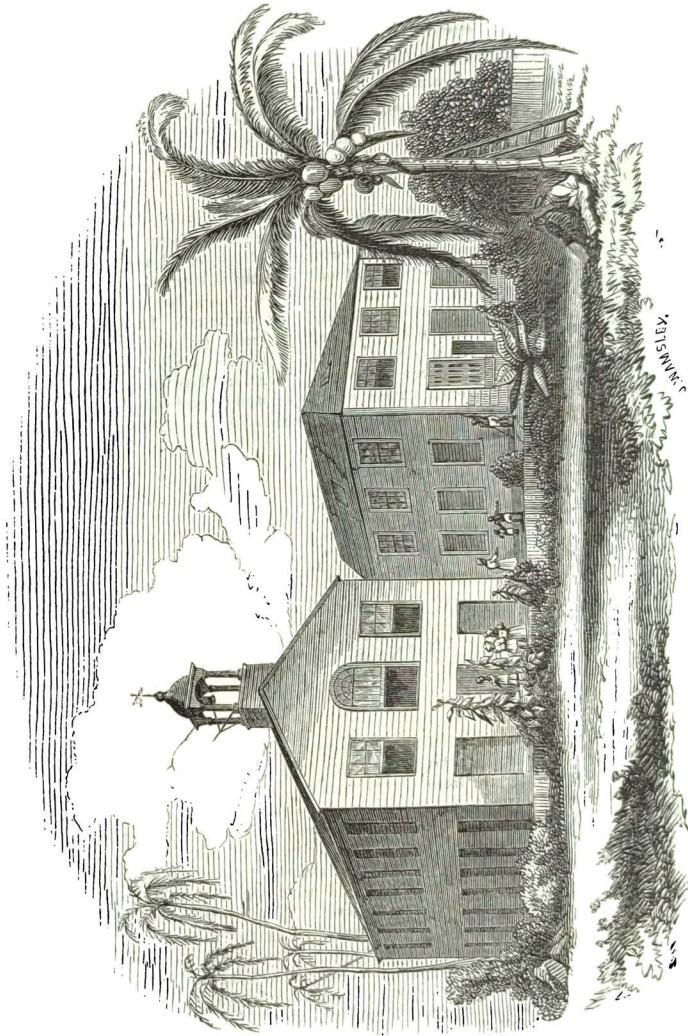


# THE MISSIONARY HERALD.

The Missionary Herald (May 1843).



MISSION-HOUSE AND SCHOOL-ROOM AT BELIZE, HONDURAS.

## BELIZE, HONDURAS.

On the southern part of the North American continent, in the province of Yucutan, is the British settlement of Honduras. Its name is derived from the bay by which it is bounded on the east, the word *hondura* signifying depth of water. It lies between the parallels of seventeen and nineteen degrees of north latitude, and eighty-eight and ninety degrees of west longitude. Its coast line extends about 270 miles. Its staple articles of commerce are mahogany and logwood.

The chief town of Honduras, Belize, is called Valize by the Spaniards, taking its name from a river which runs through it. It contains about 250 white inhabitants, and 2500 black and coloured people. Here the Baptist Missionary Society has had a station twenty years, connected with which are three Sunday Schools, a school on the British system, and an infant school. Our missionary, Mr. Henderson, in his last letter writes thus :—

My heavenly Father is favouring us with bodily health. The mission work engages us fully; indeed, it has arrived at that pitch that I cannot attend to all, even within the Belize station, much less without. It has become quite requisite to have liberty to travel to visit the out-stations, and, as occasion favours, to extend them; but being alone I am fixed at Belize. Shall I remind you that this is not an islandic but a continental station, and thereby capable of vast extension. I

should like to answer a few questions from the Committee relative to this field of missionary enterprise. I am persuaded I should not be long afterward without help. One missionary on the border of a country inhabited by millions! Enough light to show their darkness, but totally insufficient to aid them. Hear, consider, help, my dear brethren. Let us dare difficulties; collect the scattered and peeled people. After Jamaica, nothing short of the continent ought to satisfy us.

---

## A S I A.

---

### DINAJPUR.

Mr. Smylie writes thus :—

July 1st, 1842. I have been once more to Sádámahl, and am happy to say God has been very kind in preserving me from fever both in going and coming through the jungle, though at this season of the year it is very prevalent. I thought I could observe something more warm and affectionate in the people of Sádámahl than I have for a long time past; I pray God that they may continue to grow and increase daily in holy and heavenly love. The little flock at Dinájpur is much in the same spirit as when I wrote last; they enjoy peace, and I trust some of them are growing in grace and in the knowledge of our Lord and Saviour Jesus Christ.

I have frequently been hindered from going

to the bazar in consequence of the rain. I have, however, been there whenever the weather would allow. The people begin again to seek more after tracts than they did for some time, and I hope they may be permitted to come round again. During the past month I met with several who had beyond all doubt read the books they had received. A youth who had got a tract at the melá called for a book; he was evidently glad we had met. He mentioned several things he had learned from the tract I gave him, but he had particularly noticed that lying and sin must be forsaken. He then answered, "My book was a very small one, or I would have learned more." I gave him

a gospel, with which he seemed greatly pleased.

The next was a Hindu, who has many disciples; he resides near Gorághát, but has frequent business in Dinájpur; this man expresses much regard for the word of God; he has been often here, and taken books for his disciples; and has brought numbers of his disciples here for books. He would very cheerfully undertake to distribute books for me, but I am not anxious to trust him with many just yet. He is a solid looking, sensi-

ble man. He says he wishes every man to have these books, and to read them, for he himself says it is improper to keep such a book and not read it. Many people from his neighbourhood have got books from me. He has promised to call as soon as I have a fresh supply, on his way to and from his residence. People with whom he converses request him to call and get books for them. The men of his own caste are not the only people who do this, but Musalmáns also employ him.

## DACCA.

The following passages are from the Journal of our aged missionary, Mr. Robinson.

Sept. 2nd. On Lord's-day, the 21st, I preached in the native chapel, from John iii. 36, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Some went, and some came; but I was not without a few to listen to me, and two or three appeared very attentive. Two young men remained all the time; one of them, a bráhma, whom I have known a long time, left his home on purpose to attend. He is suspected, by his connexions, of a leaning towards Christianity; and I am myself inclined to think, that if he could secure some employment, which would render him independent of his idolatrous connexions, he would declare in favour of Christianity, and regularly attend our place of worship. The fear of total destitution operates on him; and I think on some others, who would, could they do it with impunity, publicly renounce idolatry. The poor Hindu has more to fear, if he becomes a Christian, than almost any person on earth. It requires the spirit of a martyr to become a Christian, under a positive certainty of starvation; nay, is it not easier to dare a prison or even the scaffold, than to meet this utter destitution? How desirable is a total revolution in native society! I sigh for it, but how tardy is its progress!

A bairági was present, during the whole service, on the morning above mentioned. He has one of our Bengáli Testaments, which he has long carried about with him in his beggar's bag. It bears evident marks of having been much read. The poor man says, that Christianity is the right way, and Jesus Christ the true Saviour. So I suppose his conscience and judgment tell him; but he is not willing to leave his old trade of hegging, and declare himself a Christian.

