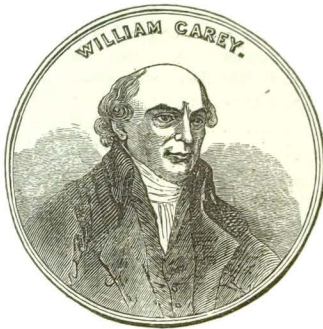


THE
MISSIONARY HERALD.



ARRANGEMENT FOR SERMONS ON BEHALF OF THE SOCIETY,
LORD'S DAY, APRIL 24.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alie Street, Little	Rev. P. Dickerson	Rev. P. Dickerson	Rev. W. B. Bowes
Battersea	Rev. J. M. Soule	... ..	Rev. J. Burton
Blue Gate Fields	... ..	... ..	... ..
Bow	Rev. E. Carey	Rev. J. Cox	Rev. A. G. Fuller
Brentford, Old	... ..	... ..	... ..
Brentford, New	Rev. T. J. Jefferys	... ..	Rev. T. J. Jefferys
Brixton	Rev. J. A. Baynes	... ..	Rev. W. Fraser
Brompton	Rev. W. Barnes	... ..	Rev. E. Carey
Buttesland Street, Hoxton	Rev. J. Rothery	... ..	... ..
Camberwell	Rev. A. Carson, LL.D.	... ..	Rev. H. Dowson
Chelsea	Rev. E. Hull	... ..	Rev. P. J. Saffery
Church Street, Blackfriars	Rev. G. Cole	... ..	Rev. G. Cole
Clapham	Rev. J. Jackson	... ..	Rev. J. Jackson
Deptford, Lower Road	Rev. A. Major	Rev. T. Davies	Rev. J. Kingsford
Devonshire Square	Rev. J. E. Giles	... ..	Rev. J. H. Hinton, A.M.
Eagle Street	Rev. H. Dowson	Rev. G. Wright	Rev. B. Evans
Eldon Street	... ..	... ..	... ..
Fetter Lane	... ..	... ..	... ..
Greenwich, London Street	Rev. T. Davies	... ..	... ..
Greenwich, Bunyan Chapel	Rev. J. Belcher	... ..	Rev. T. Davies
Hackney	Rev. F. A. Cox, D.D., LL.D.	... ..	Rev. J. E. Giles
Hammersmith	Rev. B. Evans	... ..	Rev. D. Katterns
Hampstead	Rev. J. Castleden	... ..	Rev. J. Castleden

PLACES.	MORNING.	AFTERNOON.	EVENING.
Harlington	Rev. J. Tinson	... ..	... ..
Hatcham, New Cross	Rev. R. Brewer	... ..	Rev. R. Brewer
Henrietta Street	Rev. T. Winter	... ..	Rev. B. Godwin
Highgate	Rev. O. Clarke	... ..	Rev. J. J. Balch
Homerton	Rev. D. Curtis	Rev. D. Denham	Rev. J. Milner
Islington	Rev. D. R. Stephen	... ..	Rev. D. R. Stephen
John Street, Bedford Row	Rev. S. Nicholson	... ..	Rev. O. Winslow
Kennington, Charles Street	Rev. C. Woollacott	Rev. W. Dovey	Rev. — Attwood
Kensington	Rev. W. Fraser	Rev. B. Evans	Rev. J. Berg
Keppel Street	Rev. O. Winslow	... ..	Rev. J. Smith
Lesness Heath	... ..	Rev. J. Cox	... ..
Maze Pond	Rev. J. Aldis	Rev. S. Nicholson	... ..
Mcard's Court, Soho	Rev. J. Stevens	Rev. A. Carson, LL.D.	... ..
New Park Street	Rev. J. Smith	... ..	Rev. A. Carson, LL.D.
Northampton St., St. Pancras	... ..	... ..	Rev. G. Pritchard
Peckham	Rev. T. Powell	... ..	Rev. W. Dovey
Poplar	Rev. A. G. Fuller	... ..	Rev. J. Upton
Prescot Street	Rev. B. Godwin	Rev. E. Hull	... ..
Regent Street, Lambeth	Rev. J. P. Hewlett	... ..	Rev. J. P. Hewlett
Salters' Hall	Rev. S. J. Davis	... ..	Rev. S. Nicholson
Shakespeare's Walk	Rev. T. Moore	... ..	Rev. J. Acworth, A.M.
Shacklewell	Rev. J. Cox	... ..	Rev. J. Sprigg, A.M.
Shoreditch, Providence Chapel	Rev. R. W. Overbury	Rev. J. Sprigg, A.M.	Rev. W. Miall
Shoreditch, Ebenezer Chapel	Rev. J. Massingham	... ..	Rev. J. Massingham
Soho	... ..	... ..	... ..
Somers Town	... ..	... ..	Rev. W. Elliot
Stepney College Chapel	Rev. Dr. Murch	... ..	... ..
Spencer Place, Goswell Road	Rev. J. Peacock	... ..	Rev. T. Winter
Tottenham	Rev. J. Hoby, D.D.	... ..	Rev. J. Hoby, D.D.
Trinity Chapel, Borough	Rev. B. Lewis	Rev. P. J. Saffery	Rev. O. Clarke
Unicorn Yard, Tooley Street	Rev. D. Denham	... ..	Rev. E. R. Hammond
Walworth, Lion Street	Rev. J. Burton	... ..	Rev. S. J. Davis
Walworth, Horsley Street	Rev. P. J. Saffery	... ..	Rev. G. Wright
Walworth, East Lane	Rev. J. Hamblin	... ..	... ..
Waterloo Road	Rev. G. Francies	... ..	... ..
West Drayton	... ..	... ..	Rev. J. Tinson
Wild Street, Little	... ..	... ..	... ..
Windmill Street	... ..	Rev. W. Jones, A.M.	... ..
Do. Welsh Baptist Church	... ..	... ..	Rev. W. Rowlands
Woolwich, Queen Street	Rev. J. Cox	... ..	... ..
Woolwich, Enon Chapel	Rev. C. Box	... ..	Rev. C. Box.

This List is as complete as it is practicable to issue at present; but it is requested that, as soon as additional arrangements are effected, information should be sent to Fen Court.

The chapel in Blandford Street is closed for repairs. Our friends in Jamaica Row and in Romney Street, Westminster, have engaged to make collections in May; and those in Alfred Place, Kent Road, in June, the present month being inconvenient to them.

TO SUNDAY SCHOOLS AND JUVENILE ASSOCIATIONS IN LONDON.

Mission Sermons, or Addresses, will be delivered to Sunday Schools connected with the different churches in London, and to young friends generally, on the *afternoon* of the 24th of April next, at the following places :

Eagle Street School-rooms ; by the Rev. James Smith, of New Park Street.

Spencer Place, Goswell Road—Mr. Peacock's ; by W. B. Gurney, Esq.

Little Alie Street ; by the Rev. P. Dickerson.

New Park Street ; by the Rev. W. Fraser, of Bolton.

Walworth, Lion Street ; by the Rev. Joseph Burton, late Missionary in the Bahamas.

As these services are especially intended for the young friends of missions, they are earnestly requested to attend.

On Monday, April 25th, a Missionary Meeting will be held at Finsbury Chapel, Finsbury Circus, for the different Juvenile Missionary Associations of the metropolis. The attendance of all the young friends of missions is earnestly requested. The chair will be taken by Thomas Thompson, Esq., of Poundisford Park, at eleven o'clock in the forenoon.

