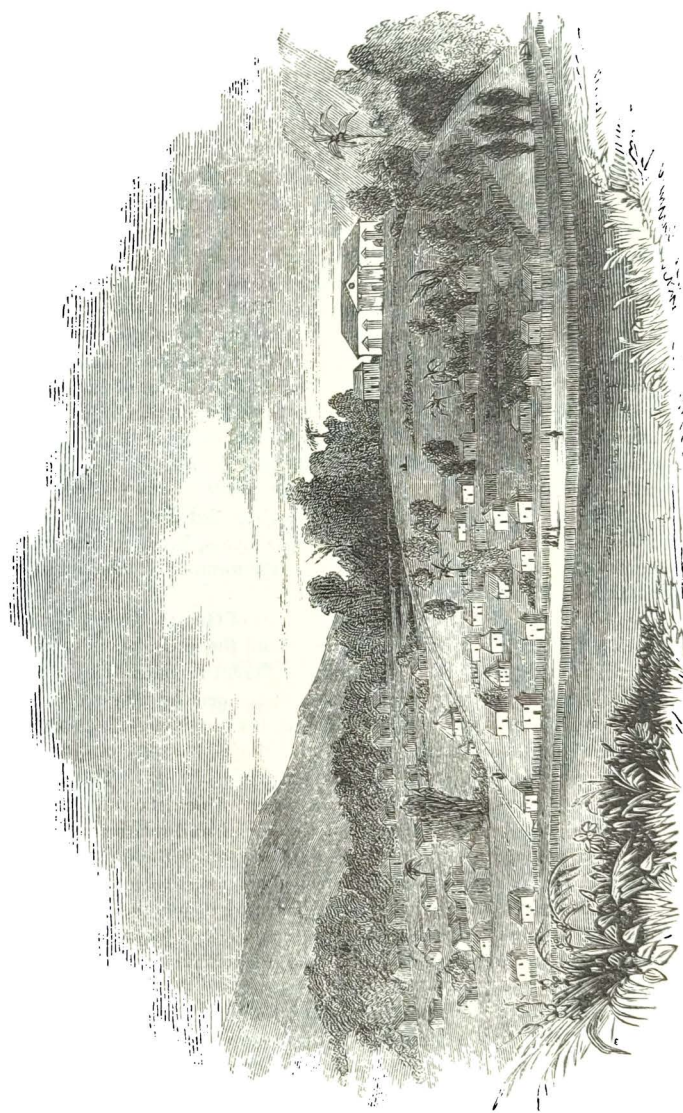


THE MISSIONARY HERALD.

The Missionary Herald (March 1843).



KITSON TOWN, JAMAICA.

KITSON TOWN, JAMAICA.

THE accompanying sketch represents the newly formed settlement of Kitson Town. It is situated in what are called the Red Hills, in the parish of St. John, about eight miles from Spanish Town. The designation is applied to the whole of the district on account of the colour of the soil. Tradition reports it to have been the site of a large aboriginal settlement, called Guanaboa, and the report is corroborated by the remains of Indian utensils often found in the woods. The district was once remarkable for its groves of cocoa or chocolate trees, but now for its ground provisions, and the abundance, variety, and excellent quality of its fruit. The large building seen on the top of the hill is designed to represent the chapel and school-room, not yet finished; that on the left, the residence of the schoolmaster and mistress. The trees on each side are different varieties of fruit-trees—orange, citron, mango, cocoa-nut, &c., &c. The village, but a part of which is seen, occupies the foreground. The houses, we are told, are not quite so large as the sketch would lead the spectator to suppose.

The land which forms the site of the township was formerly called Scotts Hall Plantation. It was purchased by Mr. Phillippo in 1829, at the request of a considerable number of the peasantry around. At that time it comprised 195 acres of land, and contained one small, dilapidated house, now repaired, and occupied by a schoolmaster and mistress. The object of the establishment of the township was to concentrate the hitherto neglected and scattered population of the district, in order to afford them a comfortable homestead, to render their labour available to the more extensive cultivation of the parish, and to furnish the means of permanent religious instruction to both children and adults.

It was begun in the year 1839, and opened on the 3rd July, 1841. At the latter date, about sixty-four acres were sold in allotments, between sixteen and twenty cottages were erected or in progress, and the number of inhabitants was fifty. Since then it has considerably increased.

The settlement was named *Kitson Town*, in honour of George Kitson, Esq., and family, of Brixton Hill, in the county of Surrey; and the streets or intersections are principally distinguished by the names of the different members of the family. The ceremony of opening the township was commenced by singing a hymn which related to the goodness of God in the gifts of his providence, by prayer for the divine blessing, both temporal and spiritual, on the inhabitants of the settlement in particular, and by the delivery of an appropriate address. The principal design of the ceremony was to create an occasion on which the duties and advantages of a faithful and proper discharge of the social and relative obligations of life could be more especially inculcated and applied than in the ordinary course of ministerial duty. At the same time it furnished an excellent opportunity for such hints on the subject of agricultural and horticultural pursuits, as well as of cottage architecture, as might materially contribute to the comfort and advantage of the peasantry, and to a more extensive and ready development of the resources of the country.

The foundation stone of the chapel and school-house, united in one building, was laid on the same day, by the minister of the congregation, attended by the usual formalities. A few refreshments, spread out upon a rustic table beneath the dense fruit trees which crowned the summit of the hill, having been partaken of by the company, and benedictions invoked on the heads of their minister and family,

on the benevolent individuals in honour of whom their settlement was named, and on their friends and benefactors in general, the whole assembly, rising, sung "Praise God, from whom all blessings flow," &c., and immediately departed to their respective homes, pleased, profited, and in peace.

The inhabitants of the settlement are, almost without exception, employed five days in the week on the surrounding properties, on which they were formerly located as slaves, and are a sober, industrious, and well conditioned peasantry. The population of the neighbourhood is very considerable, and the congregation on the Sabbath day increasingly good. Another station, about fifteen miles further in the interior, is already connected with it; and applications are being made for the establishment of one or two more in other directions. A considerable portion of the materials for the chapel have been collected and brought to the spot by the voluntary labour of the people, assisted by an attorney for two or three estates in the neighbourhood; and as soon as the building can be used for the purposes for which it is intended, it is believed that the station will be one of the most interesting and prosperous in the district.

EAST INDIES.

CALCUTTA.

The following paragraphs are taken from a letter from Mr. W. W. Evans, dated Calcutta, Nov. 16, 1842.—

We had here, on Friday evening last, a severe shock of earthquake. It was very generally felt, and quite alarming. My dear wife was much affected, being still very feeble after her recent severe illness. At the time it was experienced we were all at brother Yates's house, in committee on mission business. We all ran out of the house, fearing the house would fall upon us.

Have you any more missionaries for this destitute country? Who is *still* saying, "Here am I: send me?" Surely we need help, and I hope some will be induced to come hither, although Beeby and Gibson are not with us.