On Lord's-day, the 28th, I preached again

in the native chapel, and had a good congregation. The people were beginning to collect for a great festival in honour of the abominable Krishna; crowds passed the chapel, and many individuals stopped to hear. Two very respectable Hindus, who were in the chapel when I arrived, remained till the close of the service. When I had done, I said to one of them: "Who do you now think is the true Saviour?" My text had been, "We have redemption through his blood, even the remission of our sins." I thought I had spoken very plainly, and was willing to hope that the poor man had received an idea or two on this important subject; but what was his answer to the question, who is the true Saviour? He said "People may worship whom they please; there is salvation in them all;" meaning in Jesus Christ, in Krishna, or in any of the debátas. "But," said I, "are not all your debátas great sinners? and can a sinner save a sinner?" "What sins," said he, "have our debátas committed?" "Every kind of sin; but suppose a man were to go to your washerman, without your knowledge, and demand your clothes, would he not be a thief?" "He would," observed several. "And supposing that, on your washerman refusing to give up your clothes, the thief were to kill him, would he not then be both a thief and a murderer?" This the man himself admitted. "Just such," I added, "is your Krishna, according to your own shástras." "Well!" said he, "if the debátas commit sin, they must suffer for them." "Very good," said I, "they must suffer for their sins, and for that reason none of them can save you." Here he appeared confused, but was by no means inclined to relinquish his confidence in the debátas. Further conversation followed, but there was not the least appearance of any good impression. Well does the scripture teach, that the human heart is a heart of stone. Had I taken a stone, and

hammered on it half an hour, and then stopped, and seriously questioned it about its feelings, should I not have received an answer quite as satisfactory as that which I received from this poor man? His answer shows that he had felt no more than a stone.

On my return, I inquired of a man, who was walking by my side, about the approaching festival; and I remarked, that the people of Dacca would commit a great sin by engaging in the worship of Krishna. "No," said he, "they will not worship him; they will only have a little amusement; I know there is but one God." "But all this," said I, "is done in honour of Krishna, and is therefore sinful; and when you all bow down to images, is that also amusement?" "Yes," said he, "that is only amusement, *tamáshá*." "But," said I, "God has forbidden all bowing to images: hence bowing to them is a sin, by whatever name you may call it." "I know," said he again, "that there is but one God." "Then why do you not worship that one God, and him only?" Here we parted; but I observed, that as he passed a temple, he did not stop, as many do, to bow to the image.

Oct. 4th. I suffered last month from debility more than from disease; and, on one sabbath, was unable to do any thing. Towards the end of the month I felt stronger, and went out one evening with brother Leonard to preach. My last attempt had been made under a banyan tree at Faridábád; and I felt a wish to recommence where, through illness, I had been compelled to desist. Many people came round; some heard while others disputed; but all that could read seemed anxious for books. A Hindu was greatly exasperated because I would not admit the claims of Krishna; but continued to assert that I would hear nothing in his favour. He at last walked off in great anger, and I was glad to see him depart, that I might address those who were willing to hear quietly. I had afterwards a warm dispute with a Musalmán. "What," said he, "do you assert that our Qurán is false?" "I do assert it," said I, "and I shall never change my tone, living and dying I shall assert the falsehood of the Qurán. If I see

you about to cross the river in a rotten boat, it is my duty to tell you that the boat is unsound, and that you will probably lose your life in the attempt to cross." His passion now moderated, and he requested a book. Another contended that there is great merit in the prayers of Musalmáns. "A man who prays," said he, "will do no evil." "Oh!" said I, "that will not do; I have a servant who both prays and fasts, yet he is a cheat, and even a great thief. My cook is not only a Musalmán, but also a Ferájí; he spreads his mat and prays in my cook-room, and there too he steals my property." The people laughed, and this advocate of the praying Musalmáns was silent. Long experience, both in this country and among the Malays, has taught me that a Musalmán who prays, is generally a worse man than one who does not pray. Among a set of boatmen, if there is one who prays, he will generally be found the most obstinate and disobedient man in the whole crew. So a Musalmán who wears a beard is generally a worse man than his beardless neighbour. The beard does not make him worse; but his pride induces him to wear a beard, and his haughty spirit will be seen in his conduct.

On sabbath-day, the 25th, I had a good congregation at the native chapel; they heard with more attention than usual, and I felt more than usual liberty in addressing them. I thought I had a little strength again, and quite hoped that I could exert myself so much; but I soon had an intimation that my strength was but small; and I was so exhausted by preaching that I could not stop to converse with any one. One of my hearers walked part of the way home with me; but he was so loquacious that I could say but little. The burden of his song was: "If we become Christians we shall get nothing to eat." This is the objection of many; and, in the present state of native society, it is too well founded. In this city there is no prospect for a poor man, on his becoming a Christian, but starvation. Oh that the chain of caste were broken to atoms,—like the golden calf, ground to powder!

## A F R I C A.

### FERNANDO PO.

The following account of the serious illness of Mr. and Mrs. Sturgeon will excite deep sympathy, and at the same time show how important it is that at such a station as that which they occupy there should be a greater number of missionaries together. It is given in a series of letters written in the month of December.

We have again felt the rod of a kind Father. For some weeks I had been the subject of much pain and restlessness, and repeatedly said to Mrs. S. that I should soon be revisited with fever. This, however, did not deter me from feebly fulfilling my varied duties, until the 3rd ult., when I was constrained abruptly to close the marriage service, to which I was then attending, leave the room, and retire to bed. My looks and faltering voice stamped sincerity upon the apology which I presented to the parties concerned for my thus acting. Medical aid being promptly obtained, by Saturday I had sufficiently recovered my strength to conduct the evening prayer-meeting; and on the following Lord's-day I entered with spirit into my great Master's work. My dear wife often united with me in imploring, with submission to the divine will, that if either of us should fall sick, the other might remain in health, to render assistance, as there is no one here who has any competent knowledge of attending upon white people under such needy circumstances. But, as the subsequent narration will show, this was not the Lord's will. "His ways are not as our ways, nor his thoughts as our thoughts." On Monday, the 14th ult., I was taken ill of remittent fever. I attempted to teach the children as usual, but was unable to do it. My dear wife, although herself unwell, relieved me of the girls, by taking them into another room. In the afternoon I took my seat in a chair, and rested my head, simply attempting to keep order, by giving directions to the monitors. As soon as school was over, I threw myself upon the bed, and there I lay unable to rise. About six o'clock Mr. Hensman was sent for, who gave me some medicine; at the same time informing me that he was then going with Mr. Scott to North West Bay, to negotiate with the absent Kroomen, and to endeavour, if possible, to get them to return to their work. This did not give me much uneasiness, as Mr. Hensman said he should return the next day, and that he had given directions to a person who possessed a partial knowledge of medicine, to attend to me the next morning according to the symptoms of my disease. The pain in my head was great during the night, but we had no vinegar to apply to it, to give even a temporary relief; nor could any be procured in the town. The next day I was cheered, as I supposed, with the song of the Kroomen, naturally concluding that Mr. Hensman was with them. But this anticipated cup of pleasure was soon dashed from my lips, for they were not Kroomen whose notes had revived me, but Bimbia people, come to Clarence to barter their goods, and visit their friends. I continued in suspense and great pain throughout the day, having only received a little medicine in the morning, agreeably to the advice of the doctor, previously given. My mind

was naturally anxious under such circumstances, as I knew that Mr. Hensman, in addition to his professional aid, was the only one who could supply me with vinegar, which I hoped would partially ease the pain of my head, which was almost insupportable. My beloved wife, in consequence of assembling the girls belonging to the school, to teach them sewing, could not tender to me that constant sympathy which my delicate state required, although she laboured far beyond her strength to relieve my aching head, and heal my wounded spirit. The gloom of night covered me, but no doctor! A few limes were cut, and applied to my head, but they were of no avail. The night was a memorable one indeed. Oh that it may be sanctified to my good!

