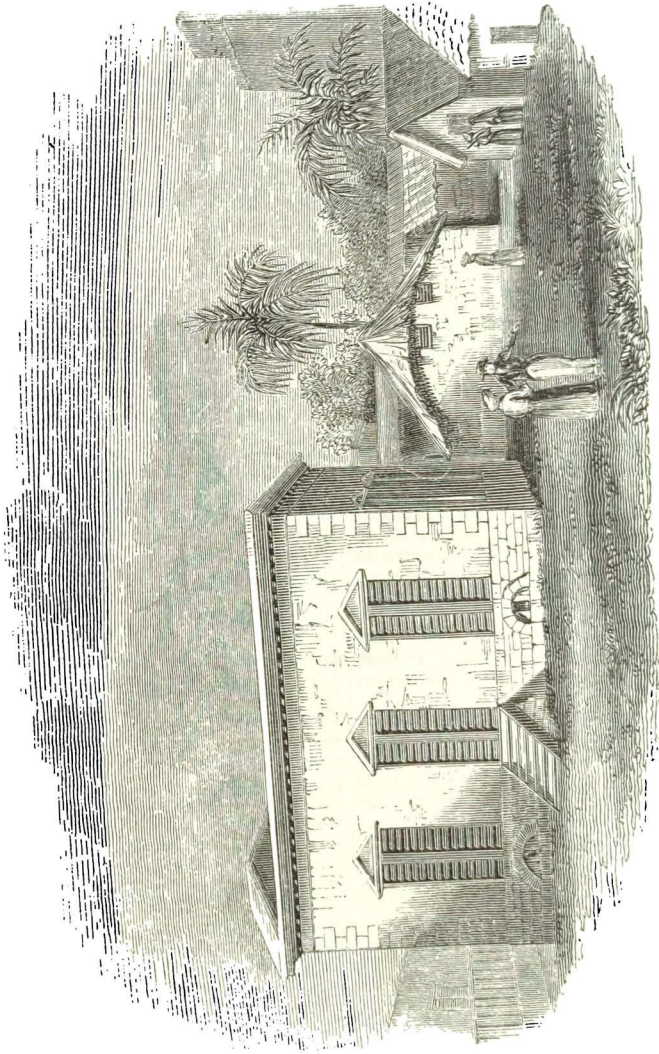


THE MISSIONARY HERALD.

The Missionary Herald (Sept. 1843).



KALINGA NATIVE CHAPEL, CALCUTTA.

A S I A.

CALCUTTA.

KALINGA NATIVE CHAPEL.

The native chapel at Kalinga, one of the suburbs of Calcutta, is about twenty-eight feet long, and sixteen wide. In the annexed sketch, it is the northern side of the building that is seen; but the principal entrance is on the east, which is hidden from view. The bungalow to the right of the chapel is occupied by the native preacher: it is covered with a thatched roof, and the walls are matted, standing on a thick layer of earth. The kitchen belonging to it adjoins; and the habitations at the right hand corner are those of native Christians. Mr. Wenger's residence is near; and the whole scene is as it appears from the window of his study.

In a letter, dated Calcutta, June 7, 1843, Mr. Thomas furnishes a brief view of the present circumstances of the country stations, which will be perused with pleasure.

On the whole, the intelligence from the stations is very encouraging; from several, reports of baptisms have been received, and at others cheering prospects appear to be opening to our brethren.

At Delhi, our dear brother Thompson baptized *two* persons in December last; one of them his own daughter, the other a native, the wife of Muniram, a brahmin whom he baptized about a year and a half or two years ago, and who is now employed as a native preacher, in which capacity he affords our brother very great satisfaction. In February he had the pleasure of baptizing *three* more persons, of whom *two* were Europeans and *one* a native.

At Patna a most delightful work of grace appears to have taken place within the last three or four months, as the result of which *six* persons were baptized in April, and *eight* during the last month; several more stand as candidates, or afford reason to hope that they are under serious impressions.

At Monghyr, also, our esteemed brethren have been cheered by an addition of *four* natives by baptism: this pleasing event took place early in March.

Brother Parry a short time ago mentioned the baptism of *two* native converts at his station, Jessore. Others are believed to be under divine teaching.

At Barisal, brother Bareiro baptized *two* converts a few weeks ago; he also speaks of encouraging openings, but like every other labourer in the mission field, laments frequent disappointments.

At Chittagong, brother Fink baptized a Mug convert a few weeks ago, and last month brother Johannes reported the baptism of *five* natives from a village of weavers, which he and brother Fink have often referred to in their letters. A very encouraging opening has there presented, and to enable our brethren to take advantage of it, we have yielded to brother Johannes' earnest request to be allowed to draw 100 rupees to meet in part the cost of erecting a bungalow in which one of the native preachers may reside, and which may afford accommodation to the brethren on their visits. I had recommended brother Johannes to endeavour to raise the requisite funds on the spot, but having already drawn very extensively on the liberality of the people of the station, he said he could not at present appeal to them again. We felt the justness of his remarks, and sanctioned the sum he requested should be allowed him. I may observe that a violent persecution which broke out at the village, appeared to have suddenly almost extinguished the hopes of our brethren, but God mercifully interposed, and strengthened one of the converts to bear up against the storm; the others shortly after joined him, and all have now put on the Lord Jesus Christ by baptism. May they stand fast to the end!

At Dhaka no additions have been made, but a most marked change has taken place among the people, and a few at least appear under very serious impressions. The difficulties, however, in the way of professing the gospel are great, I had almost said terrific.

According to outward appearances, destitution is the lot which threatens the convert. On being baptized he will be deserted, or cast out by his kindred, and deprived of the means of support, while our brethren have it not in their power to provide employment. You may easily conceive how the consciousness of being thus situated must operate against the carrying out of religious convictions, and deter from making the practical avowal of faith in Christ implied in baptism. Still the work goes on, and by and bye, I feel persuaded, we shall hear of converts being there added to the Lord. Our brethren are preparing to locate one of the native preachers at a village on the opposite side of the river from Dhaka. Some expense in erecting suitable premises for his residence, and for the purposes of worship, has been incurred, and partly met by our brethren on the spot, but something must, I apprehend, be allowed from the mission.

At Dinagapore no additions have been recently reported, but in his intercourse with the people brother Smylie meets with much of a very pleasing and encouraging character. Christian knowledge is evidently much on the increase; we only want the Spirit to be poured out from on high to make many of the stations delightful gardens of the Lord. That Spirit will yet be given, and that glorious spectacle will assuredly be witnessed.

At Intali, brother Pearce has had two baptisms during the last few months, two candidates each time. At Bow Bazar similar scenes have been witnessed, and brother Evans says he has several candidates, and others whose names he hopes soon to submit to the church, among whom are two natives. Circular Road is still unsettled; the church are again about to request brother Leslie to take the oversight of them; I hope he will comply with their request, but am not aware what his present views may be. May the Lord direct him and the church!

To this brief notice of most of our principal stations, derived from the communications with which I have been favoured from the brethren, I have merely to add, that so far as my information goes, all our missionary brethren are enjoying a pretty good state of health. This, I rejoice to say, is the case with the brethren in Calcutta. A good deal of sickness has prevailed about, but we are preserved. In my family I have had, since the death of my dear child last month, more or less of sickness, and one or two of the children are now ailing; but I hope this indisposition will not prove very severe or of long continuance, though the rainy season, which has just commenced, always proves very trying to them.

TRANSLATIONS.