The returns of the Jubilee services have exceeded our expectations. I think you will be gratified when the particulars are furnished you. You will learn that our friends at Se-

rampore were cordially with us, and have subscribed about 200 rupees.

The weather is now very pleasant, for the thermometer is down to 80°. Were it not for this relief I know not how the climate of India could be endured.

Our young friend, Mr. Page, with my three native preachers, are gone on a missionary tour, in a northerly direction from hence, and are likely to be absent for about three weeks. I pray they may return praising God for granting repentance and faith to the people. What a field! and how very few and feeble are the labourers to cultivate it!

We are in pretty good health, as is the case with our entire circle. Remember us affectionately to all dear and loved friends; and when our journey through this wilderness world is ended may we all meet in heaven!

In a subsequent letter. Dec. 16, Mr. Evans says,

Two years have now elapsed since I was permitted to enter on missionary duties in this idolatrous land. I desire to feel truly grateful to almighty God that after many trials I am still in health and strength privileged to labour for him with increasing comfort and usefulness. "Bless the Lord, O my soul; and all that is within me bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits."

During this period forty-seven persons have been added to the church under my care, and the Benevolent Institution, still under my direction, is full and prosperous. The public examination of the latter took place on Tuesday last, the 13th inst., and, I believe, gave

general satisfaction. All our brethren were present, and most of the missionaries of the other societies, with several other parties. There are 320 boys and 125 girls in the Institution. My dear wife and I have laboured *very hard* indeed in this important sphere of usefulness, and our earnest hope is, that our labours have not been "in vain in the Lord." I feel, however, that I have been doing much beyond my strength, and another arrangement must be made for the future. May heavenly wisdom guide all my steps!

There are now 129 members in the church at Lal Bazar; and three native preachers, whose labours are under my direction. I feel that this is more than I can well do. I deem it necessary to state, that of the forty-seven persons added during my pastorate, not one has come under church discipline. My hope is, that they are all walking in a manner worthy of their high vocation.

A very intelligent Hindoo gentleman in easy circumstances, has for some time been in the habit of coming to my house for conversation with me on the truths of Christianity. What may be the result I cannot say: he is very candid and thoughtful, ready to acknowledge error when it is pointed out to him, and prepared to follow the truth when clearly

stated, with its accompanying evidences. There is very much in the present condition of the Hindoos to excite our ardent hopes. May God the Spirit prepare them for the reception of that truth which is now so diligently preached and so generally understood. Thousands of youthful Hindoos reject the absurdities of their religious system with disdain, and openly acknowledge that they are searching for a more excellent way. Who does not fervently pray that they may be directed to the great Teacher sent from God, and that they may obtain redemption through his blood?

Our projected association of the churches in Bengal will, under God, secure much good for the cause of Christ generally. Our first meeting will be at Serampore, during the second week in January. The next meeting will probably be held in Calcutta.

My brethren are at present in pretty good health. Mr. Jonathan Carey leaves us next week. We much regret his departure. Mr. Leslie has not yet arrived. Mr. Garrett, a very respectable servant of the Hon. Company, is also returning to England, and I have requested him to give you a call at Fen Court. He is a truly good man, and has been a member of my church.

ENTALLY.

Mr. Small writes as follows, Nov. 15, 1842:

You will be glad to hear that one of the scholars of the Entally Native Institution is on the eve of being baptized. The ordinance will have been administered, I trust, before this leaves Calcutta, as we have arranged that it shall take place to-morrow morning *v. v.*, in the Entally Native Chapel. It is one of the young men (of the 1st class), an essay by whom was inserted in the last Report of the Institution, as a specimen of first attempts. His name is Sama Chum Bhowe. He joined the class about the same time that the superintendence of the school was entrusted to my care, and has pursued his studies under me with the exception of the short interval mentioned in the Report, in which the whole class was seduced away by a heathen teacher, for upwards of eighteen months. During the greater part of that time he has been an anxious inquirer after the truth, as well as a diligent student in various departments of literature and science, but especially of the scriptures. He is a young man of considerable talent and great amiability; and I firmly trust—as well as pray—that, if spared, he may yet become a zealous and impressive preacher of the word. He is beyond the years of pupilage (being upwards of nineteen),

so that he has a full right to act for himself, but still we anticipate no little annoyance and opposition on the part of his relatives and others; and it is probable that, for a time at least, the Institution will be yet more thinned than it *has* been since the introduction of native Christian teachers. For a while, at any rate, till other arrangements may seem desirable, he will, at his own earnest request, take up his abode in our house. But I hope that he may hereafter become one of the first theological students in the revived Serampore College.

There are two other young men, in the same class, and about the same age with him, whom I know to be, and for some time to have been, under serious impressions—*almost* persuaded to be Christians—but being entirely dependent on a rich Baboo, the force of truth has much to oppose it in their breasts; and the contest betwixt the Spirit and the flesh must be very severe. I expected, however, that one or other of *these* would have come forward as soon, or even sooner, than Sama Chum, and I am not without hope that his worthy decision and example may have a blessed effect upon them. May the Spirit soon constrain them by the love of Christ!

I am sorry I cannot obtain time to write a longer letter at present, but hope to send a few lines soon again. We are both very well, and busily engaged in various spheres of usefulness, as the Lord opens up the way to us. The Sailors' Chapel, the General Hospital, and a Bible class at Cooly Bazar, once a week, are amongst the rest.

AGRA.

Mr. Phillips writes, December 8, 1842, as follows :

The scene of my labours during the past year has been the river side, Taj Gunge, and the neighbouring villages, in which we have met with great encouragement. In order not to interfere with the operation of the Church and Agra Missionary Societies, we marked out a circle of fifty villages, many of which have been visited, and some of them very frequently. When the weather would allow, we went out morning and evening, and on cool, cloudy days after breakfast also; and thus visited four or five villages in the day. Every where in Hindoo villages we have been listened to with deep attention, and the remarks made showed that the hearers felt much interested in the subject of discourse. In a Mussulman village, on the contrary, the poorest inhabitant is too proud to listen, and too prejudiced in favour of his prophet to be convinced of the claims of the Son of *Mary* to Godhead. In our circle of villages, two of these occur, occupied by Mewatis, or those who in times of native misrule were professional thieves, and are now very bad characters. In four or five villages the farmers received us and our message so gladly that we often visited them, and sometimes pitched a small tent, in which we remained a few days, teaching them from morning to night. This part of the country is very arid, when compared with Bengal; and the yearly rains are often scanty and irregular. This was the case a few months ago, when for more than a month in the rainy season we had not a single shower. This gave us an opportunity of showing them God had once punished the Israelites for idolatry by a drought of three years, and then caused it to rain in answer to prayer; that this might be their case, and that though we could not foretell or cause rain, we would pray for them. On one occasion Brij Lal prayed before the whole village after we had preached, and on our departure we said it may rain in two or three days. On the third day it rained to their joy, and ever since they have esteemed us highly. This is, however, a dangerous thing to repeat, for they are so superstitious. It is a very difficult affair to convince them that we cannot foretell events, seeing that wisdom of every kind, far superior to what their most learned men have attained, is in our books. If we can make a steam-boat, a telescope, a

watch, and a balloon, how is it that we do not understand alchemy and astrology? My attempts at establishing good schools have not succeeded, though for eight rupees a month it is easy to maintain a day school, taught by a heathen pundit. Though the children may read good books at school, the amount of spiritual knowledge gained is very trifling, and they soon lose it. The temporal advantage is all the children or parents look at. If government would establish hundreds of day schools instead of expensive colleges which turn out a few idle, proud young men, the aggregate of civilization would be greater. Boarding schools are the only kind which a missionary can conduct with profit, and these require great funds.