About ten o'clock, A. M., next day (Wednesday), the joyful news came, that Mr. Hensman was returned. He was quickly applied to, and speedily arrived. He gave me some suitable medicine; sent us some vinegar, and I had a slight relief from pain, until ten o'clock, P. M., when it returned with such violence as almost to bereave me of my reason. From that hour until Monday, the 28th ult., I was not fully conscious of what I said or did, except at short intervals, and could not converse with my friends on any subject. A free use was made of the vinegar with which we had been so mercifully provided, but I continued in great agony during that night and on the succeeding day, having none but my dearest wife to wait upon me, who, besides her school labours, had to superintend the domestic concerns, which is not a trivial thing here. Feeling assured that I should sink under exhausted nature unless aid was speedily obtained, it was resolved that upon the following day a sofa should be obtained, and that I should be removed into my study, and have a constant attendant, and Mrs. Sturgeon was to detain one of her girls to assist her. This plan I contrived with a distracted head and a distressed soul. But there was none to help. Hoping that such a change would be beneficial, I watched for the morning with intense concern.

But alas! the opening day, like Ezekiel's roll, unfolded only "lamentations, and mourning, and woe." On Friday morning a young man was engaged as my constant attendant, a sofa was obtained, and all was in readiness for my removal into my study, which, with necessary assistance, was soon done. Soon after my removal into my study, I heard my beloved wife weeping aloud. Being almost insensible with pain, and greatly exhausted, I took no notice of it. But hearing her heart-rending cries continue, I rallied a little, and in broken accents said, "Do not weep, my love. Do not weep." I said this supposing that she was weeping on my account. I received no answer. At this mo-

ment a dear, active brother stepped in, and offered his services. I regarded him as a messenger sent to me from God. The mention of this fact fills my mind with as tender emotions as ever fired the human breast. O my soul, praise, for ever praise the Lord! "I will sing of mercy and judgment; unto thee, O Lord, will I sing." My first inquiry was for Mrs. Sturgeon. The affecting reply was, that she was laid prostrate upon the bed with fever, and that the doctor was sent for. Remotely conceive, if you can, ye that dwell in your "ceiled houses," surrounded with your beloved kindred, whose instinctive tenderness hastens to suppress your rising smart, what must have been the state of my mind upon receiving this information. The bitterness I had before experienced, keen as it was, was only "the beginning of sorrows." I took the hand of my friend who had offered his assistance, and with many tears asked him if he could be with me night and day for a week, and superintend our affairs. To this request he kindly agreed. But he knew nothing about the house, and there was nobody to direct him. Our cook only knew his own work, Mrs. Sturgeon directing him in the smallest things. Our other servant is a liberated female slave, and though very useful when with her mistress, of no service without her, knowing only about half a dozen words in English. My pains were aggravated every few minutes respecting things about which I could give no account; enduring great suffering—my hearing almost gone, my eyes exceedingly dim, and quite helpless in myself. The medicine came, but nobody could read the labels! My distracted head was roused to enable me to read them; but I failed, and fell upon my pillow exhausted. But necessity soon inflicted similar torments upon me. I then gave my judgment; but it afterwards proved to be an absurd one, as I took the wrong medicine. I was afterwards interrogated respecting the medicine belonging to Mrs. Sturgeon; but I had taken it, and did not know it. At this solemn time my beloved wife, although not suffering so acutely as myself, yet in other respects was much worse; for she could not make her attendants understand, either by words or signs, while mine could comprehend both, only they knew not how to manage affairs without instructions from me, which in my situation was a painful ordeal for me to endure. This trying state of things continued for several days, but having but a partial consciousness of what was going on, I can give no account of what took place. I could not tell that I should again see her, who was my only earthly comfort; for in this country if persons die in the morning they are buried in the evening, and my dear wife had not recovered her previous illness, which had greatly reduced her tender frame. But I was too near the verge of the tomb myself to

be capable of dwelling much upon this subject. What would a fellow-labourer have been worth then?

On Saturday evening I was more composed; but on Lord's-day, about three o'clock, A. M., the pains returned in my head with such force, that Mr. Hensman was sent for, who recommended a blister; but when it came I felt much better, and therefore did not apply it. From that time I began to amend, until the following Wednesday, when the doctor pronounced me free from fever. On Thursday I was permitted to take a little fowl broth, which much strengthened me. In the evening of the day, while lying upon my couch, my head was sufficiently clear to allow me to take a calm survey of past events. O that memorable night! How humbled was my spirit! How firm my hope, while on the wings of faith and love I walked the ethereal regions! Ere I left England I counted the cost. I parted with the world for Christ, and now I possessed all in him. I was quite resigned to the will of my heavenly Father, either to live or die, as might be most pleasing in his sight. Eternal praise be ascribed to the God of all grace for imparting supporting grace in the trying hour.

On Lord's-day the 27th ult., I had so much improved as to be able to walk across the room with the assistance of two persons; but I breathed with great difficulty, and frequently had to pause when walking, for some minutes, to recover myself. I made a poor figure outwardly, but inwardly all was calm. My bodily strength had greatly failed, but the Lord was "the strength of my heart," and I knew that he would be "my portion for ever."

When I was taken ill we only had about six ounces of flour, nor could we purchase any more, there being none in the stores. As I could take nothing but toast-water, the little flour we had was made into a cake for that purpose; but I could not cool my burning throat as often as I could wish with this wholesome beverage, as the cake, unlike the widow's "barrel of meal," began daily to "waste," and we had no hope of a fresh supply. But on Friday the 18th ult., a dish of flour, containing about six pounds, was sent us by Capt. White. Early in the next week, a vessel, commanded by Capt. Grove, entered Clarence Cove. On the following Friday, my dear wife, feeling our destitute condition, urgently requested me to send for the captain, with the view of purchasing vinegar, ale, and a little wine. I felt how unfit I was for an interview, the nature of that contemplated; but as I understood he (the captain) was going to leave us in a few days, I thought I had better do it, as I should have no opportunity of purchasing things, so necessary at that time, when he was gone. He was sent for, and was soon at my elbow. After a pleasant introduction, I asked him if he could dispose of a few things to us. The captain