COMMITTEE MEETING,

TUESDAY, APRIL 26.

A Meeting of the General Committee of the Society will be held at the Mission House, Fen Court, at Ten o'clock.

ANNUAL SERMONS,

WEDNESDAY, APRIL 27.

The Annual Sermons will be preached for the Society ; in the Morning at the Poultry Chapel, by the Rev. W. ROBINSON, of Kettering ; and in the Evening at Surrey Chapel, Blackfriars Road, by the Rev. H. DOWSON, of Bradford.

Service to commence in the morning at eleven, and in the evening at half-past six o'clock.

ANNUAL MEETING,

THURSDAY, APRIL 28.

The FIFTIETH ANNIVERSARY of the Society will be held at EXETER HALL. Chair to be taken at ten o'clock by H. KELSALL, Esq., of Rochdale.

Tickets of admission may be obtained at Fen Court.

THE JUBILEE.

The two Jubilee medals (of which rough woodcuts are given above) are now ready, and may be had on application at 6, Fen-court, price 6d. each. As the reverse contains a brief summary of the proceedings, &c., of the society, it is hoped the medals may be extensively circulated by our different auxiliaries. The profits, which (if many are sold) will be considerable, are to be devoted to the Jubilee fund.

THE FIRST GENERAL JUBILEE MEETING.

IT IS INTENDED TO HOLD THE FIRST GENERAL JUBILEE MEETING OF THE SOCIETY AT KETTERING, NORTHAMPTONSHIRE, ON TUESDAY AND WEDNESDAY, THE 31ST OF MAY AND

1ST JUNE NEXT. SERMONS WILL BE PREACHED ON TUESDAY EVENING AND WEDNESDAY MORNING. ON THE EVENING OF WEDNESDAY A PUBLIC MEETING WILL BE HELD. It was on the 31st of May, 1792, that Dr. Carey preached his Missionary sermon on Isaiah liv. 2, in which he pressed "two things in particular," as expository of "lengthening our cords and strengthening our stakes," viz. 1. That we should *expect* great things;—2. That we should *attempt* great things. After public worship was over, the subject was revived and a resolution made, "That a plan be prepared against the next ministers' meeting for forming a society among the Baptists for propagating the gospel among the heathen."

The communications which have been received by the Jubilee Sub-Committee from many different parts of the country, express uniformly the cordial concurrence of our friends in this great missionary effort.

We trust that our friends will bear in mind the importance of having not only Jubilee collections, but services and meetings. It is by these that the welfare of our churches at home will be promoted. We respectfully entreat the officers of Auxiliary Societies to fix as early as possible the times when their Jubilee services and meetings are to be held. It is the Jubilee sermons only which are recommended to take place in October, simultaneously through the whole kingdom; but the devotional services and public meetings for the celebration of the Jubilee at each particular place, are to be fixed by the friends there, in conjunction, of course, with the officers of the Auxiliary.

Several suggestions have been received as to modes of raising contributions towards the Jubilee fund. At one place, where the friends are mostly poor, but feel much interest in the mission, they have determined to fix boxes in the lobbies of the chapel, with the word "Jubilee" painted on them, and to invite weekly contributions; others have resolved to obtain memorandum books, to put down their own subscriptions, and always taking their book with them to get donations wherever they can amongst all denominations; many others have begun collecting by Jubilee boxes and cards.

Several individuals have favoured us with the amounts which they intend to contribute. The sums paid or promised, at present, amount to nearly £5,000, in items varying from £50 to £1,000.

Two sums of £1,000 each, have been promised by friends, in the hope that others will join them by giving similar amounts.

We shall be glad to be favoured with the names of friends and the sums they intend to give, addressed to the Rev. Joshua Russell, Baptist Mission House, Fen Court, London; or to either member of the Sub-Committee.

EAST INDIES.

LAKYANTIPUR.

Extract from a letter addressed by Mr. Pearce to a friend in England, November 15th, 1841 :—

Your question was, "Will you go to Lak-
yantipur when you arrive at Calcutta?" Well,
here I am, even at Lakyantipur itself, with
some of the poor people looking on while I
am dictating this letter. The morning has
been spent with a crowd of people around me,
as it used to be; and I begin to feel as though
I never had been absent. It is very pleasant
indeed, I assure you, to meet my dear people
once more; and many have been the tokens
which I have just received of the pleasure
they feel at my return; still, like all joy expe-

rienced on earth, the sweet is mingled with the bitter, and many who were accustomed once to meet with us now meet with us no longer, and some have become bitter enemies and are trying to do us all the harm they can; but I trust in the end all will turn out for our good. The past has been a sifting time, and much chaff has been taken away; some, indeed, have left us whom I should be happy to receive back again, and I indulge the hope that we may yet have the pleasure of receiving them. On Saturday we had a church meeting, when we had the pleasure of witnessing the return of ten wanderers from the communion of the church, who manifested much contrition on account of their past misconduct. The wonder is, not that so many have been seduced by the Propagation party, but that so many have stood their ground. In one village they have drawn away thirty-five families; but how? By making grants of money monthly to almost every family. Some of the people who have returned have voluntarily relinquished the stipends they were receiving, without any promise on our part that they should receive an equivalent. In this village they spend more than one hundred rupees a month in order to preserve the attachment of the people, whereas our outlay, at the time when I left, was only seven rupees per month. You see the enemy we have to contend with. The people generally, then, have stood their ground nobly, and they have

stood in the absence of any increased outlay on our part. Yesterday, we had a very pleasant time of it. I preached in the morning; we had at least a hundred and fifty persons present. I found myself much at home again in the language. In the afternoon we met around the table of the Lord; about seventy, I suppose, were present as communicants. On this occasion three very nice addresses were delivered by native brethren, and three prayers offered; and we found it very pleasant and refreshing thus to renew our intercourse and communion after so long a separation. We had a large party from Khari, fifteen miles, and from them also many were the expressions of pleasure at my return. Thus have I seen the goodness of the Lord in the land of the living.

You will be glad to hear that my health is very good at present, and has improved much since my return. Mrs. Pearce also is in much better health than you saw her at all in England. We have both of us a great deal to do in the care of the Christian Institution and these village stations, but hitherto our strength has been equal to our day. Pray for us, that our bow may abide in strength, and that our hands may be made strong by the mighty God of Jacob.

Our mission circle are all pretty well, and the different departments of labour are going on prosperously.

DACCA.

We extract the following passages from Mr. Robinson's accounts of his itinerant labours:—

Sept. 4th, 1841.—During last month the annual puja, called the festival of Krishna's birth, was celebrated here with great pomp. Thousands of people from the circumjacent towns and villages poured into Dacca. Our native chapel, which stands in a principal thoroughfare, was crowded for two whole days. All our remaining tracts and books in Bengali, amounting to about 4,000, were distributed on this occasion. I was too weak to take any part in the business; but brother Leonard and I walked out, on the last evening, at the time of the processions. The streets were crowded, and nothing, we thought, was to be expected but uproar and confusion. We were, however, happily disappointed, for a number of villagers seeing tracts and books in our hands, came and requested them with a calmness and seriousness that were truly pleasing. I am persuaded that, had I possessed sufficient strength, I could have collected and kept together a large congregation in the very midst of the uproar caused by the processions.