Last month I attended the Betinsar mela, at which several thousands yearly assemble. It is held in the ancient bed of the Jumna, between high cliffs, and is chiefly famous for its horses and camels. It is also a place of pilgrimage, sanctified by the presence of the idol Baba-Adam, a form of Mahadev. I went in company with Mr. Kriess, the Church missionary, and a poor Greek who had been educated at Athens, and having wandered through Egypt, Turkey, and Syria, came to Bombay, where he learned a little English, and thence here. There were also five native preachers, for whom a separate tent was erected, at the door of which one or more was constantly engaged in preaching and distributing the scriptures. Within we received any who wished to inquire more particularly about this new religion. In the mean time others of us were engaged on the banks of the river in preaching to the thousands of devotees. On our arrival the Greek doubted whether the natives would hear the gospel well; I therefore took for my first text, suggested by his presence, Paul's sermon at Athens, which is beautifully appropriate to a Hindoo congregation, and especially so at that time, with the long line of temples just before me filled with worshippers. At the close of the sermon, the multitude applauded what they had heard. We were delighted to find some traces of our last year's labour. Those who had received books came for more. One man had learned half of the life of Christ in Hindee verse, containing more than Rippon's Selection, and began to repeat it. Another reminded me of

the reproof I had given him for worshipping the ling, and a third who had received books came to all our preachings, and often to our tent to be instructed. He has a very high opinion of our Lord and Saviour, and lamented that there was none to teach him in his town. On the grand day of the bathing we took our books into the court of the great temple, and there, surrounded by the din and emblems of idolatry, we preached Christ, confuted objections, and distributed the scriptures. My last text that night was, "God so loved the world," &c., when I showed that without shedding of blood, even that of the Son of God, there could be no remission. Before this mail leaves I hope to have attended another large fair, a short account of which I may insert.

Dec. 23. The Baldeo mela was very thinly attended this year, and offered little that was interesting. A Brahmin of one of the temples, however, encouraged us by revealing the effects of our labours. He said that the reason of the fewness of worshippers this year was that we distributed books and preached against idolatry, which he hoped we would discontinue, as it took away their living. It is a remarkable fact, that this year every mela I have attended, or of which I have read, has been more thinly attended than formerly. Some of these fairs are decreasing every year, and as they are all idolatrous, the idols are being famished out of the land. If government would only leave this ancient mass of superstition alone it would crumble to pieces in a few years.

DELHI.

In one of his itinerant excursions Mr. Thomson met with the following incidents.

Looking out of my window at Delhi some weeks back, my eye caught a glance of a young man whom I thought to be a native of Bengal; I called to him, found I was right, and discovered in his company an emaciated youth whom he was conducting to a boat proceeding to Bengal. On addressing the unfortunate youth, who had lost his health, I found out that he knew me, had seen me at Mabesh near Serampore, received a tract from me. I now supplied him, as a dying person, in the last stage of a wasting fever and dysentery, with what scriptures and tracts I possessed and deemed beneficial for him, and solemnly commended his soul to God in prayer. Of those I gave Bengali books to here, one young man, from some unaccountable feeling of affection for me, repeatedly addressed me, "My dear father!" You will say this is a suitable state of mind for the reception of God's word: and may the issue of our short intercourse prove beneficial to the soul of this youth.

As I was walking along the main street of the fair, an aged Hindu, with a beard perfectly grey, attended by barkandazes, as Darogah of the Meerut jail, came up to me and asked me if I recollected him; I said, I did not. He said he had been policedar of Hauper many years back, and on passing through I had given him the gospel of Luke. I now gladly embraced the opportunity of pressing his making himself fully acquainted with the Lord Jesus Christ the Saviour of the world, and by faith calling upon him for pardon, sanctification, and salvation. I likewise brought him to my tent, and presented him with one of your Urdu Testaments and the first volume of the Urdu Bible, which he promised faithfully to read.

A pandit who has long been one of my

most determined opponents, but who took with him a few days ago a Sanskrit Testament, has made me another visit; but this was evidently one effect of his having read the Sanskrit testament. "At what pains the gentleman has been," said he, "who executed this great work! But," added he, "wherefore all this pains?" "For the conversion of souls," I said; "and to ensure the salvation of but one soul. Salvation is of the last importance, and the possession of the whole world is not to be put in competition with the attainment of salvation." The man seemed to own this. He then had a good deal of conversation with me; and, among other things, asked, what led me to hope that the word of Christ preached or distributed among the people, most of whom I never see again, will avail to their conversion? I replied, "The promise and declaration of our Lord himself, 'I, if I be lifted up, will draw all men unto me.' 'And other sheep I have, who are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, one shepherd.'" He asked, when this was to take place. I said, there was no time fixed by the specification of a number of years; but that, as in matters of agriculture, when a piece of land is to be ploughed and sown its inequalities are levelled, so whenever and wherever believers in the Redeemer find their fellow-men made accessible to them in the events of God's providence, they feel that they are called on to attempt to glorify him by spreading the knowledge of his word and the savour of his name, and both implore him to have respect to his covenant and expect he will do it, as well for the good of souls as for his own glory. "This," said the man, "is according to your

understanding of things; but I reason differently. You give your books without a threat and without a bribe, and the men are neither terrified nor allured. You see nothing of them, and it may be you hear nothing of them. But they die, and perhaps have not been changed in their minds by your books; but *the books die not: their children come to the possession of them, and argue—Our fathers accepted of these books, and kept them till death; there must be something good in them: our fathers perhaps intended we should read them, and we will read them.* Thus, by long patience and pursuing this plan, you wisely secure the changing of the minds of the children of those who take your books. This is my understanding of the matter." I told him that I laboured with no such view as to the ultimate effects of the books in the families of the men, but I looked to and laboured for immediate results in the persons of those addressed, and on whose attention the word of salvation was pressed; and that the servants of Christ had also witnessed such results of their labours, and I mentioned several instances in Hindustan, and numerous in Bengal. The man had some more talk about the possession of supernatural powers, abstraction of mind, and other things, and left me in a better mood than he had ever done before. It is really heart-cheering throughout the day to witness crowds on crowds assembling to hear the word, staying a short time, or remaining for hours; some disputing, others proposing questions, some reading, others listening; all together presenting a kind of spiritual market, in which soul-commodities are offered and taken, without money and without price, save the cost of ridicule, bantering, and such-like consequences, resulting from an acceptance of the word, or approval of its propositions.