very politely expressed his inability to do so. He appeared very intelligent, talked most affectionately to me, and having promised to see me again, left me, but not without some hope of being benefited by his aid. The next morning the captain re-appeared, with his man and a cask containing three bottles of wine, half a dozen of mild ale, and a pot of jam. He said he was sorry he had nothing to sell, but should be glad to present the things above-mentioned to us. This generous-hearted captain then left, and I have not heard of him since, he having gone to Cameroons to purchase palm oil. In the evening the Lord moved the heart of another gentleman to send us a small joint of meat, with a kind note. The next day both myself and Mrs. S. were ordered to take a little animal food, and Mrs. S. was allowed some ale. Now, sir, receiving such signal blessings as those which I have now enumerated, surely it becomes me to say of the Lord, that "he hath known my soul in adversity." Nor can I forbear breaking forth in the grateful strains of the Psalmist, "What shall I render to the Lord for all his benefits toward me?" And I am sure that it will afford you great pleasure to hear that the members of the church and congregation treated both myself and beloved wife with the greatest esteem and tenderness. If they did not minister so much to our comfort as was desirable, it was simply because they could not do it; but they made it evident that they were glad to do what they could to comfort us in our affliction. For about a week I had two of my male friends with me night and day. In former sicknesses I had to send for persons to assist us, and in many cases found great difficulty in obtaining them, as they were engaged in various lawful pursuits, but in my recent illness, being inadequate to this task, they made arrangements among themselves, and never left us destitute. Our cook having been taken ill three days after Mrs. Sturgeon was attacked, we only had our female servant, independent of our friends. From our peculiar situation I have learnt the strong affection of this despised people to those who do them good; and if your missionaries should be entirely thrown upon their mercy, as we have been, it appears that they may expect from them universal sympathy and aid.

Through the good mercy of our God I am fast approaching a state of convalescence, and I hope in a short time to enter upon that work which is so dear to my heart. I am sorry to inform you that it is impossible to continue the day-school. We commenced the school on the 27th of June, with twenty-two scholars: by the 1st of August the number had increased to seventy-one. Mrs. S. then took the smaller children (about thirty in number) into an adjoining room, and partially taught them on the infant system, with which

they were much delighted. I instructed the elder boys and girls on the British system, as far as my inferior accommodation would permit me to do. We found these labours very harassing; but I felt that I was sufficiently rewarded for my efforts and anxiety from the knowledge I acquired of the African disposition and character, through the medium of the children; and through them I also had communications with many persons whom I otherwise should scarcely have known; and I felt pleased that the children began to advance a little in useful knowledge. But with my dear wife it was far otherwise; such laborious efforts were too much for her feeble frame, combined with her domestic affairs and her other important duties. Borne down by too much labour, Mrs. S. was attacked with fever, which compelled me to close the school for five weeks, my beloved partner not being able to bear the noise of the children, and it was indispensably necessary that I should attend upon her. The school was re-opened in the latter end of September, with twenty-four scholars, but the number soon increased to upwards of thirty. I took no infants, as I knew I could not attend to them. But I told their parents that as soon as I had properly trained the elder children I should be glad to receive them. This was my fixed purpose, but the Lord had ordered it otherwise. Finding the children in a very rude state, and receiving no assistance from Mrs. S., her strength being greatly reduced by her second attack of fever (her first illness being at the commencement of the rainy season), I felt it to be a burden too heavy for me to bear up to the day of my affliction; and when I add to these difficulties those arising from the claims of visitors, inquirers, marriages, and deaths, you will not be surprised that the pains in my head were frequent and severe. Often I have visited and received inquirers until the hour of breakfast, which, when finished, I have found several persons waiting in the piazza to talk with me; the same at twelve o'clock until the school again commenced; the same in the afternoon until the time of our evening service. Thus I have been shut up nearly the whole of the day with scarcely time to take my meals; at the same time enduring the painful feelings of not having effectually taught the children. But I could not feel justified in giving up the school until I had employed every effort to establish so important an institution. But having to close it again through our recent affliction, and my beloved wife reduced to the lowest state of weakness, with myself, I feel confident that were I to reopen it, in a short time either Mrs. S. or myself would again be brought to a bed of sickness. But, sir, we have the satisfaction of reflecting that many of the children who could not read words of monosyllables when they entered the school, could, at the close of it, read parts of the New Testament tolerably well. Many

short and precious texts of scripture were deposited in their memories, which, we hope, ere long will find their way into their hearts, and, by the Spirit of God, germinate and blossom to the everlasting honour of God, and the salvation of their immortal souls. They have also been taught to sing in parts; and the very infants, while sitting on the thresholds of their doors and in pacing the streets, may be heard singing, "Oh that will be joyful." So that, while my path appears clear, that I must now resign my dear little charge, I cannot but indulge the hope that our labours have not been in vain in the Lord.

I hope (p. v.) to resume my public labours on Lord's-day next, the 18th inst. I feel very weak, but being in some degree purified, by the good hand of the Lord upon me in affliction, my spirit pants again to proclaim Christ crucified to perishing immortals. I bless the Lord your committee has sent me here to labour in the heavenly work of missions, although an isolated labourer in a strange land, with no definite advice from those by whom I am appointed how to act; but hitherto the Lord has prospered me. I could not wish any other missionary to endure those sufferings which I and my beloved wife have experienced through being thus situated; but I have found it truly profitable, as it has enlarged my views, and, I hope, much increased the spirituality of my soul. When I began my labours on

this beautiful and luxurious island, I attended to the Lord's-day and week-evening meetings with the same punctuality as at the present time; but in visiting the sick, conversing with inquirers, and in instructing the people generally, I had no particular method. Having an awful responsibility resting upon me, and no coadjutor to consult with, I began seriously to consider how I could best husband my time and improve the state of things. Solitude and the thick darkness of night witnessed the fervour of my aspirations to him who "neither slumbers nor sleeps," but is ever able, ever willing to sustain his feeblest servants when employed as instruments in implanting his divine impress on the wretched and the lost. In order that the sick may be regularly visited, four of our brethren are appointed to this duty at a church-meeting called for that purpose. The persons appointed to this office visit the sick every day, each brother taking the office for one week; and as the brethren are always ready for their benevolent work, no difficulty occurs in the arrangement. A remark of a dear brother, when this plan was formed, has been very useful to me: speaking upon the subject of visiting, he said, "When people die, and I have not been to them, I feel it." But there is too much work for your feeble agent, although he derives such important assistance from every brother and sister of the church, for all work here.

The following passages, contained in letters from Mr. Sturgeon to Mr. Brawn, and brought by the same vessel, are of a more cheering character.

I should have been glad to have written to you long since, but my numerous claims have prevented me. But being unable to attend to my public duties through my recent illness, I gladly embrace this opportunity of informing you respecting the work of the Lord here, and the awful state of the people in the neighbouring towns. The short time I have spent on this island has been the happiest period of my life. My sufferings may appear to have been great, but they are nothing when contrasted with the smiles of Him, who in so much love has condescended to bless my feeble efforts to spread his truth among this dark, yet peculiarly interesting people. Nearly the whole of the inhabitants of Clarence attend upon the means of grace. In consequence of the increase of our congregations, we are preparing to build a commodious chapel. We began this work with much trembling, but the Lord making our way to prosper, we became much encouraged; and we have now collected £70 in money and planks. At times I have had a little anxiety lest I should grieve your Committee by taking upon me so great a work at such an early period of my labours. But maturely considering the subject, my mind is composed, as we could ac-

commodate only about two thirds of those who come to hear the word of God. All the friends wished to erect a house for God, and were willing to give their money to promote this object. The officers of the Niger Expedition have cheerfully contributed upwards of twenty pounds. We shall not take any step by way of building until we have received instructions from your Committee, by which time I hope additional labourers will be here, to cheer our hearts by their presence and sympathy, and be sufficiently numerous to point the perishing thousands around to "the Lamb of God, which taketh away the sins of the world."

