

THE  
MISSIONARY HERALD.

---



BETHEL CHAPEL AND MISSION HOUSE, ST. JAMES'S, JAMAICA.

## SKETCH OF THE COMMENCEMENT

## AND PRESENT STATE

OF THE

## BAPTIST MISSIONARY SOCIETY.

The zeal which led to the formation of the Baptist Missionary Society commenced in a spirit of prayer; by which also it was eminently cherished. We copy the following paragraphs, illustrative of the devotional simplicity of our fathers, from the closing page of the Circular Letter of the Northamptonshire Baptist Association, held at Nottingham, June 2 and 3, 1784. It appears to have been written by the Rev. John Ryland, jun., afterwards Dr. Ryland.

“Upon a motion being made to the ministers and messengers of the associate baptist churches, assembled at Nottingham, respecting meetings for prayer, to bewail the low estate of religion, and earnestly implore a revival of our churches, and of the general cause of our Redeemer, and for that end to wrestle with God for the effusion of his Holy Spirit, which alone can produce the blessed effect, it was *unanimously* RESOLVED, to recommend to all our churches and congregations, the spending of *one hour* in this important exercise on the *first Monday* in every calendar month.

“We hereby solemnly exhort all the churches in our connection, to engage heartily and perseveringly in the prosecution of this plan. And as it may be well to endeavour to keep the same hour, as a token of our unity herein, it is supposed the following scheme may suit many congregations, viz., to meet on the first Monday evening in *May, June, and July*, from 8 to 9. In *August* from 7 to 8; *September and October* from 6 to 7; *November, December, January, and February* from 5 to 6; *March* from 6 to 7; and *April* from 7 to 8. Nevertheless, if this hour, or even the particular evening, should not suit in particular places, we wish our brethren to fix on one more convenient to themselves.

“We hope, also, that as many of our brethren who live at a distance from our places of worship may not be able to attend there, that as many as are conveniently situated in a *village* or neighbourhood, will unite in *small societies* at the same time. And if any *single individual* should be so situated as not to be able to attend to this duty in society with others, let him retire at the

appointed hour, to unite the breath of prayer in private with those who are thus engaged in a more public manner. The grand object in prayer is to be, that the Holy Spirit may be poured down on our ministers and churches, that sinners may be converted, the saints edified, and the name of God glorified. At the same time remember, we trust you will not confine your requests to your own societies, or to our own immediate connection: let the whole interest of the Redeemer be affectionately remembered, and the spread of the gospel to the most distant parts of the habitable globe be the object of your most fervent requests. We shall rejoice if *any other Christian societies* of our own or other denominations will unite with us, and do now *invite them* most cordially to join heart and hand in the attempt.

“Who can tell what the consequence of such an united effort in prayer may be? Let us plead with God the many gracious promises of his word, which relate to the future success of his gospel. He has said, ‘I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock.’—Ezek. xxxvi. 37. Surely we have love enough to Zion to set apart *one hour* at a time, twelve times in a year, to seek her welfare.”

In June, 1791, at the meeting of the association at Oakham, the brethren feeling, no doubt, the great obstacles presented by slavery to the progress of Christianity, “it was unanimously voted, that five guineas should be sent up to the treasurer of the Society for procuring the *Abolition of the Slave Trade*, that we might show our hearty abhorrence of that wicked and detestable merchandize; the reception of which sum has been since acknowledged in the most obliging manner, by *Granville Sharp, Esq.*, Chairman of the Committee; who assures us, that the Committee are now more animated, if possible, than ever, against the iniquitous and disgraceful practices of slave-dealers and slaveholders, and are firmly determined (as by an indispensable duty to God and man) to persevere in their endeavours, by all legal means, to effect the abolition of such enor-

mities." The recommendation to fervent and united prayer was renewed from year to year, and was extensively acted on till 1791, when a series of events commenced which proved that the Great Head of the church was granting the desires of his servants, and opening before them a door of entrance into missionary labours. Before they called he had heard, and was now about to manifest his gracious regard to his church.

Dr. Ryland stated, in one of the first sermons on a Baptist Missionary Anniversary in London:—"Oct. 5th, 1783, I baptized in the river Nen, a little beyond Dr. Doddridge's meeting-house at Northampton, a poor journeyman shoemaker, little thinking that before nine years had elapsed, he would prove the first instrument of forming a society for sending missionaries from England to preach the gospel to the heathen.

\* \* \* \* \* Such, however, as the event has proved, was the purpose of the Most High; who selected for this work, not the son of one of our most learned ministers, nor of one of the most opulent of our dissenting gentlemen, but the son of a parish clerk at Paulersbury, in Northamptonshire." Such was William Carey; who, having first joined the baptist church at Olney, was called to the ministry, and became pastor of the church at Moulton; and in 1791 removed to Leicester.

In the year just named, Mr. Carey published a small volume, entitled "An Inquiry into the Obligations of Christians to use means for the Conversion of the Heathens." This publication, together with sermons by the Rev. Messrs. Fuller and Sutcliff, led the ministers of the association already referred to, seriously to discuss the question, "Whether it were not practicable, and our bounden duty, to attempt somewhat toward spreading the gospel in the heathen world."

May 31st, 1792, at the next annual meeting of the Association at Nottingham, Mr. Carey delivered a very animating discourse from 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." So strongly did the brethren now feel, that they resolved—"that a plan be prepared, against the next ministers' meeting at Kettering, for forming a Society among the Baptists for propagating the gospel among the heathen;" and on October 2nd, following, the brethren, assembled at that town, unanimously agreed to the following resolutions:—

"1. Desirous of making an effort for the propagation of the gospel among the heathen, agreeably to what is recommended in brother Carey's late publication on that subject, we, whose names appear in the subsequent subscription, do solemnly agree to act in society together for that purpose.

"2. As in the present divided state of Christendom, it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a mission, it is agreed that this society be called *The Particular Baptist Society for Propagating the Gospel among the Heathen.*

"3. As such an undertaking must needs be attended with expense, we agree immediately to open a subscription for the above purpose, and to recommend it to others.

"4. Every person who shall subscribe ten pounds at once, or ten shillings and sixpence annually, shall be considered a member of the society.

"5. That the Rev. John Ryland, Reynold Hogg, William Carey, John Sutcliff, and Andrew Fuller, be appointed a committee, three of whom shall be empowered to act in carrying into effect the purposes of the society.

"6. That the Rev. Reynold Hogg be appointed treasurer, and Rev. Andrew Fuller, secretary.

"7. That the subscriptions be paid in at the Northampton ministers' meeting, October 31st, 1792, at which time the subject shall be considered more particularly, by the committee, and other subscribers who may be present.

"Signed, John Ryland, Reynold Hogg, John Sutcliff, Andrew Fuller, Abraham Greenwood, Edward Sharman, Joshua Burton, Samuel Pearce, Thomas Blundel, William Heighton, John Eayres, Joseph Timms; whose subscriptions in all amounted to £13 2s. 6d."

At the next meeting, held at Northampton, October 31st, the committee was joined by the devoted Samuel Pearce, who brought from his friends at Birmingham a liberal contribution, and announced the commencement among them of the first assistant or auxiliary society.

"Some of the greatest difficulties we had to encounter," wrote Mr. Fuller at a subsequent period, "were the following. We were inexperienced in the work; we knew of no opening for a mission in any one part of the world more than another; we had no funds to meet the expense that must attend an undertaking of the kind; our situation in an inland part of the country was inconvenient for foreign correspondence; the persons who would have the management, would live at such a distance from each other as to render frequent consultation impracticable; and finally, in forming such a society there would be danger of its falling under irreligious influence. From these and other considerations, those who were expected to engage in the work, entered upon it with much fear and trembling."

