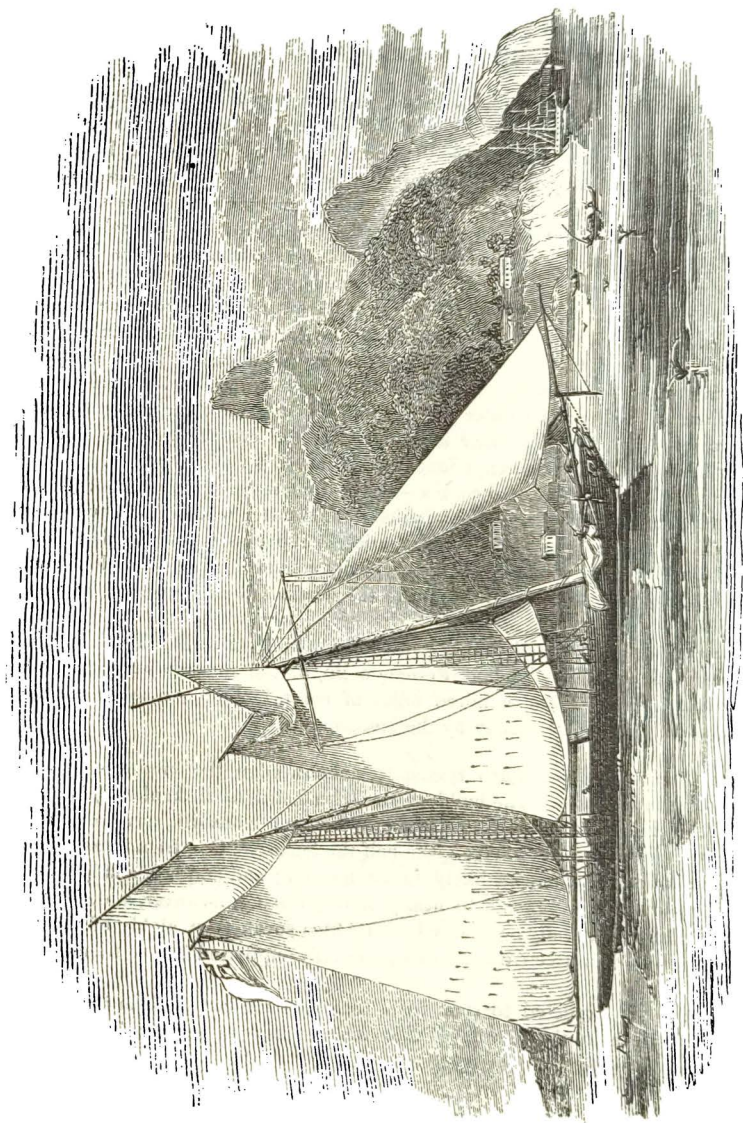


THE MISSIONARY HERALD.



THE AFRICAN SCHOONER.

The Missionary Herald (Oct. 1843).

THE AFRICAN SCHOONER.

On the other side will be found an engraving of the Schooner now building, to be employed in the service of the mission on the coast of Africa. She is seventy feet in length by fifteen feet beam. Her burden is seventy tons. Her engines have twenty-horse power, and will keep in action, as the means of propelling the vessel, an Archimedean screw. She is built of iron, and divided, for greater safety, into water-tight compartments. The total cost, including engines, will be upwards of £2000.

The use of iron in ship-building is not, properly speaking, a novelty. So long ago as 1810 vessels were constructed of this material for canal and river navigation. In 1820, an iron steam vessel was constructed to ply between London and Paris, without unloading any of her cargo. This vessel is still in good condition, and has never required any repairs in her hull. In 1825, a small iron steamboat was placed on the Shannon, where she is still employed. So admirably, indeed, has this material answered, that a great part of the steam navy of the East India Company consists of iron vessels, twenty-five being now in use in India. It is calculated that not less than 150 such vessels have been launched since 1830.

The admirable fitness of an iron vessel for the African coast is obvious. There is little "wear and tear" in the hull; no necessity for caulking and coppering: there is greater lightness, less draught of water, and increased capacity. More important still, there is greater safety; for not only is there little straining if the vessel strike, but the water is kept within the compartment in which the injury has occurred; while experience shows that it is easily repaired.

The vessel will contain two cabins—one in the fore part for the use of the crew, the other aft, for the use of missionaries. This latter will be twenty feet long, and will easily accommodate six missionaries, or if necessary, double that number. One end of it will be so arranged as to be easily convertible into a couple of smaller cabins for use in case of sickness, while the whole will be ventilated at the top and sides.

The engines will be used only when it is impossible to sail. The fires will be supplied with wood obtained at Fernando Po, or the stations which the vessel may visit. Eight or nine hundred miles of coast, including nearly forty rivers, will thus be visited periodically by the missionaries.

The Committee have much reason to acknowledge the kindness of various benevolent individuals. The builder (Mr. John Laird, of Birkenhead) has added ten feet to the length of the vessel, and two feet to her breadth, at *his own charge*. The patentees of the screw have given half the license. One friend has promised all the nautical instruments likely to be needed; and another, a ship's hearth. Donations in money amount to nearly £800; leaving, however, a deficiency of £1200! Men practically acquainted with Africa speak most highly of the whole plan, and the Committee trust it will be cordially supported by the friends of the mission.

The vessel is expected to start from Liverpool the last week in October, and from London about the middle of November. It is in contemplation to have meetings at each place on the occasion.

A S I A.

MUTTRA.

Mr. Phillips, writing from Agra, June 8th, gives the following description of a city thirty miles distant, to which he has subsequently removed.

Muttra, or Mathura, is a famous ancient Hindoo city, situated on the west bank of the Jumna, in lat. 27. 32. N. and long 77. 37. E.; thirty miles N. E. by N. from Agra, eighty miles S. S. E. from Delhi, twenty miles E. N. E. from Bhurtpore, and sixty miles E. from Alwar.

According to Hindoo history, it was the city of the tyrant Kans, to destroy whom Krishnu became incarnate. From real history we learn, that in A. D. 1018, Mahomed of Ghuzni having conquered Canouje, the ancient Hindoo capital of this part of India, marched to Muttra, entered with little opposition, and gave it up to plunder. He broke down or burnt all the idols, and amassed a great quantity of gold and silver, of which they were mostly made. He intended to destroy the temples, but was deterred either by the difficulty of the undertaking or by the admirable beauty of those edifices. It is said that he found in Muttra five great idols of pure gold, with eyes of rubies, each of which were worth 50,000 dinars (the dinar is 9s. 2d.). Upon another idol he found a sapphire weighing 400 miskal, and the image being melted down, produced 98,300 miskal of pure gold. Besides these, there were above 100 idols of silver, which loaded 100 camels with bullion. The king having tarried here twenty days, in which the city suffered greatly from fire and from the devastations of the soldiers, retired.

Before the British took it in 1803, it was the head quarters of General Perron, commander in chief of the Maharattas.