Oct. 6th, 1841.—On the 6th of last month

we were much pleased by the arrival of a box of books. Most of the Bengali ones were taken by our native brethren for gradual distribution in the city and the markets in the neighbourhood, where the demand is much on the increase. I thought it right, however, to keep a few, that my numerous customers might have a taste, at least, of the good things; and I soon saw reason to be glad that I had done so. Two days after the arrival of the box, a man of a very prepossessing appearance presented himself at my window, and requested a book. I inquired the place of his abode; "Rup-ganj," was the reply. "Rup-ganj," said I, "where is that?" I felt that the name was familiar to me, but I could not recollect the place. The poor man replied, "I have seen you there." This brought the place to my recollection. It is a village that was visited by me and Chand, when we went up the Lakiya about four months ago. I gave the man, with great pleasure, a copy of the Gospels and the Acts; for I rejoiced that our short visit had caused this inquiry for the scriptures. Many other persons, from different

places about Dacca, then came and requested large books. I did not feel it right to withhold the few books that I had, for the applicants were respectable people, who could read well. I like to send large books into the villages, because there oral instruction is scarce, and the quiet of a village allows opportunities for reading, which, we believe, are often improved. On another day three brahmans came together for books, and were supplied. I think they said they came from Bikrampur. Many other pleasing incidents occurred both in the distribution of the larger books and the tracts, but, being ill, I did not note them down.

On Lord's-day, Sept. 12th, after preaching in the Native Chapel, I said to a man who was standing at the door, "Whom do you worship?" "Krishna," was his reply. "Why do you worship him? can you really believe that one so wicked is able to pardon your sins?" I was proceeding to say more to the man, intending to direct his attention to the Saviour for pardon, when an intelligent looking man interposed, and commenced a very long discussion. "Your doctrines," said he, "relate to another world, we want something for this world as well as for another." "But we," said I, "consider the concerns of another life far more important than those of the present life, therefore we call your attention to the life to come." "But what proof is there of the life to come? can you show us any of the things of which you speak?" "The things of another world are not seen by our bodily eyes, and cannot be proved by the evidence of the senses. Besides, your objections make against your own religion as much as against ours. Who has seen your Jom-Raj, king of death? who has seen the heaven of Indra, and the heavens of your other gods?"

"But who is your Jesus Christ? tell me that." "He is both God and man." "He has," added one of the native brethren, "both human and divine qualities." "If he were God, would he have allowed men to beat him, to spit upon him, and to put him to death?" "For what purpose would God become incarnate? Not for the sake of enjoyment, for, being God, he could command every pleasure; no,—but for the purpose of suffering. Jesus Christ assumed our nature that he might suffer the punishment due to our sins. No wonder, then, that he allowed himself to be ill treated and even crucified." "But why, if God wishes to save men, should he, in any way, punish sin? If I were God I should be able to pardon and save all wicked men by a word." "But would you be doing right? The governor-general, you know, has all power in this country, and he can order all the thieves and murderers, now in prison, to be liberated. But were he to do so, would he act justly towards honest men? would you be able to live in peace and safety? would it not appear that he felt no displeasure towards those wicked men? and would not others be encouraged to commit great crimes?" He saw the application and tried to evade it, but a Musalman interfered and silenced him. Then, leaving that point, he said, "What proof is there that our religion is not good, and that we shall not be saved?" "If a tree produces no blossoms, will it yield any fruit?" "No." "If your religion produces no holiness, but allows you to live in sin, as it does, even in the grossest sin, till death, can you think it will lead you to happiness after death? If there be no blossoms of holiness in this world, there will be no fruits of holiness in another world." He took a tract, and we parted.

CEYLON.

The subjoined account of the proceedings at a meeting of the Colombo Baptist Missionary Society, on the 6th of January last, with the report read on the occasion, is taken from the "Colombo Observer and Commercial Advertiser," of the following week.

On Thursday evening, the 6th instant, the meeting of the Baptist Colombo Missionary Society took place, pursuant to public notice, at their place of worship in the Pettah; the Honourable Sir Anthony Oliphant, Chief Justice, in the chair. A most interesting report having been read by Mr. Elliott, the subjoined resolutions were passed. The report occupies so large a portion of our columns that we are unable to offer any remarks here, or to attempt even an outline of the speeches. That document, which bears internal evidence of strict faithfulness by stating what is unfavourable as well as that which is encouraging, speaks for itself, and exhibits an immense amount of missionary labour and proportion-

ate success, as compared with the small sum expended.

Moved by Lieut. Maberly, R.A.; seconded by the Rev. J. G. McVicar, Scotch Colonial Chaplain,—

"1. That the report now read be received and adopted."

Moved by H. Selby, Esq., Advocate; seconded by Rev. E. McCarthy, B.M.,—

"2. That amidst the prevalence of idolatry, superstition, and iniquity in the world, it is matter of devout gratitude to Almighty God that he has excited Christians of different denominations to such extended exertions to send the gospel among men, and that he has crowned their missionary labours with so large a measure of success."

Moved by J. Dalziel, Esq., superintendent of police; seconded by Rev. C. C. Dawson; supported by Rev. A. Kessen, A.B., W.M.,—

"3. That this meeting, being fully sensible of the inadequateness of the exertions which have hitherto been made to extend the knowledge of Christ's salvation to all tribes of men, resolves, in a reliance on divine aid, to use additional efforts in the ensuing year to promote this important object."

Moved by Rev. J. Palm; seconded by C. Elliott, Esq., M.R.C.S.; supported by J. Thwaites, Esq., M.D.,—

"4. That being sensible of the insufficiency of any mere human labours to change the hearts of men, and believing the promises of the divine word that the Holy Spirit shall be given to prosper our exertions in answer to prayer, we do resolve, both privately and in our public assemblies, more earnestly to supplicate the outpouring of the Holy Spirit on ourselves and all around."

Moved by J. Armitage, Esq., merchant; seconded by Rev. E. Daniell, B.M.,—

"5. That the cordial thanks of this meeting be given to the Hon. Sir Anthony Oliphant, Chief Justice, for his kindness in taking the chair, and the able manner in which he has presided on the present occasion."

REPORT.

In presenting the following statements to this meeting, the persons who are engaged in the work of the society deem it requisite to say, that as during the past year some changes have taken place in it by the removal of the missionary who formerly resided in Colombo to Kandy, where a new station has been formed, and in several places connected with it assistant missionaries have been located, it has been thought best to confine the present report to Colombo and the stations which are under the immediate direction of the missionary residing here; leaving it to those who have the charge of the other places, to prepare a separate report of them, which may be submitted to any meeting there assembled, or printed in connexion with the present one, as may be deemed proper. This course appears the more expedient, since, though the missions at Kandy and Colombo are connected with the same parent society, their accounts are kept entirely distinct, and the narrations sent to England are independent of each other, neither being accountable for the conduct of the other, but each being responsible to God and the Society that employs them, for the labours in which they are engaged. It will therefore be remembered that, leaving for another communication the efforts that have been made or are making in the Kandy provinces, we now only notice the labours of the Baptist Colombo Missionary Society for the year we are now closing.