While the spirit of zeal, of prudence, and of prayer, was thus cherished, the Great Head of the church was preparing to call

forth their energies. Mr. John Thomas, whose father was a deacon of the baptist church at Fairford, had resided in India, there preaching the gospel of Christ; and, concerned for the best interests of its inhabitants, was desirous, during a visit to England, to raise funds for the establishment of a mission to that country. Calling for that purpose on the venerable Abraham Booth, he was introduced by him to the committee of the Baptist Mission, and after a series of striking interpositions of divine providence, he and Mr. Carey embarked for India on June 13th, 1793, a solemn farewell meeting having been held at Leicester, March 20, when deep and holy feelings were manifested.

In reviewing their proceedings after the departure of the first missionaries, the committee enumerate among the benefits already resulting to the churches at home for the undertaking, that "a new bond of union was furnished between distant ministers and churches. Some who had backslidden from God were restored; and others, who had long been poring over their unfruitfulness, and questioning the reality of their personal religion, having their attention directed to Christ and his kingdom, lost their fears, and found that peace which, in other pursuits, they had sought in vain. Christians of different denominations discovered a common bond of affection; and instead of always dwelling on things wherein they differed, found their account in uniting in those wherein they were agreed. In short, our hearts were enlarged; and, if no other good had arisen from the undertaking, than the effect produced upon our own minds, and the minds of Christians in our own country, it was more than equal to the expense."

On their arrival in India, in November, 1793, Messrs. Thomas and Carey, amidst many discouragements and privations, entered on their labours, connecting for some time secular pursuits with their missionary engagements. It was long before they had certain evidence of success, but these holy men, who had gone forth for the name of Christ, were stedfast, unmoveable, always abounding in the work of the Lord.

At length, in the year 1800, the beloved Carey baptized the first Hindu. Addressing Mr. Sutcliff, December 29, he writes:—

"Yesterday was a day of great joy. I had the happiness to desecrate the Ganges by baptizing the first Hindu, viz., Krishnu, and my son Felix: some circumstances turned up to delay the baptism of Gokul and the two women. Gokul's wife came on Saturday to make a trial what could be done towards getting him back; and the women, who stood persecution very stoutly, were brought to a state of hesitation, by the tears and entreaties of their relatives. Krishnu's coming forward, alone, however, gave us very great pleasure, and his joy at both ordinances

was very great. The river runs just before our gate, in front of the house, and, I think, is as wide as the Thames at Gravesend. We intended to have baptized at nine in the morning; but, on account of the tide, were obliged to defer it till nearly one o'clock, and it was administered just after the English preaching. The governor and a good number of Europeans were present. Brother Ward preached a sermon in English, from John v. 39, 'Search the scriptures.' We then went to the water-side, where I addressed the people in Bengali; after having sung a Bengali translation of

'Jesus, and shall it ever be?'

and engaging in prayer. After the address, I administered the ordinance, first to my son, then to Krishnu. At half past four I administered the Lord's Supper; and a time of real refreshing it was."

Krishnu, whose holy life and zealous labours among his countrymen for many years will be remembered by our readers, might well say at the close of that hallowed day, that he was "full of joy;" and when asked soon after, in the street, by a European, what he got by his profession of Christianity, admirably did he reply that, "he got nothing but joy and comfort," adding "It was the work of love."

A few days previously to these delightful solemnities, Krishnu and Gokul ate publicly with the missionaries, by which act they abandoned their caste. The servants, and all who witnessed it, were astonished, as all had said, and even the missionaries had almost feared, that no one would lose caste for the gospel. They saw that day what they had been waiting and hoping for many years, and concerning which they had met with so many disappointments. This insurmountable difficulty, as it had been considered, seemed now to give way without any effort on the part of the missionaries. "God," as Mr. Ward observed, "has done it with perfect ease. Thus the door of faith is opened to the Gentiles: who shall shut it? The chain of the caste is broken; who shall mend it?"

About this period many pleasing occurrences were recorded by the brethren. Mr. Brunson, in a letter to Mr. Sutcliff, mentions the case of some females, whom he and Mrs. Brunson frequently visited. Having spoken to them for some time, on a cold day, he told them he would leave off, but they answered—"They should not feel the cold while they were hearing of Jesus Christ." On coming away from them one evening, Mr. Brunson told them to remember that Jesus Christ came into the world to seek and to save that which was lost. "Oh yes," said one of them, named Joymooni, "my mind's book is open, in which I write down every thing that I hear about Jesus Christ."

The following passage, from the fragment of a memoir of Dr. Carey, written by the excellent Mr. Fuller, will be read with interest, as illustrative alike of the simplicity and Christian devotedness of Carey, and the gracious regard of God for his servant :—

“ Soon after Mr. Carey’s arrival in India, he was reduced to great extremities; the goods which they had taken with them for their immediate support were disposed of, and the money, in far less time than they apprehended, was gone.

“ In a strange land, with a wife’s sister, a wife, and four children, without money, without friends, and without employment, he must needs feel himself in a delicate situation. Taking a boat, he went with his family, and Ram Boshoo for his guide, up the country. It was now, as Mr. Ward lately observed, on visiting the place, that, like the father of the faithful, he went out, not knowing whither he went. As they were rowing along the river, about forty miles east of Calcutta, at a place called Deharta, they espied a house which seemed to be English built. Mr. Carey asked his guide if he knew the owner; he answered he was an English gentleman. ‘ Then,’ said Mr. Carey, ‘ I will call on him.’ They all left the boat, and walked towards the house. Some of the servants, looking out, saw them, and went in and told their master that an English gentleman, two ladies, and several children were walking in sight of the house, as if they meant to come in. The owner, who proved to be the late Charles Short, Esq.,\* immediately came forth to meet them, and very politely invited them in. Mr. Carey frankly told him his object, and his present straits. Mr. Short had no conceit of the former, for he was an unbeliever, but told him he was at perfect liberty to make his house a home for himself and family till he should see what to do; he might stop, he said, for half a year, or longer if he pleased! Kindness like this, and in such circumstances, must have greatly affected him; yet, perceiving in his hospitable benefactor a total contempt of religion, the idea of a dependence upon him could not but be unpleasant.”

It is a remarkable fact, that Foreign Missions have originated the greatest efforts ever made for the spiritual interests of our own land. Shortly after the first missionaries had departed for India, the Society sent brethren to itinerate in Cornwall, Wiltshire, and elsewhere, which led to the establishment of the Baptist Home Missionary Society in 1797; and as the result of similar engagements in Ireland, also originated by the committee of the Foreign Mission, the Baptist Irish Society was formed in 1814.

In 1796, Mr. John Fountain was sent out to join the brethren in India; and in 1799

he was followed by Messrs. Marshman, Grant, Brunsdon, and Ward; but none of them were permitted to settle within the British dominions. This led to the establishment of the cause at Serampore, then under the Danish government, where the work of translating and printing the Holy Scriptures was carried to a very great extent. Writing to the Society in 1796, Mr. Carey says, “ I would give a million pounds sterling, if I had it, to see a Bengal bible. O most merciful God, what an inestimable blessing will it be to these millions! The angels of heaven will look down upon it to fill their mouths with new praises and adorations.” This devoted servant of Christ lived to see the sacred volume, or parts of it—translated and circulated, not only in Bengali, but in more than forty other languages of the east.

