

THE MISSIONARY HERALD.



NASSAU, NEW PROVIDENCE, BAHAMAS.

The Missionary Herald (Nov. 1843).

THE BAHAMAS.

THE BAHAMAS are a group of isles, reefs, and quays, in the Atlantic Ocean, having the south-eastern portion of the United States on their west, and the large islands of Cuba, Domingo, and Jamaica to the south. They extend from the Mantilla reef in 27. 50. N. latitude and 79. 5. W. longitude, to Turk's Island, in 21. 23. N. latitude, and 71. 5. W. longitude, a distance of about 600 miles. Their climate is mild and equable. In the little variety of the seasons, and the natural productions of the earth, they resemble the islands of the torrid zone; but the decided difference in the mean annual temperature, and the more robust and healthy appearance of all classes of the community, give to the Bahamas the appearance of a country situate in a more temperate latitude. The cold season lasts from November to May, during which time the sky is remarkably clear and serene, the mercury at noon occasionally below 60. Fahrenheit, seldom beyond 70. or 75., while a refreshing north breeze tempers the mid-day heat, and the mornings and evenings are cool and invigorating. From May to November the thermometer ranges from 75. F. to 85.; a fine breeze frequently blows from the east, with cooling showers of rain, before the summer solstice and towards the autumnal equinox. The mornings have then a peculiar freshness, and the evenings a softness and beauty unknown to colder countries. From the flatness of the isles, the full benefit of the sea breezes is felt throughout every part of each island. Many of the isles are very small, and uninhabited; but the extent and population of the principal are shown in the following table, derived from a census taken in 1836.

ISLANDS.	SQUARE MILES.	POPULATION.
New Providence and Keys	146.....	7848
Andrew's Island, Green and Grassy Keys	1100.....	182
Grand Bahama, and the Berry Islands.....	600.....	220
Great and Little Abuco and Keys	700.....	848
Harbour Island.....	26.....	1400
Eleuthera, Royal Island, and Keys	260.....	2568
St. Salvador and Little Island	250.....	748
Watling's Island and Rum Key	100.....	490
Great and Little Exuma and Keys	220.....	930
Rugged Island and Keys	8.....	158
Long Island	250.....	794
Crooked Island, Fortune Island, and Acklin's Island.....	320.....	804
Great and Little Henegua Muyceguave,—French and Attwood's Keys	950.....	81
The Cuicoss	450.....	88
Turk's Islands	21.....	2206
Key Sal and Anguilla.....	23.....	—

NEW PROVIDENCE, from its harbour and relative situation with respect to the Florida Channel, is considered the most important of these islands. It is about twenty-one miles in length from east to west, and seven in breadth from north to south.

NASSAU, the chief town of New Providence, is the seat of government for the isles, the head quarters of the naval and military establishments, and the centre of commerce. It possesses a fine harbour, nearly land-locked, on the south side

of which the capital extends over a rather steep acclivity to the summit of a ridge, the west of which is crowned by a fortress where the garrison is kept. Our mission there was established nearly ten years ago; Mr. Burton laboured there successfully, till debility required his return to this country; and his post has been occupied during the last two years by Mr. Capern, from whose recent communications we have the pleasure of giving the following extracts.

Nassau, N. P., Nov. 5, 1842.

We have been indulging the hope for some weeks past, that we should ere now have received the pleasing intelligence of some good brother being on his way to the Bahamas to share in the joy and the toil of spreading the knowledge of Jesus' name among the islands of this colony. *One* more is greatly needed.

At Nassau things are, on the whole, encouraging. The attendance is good on the means of grace, and many are desirous of baptism. We have, it is true, many things to humble us, and give us pain. We grieve often to see the violence of passion, and the fiery spirit manifested; but I know of no part of the world where we should find fewer seeds of sorrow sown than here. Some "draw back;" but I have seen too many of such characters in England. I trust that you will not forget to pray, that we may become more steadfast and more holy. Our schools are in a state of pleasing prosperity. The number is increased, both of the sabbath and infant schools.

In visiting some of the islands I expect to find a great deal of distress, in consequence of having been swept lately by a hurricane. I have been informed that at Rum Key, which seems to have been in the vortex, or one of the vortices of the gale, 80,000 bushels of salt were swept away. Houses were blown down, and the chapel at the north side of the island. Eighteen houses were blown down at one settlement on Exuma. Vessels were sunk, and lives lost. I have heard of eighteen who found a watery grave, and these are not all, I believe. One of the number was the most amiable man I knew in the church.

I regard it as a special providence that the storm in its fury did not visit us, as I should have trembled for the mission house. An architect, who came in to look at it, said that he would by no means consider himself safe in it in a hurricane; an expression which caused some concern I assure you, seeing that there are thirteen in the family! He advised the building of a northern piazza, which he said would give strength to the walls, and break the force of the wind; besides which, it would minister to health and comfort. But the cost he thought would not be less than £70. I should hope, however, to get it done for somewhat less than that. Can any thing be allowed for this purpose? Something must be done before another summer. I

would we were rich enough to be independent; but the people must first get employ.

Twenty pounds I have ventured to draw towards building two chapels, purchasing land, and paying for grant, &c.

One of these chapels is to be at Fox Hill, a newly formed settlement, but is becoming numerous. We have a few members and a goodly number of inquirers there, nearly all Africans.

The poor people gave two days' labour towards the making of a lime kiln. The place is about seven miles from Nassau. I told them that I would come and spend the Monday with them when they began, and there were nearly thirty people at work that day, and twenty-one the day following; for the remaining four days of the week I paid them wages.

The Hon. Judge Sandilands, who has land joining the settlement, has kindly given me permission to cut in his pine-barren, wall plats, rafters, &c.

I went there last Sunday morning, and held service in the open air, between seven and eight o'clock; and the divine presence was surely with us. The scene was a cheering one. Many whom I know in England would have felt inexpressible pleasure in seeing these poor people coming out of the bushes, and gathering up to the place of prayer, and there kneeling upon the hard rock, before the God of the children of Shem, Ham, and Japheth; then listening with fixed attention to the glad news, which a multitude of the heavenly host felt it an honour to publish to wondering shepherds, and nodding assent, to the truths which came home to their consciences and feelings.

The other chapel is at Adelaide, where we have a piece of land, on which to build, a thing which I did not expect. The peaceful tendency of the gospel is eminently manifested here. The war whoop, with the maddened cry of the drunkard, is exchanged for psalms and hymns, and spiritual songs.

The sum drawn will be quite insufficient to build these two small chapels, but we hope to raise the rest among ourselves.

Dec. 6, 1842.

Since my last I have visited Grand Bahama and Abaco; to-morrow morning about sunrise I expect to sail for Andros Island, to which I have not been since my arrival in the colony. The particulars of my visit to Bahama and Abaco, I have not time to give

now, and will only say therefore at present, that "the fields are white already to harvest," and wear a most inviting aspect to any one ambitious of making "manifest the savour of the knowledge of Christ." I was received in the most cordial manner, and treated with the greatest kindness during my short stay on each of the islands.

Mrs. Pearson, widow of Mr. Kilner Pearson, who laboured diligently for some time in these islands, has recently returned thither. In a letter to her pastor, Dr. Steane, written shortly after her arrival, she gives the following interesting account of her position, and of the present circumstances of those who are engaged in the work.

Nassau, N. P., Sep. 30, 1842.