A few months ago the wife of king Yamba died, when twenty-two females were arranged in a line, and beheaded, that they might wait upon the queen after her death. The young man who gave me this information, being engaged in Captain Becroft's vessel, has frequent opportunities of witnessing the superstition and cruelties of neighbouring tribes. My informant very recently saw them bring a man, bound, to the borders of the sea, and deliberately throw him in! The poor man being visited by God with sickness, they could not bear to see him, so they cast him



away, as a worthless thing. Four men also, who were charged with witchcraft, were brought from the plantation upon which they had been employed, and cruelly beaten upon their backs with cutlasses, preparatory to their being beheaded. The day on which these horrid deeds are perpetrated is called *grinabo*. These awful scenes, being frequently repeated, naturally tend to harden the heart. The truth of this position is established by each family having in their possession a human skull! They call it "*Obassa*" (God). To this god they give drink and yam. The plea of the head men for this dreadful sacrifice of human life is, that "they have too many slaves now, as they cannot sell them." Therefore, for the most trivial offence, they often plunge them into eternity, in the manner above described.

The captain of a French schooner waited upon king Yamba a few months ago, and requested him to sell him a cargo of slaves. King Yamba replied to him, that "he had signed a treaty sent him by the queen of England, *not to sell any more slaves*, and he could not break his pledge; but he (king Yamba) would give him *oil* for his goods, but *no slaves*." Thus the English government prevented the traffic in human blood in this instance, and we hope for ever, between this despotic king and slave dealers. As the English government have adopted a wise policy, and conferred a great blessing upon that wretched people, let English Christians send them the greater boon of the gospel. I am surrounded by those who commit deeds so depraved in their nature, and awful in their effects, that I can emphatically say, "Mine eye affecteth my heart." And will not you, sir, and all your beloved brethren in the British Isles, sympathize with me, and more ardently pray for those pitiable creatures who are drowned in superstition, and whose minds are barred by the most selfish principles and cruel practices, against all that is lovely and good? But I am sure you will not stop here; you will work as well as pray. "The harvest truly is great," but where are the labourers to be found who will be willing to labour, suffer, and die, in this cause of truth and love?

The votaries of Mammon find free access to Old Calabar, Bimbia, Bonny, and numerous other towns upon the western coast of Africa, and they can penetrate far into the interior too; and have not others, actuated by the same principles, endured the hardships peculiar to the frozen regions, and those of the

torrid zone? And what contempt of dangers and sufferings have been evinced by those who have attempted to explore the Niger and the Nile! And few of them, if any, had any higher objects in view than opening new light upon science, acquiring wealth, or the obtaining of renown. Shall these, dear sir, who labour for a corruptible crown, "be wiser in their generation than the children of light?" Will not those who have received the gospel in humble dependence upon the divine blessing, carry it to the lost sons and daughters of Africa, who are "sitting in darkness, and in the region and shadow of death?" remembering that those who win souls unto Christ will occupy the most elevated seats in heaven, and have their joys swelled through an eternal day. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." The misery of Africa is great, and her claims strong upon the British public. Let, then, efforts be put forth commensurate with her present awful condition, and with the unalterable commands of Him who is King in Zion, and soon her gloom, superstition, and barbarities shall disappear, and the Lord alone shall be exalted.

I ought to state to you that since I have been engaged in writing these letters, a young officer employed in a man-of-war has informed me that king Yamba said to the commander, a few weeks since, that he wanted a missionary to live amongst them, and instruct the people, and one man to teach them how to make sugar. This desire for the gospel I hope will be met by your Committee as soon as their resources will allow them to adopt so important a measure.

It is with unspeakable satisfaction that I inform you, that one of the persons whom I last baptized is a Booby woman. Her piety is great, considering the few advantages she has enjoyed. Whenever her countrymen come to see her, her greatest delight is to tell them of Jesus Christ. When I have examined her, as to the state of her soul, she has, in substance, given me the following statements: "First time me hear the gospel, but no feel it; my mind full of foolish ting. Now me feel de word, my heart judge me too much; it make cry. I no sleep. Old fashion no good; I want to serve Jesus Christ. I great sinner; I do too much bad; but Jesus die for poor sinner, and when I pray to him I feel him love in my heart; I want to keep him commandment."

## WEST INDIES.

## BAHAMAS.

A letter from Mr. Rycroft, dated Nassau, Feb. 24, 1843, gives the following account of his arrival and first impressions.

I hasten to inform you that, through the goodness of our God, we have reached the place of our destination in safety, having been six weeks and four days in performing the voyage.

On the morning of Feb. 10th, at eight o'clock, we cast anchor before Nassau, and in a short time were pleased to find ourselves in the company of dear Mr. Capern, with our worthy sister, Mrs. Pearson. Their presence much refreshed us, as we were glad to meet again with Christian friends who could exchange thoughts with us on the truths of the gospel, and with whom we could bow the knee at the mercy-seat.

As we descended from the vessel into the boat which was to convey us to the shore, our pleasure was raised to the highest degree by beholding the people hastening from the market-place (leaving their calling) to the place of landing, where we found them formed in ranks on either side of us, ready to show their gladness at our arrival. The hearty shaking of hands with the vast multitude of joyous faces emphatically bespoke the pleasure these sons and daughters of Ham experienced at my arrival, toward which they have been anxiously looking. Their salutation was in substance, "We long pray for you, massa; we glad you come safe: praise God you come safe, massa." The people appeared as though they could not be joyful enough at seeing us. Their testimonies of affection quite melted me, and constituted an ample reward for the toil and danger through which we had passed.

From the place at which we disembarked to the mission-house, this devoted people followed us, some walking before, others at our side, and others behind us. When we reached the mission-house they formed themselves in ranks on either side of us, through which we passed with affectionate greetings of welcome. Evidently there is a people here whose hearts God hath touched. Throughout the day great numbers of the people came, as they termed it, to welcome us "home." I told them that as they had been praying for our safe arrival, and as God had graciously heard them, now they should pray God to make me abundantly useful to them and to others.

On the evening of the day we reached this place, the bell of the chapel was rung, and in ten minutes' time we were rejoiced to meet in God's house with from five to six hundred

precious souls. Close and serious attention evidently pervaded each mind. I never beheld a more pleasing or orderly congregation in England.

I have now been two Lord's days on the island, and have occupied the pulpits of both the chapels, having at each service large congregations; indeed, at times we have been crowded excessively. The whole town seems to be moved, both black and white.

For obvious reasons I have held close conversation with the class-leaders, and with the members also of the church of Christ here, and am exceedingly glad to be able to testify that I have not in all my travels amongst the churches in England met with persons who understood the way of salvation more fully, or live the gospel more usefully. I see here more that is gospel-like in the character of the people than, alas! I have seen in many churches in your land. We have abundant cause to bless God, who has manifested his power in the subjection of this people to the faith, hope, obedience, and love of the gospel.