The following table will show the number of copies of the scriptures, in whole or in part, printed by baptist missionaries from 1801 to 1841 :—

	VERSIONS.	BIBLES.	TESTS.	TOTAL.
1 Affghan .....	...	...	1,000	1,000
Pentateuch .....	1,000	...	...	1,000
Historical Books .....	1,000	...	...	1,000
2 Armenian (Modern) .....	...	...	600	600
Matthew .....	...	...	100	100
3 Assamese.....	...	...	1,000	1,000
Pentateuch .....	1,000	...	...	1,000
Historical Books .....	1,000	...	...	1,000
Hagiographa.....	1,000	...	...	1,000
Propnets .....	1,000	...	...	1,000
Prophets .....	1,000	...	...	1,000
Luke .....	...	...	1,500	1,500
4 Battak .....	...	...	not known	
5 Belochi .....	...	...	not known	
6 Bengali.....	...	...	not known	
Old Version .....	3,000	...	16,600	19,600
Pentateuch .....	10,000	...	...	10,000
Historical Books .....	1,500	...	...	1,500
Prophetical Books .....	1,000	...	...	1,000
Job to Solomon’s S. .....	900	...	...	900
Psalms .....	3,900	...	...	3,900
Luke, Acts & Rom. .....	...	...	10,000	10,000
Matthew & Mark .....	...	...	1,000	1,000
Matthew .....	...	...	10,000	10,000
Mark .....	...	...	10,000	10,000
Matt. & Prophets .....	...	...	500	500
New Version .....	...	...	5,800	5,800
Genesis & Exodus .....	2,500	...	...	2,500
Pentateuch .....	1,000	...	...	1,000
Psalms .....	5,000	...	...	5,000
Proverbs .....	5,000	...	...	5,000
4 Gospels in all .....	...	...	96,400	96,400
Gospels and Acts .....	...	...	7,500	7,500
Acts .....	...	...	2,000	2,000
7 Bhogulcumdi .....	...	...	1,000	1,000
8 Bhikaneera .....	...	...	1,000	1,000
9 Bhutneera .....	...	...	1,000	1,000
10 Bruj.....	...	...	3,000	3,000
4 Gospels .....	...	...	3,000	3,000
11 Burmese .....	...	...	5,000	5,000
Matthew .....	...	...	5,500	5,500
John .....	...	...	2,000	2,000
Acts .....	...	...	3,000	3,000
Hebrews .....	...	...	3,000	3,000
Epistles of St. John .....	...	...	3,000	3,000
12 Chinese .....	6,400	...	3,000	9,400
Genesis & Exodus .....	3,100	...	...	3,100
Four Gospels .....	...	...	3,000	3,000
13 Cingalese, about .....	5,000	...	5,000	10,000
14 Gujurathi .....	...	...	1,000	1,000
15 Gurwhali or Shreenagur... ..	...	...	1,000	1,000

\* Who afterwards married Mr. Carey’s sister.

	VERSIONS.	BIBLES.	TESTS.	TOTAL.		VERSIONS.	BIBLES.	TESTS.	TOTAL.
16	Haroti .....	...	1,000	1,000	44	Teluga, or Telougoo,			
17	Hindui .....					Pentateuch .....	1,000	1,000	2,000
	Old Versions .....		4,000	4,000					
	Pentateuch .....	1,000	...	1,000					
	Historical Books .....	1,000	...	1,000					
	Hagiographa .....	1,000	...	1,000					
	Psalms .....	3,000	...	3,000					
	Prophetical Books .....	1,000	...	1,000					
	Four Gospels .....	...	10,000	10,000					
	Matthew .....	...	4,000	4,000					
	Mark .....	...	4,000	4,000					
	Luke .....	...	4,000	4,000					
	John .....	...	4,000	4,000					
	Acts to Cor. ....	...	3,000	3,000					
	New Versions.								
	Matthew .....	...	6,000	6,000					
18	Hindustani, or Urdu.								
	Old Version .....	...	1,000	1,000					
	New Version .....	...	4,500	4,500					
	Gospels .....	...	20,000	20,000					
	Gospels and Acts .....	...	10,500	10,500					
	Acts .....	...	4,000	4,000					
19	Javanese, about.....	...	3,000	3,000					
20	Jumbu .....	...	1,000	1,000					
21	Juyapura, Matthew .....	...	not known						
22	Kanoj .....	...	1,000	1,000					
23	Kashmere .....	...	1,000	1,000					
	Pentateuch .....	1,000	...	1,000					
	Historical Books .....	1,000	...	1,000					
24	Khassi .....	...	500	500					
25	Kumaon, to Coloss .....	...	1,000	1,000					
26	Kunkunu .....	...	1,000	1,000					
	Pentateuch .....	1,000	...	1,000					
27	Kusoli, Matthew .....	...	not known						
28	Kurnatta .....	...	1,000	1,000					
29	Mahratta .....	...	1,000	1,000					
	Pentateuch .....	1,000	...	1,000					
	Historical Books .....	1,000	...	1,000					
	Hagiographa .....	1,000	...	1,000					
	Prophetical Books .....	1,000	...	1,000					
	Matthew .....	...	465	465					
	Four Gospels .....	...	3,000	3,000					
	Acts to Revelations .....	...	3,000	3,000					
30	Malay, Arabic .....	...	1,000	1,000					
	Do. Roman .....	...	500	500					
31	Marwari .....	...	1,000	1,000					
32	Magudh .....	...	1,000	1,000					
33	Multnan .....	...	1,000	1,000					
34	Munipura .....	...	1,000	1,000					
35	Nepalese .....	...	1,000	1,000					
36	Ooduyyura .....	...	not known						
37	Oojain .....	...	1,000	1,000					
38	Oriya .....	...	5,000	5,000					
	Pentateuch .....	3,000	...	3,000					
	Historical Books .....	1,000	...	1,000					
	Hagiographa .....	1,000	...	1,000					
	Prophetical Books .....	1,000	...	1,000					
	Matthew .....	...	3,000	3,000					
39	Palpa .....	...	1,000	1,000					
40	Persian.								
	Old Ver. 4 Gospels .....	...	500	500					
	New Version .....	...	1,000	1,000					
	Four Gospels .....	...	12,000	12,000					
	Acts .....	...	4,000	4,000					
	Gospels and Acts .....	...	1,000	1,000					
41	Sanskrit.								
	Old Version .....	...	600	600					
	Pentateuch .....	600	...	600					
	Historical Books .....	1,000	...	1,000					
	Do. to 1 Kings .....	2,000	...	2,000					
	Hagiographa .....	1,000	...	1,000					
	Prophetical Books .....	1,000	...	1,000					
	New Version .....	...	1,000	1,000					
	Psalms .....	2,500	...	2,500					
	Matthew .....	...	2,500	2,500					
	Gospels and Acts .....	...	500	500					
	Acts .....	...	1,000	1,000					
42	Sikhi .....	...	1,000	1,000					
	Pentateuch .....	1,000	...	1,000					
	Historical Books .....	1,000	...	1,000					
	Hagiographa .....	1,000	...	1,000					
	Prophetical Books .....	1,000	...	1,000					
43	Sindhi .....	...	not known						
	Matthew .....	...	not known						

To detail the encouragements and discouragements of the missionaries in India;—to give a sketch, however rapid, of the numerous and distant stations at present occupied in different parts of the eastern continent and dependencies;—to detail the facts connected with the abolition of infanticide and suttee;—to enumerate those who have entered the missionary field, or have been called thence to their heavenly reward; or to present to the view of the reader the various important events connected with the mission, would occupy far more space than can be afforded for this brief sketch. Referring our readers to the Periodical Accounts of the Society for a detail of the long continued opposition of the East India Company to our missions, for the distressing narrative of the fire at Serampore in 1812, when more than £10,600 were collected in Great Britain in fifty days; to the Annual Reports for many other instructive and affecting facts; and to the statistics of the present condition of the churches and schools given in subsequent pages, we now briefly advert to the labours of our brethren elsewhere.