To-day, a zamindar of the Moradabad district interested me much by his inquiries about the Saviour, and his desire to possess his entire word; his joy was very great on obtaining an Urdu Testament, and his solemn, earnest manner of thanking (though hardly able to stand from lameness), very gratifying. A pandit of Almorah, residing here, another pandit proceeding to Joypore, and a score of others, evinced great joy and thankfulness on

receiving the Sanskrit or Hindi Testaments or Psalms. Some of Maniram's relations and friends also were of the number, although they had but recently, though silently, upbraided him with his profession of Christianity, and consoled themselves under the disgrace in which they conceived their clan to be involved by his defection from the faith of his ancestors, by saying it was decreed by fate! And since they are now accepting books of the same opprobrious religion (whether to read or to ridicule their contents), it may be they deem themselves exempt from the operations of the same unavoidable decrees which doomed their brother to be an outcast.

A reader connected with the Church Mission at Meerut, told me, a bairagi had applied to him for the Hindi tract, "Idolatry forbidden of God," which he said he had read and committed to memory, but some one had lately stolen it from him; and he wanted another copy. The next day the bairagi himself came to me: some ten years ago he had obtained the tract of me at Delhi, and taking its denunciations against idolatry, and believing them to be in accordance with the divine mind, he soon commenced and happily succeeded in committing a great part of the tract to memory, a portion of which he now repeated with emphasis and in a solemn manner. I asked him to come with me to Delhi, and pressed my request, but he declined accompanying me; yet promised, at no distant period, to come and stay a few days with me. I wish this may be the case; but I much fear the wandering habits of the poor man will not suffer him to stay any considerable time, even though he should come, of which, however, I have my doubts. Thus we see, my dear brother, the silent but certain operation of one truth or other of the divine word, tending to produce conviction of sin, one flagrant, universal sin: and in this measure of good actually effected we cannot but rejoice; at the same time we shall not be deemed sanguine, if we indulge the hope that heathen minds thus convinced, will yet, in the course of his providence, and the operations of his grace, be led to God, as the only proper object of worship, the only Saviour, and the Father of spirits.

CEYLON.

In a letter to Mr. Carey, dated Colombo, Nov. 18, 1842, Mr. Daniel says:

I hope the work of the Lord is going on in the division under my care. In most of the stations, without any great revival, an advancement is visible. In almost every one of them, members, in some cases several, have been added during the present year. The new mission on the Sugar estates bids fair to produce extensive good. Thirty-six visitations

were paid to them during the last month, and a spirit of inquiry is awakened among several of the hearers, who, as they are in a great measure from the Coromandel coast, appear, from what I have heard, likely to carry back to their own people what has been preached to them.

We regret to learn from a letter written by Mr. Harris on the 15th of December, that he had experienced a renewed attack of fever, and was in a very debilitated state. He was about to embark for England in the *Persia*, which was expected to sail in the beginning of January, and hoped to reach this country before the end of April.

JAVA.

In a letter dated Samarang, June 23, 1842, Mr. Brückner communicates some intelligence of a more pleasing character than any which we have received from that island for some years. In perusing his communication our friends will remember that Mr. Brückner is not writing in his native language.

I am just returned from a short visit to Surabaya, a place about 250 miles from this place. I went thither by sea, as travelling by land is very expensive and fatiguing in this country. I had heard some report that in a village not far from Surabaya, a number of natives had been awakened to their spiritual concerns by reading some tracts. After spending some days in the house of a pious friend of that town, I went to the village where those people lived, at a distance from the town about twelve miles. The village I found to be a large place, containing upwards of 170 families, in a fine, fertile place, surrounded by rice fields and quantities of trees. But the number of people who professed to believe in the Lord Jesus was small, being nearly confined to one family. I found they had joined themselves into a small congregation, who met together for prayer in the evening and in the morning after rising from sleep. The number who were present, old and young, was about twenty. Several others, who had formerly joined them in prayer, had already forsaken them. However, the sight of them was very interesting to me, they being the first of the natives who call on the name of the Lord Jesus Christ; the leading man among them being an elderly man who had been twenty-four years priest of the village formerly. About four or five years ago he came once to Surabaya; when just at the bazar some one was distributing some Javanese tracts, which he had still preserved, and I found it was one of them which I had printed about twelve years ago in Bengal. Reading this tract, the contents of it left such an impression on his mind, that he could not be satisfied with his way of living: he left off to be priest, and forsook his other Mussulman practices. He at last found out the people at Surabaya who had given away the tracts, who explained its contents nearer to him, and directed him to the Saviour. They gave him also a New Testament, which he read diligently, and so became a believer in Jesus. From this time he became active in his family and among his neighbours, with the intention of leading them to Christ. This caused some

stir in the village; some joined him, others were offended, that he and his adherents were threatened to be expelled from the village, which however did not take place. I found, considering the untoward circumstances, they had made tolerable good progress in the knowledge of the gospel; for the only means they have to obtain some knowledge are a few tracts and the New Testament, and nobody with them who explains these to them. Several of them had learnt Dr. Watts's smaller catechism by heart, which they repeated to me. This little book I had formerly translated and printed in their tongue in Bengal. The first man described, expressed much sorrow about his sins, for which he looked to Christ for pardon. They said they loved the Lord Jesus, and they would rather die than forsake him. They appeared to be very affectionate one towards another; there was no jangling and quarreling among them, which is so usual among the natives. They said they loved the Lord Jesus so much, because he had loved them, that he even had sacrificed his life for them. When they met together for worship, they chanted one or two pages out of some tract; a few words in prayer were uttered by the leading man, and then he spoke a few words by way of exposition, and closed with a short prayer. I spent about two days with them, during which I had time to explain the way of salvation to them, for which they appeared very thankful. They sat always around me, asking and speaking about the new way they had found. They showed me much kindness. I would not as yet baptize them, because they did not as yet appear to me anxious for baptism. I spoke to several more of the inhabitants of the village during the time, of salvation by Christ, but several did not pay much attention to what I said, as they appeared to like their way of sins better than the way of righteousness; with one it seemed, however, that the admonition had been taken well, as he had declared he would join now the worshippers of Jesus. Several of them accompanied me cheerfully home to Surabaya, when I bade them farewell.

WEST INDIES.

NEW MISSION TO TRINIDAD.

Trinidad, an island about ninety miles long and fifty broad, is one of the most southern of the group familiarly called the West Indies. The tenth degree of north latitude and the sixty-first degree of west longitude cross its centre ; and it is separated from the province of Cumana, on the southern continent, by the Gulf of Paria, whence its headlands, mountains, valleys, and plains, present to the eye a magnificent scene, enamelled with perpetual verdure. Azure skies, an elastic atmosphere, beautiful rivers, forests of palms, groves of citrons, hedges of spices and perfumes, and delicious herbs and fruits, have combined to obtain for it the appellation of The Indian Paradise. It became a British colony in 1797. Its population is about 40,000, of whom the white inhabitants are scarcely one tenth.