"No doubt you have heard of our very favourable voyage across the mighty deep, of its quickness, of the kindness of all on board towards me, and the welcome greeting I received from dear friends, when I reached this port of my destination. These, and many other mercies, which I have had manifold reasons to notice, I would hold in special remembrance, and would just thus notice them to you, dear sir, because I fully believe they have been granted to me in answer to the supplications of God's dear people. I ought not to forget one token of preserving care; and that was, our having so continued a favouring breeze, after we left Barbados. Had it not been so,—had a calm detained us in Carlisle Bay, in which we anchored for one day, and which was opposite to Bridge Town, Barbados,—we might have been sufferers from a fearful tornado, which took place there about four days after we had sailed away, and had left five of our fellow-voyagers behind us. But God was very gracious to us, and we were wafted onwards, sometimes 210 miles in the twenty-four hours, for days together. My eyes once more beheld Nassau, the scene of joy untold in former days, on the 23rd of Aug. I will not dwell on my feelings then, but I rejoiced while I wept: the place was endeared to me by many tender recollections; changes had taken place, both among the people and the ministers; but a most cordial welcome did I receive from many to whom the name of my dearest husband was exceedingly precious.

Since that morning, in the house of my dear and valued missionary friends, Mr. and Mrs. Capern, I have really been *very happy*. I love the work of Christ, and there is something of it for me to do, as well as for all of us. There is indeed, far, far more than can be accomplished by one resident missionary in this part—this northern part of the Bahamas. The out-islands, uttering their cry as deeply intense and forcible as that of the Macedonians to Paul, are saying to their friends in England, "Come over and help us." My heart has been filled with emotion on this subject since I have been here, and especially during the past week, from a most interesting circumstance. About four or five years ago, Mr. Burton visited Ragged Island, about 300

miles from New Providence. He found the black people there, for the most part, very ignorant, and generally speaking unmarried. It appears his plain, faithful preaching was blessed, and especially to some whose state of life did not allow dear Mr. B. to administer the ordinance of baptism to them, though they wished it. They came to this resolution however, that if their associates were not willing to be married, they would immediately leave them; for till Mr. B. told them their life was a sinful one, they did not know it. Last Saturday a small sloop came down from Ragged Island, bringing with her a Mrs. Taylor, one to whom Mr. Burton's discourses and conversations had been blessed. She came 300 miles, leaving house and home for the time being, on *purpose to be baptized!* We have all conversed with her, and have been constrained to admire the grace of God in her. There is a poor black man who meets the Christians in that little speck, for prayer and praise, but no Sabbath dawns on them in which they may anticipate the pleasure of sitting together to commemorate a Saviour's dying love. No missionary has visited them since that man of God, Mr. Burton. My dear Christian sister (I rejoice in the title), Mrs. Taylor, was immersed in the Atlantic, by our good coloured friend, Mr. M'Donald, at four o'clock yesterday morning, and is now on her way back to her sequestered island. I asked her if she were glad that she had been enabled so far to fulfil the Saviour's command. Oh misses, she replied, I feel happy and satisfied that I have done it. On going away, after further conversation, she said, You will always think of me, Misses? At a throne of grace? I inquired. Yes, she said, and I will always write to you when I can. Her heart was full and so was mine. She much regretted that she could not stay over the Sabbath and commune with us, but she was obliged to leave when the vessel did, as there are few opportunities. Mr. Capern intends to visit this island when he can, but how can he leave the important station of Nassau? Oh, my dear sir, do, do plead for the cause here. Souls are precious here as well as in more favoured spots. You can do much for us, I know. I look to my dear pastor, to cast in his vote for a good missionary and his wife

to be sent speedily to these islands, which present but one motive, and that must be, the constraining love of Christ; to work for souls irrespective of respectable associations, favour, &c. The Baptists, by identifying the interests of the black people with their own, are low enough in the world's esteem. If such a one as Mr. Burton were to come out, it would be an unmeasured blessing. Pray, dear sir, excuse my long letter. My heart is full of love for my dear Christian friends at home; yet would I not, if I had my choice, on any account be there. It is my privilege once more to be allowed to assist in the Saviour's work, and I am sometimes astonished that he will employ such as myself; but to him shall be all the praise, if he will bless any effort of mine."

"Oct. 3rd. Yesterday was 'Jubilee Sabbath,' and a very commemorative day it was, so far as a zealous devoted man like Mr. Capern could make it. A prayer meeting was held at the Bethel Chapel, some distance from us; but it is the rainy season, and torrents

descended just at the time it was to have commenced—half past five, A. M. However when Mr. C. got there, about seventy were present. After school time Mr. M'Donald preached at Bethel from 'Ye shall hallow the fiftieth year,' and many stirring observations did he make on the good of missions, and had special reference to their father land, Africa. In the afternoon we all sat down at the table of our Lord, as one in Christ Jesus, a redeemed family from the west and the south. This evening we are to have a jubilee missionary prayer meeting; to-morrow a jubilee feast—something like a methodist love-feast—the speakers to tell of their own personal knowledge of the good of missions; Wednesday, a sermon on the subject; Thursday or Friday, all the dear children in our Sabbath and day schools to have a juvenile jubilee meeting; and I know not if there will be any other. All England will be telling the same joyful story. But *our out-islands!* Alas, no jubilee for them! Excuse this long communication, but think of us."

At Turk's Island, our brother, Mr. Littlewood, is stationed; from whose latest communication we give the following passages:

The cause at the Caicos is much the same as when I wrote you last. At H—I baptized eight, and received three by examination. May the Lord smile upon the little church here. My voyage was tedious, being hindered by calms and contrary winds; though it is long and dangerous, I am obliged to encounter it in a small craft, the rocks being so numerous, such a small vessel is the most suitable to steer between them; as it is we have to run great risks. The sabbath before we arrived at H—, we were becalmed nearly all the day; towards evening a little breeze sprung up, and we were soon within one or two miles of the settlement I intended to visit, but though so near, we were not out of danger; having however passed the reef on which so many vessels are lost, the captain expected he had now a clear course, but the night being dark, and he not having been there more than once before, it was thought expedient to attract some one to our assistance by firing a gun and hoisting a light; these, however, were ineffectual, and our fears, which had been previously excited, were fully realized. At half past nine o'clock in the evening, the craft struck a rock, and though the helm was immediately put down, and every effort used to bout her, she was

immovable. We then lightened her by casting out the ballast, &c. The whole night was spent in fruitless attempts to remove her from the place which threatened her with destruction. Though we were not afraid of losing our lives, there was but little hope of saving the vessel. Success could only be expected from a vigorous effort: hence when nature required rest, and many of my beloved friends in England, after enjoying a blessed sabbath, were on their beds of ease, we were enduring perils on the mighty deep. We toiled till daylight before we saw ourselves again in deep water. Such are the trials with which I have to encounter. May God grant me grace, according to my day. Should I be the means of converting one poor sinner, how amply shall I be rewarded. The presence of the Lord can cheer me amid all my trials. I crave an interest in your prayers.

I do not know whether I told you in my last that we have had an addition of twenty-five to our church at Grand Cay. The Lord is evidently with us, and greatly encouraging us in our labour of love. Oh that Christ may be glorified in and by us! My soul pants for the salvation of souls, and for the extension of the Saviour's kingdom. May the Lord hasten it in his own time!

Our mission in these islands is about to be strengthened by the addition of Mr. and Mrs. Rycroft, of whose designation an account will be found on a subsequent page.

A S I A.

CALCUTTA.

Two letters have been received from Mr. Thomas: the following extracts will be acceptable.

Calcutta, October 17, 1842.