The first efforts of the Baptist Missionary Society in Jamaica were made in 1813. For some years previously Mr. Moses Baker had laboured among the negroes, at Flamstead, about twelve miles from Falmouth. The proprietor of an estate, concerned for the best interests of his slaves, requested that the Society would send out a missionary; and at the suggestion of the estimable Dr. Ryland, the Rev. John Rowe, a student at the college at Bristol, was set apart to this service. At the end of the published account of his designation, Mr. Fuller writes, "God has not frowned upon our undertakings in the east, and we cannot but hope for the continuance of his blessing on this our first effort in the west. For this, however, it becomes us all to pray, both on behalf of our brother and of the poor negroes to whom he has been sent."

And surely prayer has been answered! Mr. Rowe, after having resided at Falmouth long enough to ensure by his Christian conduct the high esteem of all who knew him, was suddenly called to his rest in June, 1816. He was followed to Jamaica by Messrs. Compere, Coultart, Kitching, Godden, and many other brethren, whose labours, influenced by pure motives, and connected with ardent prayer, have produced an abundant harvest,

presenting, probably, as large a measure of success attendant on efforts for the accomplishment of the divine glory as was ever witnessed by the church of Christ.

A comparatively short time had elapsed after our beloved brethren had commenced their labours in Jamaica, before it became apparent that a very large number of the African race were "a people prepared of the Lord" for the reception of his word. Great multitudes believed, were baptized, and gave themselves to the church to walk in all his ordinances and commandments. The following facts, communicated by Mr. Coultart in the year 1823, will show how even then divine truth operated on the hearts of many of his hearers.

"I baptized one hundred and seventeen persons in August, two of whom particularly attributed their conversion to hearing the word of God read. I felt much happiness in hearing their simple narratives. One of them, a woman, said, 'Ah, massa, me tongue so guilty, all bad word, me no ready to peak good in same mout—me great sinner, and never tink about any ting good till me hear a brother read, *if me no born again me no see kingdom of God*. Me don't know what dis born again mean—it trouble me much—it no let me rest, none at all.—Next night brother come read again—de word trouble me more and more—me no eat, no shut me eye, fear me open it in hell. Next day me send for de brother to come wi de book—him come and read de book, no tell me trouble any more—him tell me Jesus came to save sinner, great sinner, no matter how great, so me go to him, him forgive all—not for me goodness but for him own goodness—den me weep much, for Jesus Christ so good, me no able to do nothing for long time, but tell of him kindness to poor me."

In a subsequent letter he remarks:—

"We have had much sickness among our members of late, and many deaths, as also some pleasing testimonies of their happy prospects. A poor negro man called to invite me to the sick-bed of his friend: I went, there he is stretched upon a mattress which lies on the floor, his hands folded and resting on his breast, with his eyes shut, apparently in earnest prayer. After the lapse of a minute or two he opened his eyes, and stretching out his hand, said, 'Ah, massa, you know Adam! here him lie now, me often hear your voice in prayer, me often hear you praise—once more, massa, let me hear your voice. O sing, sing de praise of Jesus once more; and den may be while you sing, me steal away to Jesus.' Placing his wrist upon the finger points of the other hand, and raising his elbow to give the hand a rapid descent, so that nothing could rest upon it, said, 'So the world tan wi me now, it'rendly to trow me off, but den, O me hope, me hope, though me no sure, me will den

fall into de arms of Jesus.' Another said, after I had talked with him and prayed, and was leaving, 'Farewell; to-morrow, massa, before sun rise on you, me shall be wi Jesus, (*so he was*) me shall go singing from this bad world.' (*So he did.*)

"A negro woman at the parish-house being near death, sent for me. I found her in a very small room on the floor by the bed of her mistress, her mistress standing by. I told her of her worthlessness. 'O yes, me noting worth me know, but me *must* go to Jesus. So long me do bad, me conduct to Jesus very bad.' I said, 'Yes, you deserve hell.' 'O yes, though me no know what hell mean, but if it mean, me *get* bad for *do* bad, me deserve to get the worst—but me must hope and try Jesus.'" 'Do you think Jesus will receive you?' 'Ah, massa, him no lob me when me well? yes, him lob me den, now him send sick, *him no going to throw me off now*. No, no! now me sick and near de grave, none care for me, poor niger, like my Jesus."

Nor will the following pleasing incidents, related by the wife of one of our missionary brethren, in 1828, be read without interest, or without earnest desires that British Christians may possess the same spirit.

"The female members of our church have weekly meetings for prayer, which are conducted with great order and solemnity. It may not be uninteresting if I here transcribe a prayer, offered quite recently, by one of them, at one of these meetings. 'Me Great and Holy Fader, me am vile and guilty sinner, but me bless and tank thee for thy love to de world. Thou did give thy dear Son to die on the cross for me poor sinner; me bless and tank thee, precious Saviour, for thou did leave thy Fader, in heaven, to save me, and to teach me. Thou bear de shame of sin on de cross. Thou hang there to save me and all de poor sinner, if they come to thee with de broken heart. Do thou teach me with de Holy Spirit, for me no know tings right. This no teach me to live, then me sin all de time. Make my heart soft to tank thee for thy good Spirit. Make my heart soft to tank thee for thy love more than all. Pity de poor sinner all round. Save their soul from sin. Make them love thee; then they be so happy. Then they love thee so much. Then they think of what thou suffer when de blood fall down from thy sacred cheek. Remember and pity me poor husband, and me poor children. Turn them with de Spirit from de way of sin. Make them love thee with de whole heart. Me bless and tank thee, dear Saviour, for de good minister to teach me. Teach him, so he will teach us in de right way. Fill de chapel with de people who will love thee so very much. Bless all me dear sister. Make us de true disciples. Help, and make us turn from every sin in de heart. Bless us all with thy

love, and take us to thy Fader to live in heaven when we die!"

In the same letter it is stated,

"We have succeeded in collecting one hundred dollars for the more extensive diffusion of the gospel among the heathen. Five dollars of this sum were given by a female member of the church; who was formerly a slave. By her industry she first purchased her own freedom; then that of her husband. They have built themselves a comfortable house, quite near the mission-house, from whence we often hear the supplicating voice, and the cheerful song of praise."

But in Jamaica, as elsewhere, the success of the gospel called forth the spirit of persecution. So early as 1825, it became the painful duty of the Committee to report to their friends, that both at Spanish Town and Montego Bay, annoyances had been the lot of their missionary brethren. In the former place, Mr. Phillippo had been required to appear in the ranks, and to render military service; and in the latter, unreasonable hindrances had been presented to the attendance of the negroes on public worship. This spirit, though met only with forbearance and kindness on the part of our brethren, and entirely discouraged by the government at home, continued to increase till it became certain to all parties, that Christianity and slavery could not exist together; but that one or the other must be banished from the island.

It is delightful to perceive that amidst the persecutions of that period, the slaves, as well as the missionaries, retained their integrity, and manifested the spirit of primitive Christianity. The following is one of many illustrations of this remark.

"Two persons, connected with Mr. Burchell's congregation at Montego Bay, had their houses levelled with the ground, their feet made fast in the stocks, and were sent in chains to the workhouse, charged with the heinous offence of praying to the God of heaven. One of these, however, proved so completely incorrigible, that they were absolutely obliged to give him up in despair. Having nothing to do besides in the jail, he spent his time, morning, noon, and night, singing and calling upon God; which so annoyed the jailer, that he repeatedly went into his cell, and flogged him. But the more flogging, the more praying; till at length the jailer brought him again before the court for this sin. The poor man, however, resolutely declared his purpose to pray: 'If you let me go,' said he, 'me will pray; if you keep me in prison, me will pray; if you flog me, me will pray; pray me must, and pray me will!' The jailer was fairly confounded; and rather than be annoyed any longer by this 'praying fellow,' he gave up his fees, and part of the fine was remitted; and so the man was dismissed to go and pray elsewhere!"

