christian church. At our usual morning

* So that twelve persons could baptize three thousand candidates, "decently and in order," in one hour and thirty-eight minutes!—EDITOR.

service I preached to the people from Acts xxvii. 23,—“ Whoso I am, and whom I serve.” We were excessively crowded, yet the greatest attention was manifested to the word. In the afternoon, at the Lord’s table, I received the persons previously baptized; and our Lord and Master, I doubt not, was present. We all felt the great obligations under which his love had laid us. In a peculiar manner I felt the mercy of God towards me, in sparing my life, sustaining me under the painful dispensations of his providence through which I have passed, and raising me up again to labour successfully in his vineyard; and to make me know as a matter of experience, what I have long believed as a truth, “ They that sow in tears shall reap in joy.”

At Oracabessa my prospects are very pleasing: I have just opened a day and a Sunday-school. We are in great want of books, &c., for them.

I have been supplying Bagnal’s Vale whenever I could steal a Sabbath from the other stations. At present I preach in a trash-house, on a sugar estate; but hope soon to establish a school, and to see a chapel in progress.

Through mercy my health continues good, although I find travelling in the scorching sun, rain, and the evening dews, as I am frequently obliged to do, tries me very much, and obliges me, after such labours, to keep myself very quiet for some days.

HONDURAS.

BELIZE.

PAINFUL INTELLIGENCE OF THE DEATH OF MR. W. WEATHERALL.

It was early in the month of August last that our pages contained a notice of the departure of an estimable young missionary and his wife, for the purpose of strengthening the hands of Mr. Henderson, by sharing the labours of this important and growing station. How deeply mysterious are the ways of the Most High! We have now the mournful duty of recording that our amiable and promising brother, Mr. Weatherall, is numbered with the dead. He did well that it was in his heart to devote himself to the service of Christ on a distant shore, and we doubt not the self-denying purpose was accepted; but his eyes were not even to see the place of his anticipated abode. He died at sea, under circumstances peculiarly affecting, about a week before the vessel reached the port of Belize.

The *Favourite*, in which Mr. and Mrs. Weatherall sailed, delivered a part of her cargo at Trinidad; and, on her arrival at that island, August 8th, Mr. W. dispatched the following letter to the Secretary; thus, at the same time, commencing and closing his correspondence as a missionary:—

My very dear Sir,—I am sure it will afford you equal pleasure with myself that we have thus far proceeded, safely and pleasantly. It is now thirty-nine days since we came on board, during which time we have had repeated occasion to mark the goodness of God towards us; and now there is no sentiment more appropriate for us to cherish than that of the psalmist,—“ Bless the Lord, O our souls, and all that is within us bless his holy name!”

You will not expect me to relate every trivial circumstance connected with our passage, therefore I shall only state those facts which will interest you.

The first day we came on board we felt the effects of sea-sickness, which we continued to feel till we had cleared the Bay of Biscay, about ten days afterwards. I have preached four times on

deck, to attentive hearers, consisting of eight passengers beside ourselves, and the ship’s crew, so that I had tolerable congregations. We leave all our fellow-passengers at this island.

I have distributed tracts several times among the men, which are generally received with thankfulness; and, through the kindness of the captain, I shall meet with no difficulty in continuing my efforts for usefulness while on board.

I have also been engaged, alternate days, in teaching one of the apprentices on board to read. He begins to understand monosyllables pretty correctly; and, I think, by the time I reach Belize he will be able to read some portions of the New Testament.

Thus, my dear sir, I have not been altogether idle. I trust the Lord will own my humble

endeavours, and crown them with success. Upon the whole, the voyage hitherto has been remarkably pleasant, the weather unusually fine, the captain exceedingly kind, the passengers tolerably agreeable; and I do not remember having heard an oath or blasphemous word uttered by any one of the crew.

I am now looking forward with sanguine expectations of reaching the scene of my future labours. I feel the same devotedness to my work as when I first offered myself to your Society, and I long to get into regular and active service. I am happy that the feelings of my dear partner so perfectly agree with my own in

this respect: we are both willing to spend and be spent in the cause of our glorious Redeemer; and I humbly trust, whether our time on earth be long or short, we shall be able to consecrate all our energies to the delightful service of Him who hath loved us, and hath given himself for us. I am sure you will not overlook us in your prayers for our fellow-labourers; but, as often as you approach the mercy-seat, we shall be had in remembrance.

