

THE MISSIONARY HERALD.

The Missionary Herald (March 1844).



MUTTRA, NORTHERN INDIA.

ASIA.

MUTTRA.

A full description of this ancient and populous city, which is about 820 miles north-west of Calcutta, and about thirty miles north-east of Agra, may be found in our number for October last. A view of one portion of it is given on the preceding page, as seen from the opposite bank of the river Jumna, which here first begins to fructify the soil, being less impregnated with nitre than in the regions nearer to its source. The following extracts of letters from Mr. Phillips indicate that here also the streams that make glad the city of God are now beginning to show their efficacy. The first is dated Muttra, Oct. 18th, 1843.

Some years ago a baptist missionary of the Serampore Mission, Mr. Richards, was stationed here. He, however, became a churchman, and is now stationed at Meerut. About five years ago Captain Mosely established a native school, which was conducted by a church catechist, but was abandoned more than a year ago. Various missionaries have visited this place for the last three or four years in the cold weather. During this past hot season we have come over once or twice a month, staying four or five days each time. We arrived here and took up our abode on the 15th of September. For some months past a small school of forty boys has been taught by a pundit, and we intend at the commencement of 1844 to open a Christian day-school on the plan of Dr. Duff. A large piece of ground has been purchased at the Deeg gate for 200Rs., and a substantial chapel twenty feet broad, and about thirty-five feet long inside, with broad portico and verandah, has been built for 500Rs. I am happy to say the whole amount has been subscribed. We want, however, about 400Rs. to finish off, that is, to lay a stone floor, put in doors and windows, to build two or three native Christians' houses, and make a small bridge in front of the chapel.

We have a depôt of scriptures in the chapel, from which almost every day we supply applicants. The long verandah we use as a resting place for pilgrims, who thus have an opportunity of hearing the gospel.

God has opened for us, dear brother, a wide door. There are within half a days' journey of our house nearly a million souls. They are chiefly Hindoos, and therefore not so opposed to the gospel as the Mussulmans. Indeed, in this neighbourhood I have always been listened to so attentively by large and quiet crowds, and they have received the scriptures so readily, that missionary work is quite easy and delightful here. About Agra the people have heard the gospel so long that

they hate and deride it. This is also a place of pilgrimage second only to Benares. Thousands of Bengalees in boats arrive here yearly, and many bring their property and families to reside and die at Brindaban, three coss from this. From every part of India multitudes continually arrive, especially at festival times. Muttra is thus an important centre, into which we may throw an influence, by God's blessing, which may be felt to Ceylon and Lahore. Copies of scripture may be and have been given to men of distant countries, who will thus carry the glad news of salvation through the blood of the Lamb to the ends of Hindostan.

We have one inquirer, formerly a Roman catholic, by the name of John Bernard. He was servant to a priest at Gwalior, and tutor of the colonel's grandson. He came originally from Sirdhana, where Chamberlain once laboured, in the Begum Sumeroo's dominions. He obtained a copy of the Ordo New Testament which I had sent to Gwalior, and God blessed it to him, so that he saw many of the errors of popery, and determined, in spite of intreaties, threats, and compulsion, to leave all his property, and come to Agra to be instructed more fully in the religion of Christ. He has been with me about three months, and as I have every reason to believe him a sincere and humble follower of Christ, I intend to baptize him in the course of the month. He is proficient in Persian, and has good general abilities, so that with a few months instruction and practice I hope he will be able to preach. He is at present a candidate for the office of native preacher.

Two pious soldiers have lately very much encouraged me by their voluntary exertions in the cause of Christ.

The festival period has now arrived, and for three or four months we shall be moving about in all directions. Brij Lal has just gone to Goverdhun mela with 600 books, and I shall follow him to-morrow. It is twelve miles distant. We shall stay there three days,

and then go on to Deeg, where the people in former times have received the word gladly. As we have opportunity, we intend to go through the length and breadth of this city (Muttra), and give a copy of the scriptures to every shopkeeper and inhabitant who can read. We also wish to build a mud chapel

at each of the five city gates. We thus plant our batteries all around this citadel of the prince of the power of the air. May the scriptures circulated thence, as bursting shells, demolish many errors, and the gospel preached tell with unerring aim on the stony hearts of the hearers.