Our readers are generally acquainted with the occurrences of 1832 in Jamaica, when several of our beloved missionary brethren in that island were imprisoned, the chapels demolished, and a determination expressed by those who considered themselves as possessed of power to carry their plans into execution, that "the sectarians should be driven from the island." The results are well known;—the zeal of British Christians was called forth, their prayers ascended to heaven, and the God of justice and mercy came forth from his place to deliver his people from bondage, and inclined our legislature to permit the oppressed to go free.

To detail the progress of the gospel in this lovely island, or to pourtray its effects, would indeed be difficult. We may refer to one or two facts connected with Montego Bay, as specimens of the blessed results of Christianity. Writing in February, 1837, Mr. Burchell says, "It is now truly interesting to spend a sabbath in Montego Bay. When I arrived, thirteen years ago, the sabbath was market-day; all was noise, business, and confusion. There was nothing to indicate it the sabbath-day. Now, as the hour of service approaches, the people are flocking to the respective places of worship; and, during the hours of service, scarcely a person is seen walking the streets. The change is almost incredible. What has God wrought! may Christians say. It is indeed the Lord's doing, and it is marvellous in our eyes. Not unto us, O Lord! but unto thy name be all the glory!"

Mr. Oughton, who arrived in Jamaica in 1836, soon afterwards assisted at a baptism at Montego Bay, when one hundred and seventy persons were united to Mr. Burchell's church. On that occasion two thousand persons assembled at a prayer meeting at the early hour of three in the morning; "and I think," said Mr. Oughton, "I never heard petitions so delightfully characterized by simplicity and earnestness as those offered on that interesting occasion; nor witnessed gratitude so exuberant and overflowing, as was displayed by the poor people, while praising God for the temporal and spiritual privileges which they then enjoyed, and to which they were looking forward."

In closing this sketch of missionary operations in Jamaica, we will transcribe from the publications of parties entirely unconnected with the Society a few facts as to the results of the labours of our brethren. Messrs. Sturge and Harvey in their *Tour in the West Indies*, say, "We are unable, within our allotted limits, even to attempt to render justice to missionary efforts in Jamaica. Representation cannot picture the happy results of these efforts, description can convey no idea of their excellence and magnitude. A few years ago the negroes were heathen and benighted; now they are to a great extent



enlightened and Christian. The sabbath, once desecrated, is now devoted to public prayer and thanksgiving, and to the enjoyment of Christian communion: A few years since, education was unknown; now it is making progress under many disadvantages, and waits but for freedom to become more generally diffused than in our own country. The success of missionary labours among the servile population has been general and striking. Much has been done, yet more remains to be done. The work requires to be deepened, strengthened, and extended; and we earnestly commend these benefactors of the human race, the missionaries, to the more earnest prayer, to the deeper sympathies, and to the yet more liberal support of British Christians."

Mr. Joseph John Gurney, in his *Winter in the West Indies*, thus writes:—

"The baptist missionaries in Jamaica, for many years past, have been the unflinching, untiring friends of the negro. No threats have daunted them, no insults or persecutions have driven them from the field. They are now reaping their reward, in the devoted attachment of the people, and the increasingly prevalent acknowledgment of their integrity and usefulness."

Speaking of the general improvement of the island, Mr. Gurney thus writes: "But while these points are confessedly of high importance, there is a fourth, which at once embraces and outweighs them all—I mean the diffusion of vital Christianity. I know that great apprehensions were entertained, especially in this country, on the cessation of slavery, the negroes would break away at once from their masters and their ministers. But freedom has come, and while their masters have not been forsaken, their religious teachers have become dearer to them than ever. Under the banner of liberty the churches and meeting-houses have been enlarged and multiplied—the attendance has become regular and devout, the congregations have in many cases been more than doubled—above all, the *conversion of souls* (as we have reason to believe) has been going on to an extent never before known in these colonies. In a religious point of view, as I have before hinted, the wilderness in many places has begun to blossom as the rose. 'Instead of the thorn *has* come up the fir-tree, and instead of the briar *has* come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.'"

Omitting the testimonies afforded by special justices, we quote only the reply from SIR LIONEL SMITH, to an address from the ministers of the Baptist Western Union in Jamaica.

"On my assuming the government of this colony, I strongly expressed my reliance on the whole body of missionaries, in their high

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

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

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

At the Bahama Islands a flourishing mission has existed for many years, now numbering nearly 1200 members. A great spirit of hearing distinguishes the people, and the number of the missionaries might be increased to advantage. The following circumstance, while it shows the love of these people to the gospel, may supply a lesson to Christians at home. Mr. Littlewood writes:—"Being about to visit the out-islands, I determined to take a mason with me to finish the chapels. After a few hours' sail, we arrived at the first settlement. In the evening I preached to a crowded congregation, and after service told the people that I had brought a mason to repair the chapel, and that I wanted all present to come in the morning to fetch water, sand, &c. In the morning, by sun-rise, I was delighted beyond measure. Nearly one hundred persons were in the yard ready to assist me. Such noble exertion did they make, that the work the mason expected to have been a fortnight in completing, was accomplished in a day and a half. We held service every morning at 4 o'clock, and every evening. The chapel was always filled."

At Belize, in South America, we have a small but interesting mission, where the Rev. A. Henderson is labouring with success. Aided by seven teachers and native preachers, the gospel is proclaimed at four important places on the coast: at some of them the congregations are principally English

and Africans, and at others Spaniards and Indians.

Our friends are aware that the attention of the Society is now directed to Africa. For some years past a prosperous missionary station has been sustained at Graham's Town, where the people support their own pastor, and contribute liberally to the funds of the Parent Society. A new and elegant chapel has lately been opened; and paid for by the liberality of those on the spot.

At Fernando Po, in the western part of this vast continent, a new and promising station has been recently commenced. It originated in the zeal of our coloured bre-

thren in Jamaica, who have thus shown their holy concern for the land of their fathers, and whose future contributions to sustain this mission, we have reason to believe, will be fully worthy of themselves. A church has been formed, with a Sunday School and Bible Class, the people have evinced their interest in the undertaking of the committee by liberal contributions, and our brethren have obtained land for a chapel and mission-house. Messrs. Merrick and six black brethren are about to join the mission.

We close with presenting, in tabular form, the particulars of our missionary stations at the present time.

SCHOOLS IN CONNEXION WITH THE BAPTIST MISSIONARY SOCIETY,  
WITH THE NUMBER OF CHILDREN, 1841—2.

EAST INDIES.