I have read repeatedly the valuable epistle you gave me; and I hope you will never have to complain that I have acted contrary to your kind suggestions.

The mournful sequel is best given in the words of Mr. Henderson, who writes, on the 19th of September, as follows:—

Alas! dear sir, how shall I tell you the afflictive intelligence? Brother Weatherall is no more. He died on the passage, a week before the arrival of the *Favourite* at Belize.

We heard the news of the distressing event on the morning of the 17th. Mrs. H. and myself immediately went on board, to know the truth, and bring Mrs. Weatherall on shore. We found Mrs. W. in a composed state of mind, though sad, the first burst of grief having subsided.

It appears, from the statements of Mrs. W. and the Captain, that the vessel called at Trinidad, and remained there nearly a month, during which time our dear friends resided on shore, where Mr. W. preached once or twice on each Lord's day, once in the week; also, attended as many as three missionary meetings, visiting the sick, &c. It does not appear, however, that these public engagements would have hurt him, had he been sufficiently careful not to expose himself to the sun. In this respect there appears to have been a want of prudence on his part. He began to be affected with violent headaches during the last week of his stay on the island; and the very next day after his embarkation was seized with fever, accompanied with violent pain in the head. After a few days he experienced a small cessation of pain, only, however, to return with greater force, accompanied with delirium. On the tenth day after the seizure he appeared to Mrs. W. to be somewhat better, and, supporting

himself on her arm, walked once or twice across the cabin. After this he retired to bed; not, however, to rest, for he was still suffering greatly.

It was not long after that Mrs. W. left him to go into the after-cabin to dinner: the cabin-window was open; and, as if he had watched the opportunity, he crept towards it, and plunged into the sea. The steward noticed him as he got near the window, gave the alarm, and instantly caught hold of his shirt as he fell. The boat, which had been hanging over the side of the vessel, was cut clear, made towards him, and the captain asserts that in three minutes from his dropping into the water they had him in the boat, but life was extinct. Means were tried for half an hour to restore life, but all was fruitless. He had sunk twice ere they found him. At midnight, to spare the feelings of Mrs. W., his remains were consigned to the watery deep, until "the sea shall give up its dead."

O my dear sir, how mysterious are the ways of our Heavenly Father! Truly "clouds and darkness are round about him." We all feel grateful to the Committee and dear friends who interest themselves in behalf of this Mission. What you had intended for us was to the very desire of our hearts. In our distress our eyes are upward to the Father of mercies, and to you, that you will again consider us, and endeavour, as early as possible, to make up our loss.

It will be remembered that the deeply-solemn event narrated in this extract, forms the second disappointment which has occurred in the attempt to supply our friend Mr. Henderson with a coadjutor from home. Mr. Philpot, who, like our more recently deceased missionary, was eminently qualified for the post, was cut off, after preaching only one sermon. Still, the necessities of the hearthen are as urgent, and the call of duty as loud as ever: who, then, is willing to stand in the breach, and consecrate his service, in this department, unto the Lord?

Home Proceedings.

ARRIVAL OF "THE PLANTAGENET" AT CALCUTTA.

THE friends of the Society will be grateful to learn that the *Plantagenet*, with our dear friends Mr. and Mrs. W. H. Pearce, and other missionaries on board, arrived safely at Calcutta on the 25th of September, after a voyage of only ninety-seven days. Direct intelligence from the missionaries has not yet been received.

DEPARTURE OF MISSIONARIES FOR JAMAICA.

ON Monday, December 16, Mr. H. J. Dutton and Mrs. Dutton, appointed to the station at Bethany, in connexion with Mr. Clarke, of Brown's Town; together with Mr. T. W. Knibb, the orphan of Mr. Thomas Knibb, the deceased brother of our esteemed Missionary at Falmouth, embarked on board the *John Oldham*, Captain Henly; and Mr. George Rouse, intended to take charge of the school at Kingston, and to labour in connexion with Mr. Oughton, went on board the *New Grove*, Captain Cozens. May a Divine blessing attend our friends on the passage, and render them very useful in the stations they are about to occupy!