On the 21st of November, Mr. Phillips writes thus :

The 18th was the long expected day of the baptism of John Bernard, the first ripe fruit which God has allowed me to gather. After being under my care for four months, and after frequent conversations and inquiries from others, I was fully satisfied of the reality of his piety. Brother Urquhart examined him in the morning, and was thoroughly satisfied with his answers. I think I informed you that he was a Roman Catholic of Gwalior, brought to the knowledge of the truth by reading a New Testament which I had sent there. In the afternoon a tent was pitched by the river side, and we assembled a little before sunset on the top of a fine stone ghat. Some native Christians from Agra were there, and in a little time, besides the four Europeans, a large crowd of natives were assembled to behold a sight never before seen in Muttra. Gompat read and preached from the third chapter of Matthew; then I addressed the people, who listened with intense interest. At sunset we descended into the tranquil and beautiful Jumna, not to wash away sin, as the Hindoos, but that our dear brother might show his love to that Saviour who had washed him from his sins in his own blood, in that fountain opened for sin and uncleanness. Whilst we were changing our clothes inside, three sermons were preached by brethren Harris, Gompat, and Urquhart. May the

Jumna often thus be desecrated, or rather consecrated. The people were not at all rude, and distinctly understood that this was our method of initiating disciples.

19th, Sabbath. In the morning we held our regular service, which we commenced on our arrival here. The school children, forty in number, are examined, and an address is given. In the afternoon we opened our chapel by celebrating the Lord's supper in English and Hindee, after which a church was formed of four persons, Brij Lal, John Bernard, my wife, and self. Four friends from Agra united with us, and the season was very solemn, and exceedingly refreshing to us all. The articles of our faith were read and subscribed to; the church selected me to be their pastor, and our communion is to be open. Oh, that the little one may become a thousand. We want £50 to pay the debt on the chapel and native Christians' houses, and to commence our school with. Will you remember us by praying for us, and sending us assistance of men and money. I shall visit Agra soon, to make collections and preach. The church there is continually receiving accessions. Hoping in a few months to have my prayers answered for a fellow-labourer, &c., by receiving intelligence from you that one is appointed, with our united Christian love I remain, yours affectionately.

On the 20th of December, writing from Agra, Mr. Phillips says,

I am here to collect money for my chapel, and about 500Rs. more to place in the bank, with the interest of which, and the few subscriptions I can raise in Muttra, I hope to be able to maintain a good Christian day-school, with Christian teachers. As I have no news this month, I write to ask the committee whether they will make the station of Muttra a permanent station, and always maintain two missionaries there. If you will promise this I will promise to endeavour to build (n. v.) a baptist chapel for English worship, and make over the proposed chapel, with the native one already built, to the Society. Oh, that God

would incline the committee to send another missionary to Muttra! The field is white to the harvest, a wide door of utterance is open to us, and any influence exerted on Muttra would be felt for hundreds of miles. What is one amongst so many, especially when there are but three pious persons in the station, and even these are gone to fight against Gwalior just now? Remember Jonathan had his armour-bearer, and the apostles generally worked in couples. Do not disappoint us, and allow so fine a field to suffer for want of one more labourer. I shall wait your reply ere I attempt to build.

It will afford pleasure to the reader to learn that the Committee has thought it right to comply with the request; and that in consequence, Mr. Jonathan Makepeace, who has been for some years studying at Stepney, and has long desired to be employed in missionary work, has been engaged to join Mr. Phillips at this promising station.

PATNA.

Mr. Beddy writes thus, Oct. 15, 1843.

Since I last had the pleasure of addressing you, it has pleased the Lord to add two more to our number; a respectable native, formerly a Mahomedan, by profession a moonshee, which means a teacher or writer. I have hopes that he may prove a valuable acquisition to us, having received what among the natives is considered a good education. I hope he is a sincere man. He was led to embrace Christianity from, I hope, the teaching of the Holy Spirit. His advances were gradual, and commenced by reading and comparing the sacred scriptures with the koran, after which he commenced attending our Hindoostanee services. He was employed by a member of our church, but as I am in hopes that he will make a native preacher, I have taken him to live with myself, and he attends regularly for instruction daily. The other person is a female, the wife of *Mudeel*, who was baptized on the 28th of last May. Her name, "Rhoda," she received when a little girl, in Mrs. Wilson's female asylum. I hope she is a true child of God. All our native Christians are mere children, and the teaching they require would offend the most uninformed ear in England. The baptism of these two took place on Sunday, the 3rd of September. This is the only particular that has occurred since I last wrote; we are otherwise as when I last had the pleasure of addressing you. I have now no person that I can confidently call an inquirer; we however look forward to Him for his blessing and support who has all hearts in his keeping. We are now, under all circumstances, a respectable church in point of numbers (forty-three). May the Shepherd of Israel keep us together, and feed us with the sincere milk of the word,

that we may grow in grace, and in the knowledge and fear of the Lord! Our Refuge is also in good keeping, twenty in number, giving much satisfaction. We expect a few additions soon, having some friends who interest themselves in every way to secure destitute female children from falling into the hands of those wretches who are ever ready to secure such for their own wicked purposes.