It is very difficult to estimate the population of any Hindoo city, for the Hindoos do not like to reveal the secrets of their houses. The average number of inhabitants in all Indian houses is ascertained to be five, at which rate, according to the returns of the surveyor, there are 48,104 inhabitants of Muttra; though Dr. Mc Rae makes the number to be 60,000, and the natives, who always exaggerate, say there are 88,000. Since the census was taken, however, the great famine has occurred, from the desolating effects of which the population has not yet recovered, so that the lowest estimate is most likely to be nearest the truth. The number of pil-

grims is very great, especially at the often recurring festivals.

The proportion of Hindoos to Mussulmans is as eight to one. The proportion of males to females is as twenty-five to twenty-two.

DESCRIPTION BY THE SURVEYOR.

Houses 8304, shops 2173.

"Muttra is, on the whole, a poor and dirty place, containing few buildings of expensive construction. Those that have a claim to celebrity are the ancient mosque and fort, the former erected by Aurungzebe on the ruins of a famous Hindoo temple, and the latter by Raja Jeysing of Jeypore, in which there are still remains of an old Hindoo observatory. There are two modern temples worthy of mention, one built by Parukhji, and the other by Baboo Seth, both wealthy Hindoos."

Dr. Mc Rae: "The Jumna sweeps close under the walls of the city, and the side facing the river is in the form of a crescent, corresponding with the course of the river. The right bank, or that on which the city and cantonments are built, is higher than the surrounding country, and intersected here and there by ravines; but the opposite bank is flat, low, and sandy. The river is navigable at all seasons of the year, for boats of large size; and during the dry season is crossed by a bridge of boats at the lower extremity of the city. The city being built on a series of mounds and rising grounds, is situated considerably above the level of the river and surrounding country, and has an extremely fine appearance when viewed from the opposite side of the river. The whole length of the city is skirted with ghats, generally crowded with bathers from all parts of the country. It was formerly surrounded by a wall. It is a place of no great importance in a commercial point of view. Cotton is produced in abundance in the country lying between Muttra and Delhi, and salt manufactured in the Bhurtpore territory is loaded at the Muttra ghats for various parts of the country. The interior of the city is extremely filthy, the streets so narrow that in many two persons cannot pass without touching."

TEMPERATURE.

Muttra is considered rather cooler than Agra, perhaps from the entire absence of huge stone and brick ruins which surround the latter, and retain the heat. In May, 1836, the temperature was, morning, six o'clock, 82°; noon, 89°; evening, six o'clock, 96°. Highest during the month, 98°; lowest 70°. May is the hottest month.

SALUBRITY.

The salubrity of Muttra is equal to that of most of the stations in the upper provinces. The average mortality for five years has been among the native troops only about one per cent. per annum; among the prisoners in the jail two per cent., and amongst the Europeans of the horse artillery, including the effects of an epidemic cholera, the mortality from other diseases only amounts to little more than two per cent per annum. The return of casualties for five years for the third brigade, horse artillery, was:—

Cholera	11
Phthisis pulmonalis	2
Small pox	1
Dysentery	8
Drunkenness	2
Hepatis	2
Re-nittent fever	4
—	—
Total	30

The years 1833 and 1834 were unusually unhealthy throughout the country. An epidemic cholera prevailed at Muttra in 1834, and carried off from forty to fifty natives daily. Small pox sometimes prevails during the hot winds, among the natives. There are no other epidemic diseases that visit this neighbourhood, and the place is as healthy as any in the upper provinces. There are no lakes or swamps within several miles of the cantonments, and the country is free from underwood, and therefore it is free from miasmata and pesutential effluvia.

CENSUS IN 1835.

Villages	1545
Landholders	22,621
Cultivators.....	44,038
Revenue..... Rs.	1,557,280
Population	528,395
Average number of houses in each village	60
Persons to each house ...	5
Hindoos to Mussulmans as	12 to 1.
Males to females as	19 to 14.

In the neighbourhood of Muttra are several large towns, which are also places of pilgrim-

age. Brindaban has a population of 27,061. Goverdhan, Gokul, Deeg, &c., are very populous, and within a day's journey.

RELIGION.

The Hindoos, who form the great majority of the population, are, of course, followers of the deity said to have become incarnate at Muttra, to have been nourished at Gokul, to have spent his youth at Brindaban with the milk-maids, to have lifted up the mountain Goverdhan on his little finger for seven days, and, lastly, to have killed Kans in his own palace at Muttra. Every spot in the Brij Mandle, about 168 miles in circumference, is holy ground, and therefore visited as a place of pilgrimage by men from every part of India, especially Bengal.

The Chanbees are the descendants of very learned brahmins, who knew the four beds by heart. These are, however, very ignorant, and are nothing more than monstrously fat, lazy beggars, addicted to drinking an intoxicating infusion of hemp, called bhang. These, with other religious mendicants, are estimated at 15,000. Besides these, the diseased and aged come to end their days in the holy land of Muttra or Brindaban.

The Hindoo places of worship are 190, and the mosques are 20.

Such, dear brother, is the city where I long to go and preach the gospel. There is emphatically an open door, for there is no missionary or chaplain there, and the people have ever heard us cheerfully and attentively when we have gone to preach, and also received books with gladness. I have sent Brij Lal to Muttra, where he lives in the heart of the city, distributing books, and attempting to establish a school. A day-school might be commenced at once by him, as the people are desirous of it, and he has secured the respect of many Hindoos and Mussulmans already. During a recent visit of eight days to Muttra, I preached to attentive crowds, though there was at the time a riot in the city between the Hindoos and the Mussulmans. I also preached in the church bungalow in the evening of the sabbath, to the residents of the station. They are all church people, and some of them very bigotted. I have not discovered above one or two really pious persons in the whole station. True I have not visited them all, and therefore may yet be agreeably disappointed. There is no church or chapel here, and a bungalow only is rented for divine service. Dr. Mc Rae and his lady are most excellent people. The magistrate has been very obliging in furnishing me with much of the information I have given you, and I think would assist us to establish an orphan school.

CEYLON.

The extracts in the last Herald from Mr. Daniel's Reminiscences, in which he has given a general view of the condition of the native population around him, will prepare our readers for an enumeration, from the same source, of the principal means he has adopted for the removal of the prevailing darkness.

SCHOOLS.

I. One of the first and most important is, *the establishment of schools*. Besides the direct personal benefit communicated to the youth of this island by these institutions, each school is generally a preaching station where the gospel is made known to men. Every schoolmaster has some influence. He has friends and relations who are anxious that he should enjoy the salary of a teacher. In order that this may be secured to him, they will often attend the sabbath and week-day services when instructions are given to the adult population. In addition to this, in many of the jungle villages a person qualified by his knowledge of reading and writing to teach others, becomes, on account of this very circumstance, an influential individual. He can read to the people government despatches; he can draw up a reply to them; he may probably assist them in many cases where without his aid they would be in a state of destitution. Hence he is often held in esteem, and at times obtains small presents from them. His school forms a place of assembly: he is expected to use his influence to induce people to attend it; and he makes known to them what they would otherwise forget, the times when their attendance is desired and expected. Hence most missionaries have found it requisite while instituting schools for the instruction of the young, to employ them as auxiliaries in making known the gospel to all who may frequent them: and it will be generally found that a larger or smaller number will at stated seasons be assembled in them.

