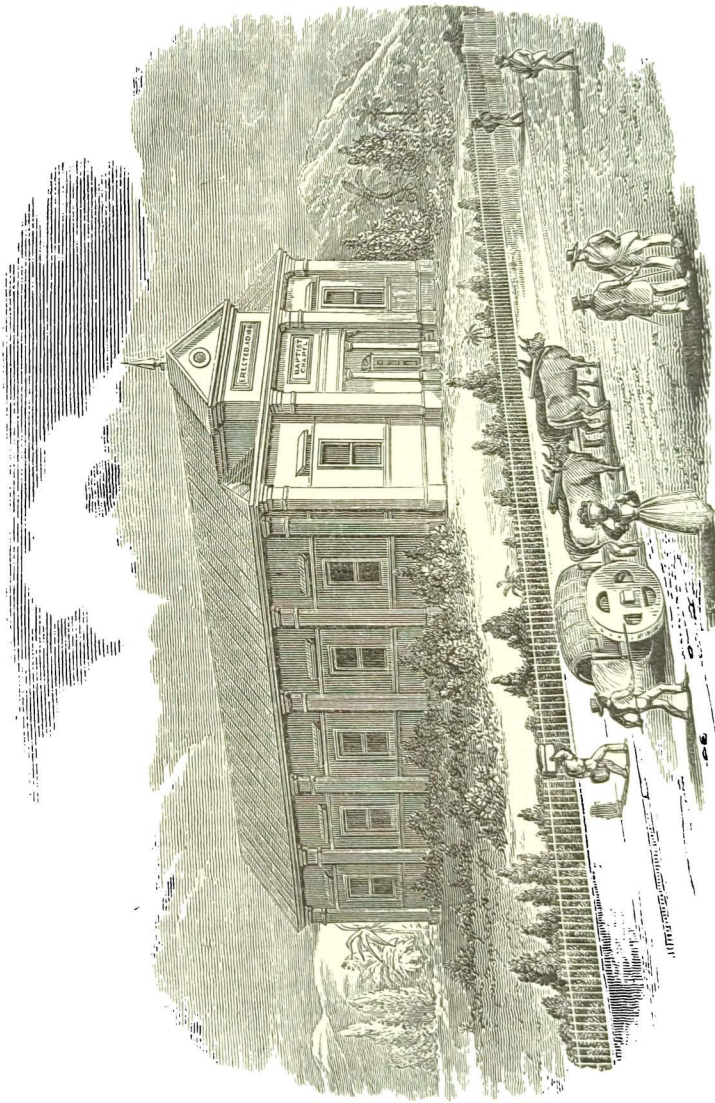


THE
MISSIONARY HERALD.



BAPTIST CHAPEL, GRAHAM'S TOWN, SOUTH AFRICA.

SOUTH AFRICA.

GRAHAM'S TOWN.

THE annexed engraving presents a view of the Baptist chapel now in the course of erection at Graham's Town. The foundations were laid on the 14th of October, 1840, in the presence of ministers of the Wesleyan, Congregational, and Episcopalian denominations, who kindly assembled to sanction the undertaking, and take part in the devotional and social pleasures of the congregation for whose use it is designed. By this time we hope that it is nearly or quite completed. The dimensions of the building are seventy-five feet by forty. About fifteen feet at the back are separated from the part appropriated to worship, having a ground floor with vestries, and above, a school-room, the whole width of the chapel. Our esteemed friend, Mr. Aveline, the minister, gives the following encouraging account of his position and prospects:—

I wish a better opinion were entertained at home of this colony, and that steady, especially pious, mechanics and labourers, would resort hither, as certain employment and ample remuneration would be obtained. This town is daily increasing in wealth, extent, and I hope I may add in intelligence too. We are now engaged in establishing a permanent library, and have raised in 5*l.* shares a sum for that purpose, which will render about 800*l.* immediately available for the purchase of books. The colonial chaplain, one of the Wesleyan missionaries, and myself, are on the committee.

Both Mrs. Aveline and myself are not only satisfied, but thankful for those leadings of Providence which conducted us to this distant land. I am constantly and laboriously, and I hope usefully occupied, and my health is mercifully good, as, with the exception of an accident in treading on an iron hoop which by its rebound cut my leg, and produced serious inflammation and illness, I have had no occasion for medical attendance since leaving England, in September next three years ago.

Our congregations are still good, with every prospect of a large increase on removing to our new chapel. Our Sunday school, both European and native, contains about a hundred children, and as an instance how well such objects are supported here, nearly 40*l.*, both this year and last, were raised for its furtherance.

Last summer Mrs. Aveline and myself visited in a pretty extensive tour, in the customary South African mode of transit, a bullock-waggon, with saddle horses to ride occasionally, the Kat River Hottentot settle-

ment, and various missionary stations in Kafirland connected with the Scotch missions and the London society, and we were not a little gratified with what we saw and heard. We were absent about three weeks, and on every occasion that presented itself I was happy to speak to groups of my own countrymen, assembled at the solitary farm house from the surrounding, but not near habitations; and to the Hottentots and Kafirs on the missionary stations, through an interpreter. One of the farms was that occupied by Mrs. Albutt, and amidst surrounding solitudes of the wastes, it was delightful to see the goodly number that had come to listen to the word of life:—what Dr. Johnson said of family worship in one of the Hebrides, was true here, "Paradise was opened in the wild." It was often necessary to bivouac for the night with no covering but our waggon tent, and we slept as securely by the hut of the Hottentot, or in the howling wilderness, as in any spot of our native land.

We have been expecting to hear something of another missionary, in whose coming out Mrs. Albutt has taken much interest, and about which Mr. Collett, a wealthy farmer, and myself, wrote some time ago. We could have no difficulty in obtaining for him a sphere of labour either amongst the Dutch colonists, or the native population, within or beyond the boundary; but at first, at least, it is indispensable that the Society should ensure his support, and I much fear that this is the great obstacle to the realization of our wishes. It would to me be a high gratification to welcome to these shores a brother beloved.

WESTERN AFRICA.

A letter from Dr. Prince to Dr. Cox, dated Fernando Po, August 29th, 1841, contains the following interesting facts:—

We are accustomed to meet our classes on the evenings of Wednesday at half-past seven, and as our house can hardly accommodate the two at the same time, the numbers being twenty-four and twenty-three, I repair to the house of John William Christian, and there meet him and the remaining twenty-two. Last Wednesday, the 25th, I was about to quit at the termination of the meeting, when he requested me to be seated, as he had something to say for himself and fellow-members. He began by saying how greatly they all rejoiced in the coming of the missionaries, and as we had read to them from the magazines, &c. lately received, accounts of what their countrymen and fellow-Christians were doing for their good in Africa, they also desired and considered it their duty to do something for the mission to help to support us, and to erect a place of worship. Thereupon he handed me a list of names with sums annexed, of parties belonging to my class, who had engaged to contribute quarterly the amount specified, and he and the members, after our prayer-meeting last night (Saturday), paid over three guineas sterling, and unanimously expressed the satisfaction they experienced by doing so; indeed their countenances told that fact; any one looking on, but not hearing their remarks, would have conjectured that they were the receivers, rather than the payers, unless as I conceive with a tutored eye the observer would detect an expression of superior delight to that which a receiver of coveted gold betrays, for this was the joy of them who were more blessed in giving than they could be by receiving.