We have had our Jubilee meetings, which proved very interesting and profitable. The effect on the native converts, from all I hear, has thus far been of a very cheering character; I trust it will be lasting, and result in improvement in character and increased desire to make known to their heathen countrymen the gospel which has done so much for them. The actual amount of contributions realized I cannot yet state; in round numbers the amount might be set down at 700 rupees for Circular Road, 300 rupees for Lal Bazar, 300 for Hourah (this, however, has been obtained under the understanding that a considerable part, if not the whole, will be expended in much needed repairs of the church), 200 rupees for Serampore, 120 rupees for Dacca, 230 rupees for Chittagong, and 50 rupees for Beirbhoom; what other stations may have raised, I have not yet heard; I expect the whole will amount to 2500 or 3000 rupees. I hope we shall be able to add at least 1000 rupees from our Union fund; this will be seen when the printing-office accounts are completed, which I trust they will be shortly. Out of the Jubilee meetings, others of an important bearing on the future interests of the mission are likely to arise. It has been proposed to have an association of all our churches in Bengal; the first meeting to be held at Serampore, in the first week in January next. The question of expense is the only one which has made me hesitate: to bring the missionaries and native preachers with a few members of all the churches to-

gether, will involve expenses which those parties cannot bear; perhaps it may be possible to devise measures by which part of the expenditure may be provided for, but the larger portion must fall on the funds of the Society. The advantages, however, to the missionaries individually, and to their churches, will, in all probability, be such as to render the outlay a most economical item of expenditure.

My esteemed associates are generally in tolerable health, though some have been more or less ailing. Mr. Williams, from Agra, is in Calcutta, with a view to engaging a passage to England. From the little I have seen of him, my previous impressions have been much strengthened; he appears to be a man of the right stamp. May the Lord raise up many such. Brother Phillips has been down to Monghyr, but while there he heard of the illness and death of his child, and shortly after left to return to Agra. I have not heard what was the result of his interview with the brethren at Monghyr.

I have had some illness in my family, though not very serious, and have been somewhat ailing myself, but on the whole my health is pretty good.

Calcutta, November 16, 1842.

Brother Williams from Agra sailed for England about the 24th ultimo.

Our beloved missionary circle is in good health just now. Mrs. Thomas was confined on the 25th ultimo. She and the little boy are doing well. We call him Joseph Wilson.

MONGHYR.

The friend who furnished the interesting account of a visit to Patna which appeared in our number for August last, has kindly forwarded a second paper, which will be, we doubt not, equally acceptable.

More, perhaps, has been written respecting Monghyr than of any other place in connexion with the Baptist Mission in Hindostan; and it might appear superfluous to add a remark from another pen, especially so soon after the visit of its devoted missionary to this land. But impressions made by statements, though vivid at first, are too apt to fade from the mind, and the place which has engaged our sympathies and prayers forgotten, or remembered only in the mass. That this little sketch may help to awaken declining interest, and stimulate to special prayer, is the sincere desire of the writer. The situation of Mon-

ghyr and the beauty of the surrounding country, have excited the admiration of the traveller just emerging from the tame scenery of Bengal; and its moral and spiritual condition has drawn forth grateful acknowledgments to the Father of all mercies from the heart of the Christian. To reach this retired spot from Calcutta, it is necessary to hire a budgerow, and store it with provision for a month's voyage. It is manned by eight or ten natives, who will propel it forward by their oars, or pull it with the towing line, at the rate of nine or ten miles a day; resting always at night. They draw to the shore at sunset, and having secured the boat by ropes fastened to stakes driven into the ground, proceed (if Hindoos) to cook their first and only meal, having subsisted the whole of the day on parched corn, their religious scruples not allowing them to cook their food on the sacred stream. Serampore, distant seventeen miles from the metropolis, and often visited by the missionaries from thence, is so well known as the abode of the venerated founders of the mission—where they lived, laboured, and died—that it needs not a passing remark. It may not be out of place, however, just to glance at Cutwa, seventy miles from Calcutta, also on the banks of the Hoogly. It was here, more than thirty years ago, the devoted Chamberlain commenced preaching to the natives. He was succeeded by Mr. William Carey, who has ever since continued to labour there. Cutwa contains about ten thousand inhabitants, Hindoos and Mussulmans. Only one European family is resident in the place, at the distance of five or six miles from Mr. Carey.

The mission house is built of brick, though bearing visible marks of the ravages of time. In the centre room, or hall, the public services are held on the sabbath, as no place of worship has ever been erected there. There are eight or ten converts in church-membership. One room is appropriated to a native female day school, under the superintendance of Mrs. Carey. About twenty-eight children are taught in the school; a few of these are the daughters of the Christians, the rest are from amongst the heathen. An extensive garden surrounds the house, in which are the cottages of the native Christians. These are neatly kept, and bear testimony to the good order of the inmates. They are separated from the missionary's dwelling by a tank, or pond, which supplies the little settlement with water. The burial ground is in a distant and sequestered part of the enclosure. I observed in it a monument to the memory of the first Mrs. Chamberlain, who died at Cutwa. Besides the oversight of his flock and preaching in the bazaars, Mr. Carey is in the habit of itinerating in the villages round about. One village, too distant from the scene of his labours to be often visited, is especially deserving notice. It is a kind of "city of

refuge" for all those poor outcasts who, having been (apparently in the last stage of disease) exposed to die on the banks of the river, have been so unfortunate, in the judgment of the brahmins, as to escape death. The individual is considered as rejected by Gunga, and can never return to his own people again, nor even to his family; were he to attempt it they would meet him with taunts and reproaches, and refuse him admission into their dwellings. A few at first took up their abode in this place, and made it their home; others continued to join them, till at length it has become a considerable village. Amongst a people without caste, despised by their friends, and pronounced irrecoverably lost by the brahmins, there is reason to hope that the news of salvation would find ready acceptance; but "How shall they hear without a preacher?"

Leaving Cutwa and its vicinity, the voyager passes many large towns and villages, all destitute of teachers or preachers (with the exception of Burhampore, a place of much interest in connexion with the London Missionary Society), and about a hundred miles from Cutwa, enters the great Ganges. The navigation of this mighty stream, which varies in breadth from two to five miles, is dangerous only in the mouths of August and September. When swollen by the rains, it sweeps down like a torrent, carrying destruction in its course: trees are uprooted, tracts of land displaced, villages reduced to ruins, and hundreds of boats annually destroyed. A considerable bend in the river gives it the appearance of a bay as you approach Monghyr. The town stands on a rocky promontory on the south bank, in a rich and fertile district, finely contrasted by the sandy tracts surrounding it. A few of the mansions of the wealthy embosomed in trees, and the English burial ground with its white monuments, are the first objects which meet the eye. At the extreme point of the rock is a Hindoo temple, with a flight of massive steps leading down to the river, where numerous devotees daily assemble. Rounding the promontory, you pass the moss-covered ruins of an ancient fortress; beyond appear many neat dwellings amidst the dark clustering foliage, interspersed with the cottages of the natives; whilst in the back ground, yet continuing the landscape till lost in the dim distance, is the beautiful range of the Carruckpore Hills. The distance of Monghyr from Calcutta is nearly 300 miles; although excessively hot in the warm season, it is considered rather a healthy place, the atmosphere being dry, and not subject to the humid, unwholesome malarial of Bengal. The population, including both Hindoos and Mussulmans, is estimated at thirty thousand. About twenty European families are resident there, besides the servants of government. It is an invalid military station. Its healthiness and cheapness

render it the resort of many who have retired from the service on a pension too small to admit of their return to their own land. It is chosen chiefly by the pious soldiers on account of the spiritual privileges to be met with there.