ACKNOWLEDGMENTS.

THE thanks of the Committee are respectfully presented to the following, viz., to the Ladies of Mr. Edwards's Church and Congregation, Nottingham, for a box of useful and fancy articles for the benefit of the schools superintended by the Rev. Mr. Knibb; to a lady at Reading, for a small box for the Rev. J. M. Phillippo; to Samuel Beddome, Esq., for 20 copies of "Beddome's Scripture Exposition," for the use of the Jamaica Mission; to Mrs. Risdon, of Pershore, for a small parcel; and one for Mr. Henderson, of Belize; and for a small parcel from Heckington, for Mr. Quant, received some mouths since.

Fen-court, Dec. 15.

SALE OF "THE HERALD."

The Friends of the Society will learn with pleasure, that since THE HERALD has been enlarged in size, and sold, instead of being gratuitously distributed, the circulation has considerably increased. It must, however, be understood that the very low price put upon the publication does not defray the cost, and therefore that the efforts of our friends are needed to increase the sale. It is trusted that they will willingly employ their efforts; and thus, while indirectly aiding the funds of the Mission, promote an interest in its welfare by extending more widely a knowledge of the proceedings of the Society.

£ s. d.		£ s. d.		£ s. d.	
Collected by		Bradford:—		John Furby	
Mrs. Ellis	5 10 10	Collections at		Mrs. Brett	0 5 0
Miss Gollins	1 16 5	The Hall	5 6 8	Collected by	0 3 0
Miss Jones	2 16 0	Zion Chapel	9 17 4	Miss L. Harness	1 3 10
Mrs. Keay	3 10 3	Public Meeting	10 0 0	Miss Beilby	3 0 0
Mrs. Smart	1 18 6	Zion Cha. Juv. Society	12 8 6	S. Harness	0 10 8
		Heaton	1 0 0	Miss Massar	0 2 6
	25 0 0	Donation:—			
Wem:—		Murgatroyd, Mr. W...			34 2 8
Collection	4 3 6	Subscriptions:—		Hull:—	
Mr. Onslow	0 10 0	Ackroyd, Mr. F.	1 1 0	Collections	66 13 0
		Aked, Mr. T.	5 5 0	Salthouse-lane Juve-	
		Aked, Mrs., sen.	2 0 0	nile Society	20 15 6
		Armitage, Mr. S.	0 15 0	George-street Chapel	
	4 13 6	Bacon, Mrs.	1 1 0	Collectors	13 17 6
Whitchurch:—		Brogden, Mr. J.	1 1 0	B. Barnby	2 2 0
Collections	3 6 10	Caton, R., Esq., M.D.	1 1 0	Mrs. Green	1 1 0
Ditto, Heath school .	1 0 0	Ditto, Missionary box	1 10 0	John Gresham	1 0 0
Chapel Miss. box	1 0 0	Clayton, Mr. J.	1 0 0	George Greenwood ..	2 0 0
Collected by		Cole, Mr. J.	1 0 0	Mrs. Hopper	1 1 0
Miss Whittingham	2 16 2	Eskrigg, Thomas, Esq.,		Wm. Rayner	2 0 0
Miss Smith	7 17 2	Lancaster	2 0 0	James Purdon	1 0 0
Subscriptions:—		Firth, Mr. J.	1 1 0	Miss Richmond	0 10 6
Jos. Kinnerley, Esq. .	5 0 0	Firth, Mr. James	1 0 0	Miss Dring	0 10 0
Mrs. Kinnerley	2 0 0	Harvey, Rev. Jos.	0 10 0	John Thornton	1 0 0
	23 0 2	Hill, Mr. John	1 0 0		
		Hill, Mr. Thomas	1 0 0		113 10 6
		Illingworth, Miles, Esq.	3 0 0	Skidley:—	
		King, Mr. John	1 0 0	Collection	1 0 0
		Monies, Mr. R.	1 0 0	Mr. Stevenson	0 10 0
		Smith, Mr. Wm.	1 0 0		1 10 0
		Steadman, Rev. T.	1 0 0	Leeds Auxiliary, by Mr. Town,	
		Tetley, Mrs.	2 2 0	Secretary, and Mr. J. H.	
		Turner, Mr. S.	1 0 0	Townsend, Treasurer.	
			75 19 6	Bramley:—	
		Earby and Barnoldswick		Collections, boxes, &c. 20 0 0	
		3 0 0		Chapeltown	
				3 3 2	
				Farsley	
				11 2 0	
				Gildersome	
				5 11 1½	
				Horsforth	
				7 11 1½	
				Hunslet	
				5 0 0	
				Leeds:—	
				Collections after	
				Sermons	
				24 5 4	
				Public Meeting	
				22 7 4	
				Wylde, Mr. sub.	
				21 0 0	
				Ditto	
				dou. 31 10 0	
				Goodman, Benj., Esq.	
				5 5 0	
				Goodman, Messrs. B.	
				and Son	
				20 0 0	
				Fletcher, Mr. J.	
				1 1 0	
				White, Mr. Walter ..	
				1 1 0	
				"Of thine own have	
				I given thee"	
				5 0 0	
				Produce of Miss. boxes	
				15 15 0	
				One-third proceeds of	
				united Missionary	
				Prayer-meetings ...	
				13 13 2	
				Coll. by Mrs. Townsend.	
				Goodman, Benj., Esq.	
				sub.	
				5 5 0	
				Giles, Rev. J. E.	
				1 0 0	
				Fearnside, Mr.	
				0 10 0	
				Heaton, Mr.	
				0 10 6	
				Lewis, Mr.	
				0 10 0	
				Morton, Mr.	
				0 10 0	
				Nicholson, Mrs.	
				0 12 0	
				Matthewman, Mr.	
				0 10 0	
				Townsend, Mr.	
				1 16 0	
				Small sums	
				Coll. by Mrs. Billbrough.	
				1 1 0	
				Radford, Mrs. ... sub.	