	Superintendent.	Day and Boarding Schools.	Scholars.		
			Boys.	Girls.	Total.
<b>CALCUTTA.</b>					
Benevolent Institution . . . . .	W. W. Evans . . . . .	2	265	123	388
Native Christian ditto, or Boys' Boarding School } Ditto, for Girls . . . . .	G. Pearce . . . . .	1	52	...	52
Native Institution . . . . .	Mr. & Mrs. Wenger	1	...	10	10
Narsingdarchok, 5 Schools . . . . .	G. Small . . . . .	1	200	...	200
Lakhyantipur . . . . .	J. Wenger . . . . .	5	180	...	180
Khári . . . . .	G. Pearce . . . . .	1	12	...	12
Cutwa . . . . .	Ditto . . . . .	1	12	...	12
Birbhum . . . . .	W. Carey . . . . .	1	...	25	25
Ditto, Boarding . . . . .	J. Williamson . . . . .	2	28	4	32
Monghir . . . . .	Ditto . . . . .	2	5	4	9
Ditto, Boarding . . . . .	J. Parsons . . . . .	2	50	...	50
Patna . . . . .	Ditto . . . . .	1	...	7	7
Ditto, Boarding . . . . .	H. Beddy . . . . .	1	35	...	35
Allahabad . . . . .	...	...	...	4	4
Delhi . . . . .	L. Mackintosh . . . . .	1	22	...	22
Jeasore . . . . .	J. T. Thompson . . . . .	1	...	10	10
Barisal . . . . .	J. Parry . . . . .	5	150	50	200
Dacca . . . . .	S. Bareiro . . . . .	1	no returns	...	...
Dinajpur . . . . .	W. Robinson . . . . .	1	35	..	35
Chittagong . . . . .	H. Smylie . . . . .	1	no returns	...	...
	J. Johannes . . . . .	1	no returns	...	...
<b>CEYLON.</b>					
Colombo, &c. . . . .	Eben. Daniel . . . . .	27	937	248	1185
Kandy, &c. . . . .	Joseph Harris . . . . .	15	254	16	270
About 70 Teachers.	Total . . . . .	74	2237	501	2738

AFRICA.

	Superintendent.	No. of Schools.	No. of Scholars.
Fernando Po . . . . .	Thomas Sturgeon . . . . .	1	70
Graham's Town . . . . .	George Aveline . . . . .	2	150
		3	220

WEST INDIES.

	Superintendent.	No. of Day Schools.	No. of Day Scholars.	No. of Sunday Scholars.
<b>JAMAICA.—NORTH.</b>				
Lucan . . . . .	E. J. Francies . .	2	133	320
Gurney's Mount . . . . .	E. Woolley . . .	2	127	165
Montego Bay . . . . .	Thomas Burchell	6	947	2015
Salter's Hill . . . . .	W. Dendy . . . .	4	474	716
Bethsalem . . . . .	John May . . . .	1	31	51
Falmouth . . . . .	William Knibb . .	4	723	1025
Waldensia . . . . .	J. E. Henderson .	1	112	150
Rio Bueno . . . . .	P. H. Cornford . .	1	127	185
Stewart Town . . . . .	B. B. Dexter . . .	2	160	390
Brown's Town . . . . .	John Clark . . . .	3	494	1223
Bethany . . . . .	J. H. Dutton . . .	2	277	888
St. Ann's Bay . . . . .	T. F. Abbott, } J. Millard. }	3	203	800
Port Maria . . . . .	D. Day . . . . .	2	...	330
Belle Castle . . . . .	J. Kingdon . . . .	1	90	120
<b>SOUTH.</b>				
Kingston . . . . .	S. Oughton . . . .	2	435	698
Ditto . . . . .	J. Tinson . . . . .	2	209	142
Spanish Town . . . . .	J. M. Phillippo . .	9	1261	1131
Vale Lionel . . . . .	J. Williams . . . .	2	120	135
Old Harbour . . . . .	H. C. Taylor . . . .	3	185	133
Jericho . . . . .	J. Merrick . . . .	5	425	583
Savanna-la-Mar . . . . .	J. Hutchins . . . .	3	225	231
<b>BAHAMAS.</b>				
Nassau . . . . .	H. Capern . . . . .	2	140	
Turk's Island . . . . .	W. Littlewood . . .	1	60	
<b>HONDURAS.</b>				
Belize . . . . .	A. Henderson . . . .	3	200	...
		66	7158	11,431

TOTAL NUMBER OF SCHOOLS.

	No. of Day Schools.	No. of Teachers.	No. of Day Schools.	No. of Day Scholars.	No. of Sunday Scholars.
India.....	74	70	no return	2738	no return
Africa .....	3	...	...	220	...
West Indies.....	66	80	60	7158	11,431
Total.....	143	150	60	10,116	11,431

STATISTICS OF THE CHURCHES CONNECTED WITH THE BAPTIST MISSIONARY SOCIETY, 1841—2.

	No. of Stations.	No. of Missionaries.	No. of Female Missionaries.	No. of Native Preachers.	No. of Members added in the year.	Total No. of Members.	No. of Inquirers.
<b>INDIA.</b>							
Calcutta, &c .....	16	13	7	18	44	396	about
North India .....	24	18	4	25	40	395	100
Asiatic Islands .....	17	6	2	10	234	500	150
Africa .....	5	4	2	1	about 25	155	90
<b>WEST INDIES.</b>							
Jamaica.....	82	30	28	...	5000	32,310	18,737
Bahamas .....	19	4	2	9	557	1176	500
Honduras .....	5	1	...	7	44	132	...
Total .....	168	76	45	70	5944	35,564	19,577

## WESTERN AFRICA.

We may soon expect to see in England our two brethren whose lives have been mercifully preserved, and whose labours have been graciously blessed, in the midst of the diversified perils to which their enterprise in Africa exposed them. The following letter from Mr. Clarke is dated Brown's Town, St. Ann, June 2, 1842:—

My heavenly Father has, in his inscrutable providence, led me once more, in safety and in peace, to the shores of Jamaica. He has given me a warm reception from my beloved brethren and friends,—is continuing to me excellent health,—and imparting a spirit of the warmest and deepest feeling for poor degraded and long lost Africa to all with whom I have met. My heart is full, and daily overflows. What can I render to my God for all his benefits! I shall render a grateful heart for his wonderful protecting care—I shall offer a contrite heart, from a sense of sin and imperfection. I pray for a devoted heart, and feel, in the midst of the warmest congratulations—the lovely scenery—the comfortable homes—the good roads, and the easy modes of travelling in Jamaica, a burning desire to climb on foot the rugged mountains of "Formosa;" to rest in the lowly huts of the Fernandians; to look upon the tall surrounding reeds, and the waving palm-trees, and see the simple natives repairing to the "bala;"\* hear from their lips the friendly "o-i-po-di,"† and behold them listening with wonder and surprise to the strange "boirupe,"‡ who have visited their "bissi,"§ to speak of "Alahandu,"|| the true "Dupe,"¶ whose "intshobo" \*\* is above ("oboo," up above us).

On the 21st of May, after a residence of eighteen days in the town of "Charlotte Amalie," we went on board the barque "Anne Laing." On the following morning we got out of the picturesque harbour of St. Thomas. On the evening of the 26th came in sight of the lovely mountains of Jamaica, and on the following day, at noon, came safely to anchor at Falmouth. After some detention on board, awaiting a visit from the health officer, we got on shore, and, with a warm affection, were welcomed by Miss Yarnold, and soon by Mr. Edward Knibb and his beloved partner; and before the evening hour, by dear sister Knibb, who hastened from Kettering instantly as she heard of our arrival, with brother Cornford and Miss Anstey. We attended a prayer-meeting held by Mr. Silverthorne in the

Suffield school-room; and on the following day went to Unity, to the opening of the chapel there. We met our beloved brethren Denny, Pickton, Henderson, Dutton, and Ewart, and some of their beloved partners, and had an opportunity of addressing the people on the state of Africa; and on the following day £100 sterling was pledged by these warm-hearted Christians, as an immediate offering to assist in advancing the cause of God in Africa. On the sabbath I preached at Falmouth, and Dr. Prince at Refuge; and on the Monday evening we had a meeting in Falmouth Chapel, which was crowded to excess; and a deep interest was manifested by the dear people there. It was soon resolved that the churches in Jamaica should supply means to enable us to procure a sloop, with proper boats, to enable us to go to the mouths of the rivers, and ascend the streams to the numerous towns on their banks.

June 16th. Since I commenced this I have been constantly travelling, and so occupied, in public and in private, on behalf of Africa, that I have not had time to finish this communication. I am now at Luca, and am travelling onward to visit all the principal stations. A list of journeyings will show you that all proper exertion is made to impart the information the dear people here so earnestly desire to have, and to remain as short a time as possible in this land.