The attention of the Committee has been directed to Trinidad, as a missionary station, by a resident on the island, Mr. George Cowen, a baptist, who has been for some years an agent of the Mico Charity, but who has long been anxious to preach the gospel to those who were ready to perish. His first communication with the Committee took place nearly two years ago ; the inquiries they instituted have been satisfactorily answered ; and the term of his engagement with the commissioners of the Mico Charity having expired, Mr. Cowen is now accepted as a missionary, to be located at Port of Spain, the principal town of the island. Before this meets the reader's eye, we trust he will be actively employed in promoting the objects of the Society. In the last letter received from him he says :—

Having now no particular object to occupy my attention here, I earnestly desire the commencement of your operations. In a private way I meet a few of our faith and order, who came from America ; to whom the intimation of a mission in connexion with them was glad tidings. A week or two since, I made a tour through a part of the colony I had not before visited, in company with a minister from America, and stayed some time with a few settlements of individuals from that country, imported here during the American war, whom we found in a state of great spiritual destitution. I was pleased, however, to find not a few of them favourably disposed to our communion, from their previous connexion with churches or congregations in

their native land ; and a few I met, who continue to unite in public worship, such as reading the scriptures and prayer. When I stated it as probable that a missionary from your Society would shortly be located in the colony, if not in their midst, they seemed rejoiced and took courage.

Since my arrival in the colony, I have been assisting them a little, though at a distance, by counselling them through deputations sent me from time to time, but never before had the pleasure of visiting them at their own homes till the occasion referred to.

At my suggestion, some months since, they commenced a small chapel, which I found somewhat advanced, and which I encouraged them to complete as soon as possible.

NORTH AMERICA.

THE TUSCORORA INDIANS.

Many of our readers have doubtless perused with lively interest the intelligence which has recently appeared in different numbers of the Baptist Magazine relating to the reception of the gospel by Indians on the Grand River, in the western part

of Canada, and the persecutions they have experienced. More than one hundred of these aborigines, principally of the Tuscorora tribe, have within a year been baptized on a profession of repentance towards God and faith in our Lord Jesus Christ. Their case has been repeatedly brought before the Committee; and application having been made by Mr. Girdwood, of Montreal, as Secretary of the Canadian Missionary Society, for aid in preaching the gospel among them, one hundred pounds has been voted to that Society, under a guarantee that it shall be strictly devoted to that purpose.

HOME PROCEEDINGS.

The term for which Mr. Saffery's services had been secured having expired, he has been re-engaged as agent to the Society in the North of England. His residence will be at Leeds.

Mr. Williams, late of Mandeville, Jamaica, has arrived in London, with Mrs. Williams, having been necessitated by the state of his health to return to this country. The voyage has greatly restored him; but we regret to add that medical opinions in Jamaica are unfavourable to his future residence in a tropical climate.

Mr. and Mrs. Tinson, and their companions, left the Downs on the 4th of February, after having been tossed about, by the violence of the winds, several days.

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

DESIGNATION.

Mr. F. Hands, late student at the Baptist College, Bristol, having been accepted for missionary labour in the island of Jamaica, was designated to the work on the 29th of December, 1842, in the baptist meeting house, Cannon Street, Birmingham. Mr. Acworth, Theological Tutor of the Baptist College, Bradford, commenced the service by reading the scriptures and prayer. Mr. James, of Birmingham, delivered a solemn and impressive introductory address on the importance of an increased measure of piety in the church, and of union among Christians to the successful prosecution of missionary objects. The usual questions were

proposed by Mr. Morgan, in answer to which Mr. Hands gave an account of his Christian experience, and of the motives which had determined him to devote himself to the service of Christ as a missionary particularly in the West Indies.

A very suitable prayer was then offered by Dr. Hoby, after which Mr. Swan, Mr. Hands' pastor, addressed a faithful and affectionate charge on the necessity of personal religion to sustain the character and to give efficiency to the labours of the Christian minister, and especially of the Christian missionary. The attendance was very large, and the

whole service, which was unusually interesting, and accompanied with refreshing tokens of the divine presence and blessing, was concluded by Mr. J. Raven.

On the following day a tea meeting was held in the school-room belonging to Cannon Street Chapel, to which Mr. and Mrs. Hands were invited by a large number of their Christian friends; who availed themselves of the

opportunity of presenting Mr. Hands with a copy of Matthew Henry's Commentary, and Mrs. Hands with a copy of the Works of the late Rev. Andrew Fuller, as tokens of their sympathy and esteem.

Mr. Swan presided on the occasion. Prayer was offered, and several interesting addresses were given, by ministers and other Christian friends.

CORRESPONDENCE.

My dear Brother,—

The importance of "Working Societies for Africa" is very great, and deserves the particular attention of the friends of Jesus, and of the benighted pagan. These societies have already been formed at Newcastle, Halifax, Manchester, and other places, by Christian ladies, who appropriate a part of their property and time to the supply of garments for the naked inhabitants of Western Africa.

At the present moment the natives of Fernando Po are nearly all destitute of the smallest article of dress composed of European manufacture. Their common covering is an anointing, all over the body, of palm oil and clay; with a monkey's skin, the skin and feathers from the back of a fowl, or simple fern leaves or grass, attached to a withe, which goes round the loins. On their great *bala*, or play days, they assemble to dance, and to feast, dressed up in a way too fantastic to be easily described. Besides the common covering of palm oil, the face and body are painted in various ways. One eye is red, the other yellow, and the other parts of the face are white or blue. The hair is adorned with clay, in pieces like red wax tapers; the brow is dressed up with vertebrae of snakes and skulls of monkeys. The hat is like a large basket, also fitted up with goats' horns, feathers, and the skins of snakes. Other parts of the body are ornamented with pieces of shells, bones, charms, wooden bells, pieces of goat's fat, skins of the wild cat, and tails of monkeys. The wedding dress is a covering of wood ashes, above the covering of palm oil, and a profusion of ornaments in the form of shells, bones, skins of the wild cat, and tails of the African sheep. Most of the young people, and those who are termed poor, are in a state of all but entire nudity; and very many are naked altogether.

It is right that every benevolent soul should feel for those who are now in that state in which

Britons *once* were, in some of the ages long since gone by. It is necessary that clothing should be supplied, not only for the aborigines of Fernando Po, but also for most of those we have visited, and intend to visit, on the adjacent continent. All those who apply to us for regular instruction, and those who may attend our schools, we intend to clothe; and shall encourage civilization to the utmost of our power by disposing of clothes to those who agree to wear them. As this cannot be done at the expense of the Missionary Society, I desire to urge the matter upon the attention of our benevolent friends who have at their disposal remnants, &c.; and upon ladies who have hitherto been forward in their works of faith and labours of love.