Though by no means confining its attention to schools, yet this Society, like institutions of a kindred nature, deems it an important part of its labours to expend a portion of its energy and money in commencements of a useful education, and in endeavouring to impart the great and saving principles of the Christian religion to children who are sitting in darkness and the region of the shadow of death. During the past year it has had 30 schools, containing about 1,030 males or females under its care. It will be recollected that most of these are village schools, near which no educational efforts are made; and that, with one exception in which a few of the children are taught English lessons, in all the others the Singalese language is the vehicle through which instruction is communicated. It is not intended now to agitate the question whether it be most expedient to communicate knowledge, either secular or religious, to the lower classes of this island in their vernacular or a foreign tongue. While we rejoice in the diffusion of the English language in its larger towns, we are well aware that a vast majority of those to whom by our mission schools we can have access, must be taught in their own language or none. If the children in villages were ever so inclined to submit to the labour of acquiring knowledge through the English dialect, the funds of this society are totally inadequate to afford a just remuneration to persons qualified to teach it.

When Christians around us shall be aroused to impart those contributions which their ability and the nature of the case demand, it may become a matter worthy of the most serious consideration how far it is expedient generally to introduce this language into our village schools. It has been said that 30 schools had in the course of the year been under the care of this department of the mission. We have to state, with regret, that their number, in consequence of resources with which we were favoured at its commencement failing, is now reduced to 27. C. R. Buller, Esq., government agent, previous to his departure from this island, left a sum of money sufficient for the support of a female school at Hanwella for the first ten months of the year. But though, after surmounting several difficulties, an interesting group of children were collected together, as no European gentleman or lady, or native head man, came forward to second his efforts, when the sum advanced was expended the school was discontinued. His excellency the late governor, with his usual attention to every thing which could elevate the moral feeling of the country, by aid afforded from government, supported six schools in the Sina and Heavagam Korles; but as that assistance has been withdrawn, though it has been deemed important, by looking to divine aid and the bounty of the public, to continue most of them, yet two schools have on

this account been discontinued. While, however, this society endeavours in this manner to benefit the native population, those connected with it are convinced that their great object is mainly to be effected by the preaching of the gospel both publicly and from house to house: knowing, on the highest authority, that the gospel is the "power of God to the salvation of every one who believeth," they endeavour, according to the ability given them, to teach the nations, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." A succinct but faithful account of what has been effected, we now proceed to detail.

1. The first station in this district is Colombo. Here, in the English, Portuguese, Singalese, and occasionally in the Tamul languages, the word of life is made known to the people. Some alterations having taken place in our mode of labour during the year, a passing notice may be made of it. In consequence of a military order being issued, preventing soldiers entering the hospital street in the Fort, where our place of worship was situated, those who were accustomed to attend with us were necessarily prevented. Under these circumstances, it was not deemed fit to carry on divine worship and pay the expense connected with the rent and lighting of a place with scarcely any attendants. It has, therefore, been given up. Nor, on the whole, is this, perhaps, to be regretted, as English preaching is now carried on in this part of Colombo much more extensively than formerly, and those who thus occupied a portion of their time and strength have an opportunity of expending them in more extensive efforts to benefit the neglected and forgotten. The Portuguese inhabitants of the Fort have not been injured by this arrangement, since one or another of our members devotes the evening of the Lord's day in going to their own houses and preaching to them the word of God. By this means it is supposed more hear the gospel than were accustomed to do so when the worship was publicly conducted. In alluding to the above fact, we wish not to make the least reflection on those who issued the order, since we are well aware it did not arise from any spirit hostile to religious liberty, but to keep the European soldiers from being contaminated by the baneful influences of an arrack shop in its vicinity. Whether it may be deemed proper again to resume our labours in the Fort of Colombo, must depend on the openings which divine providence may set before us. Our English labours are now contracted within a short space, as in the whole of this district of the mission, we have but one sermon each week in that language, viz. early on Lord's day morning in the Pettah chapel; but in the native languages within the gravets of Colombo, the gospel is proclaimed in about twelve different places or parts of the town; while in fourteen surrounding villages are the glad

tidings preached to men who are ready to perish. Sensible of the necessity of presenting to the people as many points of attraction as possible, and exerting a pervading influence by entering different neighbourhoods and visiting families in their own houses, the word of salvation is thus brought near to many who otherwise would never have heard it.

During the year the Rev. E. McCarthy was ordained to the work of an evangelist and pastor, and is now principally engaged in the Portuguese department of labour in Slave Island, the Fort, and the Pettah. Although he has had to endure much bodily affliction, and has, on this account, been often hindered in his work, his faithful and affectionate labours have been evidently owned of God. The congregations under his care have been extended and enlarged, and sinners have been turned to holiness. In and around Colombo, though we have met with many things to discourage us, others have called forth thanksgivings to the Author of all good. Fidelity compels us to say that seven persons have been excluded from the communion of the church, while one has been restored, and forty-five, having been baptized, have joined the different Portuguese or Singalese departments of the church since the last meeting. To this we may add, two members have died within this period.

2. Though Calany is not our next station if taken in chronological order, yet, in consequence of its geographical situation, and because the missionary who labours there is actively engaged in a part of the Colombo station, we next allude to it. The little group of persons who bear the name of Christ there have been kept together, and, with the exception of a period when heavy illness prevented, the word of life has been regularly preached on sabbath days and other occasions. We regret to say that symptoms of success do not at present wear so hopeful an appearance as were represented in the report of last year. No fresh converts have been added to or excluded from them. The assistant missionary who preaches to them has recently been ordained to his work, nor have his labours in other places been in vain. We trust, if spared to another year, a more encouraging account may be presented to the meeting.

3. To the Hanwella station we now direct attention. The European missionary, who the two previous years had laboured there, having been called to resume his residence in Colombo, a change of measures in reference to Hanwella became indispensable. For a length of time after that removal many difficulties and much opposition seemed to neutralize our efforts. At length, after trying different expedients, it has been thought proper to divide this extensive station into three sections, which are committed to the care of district assistants that are visited by missionaries from other stations. These sections are, Hanwella, Weilgama, and Pittompey.

In the Hanwella section the aged person who has been so long stationed there, continues his labours in that village and nearly twenty others, in which, either publicly or from house to house, he makes known the word of the truth of the gospel. It is true that many symptoms of spiritual prosperity have not during the year been visible. A spirit of determined and active hostility has been excited by the enemies of the Son of God; the person labouring there was for several months in the year prevented from using active exertions by a severe wound in his foot; and the long-continued prevalence of flood water often rendered itinerancy impossible. In the midst of these unfavourable circumstances the members of the church have maintained their profession, none of them have been excluded from their religious privileges, and some are likely to be added shortly to their number.

In the Weilgama section, a very decent place of worship, built by the labour and expense of the people themselves, was opened for public service on the first day of the last year; and, when the state of the roads has permitted, the people there have been regularly supplied with the word of God and the sacraments of his house. The little church which about two years and a half since commenced there, has increased to thirty-two members, fourteen of whom have been added since our last meeting: with two exceptions, they appear to walk according to the gospel. It was determined, on a visit paid there a few weeks ago, if these two individuals do not, after suitable admonition, repent, to exclude them from the privileges of the Christian church. The members residing in the villages, every Lord's day evening after the public service, meet at each other's houses for social prayer; and when the state of the roads or weather prevents the missionary labouring among them from being present, they assemble on Lord's day in their place of worship for prayer, singing the praise of God, and reading the holy scriptures. Regularly in ten villages, besides occasionally in two others, is the word of life preached in this division.

