

THE
MISSIONARY HERALD.



CONFLAGRATION OF THE CHAPEL AT SAVANNA-I-LA-MAR, JAMAICA.

SAVANNA-LA-MAR.

DESTRUCTION OF THE CHAPEL BY FIRE.

Our readers have perused, we trust, with lively sympathy, the letter from Mr. Burchell, in our last number, giving an account of the destruction of the newly-erected chapel in this town by fire, on the night of the 23rd of November last. The engraving on the other side is intended to represent the painful scene; for which purpose we have availed ourselves of a drawing of the chapel sent home in Mr. Hutchins's last letter. We subjoin a List of the Contributions sent, up to the present date, towards making up the loss incurred by this unexpected calamity; and venture to express the earnest hope that other donations for the same purpose will be *speedily* forwarded.

CONTRIBUTIONS RECEIVED.

		£	s.	d.			£	s.	d.
Friend in Essex		50	0	0	Mr. John Beckinsale	0	10	0	
Tewkesbury, by Rev. D. Trotman.					Mr. Samuel Franklin	0	10	0	
Thomas Oddiek, Esq.	20	0	0	Sums under 10s.....		1	0	0	
L. Winterbotham, Esq.	10	0	0						25
A. B.	10	0	0						5
Mr. Lewis	1	0	0	Miss Davey, <i>Norwich</i>					0
Mrs. Hartland	1	0	0	Mrs. J. Broadley Wilson					0
Mr. Jones	1	0	0	M. G. Jones, Esq.					10
Miss Jones.....	1	0	0	Member of the Committee.....					0
Various friends	6	0	0	Amersham—Friends, by Rev. J. Burton.					10
				W. Lepard Smith, Esq.					5
W. B. Gurney, Esq.		25	0	0	John Coward, Esq., <i>Liverpool</i>				5
Cheltenham, by Rev. James Smith.				0	James Lomax, Esq., <i>Nottingham</i>				5
Mrs. Swinburne	5	0	0	0	Mr. R. Cartwright.....				5
Mr. John Bailey	5	0	0	0	Thos. Leigh, Esq., <i>Earlith</i>				5
A friend.....	5	0	0	0	C. S. Tossell, Esq.				2
Rev. Jenkin Thomas	1	0	0	0	0	W. Paxon, Esq.			1
Rev. James Smith	1	0	0	0	0	Rev. John Dyer			1
Mr. Thomas Billings	1	0	0	0	0	Mrs. Moore, <i>Hamerton</i>			1
Mr. J. B. Winterbotham.....	1	0	0	0	0	Miss Thornton, ditto.....			1
Mr. R. Winterbotham.....	1	0	0	0	0	0	Rev. W. Norton, <i>Bow</i>		1
A friend	1	0	0	0	0	0	Friends at Providence Chapel, <i>Shoreditch</i>		1
Mr. Samuel Fisher	0	10	0	0	0	0	Messrs. Hearn and Veary		1
Mr. John Whitmore.....	0	10	0	0	0	0	0	Friend, by the Treasurer	1
Miss Bird	0	10	0	0	0	0	0	E. J.....	1
Mr. Thomas Beckinsale	0	10	0	0	0	0	0	A., <i>Horsington, Somerset</i>	0
									0
									10
									0
									10

In the preceding list it will be perceived that two of our ministering brethren have sent up contributions, kindly made by their friends, on reading the account published in our last number. In reference to the contribution from Amersham, our brother Burton remarks, "Our annual contributions will not be affected by this, I believe, except to increase them :—" and our esteemed friend at Cheltenham writes as follows :—

On reading brother Burchell's letter in the HERALD, in reference to the destruction of brother Hutchins's chapel by fire, I felt that something should be done by the churches in England to assist our brother, and manifest Christian sympathy.

We have a debt on our place, and have, by persevering effort, raised 2000 guineas toward it within four years. I had just given notice of an extra collection toward the British and Foreign School-room, so that I could not have a public collection, yet I felt something must be done. Perhaps no church in the kingdom has had more collections and cases within the last eighteen months than we have, but I determined

to do what I could; I therefore drew up a case and devoted part of two days to the work, and now send you twenty-five pounds toward rebuilding the chapel at Savanna-la-Mar. I trust many of my brethren in the ministry will do the same. They cannot, I think, have much more reason to plead to be excused than I had; but I began in prayer, and I look upon my success as an answer to prayer.

May the Lord abundantly bless all his missionary servants, and give us all more disinterested love and zeal for his glory! So prays,

Yours affectionately in Jesus,

JAMES SMITH.

CALCUTTA.

COMMUNICATION FROM MR. W. H. PEARCE.

In a letter to the Treasurer, dated Nov. 9th, Mr. W. H. Pearce, after describing the manner in which the various departments of labour had been parcelled out among the several members of the missionary body, proceeds to remark :—

And now, my dear Sir, as regards Calcutta and its neighbourhood, I think you will readily admit that, although, through the liberality of our churches at home, our number of agents is happily augmented, it is by no means in excess of our work.

Of brother G. Pearce's return, for some considerable time, there is but little hope. Brother Parsons has left us for Monghyr; and brother Carapeit, through advanced age and infirmities, is becoming every month less competent to active exertions. With translations into several languages, and a distribution of the Sacred Scriptures equal to that of the Calcutta Bible Society, with numerous services, in different languages, for the benefit of Europeans, East Indians, and natives, Protestants, Roman Catholics, Hiudoos, and Mohammedans; with boarding and day-schools, and seminary for young men preparing for the ministry; with printing-office and type-foundry; with churches and village stations over the river, and at the distance of fifteen, thirty-five, and fifty miles respectively; and with all these operations every year widening in their influence; you will see, I am persuaded, that even with the aid of native agency, we cannot do the work effectively with less European agents than we have, and that every brother employed will have engagements fully equal to his physical and mental energies.

We are all very anxious to form an efficient

station in the Upper Provinces; and shall therefore hope, while life and health are spared us, to let other brethren whom you may send out proceed in that direction; but we earnestly hope, that if any of us should be removed, you will, without delay, supply the deficiency.

In reference to Calcutta, its darkest night is past; the day, we are persuaded, is dawning; in the minds of multitudes a slow, but certain change is taking place, which must eventually exhibit itself; and while, in common with our dear brethren of other denominations, we would persevere in humble, prayerful, united, and active exertion for the salvation of this people, we entertain, in common with them, no doubt as to the result. I trust that you and all our dear friends will continue to aid us by your prayers, that, in due time, we may rejoice together in the abundant blessing of our God.

As it regards the missionary body in general, I am happy to report that that delightful Christian affection, which has so long distinguished the brethren of different denominations in Calcutta, appears to have suffered no diminution. I have attended two monthly Missionary meetings, at which all the brethren of each denomination, whether resident or visitors, who could attend, were present, and manifested the most delightful spirit of friendship and co-operation. May this spirit ever be maintained among us!

INTELLIGENCE FROM THE VARIOUS OUT-STATIONS.

Our Number for December contained extracts from the letters and journals of our brethren who are labouring at the out-stations of the Eastern Mission. We proceed now to lay before our readers further communications from these interesting fields of missionary operation. It is matter of rejoicing, and of devout gratitude to God, that, although dark superstition and deep-rooted prejudice, with error in various forms, unite to oppose the advance of Divine truth, yet the Lord of the harvest is honouring his labourers, and crowning their efforts with an encouraging measure of success.