My last sojourn at Monghyr was whilst its excellent missionary, Mr. Leslie, was absent on his visit to England. His place was supplied by Mr. Lawrence, who, with Mr. John Parsons, carried on the work of the station. Our venerable missionary, Mr. Moore, was also there; though unable from age and infirmities to take a very active part in the public exercises, he was able to preach occasionally. He is the visitor of the sick and the comforter of the afflicted; and as an experienced counsellor and a tender, sympathizing friend to his younger brethren and sisters, his presence there is invaluable. May he long be spared as a "nursing father" to the church at Monghyr, and as a lovely example of Christian patience, devotedness, and humility. It was gratifying to observe that the attendance on the means of grace suffered no diminution by the absence of Mr. Leslie, but the prayerful spirit of the people considerably increased. Amongst the native converts a special meeting was weekly held to supplicate blessings on their absent pastor; and if the public intercessions were an index of those offered in private, it might be literally said that "prayer was made for him continually." In no other place in India are the means of grace so eagerly sought as in Monghyr. The doors of the humble sanctuary are seldom closed. On the sabbath, at an early hour, many assemble for prayer; the aged deacon leads the devotions. Then follows the morning service by one of the missionaries. As the people are retiring, the native congregation are seen waiting to enter, their morning service being held in the English chapel, on account of its contiguity to their dwellings, and being less exposed to intrusion. In the afternoon they repair to their own chapel, which is at the end of the bazaar. Here they have generally a mixed congregation, as many of the heathens leave their merchandise to hear what the teacher has to say. They are pretty well accustomed to the order of the service, and do not often interrupt the speaker. Some enter and take their seats, but they are easily distinguished from the Christian worshippers, by their not removing their caps and turbans, using no books, and by the careless indifferent expression of countenance, not unfrequently accompanied by a sneer. The last service on the sabbath is held in the English chapel at sunset, which is the evening hour for assembling throughout the year; when there is a much larger attendance than in the morning. The people, as in a village church yard in England, are seen gathering together in groups within the chapel enclosure awaiting the signal for entering the house of prayer—not the ceasing of the bell, for that sound

"those woods and rocks never heard"—but to catch the last rays of the sun as he sinks behind the broad river. Besides the sabbath engagements, there are two services on an average daily during the week, in the English or native tongue; early prayer-meetings and evening exhortations, and preaching two or three times in the bazaar, when the heathen feel at liberty to advance their own opinions, and invite discussion. On the evening of Friday a social prayer-meeting is held in the house of the deacon, whose dwelling was once a temple devoted to idolatrous worship; its original form has not been changed. It is delightful to mingle in the song of praise within its massive walls, and beneath its lofty dome, to Him who in other days was despised and dishonoured there, and to feel assured that the time is hastening on when every heathen temple shall be consecrated to the service of Jehovah, and "holiness to the Lord" be inscribed on them all.

The chapel appropriated to the natives is large, the walls are of mud, white-washed within and without; the roof is of thatch, surmounted by tiles; it is left in an unfinished state within, the beams being exposed; the windows are of latticed work bamboo; mats are hung before them as a protection from the hot winds and the rain; the floor is of cement; a raised platform at one end constitutes the pulpit, whilst the whole space before it is covered with benches for the accommodation of the hearers. The English chapel is much smaller, but built in the same style, though rather more finished, having windows of glass, and being enclosed on the four sides by verandahs. The beams are concealed by a covering of cotton, which stretched tightly over a few feet beneath the roof and white-washed, has something the appearance of a ceiling; but the effect of speaking in a long, narrow room under a cotton roof, and in a burning climate, is decidedly bad on the throat and lungs of the speaker. It ought to have been merely a temporary place of meeting, instead of continuing the only sanctuary for a large congregation in a considerable station for more than twenty-five years. The native converts, of whom there are about thirty, have their dwellings near the missionary's. The abode of Namsookh occupies a corner of Mr. Moore's compound, by the road side. He has been his own architect, and though the rooms within are very small, he has contrived to afford abundance of space in the verandahs for the numerous pilgrims who, under the character of inquirers, take up their abode with him from time to time. His labours amongst them have not been unblest. One named Soudeen, a promising young man, who was arrested by the truth about four years since, and subsequently baptized, is studying for the ministry under Mr. Lawrence, and has made great proficiency. The females compose the larger

number of native converts. Some few of these have acquired a moderate share of knowledge, and possess energy of character, which they employ in endeavours to benefit the ignorant. At the house of one of these females all who reside in her vicinity assemble every morning for family worship; afterwards those who are so disposed remain to read and receive instruction from the good woman. The schools in connexion with the mission, though not numerous, are well conducted. There are two day-schools for the children of the heathen. No bribes are used to induce their attendance, they come voluntarily. In each school there are about thirty-five boys, who are under the care of pious teachers, and are taught to read the scriptures. They hear them explained, and readily reply to questions. They also learn to write and cipher; the two latter acquirements are eagerly sought, being a means of rendering them more useful either as servants or in the shops of their parents. The orphan school, which has been established about three years, is under the superintendence of Mr. John Parsons, and affords promise of beneficial results. From the time of its commencement twenty-four orphans have been received; many of them have died, a few giving pleasing evidence that instruction communicated was not in vain. They are mostly poor, homeless beings whom no one claims, and are sent by the magistrates or friends who may meet with them to the institution, where they are clothed, and fed, and taught, with the prayerful hope that they may rise up to be a blessing to their country. At its commencement both boys and girls were received, but it was deemed advisable to form two separate establishments. Towards the close of last year the girls were sent to the mission station at Patna. There are now ten children in each school. The small sum of four pounds per annum is sufficient for the maintenance of a child.

There is also a sabbath-school composed of European and half-caste children. About forty attend during the cold season, when it is held on the sabbath afternoon in the chapel; in the hot and rainy seasons this is impracticable, they are then divided into classes, and meet on stated evenings of the week at the houses of the missionaries. The duties devolving on a missionary in such a place as Monghyr are neither few nor unimportant. In addition to the care and discipline of the churches, the oversight of schools, and public ministrations in the sanctuary and the bazaar, he is expected to possess universal knowledge in temporal as well as spiritual affairs; to heal diseases of the body, as well as bind up the broken hearted. The most valuable portions of many days are necessarily given to work which does not fall to the lot of the pastor in England. He has to advise in legal matters, to attend to the diseased and

suffering, preparing and administering remedies with his own hands. Were he to shrink from these offices he would lose the confidence of the people, and his influence would be considerably diminished. The example of Christ, who "pleased not himself," stimulates him; and he embraces every opportunity of exhibiting the temper and conduct of a disciple of the Lord Jesus. The advances of Christ's kingdom in the east must not be estimated by the number of converts. Truth, like "leaven," is softly and silently making way. Many hear the word; many believe it. They are convinced of the absurdities of their Shastres and the Koran, but they are not converted to the faith of the gospel. The grace which enabled the martyrs to suffer at the stake is necessary to sustain the Hindoo in his profession of Christianity. To be a professor there is not an easy, a fashionable thing; does not gain him the good opinion of his fellow-men; but on the contrary, he is cast out as evil, and literally suffers the loss of all things. I asked a servant in my employ, who was in the habit of attending the house of God and reading his bible in private, accompanied with prayer, why, since his conduct proved that he had discovered the fallacy of his own creed, and valued some of the ordinances of the gospel, he did not declare his belief in the one and his rejection of the other. With tears he said, "How can I? Were I to do so my children would be taken from me, and all I possess; already my wife has threatened to poison herself, because I read the bible. I cannot take it to my house, but am obliged to read it in secret." This state of mind is no doubt becoming general. It calls for the earnest and fervent prayers of Christians. Monghyr, with its varied spiritual interests, like a plantation, is the object of intense solicitude to the careful husbandman. There are a few shocks of corn which he knows will ere long disappear, for they are almost ripe for the heavenly garner; the rest he regards with trembling, for he dreads the withering blight and mildew; whilst his eye glances over a large tract into which the good seed has fallen, but it is incrustated in the dark ground of heathen superstition. He wrestles and prays for the outpouring of the Spirit in rich and fertilizing showers to break up the hard and fallow ground, and impart strength and vigour to the plants which he believes to be of the Lord's own right hand planting. Oh that Christians in our own land would strengthen and encourage the faith of their brethren in the wilderness, by mingling their prayers for this one great object. They know not the depressions and trials that attend them; but they might and ought to know. Prayer should be more *special* for the success of missions. If the pastors of churches were each to adopt as the object of his peculiar regard, some station in the east, correspond