When Christian intimated their united intention at the class-meeting, I was surprised into a fulness of pleasure which we afterwards attempted to utter in praises to the Most High, and upon our bended knees. How elevated were the emotions which seemed to be then

prevailing the hearts of the worshippers; and the emphasis upon the concluding *Amen*, and the affectionate grasp which all in turn made upon my extended hand, assured me that the Lord is the God of this people also, and that we, his unworthy messengers, have not run before being sent. What pleased me the more is that their act has anticipated the purpose which brother Clarke and I had formed a few days previously, of calling their attention to the performance of the duty, and that very night, at one time of the meeting it occurred to me to do this, but I was secretly overruled, for the better manifestation of His grace by whom the hearts of this people are affected.

This morning I delivered an occasional address to the congregation, descending upon, illustrating, and applying practically the bounty of king David, his chiefs, and people, towards the building of the Temple, as narrated in the first twenty verses of the last chapter of 1st of Chronicles. And though I committed what is often termed a fault with inexperienced preachers, and discoursed to them an hour and twenty minutes, after having engaged them for one other hour in the earlier parts of the service, the Lord secured to me a lively attention throughout; tears flowed from some eyes apace, I believe, from thoughts of the loving kindness of God in bringing them to the knowledge of his name, and disposing them to the privilege of making sacrifices to the glory of it. Then, when I finished by a call upon them in the language of the Israelitish king, verses 13 and 20, to bow once again in reverential praise, the breathing of their hearts, the solemnity that pervaded the assembly, and the good-will that afterwards seemed to knit them one to another and all together, convinced me that the unseen One had indeed been in our midst, and that God in very truth delights in the habitation of men.

On the 6th of October, Dr. Prince wrote to the Secretary as follows:

On the 25th ult. the Soudan entered our port, in a very disabled state as to her crew. The first rumour from her was truly appalling.—"Bird Allen and most of the men were dead." Relieved we were when this rumour was corrected; he had stayed behind up the river with the other two commanders, and had entrusted his vessel to Lieut. Fishbourne, of the Albert, to bring down the sick: thirty-five in that state were transhipped into H. M. Sch. Dolphin, to go to Ascension; twenty others were on board the Wilberforce when they parted, and a few on board the Albert. Fif-

teen had died since they entered the river, and much greater mortality was expected. Many of the scientific gentlemen and sappers were invalided to Ascension. Two doctors, two pursers, and one master, are amongst the dead, and a surgeon is now in *articulo mortis*. The Soudan was but two days and a half coming down the course that took the fleet three weeks to ascend. Only the lieut. (now very ill) and the doctor were able to move about; the engine was superintended by the former. The pestilential fever did not break forth till they had reached Adda cliffs.

Mr. William Kingdon wrote me, by B. Allen's request, that Obu of Eboe had stipulated to put down slave traffic, to find a place for white missionaries, whom he wished to come forthwith, though he feared there was too much water in his country for white man, but he would try get place where he might do. The king of Atta consented to suppress the inhuman trade, had sold a run of land just abreast of the confluence of the Niger and Tchadda (whence my informant was writing), upon which they were erecting tents preparatory to the establishment of the model farm. There Mr. K. has consented to stay. "Every where scenes for usefulness are opening, but Allen advises no one unseasoned to venture up." Atta is very desirous of white teachers, and has given ground for one; in fact, these two chiefs are described as being impatient for white man's custom. The Soudan brought word that Capt. Trotter intended to have the rocks at Boussa, so fatal to Park, blasted, and then to persevere, in sailing or rowing boats, up to Timbuctoo; but down here the expectation is that he will be completely disabled by the sickliness of the crews, as they are affrighted; the panic seems very general, and all exclaim against a second trial this year. Not twelve of the whites had escaped more or less. Not one coloured person had died of fever. The doctor reports, as the combined opinion of his brethren and of Dr. McWilliam, that no one having organic affections, either of the stomach, bowels, liver, or bladder, should venture up, for those organs, as well as the head, are very apt to be implicated, and when previously diseased, the aggravation to the general disease is almost sure to be fatal. They can give no explication of the nature of the disease, nor does there seem to be any one mode of treatment promising of cure. Mercury is, of course, resorted to and praised as the best. On the 30th, the Pluto came in last from Gaboon, thither from Bonny, at which latter an arrangement had been made to pay King Pepper 10,000 dollars annually, for five years, for his discontinuance of the slave traffic and interest to suppress its practice by others;—a vast sum, with very little guarantee for the fulfilment of the stipulations by Pepper, whose fidelity is to be attested by the British traders resorting to him for freight! King Denis, at Gaboon, frankly said that if man-of-war did not prevent the ingress of Portuguese and Spanish ships, he would sell them human cargoes, and he declined the bribe for an abstinence. The Pluto did not bring a reply from Commodore Tucker to a note written by Mr. Clarke, inquiring whether it would consist with his pleasure, &c. to give us an occasional passage from one part to another of the coast in H. M. vessels. On Friday the 1st inst., the Wilberforce hove in sight, and came in burthened with sick; two have died since (and one on board the Soudan). She left the Albert two or three

days after the Soudan. Dr. Vogel has been brought ashore in a very critical state. Commissioner (alias Captain) Cook is on board. We accompanied him and Capt W. Allen to the agent's residence. On the way, Capt. Cook said he would not advise us to attempt to go up this year; the waters would quickly be subsiding and leave uncovered the banks, when the air would be still more pestiferous. He said it was unfit for Europeans; so has the Rev. Mr. Muller, the chaplain, since expressed: in fact every one seems dismayed. The Ethiope is now taking in coals, and is chartered to carry them up to the Albert: there is a belief that the latter will be met returning between this and the Nun. The report is that the Soudan is going back to the mouth of that river; the Wilberforce is about to carry her sick to Ascension. Mr. M. said, "It will be most prudent for you to stay and see whether government will prosecute this dangerous enterprise; for unless she keeps open the communication, how will you, and how will any missionary carry on correspondence with his brethren?" He thought it a climate too deadly for Europeans.

We have felt willing to be disposed of according to divine purpose; and our safest course has been to sit still and observe the leadings. Most probably the end will be an actual seclusion of us from the Niger's course; the indications, as you may gather from what I have already related, point to that, and I shall add a few thoughts which tend to that conclusion. Did the Lord intend our going, might he not have induced Jamieson (who has had my letter but not answered it) to retract his interdict, seeing his vessel is under sailing orders for the river. Then, could we go just now, we should not be able to ascend above the site occupied by the religious teachers attached to the Expedition; nor could we penetrate inwards during the short while the steamer will remain up, so there would be the difficulty of getting back, if we stayed. We already know that there is an earnest desire for missionaries; we could not stay as such, nor have we any teachers to leave with the people. We are of opinion that the explorators should be accompanied by men prepared to remain, as is done in the South Seas. We have found an eligible locality upon the coast, and plenty of work in it, with a hearty welcome; and here we see more claimants for labourers than we believe the Society is prepared to furnish,—to say nothing of Cameroons. Had we not found a resting place for our soles, we must have journeyed till we could pitch a tabernacle. Let the demand already made upon us, and, through us, upon the Christian brethren of Great Britain be responded to. Presently I will give you additional reasons in support of the suit for an immediate supply. And lastly, had every thing else been straight, and our way for the Niger clearly patent, we must have declined going at pre-

sent on account of brother Clarke's sickly state. He was very recently convalescent from a three weeks' illness, of a nature more hazardous and uncertain than at any former time, and now he is again very much indisposed and disabled from public engagements; of course I would not leave him under these circumstances. We think you should dispatch, as quickly as possible, successors to us, because the reasons against leaving this people unprovided are accumulating. The spleen of "certain lewd fellows of the baser sort," though of British origin and fair colour, has been ejected, and attempts are being made by the seductive drum and fife, and by invitation to festivity and dancing, to re-engage our followers in those follies they have so lately abandoned. Ridicule, and measures more tangibly offensive, are being resorted to, and we ourselves have been menaced in our lodgings by some of the worthies, who openly aver that if we leave, a desertion to them will be general; no doubt they will try to effect it.