Mr. J. D. Ellis, in forwarding these accounts, thus writes :—

“ The Native Christian Institution and other departments of our labour are, I trust, prospering; and we are not left without tokens of the Divine approbation. The preaching in and about Calcutta is regularly attended to by the

native assistants, our native students, and our good brother, C. C. Aratoon. We this week open a new bungalow chapel for public preaching to the Hindoos and Mussulmen at Sealdah, a populous place, about a mile from this. The chapel here, 53 feet by 45, being erected by the benevolence of our friend at Birmingham, is nearly ready; and the school is building adjoining it; which, I hope, we shall open by new-year's day."

Our first extract is from the journal of Mr. J. T. Thompson, whilst returning from Calcutta to his station at Delhi. The interesting account he gives reminds us of the dangers to which a missionary is exposed, whilst at the same time it shows us that, in Mr. T.'s language, "to our God belongeth power, and it is his to deliver in the hour of danger."

FROM MR. J. T. THOMPSON, ON HIS WAY UP THE RIVER TO DELHI.

Ghazipur, April 4, 1839.

After my last from Dinapur, I had very few opportunities of making known the word, notwithstanding frequent and continued detentions through the strong westerly winds. I regret this, both for the people between whose villages and the stream there are immense sand-banks; and, in fact, they were not visible; and I regret it for ourselves, as the absence of such opportunity occasioned a deficiency in our joy; the men, their ignorance, their acceptance of the word, and the prospect of their acquaintance with the Saviour, never failing to interest us all. On the whole, I have reason to hope that the spiritual bounty of the churches, with which I have been intrusted and have travelled, has not been wholly misapplied, but may serve effectually to enrich some poor soul; yea, bless with the knowledge of themselves, and of the Saviour, some scores of souls in eternity.

To persons at Semra, Gaeghat, Bhagrasin, and other places, I gave a few tracts and Gospels, reading and conversing with them of the way of life.

At Bhograsan, a number of Dacca boatmen were glad to get Bengalee Gospels; and a Bawagi of the place, who happened not to be present at the distribution of tracts at the temple, came to the boat for a supply, and named half-a-dozen, which he had read through, and still retained. He resides at the temple, and is a satisfactory instance that our tracts are both read and understood, and also retained after perusal, at least in some instances.

The field of labour is wide, and much may be done for souls by a missionary continually traversing in a light boat, in mild weather, up and down the river; as by this means souls will be brought under the power or within the reach of the word, who might never be accessible to a settled missionary.

Perilous Adventure and providential Escape.

A week before reaching this, we were in imminent danger of being staved to pieces in the midst of the waters. We were tracking up against such a strong current that we had the men of

both boats to assist one, and then we could make but little head. At this juncture, two immensely large cotton boats were seen running violently down, with wind and water, against the head of our boat. We called, we bawled, we warned, and took what precaution we could ourselves; but the unwieldy boats seemed to have lost all management, and the helm of our budgerow could not be worked. Thus we were within a few paces of the boats, and expecting to receive one dreadful shock at our boat's head, and go to pieces. The men gave up all hopes, remitted exertion, and stood exclaiming, "It is all over!" and I had just time, as the boats were about to touch, to cry out, "O God!" and had not time or courage to say "save!" when one boat turned to our right, and the other, the more formidable one, stuck on the sunken banks, within a few inches of our budgerow, and there remained fast till we disentangled our track-ropes from her masts and rigging. This was mercy indeed, to deliver us when a horrible death stared us so evidently in the face, and seemed so inevitable and near. To our God belongs power, and it is his to deliver in the hour of danger.

Conversation, and Gospel and Tract Distribution.

Calpi, July 12, 1839.

Of opportunities of dispensing the word, or of distributing it, I have not had a great many, as, since our entering the Jumna, we have been passing up a comparatively desolate tract of country, with only now and then a village to be seen, excepting the first few days of our journey. I have, however, visited Rajapur, Semchta, Chittara, Kamkrar, and Hamerpur, and endeavoured to excite some attention to the things of salvation and the words of the Saviour. I seemed to be talking to men just awakened from a profound sleep, as to spiritual and eternal matters.

At Semchta, while sitting in the verandah of the zamindar's house, reading and discoursing, a very large and attentive body of the zamindar's family and friends gathered around us, and gave me, by their attention and questions, the greatest satisfaction I have had of the kind this trip.

Two hours passed away as a few minutes; and the principal men following me to the boat, I again discoursed with them, and parted with prayer.

At Kamkrar, as I sat in the shade of the zamindar's house on a sultry day, I was most unexpectedly refreshed with the sight of some Gospels and tracts left there by our brother Chamberlain twenty-five years ago, as stated by the relatives of the headman to whom the gift had been made. The man possessed an inquisitive turn in matters of religion, and indulged it both as to books and men. If he has not left behind any proof of the good effects of his reading our books, he appears not to have bequeathed to his family a stigma on those books; on the contrary, they are held in high estimation as "books of some knowledge," and kept tied up in the bundle of their own sacred writings. We have proof also, that our books and tracts are not, when gratuitously distributed, universally destroyed: they exist, and the esteem with which they were at first accepted, is perpetuated to the next generation in a family through a quarter of a century. The bare idea of the long retention of Christian writings in a Hindoo family, the most eminent in the village, may yet produce good effects in the minds of the relatives of the deceased recipient. Certain it is that the chief pundit of the village, impressed by this circumstance, very eagerly accepted a Gospel and a few tracts that were offered him. Some scores of tracts and a few Gospels were given, at the above-mentioned places, to persons soliciting them.

Pleasing anticipation of receiving the Gospels in Sanscrit.

Agra, August 2, 1839.

Your mention of the Sanscrit Gospels has quite cheered me, and given me the prospect of a pleasure, for many years suspended, of reading the Divine word to the pundits of the country in their own dialect, which, I am persuaded, carries a charm and a sort of Divine authority with it, not possessed, in certain

minds, by any of the various chasus. I almost overlook the other parts of your intended supply, in my anxiety to possess the Sanscrit Gospels and Sanscrit Psalms.

At Etaya I felt very happy in an abundant distribution of the word in Urdu and Hindoostanee, not only among those who had newly to be informed of its nature, but among those, alas! who for years possessed the word in some of its detached forms. Their knowledge of its bearing on the faith of the country did not seem to diminish their esteem for it. Oh that the eyes of their understandings might be opened to discern its spiritual excellences!

At Punnarpan, Katchowri, Kutchpuri, Poonchha, Bah, Butteswor, Chandwar, and some other places, numerous tracts and Gospels have been given; and, in a few instances, the volume of the Gospels and Acts, where men appeared to be deserving of them, and likely to give them an attentive perusal.

One poor hairigi remembered my having passed up many years ago, and given him and another ascetic two tracts a-piece. The man is now destitute of sight, but recollects having heard of the incarnation treated of in one of the tracts. I had some serious talk with him; and feeling much for his state, I could not but earnestly supplicate the Saviour on his behalf before I quitted the door of his isolated hut, in a shady situation, on a high bank of the Jumna, on the right.