Difficulties.

It is however not to be disguised that there are great difficulties in managing schools in the jungle villages of this island. These arise principally from two causes. I speak of what has occurred to myself, in the period I am now reviewing. The one arises from the little value attached by the natives to the education of their children. In Colombo, and its vicinity, where the secular advantages of education are very apparent, parents are anxious to have their offspring instructed. They thus hope that they will obtain access to situations where their knowledge will bear on their temporal welfare. But in the jungle these prospects are very remote, and the la-

hours of the field are preferred to the acquisition of knowledge. Hence after a child has been for a short time at school, on the slightest cause he is removed from it, and soon loses the knowledge he has acquired. Visitors may feel disappointed, and complain that the scholars learn so little; but whoever sees the difficulties to be overcome, may be rather surprised they learn so much. Hence it often happens, that as well in reference to children as to our adult hearers, fathers and mothers think, not that they *receive* any favour by the gratuitous communication of instruction to their young, but that they *confer* it. And as the gooroonansey is often paid according to the number he teaches, a portion of his salary has often to be distributed to them for their condescension in suffering them to remain under his care. Hence he must mind his manners among them, must do all he can to please and oblige them, or they will execute the threatened penalty of keeping their children from him, and thus diminish his salary. In one of the schools in the Hangewella district, the father of the master, in allotting his patrimony among his children, was supposed to have given a larger portion to this teacher than he ought to have received. This so enraged his relations that they kept their children from his school, by which it was reduced so low that it became necessary to abandon it.

Native Teachers.

Another difficulty is produced by the laziness and duplicity of the teachers. It is to be feared that many of those to whom we are obliged to entrust the instruction of children, are mere interested persons, who caring for nothing but their wages, will take every possible opportunity of neglecting their work, or performing it in the most careless manner. Hence the necessity of frequently visiting the schools, and arriving at them at an unexpected time, that they may have no security except in the regular discharge of the duties which devolve upon them. A very wise and experienced missionary, who has left the island, observed to me, "If you cannot thoroughly watch over a school, it is far better to discontinue it." This is equally the case with government schools as our own. On inquiring of a gentleman residing far in the interior, respecting an English government school, where 4000 dollars had been expended in the

erection of a school-room, and the teacher received 40 dollars per month, he assured me there were often not more than three or four children in the school. I have myself been often pained to see how little has been done; and have been compelled in several cases to discontinue schools which I had established; yet even this precaution may be carried too far. If on every appearance of deceit and negligence the school is to be broken up, we shall continually see all our efforts frustrated, and having gained a little ground, must begin *de novo*, and toil for a length of time before any salutary impression is produced. The best way is to exercise due patience as long as any hope of reaping benefit remains; and not till it appears a hopeless experiment entirely to abandon it.

Beneficial Results.

It is not however to be concluded that no good is effected by these institutions. I am persuaded that great, and what in the end will appear lasting advantages, result from them. The very fact that many of the children learn to read, puts a method of instruction, and a means of salvation into their hands, which in the end may be of infinite advantage in communicating divine truth to the mind. It affords them an opportunity of becoming acquainted with those interesting publications circulating through the country, which at a future time may issue in their saving conversion to God. The portions of holy writ, and catechisms, which are committed to memory, may by the agency of the blessed Spirit, be actively used in exciting a salutary concern for their soul's welfare, and in guarding them from sinning against God. This is not merely a subject of hope, but has in many cases been actually realized. Several who are now members of our churches, were formerly taught in our schools; and some of our most active and useful missionaries received in them the commencement of their religious knowledge. Names could easily be given, but this is not now requisite. In addition to the benefit which has been actually realized, it may be added that the instructions continually delivered before the children who belong to them, form the great and most powerful antidote to the atheism and superstition by which they are surrounded. Some time since on visiting a school established in a heathen village, after examining separately the different classes, I called them all around me, and put, as nearly as I can recollect, the following questions, and received the subjoined answers. "Who made you?" "God." "Who made all things?" "God." "Who preserves you, and gives you health and every blessing?" "God." "Ought you to worship this God?" "Yes." "Besides the eternal God ought you to worship any other God?" "No." "Should you worship false gods what will happen to you?" "We must

go to hell." "Have you not sinned against God?" "Yes." "What is sin?" "Disobeying God's commands." "Does God see your sins?" "Certainly." "What do your sins deserve?" "Hell." "What has Christ done to save sinners?" "He died on the cross." "Where is Christ now?" "In heaven." "How must you obtain salvation?" "We must pray for it." "How must you pray?" "With all our hearts." "In order to be saved what must you do besides praying?" No answer. "But suppose you pray for salvation, and continue to do wicked things, will God pardon your sins?" "No." "Then must you not forsake your sins?" "Certainly." Now the very knowledge implied in these facts entering the minds of children,—not one of whom probably a few months previous had an idea of the kind, and whose ideas were of a most opposite nature,—is a very hopeful circumstance. It may be that many of them have uttered as words of course, what they have learned from their catechisms, and yet do not believe. But still, no one can tell how beneficial this knowledge may be at a future time. What is now uttered without consideration, may at no very remote period become topics of consideration. What are now objects of speculation, may at length be objects of faith. Things which do not influence now may hereafter exert a pervading influence both on themselves and the families in which they dwell. And since "faith cometh by hearing, and hearing by the word of God," the very rudiments of that faith which will lead them to Christ and save the soul, may thus be deposited in their hearts. Most of us can recollect how religious truths which were taught us in childhood and infancy, though for a season they remained like seed buried in the earth, at length became active and brought forth fruit to life eternal. And what has been effected for us in England, may be effected in the youth of Ceylon.

While residing in this part of the country there were six village schools established. Two at Hangwella, one at Weilgama, one at Dadigama, one at Dalawatoo doowa, and one at Bomeria. One of the two at Hangwella was a female school, which was commenced on the recommendation of C. R. Buller, Esq., Government Agent, who previous to his leaving the island contributed six pounds for its support during the first ten months of its existence. He hoped that some benevolent persons might feel so interested in it, as to render it permanent aid; but as no one, either native or European, saw fit to second his efforts, on the expenditure of the money deposited by him, it was discontinued for want of funds.

TRACTS.