On Sunday last the whole community was put into commotion by a notice from ship-board, that the Rev. Mr. Muller would attend at ten o'clock to christen as many big and little ones as might be presented. He sent us a message, desiring to see us before that hour. We met him cordially and avowedly as a dear Christian brother, and gave him such good reasons for the impropriety of his meddling with the people, ignorant as he was of them in every respect, that he abandoned his purpose, and disappointed an assemblage of about 300. However, he promised to represent the encouraging scene in England, and obtain a church missionary, if possible, and satisfied them by telling them of the coming, per Albert, of a church minister who will remain here some months, examine, and satisfy them by the desired performance. That dear man amused us not a little by gravely advising us not to be in haste to impress upon our auditories our peculiar views of baptism, but to teach them rather first principles, and lay foundations. We said it had been thus we had unremittingly done for nine months, and had not yet pressed one into the water; it was irresistible not to show him the contrast between his precept and practice, and between his incautious haste and our regulated leisure; it compelled him to surrender at discretion, and admit that he

was foiled by his own weapon. The balk to the people has been ascribed to one of us by the *pious* whites, and our favour in their eyes waxes still lower: here, then, is a reason to keep our ground till another can occupy it, but that will operate to confine us here unless you send successors quickly, and we may miss opportunities for visiting the coast about Accra, Whydah, or Badagry, and the tribes round about, or be by the consideration induced to forego a hoped-for opportunity to Sierra Leone and homewards in about six months.

To-night we shall meet our classes, and shall propose to those who have any disposition to offer for baptism to be ready to give in their names for examination in the course of the week following, for we are satisfied that out of the fifty-five followers, a few are prepared for the privilege, though most likely some will keep back to *follow* the first initiated ones.

8th, Friday. Yesterday brother C. and I invited ourselves to the Wilberforce. We saw enough in her lumbered and sickly condition to account for the little notice taken by her commander and officials of any persons not connected with themselves, and therefore acquit them of a faulty and uncivil disregard of us. Of course nothing positive can be said now of their next year's proceedings, but the supposition is that the Soudan will rejoin the Albert up the river, and after the two have returned to the coast, they will join the Wilberforce at Ascension, and remain there till the end of December, then revisit our island, and reascend the Quorra in April or May, and do their utmost, and as high up as they can possibly reach. Can you find approvable men to come hither speedily, that they may have a short seasoning here, and be in readiness to accompany the expedition next year, with or without us, and to take up their position in the interior; if they shall not be able for that, or should it not be advisable, they will at all events find ample employment in Fernando Po; they might come by either a Bonny, Calebar, or Cameroonian trader, stipulation being made for their landing from the ship at this port, provided there is no vessel presenting for Fernando Po. Liverpool will afford opportunities for passage almost at all times.

Mr. Clarke writes thus, from Fernando Po, October 21, 1841:—

When I commenced my letter to Mr. Dyer, I seemed to have little to say respecting our prospects of being able to visit the interior of Africa by means of the Niger expedition. Since that time the Albert has arrived; and the Soudan and the Ethiopie have returned. The Soudan did not enter the river at all, but met the Albert and turned back with her, outside of the bar. The Ethiopie got up

to within a few hours' sail of Eboe, when she met the Albert. Captain Becroft found both Captain Trotter and Captain B. Allen sick; Dr. McWilliam in charge of the vessel; Dr. Stanger assisting with working the engines; a black man steering; and scarcely any but black men able to walk the deck; he nobly offered to give up his voyage, and turn with them to assist them down the river; and they

wisely accepted of his valuable services. He brought an engineer out of the Ethiope, and himself piloted the vessel, and got here on sabbath the 17th inst.; his own vessel and the Soudan reached on the Monday in safety.

On the 18th, Captain B. Allen was carried on shore in a very low state; he took ill on the day the vessel left the Confluence for Egga, and has often been at the point to expire; still he lives, thanks be to God; and we have not given up *all* hope of his recovery. Dr. Prince sat up with him the night before last, and we join in fervent prayer to God from time to time for him and for his fellow-sufferers. He and several others are devoted servants of God. Captain Trotter was also carried up the hill in his cot; he is recovering slowly; all the rest of the sick were brought on shore, and all spare buildings were occupied with them. Many are still very ill, one has died, and a few are creeping about when the weather is dry, glad to leave the hammock in which so much suffering has been endured.

Captain Trotter has been very kind to us; almost daily we have visited him, and think him a most excellent Christian. He wishes to assist us all in his power; not only in getting up the Niger in March, if a vessel is sent, and we are determined to go; but in little matters of convenience here: we expect some Sunday-school books and some writing-paper from him, both of which we greatly need.

It is not for us to conjecture what effect the disastrous result of the present expedition will have upon the minds of the people of England. If the Model Farm be given up, and the Niger communication again becomes closed, it would be folly in us to recommend a missionary establishment at the Confluence, or in that part of Africa, to the attention of the committee. It is quite plain to us that a communication with England must be kept up; and for this the work must be begun near the coast, if the Niger refuse to admit us through her mouth of death.

Our good brother Mr. Kingdon died near Eboe, on the 13th of October, and was buried at a little village on the bank of the river. He became ill at the Confluence, and was in

a dying state when they left for the sea. We had two pious letters from him; his heart was in his work, and his spirit was with God. I take it for granted you knew he went with the expedition as a schoolmaster, intending to remain up the Niger.

I know and am assured that if the African mission be taken up in faith and with zeal, God will bless it and those engaged in the work. If with a faint heart and a feeble hand, the Baptist Missionary Society will, so far as doing any thing for Africa is concerned, lose another forty years, the work will be given by God into the hands of others. But the hearts of most in the committee are too warm with love to Africa to allow the work to stand still because Africa requires the missionaries sent to her shores to possess the spirit of martyrs: you have such spirits in England in abundance; and when Africa takes these men to her burning bosom, and even supplies many of them with a quick passage to glory, the spirit will not be destroyed, nor the numbers in England who possess it decreased. No, my brethren; one such spirit will be used by the Holy Spirit to produce many more; and Africa, with all her wild wastes, and sterile plains, and burning fevers, and savage beasts, and men more wild, will not affright the servants of Jesus, who count not their lives dear unto themselves, from coming to rescue her from the dominion of darkness. The time is at hand when Jesus will take possession, in his appointed way, of the purchase of his blood.

It hath pleased God to favour me again with good health. I seem fully restored from my sixth fever in Africa, and after sixty-four days of sickness in Fernando Po, my constitution seems to me as good, at least, as it was when I left England; but who can tell what a day may bring forth? Soon my work may be done, and my course fulfilled. My mind is still towards the interior of Africa, if God shall be pleased to open the way. Pray for Africa daily, and for a world in wickedness.

Oct. 25th. Captain Bird Allen expired this morning: we have just returned from following his remains to the grave. Capt. Trotter kindly offers us a passage to Bonny.