The Pittompey section lies S. E. of Hanwella, in a part of the jungle where the people are sunk into a state approximating to barbarism. Here a catechist residing regularly visits, twice a month, fifteen or sixteen villages, and by entering the dwellings of the inhabitants makes known to them the only true God and Jesus Christ whom he has sent. A few persons appear to have felt the power of the word and to have renounced their idolatries and former sins, though they have not yet, by baptism, made a public profession of Christ. May the gospel preached among them entirely pervade that rude and, till lately, neglected region, and by the powerful energy of God, the Holy Spirit so exert its salutary influence, that—

“Lions and beasts of savage name,”

may—
“Put on the nature of the lamb.”

4. We now proceed to the Byanville station, in several places of which the divine word appears to be glorified. In one or two of the villages a very considerable relaxation of the bonds by which the fell idolatry of the island has subjected its inhabitants, appears to have taken place. This, under God, seems to have been principally produced by the wide diffusion of a metrical Singalese version of several chapters of the book of Daniel, made by one of the members of the church, in which the errors and follies of idol and image worship, and the power of the true and living Jehovah, as protecting and delivering his servants in the hour of trial, are evinced. This production has not been printed, but several copies written on ollah leaves having been read to their neighbours, has awakened a salutary concern, which, it is hoped, may, through divine mercy, issue in the saving conversion of multitudes to God. The branch station at Calnalgodah, to which allusion has been made in former reports, is still maintained. In consequence of its great distance from Byanville, it can only be visited once in two months by the missionary residing there; but divine service is regularly maintained every Lord's day: eleven members residing contiguous to it meet together for public prayer. It is hoped, when our funds and other circumstances will permit, this spot may form the centre of a new station, from which may sound forth the word of the Lord to the various places around. In this station the gospel is preached in eleven villages regularly, besides eight occasionally. There are ninety-four members here. During the year forty-three have been baptized, two have died, and three have been excluded.

5. Kottigahawatte is our fifth missionary station in the Colombo division. Here, during the year, a neat and commodious place of worship has been erecting, which is now nearly completed. We have to thank the population of this town for the assistance they have so readily afforded towards its erection, and pray that the power and presence of the Lord may be in it and abide there when it shall be publicly dedicated to him. The missionary stationed there makes known the word of God in eighteen villages; in eleven constantly, in the others occasionally. The little church formed here about four or five years since, has increased to fifty-eight members; twelve members having been baptized in the year, one excluded, and two died in the Lord. The transformation of character which took place in one of these individuals during his life, and the happy manner in which he left our world, deserves to be noticed. About two years and a half since, he was a confirmed idolater and a hardened sinner, defending his miserable superstitions with the most obstinate pertinacity. The missionary stationed in the divi-

sion where he resided, seeking the eternal welfare of his soul, had long and repeated conversations with him on the folly and wickedness of his idolatry. After trying to maintain his ground with resolute determination, he was led to see his fatal errors, and at length to turn from dumb idols to serve the living and the true God: he became acquainted with Jesus and sought salvation in his name. After having evinced, by his renunciation of idolatry and his former sins, his repentance, he by baptism was received into the church of Christ, of which he continued a consistent member. In the affliction which terminated in his death, his mind was singularly supported by the consolations of the gospel. One sabbath day, while a portion of his brethren were commemorating the death of Christ at his table, others were surrounding his bed and being engaged in prayer with him, his spirit, while the language of praise was on his lips, ascended to the mansion a Saviour's love had prepared for him.

6. The sixth station to which we direct attention is Hendela in the Aloocturu Korle. It is now somewhat more than two years since the gospel of the grace of God was introduced to this spot. An assistant native missionary under European inspection has been located there, who, besides at the Lepers' Hospital which he visits every week, and three villages in which he preaches every Lord's day, enters thirteen villages twice a month, and either by domestic or public ministrations makes known the glorious gospel of God's grace to people who before sat in darkness and the shadow of death. The church now consists of thirty members, six of whom have been added during the year. It has not been found requisite, since its formation, to exclude any person from it for wicked behaviour; for, although Buddhist and devil ceremonies have prevailed around, those who have professed Christ have been kept not only from these but other crimes which disgraced the Christian character. May they all be preserved from every evil work, and fitted for the eternal kingdom of glory.

7. The last scene of labours we notice is Toomboville in the Salpitty Korle. This station is yet in its infancy, and is rather forming than actually formed. The circumstances which directed us to this spot are as follows:—About eight months since, two letters were received from different persons, stating that eight members of the church of Matelle were come to reside in that neighbourhood, and soliciting that they and their neighbours might be provided with the means of grace and salvation. Although the distance was fourteen or fifteen miles from Colombo, it was deemed an important duty to visit them, to inquire into their spiritual state, and ascertain what efforts could be made to extend the kingdom of God among them.

On making due and repeated inquiries, it was ascertained that in a large space of coun-

try no spiritual instruction was given to the people, and that the labours of no one would be invaded by a due occupation of those destitute villages. Once in a month, therefore, a missionary from Colombo, for a time, went thither; but finding the assistance thus imparted entirely inadequate to the necessities of the case, a school has been commenced, and a native preacher of the gospel, every other Saturday, is sent thither, who, on the ensuing Lord's day and in portions of the week, preaches regularly in seven villages, besides in two others occasionally, "peace through our Lord Jesus Christ, who is Lord of all." It is hoped that in due time, should prosperity attend those efforts and the liberality of Christians supply us with resources, a settled preacher may be fixed among them. A few weeks since, three persons were baptized, and with those who had previously professed Christ, were formed into a Christian church. May "the little one become a thousand, and the small one a strong nation."

Labours so extended and various necessarily involve a considerable expenditure. During the past year, with every attention to economy that justice and a regard to health will permit, no less than £830 have been required to sustain these efforts. This sum has been expended partly in journeyings, and erecting, maintaining, and repairing school rooms, places of worship, and other buildings connected with the establishment, but principally in the salaries of thirty schoolmasters and two European and eight native missionaries and assistant preachers. Though every expedient has been devised to use the sum allotted to the work in the most economical manner, the parent society has, within these few weeks, declared that it is totally unable to defray the expenses connected with the present scale of expenditure in the whole of this island. If, therefore, our accustomed efforts are to be extended and enlarged, we must, under God, look for assistance to those in this island who know the value of the gospel. For that assistance which has been afforded in the year, we desire to tender, on this occasion, our sincere and public thanks. In addition to what has been given towards the erection of the Kottegahawatte chapel, £22 have been afforded by her Majesty's government for the use of schools; a present of £11 has been made by the Pettah Association, and £133 have been already contributed or promised by individual donations or subscriptions; making a total of £166.