The following practical suggestions may assist in the formation of such "Working Societies for Africa."

1st. Those who agree to make up garments should meet to work, if possible, once a week. The vestry or chapel is, on various accounts, the best place for this purpose. The best time for meeting is from two to five o'clock, P. M. This will give three hours for work, and leave the evenings, generally sufficiently occupied, free.

2nd. The interest and profit of all will be promoted by one of the party reading those books and missionary notices from which information may be gathered on the natural history of Africa, and the moral and spiritual condition of its inhabitants.

3rd. On the purchase of materials. Many will give their money freely for these, who will not support our mission. The funds necessary to sustain that need not be diminished in the smallest degree. The materials required for the garments are of the cheapest description. Cotton goods of any kind will do. In almost every town there are tradesmen who have prints out

of fashion, old stock, &c., which they will give or sell at the cheapest prices. Manufacturers also may be solicited for damaged pieces.

4th. In reference to the size and shape of the garments. It is enough to say, that a frock or gown for the females, of the simplest description, to draw at the neck and waist, with either long or short sleeves, would do exceedingly well. For the males, a shirt to button at the neck and wrists would be all that we should at first require. These frocks and shirts should be of all sizes, from that of the child in the mother's arms to the full grown man and woman. They should be made to reach about half way from the knee to the ankle.

In addition to the benefit which the poor African will himself receive from these Christian efforts, the missionary cause will also receive advantage. In return for *presents* of clothing, yams, fowls, and other necessaries will be *freely given* to your missionaries, whose expenses will thereby be diminished, while their comforts and their usefulness are increased.

The supply cannot be too large, and for some time to come there will be full scope for the diligent exercise of this labour of love. The self-denial which in some cases it may require is small, when compared with that of the wives of missionaries, who, in dwelling among the uncivilized tribes of Africa, will endure for Christ's sake a trial of delicacy more painful than to "breathe the tainted air of that burning clime."

I remain, my dear brother,

Yours very affectionately,

JOHN CLARKE.

Waltham Abbey, Feb. 10, 1843.

My dear Brother,—

I hope you will be able to find room in the next "Herald" for the following extracts from letters I have recently received. The first is from our much respected and zealous friend the Rev. J. Millard, of Lymington. The second I have recently received from a young friend in Sussex, whose example will, I trust, be imitated by others. I have no doubt that in old coins there is much "hoarded wealth" in the church, the contribution of which to the missionary cause will afford more real gratification to its possessors, than the indulgence of their antiquarian tastes. I am glad of this opportunity of bringing the subject before the attention of your readers, for although the case which affords it is not the only one which has

recently come under my observation, it is the first in which I am able to present the sentiments and feelings of the contributor.

From the Rev. J. Millard.

"You are aware that I undertook a voyage to Guernsey and Jersey on behalf of the Mission. In Guernsey more was collected than was ever done before. I visited the three French baptist churches in the island, and although I could not speak French, yet through an interpreter much information was communicated to the friends assembled, who appeared much interested. The meetings were well attended. It was the first time that a deputation from the parent society had visited the French churches, who were gratified by the attention thus paid them. In future I hope they will always be noticed. Such marks of regard from their English friends they value, and it has a beneficial influence on their religious interests locally. In Jersey the baptist interest was in a ruinous condition. The church had not met for months prior to my visit; the chapel had been closed during that period, and was about to be sold to the French Catholics. I was, however, allowed the use of it for the Lord's-day, and for a public meeting. Before I left Jersey matters were put in a train to resuscitate the baptist interest. The friends now meet in another chapel, which was then vacant; have a good man for their minister, and pleasing prospects before them. Another year the Mission will be more assisted."

From B—, Sussex.

"Will you be so kind as to apply the contents of the enclosed purse to the furtherance of the missionary cause? They are old coins, many of which I have had by me for many years. I do not know that there is one of any extra value, but I thought if there were you would know, and could make the most of it. This consideration induced me to send them to you. Were I certain they were only valuable as money, I should not trouble you with them, but remit the amount. I did not think it was right to keep them (although I value them on account of their reminding me of bygone days) while the Jubilee trumpet was sounding, and every exertion is needed. Excuse my saying so much about them, as they are so very trifling."

I am, my dear Brother,

Yours affectionately,

P. J. SAFFERY.

Dear Sir, *Ramsgate, Feb. 6, 1843.*

When this appears in your periodical there will be only thirty days before the annual missionary accounts will be made up for the Report of 1843. I am anxiously hoping to hear that the Jubilee fund has neither directly nor indirectly diminished the regular income of the Society, and that the same amount reported for the general purposes of the mission in 1842, will at least be reported in 1843.

It is the easiest thing in the world for each baptist church throughout town and country to refer forthwith to the Report of 1842; and if their statement for 1843 be larger in amount, so much the better, but if it be at all smaller, let such deficiency be forthwith supplied, that the Jubilee fund may be an entire bonus.

I am, dear Sir,

Yours faithfully,

J. MORTLOCK DANTELL.

ANNUAL MEETINGS IN LONDON.

The arrangement of the Annual Meetings held in April will be found to differ this year from that of preceding years: it is designed that they shall occupy portions of two weeks, one week having been found too short for the meetings of the various societies of our denomination.

The following is the list of meetings of the Baptist Missionary Society:

April 20. Thursday evening, half past Six. Surrey Chapel.

Annual Sermon, by Rev. C. ELVEN, of Bury.

April 23. Lord's Day.

Sermons at the various chapels throughout the Metropolis.

April 24. Monday afternoon, Two o'clock.

Juvenile Meeting at Finsbury Chapel.

April 26. Wednesday morning, Twelve o'clock.

Lecture by JOHN SHEPPARD, Esq., of Frome.

April 27. Thursday.

Annual Meeting, in the morning at Exeter Hall, and in the evening, by adjournment, at Finsbury Chapel.

LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Calcutta, Rev. J. Thomas, Nov. 16 and 17, Dec. 17; Rev. W. W. Evans, Nov. 16, Dec. 16.—Entally, Rev. G. Small, Nov. 15.—Patna, Rev. H. Beddy, Nov. 15.—Monghyr, Rev. J. Lawrence, Nov. 11.—Barisaul, Rev. S. Bareiro, Nov. 9.—Agra, Rev. T. Phillips, Dec. 8.

CEYLON.—Colombo, Rev. E. Daniel, Nov. 18, Dec. 19.—Kandy, Rev. J. Harris, Dec. 15; Rev. C. C. Dawson, Sep. 14 (from Colombo), Dec. 22.

WEST INDIES.