The Hon. Mr. and Mrs. Drummond, formerly of Monghyr, but now at Gyur, are our warmest supporters, and from them we have received many children. He is a magistrate. We had been anticipating a famine, in consequence of a failure in the usual fall of rain, and although much injury has been experienced in the partial failure of the crops, a general failure has been arrested by a good fall recently, which will secure the latter crops.

Poor brother Moore has been called on to drink the cup of affliction in the loss of his partner, who died about the latter end of the last, or the beginning of the present month. He is now attached to no one place; he has two sons living at Bhauglepoore, and two daughters opposite Patna, on the other side of the river, at a place called Hagjeepore. He is on his way up from Monghyr, and has promised to spend some time with us. Should he do so, I shall be enabled to take a missionary tour round my district, which for want of some one to supply my place at home I have not been able to do for a length of time, as I do not consider it judicious to leave my regular hearers, consisting of from sixty to eighty persons. On this account, as well as on account of sickness, I am the more anxious to obtain assistance.

 BEERBHOOM.

From Sewry, Mr. Williamson writes thus, Nov. 11th, 1843:—

We have not been favoured with any further accessions to our number since my last communication. If we have not been increasing in numbers, however, I trust we have at least been, more or less, growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. Attendance on the means of grace, both on week days and Lord's days, is generally pretty good; but, considering the amount of instruction and exhortation imparted, but a small measure of fruit is apparent. Still we ought to be thank-

ful for any measure of grace vouchsafed, though less abundant than we could desire. I am happy to say, that we have had less occasion, of late, to grieve over irregularities among unsteady professors and nominal Christians, by which the cause of God has hitherto been so much injured, especially in this district. But even among those whose conduct is generally or uniformly unexceptionable, we long to see more of the spirit as well as the letter of Christianity.

Our schools, both Bengalee and English,

are at present on the increase. Besides the monitors, who have hitherto assisted me in the English school, a well qualified assistant, on a salary of forty rupees per mensem has been engaged; and to meet the higher rate of expenditure thereby incurred, subscriptions and donations to a considerable amount have been obtained from wealthy natives as well as Europeans. The progress which the children and youth evinced in elementary, scientific, and religious knowledge was gratifying to all who were present at our late annual examination.

Our more strictly missionary labours among the heathen have been conducted, during the past season, much in the same manner, and with nearly the same results, as heretofore. A greater desire than formerly to hear the gospel, and to read our scriptures and tracts, has lately manifested itself among some, while the opposition we formerly experienced continues to decline every where, and in some places has almost ceased to exist. I was lately told by an intelligent native, that idol worship has much declined in this district,

and although he may have made the observation partly with the design of saying something which he knew would be gratifying to me, I believe the remark is well founded, and will apply equally, if not with more force, to other districts of Bengal, especially Calcutta, which seems to be a quarter, if not half a century before us in the march of intellect, or I would rather say, in progress to the kingdom of God. Though our converts are yet but few and feeble, I doubt not the period is fast approaching when the day of small things will give place to the day of great things. We must not, therefore, be weary in well doing, seeing that in due season we shall reap if we faint not. We need more faith and patience, more zeal and devotedness, more love to Christ and to precious souls, as well as more fervent prayer and diligence in labour. May the Lord pour out more abundantly the influences of his Holy Spirit both upon us and upon those for whose good we labour, that his glory may be manifested, and that the immortal souls of our fellow men may be rescued from destruction.

AFRICA.

FERNANDO PO.

Interesting accounts have been received from this island. The following, dated Clarence, September 23rd, 1843, is from Mr. Merrick.

In my last letter, dated Clarence, September 11th, and forwarded by Captain Mounsey, of the brig Snowden, bound for Liverpool, I briefly adverted to our taking possession of the Society's property according to the directions furnished us. Since then every thing has gone on in harmony and peace, and with the exception of Dr. Prince's daughter, who is poorly of fever, and Mrs. Sturgeon, who is rather weak, our missionary band is in the enjoyment of health and strength. Last sabbath I conducted the services of the day, and was highly delighted with the attendance and attention of the people. The first service commences at six in the morning, when a sermon is preached; the Sunday-school is held at half past ten, and the last service begins at four p.m., when another sermon is preached, and the Lord's supper administered. You are I suppose aware that the dying love of Christ is celebrated here every Lord's day after the primitive custom. Every evening in the week is occupied with some religious service. On Monday a prayer-meeting is held;