In the work in which we are engaged we respectfully but firmly solicit the co-operation of Christians of all denominations. Our cause is not human but divine; it has to do with the divine glory and the welfare of the deathless souls of men. It is a part of a series of efforts in which we are united with all the friends of the Redeemer, to carry into effect his great command, to "go into all the world and preach the gospel to every creature;" a command obli-

gentory on one believer as well as another, and, according to the ability given to him, which he is bound to obey. All are alike redeemed, "not with corruptible things, as silver and gold, but with the precious blood of Christ," and all must be devoted to the service of their deliverer. If we were but duly alive to those feelings which led him to die in agonies for our salvation, so far from keeping aloof from those actively engaged in this work, Christians, to the amount of their ability, would aid them by their sympathies, prayers, and contributions, and, by the extent and cordiality of their co-operation, prove the sincerity and ardour of their love to him who, to bring us to glory, was made perfect by sufferings. Be it, therefore, recollected that the cause we are assembled to patronize is not our own but the Lord's. In carrying on his grand design of renewing and conducting to heaven the outcasts of the human family, he condescends to

require and employ human efforts; and be it ever recollected that he is continually present to notice the extent and spirit of these efforts. If we would avoid the curse of Merodach who "came not forward to the help of the Lord, to the help of the Lord against the mighty," it behoves us to see that we manifest no neutrality in this holy enterprise of mercy. If we would give in an account of our stewardship with joy, we must now inquire if there be a just proportion between our ability and our doing; and, if we would receive the approbation of our final Judge when our connexion with all our earthly possessions shall have entirely ceased, we must anxiously labour that, "whether present or absent, we may be accepted of him," so that we may hear him saying unto us, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

BAHAMAS.

Mr. Capern having recently made a tour among the adjacent islands, has written an account of it, which will be read with pleasure, in a letter dated Nassau, January 12, 1842:—

I left Nassau, November 16th, for Governor's Harbour, Eleuthera; and though only a run of about nine hours with a fair wind, we were three days reaching it. It was Friday morning when we got in; in the evening we had service. The little chapel was well filled with white and black people. All the white were Methodists, while nine out of every ten of the black were Baptists. But things were in a dull state there; I told the leader that I would have the members go and visit by twos every family at the settlement, and talk to the people about the things that concern their salvation. There are in the church ninety-four members. The next day we set sail for St. Salvador. I had a hope that we should have reached the island about noon of Sunday, but having a point to round, and a rather dangerous channel to go through in doing this, we cast anchor about twelve o'clock at night, and then waited for break of day. When the morning dawned, we weighed anchor, and having rounded the point, found that the wind was nearly dead a-head, and that we should not reach St. Salvador before sun-down. On the sabbath morning we had service; about midnight we cast anchor under the lee of the land.

The next morning, being Monday morning, the people began to gather on the beach, and having learnt that the missionary was come, a horse was soon obtained to carry me across the island to a settlement called Anguilla, where about 200 people live. No minister of

any denomination, I was told, had ever been at this part of the island before. All the people are Baptists, but the greater part of them are the old Baptists. Their knowledge of Christian doctrine is very imperfect, and their practice is as defective as their knowledge. No school there, and the children run about naked. For the last year or two, however, some good had been done among them. A very old man by the name of Millar, who had heard Mr. Burton, and acquired admirably clear views of the way of salvation, quite an interesting piece of antiquity, was brought from Africa to America in the days of his childhood; was taken prisoner by Lord Cornwallis in the American war; was brought with a number of others to the Bahamas and sold, and has suffered much for the gospel's sake: this aged man has made a division in the old congregation, and God has blessed his labours in a very pleasing degree. Having examined those who were desirous of baptism, and having made the strictest inquiry respecting their general conduct, eighteen were accepted for baptism. As the night was now set in, having obtained some one to conduct me through the woods, I returned to the sloop that was waiting to take me on to another settlement. This last settlement is called the Bluff. Here I met with a most cordial welcome. Had I been an angel of light the poor people could not have received me with more gladness. The name of the leader here is Abraham Hepburn; as far as I could see, and

from all I could hear, I have every reason to believe that he is a most worthy man. I staid here several days, and married thirteen couples, and baptized thirty-two persons. From the Bluff I went to another place called Pigeon Bay; here I married eight couples, and baptized twenty persons. I omitted to mention that I returned to Anguilla after a few days' stay at the Bluff, and baptized the eighteen I had previously examined, and married four couples. The next morning I baptized two very elderly persons, who I believe were truly pious, who live at the south side of the island. Thus at St. Salvador I solemnized twenty-four marriages, and baptized seventy-two persons; I baptized none that had been living together previous to their marriage, though there was scarcely any possibility of getting married; I will explain how this is by and by.

From St. Salvador I went to Rum Key; I was here for three sabbaths, the number required by the law, which law for these islands is a most absurd one, and is a great barrier in the way of the moral improvement of the people, for the publication of banns. Here in *one day* I married thirty couples; I also baptized fifty-two persons. There are three leaders on the Key whom I believe to be good men. There are 712 inhabitants. At St. Salvador there are upwards of 1000; and on each of these islands fourteen out of every fifteen call themselves Baptists. They need a visit by a Baptist missionary very often, and, under the divine blessing, they would amply repay the work of faith and labour of love. I was most hospitably entertained at Rum Key by a Mr. Joseph Reumer, a black man, in respectable circumstances. I called on all the white families on the Key; they candidly admitted that, but for the Baptists, the people had been less religious and less intelligent.

A Baptist missionary at Rum Key, who would hold in sincerity the doctrine that "all souls are equal," and alike precious in the eyes of him who "was rich, yet for our sakes became poor," would be a great, great blessing. There is a great want of the means of education on both of the forementioned islands. I was urged to send some one, if I could, to teach their children, they promising to do what they could to support him.

When I left the Bluff I think every one at the settlement came down to the sea shore, to join in singing the parting hymn. I was glad to get into the boat, for my heart was full. Under similar circumstances I left Rum Key.

I next went to Long Island. The population of this island is 1225; the mass of the people here are professedly Baptists, but they have not benefited so much from the labours of the missionaries as those on some of the other islands. Rum drinking I fear is too general among them. One of the planters, formerly a slave-owner, told me that the people now could not work without rum.

When he held slaves, this doctrine formed no part of his creed. He is fond of it I fancy himself, and having it to sell, and seeing that it is a grand means of perpetuating the degradation of those whom he never practically regarded as excelling the beasts of the field, the doctrine answers his purpose well. I spent but little time on this island, but promised, if God should spare me, to visit them again soon, and stay longer.

From Long Island I went to Exuma. Here the sainted Pearson once laboured, and "though dead, he yet speaketh;" "sweet is the savour of his name" among these interesting people: we cast anchor about four o'clock in the afternoon. As soon as I landed, a letter was put into my hand which had been lying some days at the settlement, which contained the painful intelligence that my dear brother Bontens was extremely ill, unable to take part in any service; that the people were beginning to wander about, and urging therefore my immediate return. I went to the meeting, one recently built, the hurricane having thrown down the old one, and presently a good congregation was collected. I was much pleased with what I saw, and would have been glad to have spent some few days with them. There were many waiting to be married, and several were desirous of baptism. Both Mr. Burton and Pearson had been here: they had sown, and I had reaped, could I have staid, the fruits of their self-denying labours. Service being ended, I returned to my sloop, having, when I bade the people farewell, promised to pay them another visit as soon as possible. About nine o'clock the same night we weighed anchor for Nassau. One of the friends was so kind as to pilot us out of the harbour, or we must have continued there all night. It was blowing a very strong breeze from the north-east, which made the harbour very rough; and as the tide was at the time ebbing, and met the wind, there was a tremendous sea on the bar. I saw nothing in the Atlantic so fearful as the surf we had then to ride over; but through the condescending care of our heavenly Father, we got outside the reefs. The next day we reached home, and I felt truly rejoiced to find my good brother somewhat improved in health.