Ninety thousand volumes have been printed during the year in the Sanskrit, Bengali, Hindustani, and Hindui languages, making a total of 529,510 volumes printed since 1801. To carry on these translations, the sum of only £151 has been contributed to the Society direct by British Christians during 1842. The probable issue of the coming year will be not less than 100,000 volumes. May the Committee not hope that the contributions will be in proportion?

Besides the works in hand, the brethren are most anxious to meet the wants of India, by publishing the Old Testament in Sanskrit. The New Testament is already published; as also the Book of Psalms. To complete this most important work, the sum of £1500 is wanted, which, it is earnestly hoped that British Christians will supply. There are in India 150,000,000 of people, and what are 500,000 volumes amongst these!

The importance and necessity of such a version may be judged of from the following extracts, taken from letters of experienced missionaries.

“Of the Sanskrit, I feel more than I can at present say. Your large supply of Matthew, and the inimitable Psalms, have arrived; and while I feel thankful for them, and rejoice in having obtained what I so long and anxiously desired, I have a strange stingy feeling come over me regarding the books in this language: I am scarce willing to distribute them only lest I should exhaust the stock. This is really my unhappy feeling, but I shall

correct it. The fact is, I have been so long without books in this language, that I dread being again in the same predicament. I have had to conceal from the view of some a gospel or two reserved for others, who held a promise from me. But now I trust to be able with lavish hand to give away, and on no proper occasion to withhold this great boon from the learned Hindu population, with whom the very language in which the sacred

Scriptures are now offered to them, carries an evidence of their divine authenticity not to be appreciated by Europeans, or even by their own countrymen who may happen to be strangers to the powerful influence of Sanskrit. It is the master-language of India, it is all-powerful among Hindus, and it is that which gives to Bráhmíns, gúrús, and the various religious orders, all the ascendancy they possess."

"I was much pleased in having with me such a goodly assortment of scriptures and tracts in Hindí and Urdú, but most of all delighted with my stock of Sanskrit, for one simple reason, that it possessed a redeeming quality in the estimation of the most bigoted, which their judgment denied to the other languages. My meaning will be the best understood by the following instance of high contempt for our books. Visiting a temple-yard in the village of Khattauli, I encountered a knot of bráhmíns and others, some of whom were passive hearers, others contended and questioned; a general opinion, however, was passed, that the doctrine was good, and that the books communicated the knowledge of divine things. One man, a pandit, unable to endure that such sentiments should gain

ground at the expense of his venerated shústras, said with some warmth, 'What, even if the books should contain divine knowledge—they are nothing to us! the knowledge of God contained in those books is to us as *milk in a vessel of dog's skin*, utterly polluted!!' I had to hear this, and go on with my reading and discoursing with the others. After some time, Devigir made his appearance, and this pandit with him, *soliciting the same knowledge of God in Sanskrit*, which he had abhorred in Hindí."

"Numerous have been the pandits in the country about Garhmukteshwar and Hardwár, that with their characteristic anxiety for our books, have both encountered me on the road, and also called at the tent for them; some pleading a preceding year's promise to be supplied with the Sanskrit scriptures. The poetical execution of the Psalms has greatly raised the reputation of our books in the estimation of pandits, so that when we have the Psalms, a Testament, or even a Gospel to offer to these men, the most fastidious of them has not the shadow of an excuse for turning away with contempt from the book; and indeed they scarcely ever do it."

In the third Report of Translations, recently published in Calcutta, is the following note relating to the acceptance with which our brethren's version of the book of Proverbs in the Sanskrit language has met, from the conductors of the Calcutta School Book Society:—"Of this beautiful little volume an impression of 500 copies, in a somewhat different form, was thrown off, and taken as a school-book; for which purpose it is admirably adapted, by the Calcutta School Book Society, in whose list of publications it now appears."

KHARI.

Accounts of the dying experience of several natives who were members of the church at Khari, one of the country stations to the south of Calcutta, transmitted in a Letter from Jacob, native preacher there, to Mr. George Pearce, afford pleasing illustrations of the power of faith to sustain the minds of dying Hindoos who have received the gospel.

SANYASI MISTRÍ.

On the 4th March, 1842, Sanyási Mistri was attacked with cholera; upon which many persons went to see him and to render assistance. At first it was hoped that he would recover; but about midnight he became so much worse, that his mother-in-law called up Káláchánd to see him, when it was evident that he was past recovery. Káláchánd, therefore, asked him if he had any thoughts of eternity. His reply was, "My hope is in God, that he will save me." He was again asked, "Can you give me any

reason for such a hope?" He answered, "I know that it is written in God's book, that God sent his Son into the world to save sinners, and that the Son gave his life for our salvation." "But do you think that God will receive you?" "I think he will receive me, for I have Christ as my refuge, and through him I am going to God." "Can you pray a little?" "I am very weak and unable to speak much, yet I say in my heart, O Lord, speedily deliver me from these sufferings, and take me to thyself." Becoming rapidly weaker, he said, "I am unable to speak much with you, but do you pray for

me." Then looking around on his distressed wife and family, he added, "Take care of these poor things when I am gone." Upon which, I am sorry to say, they were so much affected that Káláchánd was unable to pray with him as he had been requested. After this he was unable to speak again, and about noon on the following day he slept the great sleep. In addition to the above, brother Gangá-rám gave the following account, which I will give in his own words: "I think Sanyási has gone to the place of happiness, for he gave me delightful answers to the questions I put to him at night. After speaking a little in a very pleasing way, he told me to read the 14th chapter of John's gospel, of which chapter I read to the seventh verse; and then read the second chapter of Revelations, and spoke a word of exhortation from the fifth verse. Concerning his external conduct I can say, that I never saw any thing blameable." In this manner his life ended.

GANGARAM MUNDAL.

On Monday, the 21st of March, Gangá-rám Mundal (the same who conversed with Sanyási), was attacked with cholera, and yielding up this life entered another world. During the night, soon after he was taken ill, he sent for Káláchánd. As soon as he came, he made known, in the first place, every thing as to what he owed, and what was due to him: after doing which he said, See, God has afflicted me for three years; I have sent for many doctors to make me well, and have spent many, many rupees,—but all this has been in vain. What God has seen fit, that has he done. In God's afflicting me, my will has been laid aside, and his will has been fulfilled. But I thank God, that through the sickness he has now appointed, he calls me to himself. For this reason I tell you not to send for a doctor, nor give me any heating medicine. I have experienced a thousand times more suffering than pleasure, wherefore I say, if it be the will of God to take me, why will you burn my body through any medicine? See, O brethren, if God now takes me, do not grieve on account of my death. You have, for many days, interested yourself in me; then rejoice and pray that he would quickly snatch me from this pain." On Monday morning having been again called I attended on him. Then he said, "This time God will take me, wherefore give me no medicine, and at my death do not be sorrowful but rejoice." Many people telling him to take some medicine, he said, "If doing so will at all lighten your grief, I comply: give me some then." At twelve o'clock, in order to ascertain the state of his mind, I asked him many questions on the subject of religion: he answered me most cheerfully on every point. After this conversation he asked me to pray with him for a while. I asked him what words of the Holy Scriptures he

would have me read, he said, "something concise about Christ's sufferings, death, and resurrection." I read John xx., and prayed with him. About four o'clock, being in a calm and settled state of mind, he left this world. Before his sickness I was in the habit of having much talk with him on religion. He invited me often to come and pray and read the scriptures in his house. I do think, that all the pain he endured in this life, worked out for him joy in another world. At his grave I spoke a few words from Revelations ii. 13.