with its missionary, express interest in all that concerns him—his family, his church, the heathen by whom he is surrounded—and tell him he intended for the future to make the sphere he occupied the subject of special intercession at a throne of grace, how gratefully would that expression of sympathy, accompanied by such an intimation, be received by the missionary long exiled from the home of his brethren and fathers. Let the correspondence be sustained; it would be the means of mutual blessing, and not cost the pastor much time or labour. His people would readily harmonize in his benevolent plan for the furtherance of the gospel amongst the heathen, and make the interest he had adopted the subject of their earnest, continued, believing supplication. "If two shall agree as touching any thing they shall ask, it shall be done for them of my Father who is in heaven." And may we not expect larger results from the united prayers of two churches for one and the same object? Around Monghyr are wide and densely populated districts, affording abundant work for many labourers. On one side numerous villages amidst the Carrackpore Hills. An annual visit is usually paid to the dwellers in this secluded spot; it occupies about three weeks in the cold season. The missionary is generally accompanied by two or three native Christians, a servant to cook his food, and a rough carriage drawn by oxen to convey their tents and furniture. On arriving at a village the tents are erected. Many people gather together from motives of curiosity, and religious conversation is at once commenced either by the missionary or one of his companions. The period of their stay in each place is determined by the opportunities afforded for usefulness. Rather more than thirty miles from Monghyr, in another direction, is the large town of Bhanglepore, a civil and military station, with a population exceeding thirty thousand, and a larger number of European families than Monghyr. Its only religious teacher is a Catholic priest, who is indefatigable in his efforts, no doubt stimulated by the lukewarmness of Protestants to the wants of such a place. Some pious Christians reside there, who meet together twice on the sabbath, and once in the week, for spiritual exercises. They frequently solicit the presence of one or other of the mission-

aries from Monghyr; and as often as their numerous engagements will permit, they visit this interesting but neglected station. From Bhanglepore communication opens with the extensive range of the Raghmal Hills, inhabited by a race of people totally distinct from those of the plains in language, habits of life, and character. They are unfettered by caste. It is now some years since an effort was made for their spiritual benefit by Mr. Leslie, who visited them. One of the mountaineers who became a convert, and returned with him, was baptized at Monghyr, and applied himself diligently to the study of the scriptures; hoping to return to instruct his brethren in their native wilds, but he was removed by death after a few years' residence with Mr. Leslie. With the assistance of this man, Mr. Leslie acquired considerable knowledge of the language, and compiled a grammar and vocabulary. The malaria arising from the decayed vegetable matter in the jungle which surrounds these hills renders it impossible for a European to take up his abode there. But missionary tours might be annually made if there were any to undertake them. A servant of government who resides at Bhanglepore, and whose duty it is to collect a revenue from these tribes, goes every year in the months of January and February, accompanied by his wife and child. From them I learned that far from considering the hills prejudicial to health at that period, they always regarded their visit as a means of renewing their strength, and preparing them to endure the languor of the ensuing seasons.

I might go on to name village after village, town after town, and district after district, all in the same state of religious destitution; their inhabitants sitting in darkness and the region of the shadow of death, hurried year by year into the eternal world, with all their sins unrepented of and unforgiven. Until our churches awake out of sleep, and are more fully and heartily prepared to obey the command, "Go ye into all the world, and preach the gospel to every creature," the seeds of divine truth will not even be scattered over the vast continent of India. Its inhabitants (unless there be a Pentecostal effusion) must continue, as they have done for ages, to go down to the grave, millions after millions, uncheered, unbled by the glad tidings of salvation.

The following extracts are from letters written by Mr. Lawrence: the first is dated July 27, 1842.

Most of our friends manifest considerable interest in the proceedings of our Society; and their attention has been repeatedly called lately to the Jubilee. I am happy to say that they are all willing to help according to

their ability, yea, even beyond their ability. Of their own accord, some of them requested that a subscription should be made for the Jubilee fund, and proffered their services to go round and collect. Of course we cannot

expect much, as all our people are poor, some of them having but just enough to provide for themselves the necessaries of life; but what they can give, they will give, I am sure, with all their heart; and as the Lord loveth a cheerful giver, we may hope that his blessing will accompany their gifts.

We have no regularly organized auxiliary missionary society here; but every object which I can suppose such an auxiliary to contemplate, is effected without it. Our people liberally subscribe to defray all the expenses of maintaining public worship in both the English and native chapels; they keep the chapels in repair; they provide for the poor of the church—regularly maintaining several native widows: they contribute also to pay the salaries of the native preachers and school-masters: also towards any other expenses incurred by the mission here, such as itinerating journeys, &c., &c. To meet the whole of these objects, funds to the amount of forty or fifty rupees a month, on an average, are required. These funds have been supplied for many years by local subscriptions and donations. So that a considerable saving to the Society is thus effected, since the missionaries, at the station, have to draw upon it only for their own salaries. These contributions have been collected for a number of years principally by the kind exertions of the Misses Page, whose removal from the station is the source of no small regret.

With regard to our two native boys' schools, they are of the humblest kind, and therefore such as we cannot make much report about. The attendance of the boys greatly varies throughout the year; sometimes there are as many as forty, and at other times less than twenty, in each school. The school-masters

are Christians, and members of the church. Their instructions are chiefly teaching the boys to read the scriptures, and endeavouring to impress upon their minds the most important truths and historical facts of the gospel. But their exertions are often interrupted by the caprice and false alarms of the friends of the children.

Nov. 11, 1842.

I have the pleasure to enclose a bill of exchange, in your favour, for the sum of sixty-nine pounds, seventeen shillings, and ten pence sterling.

The amount is the equivalent of Cos. Rs. 710, which has been collected among the friends at and around this station, in aid of the Jubilee fund. I will thank you, therefore, to be so kind as to realize the amount of the bill, and to pay it to the treasurer of the Jubilee fund. By this time, I suppose, most of the Jubilee meetings have been held. I hope the contributions of the people have flowed in freely and liberally, and that the whole will be followed by rich showers of divine blessing, so that this year shall long be remembered with joy and thankfulness.

All our friends are rejoicing in the prospect of soon seeing our friends the Leslies again. Should they be permitted to arrive safely in Calcutta, we think they will not long delay their return to Monghyr. As I wrote last month, I have nothing of very particular interest to communicate at present, except that two natives have proposed themselves for baptism, of whom we hope well: for this shaking among the dry bones we feel thankful, hoping it is the symptom of returning life. Excepting my dear wife, I am thankful to say all in our circle of friends are as well as usual.

AGRA.

Mr. Williams wrote as follows, March 8th, 1842:

Since I last wrote to you, I have been again ill with the old complaint; a change of air was recommended to me, and accordingly, with a view to benefit and to improve my health, I visited Delhi, Karnaul, and Meerut, and now through the divine blessing I am restored, and able to attend to my usual quantum of labour in the vineyard of the Lord. The whole of my journey was completed in a little more than a month, during which I was not able to attend to much missionary work; however, I took some scriptures and tracts with me, and distributed them in different places, and on a few occasions preached to the crowds of perishing heathens who soon gathered round me whenever I went amongst them for that purpose.