I was from home upwards of six weeks, visited five of the islands, was received with a most hearty welcome every where, married on two of the islands, viz. St. Salvador and Rum Key, fifty-four couples, and baptized 124 who professed faith in Christ. I had no time to organize any churches on Long Island or at Exuma. There is a large number of professors on each of these islands, on whom some labour must be bestowed. At Exuma the population is more than on either of the islands I visited, Eleuthera excepted. Could some one be at Rum Key, there would be four islands easily accessible to him, the aggregate population of which is from three to four

thousand, eight-tenths of whom would receive a Baptist missionary with open arms. Oh, sir, I feel humbled before God, and the people too, when I think what a cheering state our mission had been in here but for the afflictions which have come from ourselves. We are not straitened in the people, we are straitened in our own bowels. Judging from what I saw, God does appear to me to say to the Baptist mission, "The islands shall be yours if you will take possession of them."

One thing I desire to accomplish is, building a school-room on the mission premises here, to educate some of the young men who may possess piety and talent, that they may preach the gospel on the islands. Could this be done, in a few years, all that we should need would be one white missionary to exercise a superintendence over the native teachers. If the committee would make me a grant for this object, I would at once apply my attention to it. You will be surprised, perhaps, that I use the singular pronoun in writing, but Mr. Bontems is not at Nassau now. Dr. Chipman recommended a sea voyage. A schooner was going to New Orleans, to return immediately; as it had taken in cargo, and as it was a good

opportunity for Mr. B. to try the effects of the sea air as recommended, on the 9th of January he left us; I shall be truly thankful if he return with renovated strength, as I shall be then at liberty to visit the islands again before the hurricane months set in.

At Nassau, you will perceive from the tabular view of the station, the Lord has prospered us during the past year. I have as much confidence in the sincerity of those baptized as in that of any I ever baptized in Northamptonshire. We have had some things to humble us, but I have no doubt of the growing purity of the church. Some few complain that our rules are too strict; their very strictness, however, produces a most happy effect upon the old Baptists, as they perceive and feel the advantage which better discipline gives us over them. The people have during the year been liberal in their contributions, considering their general poverty. Things are in a state of depression in the colony; I trust, however, they will assume a more pleasing aspect soon. Nassau is to be one of the principal stations for the steam packets, which may be a pecuniary benefit.

TABULAR VIEW OF STATIONS IN THE BAHAMAS.

JANUARY 12, 1842.

Name of Island and Station.	Ministers and Leaders.	Baptized.	Received.	Excluded.	Restored.	No. of Members.	No. of Marriages
NEW PROVIDENCE.							
Nassau	H. Capern.	108	91	12	3	402	33
<i>Sub-stations.</i>							
Carmichael	Wm. Bontems.	..	..	..	..	39	
Adelaide .....	..	..	..	..	..	15	
Good Hope Hill .....	..	..	..	..	..	18	
ELEUTHERA.							
Governor's Harbour	Jas. Gardiner.	..	..	..	..	94	
ST. SALVADOR.							
Anguilla	Thos. Miller.	20	15	..	..	35	4
Bluff	Abraham Hepburn.	32	50	..	..	80	12
Pigeon Bay	Delegal Seymour.	20	5	..	..	25	8
RUM KEY.							
Old Hill	Paris Hepburn.	32	50	..	..	80	18
South-side	Geo. Hall.	20	49	..	..	69	12
Total .....	.....	242	260	12	3	859	87

In a letter transmitted with this Table, Mr. Capern says:—

I hope, if spared, to include another year several more of the islands. This however will depend in a great measure on Mr. Bon-tem's restoration to health. If he should not get better, he cannot stay here much longer, as presently the summer will come back with melting power. And if there be no missionary at Nassau, things would very soon go wrong; if I am left alone, therefore, I see that I must stay at home; but the poor islanders should be visited! They come from their islands, and invite you to come and see them. They gather on the beach when informed of your arrival; they come into the water and seize your boat, to draw it as near shore as possible; they take you in their arms as a fond parent does a child, that in landing you may not wet the soles of your feet; they tell you of dreams they have lately had about you, and how certain they felt that they should see you soon; they give you the best they have to eat, and if you sleep on shore, the best bed they have to lie on; they hear with attention what you have to say, and often answer by a deep and audible sigh. When you leave them they weep while they sing their parting hymn. They supply you potatoes, and sugar canes, and oranges, and bananas, and plantains, and pumpkins, &c. I had a pig given me at St. Salvador, and a sheep at Rum Key. Their

kindness confounds you, and makes you feel the more deeply your own unworthiness. But with all that is pleasing there is much that is painful; the Spirit of the Lord however can make the desired change. Were they perfect of course we might stay at home. Young men coming out to labour on these islands should well count the costs. There is a great deal of ignorance to try the patience, and the worst of it is, it is religious ignorance. They must not expect to have white people as their hearers, for on the out islands there are but few white people to be found. Nor must they expect to find places of worship as large as Surrey chapel, or congregations equal to those which our missionaries get in Jamaica. The settlements are small, and the distance between them considerable; and you must either go on horseback, or in a boat, from the one to the other. If you go on horseback, you travel roads such as not one in a hundred in England ever saw. At night you must be content often to forego the pleasure of a mattress to sleep on, and likewise the comfort of taking off your clothes.

The going from one island to another is sometimes delightful, at other times it is fearful voyaging; but these and all the other inconveniences are nothing when the love of Christ constrains.

HONDURAS.

Mr. Henderson writes from Belize, January 10th, 1842, as follows:—

The feature of the Belize mission which we think most denotes its progress, is that of having four young men, members of the church, in a course of training for native teachers: one of them, at least, we expect to settle at Baker's, next week.

We have had, at the close of last year, some trying work to do, in cutting off some of the members for loose walking; five were so dealt with at our last church-meeting. I trust those that remain will be more healthy for this excision.

SOUTH AFRICA.

GRAHAM'S TOWN.

A pleasing illustration of the harmony subsisting among Christians of different denominations in this vicinity, is found in the Cape Frontier Times, of Dec. 16th, 1841.

The ninth anniversary of the Graham's Town Auxiliary to the Baptist Missionary Society was held in the present week.

On Sunday appropriate sermons were preached, in the morning, by the Rev. Thornley Smith, Wesleyan missionary, in the Bap-

tist chapel; and in the evening, by the Rev. John Locke, in Union chapel.

The public meeting was held on Monday evening, in Union chapel, the Rev. G. Aveline in the chair.

Suitable resolutions were carried, and excellent addresses delivered in moving and seconding them. The speakers were the Rev. Messrs. Locke, Smith, Richards, and Thomson, of Balfour, Kat River Settlement; and Messrs. Tudhope, Joseph Walker, Dr. Minto, Lee, sen., Nelson, and Ford.

The unfavourable character of the evening caused the meeting to be less numerously attended than could be wished; but a delightful spirit of good-will and harmony pervaded its proceedings, highly honourable to the kindly and Christian feelings of the ministers and friends of the various religious denominations who took part in them.

The report and one of the resolutions took affecting notice of the recent death of the highly revered Secretary of the Baptist Missionary Society; most of the speakers referred to it with affectionate concern and sympathy.

The operations of the society in various quarters of the world appear to be attended with great success, and at the same time are considerably augmenting; seventeen new missionaries, exclusive of five female teachers to Jamaica, having gone forth to various stations during the year.