Tuesday, the bible-class is instructed; Wednesday, all the members and catechumens attend for private instruction; on Thursday, a lecture is delivered; Friday, the bible-class is again attended to; and on Saturday a prayer-meeting is held. Besides these evening services, brother Sturgeon often visits the people at their own houses, and at other times they meet him at his own residence, when they are instructed individually. In short, our beloved brother is instant in season and out of season, and is as active and devoted a missionary as I ever met. May God long spare his life, and render him considerably more useful than he has yet been. I have conversed with a few of the members, and have been much gratified with their simple, yet firm and entire reliance for salvation on the death of Christ. All who are acquainted with the people confess that a remarkable change has taken place in Clarence; and Dr. Prince has informed me that since his departure great improvements have been effected. How thankful should we be that God has so eminently blessed the labours

of our dear brother and sister Sturgeon, and has in mercy answered the many petitions presented in England and Jamaica in behalf of his infant cause at Fernando Po.

On Tuesday afternoon last a public meeting was held to congratulate Dr. Prince on his return to the island, and to receive and welcome brother Fuller and myself. I took notes of the addresses of our black brethren, and cannot resist the temptation of forwarding them. The meeting commenced at 4 p. m., and was not over till 8 o'clock; and throughout the whole proceedings the greatest attention and interest were manifested. I have, indeed, seldom witnessed a more orderly and attentive meeting, and I rejoice to add, that the collection was five times more than brother Sturgeon had anticipated.

Brother Sturgeon, in introducing the business of the meeting, expressed himself highly gratified in being permitted to introduce to the assembly their old friend Dr. Prince. The meeting would have taken place the day after the arrival of the friends, but it was, by circumstances over which they had no control, deferred to the present time. He was, however, happy to be able to say that the very night of the arrival of his brethren and their families, a thanksgiving meeting was convened, at which they poured out their souls to God in humble gratitude for his goodness and mercy to them. The object of the meeting was to congratulate Dr. Prince on his return among them, to welcome their brethren Messrs. Merrick and Fuller, and to hear from them what had been done in England and the West Indies for the unhappy and degraded sons and daughters of Africa. He hoped that gratitude would fill their hearts when they heard of the deep and growing interest of British Christians in their behalf.

Mr. Joseph Wilson in moving the first resolution said, "My beloved friends, the greater part of us here this evening are one colour—one God made us all, and we should all be of one mind, for without unity we cannot get on. The occasion of our meeting is to give thanks to God that he has returned Dr. Prince among us, and sent other missionaries. According to the word spoken by Mr. Clarke we see that the servants of God have come among us. When Mr. Clarke was going away, I was in doubts about the return of our missionaries, and I told him I was afraid missionary would never return. Mr. Clarke advised me to pray continually to God, and he told me what to say. He said I must say to our heavenly Father that the harvest truly is plentiful, but the labourers few; send forth labourers into the vineyard. We prayed by God's help, and we now find that God has heard and answered us. All who feel the word of God know its power. We not only hear but know and feel that God is able to do

all things. I remember that when our friends were departing the enemies of the truth were rejoicing, and why? Because they wished to see us return to our former ways—to get drunk, dance, and do all manner of wickedness; but God would not let us go back to our old ways. The people of the world said missionary would never return, and they would see what sort of religion we had; but we cried to God, and rejoice that our missionary has returned. I rejoice because it is only by the preaching of the gospel we can be holy and happy, and be saved; and how can the gospel be preached unless missionary come. Mr. Clarke and Dr. Prince often told us of the love of the people of England to us Africans, and we believed that they loved us, but we never thought their heart was so big, and full of love to us. I never thought they loved us *so much*. I can't help thinking, my friends, how God answers our prayers just as he answered the prayer of the prophet of old. Elijah was a man like us—a man of like passions, and he prayed, and God heard him, and the same God has heard us. I see now that if we sincerely trust in God he will not suffer us to be confounded.

"And now I must speak a little about the house in which we are worshipping God. When missionary first came, we felt that we must have place to worship, whether shed or good house; but he wanted ground first on which to build. But a yard of ground was not granted to our missionaries, and why? Because they did not want the gospel here; but, blessed be God, we now have a good house to serve God in, and if Mr. Sturgeon could sit up all night to teach us there is none to disturb him.