At a place called Daddri I had a very interesting conversation with a learned pandit, an old man: he said that he knew Mr. Chamberlain very well, and he showed me two books which he had evidently read with great attention, for when I had given him an outline of the gospel plan of salvation, he smiled, and said, "I know all this, and I know also that it is true, and that the Christian religion will be established through the world, but yet the people are not prepared to embrace it. There are two things in reference to your religion which greatly surprise me: 1. It does not advance and gain ground in the world as other systems of religion do here; in this country there are many religions, and they all have followers, but Christianity has none compara-

tively." To this I replied, "Though it is much to be regretted that the Christian religion has hitherto gained but little ground in this land of darkness and superstition, yet it is advancing silently and gradually, and we have the promise of God, 'that Christ shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession.' As to other systems of religion getting abettors, there is nothing surprising in that, because they are all in some way or other congenial to man's depraved nature, and consist only in mere superstitious observances and unmeaning ceremonies; but Christianity is a religion of the heart and of the mind." He then said, "I know that the precepts of your religion are excellent, but I have never seen Christians live up to them." I endeavoured to show him the difference between *real* and *nominal* religion, with which he seemed to be more satisfied; and thus ended our interview, which I hope may be blessed to him; I also gave him two gospels.

At Saurna I had a long controversy with a Muhammadan. I was speaking to the Hindus regarding our Lord's incarnation and the end for which he came into the world, when this man molested me, and I was obliged to attend to him, though with much reluctance, for I knew, that in general where controversy begins, preaching ends; and so it was on this occasion. At Secundrabad I spent a sabbath; in the afternoon I took a lot of books and went into the town, but could not find many readers, and as I was not able to speak much, but little good was done I fear. I found it uncomfortable enough, spending the sabbath in a heathen city, entirely destitute of Christian inhabitants; not being accustomed to it. At Bedowley I preached to a good number of Hindus peaceably, until some Muhammadans came and withstood me. One of them said, that the New Testament which we have is

not the true and genuine work of the apostles; that we have corrupted it by adding, and by diminishing. I told him that this was impossible, even if Christians felt disposed to do so, and that if he had been better informed, he would not have made such an assertion, &c. He still persisted in it; and finding that all I could say had no effect, I desisted by telling him, "Now you have prevented me from preaching the gospel to these people who heard very well, until you came and told them what is not true and what you cannot prove: we are now to part, perhaps to meet no more until we meet at the judgment seat of Christ; then you will know, if not before, that what I have stated is the truth of God: and how will you answer to him for opposing it?" I also told the hearers to bear in mind what I had said to them, and not to suffer themselves to be led away into error by those whose interest it is to deceive. At Karnaul I preached twice in the chapel, baptized two Europeans, and administered the ordinance of the Lord's supper: many came to hear. A missionary stationed at this place would doubtless do much good, through the blessing of God. The friends wish our society to send one, if practicable. At Meerut I preached to a good congregation of Europeans in an empty barrack fitted up for the purpose. Here also is a large and interesting field for missionary operations, and our friends here also wished me to recommend to the Society to send a missionary, promising great support. At Bulandshahar I spent another sabbath, and preached twice to the few European inhabitants in the station. Nearly all the books you sent me are gone; kindly send some more when convenient. I want more Hindi than Urdu, particularly the scriptures, which I hope are ready by this time. I had nearly forgotten to say that on last sabbath I baptized a native; I hope he is a Christian indeed.

A F R I C A.

GRAHAM'S TOWN.

Mr. Aveline writes as follows, October 28, 1842.

I have very great pleasure in sending you the inclosed bill; it is a little more than a moiety of the sum subscribed, which you will see from the other side amounts to £426 17s. 8d.

Ten pounds of the sum now sent are on private accounts. This will leave the sum now sent for the Jubilee fund £214; the

remainder of our contributions shall be sent in six months' time, and will, I hope, equal in amount this remittance. A little delay in sending has arisen from the absence of the Rev. W. Shaw, through whose kindness we get the bill on the Wesleyan Missionary Society. I trust, however, it will be in time to appear with the other contributions. An-

nexed is a list of the subscribers, the publication of which in your report, and our receiving it, may be useful here.

Parcels may regularly be sent in the way which I recently suggested to my friend Mr. Groser. I hope you have received the newspapers giving accounts of our Jubilee proceedings. All our meetings were pervaded by the best spirit; my own flock sympathized with you most cordially, and the countenance and aid which we received from other Christian bodies were truly gratifying. I am persuaded you will be delighted and thankful at the result.

I ought to mention, as a most pleasing fact, that the small sums from the Kat River, with one or two of the larger amounts, have been contributed by Hottentots. You will perceive in the list how kindly both there and with

ourselves, our missionary brethren have aided us. The Rev. W. R. Thompson is of the Dutch church at the Kat River settlement.

I was delighted to receive your kind letter, which reached me just before our latest Jubilee meetings. I trust more than your expectations as to the entire amount of the fund has by this time been realized. Most happily should I welcome a brother to these shores, whilst a sphere of labour, either amongst the settlers or the natives, could readily be found him; but at first, as I some time ago named to Mr. Dyer, when writing upon this subject, it would be indispensable that the Society should guarantee his support. But I will observe and inquire as to the most needy sphere, and will communicate with you more largely on the subject.

HOME PROCEEDINGS.

NORTH OF ENGLAND.

A series of missionary services have recently been held in the north of England, of which Mr. Saffery reports generally, that they have been characterized by much holy fervour and zealous affection for the great cause they were intended to promote. The contributions have, in most cases, exceeded those of preceding years, notwithstanding the depression of trade, felt chiefly by those classes on whom the support of missions mainly depends. Organized effort, the increased diffusion of missionary intelligence, and, above all, the undying energy of the love

of Christ in the hearts of his people, have secured the interests of his kingdom, amidst the diminution and the wreck of earthly possessions. In this fact we have greater encouragement than more prosperous times could supply, while it "*causeth through us thanksgiving to God.*"

Some very delightful instances of Christian kindness and liberality have been shown to us, in that part of the kingdom, by friends of other denominations. One especially may be mentioned which occurred at

WALLSEND.

The Scotch Secession Chapel in that place, as we have none of our own, was most readily lent to us. The chair was taken by Mr. Reay, a Wesleyan, and an owner of some of the celebrated coal works. He entered into the objects and business of the meeting most

heartily, and by his plain, forcible, and animated addresses created among the miners in that district an interest in our missionary operations which cannot fail to be productive of permanent good in securing future and liberal supplies to our treasury.

WALTHAM ABBEY.

A valedictory service was held at the baptist chapel in this town, on Monday evening, January 2nd, to take leave of Mr. Gould, one of the members of the church assembling there, who is going out to Jamaica as a school-master and assistant preacher. At five o'clock a large company took tea in the spacious school-room above the vestries of the chapel, into which, although not at first intending it, the friends were compelled to remove in consequence of the numbers who came to the evening meeting. Over this the Rev. P. J. Saffery presided. Besides devotional exercises, two addresses were given; one, by the Rev. J. Tinson, president of the new college in Jamaica, on the importance of Christian education to the young in

that island, a subject which he illustrated in a very interesting and instructive manner; and the other, by the Rev. J. Hargraves, in which wise and affectionate counsels were given to the young missionary by his venerable pastor. At the close of his address he presented to Mr. Gould a copy of Dr. Cox's History of the Baptist Mission, and then commended him to God by solemn prayer. After singing the well known farewell hymn,

"Come, Christian brethren, e'er we part," &c.

the assembly was dismissed. Nine missionaries have gone out from this little church since its present beloved and respected pastor was settled over it.

BIRDBUSH.