It is desirable to recall the attention of our readers to the statements of our brethren in Fernando Po, respecting the importance of connecting with the mission to Africa a skilful physician. The committee have not yet heard of any medical gentleman, with requisite qualifications, who is willing to engage in the arduous but honourable work: they trust, however, that there are men whose zeal for the extension of the Redeemer's kingdom, and pity for perishing myriads, would render them willing, if they were aware of the opening for usefulness which is presented, to consecrate talent of this kind to the service of Christ in Africa.

EAST INDIES.

CALCUTTA.

A letter from Mr. Thomas, dated Nov. 13, 1841, contains the following intelligence :—

You will be pleased to hear that the mission circle is in tolerable health. The brethren Wenger and Pearce are gone to the villages to the south ; the former will be back on Monday, Mr. Pearce will remain a few days longer. Brother Evans baptized three persons on the last sabbath in October, and I believe there are several more candidates for admission. Brother Morgan, at Haurah, speaks of two or

three who appear under a concern of mind, and wish for baptism. He is in very good health, but his partner is very sickly, nor is she ever likely to be in good health. He appears very happy in his work, though he has had a good deal to try him. The intelligence from the country stations is on the whole favourable ; at several, additions by baptism have been recently reported.

Seven days afterwards, Mr. Thomas writes,

Mrs. G. Parsons has just arrived in Calcutta, preparatory to her embarking in the Owen Glendower, which is to sail, D. V., on the 11th December. I have not yet seen her, but believe she has somewhat improved by her trip down the river. Mr and Mrs. Moore have accompanied her from Monghyr. Mrs. Moore's ill health has obliged them to try the effect of a change ; what their intended movements may be I have not heard. A letter received a few days ago from Mr. John Parsons, mentions the return of himself and Mrs. Parsons to Monghyr, and states

that Mrs. P's health has greatly improved, and that she is able to resume her wonted domestic duties. Mrs. Lawrence, he says, is still a great sufferer ; Mr. Lawrence is in pretty good health. Our mission circle in Calcutta is on the whole at present in the enjoyment of a good state of health, though much sickness prevails around, and many deaths are occurring. Oh that we may all be spared, and that a season of refreshing from the presence of the Lord may now be afforded!

Mr. Pearce writes from Luckyantipoor, Nov. 15, 1841 :

I came down to this place the day before yesterday, where, after an absence of four years, you may imagine the visits of the people and their numerous affairs have left me little leisure time. I think I mentioned in my note last month that the brethren in Calcutta had requested us to take charge of the Christian Institution in Entally, to which, after much deliberation, we consented. We found, on entering on this department of labour, forty-two boys on its foundation, and five young men students for the ministry or the education of youth. Within the first year ten of the scholars have left, in consequence of the inroads made on our village stations in the south by missionaries of the Propagation Society ; their parents or guardians having left us, the boys refused to remain any longer. We have now only two boys whose friends are not in our connexion ; as these have stood so long they may perhaps remain. The duties of the institution we have found very arduous, especially my dear wife, who has the whole burden of the domestic part of the school upon her. Her strength, I am most thankful to say, has greatly increased since

she left England, and hence she has had strength equal to her day. My duties in the institution will be chiefly with the students, and the religious instruction of the lads of the school, superintending of course their general studies. I am sorry to say that I find the religious character of the school-boys low. Already I have had the painful necessity of excluding two of them from church fellowship for immorality of conduct. The students are, however, a pleasing exception ; their deportment is, for the most part, very gratifying, and in respect to some of them highly so. At present there are but three boys of the institution in the church. We need, indeed, the outpouring of the Spirit to awaken a better state of things in the seminary. Pray that our labours may be blessed to these young people. Sad has been the havoc made at our village stations by the missionaries of the Propagation Society. Invited by some disaffected persons who had been excluded from the church for evil conduct, they have plied teachers in our villages, and by bribes and promises they have drawn off not less than sixty families ; and in order to secure this

attachment, they are scattering money with a most liberal hand. In one village they make allowances to almost every house, amounting to more than 100 rupees monthly. To a poor Bengalee, who is proverbially attached to money, their conduct is a great temptation, and it is truly wonderful that so many of our people have withstood it: but I shall have the more confidence in them and labour among them with greater pleasure. My return has already been attended with a good effect: ten of our straying members have returned to us

with much desire and contrition. Much of the evil that has arisen was owing to the people being left, at my illness, without a superintendent. They were as sheep without a shepherd; and the like will happen again unless we are better supplied with labourers for the future.

My health, I am thankful to say, is very good; and I feel that I have done right in returning to India. God has not disappointed my hopes.

AGRA.

Mr. T. Phillips writes, Oct. 17th :

I am happy to inform you that for some few months since I have commenced regularly preaching to the natives. Soon after my last letter I went to Muttra, where in company with Brij Lal, I distributed several Sanskrit books, and talked as well as I was able to the many pilgrims who had come to celebrate the birth of Krishna. The brahmans behaved very civilly, and were delighted with the Psalms in Sanskrit. About a month ago we moved into a house much nearer the city than our former one, in order that I might be near the scene of my labours. Since then, every morning and evening almost, we have visited the banks of the river, the city gates, the large town of Taj-ganj, or the opposite bank of the river. The best preaching place has been the river side, where almost all the temples are situated, and to which every morning crowds of bathers resort. There we can always secure an attentive congregation of fifty or sixty Hindus, who seldom oppose, unless amongst them there be a priest from an adjoining temple, who thinking his craft in danger will step forward as a champion to defend their ancient religion. A well directed sloke from Brij Lal, however, generally silences if not convinces the gainsayer. This is not invariably the case, for such is their strong and determined opposition, that I heard a man not acquainted with Sanskrit, stoutly deny the existence of a sloke which Ganpat had quoted, and by the admission of which he would have lost his argument. The better informed are never so rude as this, but will sometimes quote without end, either to show the extent of their knowledge, to overwhelm the preacher with a torrent of words, or to ward off the force of his arguments. To induce any, however, to listen, and much more to think and discuss, is a great point gained. We have twice lately experienced the reverse of this. Last evening we went into the heart of the city for the first time. We had previously heard from native and European preachers that the citizens were the very worst hearers, and we proved it so. When

we began, several rakish young men pushed through the crowd and began to assail and insult Brij Lal, for having become a Christian. He, notwithstanding much noise was purposely made, went on preaching at the pitch of his voice, until the crowd became so dense that I proposed going to some elevated spot. Upon moving, the whole multitude began to hoot and laugh at us in our progress. We reached however a rising ground, and to give my assistant some breathing time, I began to address the crowd, who heard very attentively till I had closed. Others then made other objections, and when Brij Lal began again, they almost drowned his voice by clamour. When we retired, they gave another yell, exulting as though they had driven us from the field. In this case there was the want of the hearing ear, and this morning we saw the want of the understanding heart. Having endeavoured to draw the attention of some shop-keepers from earthly to heavenly things, we could perceive by their answers that they were as ignorant as the passing cattle, for they knew not that they had a soul, and the only reason why they called Ram, Ram, and wrote his name on their walls, was because their neighbours did so. Surely this is darkness and the shadow of death, in which these people are sitting without care or desire to be enlightened. It is only the Being who moved on the stagnant waters of the abyss, giving impulse, light, and life, that can agitate and vivify this moral chaos.