JAMAICA.—Kingston, Rev. J. H. Wood, Nov. 15; Rev. S. Oughton, Dec. 17, Jan. 2.—Port Maria, Rev. D. Day, Dec. 28.—Jericho, Rev. E. Hewett, Nov. 15 (Mrs. H.), Nov. 24.—Springfield, Rev. R. Merrick, Dec. 9.—Fuller's Field, Rev. W. Hume, Dec. 19.—Mandeville, Rev. J. Williams, Nov. 15 (Mrs. W., from Vale Lionel), Dec. 1.—Salter's Hill, Rev. W. Dendy, Nov. 1.

—Old Harbour, Rev. H. C. Taylor, Dec. 6 and 28.—Montego Bay, Rev. T. Burchell, Dec. 7.—Falmouth, Rev. W. Knibb, July 30, Nov. 18, Dec. 6 and 16.—Manchioneal, Rev. J. Kingdon, Dec. 1.—Lucea, Rev. E. J. Francies, Dec. 15.—Ebony Grove, Rev. J. Reid, Dec. 16.—Brown's Town, Rev. J. Clark, Dec. 13.—Savanna-la-Mar, Rev. J. Hutchins, Dec. 7.—St. Ann's Bay, Rev. T. F. Abbott, Dec. 5.—Stewart Town, Rev. B. B. Dexter, Nov. 17.—Chebucton, Mr. J. A. Hoskins, Nov. 7.

BAHAMAS.—Nassau, Rev. H. Capern, Dec. 6.—Turk's Island, Rev. W. Littlewood, Oct. 31.

TRINIDAD.—Port of Spain, Rev. G. Cowen, Nov. 15.

HONDURAS.—Belize, Rev. A. Henderson, Nov. 19.

SOUTH AFRICA.—Graham's Town, Rev. G. Aveline, Oct. 28.

	£	s.	d.
HERTFORDSHIRE.			
Ware—			
Medcalf, Mr., Christmas Cards	1	1	8
HUNTINGDONSHIRE.			
Kimbolton—			
Coston, Miss, Christmas Cards	0	18	0
KENT.			
Dover, Salem Chapel—			
Collections	14	9	3
Contributions	25	0	0
Do., Sunday School	0	14	11
	40	4	2
Acknowledged before...	20	0	0
	20	4	2
LANCASHIRE.			
Haslugden—			
Hindle, Miss, Christmas Cards	0	10	0
Liverpool, Pembroke Chapel—			
Sunday School, fourth half yearly payment for 2 orphan children	4	0	0
LEICESTERSHIRE.			
Bottesford—			
Haigh, Rev. J., Christmas Cards	0	10	6
Leicester, Charles Street—			
Collection	19	4	3
Contributions	42	6	7
Do., Juvenile Society	8	10	4
Do., Sunday Scholars	0	8	0
MONMOUTHSHIRE.			
Bethel, Bassaleg—			
Collections	1	0	6
Contributions	3	12	6
Newport—			
English Church—			
Collections	10	2	4
Contributions	5	7	0
Welsh Church—			
Collections	2	18	4
Contributions	4	14	4
Tredegar—			
Collection, Welsh Chapel	4	13	11
Do., English ditto	1	6	0
Contributions	1	6	0
NORTHUMBERLAND.			
Newcastle—			
Tuthill Stairs, by Mr. Potts, Christmas Cd.	0	18	11
NOTTINGHAMSHIRE.			
Collingham—			
Nicholls, Mrs., for Africa	5	0	0
SOMERSETSHIRE.			
Bedminster—			
Boyc, Rev. Mr., for Native Agency, Jamaica	100	0	0
Paulton—			
Gerard, Miss, Christmas Cards	0	16	0

	£	s.	d.
SUFFOLK.			
Eye—			
Contributions	9	5	6
Sunday School	1	4	6
Ipwich—			
Contributions, by W. Pollard, Esq.	3	7	0
Mildenhall—			
Owers, Miss, Christmas Card	0	16	6
SUSSEX.			
Battle—			
Collections and Subscriptions	3	14	6
Brighton—			
Coll., Public Meeting	17	6	1
Ditto, Bond Street Chapel	10	5	5
Ditto, Tabernacle	1	7	0
Contributions	28	6	5
Do., Sunday School, Bond Street	3	2	0
Do., do., Richmond Hill	1	15	0
Chichester—			
Orchard, Mr.	1	1	0
Eastbourne—			
Collections	0	19	6
Forest Row—			
Collection	3	11	0
Boxes	1	16	0
Haileham—			
Collections and Subscriptions	10	0	0
Hastings—			
Contributions	8	19	8
Ditto, for Africa	0	7	8
Horsham—			
Collection	1	11	6
Contributions	2	7	0
Lewes—			
Collections and Subscriptions	31	5	6
Midhurst—			
Collections	9	0	0
Newick—			
Collections	7	14	6
Contributions	8	15	0
Do., Sunday School	0	10	6
Rye—			
Collections, &c.	5	0	0
Contributions in farthings, for Africa	1	16	0
Uckfield—			
Collections	5	1	0
Contributions	3	12	8
Do., for Translations	1	0	0
Wivelsfield—			
Collection	1	0	3
	181	5	2
Acknowledged before...	153	16	0
	27	9	2
WARWICKSHIRE.			
Birmingham—			
B. A. S.	1	1	0
Middleton Cheney—			
Sunday School	0	17	4
YORKSHIRE.			
Ripon—			
Earle, F., Esq., M.D. ..	6	6	6
↑ Earle, Mrs., Christmas Cards	1	0	0
NORTH WALES.			
Newtown	10	5	2

	£	s.	d.
SOUTH WALES.			
Aberavon—			
Collection	1	13	8
Aberdare—			
Collection	0	12	4
Howells, Mr. W.	1	0	0
Bettws—			
Collection	0	4	1
Bridgend—			
Collection	2	12	11
Contributions	7	15	1
Do., Sunday School	1	7	6
Caerphilly—			
Collection	2	6	10
Contributions	1	18	10
Cardiff—			
Bethany—			
Collection	15	5	1
Contributions	29	12	6
Do., Sunday School	0	12	9
Tabernacle—			
Collection	3	16	9
Contributions	6	6	11
Corntown—			
Collection	0	10	0
Cowbridge—			
Collection	1	7	4
Vestry Box	1	6	8
Hengoed—			
Collection	0	16	5
Do., at Berthlwyd... ..	0	11	10
Contributions	2	18	6
Hirwain—			
Collection	1	7	0
Contributions	2	9	0
Lisfane—			
Collection	0	11	0
Llwyni—			
Collection	0	4	6
Neath—			
Collection, Rev. H. Hughes	2	13	2
Do., Tabernacle	1	1	0
Contributions	3	11	0
Paran—			
Collection	0	5	0
Pembroke—			
Collection	6	18	1
Pembroke Dock—			
Bethany—			
Contributions	7	12	9
Contributions	20	17	10
Davies, Mrs., Old Coins, for Africa. ..	2	5	0
Penrhygoc—			
Collection	1	7	0
Penyvai—			
Collection	0	15	0
Sardis—			
Collection	1	5	0
Saron—			
Collection	1	5	0
Waintroda—			
Collection	0	15	0
	137	19	4
Acknowledged before ...	65	0	0
	72	19	4
SCOTLAND.			
Berwick on Tweed—			
Christmas Cards	3	3	2
Blackhill—			
Bible and Missionary Society	2	0	0
Echt—			
Baptist Church	2	16	0
St. Andrews—			
Henderson, T. P., Christmas Cards ...	1	9	0

CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st to the 31st of January, 1843.