From observing the effects of the former distributions on the minds of the people on the Jumna and elsewhere, it has struck me that we have distributed the Scriptures too partially among them, and given them a larger number of tracts. Without, however, lessening the number of tracts, if we multiplied our Scripture distributions we should do well, and might see other and more favourable results. Let us, then, my dear brother, begin immediately, and call upon the people of England, America, and India to enable us to do so, and come "to the help of the Lord, to the help of the Lord against the mighty!"

ARRIVAL OF MR. THOMPSON AT DELHI.

Sept. 2nd.—It is with much pleasure I announce my arrival at my old station, and rejoice in the mercy and goodness of our God shown us by the way.

On the 29th ult. we reached this place, the same day got a house, on the following day removed all our things from the boats into it, and are now getting a little settled in the house way, and begin to feel we have a home again. May a gracious God long continue us in it!

I shall at present say but little. Wherever an opportunity offered between Agra and this place, I availed myself of it to make known the Saviour, or put his word into the hands of those ignorant of his name.

At Hunsnahal the chief Brahmin appeared a

candid man, showed his dissatisfaction with Hindooism, and desired, with apparent sincerity, to know "what he should do;" an interesting inquiry, which I could not, in a few words, answer; but I trust the books he took will, in many points, meet his inquiries.

At another village, Garawali, three days afterwards, there was an equally anxious inquirer of the Christian truth; but the zamindar of the place would not allow him to retain a single tract, so averse was he to our books, or so much afraid of their results.

At Wyra, the aged Babaji of the place showed a great and sincere delight in the simple truths of the Gospel; listened, with strong feelings of astonishment, humiliation, and joy to the read-

ing, discourse, and prayer; and accepted our books as a gift of heaven to his sinful soul.

At Mathwra I met with Bahri Isharchandar, of the Adjutant's Office, who had received his English education at Joyrnarayau's school at Benares. He possesses a good knowledge of the Bible, some love for it, and is not destitute of faith in the Redeemer. At first sight of me he took for granted I was a missionary, and requested a Testament. I had the pleasure of giving him one in Bengalee, and regretted I had not the Psalms in the same language.

Two days after, when I had distributed largely at Sadar bazaar ghat, and had less matter for the opposite shores, three Bengalees followed my boat with great labour, in order to obtain the Testament and other books; and really, if you

had seen them walking and running, trying to keep up with the boat under sail, and heard them speak of Jesus our Saviour, and had seen them delighted and returning home with the only remaining Testament but one, and some Gospels, as the sole reward of their pains, you must have concluded, as I was led to hope, that there was certainly something favourable in the minds of those persons towards Christianity, else they would not have acted as they did. I erred in not bringing with me a larger stock of Bengalee books, especially of the word of God, for these occasional distributions. I hope, now, I shall have a moderate supply of every thing in Bengaloe,—even the Geography, if some copies can be granted for distribution."

CHITTAGONG.

LETTERS FROM MR. J. C. FINK.

Ceremony of Swinging on Hooks.

May 14, 1839.—On the 12th of April, being the Charak-puja day, myself and brother Johannes, in the afternoon, went to Baksi-ka-hat, where swinging was to take place, and where a large assembly was formed for the purpose of witnessing the diabolical and cruel performance. We entered the crowd, and exhorted the multitude, in two or three places; and after we had preached, and given away a number of tracts, we went to the spot where they were performing the ceremony of hooking the back.

An old man, about fifty years of age, who was in a state of intoxication, was preparing to be hooked, and, staring me in the face, said that this was the tamasha of his puja. When I found that he was reasonable, I spoke to him about the evil of it, and asked him and the spectators who were on the spot, whether they did not think that their cruel and shameful practice was sinful, both in the sight of God and good men. The old man, in reply, said, that although the action was sinful, yet they must do it, "For without sin," said he, "there would be no tamasha in the world." He then turned from me, and prostrated himself on the ground, for the purpose of being hooked; and, while they were finding a proper place to penetrate the iron, on account of his having already numerous hook-marks on his back, (being an old swinger,) he suddenly turned, and laid on his back, and said, "Well, if you cannot find any more places on my back, hook my breast, and let me go up, and swing with my face towards heaven." They, however, turned him over again, and, without hesitation, hooked his back as usual, and swung him round for about five or six minutes.

15.—In the afternoon we went to a large Mela, which was held near the military lines, when we were surprised to observe another swing-

ing take place, the same as yesterday. In this large market we held forth the word of life in three places, to a good number of hearers, who heard us attentively, and readily received the Scriptures and tracts from us.

Gratifying Intelligence from Akyab.

A letter which I lately received from Akyab, my old station in Arakan, I am happy to say, was very satisfactory. Knipung, the senior preacher, mentions in his letter that there are three persons who have forsaken the worship of idols in the monastery, and seem to be acquainted a little with the Christian doctrine, and are now seeking to know more of it. Brother Comstock has likewise written to me that he will visit Akyab, in order to ascertain how the disciples are getting on; and that he will write hoth to you and to me, and will let us know the particulars of their labours, condition, &c. I am anxiously waiting to hear from him; and I hope, if the Lord will, to visit Akyab myself after the rains.

You will find, in my inclosed journal of my few days' labours at Ranggunia, that in one of the jaindaries, the Bengalee Hindoo ryots, by the permission of their jainindar, have invited me to go and build a small house within their village, and reside among them in one part of the year; and they have promised that they will attend to my instruction, and examine the Christian doctrine I have preached to them, which, they say, they never heard before.

This place is about fifteen miles from the town, and is situated on the bank of Karnafuli river; and the house will not cost above fifty rupees, as it will be only a small one, and the materials being cheap in the interior. This is, indeed, very encouraging to a poor missionary; and, no doubt, will be gratifying to all our brethren.

Interesting Conversation with Mohammedans.

July 18.—During our preaching to the natives, we have been several times attacked by some well-informed Mohammedans; especially when we recommended to the multitude Jesus Christ as the only Saviour of all mankind, and showed to them that there is no other way for a sinner to escape everlasting wrath but through Jesus Christ, who has given himself as a ransom for sinners.

The Mohammedans, in their arguments with me in the meeting-house, declared that the Koran was a holy book, sent from God to Mohammed, in which it is declared that he is the last, but true prophet, and real friend of God; and that whosoever denies the faith of Islamism, the same must inevitably perish. I, in reply, told them that God had already given to the world both the Old and New Testaments, in which the Lord has declared that Jesus Christ is the only Saviour, and that by faith in him alone there is salvation to guilty sinners; and that, as God was neither a man, nor like unto a man, who would alter his own declaration, or nullify his own revelation, the Koran must consequently be a forgery, and Mohammed an impostor. Further, that as there is no possibility for one poor debtor to expect deliverance and release of his debt by another poor debtor, who is in a similar state; so, in like manner, a sinner cannot expect salvation and eternal life through Mohammed, who was a sinner himself, like all other sinners; for Mohammed was a human being, the son of Abdul; and the word of the Lord assures us, as we have also experienced, that all mankind have sinned against God, by having transgressed his righteous law, under which they are now cursed, and by which they must be condemned.