We have however met with some encouragement. After preaching, several have walked a part of the way home with us, talking with great seriousness of eternal things. One man said that he would give up caste and become a Christian, and we had made arrangements for his living with us as an inquirer, when his heathen neighbours so violently opposed and jeered at the poor man, that his courage failed and he did not come. He, however, and some few others, are regular and attentive hearers.

Extract of a letter from Mr. Williams, August 12th :

I am happy to say that the cause of our blessed Redeemer is progressing among us, as usual. One young man has been added to the church by baptism last month, and others I know are under serious religious impressions, and may shortly be expected to come forward and declare themselves on the Lord's side.

On the 2nd instant I went to a village called Rampur, accompanied by the missionaries of the local Society; the people seemed very glad to see us, gave us a place to sit down, and many heard the gospel attentively; some portions of the word of God and a few tracts were distributed, and the whole of the interesting service was concluded with prayer, in which many of the poor people appeared to join. On our leaving the place, we observed a group of females near a pool of water; on my asking what it meant, I was informed that they were making the necessary preparations for worshipping Mahadev at the mela next day. I said such proceedings were directly opposed to the word and command of the Most High; that idolaters could not inherit the kingdom of God; and that therefore they ought to abandon such wicked and unworthy practices, and adhere to the worship and service of the one living and true God, in the manner we had directed them. The reply was, We know that what

you say is true, and that your religion will increase, and all this false religion among us will be blotted out of existence, but you cannot expect this to take place immediately, but by degrees.

On the 3rd, I went to the mela at Goborka chauki. I took my stand under a large mango tree; a great crowd soon gathering round, I preached to them first, and was followed by three of the missionaries, after which an extensive distribution of scriptures and tracts took place; and lastly, a long controversy with some Muhammadans on the divinity and atonement of Christ. It ended well; our chief antagonist admitted the force of our arguments, and took a New Testament from me, promising to read it carefully. I attended three other melas last month in the vicinity of Agra. I cannot go any great distance on account of my other duties. I had a great desire to go to the grand mela at Muttra a few days ago, but circumstances would not permit; however I sent a good quantity of scriptures and tracts by brother Ganpat, to be distributed there. I regularly attend the Hat as usual, twice a week, and go out to some of the villages, but alas! it is but little that I can do among the heathen, my time being spent in English preaching and other pastoral duties in town.

PATNA.

Extract of a letter from Mr. Beddy, dated Patna, Nov. 15th, 1841 :—

My last letter stated that I was in some hopes that the Lord was about to give us two or three additions. I am now, I hope, thankful to be able to inform you of the full realization of my hopes. On last Sunday week, the 7th instant, I baptized the following persons :—my own daughter, twenty years of age, Mrs. Verboon, Mrs. D'Moy, and Mr. D'Moy; the former person about sixty years of age, and mother to Mrs. D'Moy; these three persons are what we call country-born, the mother is of Italian extraction; her son-in-law, Mr. D'Moy, is of French; they were all Roman Catholics, but some time ago their minds became impressed with some ceremonies in that corrupt church which induced them to think all was not right. This, with opportunities of hearing us expound the scriptures, and conversation with some of our brethren, together with reading the Testament, led, under the blessing of the Lord, to the happy result of turning them entirely away from popery; and searching the scriptures

led them also to believe in adult baptism, and reject the other. We are much pleased with the three. I have also the pleasure of stating that we have had a very cheering revival in our congregation on sabbath evenings to English service, and this circumstance has induced me to open a Thursday evening service in English, which has, all things being considered, been tolerably well attended. Our English congregation now generally exceeds sixty persons; formerly we had only twenty or twenty-five.

Mrs. G. Parsons, who will be on her passage homewards ere you receive this, will be able to mention some particulars relative to mystation, which may be interesting, and which, coming from one who has been among us, and consequently possesses information from personal observance, will be the more gratifying. She spent some time with us, and comforted us much; and she has left us followed by the regrets of all.

DACCA.

Extract of a letter from Mr. Robinson, dated August 5th:—

On the 10th ult. brother Leonard and I went to the chank once more to distribute a few books. I looked at my old place, and wanted to preach, but the heat was so oppressive, and I felt so weak, that I durst not attempt it. Our native brethren however preached, and many books were put into circulation. There was a great cry for Bengali books; but we had only a few with us, as we are obliged to be economical. The Musalmans were remarkably civil. What this civility portends, I cannot tell; but the fact is undoubted.

One of them said, "The Armenian priest here wears a beard, and we suppose Jesus Christ wore a beard! why do not you wear one?" "It is," said I, "the custom in some countries to wear beards, in others they are not worn; neither a beard nor any particular kind of dress can recommend us to God; he looks at the heart, not at the outward appearance. As to the Armenian priest, he is not a guide to us; the Armenians believe and practise many things which we disapprove; the bible is our rule."

On Monday, Chand and I went to Fari-dabad, a village separated from Dacca by a small creek. The walk exhausted me; but a poor man kindly offered me a seat, and being a little rested, I was able to address the people when Chand had done. They heard as usual, and took books; but there was no appearance of any good impression.

On the following Friday, Chand and I went to the Iron Bridge, hoping to see the old man whom I have several times mentioned; but he had removed to a village several miles distant. He has a Testament and some other parts of scripture; but will he read them? I am sorry he is gone; we can now do no more for him. We got a good congregation, and after Chand had done speaking, I was able to speak at some length. The Lord had renewed my strength, nor has my former distressing weakness since returned. While Chand was speaking, a man endeavoured to interrupt him by making some foolish objections. I told him he talked like a child; that silenced him, and he walked off. Some objections must be answered, as a reply may be useful; but others must be considered unworthy of notice.

On sabbath morning, the 18th, we had a good congregation at the native chapel. Nothing is so pleasant to me as preaching in this place when the people are attentive. I had, on this day, more than usual liberty, and the native brethren were much interested in the subject, but I cannot say that any good was done among the heathen.

On Monday brother Leonard and I went to Urdu Bazar, where we gave away many

Hindustani books, and talked a little; but I was too weak to attempt a long address.

As we felt a great wish to see the large market mentioned in my last letter, we determined to visit it on Thursday, the 29th. We all went but Nonez, who remained at home in charge of the school. The distance by water, at this time of the year, is, I suppose, about eight miles. We were favoured with a fine day, a thing rather uncommon of late; had it been a stormy day, we should have been much endangered, for we had to cross a jhil, or lake, several miles in extent. We spent about four hours in the market, during three of which I was engaged in preaching and conversing. I occupied three different stations, two in company with Ramjiban, and one alone. The weather was hot; crowds gathered round, and we could not always command a little shade, so that I foresaw that I should suffer in consequence of the effort then made; but the opportunity was too good to be lost.