HARAMANI'S MOTHER.

On Monday, March 14th, both Hárámáni and her mother were taken with cholera. After having made several inquiries about them that day, I visited them very early the following morning, when I feared they would not survive: wherefore I began to converse with them on religion. I will briefly mention to you the questions I put and the answers they gave. I asked, "If God intend by this sickness to remove you from this world, are you ready to depart with joy?" They answered cheerfully, "In this world we might have enjoyed much happiness, but now we hope to go to our Saviour, and to find a place at his feet." "Do you firmly believe that Christ is your Saviour?" They replied, "He has died as an atonement for our sins—leaving heaven, and coming down on this earth—this we firmly believe, and now our prayer is, that he would very soon take us from the earth." After speaking in this strain, the mother, looking towards the daughter said, "Do not fear; he not disturbed; Christ is a Saviour—wherefore pray." Káláchánd asked her if she thought of another state. She answered, "Christ is my guardian for eternity." Then she began to sing the 103d hymn. Afterwards having turned over on her bed, she prayed aloud thus:—"O God, give to this sinful wretched creature a place near thyself—I ask this of thee in the name of Christ." Káláchánd asked her again who Christ was, and whether she knew him. She replied, "He is a merciful friend. He gave his life as an atonement for our sins,—wherefore he is compassionate towards me." Then she asked how her daughter was, but Káláchánd told her not to care about her—but to think more of herself. She then sung from the beginning to the end of the 128th hymn, and asked Káláchánd to pray. I learned the next day that Gangá-rám had had some talk with her on the interests of her soul on a former occasion, and that he was well satisfied. On being asked by her daughter, who seemed recovering, what her hope for eternity was, and where she expected to go after death, her answer was, "My keeper for eternity is Christ; to him I give over the whole load, and after death I shall certainly go to my Lord, and then I shall not experience any

more pains of this sort." Saying this, and turning over again, she prayed, "O God, give to my spirit a place near thyself—this is my petition." Observing that Hárá was weeping, she said, in order to comfort her, "O my child, if God spare you, then will he provide for you in a far better way than I have done, for he is the Father of the fatherless." She continued praying for some time audibly; and then, when unable to speak, still seemed in this exercise mentally. On a friend coming in and asking her where she expected to go;—she raised her hand to heaven. Shortly before death she requested her daughter to take her, when stronger, to the place of worship, as she longed much to hear the preaching of the word. She died on Sunday, March 26th, 1842.

PATNA.

A pleasing account of the baptism of eight converts, in this city, is transmitted by Mr. Beddy, in a letter dated Patna, June 6, 1843.

Last Lord's-day morning, the 28th of May, saw a goodly company of us assembled at a little before sun rise, in the delightful spot where our baptistry is situated, and eight professors of "repentance towards God and faith in the Lord Jesus," waiting to descend into the water, and there witness a good profession before many witnesses. I think we had nearly two hundred present, just as the sun made his appearance, and whilst the Sun of Righteousness was smiling, I humbly hope, with condescending approbation upon the willing converts assembled to confess him. We commenced the solemn service by singing a Hindustani hymn, to a Hindustani tune, after which I called on a native brother to offer up a prayer; this being ended, I addressed the assembly, and then administered the ordinance to eight candidates, one male and seven females. Three of this number are country born, the others pure natives. The native man is a pure native of Bengal, the son of a nominal Christian. He was formerly sprinkled in infancy, and subsequently confirmed; but there is every reason to believe from his own confession, and other circumstances, that he was a stranger to the grace of God. He has been with us some time, and he seems to grow in grace. Among the females, the first is the wife of Roodpa, about thirty-five years of age, a convert from Hinduism; second, a Mrs. Francis, about thirty years of age; third, a Miss Sarah Howell, about sixteen years of age, the grandchild of a member of the church, formerly a Roman Catholic; fourth, Miss Ann Tresham, about eleven years of age, a young disciple, the beloved child of a truly pious man, a member of the Monghyr church; she has been with us since last January at school. She is given in answer to many and intense prayers, offered up by her father and other pious persons. It is some time since she gave evident tokens of a change, which has been witnessed by the brethren with great delight and joy. Fifth, Soorgee, a blind, native young woman, belonging to the

Refuge. This person was *left*, about seven years ago, by an unfeeling Hindoo father, on a heap of bricks near my chapel, in a frightful state of starvation and emaciation, all but dead. When she was first discovered, it was doubtful whether she was living or not. Although she was nine years old, I did not think she had reached her third year; her powers of utterance were quite paralyzed. Indeed, it required no common nerve to endure the sight; but by great care, moderation, and assiduity on the part of my wife, assisted by others, she was, contrary to all expectations, restored after a length of time to perfect health, strength, and vigour. Her sight was lost through neglect, when she had the small-pox, when in her father's house. After some time had elapsed, she commenced giving evidence that she heard not in vain the glad tidings of a Saviour's love. She commenced committing to memory portions of scripture, and of Watts's Catechism, together with native hymns, which she appeared to take great interest in singing; and having rather a pleasing voice, we felt often more than gratified and rewarded for our labour of love. But how shall I describe the state of my feelings, and of those who listened to my description of this wonderful trophy of redeeming love, this brand snatched from the burning, this child that was dead and is alive, was lost and is now found. How wonderful are the ways of the Lord! How truly may this redeemed soul say, "My father forsook me, but the Lord took me up." I had nearly forgotten to state, that when she commenced speaking, we learned from her all her history; and sometimes, when either from her transgressing or otherwise, any one said, we would send her to her father, tears would immediately start forth, dreading being again subjected to the power of one who had rent asunder the endearing ties of father and child. In the Refuge she sits or walks about with one or more of the children, instructing them, and *preaching* to them. She is an example to

them all, and a wonder to us. Is not this soul worth what you have paid for the Refuge? But there is another, if not more, who wish to follow the Lord in his appointed ways. The sixth, a native young woman, whose name is Omdah, formerly a slave, about sixteen years of age or something more. Her history is rather obscure; she is married to a native professing Christianity,

who lives at Monghyr. The seventh is Rebecca Rasi, about seventeen years of age, the daughter of my native assistant. The eighth, a young man, formerly a native professing Christianity, had been sprinkled in the establishment, and subsequently confirmed, but ignorant of every thing like a changed heart. I believe him to be a true child of God.

CEYLON.

Our veteran missionary, Mr. Daniel, has recently printed a small volume, entitled "Reminiscences of two years' Missionary Labours in the Jungles of Ceylon: containing a narrative of exertions made to benefit its neglected population; and an introduction, to excite Christians to afford their assistance in advancing the Missionary Enterprise." It was for circulation among the Europeans on the island that it was written; parts of it however will be found interesting to the friends of missions at home. The passages now presented to the reader contain an historical view of a station to which his attention has often been called, and some general remarks on the state of the surrounding population.

HANGWELLA.

Hangwella is a village in the Hewagam korle, nearly twenty miles from the Fort of Colombo, on the old road to Kandy. It is pleasantly situated on the south bank of the Calany river; and is the residence of the Modelair of the district,—a gentleman extensively known for his integrity, discrimination, intelligence, and kind attention to strangers who travel in that neighbourhood. I had the happiness of being received into his family, and of passing great part of the time which was not occupied by active exertions, under his hospitable roof. For the attention I received, I beg leave thus publicly to return my best thanks to him and his family; and to express my sincere wish that all temporal and spiritual good may descend upon them.