They asked me, "What sins had Mohammed committed?" I told them, in reply, that I could show them several of his sins; but suffice it to say that he was a murderer,—he imbrued his hands in the blood of his fellow-creatures, under pretence that he did it by the command of God, in order to convert the hearts of all the kafars [infidels] to the faith of Islamism. The moment I said this, all the Mussulmans corroborated the action, but imputed no sin to Mohammed. I then proceeded, that Mohammed had, by this kind of proceedings, convinced the world that he was not able to make a single proselyte to his religion without the use of a bloody weapon, whereas God has commanded, both in the Old and New Testament, "to commit no murder;" and he has declared that no murderer can inherit eternal life.

Again, if Mohammed was a friend of God, he could, by the help and power of God, have converted the hearts of the unbelievers, without the use of the sword; for, if God, who could create out of nothing the heavens and the earth, and all the wonderful things that are therein; if he could command the tempest to blow, the seas to

roar, the earth to tremble, and the thunders to crash, could he not have also converted the heart of at least a single man to the religion of the Koran, if that religion was the religion from heaven, and if Mohammed was the friend of God, without the use of swords? "Thus you will perceive," said I, "if you only examine, that your religion is false, and that your Mohammed was a false prophet and impostor, and he was far from being the friend of God, and therefore he did not receive the least assistance nor a single blessing from God, because he would not be the friend of a murderer. But not so with Jesus Christ, who, when he dwelt in this world, sought neither a wife, nor riches, nor the pomp of this world; nor did he use any kind of weapon in his hand; but, being the true and beloved Son of God, yea, God himself, God in him and with him, by the power of his Holy Spirit, and through his wonderful miracles, and the preaching of the true revelation, which he brought with him from heaven, thousands of stubborn sinners were melted, and enlightened, and turned to him, even to the Lord Jesus Christ, in whom they believe and trust as their Saviour and their Redeemer: for he is able to save them, and as many as will come to him, even to the uttermost."

"And," I added, "Jesus Christ came from God to seek and to save those that have been lost and ruined in sin by the fall of Adam. He (the Lord Jesus Christ) suffered, by sacrificing his own life upon the cross for you and for all sinners: he rose again from the dead, and he is gone to heaven, where he is now pleading for all the believers; and that if any of you, both Mussulmans and Hindoos, should wish to obtain salvation for your souls, then renounce Mohammed and his false religion,—renounce Krishna, Kali, and all other gods and goddesses, and your false Shasters; forsake all your sins, repent of them, and believe in the Lord Jesus Christ, and you shall be saved."

They answered me not a word, and afterwards I gave away to them both Bengalee and Hindoostanee tracts and Gospels.

Encouraging Aspect of the Mission at Chittagong.

September 6.—The preaching of the Gospel among the natives, both abroad and in the meeting-house, at the Chak as well as in the chapel, continues the same. Brother Johannes and myself go out, as usual, every day, except when rain prevents us, preaching Christ to the poor heathens and Mohammedans, and giving away Scriptures and tracts to those who can read them, and are willing to receive them; as the Chak, both in the bazaar and in the meeting-house, the people are always grasping at our books, and are always very eager to have them in their possession.

The Mohammedans are now becoming moderate in the extravagance of their arguments, and are daily soliciting us for books and tracts, with

which we always gratify them, both in Hindoostanee and Bengalee. May the Lord open their eyes, and enable them to see their errors through the light of the Gospel; and may the grace and the Spirit of the Lord lead them for their salvation to the Lamb of God that taketh away the sins of the world!

The Bengalee worship and preaching in the chapel continue as before, three times a week; and I am happy to state that the native congregation has been much increased since last

month. I am happy, also, to mention, that two Mohaumedan women, who can read a little Bengalee, and who are the oldest attendants at the chapel, have solicited baptism. I have a great hope of the one of them; but the other, I fear, will experience some difficulty through persecution by her relatives. They are both under instruction; and I hope that the Lord will supply them with abundance of his grace to help them in all the time of need.

Mr. J. Johannes, who, though much advanced in years, still co-operates with Mr. Fink, gives the following account of his labours:—

April 30, 1839.—My school is considerably thinned: I have not more than twenty boys now. All gone to the Romish school, and these will very soon follow. I am not sorry, on account of my missionary work. The field is extensive, and I have plenty of employment.

During the whole of this month myself and brother Fink have preached in the meeting-house at Chunk bazaar, to hundreds, almost every day. The Gospel has been gladly heard by the people, and books have been eagerly sought. We cannot do more than this: success comes from God; and unless he bless our weak efforts, not a single soul can be brought from the error of his ways to serve the living and the true God.

The more we engage in this employment, the greater the necessity we find of depending upon God for his blessing on our labours. There is much, however, to comfort us. The name of Jesus is extensively circulated here. He has oftentimes been the subject of general discussion amongst respectable Hindoo and Mohaumedan circles; and we have oftentimes had the satisfaction of hearing from many, that the religion of Jesus Christ will eventually triumph; and when there is once a beginning, hundreds will come forward, and enlist themselves among his followers.

I have often asked the poorest villagers, "Did you ever hear of Jesus Christ?" They have answered in the affirmative; and from whom but their friends, who some time or other heard us, and carried the news to the village?

"Waft, waft, ye winds, his story;
And you, ye waters, roll;
Till, like a sea of glory,
It spreads from pole to pole!"

July 29.—I have daily visited the chapel, in company with brother Fink, and sometimes by myself, and preached once every day to hundreds, who flock thither to hear the words of eternal life. We have always very encouraging attendance. The people hear us without any great prejudice or opposition: some are exceedingly pleased with the word. They have been led to confess that these things indicate approaching change in their belief, and that they themselves discover discordancies in their reli-

gion. They wonder at the solicitude we evince for their spiritual welfare, and the number of books we have gratuitously distributed. Our conversations with them are oftentimes very interesting. We have abundant reason for thankfulness to God; we see the dawn of Gospel light: prejudice is gradually vanishing, if not already vanished, and the people want only precedents to forsake their idolatrous religion. We are commanded to preach, and to this we can simply and exclusively confine our attention: human efforts cannot extend beyond this; it is not the prerogative of man to turn the inflexible heart. To the power of Omnipotence, when exerted, the mountains will become plains, the crooked straight, the blind shall see, the deaf ear shall be unstopped, and the dead awake to life. We have encouragement, however, to persevere, and the Bible shows us our reward. If success does not follow our labours immediately, we know that God is wise in his doings,—that he will do whatsoever pleaseth him in the armies of heaven, and among the inhabitants of the earth. The net under water does not exhibit the success of the fisherman; so with missionaries, not time, but eternity, will show what will make ample amends for all our trials and vexations in life.

Our meetings are kept up, and we have a very good attendance sometimes. I hope those who enjoy the blessedness of the Gospel's joyful sound will, in God's own time, see the error of their ways, and turn to the living and true God. If our aim, hitherto, had been to have a church of nominal members, we should have little to complain of unsuccessfulness.

Brother Fink asked a Mug Christian, the other day, why she had become a Christian, and joined the Romish church. "Why, sir, my lady wants me to throw off my Burman clothes, and dress like the Faringis. She has likewise taught me to salute persons by making a low courtesy." This was all that constituted Christianity, in the estimation of this woman, and such proselytes may be made in shoals every day.