	£	s.	d.
Thackray, Mrs.....	1	0	0
Bilbrough, Mr. J. B.....	0	10	0
Fox, Mr.....	0	10	0
Illingworth, Mr. W.....	0	10	0
Leather, Miss.....	0	10	0
Ostler, Mr. E.....	0	10	0
Wales, Mr. J.....	0	10	0
Small sums.....	0	16	0
For Girl in India.....	3	10	0
Coll. by Mrs. Marsden.			
Mrs. Binns, Gipton,			
sub.....	0	10	0
Small sums.....	4	10	6
Coll. by Miss Holroyd,			
For Boy and Girl in			
India.....	0	17	6
Collected by			
Mrs. Tilney.....	0	17	0
Mrs. Radford, N.F.E.....	3	15	6
A few friends.....	1	12	0
	198	17	10
Stanningly.....	4	0	0
Wakefield.....	3	0	0

SOUTH WALES.

The warmest thanks of the Committee are returned to the kind friends of the Mission in South Wales, who so cordially received the brethren, Messrs. Jenkin Thomas and Daniel Davies, by whom the cause was pleaded with more than former success. It will be seen that the contributions in the four Western counties amounted to 878*l.* 11*s.* 6*d.*, which added to 274*l.* 17*s.* 7*d.* collected in Monmouthshire by Mr. Burton, makes a total of 1153*l.* 9*s.* 13*d.* May this increasing liberality towards the propagation of the Gospel abroad be attended by an abundant communication of spiritual blessings among our numerous churches in the Principality!

Deputation — The Rev. Jenkin Thomas, M.A., and the Rev. Daniel Davies.

<i>Cardiganshire.</i>			
Aberystwyth.....	12	2	11
Bethel.....	2	14	9
Cardigan.....	55	0	0
Ebenezer Llandissil.....	0	10	0
Jazreel.....	1	3	8½
Llanrhystyd.....	1	1	6½
Llwyndafydd.....	1	8	0

	£	s.	d.
Llwyngwrl.....	0	3	9½
Moria.....	0	19	8½
Penrhyncoch.....	6	16	10
Penypark.....	2	11	6
Pontrhydfendiged.....	0	10	10
Siloam.....	2	0	0
Swyddffynon.....	1	1	2
Talybot.....	4	3	0
Zion Chapel.....	2	1	0
	94	17	9

Cardiganshire.