£ s. d.		£ s. d.		£ s. d.						
A Friend, by the Rev. J. Clarke, for <i>Missionary Vessel</i>	5	0	0	Dodson, Mr.	1	0	Pilbriht, Great	2	12	0
A Friend, by the Rev. J. Haigh, for <i>ditto</i>	1	1	0	Driffield	21	18	Riddings	1	10	0
Accoring	28	1	6	Ellis, P., Esq.	25	0	Rayleigh	4	0	0
Addlestone	7	10	0	Ensham	2	3	Do., for <i>Miss. Vessel</i> ..	1	0	0
Amersham	12	11	6	Evesham	13	8	Russell, Rev. Joshua,			
Arlington	11	9	2	Fairford	4	0	<i>balance</i>	100	0	0
Ashton	0	15	0	Frome	186	4	Stockton, Tea Party ...	1	10	0
Ashford, additional	2	6	0	Fynnon	4	0	Stowey	8	0	0
Brecon	14	4	0	Giles, Mr. W.	1	11	Sherring, R. B., Esq. at			
Bloxham	6	10	0	Graham's Town	385	13	<i>Jubilee Breakfast in</i>			
Borslem	10	0	0	<i>Do., Sunday School</i> ...	15	12	<i>London</i>	100	0	0
Bourton on the Water ..	26	5	0	<i>Do., Kat River</i>	15	10	<i>Street</i>	2	12	0
Borobridge	8	14	0	Greenwich, Collection ..	11	11	<i>Sible Hedingham</i>	2	10	0
Burford	4	17	8	<i>Do., Bunyan Chapel</i> ..	2	9	<i>Sibley, Rev. J. King, &</i>			
Barclay, R., Esq., for				<i>Do., Mr. Holland</i>	5	0	<i>friends</i>	5	0	0
<i>Africa</i>	10	0	0	<i>Do., Wire, D. W., Esq.</i> ..	10	0	Salford, Ebenezer Sun-			
Bridgnorth, by Mr. J. M.				<i>Guiting, Naunton, &c.</i> ..	21	1	<i>day School</i>	1	0	0
<i>Sing</i>	10	0	0	<i>Hamsterley</i>	2	2	<i>Shipstone</i>	13	2	8
Birmingham, Mount Zion				<i>Hook Norton</i>	6	3	<i>Scarborough</i>	82	0	10
<i>Chapel</i>	16	5	0	<i>Hunmauby</i>	2	8	<i>Shields, North</i>	6	0	0
Burton Latimer, add.	0	5	0	<i>Hengoed</i>	1	3	<i>Salter, Samuel, Esq.,</i>			
Beaumaris	2	13	5	<i>Harris, R., Esq., Leicester</i>	100	0	<i>Trowbridge</i>	250	0	0
Bagshot	4	1	4	<i>Honiton</i>	4	11	<i>Sunderland</i>	18	13	0
Budleigh Salterton	1	7	0	<i>Kilham</i>	8	0	<i>Sheffield</i>	100	0	0
Bishop Burton	8	0	0	<i>Leamington</i>	22	6	<i>Shayer, Mr.</i>	1	0	0
Bridgewater	6	0	6	<i>Lechlade, &c.</i>	11	12	<i>Stow on the Wold</i>	3	12	0
Burrowbridge	4	5	4	<i>Llanryhd</i>	0	9	<i>Thornbury</i>	30	14	0
Burlington	40	0	3	<i>Lockerley</i>	5	5	<i>Tonge, Mr., by Mr. Cad-</i>			
Bradford, Yorkshire, Cds	0	17	10	<i>Milton</i>	3	2	<i>by</i>	1	0	0
Crickhowell	5	0	0	<i>Monghyr, by Rev. J.</i>			<i>Tewkesbury Sunday Sch.</i>	5	8	0
Chadlington	3	2	0	<i>Lawrence</i>	69	17	<i>Talyvern, near Machy-</i>			
Colchester, Collection ...	11	19	8	<i>Newtown</i>	29	4	<i>alleth</i>	1	5	0
<i>Do., Tea Meeting</i>	7	14	5	<i>Norwich, on account</i> ...	200	0	<i>Unicorn Yard</i>	5	18	0
<i>Do., Collected by Miss</i>				<i>Nicholls, Mrs., Colling-</i>			<i>Pope, R., Esq.</i>	2	2	0
<i>Patmore</i>	5	7	6	<i>ham, for Theological</i>			<i>West, E., Esq., Amer-</i>			
<i>Do., Thank Offering</i>				<i>Library</i>	1	0	<i>sham</i>	50	0	0
<i>from a Soldier from</i>				<i>Middleton in Teesdale.</i>	8	7	<i>Wincanton, Rev. G. Day</i>			
<i>abroad</i>	2	0	0	<i>Newcastle on Tyne—</i>			<i>and friends</i>	22	4	8
Cloughfield	7	6	6	<i>New Court, additional</i>	150	0	<i>Wantage</i>	13	10	0
Chipping Norton	11	5	10	<i>Tuthill Stairs, do.</i>	18	10	<i>Wallsend</i>	4	4	0
Church Street	12	10	0	<i>Oxford</i>	50	0	<i>Whitehaven</i>	7	20	0
Cutsdean	3	6	0	<i>Payne, Rev. W., Ches-</i>			<i>Woodstock</i>	5	10	0
Carlisle, Messrs. Strahan				<i>ham, additional</i>	1	0	<i>Worcestershire, on ac-</i>			
<i>and Kennedy</i>	1	5	0	<i>Penny, John, Esq.</i>	50	0	<i>count</i>	80	8	8
				<i>Pembroke Dock</i>	13	1	<i>Old Coins, from Mrs.</i>			
				<i>Do., for Miss. Vessel</i> ..	1	0	<i>Sargent, of Battle.</i>			
				<i>Do., Bethany</i>	2	0				

ERRATUM.

The Contributions to the Jubilee Fund from High Wycombe, in the January Herald, should have been as follows:—

	£ s. d.		
Messrs. Hearn and Veary, donation	40	0	0
Messrs. Cuming and Stoneman, do.	5	0	0
Mr. C. Stoneman, do.	1	0	0
John Wilkinson, Esq., do.	2	0	0
Proceeds of Tea Meeting	6	6	2
Collected by Mr. James Packer	2	10	0
<i>Ditto</i> Mr. Veary	2	2	6
<i>Ditto</i> Mr. Vernon	2	5	0

61 3 8

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 Tinson; and at New York, United States, by W. Colgate, Esq.