Permit me, in confirmation of these statements, to present you with the statements of one of our young members, a boy of fifteen years of age. I give you his words verbatim. "Oh what a blessed thing it is that Christ has died for we poor evil things! sinners we are. Now when I consider this, it is merciful and goodness that Christ has done, for we have lost our way, our happiness, our comfort, and our hope. But Jesus Christ come and declare to us that we are in the wrong road, and he put us in the right way. He is our way. 'I am the way, the truth, and the life.' 'No man cometh unto the Father but by me.' He came and opened the way for us where happiness and blessedness flow. He comforts us by his Holy Spirit by guiding us through all difficulties and all trials; and gave us his gospel. In this gospel we have hope for the eternal things. Now after Christ has done all this great goodness for us, what shall we give to him? He want nothing else from us but that we give him our heart. Now when we believe in Christ, and give our hearts to him, we have done all that he requires of us. For every thing will be well with us, and we will delight in every cause of Christ." These are the expressions of an African five years since brought to this colony.

I have cause to praise God, who continue

health and strength to me and mine. We suffer nothing by the change of climate, though for the time of year the air has been hot. I preach three times on the Lord's-day without fatigue. May the Lord long continue my health and strength for good to this people, as there is great claim upon the time and labour of the mission here.

Brother Capern had the pleasure of adding sixty to the church the Lord's-day before our arrival; persons whom he had previously baptized.

We found the workmen busy cementing the chapel, which will be finished in a day or two. They had also thrown a wall up round the meeting. A chapel is just finished at Carmichael, and two are being built, one at Adelaide and the other at Fox hill.

I found the Sunday-schools well attended, and in the day-school upwards of a hundred

scholars. The children in both schools evidently possess considerable biblical knowledge, readily answering questions put to them. They are far removed from confounding Jesus Christ with John the Baptist, or looking to any thing as their saviour save Christ the Lord.

Brother Capern has two youths under his instruction with a view to usefulness upon the out-islands. There are two persons constantly labouring in the cause here; one I have seen, the other is now on the out-islands.

We should be much aided could you send books for the schools.

On the whole, the aspect of the cause here is good; and through the blessing of God upon our united efforts, I hope that at no distant period the Society may have abundant cause to rejoice in the triumph of the gospel over the whole of these islands.

In a subsequent communication, dated March 9th, Mr. Rycroft says,

I am happy to inform you that I have cause to believe that I am not labouring in vain in this and other places. There is a sensible improvement in our congregations during the last few weeks; our meeting-houses are literally crowded; the people have to stand outside the doors. At our prayer-meetings we number from four to five hundred souls. May the good Lord make use of us who are here for the extension of his cause abundantly.

Mr. Capern has gone to the islands this week, where he can remain, he says, in com-

fort, as I am here. I accompanied him down the arm of the Atlantic which stretches before Nassau for some few miles. Had you seen the frail, little, and uncomfortable sloop in which he set off on his errand of mercy, you could scarcely conclude upon his safety. But the love of Christ constraineth us. During Mr. Capern's absence I shall attend to the demands of New Providence. Next week I expect to open a new chapel at Adelaide, fourteen miles distant from Nassau, westward of the island.

## TRINIDAD.

At this new station, an account of which was given in our number for March, Mr. Cowen has commenced operations. In his first letter to the Committee since his appointment reached him, he writes thus:—

I lose no time in acknowledging the receipt of your letter of the 13th ultimo, conveying to me the decision to which you had been pleased to come in appointing me your missionary at Port of Spain. I earnestly trust the arrangement entered into has, and may continue to have, the special blessing of the God of missions, without whose approbation nothing that we may do can prove successful. When I reflect upon the magnitude of the work before me, I feel almost constrained to exclaim that I am altogether unequal to the right performance of it. While I remain unmoved in my original purpose of devoting all my remaining energies to Him who has called me to be his soldier, yea, and of consecrating every member of my offspring, as far as I can, to his service,—yet I have experienced

a greater sense of my own entire weakness and unfitness for the duties to which you have been pleased to call me, since the receipt of your communication, than I ever before remember. But I would not forget the ample supplies treasured up for the weak, in the great Captain of our salvation, who has led captivity captive. When I reflect upon the all-sufficiency of rich grace and love when influencing the heart, for the most arduous and trying undertakings, I cannot but take courage and go forward. The basest vessels are fit for the Master's service when they contain his heavenly treasure. When it is not by superior might or power of our own that moral conquests are to be gained, but by the enlightening Spirit of the Lord, whose office it is to impart all necessary qualifica-

tions to the most unpromising instruments, I would reply to my anxious spirit, with David, "Why art thou cast down, O my soul; and why art thou disquieted within me? Hope thou in God, for in the Lord Jehovah is everlasting strength." And with the indefatigable Paul, "He will supply all thy wants out of his riches in Christ Jesus." Allow me to entreat your special remembrance of our cause in Trinidad at the throne of grace. Here the most dense moral darkness, utter indifference to spiritual things, and degrading superstitions under the character of religion, prevail and combine to prevent the entrance into the heart of gospel truths. A moral death, an awful stillness, a fearful state of stagnation continues in this land to the present moment. Although efforts have been put forth by Christian friends for the last few years, yet comparatively little has been done of a sound, permanent nature. Satan reigns triumphantly in the hearts of this people, who seem to resist every principle of truth, while they yield willing obedience to the most disgusting, unmeaning, and God-dishonouring absurdities that could well be devised by a depraved and vitiated mind. I trust I am prepared to endure hardness, and to encounter difficulties in declaring among them the glorious gospel of Christ. But my labours may be like bread cast upon the waters, producing no fruit for many days. Let me entreat of you at the commencement, not to overrate my abilities for this work, neither to expect much from my feeble efforts; in the strength of the Lord, I beg to assure you of my faithful, untiring, humble labours in sowing the seed of the kingdom, which I trust may be watered from on high. My great object, after all I may owe to you, is to please him who has put me in trust with his gospel, and I trust it shall ever be my aim to speak and act, not to please men but God, who trieth the hearts and the reins.

I have carefully perused the instructions forwarded me, and think the contents not only deserve compliance, but my approval. To the spirit that runs through them I cheerfully assent, and by the regulations contained I shall be guided.

Turning now to the information you have solicited in reference to the openings there are here for spreading the gospel, I beg to inform you that at present there are several localities having nothing afforded them at all resembling the pure, life-giving gospel of Christ. Although we have three agents from the Wesleyan Society, and two connected with the Scotch Secession Church, yet the most awful destitution and spiritual ignorance prevail. I herewith forward you a map of the island on a small scale, with the localities to which I refer marked for your information. As to facilities for spreading the gospel in this island of which you inquire, I know of nothing to afford you the least encouragement in commencing operations here but the existing necessity. While on this subject, I would just observe, that on the neighbouring continent, in the province of Venezuela, an entrance might be made, under the protection of its liberal government, for planting the cross, and proclaiming the gospel to the degraded votaries of popery. Can there be any thing done at Port of Spain by way of erecting a place of worship? All depends on you in this respect; here nothing, or next to nothing, can be done. The people here are so superstitious as to conceive worship cannot be properly carried on except in a place devoted entirely to that purpose. The use of a pulpit has been afforded me for a few occasions lately, but I should much like to see something done by ourselves, if possible, in providing a place. I mean for the present to devote much of my time in visiting the residences of the French inhabitants, and in reading to them, when they will permit, the word of life in their own tongue as well as I can, which may be blessed. As I cannot yet venture to speak it, I must defer preaching to them until I become more familiar with the language. Can any thing be done in course of time in the way of schools? This is a matter of vast importance in this community, and one that I beg to draw your particular attention to. Will it be in your power to afford, from time to time, a supply of books for children, with tracts and scriptures for sale and distribution.