Readiness of the Natives to hear the Gospel.

Sept. 6.—Since my last to you, I am happy to inform you that our native congregation in the chapel is on the increase. It is composed of

Roman Catholics, and a few Mohammedan women, once attached to our adult Native Female School. They are evidently more orderly in their behaviour, appear clean, and are serious and sober-minded. I have reason to believe that God will own this department of our labours.

One of the Mohammedan women has offered herself for the Christian rite of baptism. She attends instruction daily, and is quite willing to bear the blessed Saviour's cross. Her friends and neighbours have proved rather unfriendly to her, but the knowledge of the truth has prepared her for all this. May the Lord give her grace to be steadfast unto the end! I entertain hopes of others, but I can say little decisively just now.

We go abroad preaching as regularly as the season will permit. Twice last month we were kept at home, and that was on account of heavy and incessant rains. We know our duty: we have an ever-present Master, and his eye we regard; our account is with him. We cannot complain that we have no one to hear us now: as soon as we enter our Bengalee meeting-house we have hundreds flocking in, who hear us attentively, and often leave us with serious convictions of the truth. Truth is powerful, and sin-

ners must feel the power of God's word. It is the two-edged sword in the hands of the Spirit; and when that almighty power is exerted these dry bones shall be quickened to a joyful, speedy, spiritual resurrection.

Demand for books and tracts is very great, and we regret that we cannot make extensive supplies. We have also the high gratification of seeing numbers visiting our house to receive books, and hear of Jesus Christ. We improve these opportunities, entreating sinners to be reconciled to an offended God.

My Christian school is so greatly thinned that I feel very little interest in its welfare now: superstition and Romish bigotry have sapped at the very foundation of my work. I feel the havoc they have done to my charge—the young minds once under the true ministration of the word; however, I know God will bless those who have been taught his word in this school. Many are eminent members of society, and if they are not Baptists, they are not Roman Catholics: they know the evil in the latter religion. They know their duty from their birth; and when God turns their hearts, they will seek their way to Zion, “with their faces thitherward.”

P A T N A.

UNDER date of the 5th November last Mr. Beddy writes as follows:—

I have the pleasure of replying to your last letter, of the 29th of May last, which I received some ten or fifteen days ago, and which found me and mine under additional obligations to our blessed Lord, for mercy and goodness exercised towards us in the restoration of two of our children, that had been at the borders of the grave. One of them had been speechless and senseless for nine days and nights, and his death expected every hour for some days, so that we look upon him as raised from the dead. They both had a slow remittent fever, which, towards the close of the rainy season, is rather prevalent here. They had it, without an interval of relief, for six weeks. They are both doing well, blessed be the Lord.

I would have written to you some time ago, but deferred, in the hope of having more interesting matter to communicate, as a Hindoo, with a wife and four children, who has renounced caste a twelve-month ago, and professes faith in the Lord, was expected to come forward and cast in his lot with us; but we have been still withheld from rejoicing over him; he has not joined us, nor do I know what to think of him: his profession is, however, the same; he still holds the same language to us, and does it publicly.

The Mohammedan, that I wrote to you about some time ago, was baptized, after a period of

about eleven months' trial, on the 27th of the past month, and we are all satisfied with him. This makes our number nineteen in communion, exclusive of Captain Bamfield and his wife, who are now stationed at Dinapore, and who come down every ordinance day.

The last account I had from brothers Leslie and Lawrence, a few days ago, communicates the pleasing intelligence of Mrs. Lawrence's safe delivery of a little boy, both doing well; but, although brother Leslie is not laid aside, he is still subject to occasional attacks of fever. His native assistant, Nansook, who is also suffering from the jungle fever, is now up with us, staying with his brother Kasi for a few days.

I am happy to be able to state, that there appears some favourable signs of sorrow and repentance in Roop Dos, which I am not without hope will lead to his restoration to the church, a circumstance that we shall all much rejoice over.

A good deal of the Mohammedan hostility appears subsiding. The aspect of affairs, to our north-western position, has had the effect of humbling their pride; and probably, among the thinking class, has awakened some serious reflections, which may have produced this sudden change.

The various duties of preaching, in and out doors, have been attended-to in the usual man-

ner, and with the same success as heretofore : the seed is sown, the Gospel is pretty well understood, and portions of Scripture distributed.

We are now looking forward for our great annual fair at Hajjepore, across the river, where we go year after year. I am anticipating appearing there this season under circumstances more cheering than ever I yet have done,

namely, in company with five native baptized brethren, one unbaptized brother, and a Brahmin, who has just come among us, who has not renounced caste, but professed himself a believer in Christ. The unbaptized brother came up with Nansook, and has been with him at Monghyr for two or three months.

J A M A I C A.

KINGSTON.

We have as yet received no information as to the result of Mr. Oughton's appeal to the Court of Error. A letter received from him, bearing date the 4th of November last, mentions that the legal expenses already incurred in conducting his defence amounted to nearly 600*l.* currency, towards meeting which a grant of 300*l.* has been kindly made by the Committee formed in this country in aid of the sufferers by these persecutions. Having received intelligence that the formation of such a Committee was in contemplation, Mr. Oughton writes as follows, in the letter already referred to :—

Your very kind and encouraging letter came to hand last Wednesday. It was, indeed, good news from a far country, and very considerably raised my spirits. I think the sense of my own integrity would have sustained me under this trial; but it was doubly cheering to be assured of the sympathy and approval of those whose good opinion I so greatly value. I hope it will not be long before a teacher arrives. Help I greatly need, and it will be serious if one do not arrive soon.

I sometimes fear that I shall sink under my accumulated anxieties. The care of such a church as this is enough to engage all the attention and energies of any man; but when, in addition to that, I have so serious a law-suit impending over me, and numerous other engagements and anxieties, arising out of my position in this depraved country, it is more than I can sustain; and either vigorous assistance, or a short relaxation from labour, will be absolutely necessary to save my constitution from becoming a prey.

Amidst all, God is prospering my work. My congregation, instead of falling off, increases. The dear people are all affection and kindness. As a church we enjoy both inward peace and outward prosperity. We are actively engaged two nights every week in examining candidates for baptism; one hundred of whom will, I ex-

pect, follow their Lord through the liquid grave about Christmas.

Our enlargement is going on rapidly; although, from the failure of the contractor, I am obliged to undertake its completion myself, which materially adds to my labours. However, I trust it will be a saving of two or three hundred pounds; and that is a great object when money is so scarce, and openings for the useful employment of it so many. I am happy to say that the people have contributed nobly for the enlargement. I have already received fully 1000*l.*; and hope very nearly, or quite, to defray the whole on the day of the opening. The enlargement is, indeed, required. Last Lord's day the people who were obliged to sit outside would have more than filled the addition, and the chapel was crammed, aisles, passages, &c., all full of people, standing.

I am sorry to say that Mrs. O. has been very unwell for some time: Kingston is too hot for her, and I fear that a country residence will be indispensable. As for myself, through mercy, I feel quite well; my mind is light and happy amidst all. God has wonderfully blessed me with health and spirits, so that, spite of my troubles, I have hitherto been able to go through all my duties with pleasure to myself, and, I hope, profit to others.