The village of Hangwella has for many years been occupied as a missionary station. It was frequently visited by the Rev. J. Chater, and a neat place of worship, with a dwelling house, at a considerable expense, had been erected there. Both of these, a few years ago, were swept away with the violence of the floods which often visit those parts of the island. For several years the Rev. H. Siers resided there; but owing to a variety of circumstances his removal to Colombo was deemed expedient; and the duties of the station devolved on an aged Singhalese Proponent. As in consequence of the wretched condition of the roads it was seldom visited from Colombo, the state of things in the mission gradually declined, and the ground that had been gained, by degrees appeared likely to be entirely lost. Only seven mem-

bers remained united to the church there,—some of whom had sunk into lukewarmness and a state of spiritual slumber. It was therefore thought to be highly desirable, on the arrival of another European missionary at Colombo, to see whether something of a more permanent and aggressive character could not be attempted, while relying on the divine aid, to revive religion in that village, and extend the preaching of the gospel in places adjacent to it. With these objects in view, the writer of this narrative left the site of his former labours, and commenced itinerancy in that part of the island.

Arriving on Saturday afternoon, towards the conclusion of the month of November, 1838, after the labours of the Sunday, which were expended on the inhabitants of the village, and the few members who remained,—his first business was to explore the surrounding country, in order to determine how it could best be occupied. While anxious that the word of eternal life should be extensively proclaimed, he was well aware that a variety of desultory and unsupported efforts were not likely to produce any permanent effect. To pay a solitary visit to a village, and for once only to preach in it—in any case, but more especially in the state of the population in this island—did not appear the best plan that could be adopted. It is only by repeated, and persevering strokes, that any impression is likely to be made on the ignorant and almost unapproachable people here. The latter word is designed to convey the idea of causing any considerable number regularly to assemble to hear the gospel of the Son of God. It has been observed, that no itine-

rancy deserves the name, unless that which is continued sufficiently long to make an impression on the country around. Anxious, therefore, to unite as far as possible the advantages of the itinerating and localizing systems, it was determined—after having surveyed the country—to divide our future scenes of labour into four districts, each containing on an average about ten villages. One of those districts to be the field of exertion for the first week; a second for the second week; &c., till in the course of a month every one of them might be entered, and in a measure pervaded; and that in the successive month the same round of labours should be repeated. As the writer was associated with a Singhalese assistant missionary, and as they both took successively the same district, it is evident, that with the exception of occasional and unavoidable interruptions, the inhabitants of each village had an opportunity, once in every fortnight, of hearing, near to their own places of residence, the way of salvation through Jesus Christ. One of these divisions was in the Hina korle, on the north side of the Calany; the other three in the Hewagam korle, on the south side of that river. Although to an English reader some of the names of these villages may appear uncouth, it may be proper to mention them. In the *first division* in the Hina korle, are Biyagama, Yabalaruwa, Malvane, Mahapitigama, Weilgama, Hamanabadah, Yattowela, Umandala, Tittapattara, and Giridarrah. In the *second division*, Hewagama, Kadwella, Bomiria, Badahelagamadoowa, Ranålee, Daidigama, Heinpitti, Dålamooodoowa, Emboolgama, Artigalla, and Hangwella. *Third division*, Pittoompey, Døddenya, Pinnawala, Weiwælpanåwa, Angatapittia, Galagederah, Pådådukkå, Liyanwala, Arrukwatta, Ugalla, Mahawattagama. *Fourth division*, Degamboda, Kåhatapitey, Kogama, Kalowakgediah, Neelwotudoowah, Tunnåna, Badulgodah, Giramboola, Alooæmbooludah, and Måboolah. It may be observed that although the above were our stated fields of labour, the violence of the floods, the state of the weather, and other causes, presented occasional interruptions; while in some seasons efforts were made to extend the knowledge of God's word beyond those places.

In order to judge of the propriety of any specific measures to instruct mankind, the true condition of the objects of your charity must be considered. What would be wise and prudent in one case, might be highly improper in another. Addresses and a mode of preaching exceedingly fit for a refined and intellectual congregation, would be little adapted to the Singhalese who dwell in the jungles of the land. We ourselves have discovered, that though on our arrival in this country, when we first heard of the modes which our predecessors adopted in preaching the gospel, they *then* appeared peurile, yet on

becoming more fully acquainted with the manners of its inhabitants, they were the wisest that could be used. Now what is the condition of those who dwell in the field of missionary enterprise we are now reviewing? I speak of their *moral* condition. I leave the botanical, geological, entomological, and agricultural details of the country to others. My limited space, and the object in view, permit not these digressions. But what is the moral condition of the people—their state in reference to God and eternity?

POVERTY.

One thing which forcibly strikes you in pervading its jungles, is the poverty and temporal distress prevailing among a large proportion of them. Though inhabiting a fruitful country; though their wants are but few; though a large quantity of waste lands around lie in an uncultivated condition; though a small degree of labour is sufficient to supply what is requisite for themselves and their families; a large number live entirely from hand to mouth, so that in a time of sickness they are often in the most distressing condition. I have no space to point out the causes of this. One thing I may in a passing way notice. Many of them are so little acquainted with the value of time, that they spend a large portion of it in a most idle and desultory manner. Did they duly employ it, they might realize comforts in health, and provision for sickness and age, of which they are now destitute.

IGNORANCE.

Their ignorance of the great affairs which relate to their peace is truly deplorable. Though often keen-sighted, and quick of discernment in what pertains to this life; in all that is connected with eternity the most fatal delusions blind their minds. Few of them can read; and the knowledge of those who can is of the most limited and pernicious kind. Ask them, who made them, and what will become of them after death, and their general reply is, "We cannot tell." Though questions of this kind are so important, and have, or ought to have, so deep an interest, they do not appear to wish to know. In Tunnana, one of the above mentioned villages, though I have repeatedly gone to almost every house, except in one, I do not recollect to have seen a chair; and only about two persons who could read, and they in the most imperfect manner. I do not believe that in the whole village there was an individual who even in profession worshipped the true God, or had any desire so to do. When I have urged the claims of Jehovah upon them, their answer has been—If the rest of our neighbours would worship him, we would do so likewise, but why by acting contrary to them should we subject ourselves to reproach and shame?

ATHEISM.

Atheism of the most fearful character is prevalent among them. Buddhism is literally atheism, since it denies the existence of the infinite and eternal God, the Creator, Governor, and Judge of men. Though this is a system so monstrously absurd that every right minded person shrinks from it with abhorrence, it is astonishing with what tenacity the most intelligent and ignorant among them cling to it, and endeavour to defend it. One of the most sensible Buddhists I ever encountered was a young man connected with a distant *Vihara*, who two or three years since called at the Modelair's house. On pressing him with the impossibility of the fact of an infinite series of beings preceding each other, and the necessity of one grand, eternal, uncaused Being, he asked, "Who made God?" The reply was, that He was a self-existent Being, who never began to be, but had from eternity existed. Then said he, "I am like God; I existed from all eternity, and never began to be." On asking him if he could recollect any thing which happened to him more than thirty years ago, i. e., before his birth, he acknowledged he could not. Then how dare you say that your mind, which is essentially a thinking being, can have always existed, since you can remember nothing before your birth in your present body? "We are," he answered, "deprived of the knowledge of what has happened in our former births, through sin: when we are purified from it, the knowledge of what has occurred in past stages of existence will become clear to us." I assured him that every one knows by his own experience, that guilt is a sharpener, rather than a destroyer of the memory, since we more vividly recollect the crimes we have committed than any other parts of our history. But though they reason from data not only without evidence, but contrary to evidence, the natural alienation of their hearts from God inclines them to receive the most inane follies as stable and irrefragable truths. Though Budha has been dead for above two thousand years, and his soul annihilated, and though a future Budha is not expected for many hundred years, they contend that by worshipping his image and offering sacrifices to it, they shall obtain immense advantages in another world.