Aberduar.....	5	3	8
Bethel and Salem.....	14	4	8
Bwlchgywynt.....	1	0	0
Bwlchyrhiw and Zion.....	1	12	7
Cardarthen.....	38	7	11
Cwmfor.....	1	0	0
Drefach.....	1	0	0
Ebenezer, Llangynog.....	2	10	0
Felinfoel.....	4	4	0
Ferry Side.....	1	1	1
Ffynonhenry.....	1	10	0
Hebron.....	0	9	6
Llanelly.....	13	5	0
Logan.....	2	10	8
Newcastle.....	16	6	0
Penrhiwgoch.....	1	17	6
Porthyrhyd.....	2	2	8
Rehoboth.....	1	11	6
Rhydwllym (for 1838).....	4	11	1
Salem, Mydrim.....	6	15	9½
Saron.....	1	7	6
Sitim.....	1	1	0
Smyrna & Cwmsarnddu.....	2	8	5
	126	0	6½

Glamorganshire.

Aberafon.....	5	5	0
Aberdare.....	3	11	3
Bridgend.....	11	7	3
Caerfilly.....	4	14	8
Cadoxton.....	0	13	0
Cardiff.....	67	0	9½
Carmel.....	0	4	0
Cowbridge.....	4	0	0
Croesy Park.....	1	9	0
Cwmtwrch.....	0	14	0
Dinas.....	8	0	0
Gerazim.....	0	8	0
Hengoed.....	7	10	0
Hermon.....	0	10	0
Hirwaun.....	1	10	0
Horeb.....	0	15	2
Llanccarfan.....	0	10	6
Llwynsfaen.....	2	3	5
Maesteg.....	2	8	3
Merthyr Tydvil.....	62	12	6
Neath.....	16	1	0
Newbridge.....	14	4	7½
Pontwalby.....	0	11	6

	£	s.	d.
Ragland, Betws Cortwn,			
Lantwrt, Llwyni, Pa-			
ran, and Penfai.....	5	2	2
Salem.....	1	0	0
Sardis.....	0	15	0
Siloam.....	1	0	8½
Soar Rhyrmyney.....	15	10	0
Swansea.....	71	13	10½
Tongwynlas.....	1	6	0
Twynrhodyn.....	0	11	0
Waunhodau.....	1	12	4
Ystrad.....	1	0	2
	315	15	11

Pembrokeshire.

Bethabara.....	11	10	0
Bethel.....	4	19	6
Beulah.....	6	14	8½
Blaenffos.....	6	13	8
Blaenyswaun.....	22	14	6
Clifowir.....	3	15	1
Ebenezer.....	3	4	6
Ffynon.....	11	14	1
Fishguard.....	14	0	0
Gallalee.....	0	6	0
Glanrhyd.....	0	16	0
Groesgoch.....	2	18	10½
Harmony.....	3	3	0
Haverfordwest.....	150	0	0
Hermon.....	2	6	0
Jabez.....	8	8	2½
Llangoffan.....	21	2	9
Middle Mill.....	5	7	0½
Milford.....	5	1	6
Molleston.....	3	14	0
Narberth.....	11	10	0
Newport.....	6	2	6
Pembroke.....	6	11	2½
Pembroke Dock.....	18	17	2½
Peniel.....	1	0	0
Penybryn.....	3	13	6
Smyrna.....	1	10	2½
Tabor.....	1	11	0
Treletert.....	2	17	3½
	341	17	4

Total of South Wales 878 11 6½

SCOTLAND.

Aberdeen:—			
Insch Juvenile Society.....	2	0	0

LEGACIES.

Miss Barnes, late of			
St. Ives.....	234	0	0
Mr. Joseph Linnett,			
late of Halstead.....	45	0	0
Mr. John Beaver, late			
of Huntingdon.....	19	2	7
Miss Mason, late of Maze			
Pond, by Rev. J. Aldis.....	4	7	2
Mr. James Broad, late			
of Pentonville.....	2	0	0