The attention of the poor people was quite animating; they were very eager for books, and we gratified them as far as we were able. There was a little cavilling, but not so much as to cause any serious disturbance. "How can I," said one, "worship a God whom I cannot see?" "You do not then regard things which are not the objects of sight!" "No! how can I, since I cannot see them?" "You cannot see your own mind, yet you know that you have a mind. How do you return home to-day?" "By water." "May not the wind then assist you, or may it not be strong enough to upset your boat?" "That is possible." "Then I see you regard a thing which is invisible; for though you cannot see the wind, you acknowledge that it is very powerful." The very same objection was urged in another place, when I was speaking against idolatry. It was argued that men cannot worship an invisible being. "That which they worship," it was said, "must be an object of sight." "But are not many invisible things realities, and worthy of as much regard as things that are seen? What now, if we take a cup of cold water, and put into it a quantity of clean salt. That salt, you know, will dissolve, become invisible, and the water will be as clear as before. Would you like to drink that water?" "No!" "Why not? It is clear and looks good." "True, but it will not taste well." "Then I see that you pay some regard to invisible things; and if so, why say that you cannot worship an invisible God?" This silenced the objectors on that point; but, said one—"If idolatry is sinful, why do the Company offer goats to Kali?" "I do not know that the Company offer goats to Kali; but if they do, they commit sin. What is the

Company but a number of men? And that which is sin in one man, is sin in another; what is wrong in you, is wrong in the Company." "Well, this is the Kali jug, and it may be, that all men will embrace your religion." No rancorous feelings were exhibited by any one; and many important truths were received with strong expressions of approbation. It was a most gratifying time; one of the most pleasant days that I have seen for months past. By preaching in this market, hundreds will hear the word, whose villages we may never be able to visit.

On Saturday, the 31st, being a fine evening, we all went to the chauk; and I once more ventured to ascend the cannon platform, and address the people. There was no want of hearers, nor were they inattentive. When I had done, Ramjiban addressed them, and made so long a speech that no time remained for Moses. Chand was in another part of the chauk, addressing the Musalmans in Hindustani. When we began to distribute books, a man said—"Sir, give me that book from which you have been reading." It was the gospel of John. I had read the passage, "God so loved the world," &c., and made it my text. I hope the poor man paid some attention to this important truth. The pressure of the people to obtain books was so great, that we were almost thrown down. The chauk, which was once thought the most unfavourable spot in Dacca for preaching, on account of the numbers of Musalmans who resort thither, has now become the best place in the city. We have a good pulpit, no small advantage in a crowd, and we can always get a congregation. So far things look well; but the great desideratum, conversions, are still wanting.

Bhawal was visited last month by Nonez and Ramjiban. They preached in the sabbath-day market, in which Chand and I

preached on the last sabbath of May. The people, they report, were very attentive, and many requested books. When our brethren left the market in the evening, many followed them to their boat to hear and obtain books. Not fewer than 200 of the poor catholics attend this market on the sabbath. Such is their regard for the sacred day of rest. This market is, as far as we know at present, the only place in which we can address these poor men in any numbers.

May not some of our good friends in England think it almost a profanation of the sabbath, to preach in a market on that day? Such a practice is, no doubt, very foreign to their ideas of keeping the sabbath. But as our Saviour associated with publicans and sinners, not because he approved their conduct, but that he might do them good; so we may appear in a market on the sabbath, not to purchase goods, but to make known the way of salvation to the multitudes there convened. I think I could feel pleasure in preaching in that market every sabbath of my life; but I would rather see the market on another day, and the people assembled on the sabbath for the express purpose of hearing the word of God. As matters now stand, markets are first-rate places for preaching, often better than chapels, for we are sure of a congregation. Paul seems to have been of our opinion, for he disputed in the market daily; and who can say he was not there on the sabbath?

Tears have for once been seen to flow. While Nonez was preaching one day in the native chapel, an old man was observed to weep. On being asked, by one of his brethren, why he wept; he replied, "What that young man said affected me very much." He inquired at what times the chapel was opened, but he has not been there since.

CEYLON.

A letter has been received from Mr. Daniel, dated Colombo, Aug. 14, 1841. Being written on the anniversary of the day on which he first trod the shores of Ceylon, he naturally reverts to the trials which he has been called to endure in the eleven years of his residence, and then refers gratefully to the improvement which he has witnessed in the scene of his labours.

Though I have had frequent debility and occasional affliction, I can say, what I never could in my own land, that during the whole of the eleven years I have never been a single sabbath laid by from the important work of preaching the gospel; and though exposed to vertical sun and tropical rain, to dangers by night and by day, yet having obtained help from God I continue to this moment. While sensible of my many deficiencies before God, he has enabled me to preach his word stately or occasionally in hundreds of places, and to thousands of souls. Nor has he suffered it to fall to the ground without effect. When I

arrived here we had only Hanwella and Colombo as our stations, and they were in the most deplorable state. We have now ten distinct stations with the villages around, in which its missionary preaches the gospel of the eternal Saviour; viz. 1, Colombo; 2, Hanwella; 3, Weilgana; 4, Byanville; 5, Kottigaha Watta; 6, Matelle; 7, Hadela; 8, Calany; 9, Kandy, with several stations around it; 10, Matura, just formed. I expect in a few weeks to commence another station near Mooroottoo, about fifteen miles from this place, on or near the road leading to Galle. When it is considered that around some of these station-

there are seven, ten, or twenty villages in which the word of life is preached by the resident missionary and the aid he can obtain from the members of his church, and that there are in these places about thirty-five schools containing 1,500 male or female children receiving the elements of a Christian education, you must be aware of the amount of labour expended, and the quantity of supervision which is requisite in order that the work may be successfully carried on. Beside having to watch over and visit the different stations in the southern division of our labours, there are about sixteen places where I have to preach the truth of the gospel.

I leave brother Harris to detail his labours and those of his assistants in the Kandyan provinces, and shall now review the state of things in the maritime district since I returned to Colombo. I have met with several things to try me during the six months I have been located here, particularly in the little regard some of the members have paid to religious ordinances, of whom we have been obliged to exclude several for their non-attendance. But on the whole things wear an encouraging aspect. I have divided the Hanwella station into two, leaving Hanwella and its neighbouring villages to Carlis, and allotting Weilgana, where we have twenty-two members, to one of our members who has preached there in times past, and will enter more steadily on his labours to-morrow. At Hanwella, since I left it, great opposition has been made to our proceedings, and insidious writings in favour of Buddhism and adverse to Christianity have been circulated. This for a time wore a frowning aspect, and shook the minds of some who were inquiring about religion; but by the steps taken to oppose these artful proceedings, a spirit of inquiry has begun to be

awakened, which will, I hope, issue in the divine glory. I expect at the Weilgana station ten or twelve natives will be baptized and added to the church in a few weeks. At Kottigaha Watta six persons have been baptized, and others I expect will soon follow them. They are proceeding with a place of worship. I have succeeded in obtaining, either as promised or paid, about £98 for it. I may want £10 more. I do not think we can raise that additional sum here.

At Hadela station six persons have been baptized since my return here. There are now about thirty members. During the same period twenty-six have been baptized and added to the church at Byanville; and twenty-one persons, viz. seventeen natives and four burghers have, after receiving baptism, been added to the church at Colombo. Kalany is a station which wears a discouraging aspect; though it is regularly supplied on Lord's days and other occasions, no good seems to be producing. We have only five members there. Oh that the Lord may appear and pour out his Spirit on the members and the people around! To meet the demands for active exertion in the forming of the two new stations at Weilgana and Moorootoo, I have agreed to take two of the members of the church at Kottigaha Watta into the service of the mission. They have for some time been engaged occasionally in preaching the word, and appear to have gifts adapted to benefit their countrymen. Our native missionary at that station, who is a very gifted man, will for a time be able to aid them in their studies for the work. I am aware it will in some measure increase the expenditure, but I cannot resist the openings which appear to call for aid in those places. The additional charge to the mission will not be very great.