II. A second method to which we have had recourse in order to communicate religious instruction, is the *distribution of the word of God, and suitable tracts which unfold the*

the truths it contains. This island is now in a very different state in reference to this mode of benefitting its population to what it was twenty years ago. Not only have the scriptures been carefully translated, but a multitude of small books, in the different languages spoken in it, have been prepared, as far as the writers have been able, in the most idiomatic style, to make the life-giving doctrines of the gospel intelligible to all around. These tracts contain almost every topic connected with the common salvation. The existence and perfections of the eternal Jehovah; the folly and wickedness of idolatry; the nature of acceptable worship; the sin and danger of men; the sufferings and death of the Lord Jesus Christ, and the way of salvation by him; the resurrection of the dead and the final judgment, with many other topics of a similar nature, are largely and variously discussed in them. Wherever I travelled I took some of these publications with me. On entering a village, or when meeting travellers in the road, I almost always inquired whether they could read; and if their answer was satisfactory, after ascertaining by conversation, what was most suitable for them, a book was offered, and they were told to take it home and read it, and to lend it to their neighbours, that they might read it likewise.

It is, I know, objected by some persons, that since many make no use, or a bad use of them, it is a vain expenditure of time and money to prepare and distribute them. That some rude fellows of the baser sort do occasionally abuse them we have had ocular proofs. In the most insulting manner have I seen them received, and torn in pieces before my face. But the conclusion that we should not circulate them, is only the popish objection revived, against the indiscriminate reading of the scriptures; and may be disposed of in a similar manner. Indeed, what gifts both of God and man, will not the wicked abuse to their present and future woe? The air of heaven, the food they eat, the raiment they wear, their mental faculties, the comforts of life, the death of the Saviour, and the proclamations of the gospel, are daily awfully abused, to the eternal and aggravated destruction of their abusers. Jesus himself was sent for the fall and the rising again of many in Israel, and for a sign which should be spoken against. But on this account are we to be deterred from a proper attention to our bodily and intellectual welfare? Because food may minister to gluttony, are we not to till the ground? or since the gospel is to those who perish a savour of death unto death, ought it not to be preached? And though men may cast our tracts away, may convert them into refuse paper, or trample them under their feet, we are not to withhold them. They carry the message of mercy, the tidings of a Saviour, into places where no missionary has ever penetrated; and if only one soul should

by them be savingly converted to God, it will be a rich indemnification for all the labour expended in writing and distributing them. Several instances of this kind have come to my knowledge in this island; many more the great day of God will reveal. It was my happiness to put hundreds of them into circulation in the district where I resided, and the reaping as well as the sowing time will assuredly arrive.

PERSONAL INTERCOURSE.

III. After all, it must be confessed, that multitudes, the great majority of our jungle population, are unable to read tracts, and hence the great method which was tried to make known the gospel, was *personal intercourse with the inhabitants of the different villages which were visited.* The difficulty, the almost insuperable difficulty of assembling persons in places where there are no schools, has been already mentioned. Now as we had on an average only schools in five of the above mentioned villages, and as our range of labour extended to forty, it is evident that some other method, besides public preaching, must be used. I found it, therefore, necessary to follow apostolic examples, and to preach not only publicly, but "from house to house." In addition to this reason for thus acting, this domestic preaching appears peculiarly suitable to the state of the district to which attention is now directed. Its inhabitants are in many places thinly scattered, and till a considerable interest is excited it cannot be expected they will go far to hear God's most holy word. They are likewise so enshrouded in darkness, many of them are so low in intellectual culture, that to make them understand a public discourse appears next to impossible. But by sitting with them in their own houses, or near their doors, you can engage them in conversation, can feel whether they comprehend what is addressed to them, can hear their objections, and reply to them in a manner which a stated sermon does not admit. Probably they will really understand more in a conversation of ten minutes, than they could by listening to an uninterrupted discourse from the pulpit of forty minutes, or an hour. In this employment I have sat near them, while they have been occupied in weaving their mats, or forming their pots and pans, or grinding their nat'hery, or pounding their paddy, or winnowing their corn, or bathing their children, and directed their attention to the great things belonging to their peace.

Modes of address.

My mode of address, accordingly, was various. At times I began in the following manner. "What are you doing?" "We are working for our support." "Very good, we must do so, or we cannot obtain it; God has commanded us to labour for our daily

food. But we have immortal souls; they are of infinite value. Our bodies must soon die; but our souls can never die. After death we can derive no advantage from worldly things. Our gardens and houses, our money and clothes, will be enjoyed by others, when we can no longer enjoy them. But our souls must dwell for ever in all the torments of hell, or the glories of heaven. Are not these things true?" "Yes." "Then will not every wise person seek deliverance from the unutterable pains of hell, and an entrance into heaven?" "Certainly." "Now you may all obtain this salvation and glory. God has in great mercy provided a way, in which, if you seek these favours, you will assuredly find them." I have then explained to them their sinful state, and the way of salvation through Jesus Christ, and exhorted them without delay to begin to seek it.

At other times I have said, "What is your religion?" "We are Buddhists." "Do you go to your Pansils and Viharas, and worship Budhu?" "Yes." "Do you know who made you?" "No." "Do you know who created the heavens and the earth?" "No." "Some Being must have made all these things. Now look at this house, or this umbrella, or that wangedia (rice pounder), can these things make themselves?" "No." "If any one should come near to you, and tell you he made himself, would you not think him a fool, or a liar?" "Certainly." "Then if any person should say this world, and that sun, and the ocean made themselves, he must be a foolish man, and speak lies. Now some great and all-powerful Being must have created all these things, and that Being is God. Him alone you ought to worship. But you pray and make offerings to Budhu. Can he hear your prayers and see your offerings?" Sometimes they would declare he could. I then said, "This is a strange thing, for though I have been often at Pansils and Viharas, and seen Budhu, he never could hear when I was there. If he can hear, or do any thing, I should be glad to be informed. Is not Budhu's image made of clay?" "Yes." "But a dumb image made of clay can do nothing." I have occasionally produced a small image before them, and said, "Do you know this?" "Yes." "Who is it?" "Budhu?" "Look at it; it has eyes; can it see?" "No." "It has ears; can it hear?" "No." "It has a mouth; can it eat?" "No." "It has hands; can it handle?" "No." "It has feet; can it walk?" "No." "Then what good can you obtain from worshipping a clay, or wooden, or brazen image which can neither see, nor hear, nor walk; which has neither breath, nor life, nor strength? As for the soul of Budhu, it cannot help you. This you say has seen Nirwane, and therefore, like an extinguished lamp, is quenched, and has no existence. But the true, the only living God can do all

things; as I shall show you. Look at this house. Some one must have built it." "Certainly." "But every body could not build it. That little child could not build it." "No." "That woman could not build it. He who formed it must have been a strong and skilful person." "Certainly." "Very good. He who built this house could build another." "True." "Then the God who made this world, and all it contains, can do every thing. He can kill, or make alive. He can wound and heal. He can send out hell, or take to heaven. No one can stand against him. Ought you not therefore to seek to please this God?" "We ought." "But if you worship false gods, or images, he must be very angry with you, for you thus disobey him, which is sin. You rob him of his glory, and give it to another; and he must punish you for your sins unless you repent, and turn to Him, and seek salvation through Jesus Christ. But though he could punish us, he wishes our salvation. He sent his only begotten Son to save us, and bring us to heaven. He willingly came into our world, and was born and suffered on our behalf. He died on the cross, shed his own precious blood, that we may be forgiven, and enter heaven. Oh, forsake your idol worship, and turn to the living God, through Jesus Christ."