SUPERSTITION.

Superstition, as well as atheism, pervades every part of their behaviour. Though they acknowledge no supreme and eternal Jehovah, they have a whole rabble of inferior deities; beings who have passed through all states of existence, and will have to sustain again similar transformations. Some of these beings are of a malignant, and others of a benevolent temper; and may correspond with

the infernal and supernal demons of Grecian and Roman mythology. To secure the good offices of the latter, and escape the anger of the former, appears to be their great anxiety, as far as their present state of existence is concerned. Hence they often tell you, that they worship both God and Budha. By god they do not mean the supreme Jehovah, but their demons and devils; beings whom, in their dewalahs and devil temples, they endeavour to propitiate. To secure the good things of the present life; to obtain health when sick, and prosperous seasons for their crops, they make offerings to their gods. To disarm the wrath of their *yakas*, or devils, they dedicate a part of their substance to them. To command an exalted station in a future *jataka*, or birth, they approach their *viharas*, and worship Budha. In proportion to the value of their presents, or the different shrines they approach, they suppose will be the rank to which they will be advanced after death. Hence while these poor people, by their vain oblations, impoverish themselves, their *ganinanseys*, their *yakadooras*, and *yakadesas* reap the spoil. To stimulate them to make their offerings, the most monstrously absurd legends are told them by their instructors and blind guides. Some of them are so out of nature, so utterly impossible to be true, even by the aid of a miracle, as (except to men who do not like to retain God in their memory, but love darkness rather than light) to carry their own refutation with them. To some of them reference may be made in the progress of this narration.

PRIESTCRAFT.

It is requisite to be borne in mind, that the atheistic and superstitious religion of this country is based on the doctrine of the transmigration of souls, and the apportioning to individuals in present and future births the rewards or punishments due to actions performed in previous ones. The following relation, taken from one of their religious books, will show the tendency of every thing they teach the people, to exalt and enrich the priesthood, whether they are devil or Buddhistical hierophants. A certain fisherman one night placed his basket for taking fish in a river, which before the morning enclosed a number of fish; but a large snake entering at the same time, devoured them all. He was not, however, suffered to enjoy his prey long, for before the morning he was found dead, his flesh devoured by a multitude of red ants, and his bones picked by their young ones. In his next birth, the fisherman became a devil, inhabiting some trees in the jungle; the snake, for some good deeds done in a prior state, was born a king, having the ants for his subjects; the large ones being full grown persons, the others, their children. One day this king going into the jungle, saw

this devil on a tree, and inquired who he was? when he received for answer, "I am a devil, inhabiting this spot, and I have long wished to see thee; for I will kill thee, and break thy bones, and eat thee." Though deaf to the cries of mercy, on the king saying to him, "If you kill me, you will only have one to devour; but if you will spare me, every morning I will send one of my subjects to this tree, and you will thus have thousands to eat, instead of one," the devil replied, "Art thou sure thus to act; wilt thou on my releasing thee, without fail, perform thy promise?" "Most faithfully I will." Accordingly, with a solemn warning of the effects of unfaithfulness, he was suffered to depart. Every morning, one of his subjects was sent to this spot, who was torn and eaten by the devil, till all the adult population were destroyed. At length the children were sent victims, till the whole country was depopulated. At length a Buddhist priest came that way, who inquiring into the state of the case, revealed to the devil what he was in his former birth, and supplicating on behalf of the kingdom, persuaded the devil to desist from his cruel ravages. With these ideas before them, we need not wonder at their fear of the devils, nor the offerings they make to appease their anger. We see likewise, how the Buddhist priests insinuate their superiority to devils, by the influence they exert over them. Such are the lying fables which are unhesitatingly believed; while the eternal truths of God's word are disregarded!

I sometimes think, that by the habits of deceit and lying in which they indulge, they often try to cheat the devil himself! It is a customary thing among the owners of cocoa-nut gardens, to devote the produce of certain trees to some demon or devil; to their *deviyos* or *yakshyas*. This is often done with considerable ceremony; a number of vociferous expressions being used previous to the signs of dedication being affixed to the tree. After the ceremony, the fruit of the tree is deemed sacred, and for any one to take it would be an act of sacrilege that would bring down on the delinquent the severest penalties.

But it would appear that amidst all these imposing processes, the fruit is frequently never presented to the being, or to his priests, to whom it is nominally dedicated. It is often nothing more than an expedient to which they have recourse, to prevent thieves from stealing it; as they have an idea that though their own hypocrisy will meet with no punishment, the pilferer in his nocturnal rambles will never be sufficiently daring to take what is the supposed property of these supernatural and infernal powers. Some time since, on going through a cocoa-nut plantation, I observed that almost every tree that had fruit on it, bore the badge of its consecration to some invisible being, while those which were barren were destitute of it.

IMMORALITY.

No one will be surprised to find that a high degree of immorality prevails among a people thus atheistic and superstitious, and that drunkenness, deceit, treachery, lying, cheating, thieving, gambling, impurity, and in many cases even murder, are awfully prevalent. Many who have read the latter part of the first chapter of the epistle to the Romans, have been struck with the accurate manner in which the account Paul gives of the demoralizing effects of idolatry, is realized among the poor idolaters of this island. It is indeed true that in those parts of the district which are nearest Colombo, many of the people are called Christians. But what kind of Christians are they? Though they bear Christ's name, they are in heart the worshippers of false gods. For some worldly purpose their parents had them christened, and in their turn they are anxious their children should be likewise christened; but they know nothing of Christianity; scarcely the existence of God, or the name of Jesus. They never attend a place of worship except when their banns are proclaimed, or to get married, or to have their infants baptized. They will go in crowds to their pansils, Bana-madoovas, viharas, and dewalas. There presenting their offerings to false gods and images, they practise every superstitious ceremony, in connexion with every hateful lust.

INDIFFERENCE.

In addition to the above, they appear sunk into the most awful indifference, or contentment with their present situation. Though the wrath from heaven is coming upon them,—though the divine anger actually abideth on them,—like a man sleeping in a thunder storm, they neither perceive nor fear it. When the most absurd lies are related to them, they will believe them; and in proportion to their absurdity, will give them more readily credit; but if the glorious facts of the gospel salvation are related to them, they appear an idle tale. The son of a Modelair told me that he had read and translated in their hearing several of the stories in "The Arabian Nights' Entertainments," all of which they implicitly credited; but if you relate to them the great facts of the New Testament, they are entirely disregarded. They are slumbering in their security, and have no wish to be aroused; perfectly contented with their false and delusive system, they adhere to it, and reject the Saviour. This is indeed their condemnation, that light is come into the world, and they love darkness rather than light, because their deeds are evil.