## SIDNEY, NEW SOUTH WALES.

A gratifying communication has been received from the Rev. John Saunders. It is dated October 14, 1842. Mr. Saunders says,

I have the happiness to enclose a draft for fifty pounds, as a Jubilee offering to your society. It is to be appropriated to the African mission. Considering the little information we had on the subject, our new

settlement in this land, and the distressed state of the colony, I think it a gratifying tribute. We were not acquainted with the exertions of the British and West Indian churches until after the Jubilee day. By this

act the chain of love is made to encircle the globe; Australia, the last link, is enwreathed with Africa, either India, America, and all-beloved home. You will not expect any annual contribution, because we are united with our independent brethren in supporting the London Missionary Society; and we also aid the German Mission to the aborigines. This we do for love's sake toward the elder congregational body in the colony, and because the labours of the London Missionary Society are directed toward Polynesia. The German Mission is properly Australian.

I will now detail our proceedings on the memorable 2nd of October, 1842. An early prayer-meeting at half-past six, which was well attended. Services at eleven and seven o'clock. The morning sermon was preached by myself; the evening sermon by the Rev. Dr. Ross. The collections amounted to £26 4s. 7d. The Sunday-school contributed £2 10s. 3d.; and subsequent donations have enabled us to make the amount now

sent. During the day open house was kept by Mr. Pite, formerly member at John Street, Bedford Row; and much Christian feeling was thereby elicited. The members and deacons unite with me in expression of good will and Christian regard; and we pray that a large amount of divine influence and blessing may attend you. Be assured you have praying brethren on this side the ocean, and that we are happy to mingle our prayers with yours before the Lord of the harvest, not only in our regular services, but at the missionary prayer-meeting on the first Monday in the month.

It is probable that, as we are 150 degrees of longitude east of you, our prayer-meeting commenced the day; and we trust that the full tide of devotion followed the sun with accumulated power till the "happy homes of England" were awakened by his dawning beams. May Sidney continue to be the eastern tower from whence the glad voice of the watchman shall send on the call to prayer around the world!

---

## HOME PROCEEDINGS.

The annual meetings of the Society were appropriately commenced on the morning of Thursday, April 20th, by a meeting for prayer at Devonshire Square Chapel. On this occasion the various parts of the service were taken by Messrs. Jones of Frome, Pilkington of Raleigh, D. R. Stephen of Newport, Middleditch, of Ipswich, Crofts of Ramsey, Fuller of Bow, Clarke from Africa, Williams from Agra, and Angus, Hinton, Pritchard, and Pewtress of London.

In the evening of the same day, after prayer by Dr. Cox, Mr. Elven of Bury addressed a numerous congregation, in Surrey Chapel, from Mark xvi. 15, "Go ye into all the world, and preach the gospel to every creature;" which he illustrated as exhibiting, a glorious theme—a delightful work—and an extensive commission. The service was concluded with prayer by Mr. Spasshat of Bideford.

Our account of the subsequent meetings it is necessary to defer to another month.

---

### REV. R. WILLIAMS.

Mr. Williams of Agra, whose impaired state of health has required a voyage to England, arrived in London, in safety, on the 17th ultimo.

---

### REV. J. M. PHILLIPPO.

We are sorry to state that the health of Mr. Phillippo, though considerably improved since his return to this country, is not such as to allow him to take part in public services. Several arrangements had been made, in the hope that by the

month of May he might have been permitted to fulfil them. The opinion of two eminent physicians is, however, decidedly against his taking part in public engagements for some time to come.

While disabled from active service, our esteemed brother has been usefully employed in the compilation of a work which he intends soon to commit to the press, and for which he will be glad to receive the names of subscribers. It is to be entitled "Jamaica, its Past and Present State," and will comprise a sketch of its civil and political history, and illustrations of the intellectual, social, moral, and religious condition of its inhabitants, particularly showing the benefits resulting from the abolition of slavery, and the effects of missionary operations. One volume octavo.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of March, 1843.

Annual Subscriptions.		LONDON AND MIDDLESEX		New Park Street—	
£	s. d.	£	s. d.	£	s. d.
Dyer, Mrs. Sydenham	1 1 0	AUXILIARIES.		Collection	2 1 4
Groser, Rev. W.	1 1 0	Bow—		Contributions	16 11 1
Gurney, W. B., Esq.	50 0 0	Huntley, Miss, ...A.S.	1 1 0	Ditto, by Mrs. Arnold.....F. E.	5 7 4
Ditto, additional	10 0 0	Brixton Hill, Salem Chapel—		Angus, Rev. J... A. S.	1 1 0
Gurney, Joseph, Esq.	10 10 0	Collection	4 1 0	Peckham—	
Gurney, Thomas, Esq.	2 2 0	Subscriptions	7 3 3	Sunday School	2 8 0
Gurney, Mrs. Thomas	1 1 0	Brompton—		Shacklewell—	
Gurney, Henry, Esq.	5 5 0	Collection	7 11 8	Collections.....	17 1 3
Gurney, Miss	1 1 0	Subscriptions	4 15 6	Contributions	24 14 4
Hislop, Mrs., Stepney	1 1 0	Sunday School	0 3 5	Ditto, for Africa	8 0 3
Hume, Mrs.	1 1 0	Camberwell—		Spencer Place	16 10 0
Payne, Mrs., Walworth	2 2 0	Contributions	94 1 5	Staines, Collection	4 9 9
Phillips, Mr. Joseph	1 0 0	Juvenile Association	5 5 1	Tottenham—	
Salter, Mrs.	1 1 0	Sunday School Girls...	0 16 0	Contributions	27 10 1
Thomas, Mr. Joseph	1 0 0	Jackson, Miss, for		Ditto, Juvenile Association	7 12 1
Tosswill, C. S., Esq.	5 0 0	Entally	0 17 0		
Vines, C., Esq., Islington	2 0 0	Chelsea—		BEDFORDSHIRE.	
		Collection and Boxes	6 10 1	Amphill and Maulden—	
		Sunday School	5 0 0	Contributions, moiety	8 13 6
		Devonshire Square—		Proceeds of Lecture,	
		Collection	15 4 9	by Rev. J. Bird.....	0 12 0
		Juvenile Association	22 11 5	Blunham—	
		Contributions	36 18 10	Contributions	3 7 0
		Eagle Street	19 0 0	Sunday School Box	1 0 0
		Hackney—		Cranfield, Collection	6 10 0
		Collection	18 8 3	Houghton Regis—	
		Contributions	34 19 3	Collection	8 4 8
		Ditto.....F. E.	3 0 0	Contributions	2 15 4
		Ditto, for Africa	1 0 0	Keysoe—	
		Ditto, for Entally	8 9 8	Contributions	2 9 2
		Cox, Dr.....A. S.	1 1 0	Sunday School Box	0 15 0
		Hammersmith—		Leighton—	
		Collections.....	9 15 3	Rev. E. Adey's—	
		Sunday School	1 16 10	Collections	6 13 0
		Contributions	36 10 6	Contributions	30 2 4
		Harrow—		Do., for Africa	1 12 6
		Collected by Mrs. Kll-		Do., for African Schools	8 10 0
		by.....	1 10 0	Do., for African Press	3 4 6
		Hatcham—		Heath Chapel	1 13 4
		Jones, Captain ...A. S.	1 1 0	Riseley, Collection	1 15 0
		Contributions, by Mrs.		Sharnbrook, Collection.	3 3 7
		Barker.....	8 4 9	Thurloigh, ditto	3 4 2
		Keppel Street, balance.	2 7 4	Toddington—	
		Lambeth—		Collection	2 2 8
		Juvenile Association,		Contributions	6 12 0
		Collection	9 0 0	Wootton, Collection	1 10 0
		Maze Pond—			
		Sunday School, for			
		School in India	10 0 0		