The following extract of a letter from Mr. Tinson, dated 6th of December, comprises, in a few words, a touching reference to various circumstances which powerfully exercise the faith and patience of a Jamaica missionary.

On the general state of things here it is not easy to give a correct opinion. I hope that we are advancing both in civil and religious matters, but we have plenty of up-hill work; and where is the Christian who has not? His Master assures him of nothing less.

There is much complaint about the domestics, and that, too, against many who profess religion, that they will do only what they like, and do what they do when they like. I suppose these charges must be taken with limitations: I cannot say it is the case with ours. Employers may be in fault as well as servants: it is not an easy matter for many to remember that the people are free. On the other hand, I fear that all the complaints are not without occasion, as many of the newly liberated have but indistinct ideas of proper subordination. This is not wonderful; the human mind is prone to extremes; and I am not surprised that some, on being let go from the most abject servitude, should bound away towards licentiousness. Time, under the influence of moral and religious teaching, will correct this feverishness, and superinduce a more just and better state of feeling.

Many of the poor suffer greatly in this general sickness: having a horror of doctors' bills, as well they might, they are afraid to call in a medical man. Many articles, too, are much dearer now than formerly: wood, for which we used to pay 10*d.*, we now pay 1*s.* 0½*d.*; coffee we formerly bought for 7½*d.* or 10*d.*, we now pay 3*s.* 4*d.*, and the same with many other things.

Since I commenced this I have been called out to visit several of our sick members. Mrs. Tinson went with me to one house, and now she is in bed with severe fever. I scarcely think that our common fever is infectious; but, when the body is predisposed for fever, a visit to a

sick room may hasten disease. But there is the noisome pestilence that walketh unseen, and to which we are exposed, whether we enter the abodes of affliction or not. The affliction of a wife, accustomed to take every domestic care, is peculiarly trying to a missionary; as, in addition to his anxiety, it greatly augments his labour. Our brother Burchell has been much tried in this way of late. I must now, instead of preparing for the pulpit, hasten into town to purchase medicine, as my wife will not allow me to call in the doctor, on account of the heavy expenses we have already incurred this year for medical attendance. I would not, however, complain; for I know that "kind and loving is the hand that strikes;" and, "if sorrow's discipline can chase" but "one evil from the heart," we may well sing, "Sweet affliction, that brings us nearer to God."

I was very glad to receive your kind letter of October 1st. I am unable now, for want of time, to give you a detailed account of our present state, but I hope to do so in my next. When in town just now, I happened to take up one of to-day's papers, and almost the first thing that caught my eye was abuse of the Baptists. Every evil in the country is attributed to them and the special magistrates. Amongst other things, the editor must abuse the clerk of the market; and, to give piquancy to his observations, the clerk must be set down as a Baptist preacher; while he knows, as well as I do, that the individual never had the slightest connexion with us. These men publish the grossest lies, and with the most unblushing effrontery; and will repeat them the next day, though, in the interim, they should be clearly convicted of falsehood. Really, it is no small sacrifice of feeling to live in such a community as this.

BROWN'S TOWN.

In a brief letter, dated Dec. 10th, Mr. Clark reports:—

God has been wonderfully blessing us lately. Hundreds appear to be under deep impressions about eternal things. I have more than two hundred candidates for baptism: numbers come every day to be directed in the way to Zion. It is the Lord's doing, and marvellous in our eyes.

The chapel, although enlarged to contain 2000 persons, has been crowded to excess, notwithstanding the unfavourable weather we have had since the re-opening.

I do not remember having informed you that we have opened a new station, fifteen miles from Brown's Town, which we call Clarksonville. As soon as Mr. Dutton arrives we must commence another at Sturge Town.

The station in Clarendon (Mount Zion) is becoming of much interest and importance.

Bethany continues to prosper.

H O N D U R A S.

B E L I Z E.

As yet no suitable person has been found to supply the vacancy occasioned by the loss of our dear brother Weatherall. How needful it is that help should be provided as soon as possible for Mr. Henderson, will appear from the following extract of the last letter received from him, dated Nov. 22nd.

Mrs. Weatherall is still with us, not choosing to go alone in the vessel, but to wait for some female to accompany her, which she is likely to do by the spring; meantime she assists at times in the school, and makes herself useful.

My own health is yet precarious. I have been enabled to go on without interruption, in the public means, since I last wrote, though with increased bodily suffering, and quite opposed to the opinion of medical advisers. The confidence I feel that you are doing the utmost to relieve me, encourages; and knowing that he whom I serve is able to bring down to the grave and to bring up again, is able, also, to defend me whilst walking on its verge, I thankfully receive the measure of strength given, and put it forth again in his name from day to day, endeavouring to prepare my mind, should it be the Divine will, for the worst; though still cheered with the hope that, after a season's rest, after the coming of a missionary, I should be permitted again to labour for Christ with renewed zeal. No very alarming symptoms of disease have yet appeared: climate, constitution, and care are all in my favour, I hope.

We have had six persons admitted to the ordinance of baptism; and there is a probability

of an early administration of the same ordinance to others. The congregation is steady: with us it is chiefly to the poor that the Gospel is preached. We propose, as soon as convenient after the arrival of a missionary, to attempt the formation of an Auxiliary Missionary Society.

Mr. Crowe is in the school, and has been of use to me, when indisposed, to read a sermon, and so keep together the congregation. He has just recovered from a severe attack of fever, the first sickness he has had since he came to the country.

I long to be out more among the surrounding villages and towns, where souls are living and dying at an awful distance from God.

Since freedom has been enjoyed by the blacks, there is a disposition amongst them to settle at inconvenient distances from the town, where land can be had unclaimed, to form their huts and plantations; for, unhappily, the white people have caught up every spot near. Liberty and independence form too strong a temptation to be resisted by many lately bound, to escape beyond the white people's property, though at the hazard of losing civil and religious privileges, and this may shortly become a detriment to the town of Belize.

B A H A M A S.

TOWARDS the end of the present month, or early in the following, it is expected that our brother Capern, who has, for some years, been pastor of the church at Long Buckby, will embark, with his family, to take charge of the station at Nassau.

A letter from Mr. Quant, of Turk's Island, contains the following brief notice of the state of the cause there. It bears date the 12th September last:—

The Bahamas have been visited with another hurricane last month. We had what we call the tail. It did but little damage with us, merely withering the trees and bush with its burning blast; but we anticipate fearful accounts from leeward, and fear that it extended to Nassau. We had made every preparation for a hurricane, and for twenty-four hours were encouraging the

most fearful forebodings, but the Lord was merciful to us, and we escaped. Great is the mercy of the Lord!

I can say but little of the progress of our society. We manage to maintain our ground, and this is about as much as we do. Last Sunday we had an addition of five, and I expect to baptize again next month. Many more would

willingly join us, whom we cannot encourage. I could soon swell our numbers, without adding to our prosperity, respectability, or my own comfort in the end; and, though we are quite as careful in receiving members as the word of God will justify us, yet some who are received have afterwards to be excluded: this has been my painful duty, in five or six instances, this year; but on these points I shall be more explicit when I make up our report at the end of the year.