Such then is the situation, the moral and mental condition of the natives here, among whom the missionary is called to labour. For them has he forsook the comforts of his domestic enjoyments; the luxury, and crowded

congregations of his own land, to preach in a stammering manner, to a people in another language, who are unwilling to hear him, and listen to his addresses with the utmost impatience. And while having to endure their rudeness and even insolence, he has to complain of the neglect and even contempt of his own countrymen, because he has not accomplished that which exceeds all human or angelic power. If any of my brethren in other places of the island have been favoured to make known the divine word to persons of a different character, I can only say, that while I rejoice in the more propitious state of things which has been prepared by their beloved Saviour for them, I speak according to my own experience. In such a situation it must appear that strong faith in the divine promises, with a patient expectation of their accomplishment, is an essential qualification to enable a missionary who is sincerely and ardently desiring their salvation, to instruct them in the things which belong to their peace. Blessed be God, there is in the gospel a remedy for all the miseries which sin and Satan have inflicted on the most besotted and guilty of men! It needs only to be presented by the heaven-sent messenger, and applied to the heart by the Holy Spirit, and the people of this land will walk in the light of the divine countenance, and feel the inspiring joys of God's salvation. It has already, in instances neither solitary nor few, produced its benign effects; and it is destined to fill this land with the knowledge of the glory of the Lord, as the waters cover the sea.

The first thing which a missionary has to do, is to induce people around him to hear the message of mercy. This is indeed only a part, a very small part of his work; but it is evident that nothing can be expected till there be a communication between the ears and understandings of men, and the truths he has to impart to them. "For how shall they call on him on whom they have not believed; and how shall they believe on him of whom they have not heard?" Now this introductory part of a missionary's work is by no means so easy in this country as many are ready to conclude. When in England an evangelical minister of talents and energy makes known the word of God, he can generally secure a congregation who will listen to it. Let his coming be made known, and trooping multitudes, collecting, will listen with interest to the joyful sound. But although in places where preaching has been in the country maintained, and has produced many of its benign effects, something like it may be witnessed; in spots that have been little visited, on commencing his work the difficulties of a faithful minister will soon be apparent. Should you send word to any village, that on a certain day and hour you will come to tell them how they may be saved, they pay no more attention to your notice than to the howling of the wind

or the roaring of the ocean. Should you go yourself, and solicit them to come to any fixed spot, they will make many excuses, or perhaps politely promise to come, and then walk off in another direction. Ask any of them to collect his neighbours together for this purpose, and should he go to their houses and enforce your request, they will instantly answer, "Yes, if you will give two or three glasses of arrack for each of us, or grant us a stated salary, we will come. Without it we shall keep away." I recollect, some years since, going to a village near Colombo, where I had requested the late second Mahadair to use his influence to assemble the people, he sent word to one of his inferior headmen so to do. When I went, having such an authority as that of one of the most influential natives in the island, and saw but few assembled, I inquired how it so happened? One of the villagers replied, that since there was now no punishment for not attending, alluding to the abolition of compulsory labour, he did not see it was necessary for the people now to come. Some time since, on going into a house in Hangwella, the inhabitants of which were called Christians, I said to a young man of respectable appearance, "What is the reason I never see you at church? you are a protestant, and the place of worship is near you, but you do not attend." He, with the most careless unconcern, answered—"As there is no pay, or money allowed for going there, I do not see fit to be present." Indeed, to such a state of fearful unconcern, and undervaluation of their religious advantages, are almost all classes, whether Singhalese, Burghers, or English persons sunk, that instead of welcoming with high delight the proclamation of the tidings of redeeming mercy, they conclude that it is *they* who confer the obligation on the preacher, by condescending to attend on his instructions. Hence they think they have claims on you for such tokens of their regard, and sacrificing their time and patience in hearing what you have to say to them. In proportion to the zeal for their salvation which a missionary evinces, do they conclude he must be influenced by some mercenary, interested motive, which leads them, when they think it can be done with impunity, to deride him, and even to insult him.

AVERSION TO THE GOSPEL.

A proponent, who goes through his labours in the most heartless manner, will meet with tokens of respect; but those who, intent on their real good, their soul's welfare, do not cease to labour in season and out of season, and warn them day and night with tears, will assuredly have to encounter the most degrading insinuations and expressions they can use.

I speak on this subject principally of the Singhalese. In reference to them, if you

can secure the assistance of a police-vidahn, or an arachy, or some other head-man who has authority in the villages, probably for once or twice to oblige you, he will call his neighbours together to listen to what may be said to them; but if you frequently seek their aid, it will be, not verbally indeed, but practically, refused. These gentlemen will make promises they will never fulfil, and which at the time they never intended to fulfil. Often have they cheated and disappointed me; and when relying on their aid, I have gone according to my agreement to preach to those who were to be collected by them,—on arriving at the destined spot, I have found they have left their houses, without an effort to fulfil their engagement. I could select many such cases. One, however, as a specimen, may not be improper. On returning home from one of my missionary tours, I met two police-vidahns belonging to two villages about eight and ten miles distant from my residence. I said, I wish to come to each of your houses to preach the word of God, on a day specified. Can you collect the people at such and such hours to hear it? Both of them with apparent sincerity and cordiality, promised to comply with my request. But after taking a journey on foot, of ten miles, under nearly a vertical sun, I found neither of them in their villages, nor any thing done to accomplish their promises. Such are the bitter disappointments which for the present the servants of God, in many parts of this land, are forced to endure. The faith and patience required can only be known to those who sustain them. In other situations you probably address companies who are reposing under the shade of

trees. For a few minutes they will hear you, but as soon as they know your object in speaking to them,—though to hear some idle tale they would stop for an hour,—they will begin to depart, and induce all around them so to do, saying, "Night is approaching, we cannot stay any longer, *yan, yan*,—let us go, let us go."

SOURCE OF HOPE.

The above facts are detailed that the readers of these pages may have some idea of the state of deep depravity into which people around us are sunk, and of the difficulties that are to be encountered by a missionary before he can even commence his labours. If these are duly considered, they will enlist the sympathy of Christians on his side, and call forth ardent prayer to God that he would pour out his Spirit on all around. The hearts of men of every tribe, and colour, and nation, are in his hand; and he can turn them like rivers of water whithersoever he pleases. It is to the ardent, persevering, believing, wrestling prayers of the faithful, that the awards of the Holy Spirit will be granted. When this great boon is liberally bestowed, as great an alteration will be seen in the spiritual character of those around, as was evinced when he who "breathing out threatenings and slaughter against the disciples of the Lord," and thus persecuting him in his people, was transformed into a humble disciple, and "preached the faith he once destroyed." These people, so callous, and indifferent, and worldly, shall become anxious in seeking their eternal welfare, and zealous in advancing the divine glory.

WEST INDIES.

BAHAMAS.

A general view of the condition of several of these islands, and of the progress the gospel is making among their inhabitants, is furnished by Mr. Capern, in a communication dated June 22nd, 1843.

As my visits to the out-islands are ended until the hurricane months are over, I proceed to give you a short account of those which I have recently paid.

On the 8th of March I left home for Ragged Island, intending to call at Exuma, that I might make some arrangements for Mr. F. McDonald, whom I intended to send there, to labour for six or nine months. The people were pleased with the prospect of having a native teacher among them, who should be

under the direction of the missionaries at Nassau. They promised to do what they could for his support. Silver and gold they had not to give, but they would supply him with the island produce, and build a small house for him, if I would send them board for window-shutters, doors, &c. These people are chiefly living on the late Lord Rolle's estate, the land having been given them by his lordship a short time previous to the abolition of the apprenticeship system. But as all

the land has been cultivated on which the mass of the people are settled, it will grow but little more; the circumstances of the people, therefore, are very low.

Mrs. Pearson has been there since I left, who gives a most pleasing account of the Sunday-school. Mr. M'Donald is there, but has lately, I am sorry to say, been very unwell.