It is not an uncommon thing to hear them say, we worship both God and Budhu. In this manner they think they are certain of obtaining security. Thus one day, while speaking to a number of persons on the necessity of their forsaking dumb idols, and turning to the living and true God, a Vidahn-Arachy said,—“Some persons say that God ought to be worshipped, and others Budhu; but I have found out the true way, I worship both God and Budhu.” Statements of this kind are in harmony with their religion. Budhu taught that while all truth was to be found in his system of instruction, some truth was to be found in all systems of religion; wherefore though he was to receive supreme worship, the founders of every other system might receive subordinate honour. They likewise agree with the manner in which idolaters in ancient times were willing to receive the Christian religion. They had no objection to admit it in partnership with their own. Christ might have had his image erected in their Pantheon, and received their homage in connexion with their own deities. But when they understood the uncompromising nature of his claims, and that he demanded the abandonment of every other God, and the exclusive worship of the true and living Jehovah, they not only rejected his gospel but persecuted unto death its messengers. In like manner if you will allow that Christianity is good for Europeans, and Buddhism for the Singhalese, you may meet with their approbation; but when their system is denounced as false and ruinous, and the claims

of the eternal Jehovah are set before them, they are frequently filled with the fiercest rage, and would, if they dared, vent it on those who are seeking their salvation. The missionary who would be faithful to God, and would not have the blood of souls upon him, must at every risk decidedly tell them, that there is only one true and living Jehovah, the creator of the heavens and the earth; that all other beings who are called gods are lying gods, who can neither help nor save them; that they all must be abandoned, and that their Maker, Preserver, and Judge, through Jesus Christ, must be alone worshipped.

Treatment received.

The treatment received by us in these visitations of mercy has been different. In general it has been respectful. They have handed us a chair on entering their houses, or if they had no chair, they have spread a mat on a bed, or a mortar, and bade us sit down while they listened to what we had to say. Occasionally they have given us an orange, or a cocoa-nut to refresh us, if we have appeared weary. At other times—and this has been the case more especially among young men—they have ridiculed our message, and laughed at what we have said to them, bringing the most absurd and foolish objections against Christianity, and the most laughable arguments in favour of their atheistic idolatry. Sometimes while speaking to them in their own houses, they have run away to prevent us continuing our address; and in a few instances the most abusive language and insulting mode of address have had to be endured. In one case the master of the family ordered us to leave his house; on which, wiping the dust from my feet, I departed.

Having traversed the whole or part of one village, we have frequently on the same day gone to another, and in similar methods have tried to make known to its inhabitants the unsearchable riches of Christ. This was our continual employment; and when it is considered that six, eight, ten, and sometimes twelve hours every day, except Saturdays, were devoted to these employments, either in actual labours, or journeyings to effectuate those labours, it will be manifested that no small degree of effort and patience was required for such a work. Saturday was usually employed in preparation for the Sunday, in visiting different cottages in Hangwella, and in a prayer-meeting for the blessing of God to rest on our labours.

Travelling.

It must be borne in mind, that the roads to most of these villages were of such a nature as to forbid the use of a bundy. Accordingly they were all taken on foot, as being the most economic, and, on the whole, the most ready mode of obtaining access to the people. It is

difficult to give those who have not visited this part of the country a correct idea of the state of the roads which we had to travel. Here narrow, steep, and rocky; there so swamped with mud and water, that for the greater part of the day we were obliged to travel wet shod. In some places we have had to cross deep rivulets by a single cocoa-nut tree laid over them, with the most insecure hand-rail to support us: in others we were obliged to ford them by passing through them up to our loins in water. On going over one of these country bridges, one of the cocoa-nut trees which constituted it broke, and as there was no fence or rail to guard it, I was instantly precipitated down a distance of about eight feet into the mud and mire at the bottom of the break. Providentially no serious accident befel me, though the effects of the jar were felt for many succeeding days. At different seasons we have found it requisite to seek the shelter of native houses during the night; and, except in one instance which took place at the mansion of a gentleman high in rank and influence, whose name I shall not mention, such a shelter was never denied us. On that occasion we went to another village, and slept in an out-house along with some cattle. While lodging at native houses, we partook of such refreshments as the family or bazar could afford us, and having commended ourselves to God, found Him always ready to protect and refresh us.

One great advantage of travelling on foot, from village to village, is the opportunity thus afforded of conversing with persons who journey in your journeyings. Hundreds of men and women, who have come from very great distances, as well as those who have lived in the neighbourhood, have thus heard of the great salvation. Many of them probably would never have had this topic revealed to them had we taken other modes of conveyance. In these situations we have often thus began to speak to them. "Where are you going?" "We are coming from —, and going to our village." "Can you read?" The general answer has been, "No." "This is a grievous thing, since if you could, you might obtain good instructions from the books we should give you. But you can pray. Do you pray?" "Yes." "To whom?" "We pray to God." "To what God?" "To Kattaragamo-Deviyo—to Patini-Deviyo, and other gods we pray." "Indeed! but these are not the true God, the ever living Jehovah, your Maker, Preserver, and Judge. To him alone you ought to pray. Kattaragamo-Deviyo is a dead man; while he lived he was a great warrior; but now he is dead. Can dead men help us? Are not little children wiser than persons who worship these false gods? When the mother or father is dead, the child does not seek support and food from his dead parents, but his living relatives."

"Yes, we know it. When parents are gone they cannot help their children; therefore those who are living must take care of them." "This is very true, and yet you pray to such dead men and women as Buddhu, Kattaragma-Deviyo, Pattini-Deviyo, Udeyni—and others. What use is it to seek their aid?" "But do you not seek salvation by Christ?" "Assuredly." "But you tell us that he died. Now if you seek salvation from one whom you acknowledge died on the cross, why may we not solicit help from those who though once living are now dead?" "We certainly seek all the blessings of salvation from Jesus Christ who died for us; but he is risen again, and sitteth on the right hand of God, where he ever liveth and reigneth for our salvation. All power in heaven and in earth is committed into his hands. From thence he will come again to judge all mankind, and we each of us must stand before him. The true and ever living Jehovah requires us to honour and glorify Christ. If we receive and obey him, he will conduct us to heaven; but if we reject him, he will thrust us down to infinite misery, where we shall have to endure God's wrath for ever and ever. Wherefore, repent of your sins, forsake your idol gods, and turn

to the true God, through Jesus Christ; then will he receive you, and make you happy for ever."

Such are specimens of the kind of conversations held with these jungle people. Other topics would be introduced, as time and opportunity, with the different characters of those we met, required. It must be recollected that not only Buddhist idolaters dwell in these parts, but many papists who are clinging to their delusive errors; and a considerable number of Mahometans, who though worshipping one God, reject Jesus as the only Saviour. To them *different* topics and modes of illustration were required, still however keeping in view the great object of a missionary's work—to preach Christ crucified to the Gentile and the Jew; to the bond and the free.