I am very happy to tell you that my health is somewhat improved, and, in consequence, I have been able to recommence some of our evening services; but I still find it necessary to be extremely cautious. Mrs. Quant and all our children, four in number, are quite well. Here

the Lord has been abundantly better to us than our fears.

I am now preparing for a trip to Heeneaguea, an island about 100 miles distant, and intend going as soon after the equinox as I can. I shall have to hire a boat and hands to go down on purpose, as we have no vessels running between the places; but I believe I shall be right in incurring a little expense to visit the people, as they have never been visited, except once by Mr. Bourn for a few days. I can tell you but little about them at present, but shall be able to say more when I have been there myself. They have sent to me repeatedly, entreating me to go; but I have, from various causes, been obliged to neglect them.

Home Proceedings.

H I G H W Y C O M B E.

SEVENTH ANNIVERSARY OF THE BAPTIST AUXILIARY MISSIONARY SOCIETY.

ON Lord's day, Dec. 15, 1839, two most impressive discourses were delivered by the Rev. Eustace Carey, at the two Independent chapels, kindly lent for the occasion.

The following Monday evening a Public Meeting was held in the Town Hall, which was very fully attended. William Parker, Esq., presided; and, after singing and prayer, addressed the numerous assembly in an energetic speech, urging the necessity of sending the Gospel to the far-distant heathen. He was followed

by the Rev. John Dyer, Eustace Carey, J. Burton, Missionary from the Bahamas; John Wilkinson and John Parker, Esqrs.; J. Hayden, Independent; J. Overton, Wesleyan, J. Davis, of Prince's Risborough; and E. Bedding, of Speen.

On this interesting occasion not less than four different denominations pleaded the cause of the Baptist Mission. "How good and how pleasant for brethren to dwell together in unity!"

The collections, &c., amounted to 48*l.* 10*s.*

DESIGNATION OF A MISSIONARY FOR 'THE BAHAMAS.

ON Wednesday, the 18th instant, a service will be held (D. V.) at College-street Chapel, Northampton, when the Rev. Henry Cabern,

late pastor of the church at Long Buckby, will be designated as a missionary to Nassau, New Providence, Bahamas.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from January 15th, to February 15th, 1840.

LONDON AND ITS VICINITY.			£ s. d.								
Subscriptions.											
Acocks, Mr.	0	10	6	Napier, T., Esq.	1	1	0	Mrs. Brown	1	1	6
Arnold, Mr. R.	1	1	0	Overbury, Mr. Benj.	1	1	0	Miss West	0	6	6
Baynes, Mr. R.	1	1	0	Olney, Messrs. D. & T.	1	1	0	*7 0 10			
Brown, Mr.	0	10	0	Potter, Mr. Henry	1	1	0	Buckinghamshire.			
Bailey, Mr. W.	1	1	0	Phillips, Mr.	1	1	0	Buckingham:—			
Bickersteth, Rev. E.	1	1	0	Prosser, Mr. E.	1	1	0	Mrs. Priestley			
Bagster, S., Esq.	1	1	0	Pewtress, Mr. T.	1	1	0	2 2 0			
Bartlett, W. P., Esq.	1	1	0	Poole, M., Esq.	1	1	0	Great Missenden, by Rev.			
Beddome, R., Esq.	1	1	0	Palmer, G., Esq.	1	1	0	H. H. Dobney.			
Beddome, W., Esq.	1	1	0	Penny, J., Esq.	5	0	0	Missionary Association 10 0 0			
Beeby, W. T., Esq.	2	2	0	Roc, Rev. C. H.	1	1	0	High Wycombe:—			
Button, Mr. S. J.	1	1	0	Ridley, S., Esq.	1	1	0	Mr. D. Hearn, Treasurer.			
Button, Miss	0	10	6	Rutt, G., Esq.	1	1	0	Mr. P. Wright, } Secretaries.			
Bompas, Mr. Sergeant..	1	1	0	Rutt, Miss.	1	1	0	Mr. J. Packer, } Collected at)			
Blackett, Mrs.	1	1	0	Reid, Mr. Thos.	1	1	0	Crendon-lane Chapel. 9 9 0			
Benham, John, Esq.	2	2	0	Rixon & Co., Messrs.	1	1	0	Ebenezer Chapel. 5 17 10			
Blight, G., Esq.	1	1	0	Saunders, Mrs.	1	1	0	Public Meeting. 3 0 0			
Cartwright, R., Esq.	5	0	0	Stone, Mr. N.	1	1	0	Subscriptions:—			
Cheveley, Thos., Esq.	1	1	0	Smith, W. L., Esq.	2	2	0	Butler, Mr. W. T. 0 10 0			
Cowell, J., Esq.	1	1	0	Smith, Mrs. W. L.	1	1	0	Parker, John Esq. 1 1 0			
Collins, Wm., Esq.	2	2	0	Sharp, Mr.	1	1	0	Wilkinson, John, Esq. 4 4 0			
Childs, Mr.	1	1	0	Salter, Mrs. W. A.	1	1	0	Wright, Mr. Percival 0 10 0			
Cabell, T., Esq.	1	1	0	Spalding, Thos., Esq.	1	1	0	Donations:—			
Dennis, Mr. S.	1	1	0	Spurden, Mr. C.	1	1	0	H., Mr. J. 1 0 0			
Dore, Mrs.	1	1	0	Thomson, Rev. James .	1	1	0	Hearn & Veary, Mess. 10 0 0			
Dunt, Mr. John	1	1	0	Tripe, Mr. W.	1	1	0	Kent, J. L., Esq. 1 0 0			
Dunt, Mr. Thos.	0	10	6	Turner, S., Esq.	1	1	0	Parker, Wm., Esq. ... 2 0 0			
Deane, Messrs. G. & J. .	3	3	0	Tosswill, C. S., Esq.	2	2	0	Collected by			
Dimsdale, Miss	2	0	0	Turner, Mr. G. B.	2	2	0	Mr. J. Hunt			
Edwards, Rev. J.	1	1	0	Tosswill, C. S., Esq.	2	2	0	Mr. Packer			
Gillman, W., Esq.	1	1	0	Tosswill, C. S., Esq.	2	2	0	Miss. box			
Graham, Thos., Esq.	1	1	0	Woolley, Mr. G. B.	2	2	0	48 10 7			
Gurney, Hon. Mr. Baron	5	5	0	Wraymouth, Henry, Esq.	2	2	0	Olney, by Mr. J. W. Soul.			
Gurney, Mrs. E.	1	1	0	Watson, S., Esq.	1	1	0	Collections by Dr. Cox 15 0 0			
Gurney, W. B., Esq.	50	0	0	Ward, Mr. Thos.	1	1	0	Moety of weekly sub-			
Gurney, Joseph, Esq.	10	0	0	Ward, Mr. Thos.	1	1	0	scriptions			
Gurney, Thos., Esq.	1	1	0	Woodward, Mrs.	1	1	0	5 10 0			
Gurney, Mrs. Thos.	1	1	0	Donations.			Subscriptions:—				
Gurney, Miss	1	1	0	H. S., friend in Essex,				James, late Rev. J. ... 1 0 0			
Gurney, Mr. H.	1	1	0	for Luca	50	0	0	Johnston, Mr. 1 1 0			
Gurney, Miss A.	1	1	0	Mrs. Broadley Wilson..	30	0	0	Smith, Misses A. H.			
Gurney, Miss M.	1	1	0	Rev. John Edwards and				and M., for schools			
Grove, Mr. T.	1	1	0	friends, Clapham, for				in India			
Gouldsmith, Edm., Esq.	2	0	0	the debt	30	0	0	Soul, Mr. W. 0 10 6			
Hamilton, Mr. T.	1	1	0	C. M.	30	0	0	Soul, Mr. R. 0 10 6			
Henley, Rt. Hon. Lord .	5	5	0	Ditto, for Luca chapel .	5	0	0	Talbot, John, Esq. ... 1 0 0			
Hodge, John, Esq.	1	1	0	W. B. Gurney, Esq., for				Mrs. Wilson, sen. 1 0 0			
Heath, Messrs. J. & C. .	5	5	0	Entally	15	0	0	Mrs. S. Wilson			
Hoare, Samuel, Esq.	5	5	0	Mrs. T. Rippon	10	0	0	Small sums			
Hoby, G., Esq.	1	1	0	J. L. Benham, Esq., and				Donations:—			
Harris, Eliz.	0	10	6	family	5	0	0	James, Mrs. 1 0 0			
Jones, M. G., Esq.	2	2	0	Auxiliary.			Talbot, J. H., Esq. ... 1 0 0				
Jones, S. M., Esq.	1	1	0	Devonshire-square Aux-				34 12 0			
Jones, C., Esq.	1	1	0	iliary, by John Davies, Esq.				Cheshire.			
Johnson, W., Esq.	0	10	6	On account	20	0	0	Chester:—			
Jameson, Mrs. W. K. ...	1	1	0				Coll. by Miss Ecking,				
Knight, Mrs.	1	1	0	Bedfordshire.			for translations. 4 0 0				
Lainson, Mr. Alderman	1	1	0	Cardington Cotton End, by				* 3l. 18s. of this sum has been			
Lloyd & Key, Messrs.	1	1	0	Rev. J. Frost.				previously acknowledged.			
Lushington, Rt. Hon. S.	3	3	0	Moety	18	0	0				
Mason, Mr. T.	1	1	0	Shefford, by Rev. B. S. Hall.							
Marshall, S., Esq.	1	1	0	Cards by							
Meredith, Mr.	1	1	0	Mrs. West	3	8	10				
Mann, Mr. Joel	1	1	0	Miss Hall	2	4	0				
Martin, Mr. Thos.	1	1	0								
Millard, Paul, Esq.	1	1	0								