May 28th. Unity.

29th and 30th. Falmouth.

31st. Left Falmouth for Kettering. Met Mr. Joseph Merrick. Went on to Brown's Town. Called by the way at Stewart's Town.

June 1st. Addressed scholars; and the sabbath school teachers at night.

2nd. Held a public meeting. Very much rain falling daily.

3rd. Travelled to Moneague and Jericho. Held a prayer-meeting.

4th. Met my dear people, and spent the day with them.

5th. Travelled to Moneague. Met my people there. Went to Brown's Town.

6th. Went to Stewart's Town, and held a public meeting.

7th. Went to Calabar and Rio Bueno. Returned after public meeting to Calabar.

8th. Went to Kettering. Met the brethren of the Western Union.

9th. Held a meeting in the Wesleyan chapel. Travelled to Falmouth.

\* "Bala," the play ground

† "Oipodi," good morning.

‡ "Boirupe," men of God.

§ "Bissi," a town.

|| "Alahandu," the great God.

¶ "Dupe," God.

\*\* "Intshobo," house, or dwelling.

10th. Went to Salter's Hill, and held a public meeting.

11th. Went to Mount Carey, and held a public meeting.

12th. Preached at Montego Bay. Married some newly arrived Africans, taken from a slaver four and a half years ago. Prayer-meeting.

13th. Public meeting at Montego Bay. Dr. Prince sick with fever at Mount Carey. He took sick at Shortwood on the 12th.

14th. Went to Fletcher's Grove. Held a meeting in the Wesleyan chapel.

15th. Went to Lucea. Met a few people at night.

16th. Public meeting.

I am still, though the mercy of God, in good health, and uninjured by hard travelling and much speaking. May God sustain me, and enable me to fulfil his pleasure and advance his glory, and the welfare of the millions in the land for which I plead.

The following engagements I have undertaken, *v. v.*, to fulfil:—

June 17th. Gurney's Mount. 18th. Savanna-la-Mar. 19th, 20th. Do., do. 21st. Salter's Hill. 22nd. Do. 23rd. Do., including travelling days. 24th. Beththephil. 25th. Falmouth. 26th. Waldensia. 27th. Brown's Town. 28th. To Bethany. 29th. Clarksonville. 30th. To St. Ann's Bay. July 1st. St. Ann's Bay. 2nd. Ocho Rios. 3rd. Public meeting at St. Ann's Bay. 4th. Oracabessa. 5th. Port Maria. 7th. Annotta Bay.

After this I go, if possible, to all the principal south-side stations; and spare, if practicable, a week for St. Thomas in the Vale. My dear brother Dr. Prince has given up several engagements; but, on recovering, means to take Mr. May's stations, and again join me at St. Ann's Bay. It will be impossible for us to leave before the 1st of August. I think of coming in a common sailing

vessel. Dr. Prince talks of stopping here a week or two behind me, and going off in the steamer. I cannot afford so much loss of time as a crowded steamer causes; and so will prefer the quiet cabin of a good West Indiaman, although I may in this way be behind the doctor in reaching England. I have not been able to describe the scene in St. Thomas in the Vale, on my going there. The poor people are, notwithstanding their love to me and the family of the Merricks, willing to give us *all* up; and many of them are themselves willing to accompany us there. They say, "You shall cost the society nothing while here, and we must pay your passage to England." "We have from £300 to £400 collected for the offering at the Jubilee; and hope it will be £600 sterling before we have all done with bringing in our offerings." But, my beloved sir, I cannot hear of the leaving of the Merricks until a supply for these churches is obtained. They require three ministers; and Jericho alone can now support three; but until mission-houses are built, the others cannot support each its own. Jericho people will cheerfully help the other stations, if a right-minded man be sent to Jericho. If not, all my fine peaceful stations will be thrown back, and a separation will arise where none has before existed. The people at Jericho were first helped by the committee; now they cheerfully help Smyrna and Springfield, and in this way all the four churches will soon be provided with mission premises, and ministers at each of these stations; but I fear to think of giving up Jericho to a stranger, and think I must reach home to choose a suitable person to succeed the Merricks, before they are called upon to proceed to the African field. The whole family are willing to go. Let the whole family go. They will be, I trust, the most valuable family that ever went to Africa to seek its good.

## HOME PROCEEDINGS.

### MR. AND MRS. LESLIE.

Our friend Mr. Leslie's health being fully re-established, he and Mrs. Leslie, with their two children, sailed from Portsmouth on the 25th ultimo, for Calcutta, in the *Vernon*, Captain Gimblett.

### JUBILEE MEETINGS.

Many Jubilee Meetings have been held during the last few weeks, the proceedings at which have been very interesting; but the extremely limited space which can be spared this month forbids our doing more than advert briefly to a few.

On Tuesday evening, July 26, an interesting meeting of the teachers and children of the

Southwark Baptist Sunday-schools was held in NEW PARK STREET Chapel. The place was filled in every part with teachers and children, nearly all of whom wore the Jubilee medals. W. B. Gurney, Esq., Treasurer of the Sunday-school Union, occupied the chair, and exhibited a number of the idols worshipped in different parts of the earth. The assembly was addressed in appropriate speeches by the Rev. Messrs. Dubourg, Angus, Russell, and Belcher; also by W. H. Watson, Esq., and Mr. Alexander Fuller, a Sabbath-school teacher of colour from Jamaica, now on his way to Africa as a missionary. The young people listened with intense interest and gratification to the addresses delivered to them, and showed by their applause and the amount of the collection, that they, as well as their elders, could enjoy a missionary meeting.

A spirited meeting in celebration of the Jubilee was held at SHARNBROOK, Beds, on the 28th of July, in a spacious and beautifully decorated tent, at which 1100 sabbath-school children, and some thousands of their seniors were present. Joseph Tritton, Esq., of Battersea, presided on the occasion, and animating addresses were delivered by Messrs. Gray, Bird, Joshua Russell, Aldis, Burton, Tunley, Whittemore, Jukes, Orchard, and Hall.

On the evening of the same day a meeting was held in the baptist chapel, FARRINGTON, at which Mr. Alexander Fuller deeply interested the assembly. About £18 in aid of the Jubilee Fund was collected.

Excellent meetings have also been held at DISS, DEREHAM, BISHOP'S STORTFORD, and SMARDEN.

---

### GENERAL BAPTIST ASSOCIATION.

At the annual association of the New Connection of General Baptists, July, 1842, our brethren kindly passed the following resolution:—

The ministers and representatives assembled at this association most cheerfully and cordially congratulate their brethren connected with the "Particular Baptist Missionary Society," on the arrival of the fiftieth anniversary of that institution. They admire the grace of God which influenced and directed the devoted and faithful men who originated that society, and adore him for all the success which has attended their unwearied labours in the translation of the Holy Scriptures into the languages of the East, and in the conversion of multitudes of negroes in the islands of the West. They also desire to express how highly they appreciate the valuable services rendered to the cause of humanity, and of civil and religious freedom, by W. Knibb and his worthy coadjutors in the island of Jamaica; and regret that these excellent men should have been the objects of petty jealousy and undeserved calumny; and they hope that their beloved brethren will maintain their steady and onward progress, persevering in the use of every effort, in harmony with similar Christian institutions, to spread throughout the whole world the glorious gospel of the blessed God.