The new mission to Western Africa was stated to be preparing its way by the exertions of the Rev. J. Clarke and Dr. Prince, the pioneers of this undertaking.

We are glad to learn that the public collections of the auxiliary this year exceed those of last.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of February, 1842.

Annual Subscriptions.		£ s. d.		KENT.		£ s. d.	
Deane, Messrs. G. and J., additional	2 2 0	Barton Mills, subscriptions, &c.	8 8 2	Crayford—Ladies of Baptist church	3 0 0		
Porter, Mr. R.	1 1 0	Isleham, ditto	7 9 10	Woolwich, on account	30 0 0		
Rowe, Mr. W. K.	0 10 0	Little Shelford—M. Foster, Esq.	5 0 9				
Donations.		CUMBERLAND.		LANCASHIRE.			
Benham, J. L. Esq.	25 0 0	Carlisle	4 0 0	Ashton-under-Line	20 0 0		
Dornford, Mr. T.	2 2 0			Liverpool, on account	70 0 0		
Smith, Rev. Jas., Astwood	50 0 0	DEVONSHIRE.		LINCOLNSHIRE.			
Smith, W. L. Esq.	10 0 0	North Devon Auxiliary	40 0 0	Lincoln	36 15 0		
Youth's Magazine, by W. B. Gurney, Esq. for Schools	20 0 0	Kingsbridge	10 9 4	NORTHAMPTONSHIRE.			
LONDON AUXILIARIES.		ESSEX.		Epping—Mr. Roberts	1 0 0	Oundle	3 17 0
Maze Pond, for debt, by Rev. J. Aids.	10 0 0	Ilford—Turret Place	6 3 6	Thrapston	20 10 0		
Hackney Ladies' Association	29 10 0	Langham	22 4 0	NORTHUMBERLAND.			
		Romford	0 13 6	Ford Forge, Christmas Cards	5 2 0		
BEDFORDSHIRE.		GLOUCESTERSHIRE.		SHROPSHIRE.			
Shefford	5 0 10	Blakeney and Lydney	25 0 0	Shrewsbury	1 1 0		
BUCKINGHAMSHIRE.		Bourton on the Water, Christmas Cards	3 15 3	Do, for Africa	1 0 0		
Beaconsfield—Mr. Reynolds's Missionary Box	0 12 3	Naunton, Christmas Cards	1 0 0	SOMERSETSHIRE.			
Chesham—Miss Payne, for Ceylon	2 0 0	HAMPSHIRE.		Bristol, on account	130 0 0		
Waddesdon Hill	2 4 4	Portsmouth	31 15 5	Chard	5 12 0		
CAMBRIDGESHIRE.		Do., Christmas Cards	2 0 6	Frome, Christmas Cards	2 12 1		
Barton Mills, Burwell, Fordham, Iitcham, Bohain, } Society of Collections	20 3 3	Do., for Africa	1 1 0	SUFFOLK.			
		Do., for Translations	0 10 6	Beccles	15 7 0		
		HERTFORDSHIRE.		Bungay	3 15 0		
		Royston—W. W. Nash, Esq., by Rev. J. Reynolds.	5 0 0	Laxfield	2 15 0		
		A few friends in Herts.	1 0 0	WILTSHIRE.			
				Bratton	18 8 1		

WORCESTERSHIRE.			£ s. d.			£ s. d.						
Alcester	6	10	0	Hedon	2	4	0	Fynnion	10	8	0	
Astwood	24	12	0	Hull—George-street	}	84	9	3	Do., Sunday School	4	12	1
Christmas Cards	3	18	2	Chapel					Do., for Africa	1	0	0
Atch Lench	2	16	0	Salthouse-lane do.					Hermon	3	0	1
Blockley	19	4	8	Do. Juvenile	29	0	0	Horeb, Maenclochog	0	10	0	
Bromsgrove	15	10	8	Skidby	1	3	5	Hephzibah, Broad				
Do. for Africa	0	10	0					Ha ven	0	3	0	
Camden and Paxford.	4	17	9					Harmony	3	0	2	
Cheltenham	59	14	6	Acknowledged before	174	1	11	Haverfordwest	190	0	0	
Do for Schools	1	0	0	and Expenses	157	2	2	Jabez	6	0	0	
Do. for Africa	1	10	6		10	19	9	Langloffan	18	4	6	
Coleford	22	15	7					Do., for Africa	15	16	6	
Cubberley	3	0	0					Letterstone	2	15	4	
Evesham—								Do., for Africa	1	8	10	
1st Church	8	5	2	NORTH WALES.				Molleston	1	0	6	
2nd do.	31	11	1	Glyn Ceiriog	2	0	0	Middle Mill	2	8	6	
For Schools	0	5	0	Bodedyrn	0	8	8	Martletwy	1	9	6	
For Africa	6	14	0	Llanddeusant	0	6	0	Milford	5	3	6	
Gloucester	26	0	0	Llanfachreth	1	1	10	Newport	4	15	6	
Hereford	7	3	8	Bont	0	6	0	Do., Sunday School	1	11	8	
Kidderminster	9	14	7	Port Madoc	4	13	7	Narberth	9	0	0	
Kington	10	0	0	Garndolbenmaen	1	16	4	Penbryn	1	8	2	
Leominster	10	0	0	Capel-y Beyrdd	1	17	7	Do., Sunday School	2	5	8	
Pershore	58	17	8	Llanlyfni	2	0	0	Pennel	1	4	2	
Stratford-upon-Avon	8	5	3	Pontycym	2	4	0	Pope Hill	0	15	0	
Tewkesbury	71	9	0	Llanberris	0	12	6	Penubroke	6	9	9	
Do. Female Educa- tion, India	8	11	6					Penubroke Dock	16	5	5	
Upton on Severn	8	10	0	SOUTH WALES.				Smyrna	1	17	3	
Westmancote	5	0	0					Soiva	10	4	6	
Winchcomb	8	5	0	PEMBROKESHIRE.				Salem	1	11	6	
Worcester	43	11	0	Bethlehem	0	18	11	Tabor	2	5	3	
				Beulah	1	11	9					
Acknowledged before	537	17	6	Blaenwain	26	0	7	Acknowledged before	419	5	10	
and Expenses	462	4	0	Blaenyffos	4	5	10	and Expenses	338	3	4	
	75	13	6	Do., Sunday School	2	14	2		81	2	6	
				Betabara	6	0	0	GLAMORGANSHIRE.				
YORKSHIRE.				Do., Sunday School	8	13	2	Llandaff	0	2	6	
Hull Auxiliary—				Cilfower	3	14	2	Tongwynlas	1	18	0	
Beverley	14	3	8	Do., Sunday School	5	11	0	Dinas	5	18	0	
Bishop Burton	7	11	0	Cilgerran	2	7	9	Do. for Africa	1	1	0	
Do. Juvenile	2	10	0	Caersalem	1	7	4	Pen-y-cae	2	0	0	
Bnrington	22	17	1	Carmel	6	0	9	SCOTLAND.				
Mr. M. G. Baron	5	0	0	Camrose	1	0	0	Dunkeld Missionary	6	0	0	
Juvenile	5	3	6	Croesgoch	4	12	0	Society				
				Ebenezer	6	11	6					
				Fishguard	10	13	7					

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Subscriptions and Donations in aid 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. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.