Having spent three days at Exuma, I left for "Ragged Island," which we reached on the 18th of March. Here I found things in a state as good as I had a right to expect, seeing the people had been left to themselves from 1836, when Mr. Burton visited them, up to the above date. Drinking had been sadly prevalent among them. The Spaniards would come for salt, and bring rum to pay for it, which exchange the people too readily made. For several months past, however, this practice had declined, the people having been written to respecting it.

None could be more delighted or thankful for a visit than they apparently were. I formed a Temperance Society on the day of arrival, which was joined by every male member of the church except one.

Out of a number of inquirers, I selected twelve for baptism, of whose conversion to God I was firmly persuaded; and of whose conduct since then I have received the most pleasing accounts. The people there have but little money, as the only export from the island is salt, and this they give for provisions whenever vessels bring them.

I endeavoured to interest them in Africa, and rejoiced to see that they could feel for others. They had no money, but they would give salt, if I would send a vessel for it; and every member of the church promised to give thirty bushels, as a contribution to the Jubilee Fund, which quantity from thirty-seven members would be upwards of 1100 bushels, the value of which would be, at ten cents per bushel, about 114 dollars; nearly £24 sterling. I hope some day to get a market for this salt, and shall then charter a vessel to go for it, which, in consequence of the distance from Nassau, will amount to one half of the value of the article.

From Ragged Island I went to Long Island, which I suppose is 150 or 160 miles distant. This island is nearly 100 miles in length. I landed at a place called Millerton, to which I had never before been, though I had been to the island. Here Mr. Burton had laboured, and his labours had been blessed; and the people remember him with deep affection.

I found a small chapel at the settlement, and in this I took up my lodging, there being no house to afford accommodation. Here I slung my hammock, and in it got a little sleep when the sand flies were not too tormenting.

One of our friends from Nassau had, months before my visit, spent some time

on the island, and done, I have reason to believe, much good. I found a church of nineteen members, and a goodly number of inquirers. There was also a sabbath-school, consisting of from thirty to forty children and adults. I spent three days at this settlement, and during that time examined for baptism, formed a temperance society, &c., which society every member and inquirer joined. I then left for another settlement, about twelve miles distant, intending to return to Millerton to baptize and solemnize marriages.

At this other settlement, called Strawberry Hill, a church was formed consisting of fifty members; and seventeen persons were received for baptism. Here also a Temperance Society was formed, and every member and inquirer joined it. Leaving those whom I had examined until I returned, I made my way to Dead Man's Cay, twenty miles farther on. The practice of rum drinking at this part of the island had been so very prevalent that I ventured to receive only one for baptism; but nearly eighty pledges were obtained at this place. Both white and black were guilty in regard to this sin, yet only the black would sign the pledge. Nothing that I could say served to convince them of the evil of the practice so much as the question, "Can you say grace before rum?" The susceptibility of this people to impressions from arguments of a religious nature, fill me with astonishment and thankfulness. When asked the above question, the answer was No from every lip.

Thence I went to an estate called New Hope, ten miles farther on. Here I met with a worthy man, who was laying himself out for usefulness. His eyes had lately been opened to "the truth as it is in Jesus." He formerly belonged to a small congregation calling themselves baptists, but their leader, a few years ago, having had a vision from heaven (so he says), in which he was shown that he might pour and not plunge, this man had only been poured upon! He, with nine others, were baptized in the sea, near his house. All signed the temperance pledge. I then went on to Great Harbour, where I found the old baptists, and some who professed to regard the missionary as their teacher, mixed up together. But though worshipping together, the former would not submit to discipline; I therefore divided them, and formed a church of eighteen members, uniting those baptized at New Hope with them. At Great Harbour, where rum drinking was lamentably general, and for which some were beginning to sell their dear bought liberty, I obtained twenty-eight signatures to the pledge.

I had now to make my way back to the settlements I had already stopped at. At Strawberry Hill those were baptized who had been previously examined. At Millerton, eighteen who had been previously examined, sixteen black and two white persons. At this place we opened a day-school, but as the

people are so scattered, there never will be many in attendance. At another settlement, four miles north of this, called Adderly's, is a number of Africans, some of whom have been baptized, and many more were desirous of attending to the ordinance; but not being satisfied as to their fitness, they were exhorted with more purpose of heart to cleave to the Lord, and so left for baptism at some future time. I spent three sabbaths on the island, and

on the third married fifty-eight persons; baptized during my stay forty-five, and got 230 to join the Temperance Society; and having been more than five weeks from home, and having a chance of going down to Nassau, I resolved to spend a few days at home before I visited any other islands. Home, I assure you, was very sweet, as I had not slept with my clothes off more than three nights since I had left Nassau.

TRINIDAD.

At Port of Spain, in the midst of a population enveloped in superstition and gross darkness, though bearing the Christian name, Mr. Cowen is making efforts to promulgate the gospel of the grace of God. He writes as follows, June 15th.

I have opened two preaching stations, and hope soon to have a third, *in town*. One in a part of the town known as Corbean Town, where I hire a room, a low, unenlightened place. Here I preach four sermons weekly. On sabbath mornings, at six o'clock, I preach to a crowd in the open air, who listen to the story of a Saviour's love with some interest. At the other station, New Town, about a mile out, I preach once a week in the open air, to a few who venture near. Had I a horse I could do more in the country parts, but cannot venture to get one till I hear from you again on the subject of finances. From the agent of the Mico Charity I purchased a lot of land, in a central part of Port of Spain, for the purposes of your mission, should it meet the views of the Committee. It would not be easy to secure such another eligible, and, in price, reasonable purchase. I am anxious to hear from you further, respecting operations on this island, and the facilities you will be prepared to afford for this important work. A few members of baptist churches from America, and one from Sierra Leone, have united with me in church fellowship, and formed the first baptist church in Trinidad. My future labours will, I feel, be

more likely to lead sinners to Christ than to increase the number of our members. There is so much preparatory work to be performed in this benighted place, where a species of popish superstition pervades all minds, more or less, that for the present we must be content to sow, and let others reap in days to come. The distinguishing ordinance which we would enforce is here held in the highest contempt, as well as all who have obeyed it, so that we have to emerge from our present small commencement through obstacles and difficulties. But already the clouds begin to disperse. Increase the number of your missionaries if possible; patient, faithful, untiring, plodding characters are needed, who will reduce all the dictations of the Spirit to practice daily. Send us a French and Spanish scholar, if you can procure such, who will spend and be spent for Christ in this dark land. I feel that we must go out of the ordinary track of regular and formal services for religious worship; and boldly attack, and zealously, with love, teach from house to house, in season and out of season, or what do we more than others whose sole object is gain? I am happy to inform you that my health, and that of my family, continues good.

HOME PROCEEDINGS.

On the 19th of July, Mr. and Mrs. Clarke embarked at Portsmouth, on board the *Chilmark*, Captain Penney, bound for Jamaica, and thence for Fernando Po. From Jamaica, Mr. Clarke hopes to take with him some members of the churches who are anxious to devote themselves to the promotion of the welfare of their kinsmen according to the flesh, in Western Africa. In the same vessel, are Mr. and Mrs. Hume, who are to remain in Jamaica, at one of the stations formerly under Mr. Clarke's care, and Mr. and Mrs. Saker, who are destined for Fernando Po.

A farewell service was held on the 16th, in the Rev. C. Room's chapel, Portsea; when addresses were delivered by Mr. Room, and the three missionary brethren, and devotional exercises were conducted by Messrs. Cousins, Jones, Morris, Bur-

ton, Tilly, Arnott, W. Stanger, and Yarnold. Mr. Clarke preached likewise in the large independent chapel in King Street on the following evening. The kind and hospitable attention shown by our friends at Portsea deserves our grateful acknowledgments.