---

### LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Calcutta, Rev. J. Thomas, Dec. 22, Jan. 21, March 19, 21, and 22, April 13, 19 (two letters), and 21, May 13, June 4; Rev. J. Wenger, Jan. 18, April 19; Rev. W. W. Evans, Nov. 15, Jan. 18, Feb. 15, April 18 and 20; Rev. G. Pearce, Nov. 15, Feb. 15, April 20; Rev. G. Small, April 22; United Brethren, Nov. 11.—Patna, Rev. H. Beddy, Nov. 15.—Monghyr, Rev. J. Parsons, Jan. 29; Rev. J. Lawrence, Jan. 12.—Howrah, Rev. T. Morgan, Dec. 10.

CEYLON.—Colombo, Rev. E. Daniel, Aug. 14, Nov. 8, Oct. 19 and 23, Jan. 8, April 7, 16, and 19, May 7.—Kandy, Rev.

J. Harris, Dec. 8, 14, and 22, Jan. 18, Feb. 16, April 18 and 20, May 7 and 27; Rev. C. C. Dawson, Jan. 19, April 18.

SAMARANG.—Rev. G. Bruckner, Jan. 1.

### WEST INDIES.

JAMAICA.—Kingston, United Missionaries, Jan. 18 (two letters); Rev. J. H. Wood, April 13, May 19; Rev. S. Oughton, March 30, April 11, May 20 (two letters), June 6 and 24.—Port Maria, Rev. D. Day, Nov. 8, Feb. 2 and 6, March 19 and 21, April 21, May 26, June 21.—Jericho, Rev.



Chesterton Sunday-school for <i>Africa</i> .....	6 17 6	Collected in Guiltcross Union Boys' School, by Mrs. Rackham, for ditto .....	0 0 4	Elder Street ditto... 36 0 4	Do. Bible Class, for Schools .....	0 10 0																		
Cottenham, Collection...	16 6 6	Norwich, on account ...	50 0 0	Mr Wright's Chapel	3 2 0	St. George's Church	3 8 3																	
Harston, ditto .....	8 8 3	<b>NOTTINGHAMSHIRE.</b>		Rev. Mr. Clarke's Chapel.....	11 8 0	Argyle Square ditto	7 7 0																	
Hauxton, Sunday-school	0 16 0	Collingham—		New North Church	1 6 0	Contributions from Baptist Church, Min- to House, Argyle Square, for <i>Trans- lations</i> .....		5 0 0																
Ditto, Children and Teachers' Jubilee	0 10 11	Nicholls, Mrs. for Rev. W. Knibb's <i>Normal School</i> .....		1 0 0	Subscriptions, dona- tions, &c.....	23 7 0	Elgin	8 10 2																
Offering .....	0 10 11	<b>WARWICKSHIRE.</b>		Forres—	Collected at—	Rev. Mr. Stack's ...	2 10 0																	
Landbeach .....	0 10 0	Birmingham, on account		75 0 0	Rev. Mr. Weir's ...	1 2 0	<b>Glasgow—</b>																	
Melbourne, Collection...	3 14 6	Do., Subscriptions ...		11 5 4	Collected at—	Hope Street Chapel	33 16 0	John Street ditto ...	4 16 3															
Over, ditto .....	5 7 0	Do., Mount Zion Chapel Sunday School, to support a boy in <i>Benevolent Institu- tion</i> .....		4 0 0	Wellington St. do...	2 18 0	George Street ditto	2 18 9	South Portland St. ditto .....	4 1 4														
Shelford, ditto .....	9 1 1	<b>WILTSHIRE.</b>		Downton .....	20 13 0	North Hanover St. ditto .....	5 0 0	George's Place ditto	14 2 8	Mulgavie Relief Mis- sionary Society.....	2 0 0													
Waterbeach, ditto.....	6 11 10	<b>YORKSHIRE.</b>		Cowling Hill .....	1 2 6	George's Place ditto	14 2 8	Subscriptions, dona- tions, &c.....	57 6 6	Ditto .....	F. E. 1 1 0													
<b>CORNWALL.</b>		Dowton .....		20 13 0	Keighley .....	3 8 0	Do. for <i>Translations</i>	1 0 0	Grantown .....	1 10 0	Huntley—	Collected at—												
St. Austell, on account .	10 0 0	<b>DEVONSHIRE.</b>		Devonport —	Pembroke Street Chapel, by Elizabeth Watts .....	1 0 0	<b>ESSEX.</b>		Braintree .....	7 3 4	Colchester, Collections...	19 1 0	Loughton Association, half year .....	5 12 6										
<b>DEVONSHIRE.</b>		Braintree .....		7 3 4	Colchester, Collections...	19 1 0	<b>GLoucestershire.</b>		Tewkesbury .....	78 8 0	Do.....	F. E. 7 18 0	<b>HERTFORDSHIRE.</b>											
Devonport —	Pembroke Street Chapel, by Elizabeth Watts .....	1 0 0	<b>ESSEX.</b>		Braintree .....	7 3 4	Tewkesbury .....		78 8 0	Do.....	F. E. 7 18 0	Flauden .....		1 0 0										
<b>ESSEX.</b>		Braintree .....	7 3 4	Tewkesbury .....		78 8 0	Do.....		F. E. 7 18 0	Flauden .....		1 0 0	St. Albans .....		25 0 0									
<b>GLoucestershire.</b>		Tewkesbury .....	78 8 0	Flauden .....		1 0 0	St. Albans .....		25 0 0	<b>KENT.</b>		Margate .....	10 4 9	Ramsgate, on account...	50 0 0	St. Peters .....	11 6 2							
<b>HERTFORDSHIRE.</b>		Flauden .....	1 0 0	St. Albans .....		25 0 0	<b>KENT.</b>		Margate .....	10 4 9	Ramsgate, on account...	50 0 0	St. Peters .....	11 6 2										
<b>KENT.</b>		Margate .....	10 4 9	Ramsgate, on account...		50 0 0	St. Peters .....		11 6 2	<b>LANCASHIRE.</b>		Chapel Fold .....	4 5 10	Liverpool .....	127 15 0	Ditto, for <i>Translations</i>	11 4 0							
<b>LANCASHIRE.</b>		Chapel Fold .....	4 5 10	Liverpool .....		127 15 0	Ditto, for <i>Africa</i> .....		1 1 0	Manchester, George St...	18 19 0	Spark Bridge— Fell, John, Esq.....	5 0 0	<b>LINCOLNSHIRE.</b>										
<b>LINCOLNSHIRE.</b>		Horncastle— Sunday School .....	0 10 0	<b>NOBFOLK.</b>		Kenninghall— Collected in penny-a- week subscriptions, by Mrs. Rackham, for <i>Africa</i> .....	3 13 8	Collected after Annual Sermons, for ditto...		9 10 8	<b>LANCASHIRE.</b>		Chapel Fold .....	4 5 10	Liverpool .....	127 15 0	Ditto, for <i>Translations</i>	11 4 0						
<b>NOBFOLK.</b>		Kenninghall— Collected in penny-a- week subscriptions, by Mrs. Rackham, for <i>Africa</i> .....	3 13 8	Collected after Annual Sermons, for ditto...		9 10 8	<b>LANCASHIRE.</b>		Chapel Fold .....	4 5 10	Liverpool .....	127 15 0	Ditto, for <i>Translations</i>	11 4 0	Ditto, for <i>Africa</i> .....	1 1 0	Manchester, George St...	18 19 0	Spark Bridge— Fell, John, Esq.....	5 0 0				
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		12 18 5	John Street ditto ...		10 10 3	Secession Church ...		1 14 6	Aberdeen Missionary Society .....		16 0 0	Ladies' Association ...		20 0 0	Boxes .....		1 17 10
<b>SCOTLAND.</b>		Aberchirder .....	2 0 0	Aberdeen— Collected at— Silver Street Chapel		10 16 0	Union Street ditto..		1															