A letter from Mr. Harris, dated Kandy, Ceylon, Nov. 11, 1841, contains the following passage:—

My time is greatly taken up in studious occupations and in preparing different works in English and Singalese, for the press. I preach regularly twice on the Lord's day, and on an average three times a week, besides visiting out-stations; the difficulty of forming which on new ground has been felt, and their spiritual demands daily becoming more urgent, render restraint, in reference to money matters, almost intolerable. Mr. Dawson is so engaged with the press that he preaches only on Sundays; generally he does this twice, once in Kandy, once in a neighbouring village. Our success cannot be accurately conveyed to you, inasmuch as it consists now greatly in giving the population at large correct ideas of what Christianity really is, a primary work for enlightened missionaries in the East, and impossible of attainment without zealous and able controversy. Continually we receive fresh evidences of the

success of this mode of operation. One after another is expressing verbally and by letter the revolution of their sentiments concerning the established religion and infant baptism, a sure presage of the ultimate triumphs of truth in this island. The formalism of Christianity is the monster of terror to the benevolent Christian. Here it has luxuriated and become wanton, and mainly because of the unnatural and unholy connexion between "church and state." If you wish to be more certainly convinced of the anti-scriptural, anti-benevolent nature of church establishments, you must take up your abode in some of the colonies of England. The sphere of observation is more contracted, and therefore minute examination easy, although heart-rending. I have baptized about sixteen since I reported the visit to Matura. Others I have waiting to receive this rite at the opening of the new chapel.

WEST INDIES.

JAMAICA.

WALDENSIA.

In a letter dated Nov. 2, 1841, Mr. I. E. Henderson says:—

My dear partner as well as myself has suffered severely, and been brought to the very border of the eternal world, but through the	mercy of our God we are now fast recovering, and I trust both will soon be able to attend as usual to our arduous, but delightful duties.
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OLD HARBOUR.

In a letter dated Old Harbour, Nov. 15, 1841, Mr. Taylor says:—

I am sorry to say that both Mrs. Taylor and myself have had fever attacks. Through	mercy we are better, but change of air is requisite.
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LUCEA.

From Gurney's Mount, Mr. Woolley writes as follows, Nov. 16, 1841:

My dear brother Francies is, I am grieved to say, very ill at Montego Bay; I believe he is now out of danger. I attribute his illness to anxiety in building the chapel, especially as it respects the monetary part of the business, and to his exertions in preaching at	his stations, though exposed to the dreadful weather which the leeward parts of the island have experienced for nearly five or six months. I am going to Lucea, if God suffer it, to preach for him, and to meet his various classes of inquirers, candidates for baptism, &c.
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MANDEVILLE.

Mr. Williams, in a letter dated Dec. 1841, says:—

I am at present very busily employed in examining a number of persons whom I expect to baptize at Vale Lionel, on Christmas-day. I also expect to have a baptism at Victoria township, on New Year's-day. I am not yet in good health: I am better. I trust	the Lord will perfectly restore me and establish my health for my arduous work. It is God's work, and I am willing to spend and be spent in its advancement in this delightful country. I am happy to say Mrs. W. has been quite well for some time.
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PORT MARIA.

Mr. Day writes from Port Maria, Dec. 7th, 1841, as follows:

I beg to forward to you the annexed resolutions, which were unanimously passed at a public meeting held in Oracabessa Chapel on Saturday the 4th inst. If you think the publication of them may have a good effect in silencing the tongues of gainsayers, by exhibiting the sentiments of our people towards the society at home, and their agents who labour amongst them here, you are not only at liberty to make such a use of them, but we shall feel obliged by your doing so.	the present world. That they desire also to record their thanks to the managers and officers of the Baptist Missionary Society for the deep and benevolent interest which for many years they have taken in their welfare, and for the appropriation of the funds of the society to supply them with the means and ordinances of religion.
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1. That this church and congregation are thankful to God for having sent to this neighbourhood the gospel of Jesus Christ, by which they have been taught the way of salvation, and to live soberly, righteously, and godly in	2. That while this meeting rejoices in the extended operations of the parent society, and in the success which has attended them, it heartily sympathizes with the society in its present pecuniary difficulties; and deeply deplores the fact, that Christian liberality is not proportionate to the wants of the society.
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	3. That while the members of this church
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desire to maintain the same friendly relations to the Baptist Missionary Society which they have hitherto enjoyed, it is their determination to be no longer burdensome to its funds, but to enjoy the privilege, and perform the pleasing duty, of voluntarily supporting the religion in which they have been instructed, and to which they owe their present happiness and their future hopes.

4. That this meeting contemplates with deep interest the efforts now making by the Baptist Missionary Society to spread the knowledge of salvation through all the earth, especially in Africa, and pledges itself, both by its prayers and contributions, to co-operate with them in their work of faith and labour of love.

The above resolutions were severally moved and seconded by the members of the church, and the speeches they made were characterized by a deep feeling of gratitude to God, love to the society, and a desire to see pure and undefiled religion universally known.

Immediately after the meeting we proceeded to an elevated spot on the mission premises, which I had previously chosen as the site of a dwelling-house, when I laid the foundation-stone of a new house to be erected by the voluntary contributions of the people, and to be the residence of the minister of the station; a liberal collection in aid of building the house was then made, and the services of this interesting day concluded.

It will afford you pleasure to be informed that after waiting more than three years, and suffering much inconvenience and disappointment in endeavouring to obtain a few acres of land in the neighbourhood of Bagnals' Vale, I have succeeded in obtaining the promise of as much as I require for this purpose, in a very convenient situation. I hope soon to get possession of it, and the people are only waiting to know what they are to do in order to get a temporary place of worship erected, and then they will immediately begin.

BAHAMAS.

After experiencing many difficulties, and passing through many dangers, Mr. and Mrs. Littlewood have at length reached their destination. Mr. Littlewood gives the following account of their voyage from New Providence to Turk's Island :—

We left Nassau on the 16th of October, with a prospect of a short and comfortable passage, but it is very certain that we are ignorant as to the future; the path marked out for us to tread in is wisely hid from our sight. I am increasingly satisfied that every thing or trial which I have been called to experience has been an act of mercy, and God has done it in love.

Our voyage from Nassau to Turk's Island was very trying. We were nearly five weeks sailing about four hundred miles; several times the wind blew a heavy gale, and the sea presented a formidable appearance, too dreadful for any to make light of it; twice we carried away the greater part of our rigging, and each time had to put back twenty or thirty miles for shelter.

We put in at Great Harbour, Long Island, but did not expect to stay long. After we arrived the weather became exceedingly boisterous, and so it continued for more than a week, which rendered it quite impossible for us to put to sea; besides this, the captain and three of the men caught the fever, and were very bad. At one time the captain thought he should never leave his bed again, and there not being a man able to take the vessel on to Grand Kay, we expected that he would have sent her back to Nassau again. Our detention here for fifteen days was exceedingly

trying to our patience. During my stay I did what I could in preaching and visiting the people, who were highly delighted, and entertained me to visit them frequently.

Could a missionary be stationed at Rum Kay, this island and many others might be visited, whilst at present they must be much neglected. On our way we fell in with many vessels in the greatest distress, some wrecked, others sprung a leak, many carried their anchors away, and some that were destined to the same port we were, have not been heard of since, so that, although we have been placed in the greatest dangers, yet we were not alone; others had to endure the same trials. Oh how many mercies have we had granted us, for which we desire to be thankful.

The Lord hath apparently dealt severely with us; the dangers and fatigue of a missionary's life have already been realized to some extent; the beginning of my course has been rough; what the remaining part will be is unknown, neither am I anxious about it. I desire to submit myself to God, and learn to be patient in the hour of tribulation.