In detailing the above things, it must be considered as our intercourse took place in an entirely different language to that in which this narrative is written, a difference of idiom and phraseology must have been often required, but I have endeavoured to maintain a strict accuracy in reference to the ideas which were attempted to be communicated.

We reserve for another month the sections relating to public preaching and the administration of Christian ordinances.

WEST INDIES.

BAHAMAS.

The following is the continuation of Mr. Capern's account of his recent tour among the out-islands, the commencement of which was given in our last number.

Being desirous of completing my visits to the islands before the rainy season set in, having spent a week with my family and people, I left again for Rum Cay, though at the time of my leaving Mrs. Capern was under medical care, suffering from congestion of blood on the lunge. On my passage to Rum Cay, I was afflicted with diarrhæa, which for thirty-six hours made me feel extremely unwell, and caused some painful apprehension as to the issue.

I found the state of things at Rum Cay on the whole pleasing, especially on the south side, the leader at which station is a most excellent man,—a man whom the Africans fear and respect, as I was assured by one of the white inhabitants, more than they do all the magistrates on the island. Here I found Mr. M'Donald, whom I had sent to see what

the state of the schools was; and was gratified and thankful to hear the friends speak of his labours in such commendatory terms.

The Sunday-schools were in a prosperous state, and soon I trust we shall have two day-schools there. We have a young woman from the island with us at Nassau, in course of training with a view to the opening of a girls' school there.

On the north side of the island, the leader greatly needs some one to assist him, as the people do not as they ought feel his authority. This lack I trust we shall soon be able to supply. I baptized here thirty-two, and obtained 170 signatures to the Temperance Society.

The next island visited was St. Salvador. Here two new churches were formed, one at Ben Lomond, consisting of eight members,

and the other at Lucky Mount, consisting of twenty-three members. There was a visible improvement in the state of things since my last visit. The leaders, as desired, had met once a quarter at the different stations, to promote brotherly love, and a revival of the work of God, and great good had been done thereby. The churches had evidently been growing in grace, and in the knowledge of the Lord and Saviour Jesus Christ. Sixty-four persons were baptized, and upwards of 200 joined the Temperance Society. There are sabbath-schools at all the stations.

From St. Salvador I went to Governor's Harbour, Eleuthera, and in going thither experienced a most providential deliverance from a watery grave. There came down a thunder storm upon us, during which our little vessel sprung a leak, so large that we should not have been able to keep her afloat had not an invisible hand immediately filled the leak with sea weed, and so prevented the rush of water. The extent of our danger we were not aware of until we got into harbour. Here things are in a better state than they were at my last visit. Five were baptized; others were desired to continue longer as inquirers.

Mr. M'Donald is about to go thither to open a school on the British system, the people engaging nearly the whole of his support.

On the whole, the state of our churches in the islands is such as to demand fervent thanksgiving to God, and to warrant the liveliest hopes as to their future prosperity. They will increase, I am fully persuaded, in knowledge and Christian character. We shall be able, if God should continue health and strength, to visit them more frequently, which is most desirable.

One thing we shall greatly need, will be a

small vessel of our own, seeing that we are beginning to employ native agents, who will have, after staying for nine or twelve months on one island, to be removed to another; and seeing too, that either brother Rycroft or myself will be continually travelling.

Our friends here are unanimous respecting the getting a vessel, and will cheerfully contribute what they can towards the building or the purchase of one; but with all that could be got, not one half of the money could be raised here. Still, so important do we consider this to the interest of the mission, that we would become responsible for one half of the amount required. Brother Rycroft and self have concluded that it would be desirable to get a schooner large enough to go as far as St. Domingo with; an island which we are planning, in connexion with brother Littlewood, to visit as soon as things shall have become a little quieter there. The costs would not, in that case, be under 800 dollars, £166 13s. 4d.

Were a vessel to be obtained, I am full of hope that there would be no additional expense to the mission in keeping her seaworthy, as we should be almost sure of getting freight for her at all the islands. We are decidedly of opinion that having a mission vessel would facilitate all our movements, and increase the efficiency of this station.

Pray, dear sir, submit this to the consideration of the Committee, and inform us, as soon as convenient, if we may draw for a moiety of the above sum, if we should find that so much should be required.

P.S. Since the beginning of March, or from the 8th of March to the 1st of June, I must have sailed at least 1700 miles, baptized 128 persons, held about 100 public services, and obtained 700 signatures to the temperance pledge.

GRAND CAY.

Mr. Littlewood writes thus from Grand Cay, May 15th, 1843.

Through the blessing of God we are going on, I hope, prosperously; many are awakened to a sense of their dangerous condition, and are, I trust, anxiously seeking a change of heart. Throughout the station an increased desire is manifested to listen to the word of eternal life; our houses of worship are well filled, and some are densely crowded. It is encouraging to witness so many of our young people abandoning their vices, and avowing themselves on the Lord's side. At the same time there are some whose inconsistencies we deeply lament, who having named the name of Christ, have indulged in iniquity. Yet we have reason to believe that the Lord is with

us in deed and in truth, and can unite in saying, that he hath done great things for us, whereof we are glad.

The first sabbath in April was a day long to be remembered by many. In the morning we had our usual service. The words, "He that hath my commandments, and keepeth them, he it is that loveth me," were chosen as the basis of a discourse; at the same time the candidates, thirty-three in number, were seated around the baptism, which was to all a solemn and imposing sight. During the service, the presence of the Lord was richly enjoyed; a heavenly influence pervaded our breasts, and that peace which passeth know-

ledge filled our hearts and minds. My dear wife was one of the number, which added to the interest. She had from an early age obeyed the injunction of her divine Redeemer in commemorating his death, but had not till a recent period felt the importance of following him in this ordinance. After being convinced of her duty, her language was that of the Eunuch, See here is water, what doth hinder me to be baptized? She regards it as the happiest, the most blessed day of her life. In the afternoon we again assembled, to partake of the Lord's supper. We received the persons baptized, and six others, who had been previously baptized, thirty-nine in all, into the church in the usual manner. Oh that we may all at last sit down in the kingdom of glory with our heavenly Father!

In the early part of the week I left home for Salt Cay, as I had proposed baptizing there on the coming sabbath. Many of our friends accompanied me to enjoy the season, and many more followed on Saturday, but the wind setting in from the north, made us exceedingly uncomfortable respecting their safety. By the time they had arrived the sea had arisen to an alarming height, and broke furiously over the reef, but through the good providence of God, a few boats only were slightly injured. The anticipations of all, I hope, were more than realized. Before sun rise on Sunday morning many were seen hastening to the dock where the solemn duty was to be performed. In a short time nearly all the coloured population had assembled. In a short address, we endeavoured to impress upon the minds of all the nature and importance of the new birth, and in the interim of singing we immersed twelve of our sable brethren and sisters. The most perfect order, attention, and respect was paid by the whole congregation, and I trust many will be led to serious reflection. I returned to Grand Cay, and spent the next sabbath there. Having determined to visit the Caicos, I thought it advisable to take my dear companion with me for two objects, that she might be of service to the cause in many ways, and also that her health might be established, which I think has been effected. She says she was never better in England than she is at the present time.