Donations.

A Friend, by J. Bockett, Esq.	10 0 0
A Thank-Offering for mercies received in time of need	5 0 0
Clarke, Rev. John, Proceeds of Jewellery by	1 1 0
Pox, Miss, Islington, for native boy, John Barnett	5 0 0
Gregory, George, Esq., for Jamaica Schools	1 0 0
Purchase, John, Christmas Card by	0 12 8
Rawlings, Miss, Coll. by, for Monghyr	7 1 6
Whitehorne, Jas., Esq.	5 0 0
Wilson, Mrs. J. Broadley	30 0 0

Legacies.

Payne, Mr. Samuel, late of Derby	300 0 0
Do., for Translations	100 0 0
Walker, Thomas, Esq., late of Denmark Hill	500 0 0
Williams, Mrs., late of Clapton, second payment on account	250 0 0



		£	s.	d.			£	s.	d.			£	s.	d.
Watford—					Woolwich—					NORTHUMBERLAND.				
Collection .....		15	1	10	Queen Street Chapel—		51	12	10	Newcastle—				
Contributions .....		44	18	2	Enon Chapel—					Tutthill Stairs—				
					Collection .....		2	6	0	Contributions .....		12	8	1
HUNTINGDONSHIRE.					Lessness Heath—					Do., for <i>Translations</i> .....		3	0	0
Bluntisham—					Collection .....		1	2	4	Ditto, Juvenile Society .....		2	8	9
Collection .....		5	17	2	Acknowledged before and expenses .....		61	4	6					
Contributions .....		27	3	10						NOTTINGHAMSHIRE.				
Huntingdon—					LANCASHIRE.					Sutton in Ashfield—				
Collections (moiety) ..		6	7	0	Ashton under Lyne—					Sunday School .....		1	1	10
Ladies' Association (do.)		4	13	2	Collection .....		8	7	11	Sutton on Trent—				
Contributions .....		5	4	0	Contributions .....		4	1	9	Collections .....		4	18	0
Dying bequest .....		2	0	9	Bacup, additional .....		3	0	5	Contributions .....		9	10	0
Ramsey—					Bolton, balance .....		2	17	7	Do., Sunday School .....		0	12	0
Collections .....		5	3	11	Burnley—					OXFORDSHIRE.				
Contributions .....		18	1	1	Collection .....		5	3	1	Bampton and Coate—				
St. Ives—					Chowbent—					Sunday Schools .....		4	3	11
Collections .....		16	16	1	Collection .....		1	4	6	Oxford—				
Ditto, Rev. E. Davis's		4	3	0	Liverpool—					Contributions, for Schools .....		7	17	6
Ditto, at Houghton .....		3	0	8	Lyon, Miss Margaret, for <i>Native Girl</i> , 'Elizabeth Lyon,' <i>Patna</i> ..		4	2	6	SHROPSHIRE.				
Contributions .....		61	19	2	Manchester—					Bridgnorth—				
St. Neots—					Subscriptions .....		51	8	0	Contributions .....		0	2	6
Collections (moiety) ..		9	14	7	Bochdale—					Do., for <i>Translations</i> ..		5	0	0
Contributions .....		12	0	5	Scholefield, Mr. W. ...		0	10	0	Oswestry—				
Somersham—					Sabden—					Contributions .....		6	8	4
Contributions .....		3	12	0	Foster, George, Esq., A. S., 1843—4 .....		50	0	0	Ditto, Juvenile Society .....		0	9	1
KENT.					LEICESTERSHIRE.					Wellington—				
Ashford—					Longborough—					Sunday School .....		0	13	9
Contributions .....		5	6	0	Sparrow Hill Sunday School .....		0	12	6	SOMERSETSHIRE.				
Do., Sunday School ...		2	10	0	LINCOLNSHIRE.					Bath—				
Brabourne—					Boston—					Collections .....		46	14	0
Contributions .....		2	10	0	Contributions .....		4	8	7	Mileham, Mrs., for <i>Africa</i> .....		1	1	0
Canterbury—					MONMOUTHSHIRE.					Bristol—				
Contributions .....		42	14	3	Chepstow—					Davis, Mrs. G. H., Collected by, for <i>Patna</i> ..		2	7	6
Ditto, for <i>Calcutta Schools</i> .....		5	12	6	Monthly Collections ..		3	0	0	Watchet—				
Ditto, Juvenile Missionary Society ...		3	5	8	Nebo 'Penycae—					Saved through abstaining from Tobacco ..		1	0	0
Chatham—					Contributions .....		4	10	6	STAFFORDSHIRE.				
Zion Chapel—					NORFOLK.					Burslem—				
Contributions .....		6	11	0	Neatishead—					Collection .....		2	7	0
Crayford—					Sunday School .....		0	10	6	Sunday School .....		0	13	3
Collected by Mr. C. G. Collins .....		1	2	6	Swaffham—					Box .....		0	4	1
Ladies' Association ...		4	0	0	Sunday School ..		1	7	0	Hanley—				
Dover—					NORTHAMPTONSHIRE.					Contributions .....		4	0	0
Pent Side—					Kettering .....		16	5	10	Do., Sunday School ..		1	0	0
Sunday School .....		1	0	0	West Hadden—					Newcastle under Lyne—				
Folkstone—					Sunday School .....		1	0	5	Carryer, Mrs., Collected by .....		4	18	0
Contributions .....		5	14	4										
Hadlow—														
Crowhurst, Mrs. Mary, Cards by .....		2	16	8										
Maidstone—														
Ladies' Association ...		28	14	7										
Margate—														
Contributions .....		17	6	2										
Ramsgate—														
Collections .....		44	11	1										
Contributions .....		55	10	8										
Tenterden—														
Sunday School .....		0	10	6										
Woolwich, Contributions		13	13	0										

With regret we find it necessary to defer the remainder of the Contributions and the "Acknowledgments" till next month.

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.