There is a reason for every action performed by our gracious Parent. May every event be sanctified, that I may be better prepared for the work before me.

HOME PROCEEDINGS.

NOTICE TO AUXILIARY SOCIETIES.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March; which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made, at the latest, in the course of next 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.

LETTERS RECEIVED FROM MISSIONARIES, &c.

EAST INDIES.—Calcutta, J. Thomas, 13 and 20 October.

CEYLON.—Colombo, E. Daniel, 15 December.—Kandy, J. Harris, 11 Nov.; C. C. Dawson, 11 Nov.

WEST INDIES.

JAMAICA.—Port Maria, D. Day, 7

Dec. 1841.—Spanish Town, J. M. Phillippo, 18 Nov.—Mandeville, J. Williams, — Nov.—Old Harbour, H. J. Taylor, 16 Nov.—Falmouth, W. Knibb, 13 Nov., 10 Dec.—Stewart Town, B. B. Dexter, — Nov.—St. Ann's Bay, T. F. Abbott, 12 Nov.—Ocho Rios, B. Millard, 10 Dec.—Bethsalem, J. May, 28 Oct.

WESTERN AFRICA.—Fernando Po, Dr. Prince, 6 Oct. 1841.

ACKNOWLEDGMENTS.

The thanks of the committee are presented to Rev. Mr. Rust and friends, of Colchester, for two boxes of useful articles and magazines for Jamaica schools; to Mrs. Jones, of Clifton, for a box of useful and fancy articles for Rev. J. Williams, of Mandeville, Jamaica; to a clergyman's lady for a box of fancy articles through Rev. J. B. Walcot, of Luggershall; to Mrs. Mills for 5 vols. of Periodical Accounts; and to friends at Blackwater for a box of useful articles for Rev. W. Knibb. A case has also been received for Rev. J. M. Phillippo, and a case from St. Albans for Rev. J. Harris.

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 exertions 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. The use of the Herald in Sunday Schools as a Reward Book is suggested as a desirable mode of promoting the object, and increasing the interest of the children in missionary operations.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of December, 1841.

Annual Subscriptions.		HAMPSHIRE.		£ s. d.	
	£ s. d.		£ s. d.		£ s. d.
Taylor, W. Esq.	1 1 0	Beaulieu	13 17 0	Philip's Norton	1 15 2
Thornton, Mrs.	1 0 0	Do. <i>Sunday School</i> ..	0 7 0	Trowbridge	70 13 0
		Blackfield Common ..	1 0 0	Westbury Leigh	11 5 9
		Lymington	30 3 10	Westbury	5 8 11
		Portsea, &c. on account	80 0 0	Wootton Bassett—	
				Mr. Mackniss	1 0 0
<i>Donations.</i>		HERTFORDSHIRE.		WORCESTERSHIRE.	
Dunt, Mr.	5 0 0	Royston—		Worcestershire Auxiliary—	
Female Anti-Slavery Society, by Jos. Sturge, Esq., for <i>Jamaica Schools</i>	5 0 0	W. W. Nash, Esq. ..	10 0 0	Atch Lench	2 10 0
Gladding, Mr.	1 0 0			Alcester	6 10 0
Howard Luke, Esq. additional	30 0 0	KENT.		Bromsgrove	14 18 1
M. E.	3 9 0	Sbeerness—		Brookley	18 2 6
Ronse, Miss	1 0 0	Mr. W. Blessley	2 0 0	Camplen and Paxford ..	4 17 9
Do. for <i>Africa</i>	1 0 0	Do. annual subscription ..	2 0 0	Cheltenham	62 5 0
Sturge, Joseph, Esq. for <i>Africa</i>	109 0 0	Miss Pine	0 10 0	Cubberley	3 0 0
For Missionary to Annotta Bay, collected by Mr. Tinson	37 2 6			Coleford	42 12 7
		LANCASHIRE.		Evesham, 1st Church ..	8 5 2
		Liverpool, on account ..	100 0 0	Ditto, 2nd Church ..	38 10 1
				Gloucester	25 8 6
		LEICESTERSHIRE.		Hereford	6 13 0
		Market Harborough—		Kidderminster	8 8 7
		Mr. Tollers	2 0 0	Leominster	10 0 0
				Stratford-on-Avon	8 5 3
		MONMOUTHSHIRE.		Tewkesbury	80 0 6
		A Monmouthshire Friend, for <i>Africa</i>	1 0 0	Upton	8 10 0
		Monmouth	2 0 0	Westnancote	4 17 6
				Winchcomb	8 2 6
		NORTHAMPTONSHIRE.		Worcester	43 11 9
		Braybrook	0 15 2		
		Kettering	10 0 0	YORKSHIRE.	
				West Riding Auxiliary	175 8 2
		SOMERSETSHIRE.		Do. for <i>Africa</i>	5 4 10
		Bristol—		Do. for <i>Savanna la Mar</i>	57 12 0
		Pithay Church	1 0 0		
		R. Leonard, Esq.	50 0 0	NORTH WALES.	
		Minehead, for <i>Africa</i> ..	2 10 0	Bangor	5 0 0
		SUSSEX.		SOUTH WALES.	
		Hastings	29 13 11	Carmarthenshire	81 17 6
		Do. <i>Sunday-school</i> ..	1 12 9	Lantwit Major	2 10 0
		Sussex Auxiliary, balance	24 10 0	Langollen Friends, by Rev. T. R. Jones	11 8 5
				Swansea—	
		WILTSHIRE.		D. Walters, Esq.	5 0 0
		Wilts and East Somerset Auxiliary—			
		Beckington	9 1 0	SCOTLAND.	
		Bradford	26 7 10	Greenock	2 3 6
		Chippenham	7 19 4	Montrose, Missionary Association .. F. E.	2 0 0
		Corsham	13 0 0	Ditto Sunday School Teachers .. F. E.	1 0 0
		Devizes	61 1 0	Stewartfield	2 10 0
		Downton	18 0 0	Tough—	
		S. Whitchurch, Esq. ..	10 0 0	Dr. Walker	1 0 0
		Laverton	5 10 9		
		Melksham	90 0 0	FOREIGN.	
		Penknapp	12 12 5	Old Harbour, Jamaica, for <i>Africa</i>	70 0 0
		LONDON AUXILIARIES.			
Devonshire Square, on account	40 8 8				
Walworth, Rev. G. Clayton's, one-third	30 0 0				
		BERKSHIRE.			
		Farringdon	15 0 2		
		Kingston Lisle	6 2 4		
		BUCKINGHAMSHIRE.			
		Colnbrook	5 0 0		
		Haddenham	14 17 6		
		Marlow	1 14 6		
		Olney Friends, per Jos. Sturge, Esq. for <i>Jamaica Schools</i>	5 0 0		
		Wycombe	44 11 3		
		CAMBRIDGESHIRE.			
		Chrishall Grange—			
		Mrs. Ellis	2 2 0		
		Stretham	10 10 10		
		Triplow, by Miss Foster	0 19 5		
		DERBYSHIRE.			
		Derby	22 14 8		
		DURHAM.			
		Durham—			
		Rev. J. Ebdon ... (T)	1 0 0		
		ESSEX.			
		Rayleigh, for Missionary to Annotta Bay ..	5 0 0		

ERRATUM.

In the contributions from Watford, in the last annual report, for "redemption," read for "education" of an African child by Miss Galer.