We left Grand Cay about twelve o'clock at night, in a small boat that was literally crammed with passengers. The wind being in our favour, we had a nice run to the second settlement, Bottle Creek, where I found things on my previous visit in a dull state. I met with brother Armstrong here, whom I sent six weeks before to visit all the settlements on the Caicos, and examine candidates for baptism, and report to me when I came down the misconduct of any. The same things over which I had to mourn the last time, afflicted my soul this. Many of the members appeared quite cold in reference to religion; the leaders I

was obliged to exclude from their office, and appoint new ones. There were some, however, of whom I had a better hope, and after a close examination, eleven were admitted into the church by baptism, and three by examination.

After a few days here, we left by water for the Kew settlement. We landed at Whitby, and long before we reached the shore, we saw many of our dear people, who had walked several miles to give us a most hearty welcome. So desirous were they to show their love, that they ran into the water to meet us, dragged the boat to the beach, and carried us ashore that we might not wet the soles of our feet. They had horses already saddled for us, upon which we mounted, and rode to Whitby. We held meeting immediately, and after the necessary examinations, and hearing brother Armstrong's report of six, we baptized them in the open sea: a few others were received. We enjoyed largely the presence of the Lord. As each was immersed, our friends sang the chorus, "Praise ye the Lord," &c. A heavenly smile irradiated their swarthy faces, as they attested their desire to follow their Lord and Master.

With our hearts filled with the presence of God, we mounted our domestic animals, and started for the Kew, six miles distant. The road was exceedingly rugged; though the dear people had done all they could to render it both safe and comfortable, it would be thought impassible in England. Our horses being used to the path, and through the providence of God, we reached there in safety, and were highly gratified to witness the joy and delight of this unsophisticated people. Evidently much preparation had been made against our coming. The house in which we were solicited to remain was remarkably clean and neat; the sides and floor made of mud nicely whitened, the roof covered with the palmetto leaf. The person who resides here, when in bondage, was cruelly treated. Often has she been compelled to stand upon one foot from morning till night, mending clothes, almost naked, and without any food or water to gratify her tyrannical mistress. "Ah," she said, "massa, me never tink me be free, but de blessed Saviour has made me free indeed, tank my good and kind Lord." Her language in sentiment to us was like that of Lydia's to the apostle, "If ye have judged me to be faithful to the Lord, come into my house, and abide there;" and she constrained us. And though she could offer us but a straw bed and pillow, the good feeling with which it was presented made up for all that was lacking. We stayed here eleven days, and held service every night and morning, and frequently during the day. The last day we were there, we had interesting services at the laying of the corner stone of a small chapel. This was done by my dear wife. It is to be built of rock, the dimensions are

thirty-six by twenty-four in the clear. I hope I shall be able to raise it without using any of our usual income. Having no horses at hand when we left, we were obliged to walk to Whithy. We slept here one night; early in the morning we started to walk about four miles, to take the boat in which we were to sail to Lorimers. About forty of the friends came from the Kew to see us off. Some brought fruit, others fowls, and one brought a pig. Amongst them were old men and women, mothers with infants in their arms, and when told they would be tired by carrying a large box or any part of the luggage, they replied, "O no, massa; we would not mind carrying you and missa on the top of it." After reaching the boat we sang the parting hymn, and commended each other to God's fatherly care, and bade one another farewell. The wind being against us, we did not do much. At sun set, being off at Mr. Covelie's place, we determined to go on shore for the night. A part went, but the sea breaking furiously over the reef, the boat half filled with water, and was nearly swamped. The sailors returned, and said they would never run such a risk again. We on board sailed till we came to Ferguson's Cut; here we laid till day break, when the men attempted to get the craft inside the reef, but unfortunately the current and tide together carried us on to it. After trying about two hours to get off, but could not succeed, Mrs. Littlewood, myself, and little boy, and two others, quitted her, and were put on shore: we had a shipwrecked sailors' appearance, but made the

best of our case. Seeing a house on a high hill, we made for it; here we met an old man and two Africans. With them I found a few sweet potatoes, which I roasted, took a drink of water, and had morning prayer. Finding the craft could not get off, we started to walk to Lorimers, ten miles, the sun beaming upon us with melting power, as we walked through the thick bushes which prevented a free current of refreshing air. We soon fell in with our friends whom we put on shore the previous evening. They brought with them a bottle of milk, and some sugar cane, which was very acceptable. My dear C. felt much fatigued the last part of the walk; but the Lord helped us, and we accomplished our object, and though I was taken very ill afterwards, I was soon restored. The sympathy and kindness of the friends consoled us. We stayed here more than a week, and had some precious opportunities. The sabbath was a peculiar day of happiness. Early in the morning twenty-two were conducted to a creek, where they publicly avowed their love to Christ by being immersed in the peaceful stream. Several others were received, some of whom were baptized many years since. I had also the pleasure of commencing a day-school here. I hope the people will pay the teacher's expences. I have engaged him for two months, and I have promised to see him paid for that time.

From this place we had a pleasant sail to Grand Cay, and to our satisfaction found the cause going on remarkably well.

NORTH AMERICA.

CANADA.

Mr. Landon, who has been labouring for some time among the Tuscorora Indians, transmits the following account of a recent visit to the Mohawks. Our friends in Canada, under whose direction he has acted, express the highest opinion of his fitness for the work in which he is engaged, and are anxious that he should receive a permanent appointment as missionary to the Indians inhabiting that district.

Our Indian mission is assuming an appearance of deeper and deeper interest, and it grieves me that we cannot enter at once, and fully, into the work.