The special contributions for the Missionary Vessel, to be employed on the coast of Africa, come in but slowly. A list of donations received for this purpose may be expected in our next; and it is hoped that before the time for its preparation for the press, some kind additions will be made to it.

LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Calcutta, J. Thomas, June 22.—Falmouth, W. Knibb, June 15, May 8, June 6 and 7; John Wenger, May 19 (from St. Ann's Bay), and 29.—Clarendon, J. Reid, June 19.—St. Ann's Bay, T. F. Abbott, June 14; W. Knibb and others, June 20.—Ocho Rios, T. Hands, May 10.—Patna, H. Beddy, May 5.

CEYLON.—Colombo, E. Daniel, May 31.—Kandy, C. C. Dawson, May 5.

SAMARANG.—G. Bruckner, Dec. 21, Jan. 21.

WEST INDIES.

JAMAICA.—Calabar, J. Tinson, June 19 and 30.—Yallahs, W. Nash, June 28.—Kingston, J. H. Wood, June 15.—Port Maria, D. Day, June 13.—Jericho, E. Hewett, June 29.—Salter's Hill, W. Dendy, June 8, 17, and 26, July 4.—Bethsephil, Thomas Picton, June 9.—Mount Nebo, C. Armstrong, June 9.—Old Harbour, H. Taylor,

BAHAMAS.—Nassau, H. Capern, June 22.

TRINIDAD.—Port of Spain, G. Cowen, June 15 and 20.

HONDURAS.—Belize, A. Henderson, May 27, June 19.

WESTERN AFRICA.—Dr. G. K. Prince, at Funchal, Madeira, July 2; J. Merrick, off Madeira, June 30. All well.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to friends at the following places for various presents for the African Mission. Berwick on Tweed, for a box of useful articles; New Lane Benevolent Society, Lymington, for a box of books and apparel, for Africa; Camberwell, for a box of useful articles; for a box from Thrapstone; for a cask of ironmongery, from Reading; Wootton under Edge, for a parcel of linen and apparel; to Mr. S. Bacup, for a box of clothing for Africa; to Mrs. Brewin, Tiverton, for a parcel of linen and apparel, for Dr. Prince; to Mr. A., Kingstone, for a paper parcel of Magazines; to Mr. Turner, for a parcel of tracts, for E. Daniell; to friends at Hull, for a box of useful articles; to friends at Forest Row, for a parcel of clothing for W. Littlewood.

CONTRIBUTIONS

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

Annual Subscriptions.	£ s. d.	Donation.	£ s. d.	Greenwich, London Street—	£ s. d.
Carlisle, W., Esq., West Brixton	1 1 0	X. Y. Z.	5 0 0	Chrystol, Mrs.	1 0 0
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		Bow	8 16 4	Parker, Mr. S.	1 0 0
				Parker, Mr. John	1 0 0

		£	s.	d.			£	s.	d.			£	s.	d.
Mill Hill, by J. Carey	4	2	6										
Shakspeare's Walk	5	0	0										
BERRKSHIRE.														
Kingston Lisle—														
Collection	.....	2	3	0										
Penny a Week Society	.....	3	5	3										
READING—														
Collections	.....	22	18	8										
Contributions	.....	20	18	3										
Juvenile Society, two years	.....	34	1	3										
Sunday School	.....	3	6	0										
BUCKINGHAMSHIRE.														
Amersham	.....	48	5	6										
West, Mr. A. S.	.....	2	12	6										
West, Mrs. do.	.....	1	1	0										
West, Mrs., Sen. do.	.....	1	1	0										
Waddesdon Hill	.....	13	16	8										
CAMBRIDGESHIRE.														
Isleham—														
Norman, Mrs.	.....	2	0	0										
Ditto, Miss. Box, by	.....	0	15	0										
Woods, Mr. J.	.....	1	1	0										
GLOUCESTERSHIRE.														
Tewkesbury, a Friend, late of	.....	10	0	0										
NAILSWORTH—														
A Friend, for Africa.	.....	0	5	0										
HAMPSHIRE.														
Guernsey	.....	22	2	5										
Jersey	.....	18	11	8										
HERTFORDSHIRE.														
Hatfield, by B. Young, Esq.	.....	3	15	6										
MARKYATE STREET—														
Collection	.....	4	17	0										
Contributions	.....	7	19	5										
Do., Sunday School	.....	0	19	2										
KENT.														
Chatham—														
Zion Chapel, by Mr. Fish	.....	2	19	6										
Smarden	.....	3	13	4										
Tenterden	.....	9	0	0										
Town Malling, Collection	.....	8	0	0										
Woolwich, on account	.....	10	0	0										
LANCASHIRE.														
Liverpool, on account	.....	125	0	0										
NORFOLK.														
NORFOLK Auxilliary, on account	.....	240	0	0										
SNETTISHAM—														
Clowes, F.	.....	1	0	0										
NORTHAMPTONSHIRE.														
Blisworth	.....	1	0	0										
Brington, Collection	.....	4	7	4										
Bugbrook	.....	13	11	4										
Buckbey Long	.....	6	14	0										
Hackleton	.....	33	13	4										
Harpole	.....	9	2	0										
Kislingbury	.....	20	17	1										
Milton	.....	17	12	2										
Middleton Cheney	.....	3	0	0										
MORTON PINKNEY, by														
Miss Williams	.....	1	13	8										
Northampton, College St.	.....	65	10	0										
Grey Friar's Street	.....	2	9	3										
Olney, Collections	.....	21	12	1										
Patchell	.....	1	13	0										
Ravensthorpe	.....	5	3	8										
Roads	.....	6	7	6										
Towcester	.....	26	7	5										
West Haddon	.....	8	7	10										
Weston by Weedon	.....	7	3	4										
256 5 0														
Acknowledged before	.....	100	0	0										
156 5 0														
OXFORDSHIRE.														
HENLEY—														
Collection	.....	6	0	0										
Contributions	.....	6	4	0										
SHROPSHIRE.														
BRIDGNORTH—														
Crowthor, Mr. John, by Rev. D. Payne, for Africa	.....	1	0	0										
SOMERSETSHIRE.														
Wincanton	.....	9	0	0										
WARWICKSHIRE.														
Coventry	.....	50	6	0										
WILTSHIRE.														
DOWNTON—														
Collections	.....	9	10	1										
Contributions	.....	11	0	11										
Semley, by Dr. Prince	.....	1	11	0										
SHREWTON—														
Collection	.....	2	7	9										
Contributions	.....	1	5	4										
Zion Chapel—														
A Friend	.....	1	0	0										
SOUTH WALES.														
SWANSEA—														
MOUNT PLEASANT—														
Collections & Boxes	.....	13	3	7										
Contributions	.....	4	12	0										
BETHEDA—														
Collection	.....	16	11	2										
YORK PLACE—														
Collection & Boxes	.....	8	12	10										
MOUNT HERMON—														
Collection, &c.	.....	1	8	6										
SILGOM—														
Collection	.....	0	10	0										
SCOTLAND.														
CUPAR—														
Johnston, Rev. F., for China	.....	1	0	0										

Mr. Angus begs to acknowledge, with the thanks of the Committee, the receipt of £10 for the Baptist Missionary Society, as "A Thank-offering on another Birthday."

ERRATA IN LAST REPORT.

Omitted in Contributions for Mission:	
Highbridge, Collection	..... 4 0 0
Clipstone	..... 6 0 0

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