We have great pleasure in recording the Christian kindness of the Rev. J. Williams, pastor of the independent church at Birdbush, Wilts, Mr. Gould's native village. On Wednesday evening, January 11th, a special meeting was held by Mr. Williams and his people, to commend Mr. and Mrs. Gould to the care and blessing of their heavenly Father. Prayer was offered by the Rev. P. Alcock (baptist),

and by two members of the church. Addresses were then given by Messrs. Alcock and Gould; after which a touching and impressive farewell address was given to Mr. Gould by Mr. Williams, who concluded with solemn prayer. Many of the young were powerfully affected, and it is hoped that permanent good will result from this interesting service.

RUSHDEN.

On Tuesday, the 29th ult., the Rev. William Knight Rycroft was publicly designated as a missionary to the Bahamas, West Indies, in connexion with the Baptist Missionary Society, at the old Baptist Meeting, Rushden, Northamptonshire. The designation service was preceded by the solemnization of marriage, between Mr. Rycroft and Miss Deborah Bates, the daughter of Mr. John Bates, of Dean, Beds. The interesting ceremony was performed by the Rev. J. Whittemore, Mrs. R.'s pastor, and minister of the place. The more general services of the day were commenced by reading the scriptures, and prayer by the Rev. Thomas Phillips, of Earls Barton; the Rev. Joseph Burton, late missionary at the Bahamas, described the sphere and nature of Mr. Rycroft's contemplated missionary engagements; the Rev. G. Hall, of Carlton, proposed the usual questions, and received from Mr. R. a concise and satisfactory statement of his religious experience, exercises of mind in reference to the missionary work, &c., and his confession of faith. Mr. J. L. Allam, deacon of the baptist church at Chatteris, Isle of Ely, bore most decided and honourable testimony to the Chris-

tian character and ministerial zeal and fidelity of Mr. Rycroft; the Rev. B. C. Young, of Thrapstone, offered the designation prayer; the Rev. W. Robinson, of Kettering, delivered the valedictory charge to the missionary, from Acts xii. 1, 2; and the Rev. J. B. Walcot, of Stanwick, concluded the service by prayer. At its conclusion, and without removing from the meeting, a large number of persons partook of refreshment, after which, and previous to the commencement of the evening service, Mrs. Rycroft was, in the name and presence of the church assembling in the place, publicly presented with a copy of Cobbin's "Condensed Commentary," and affectionately addressed on her new position and engagements. At five o'clock, the evening service was commenced by Mr. Rycroft reading the scriptures and praying. The Rev. J. Simmons, A.M., of Olney, preached from Psalm lxxii. 19, 20. After prayer by the Rev. T. Brooks, of Aldwinkle, the Rev. J. Whittemore concluded these interesting and solemn services by specially commending to God the family and church of which Mrs. Rycroft was a loved and valued member.

DEVONSHIRE SQUARE.

On Wednesday evening, January 11th, a valedictory service was held at Devonshire Square Chapel, to take leave of the Rev. J. Tinson, returning to Jamaica to preside over the Theological Institution for training Native Agents, the Rev. Messrs. Nash and Hands, missionaries, and Mr. Gay, school-master, who

accompany him. After an address by the Rev. J. Merrick, these brethren were suitably addressed by the Rev. S. Green, of Walworth, who took an affectionate leave of them in the name of the Committee. The devotional parts of the service were conducted by the Rev. Messrs. Green, Belcher, Hinton, and Saffery.

Mr. CAREY requests us to say that he would be much obliged to the Christian friends among whom his labours may be required, if they would not pledge him to more than two services on the sabbath.

CONTRIBUTIONS

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

<i>Annual Subscriptions.</i>		<i>Donations.</i>		<i>£ s. d.</i>	
<i>£</i>	<i>s. d.</i>	<i>£</i>	<i>s. d.</i>	<i>£</i>	<i>s. d.</i>
Hassall, Mrs., Chelsea...	0 10 6	Mill Hill School, Col-		Sturgo, S., Esq., by Miss	2 0 0
Thornton, Miss S.	1 0 0	lected by Jonathan Ca-		Watson, for Africa ...	2 0 0
		rey and Henry Marten	2 8 6	Taylor, William, Esq., by	
				Dr. Prince, for Africa	1 0 0

	£	s.	d.
LONDON AND MIDDLESEX			
AUXILIARIES.			
Park Street Sunday Sch., for support of two Schools in Ceylon.....	12	0	0
Tottenham, Proceeds of Lecture by Mr. Wigglesworth, for Africa.....	9	10	5
Walworth, Rev. G. Clayton's, one third of annual collection	34	5	1
BEDFORDSHIRE.			
Amptill, Sund. School, Moiety, for "Samuel Hobson," <i>Monghyr</i>	2	2	6
BUCKINGHAMSHIRE.			
Long Crendon, Sunday School	1	10	0
CAMBRIDGESHIRE.			
Cambridge	84	18	2
Crishall Grange, Mrs. Ellis.....	2	2	0
Triplov, Miss Foster, Missionary Box	1	0	0
CORNWALL.			
CORNWALL, on account.	40	0	0
CUMBERLAND.			
Carlisle	6	3	6
Maryport	15	2	6
Whitehaven	6	2	0
DERBYSHIRE.			
Chesterfield, by Dr. Prince— Hill, Rev. T., for Africa	1	0	0
Malin, Mr. H., for do.	1	0	0
Wright, Mrs., Wheatbridge, for do.	1	0	0
Wright, Mr., ditto, for ditto	0	10	0
Proceeds of a Lecture, for do.....	1	1	0
DURHAM.			
Bishop Auckland.....	4	4	4
Hamsterley	2	2	0
Monk Wearmouth	8	5	7
Sunderland	33	1	5
GLOUCESTERSHIRE.			
Cirencester	9	16	1
Ditto, for Schools	1	0	0
HAMPSHIRE.			
Broughton— Loach, Mr., for Africa	0	15	0
Small Sums, for do.....	0	10	0
Southampton.....	10	2	0
HEREFORDSHIRE.			
Hereford	3	0	0
Kington	1	0	0
Peterchurch	2	10	0
HERTFORDSHIRE.			
Hitchin, additional, for Native Girls, "Mary Brown"	1	0	0

	£	s.	d.
KENT.			
Chatham, Zion Chapel..	13	4	10
Eynsford	3	17	0
Staplehurst	8	4	0
Wrotham— L. T.....	5	0	0
LANCASHIRE.			
Accrington	8	15	6
Haslingden	8	17	8
Sabden	22	13	10
LEICESTERSHIRE.			
Hallaton— J. B. H.....	5	0	0
Walton cum Bosworth.	0	11	6
LINCOLNSHIRE.			
Horncastle.....	13	2	10
Horsington	2	11	8
Mareham-le-Fen.....	0	18	1
MONMOUTHSHIRE.			
Abergavenny, Frogmore Street.....	11	4	6
Abersychan	3	9	9
Caerleon	10	18	2
Penygarn	3	17	0
Pontheer	21	6	0
Pontrhydryn	9	13	0
Ditto, for Africa.....	0	10	0
Pontypool	3	12	0
Trosnant, English Chapel.....	20	17	5
Do., Welsh Chapel.	8	4	0
NORFOLK.			
Diss	19	11	0
NORTHAMPTONSHIRE.			
Raunds	0	2	4
NORTHUMBERLAND.			
Ford Forge	5	0	0
Ditto, for Africa	11	8	6
Newcastle— Newcourt	24	0	5
Ditto	2	16	0
Ditto	5	9	0
Rev. G. Sample's	1	0	0
North Shields	24	16	10
SHROPSHIRE.			
Bridgnorth	23	12	6
Shrewsbury	16	17	6
Cooke, Miss Mary, for Africa	0	10	0
Kronheim, J. M., for ditto	1	7	6
Whitchurch	20	0	0
Kennerley, Mrs., for Africa	1	0	0
SOMERSETSHIRE.			
Bath, a poor woman....	0	3	6
Cheddar	3	0	0
SUFFOLK.			
Fitzgerald, Miss A., by Dr. Prince, for Africa.....	1	0	0
Beccles	9	8	1
Ditto, for Africa	1	2	4
Horham	5	0	0
Wattisham	5	10	0