About two weeks ago a respectable looking Indian called on me here, and said he had been sent by a great chief of the Mohawks,

two inferior chiefs, and other individuals to the number of eleven. That they wished me to visit them, and bring my interpreter along. Their settlement is seven miles from this place, and about five from Tuscarora. Accordingly I went there in the afternoon of the next sabbath, having spent the morning at

Tuscarora. I preached to them from 1 Tim. i. 15. After the sermon, the great chief, whose name is Walker, was introduced. He said he wanted a long talk about things so important that he could not think of being limited for time. He inquired if I could not visit them some day in the ensuing week at an early hour, that, if necessary, we might talk all day. Having understood that some of them had been connected with the Methodist mission, I engaged Mr. Winterbotham to accompany me next, which was last Friday. We met under a tree. Their number was about twenty, all, or nearly all, most respectable looking Indians. They first wished me to read and explain the address of the Tuscaroras to the governor, and his reply; also the editorial remarks which preceded them in the *Register*, of which they had heard some confused account. They then wished to know what steps we had taken besides, to secure their rights with the government. This I carefully explained, introducing it with a brief account of the manner in which I first became acquainted with their situation, assured them of the deep interest felt for them by many good friends, as well in Britain as in this country, and concluded by encouraging them to look upon their homes on the west side of the river as now safe, if they remained true to themselves. They made very particular inquiries about our intentions at Tuscarora, and especially about the boarding-school; expressing an earnest desire that such a thing might go into operation, and that they might be permitted to share in its benefits. The principal chief concluded the conference by giving me a sketch of the history of their religion. He observed, that 113 years ago a minister first came among them, and from that time their nation, the Mohawks, had been considered, and had considered themselves Christians. But 100 years' experience was proving to them that the new religion was no better than the old. It did not restrain the people from any sort of wickedness, "not even," said the old man, "from the heastly sin of drunkenness, under the effects of which our people were melting away like the snow in spring. Twenty-one years ago," he said, "one of their warrior chiefs, alarmed at the rapid work of death from drunkenness among their people, and hearing that the Methodists

had a religion that would change the heart, had induced their preachers to come amongst them. They had done much good; many had been reformed. But they did not go far enough. They wanted instruction for their young people. They wanted them taught to work and to trade like white men. The Methodists kept a school at the mission, where a few children were taught imperfectly to read. But it was of little use to them. Their habits were not changed, and in a few years after leaving the school, they were only able to read in their own language, in which they had no books, not even Testaments, except in small numbers. Finally, he expressed a great deal of gratitude for what we had done and attempted for the Indians, and begged that I would preach for them on sabbath afternoon, which for the present I have declined doing on account of the contiguity of the Methodist mission. Many of these persons wish to be baptized, and admitted to the church. To this I have only replied, that unless we are convinced that their desire originates in enlightened, scriptural views, we cannot receive them. I am told that Walker is a man of great consideration among them; that having his influence we would be generally received by the numerous tribe of the Mohawks.

Several miles below Tuscarora there is also a new opening among the Delawares. They are making many inquiries about us. Their principal chief has had several interviews with Johnson on the subject of religion, and is desirous, I am told, that we should come among them, provided we will persevere, and not forsake them as the churchmen did. The Cayugas are increasingly anxious that the preaching should be continued among them, and many of the pagans would be among the hearers. In short, it seems to me that the whole Six Nations are in an interesting state of inquiry. They have entirely lost their confidence in their former guides. They are struck with admiration at our disinterested interference with the authorities for their good, and they are looking towards us for instruction and protection. And in return, what are we doing? You know from what you saw, that to abide among them a night, would be to expose one's health. But to go from Brantford and return, occupies so much of the day, as to leave but little time for action.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to friends at Wotton under Edge, for a box of books, for Rev. John Clarke; to Miss Eley, of Wotton under Edge, for a box, containing a microscope, a compass, books, &c., for the same; to friends at Camberwell, for a box, for the same; to a member of the Baptist Church, Spencer Place, for a number of Magazines;

to Mr. F. Nicholson, of Plymouth, for a series of the "Patriot" newspaper and magazines; to the Rev. R. Pengilly and friends, at Newcastle, for a parcel of books, for the Theological Institution, Jamaica; to friends at Liverpool, for a parcel of books, for Mr. D. M'Donald, of Nassau; and to Mrs. Risdon, of Birlingham, near Pershore, for a parcel of outfit articles.

LETTERS RECEIVED FROM MISSIONARIES.

WEST INDIES.

JAMAICA.—Yallahs, W. Nash, July 12.—Port Maria, D. Day, August 2 and 5.—Spanish Town, W. Hume, June 15, July 13; T. Dowson, Aug. 1.—Falmouth, W. Knibb, July 6 and 10.—Lucea, E. J. Francies, July 16.—Brown's Town, John Clark, July 18.—Savanna-la-Mar, J. Hutchins, June 17.—Stewart Town, B. B. Dexter, July 11.—Gurney's Mount, E. Woolley, July 8.

BAHAMAS.—Nassau, W. Rycroft, July 1.

WESTERN AFRICA.—Dr. G. K. Prince, at Bathurst, on the Gambia, July 24. All well.

NORTH AMERICA.—Montreal, J. Girdwood, July 27.

TRINIDAD.—Port of Spain, G. Cowen, July 15, August 2.

CHINA.—Hong Kong, D. J. Macgowan, April —.

CONTRIBUTIONS

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

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								conyn.....			1			7			2		
								Glanrhyd, Collections, by											
								Rev. J. Sprigg.....			1			1			6		
								Lantwit, Collection, by											
								Rev. J. James.....			0			10			0		
								Llwyni, do., by do.....			0			5			0		
								Maesteg, do., by do.....			0			5			0		
								Paran, do., by do.....			0			6			0		
								Pembrokeshire, on ac-											
								count, by Rev. H. W.											
								Jones.....			40			0			0		
								Rhoos, Collection, by											
								Rev. J. James.....			0			5			0		
								FOREIGN.											
								Belize, Auxiliary Mis-											
								sionary Society.....			20			0			0		
								Collections.....			11			7			6		

CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st of July to the 31st of August, 1843.

£ s. d.		£ s. d.		£ s. d.							
Anatto Bay, Jamaica, for Africa.....	80	0	0	Caddington. Sun. School London—	0	5	0	Newcastle, by J. L. Angus, Esq., balance.....	20	14	0
Bramley—				Gouldsmith, Mrs., Hackney, for Miss. Vessel.....	10	0	0	Reading.....	37	12	4
Cliff, John, Esq.....	50	0	0	Gramolt, Mrs., Devonshire Square, for ditto.....	1	0	0	Ditto, for Africa.....	14	3	0
Bridgnorth—				Hopkins, Rev. Mr., by W. L. Smith, Esq., for do.....	1	0	0	Samarang, Java—			
A Lady, by Mr. J. M. Sing, for Miss. Ves.	1	0	0	Jackson, Mr. W., jun., Devonshire Square..	1	1	0	Bruckner, Rev. G.....	10	0	0
Bristol—				Pewtress, Low, & Pewtress, Messrs.....	50	0	0	St. Ann's Bay, Jamaica, by Rev. T. F. Abbott, for Africa.....	50	0	0
Cary, S., Esq.....	25	0	0					Tetbury—			
Ditto, for Africa.....	25	0	0					F. W., by Rev. John Clarke, for Missionary Vessel.....	5	0	0
Hopkins, balance.....	28	1	11					Uxbridge—			
Cheltenham, balance.....	38	18	7					Wilkinson, R., Esq....	1	0	0
Coseley, Darkhouse Chapel, by Mr. J. Green...	2	1	4								

ERRATUM.

The £200 for the Jubilee Fund, acknowledged in the Herald for June as from Falmouth, ought to have been—

	£	s.	d.
Falmouth	100	0	0
Stewart Town, Rev. B. B. Dexter	50	0	0
Salters' Hill, Rev. W. Dendy	50	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.