	£	s.	d.
<i>Cumberland.</i>			
Carlisle:—			
G. H. Head, Esq.....	5	0	0
<i>Derbyshire.</i>			
Derby:—			
W. Evans, Esq., M.P.	1	0	0
<i>Essex.</i>			
Langham:—			
By Thos. Blyth, Esq.	84	1	6
Loughton Miss. Assoc., by Rev. S. Brawn.....	6	6	10
<i>Gloucestershire.</i>			
Cheltenham:—			
Mr. S. Franklin	1	0	0
<i>Hampshire.</i>			
Beaulieu:—			
Rev. J. B. Burt (don.)	20	0	0
<i>Kent.</i>			
Ramsgate:—			
Rev. J. Mortlock			
Daniell	10	10	0
<i>Lancashire.</i>			
Liverpool:—			
Thos. Thornely, Esq., M.P.....	5	0	0
<i>Lincolnshire.</i>			
Grimsby—Rev. S. Marston.			
Collections.....	6	13	6
Coll. by Miss Blow ...	0	18	0
Missionary boxes.....	1	8	0
	8	19	6
Killingholme—Rev. W. Rowe.			
Collections.....	2	16	8

	£	s.	d.
Rev. W. Rowe	0	10	0
Mr. J. Dannatt	0	12	0
Missionary boxes.....	2	13	7
	6	12	3
<i>Limber:—</i>			
Collection	0	10	7½
Mrs. Maddison's box	1	8	7
	1	19	2½
<i>Northamptonshire.</i>			
Kettering:—			
Independent Chapel, by Rev. T. Toller... ..	2	0	0
<i>Standground:—</i>			
B. L. Ward, Esq.....	100	0	0
<i>Nottinghamshire.</i>			
Nottingham:—			
Mrs. Rogers	1	0	0
Friend, for translations	1	0	0
Missionary box, by Miss Coombs and Mrs. Ed- wards	0	12	0
	2	12	0
<i>Somersetshire.</i>			
Paulton:—			
By Mr. James Biggs .	7	10	0
<i>Suffolk.</i>			
Ipswich, by Mr. W. Pollard.			
Mr. Thos. Harwood... ..	1	1	0
Mr. E. Osborn	1	1	0
Mr. W. Pollard	1	1	0
Servant of ditto, by weekly subscriptions	2	2	2
A friend	0	1	1
	5	6	3

	£	s.	d.
<i>Sussex.</i>			
Rye:—			
By Rev. A. Smith ...	3	0	0
<i>Yorkshire.</i>			
Sabden, by Geo. Foster, Esq.			
Collection and subs. by the Sunday-scholars	10	14	6
G. Foster, Esq. (sub.)	50	0	0
	60	14	6

WALES.

Brecon, by Mr. John Jones.			
Young Men's Society			
Tea-party	4	17	0
Kensington Sunday- school	2	6	1
Mrs. Williams' (late Coulart) Miss. box	1	18	4
Coll. by Mrs. Jones ...	5	4	8
	14	6	1

SCOTLAND.

Glasgow Ladies' Society for promoting female education in India, by Miss Duncan.....	17	13	10
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Aberdeen:—

W. M'Combie, Esq., per Mr. Stalker.....	1	1	0
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LEGACIES.

Mrs. E. Lum, late of Bolton, less duty	90	0	0
Robt. Lawrence, Esq., late of Reading	10	10	0

NOTICE TO AUXILIARY SOCIETIES.

The Treasurers of Auxiliary Societies, and other friends, who may have monies in hand on account of the Society, are respectfully reminded that the Treasurer's Account for the year will close on the 31st of March; which renders it necessary that all payments intended to appear in the Appendix to the next Report should be made in the course of the present month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, No. 6, Fen-court, Fenchurch-street, accompanied by the List of Subscribers, &c., in alphabetical order.

NOTICE TO CORRESPONDENTS.

Many of our friends having understood that our brethren, Leslie, from Monghyr, and Knibb, from Jamaica, are likely soon to visit England, have earnestly solicited their assistance at meetings of our country Auxiliary Societies, &c. We have just learnt, from a private source, that Mr. Leslie, in consequence of some improvement in his health, has again postponed his departure from India. The Committee, having learnt that Mr. Knibb was expected to attend the Anti-Slavery Convention in June next, have requested him, if possible, to leave Jamaica in time to be present at our Annual Meeting. No reply has yet come to hand, so that our friends will see that it is obviously impossible to make any engagements on his behalf.

Mr. Portlock seems not to be aware that plans, resembling that which he proposes, have been repeatedly brought before the public in print; but, not that we are aware of, with any practical result. If he can procure the adoption of his plan in the town where he resides,—and probably no place in the kingdom is more favourable for such an experiment,—we shall be happy to hear and report the result.

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.