	£	s.	d.
WARWICKSHIRE.			
Birmingham	21	5	6
WILTSHIRE.			
Corsham	10	0	0
Laverstock— Portal, Miss, for Africa	2	0	0
Stratton— Barratt, Miss, for Africa	0	10	0
Dallas, Rev. C. R., for ditto	0	10	0
WORCESTERSHIRE.			
Alcester	7	12	6
Do., for Native Boys' School	0	15	0
Atch Lench	2	10	0
Blockley	28	1	3
Bromsgrove	12	1	5
Ditto, for Africa	0	15	0
Evesham— Mill Street.....	19	4	4
Ditto, for Schools	0	5	0
Ditto, for Africa	6	1	2
Cowl Street	9	10	0
Kidderminster	12	1	7
Ditto, for Africa	0	13	0
Stratford.....	3	17	0
Upton	7	5	8
Westmancote	4	6	0
Worcester	34	9	9
ACKNOWLEDGED BEFORE & EXPENSES			
	149	8	8
	112	14	0
	36	14	8
YORKSHIRE.			
Barnoldswick	2	12	6
Bradford— Sion Chapel	19	7	10
First Church	17	15	8
Caton, Dr., for Africa	5	0	0
Bramley— Cliff, Mr. and Mrs., & Servant, for Africa..	1	12	6
Farsley	14	5	10
Ainsworth, Mr., for Africa	1	0	0
Gildersome	2	0	0
Halifax	47	5	0
Ditto, for Africa	1	0	0
Ditto, for School at Fernando Po	1	0	0
Ditto, for Miss Vessel	0	11	4
Hebden Bridge	7	9	7
Keighley	3	12	4
Leeds	185	8	7
Ditto, for Africa	1	10	0
Meltham	3	0	0
Polemoor	3	7	3
Rawden	24	0	0
Ditto, for Africa	6	0	0
Slack Lane	1	5	0
Stanningley	1	4	0
Steep Lane, for Africa..	1	6	0
Wakefield.....	18	6	0
NORTH WALES			
Holywell	8	11	4
Llandudno.....	0	12	0
SOUTH WALES.			
Aberduar— Collection	1	4	7
Contributions	1	4	6
Sunday School	1	11	3

£ s. d.			£ s. d.			£ s. d.					
Bethel and Salem—			Glanvferi	0	10	0	Rehoboth	0	14	0	
Collection	1	0	Llandysil	0	17	7	Rhydwlwym	2	8	0	
Contributions	0	13	Llanfhangel, Moriah ...	2	14	6	Swyddflynou	1	3	0	
Sunday School	1	3	0	Llangynog, Ebenezer—			Talybont—				
Bwlchgywynt—			Collection	1	10	7	Collection	0	13	7	
Collection	0	19	0	Contributions	0	7	6	Contributions	3	12	6
Contributions	0	11	0	Sunday School	0	12	3				
Cardigan	69	6	4	Llwynafydd	1	8	4				
Carmarthen—			0	Loglan—							
Tabernacle—			0	Collection	1	0	0				
Collection	2	1	6	Contributions	0	10	0				
Contributions	7	0	0	Sunday School	1	8	6				
Coedgleision, Bethel—			0	Meidrym, Salem—							
Collection	0	13	11	Collection	6	11	3				
Contributions	2	9	0	Contributions	6	13	6				
Cwmfelin—			0	Narberth	8	9	7				
Collection	0	3	10	Newcastle Emlyn	10	10	0				
Contributions	0	10	0	Penrhywgoch	2	0	2				
Sunday School	1	7	0	Penuel—							
Drefach	1	8	6	Collection	10	1	0				

SCOTLAND.

Edinburgh—			
Bristow St., Coll. T.	8	5	10
Duncan St., ditto T.	2	13	7
Elder St., ditto... T.	4	2	5
Mr. Haldane's, do. T.	3	10	0

IRELAND.

Waterford	10	0	0
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CONTRIBUTIONS TO THE JUBILEE FUND,

From the 20th to the 31st of December, 1842.

£ s. d.			£ s. d.			£ s. d.					
Accrington	28	1	5	D. R., Pwllheli	1	0	0	Otley	7	0	0
Aldborough	5	0	0	Earl Soham	0	12	0	Rattlesden	2	7	0
Aldringham	1	10	0	Eastacombe	1	12	1	Reeves, S., Collected by,			
Anstie, G. W., Esq., &				Eye	20	0	0	Clevedon	1	17	6
Mrs. Anstie	35	0	0	Friston	1	6	0	Rhydwin	1	1	6
Barnstaple	10	15	0	Framsden	2	0	0	Ringwood	1	10	0
Battle	2	5	6	Gates, Mr. Joseph, Tring	1	0	0	Reynolds, J., Beacons-			
Bildestone	1	15	1	George, Jane, for Miss				field	0	10	0
Blackheath, Children in				Vessel	1	0	0	Rye	3	17	0
British School	6	10	0	Glemsford	5	5	0	Salendine Nook	12	7	4
How, on account	67	10	7	Grundisburgh	22	12	10	Shepherd, Miss, Col-			
Boxmoor	12	3	4	Hastings	10	5	3	lected by	1	16	6
Brabourne	11	2	1	Harrow	5	0	0	Soar	0	10	6
Bradninch	2	5	0	Henley	1	19	2	South Molton	1	10	0
Brayford	0	8	0	Horham'	9	5	9	Sturges, S., Appleshaw.	0	10	0
Brockley	5	1	0	Ipswich	32	11	0	Sutton on Trent	27	0	0
Bury St. Edmunds	100	0	0	Stoke Green	58	13	3	Sutton, Suffolk	4	13	3
Cater, C., Collected by ..	0	10	0	Zoar Chapel	3	3	0	Sudbury	10	15	0
Cavendish	4	0	0	Salem Chapel	25	15	0	Stoke Ash	2	2	3
Chapmanslade, Coll. ...	1	3	9	J. R., Pwllheli	1	0	0	Stradbrook	12	12	0
Charsfield	0	10	0	Llanfachreth	1	0	0	Torrington	36	1	4
Cheddar, &c.	15	5	6	Laxfield	3	17	6	Tenterden	15	0	0
Clare	11	3	9	Lewes	10	7	4	Vesey, Mr., and family,			
Cloughfold	7	6	6	Maidstone	63	11	0	Torrington	10	0	0
Crowfield	1	12	7	Manchester, George St.	5	16	0	Walton	3	0	0
Crowther, Mr., Bridg-				Manning, Mr., by Mr.				Walsham	1	10	0
north	1	0	0	C. Vesey	5	0	0	Wortwell	1	13	0
Croyde	0	15	0	Montreal	53	8	4	Woodbridge	6	12	6
Dartmouth	8	12	7	Newbury	27	16	8	Witnesham	1	3	0
Devizes, Rev. J. S.				Narberth	3	6	0	Wodnesbury	3	16	0
Bunce	23	3	7	Pershore	97	3	3	Waterford	10	1	10
Downton, additional ...	1	0	0	Parker, Mr., Deptford..	5	0	0	Wales, South, by D.			
Drayton, West	16	5	6	Padatow	1	2	7	Rees	12	7	4

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., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Finson; and at New York, United States, by W. Colgate, Esq.