"And I remember when we heard of lightning striking the vessel which the servants of God, our beloved missionaries, were in. How you wept when you heard the news! And why did you weep? Because you had love to Mr. Clarke and Dr. Prince for the good tidings which they brought among us. I remember that before the gospel came here I often longed for it. Sometimes I think I was sincere, and I fear that at other times I was not sincere. A missionary came here once on his way to the Cape of Good Hope, and we begged him to stay, but he could not. We told him we would take care of him, and if his friends in England were vexed with him for stopping here, we would write a letter to them saying the reason we stopped him was because we were blind and ignorant sinners, and wanted to hear about God; but he could not stay with us. But thank God for sending missionaries here when we did not expect them; and we must not forget, my friends, that Mr. Clarke and Dr. Prince were not sent direct to Fernando Po, but God brought them here. At first when they preached the word many did not understand, but those of us who received the word in our hearts talked to them,

and by and bye they began to love Christ. And I remember again the unexpected arrival of Mr. Sturgeon. We were all weeping because our missionary had left us; and at that same time the world was rejoicing; but the angels of heaven were rejoicing too, because they knew that another missionary was near at hand. At that time I remember also Mr. Sturgeon's illness, when he was near the door of death. His eyes were turned up, and his colour was changed; he was senseless, and we were all cast down, and feared the enemies would have us in their power again. And why did we lament for Mr. Sturgeon? Because God has taught us to feel for our fellow men when they are in distress. That man that cannot feel for his fellow creature is like Satan, who has no mercy.

And now, my friends, let us think upon our country people at Calabar and other parts of Africa. See how dark, how ignorant, how wicked they are. I was once at Bonny, and I saw a guana running all about the place, and I took up a stone to kill him, and a man told me if I killed the guana they would kill me, and why? Because they worship the guana as their God. Then look at that dark land called Calabar. I remember when I was there I heard them killing a man one night, and by the time I came out to endeavour to save the man, he was already dead, and they ran away with his dead body. And you know, my friends, how in the Papo country, my own country, men dig hard for vain thing. Sometimes when a thunderbolt falls in the country, the people dig a whole month for it, and if they find it they worship it as God. And now I would ask, ought we not to dig more and more for the word of God. Oh let us dig deeper and deeper, and be very thankful to the good people of England for all the great things they have done for us. Look at this big house, and all the property which they have purchased. We not only now *hear* of their love, but we *see* it. May these things stir us up to do more for God than we have yet done, through Jesus Christ."

Mr. Peter Nicholls seconded the resolution, and said, "My dear friends, it may look curious for me to stand here and speak, but I do bless God that he has spared me to see the return of our missionary Dr. Prince. God has had pity on us, and has sent him among us again with other servants of Christ to preach the glad tidings of salvation. When first I heard Mr. Clarke preach about good tidings I wondered what sort of good tidings he was talking about. I thought he had brought plenty of money to dash us, but when I found it was not so I told the people it was no use for them to listen to missionary, for in two or three weeks they would go away and leave them, and then they would return to their old ways. At that time I was ignorant,

and knew nothing of God. Once brother Prince came to my house, and said, Peter, the love of God sweeter than honey and the honey-comb. When the doctor went away I said to my wife, What this man means about love of God sweeter than honey-comb? At last, my friends, I fell sick, and then I felt the mercy of God. I then saw that a black handkerchief was over my eyes. I found that I was blind. It was God that made me feel my blindness, and praised be his name for ever. Oh, my good people, the best thing you can do is to beg God to take away the veil from your hearts. God has removed the veil from me, and blessed be his name, though I was once blind I now see. During my sickness Dr. Prince came to see me, and I told him the state of my mind. He talked with me, and recommended me to attend meeting. From that time I began to go to God's house, and at last I found peace. The day when I was going to be baptized the old people who did not feel the love of Christ said to me that I was going to make a fool of myself. I said, no! I am going to do what God commands. When our missionaries were going away, the people of the world said what a fool you were to join them. Young man like you, what are you going to do now? But I would not listen to them. I remember my feelings when our missionaries were leaving us. I wept. I could not eat. God alone knew what day and night were to me. At that time there was gladness among the people of the world, while we were grieving. There were only five of us—a poor little church. We met together, and talked and prayed to God to send missionaries among us. Sometimes we said that if we saw any vessel going to Sierra Leone we would go there, because we knew many missionaries there. At last, one day a woman (I need not tell her name) came to me, and said, Peter, another missionary come. I was working when she came, and immediately I left off my work to go and see missionary. My master was standing by, and said, *Stop*, and attend to your work. I said, No, I must go, because I hear that missionary come. Then my heart was filled with joy. I was content. Our church was then small, but when we called on the name of the Lord he heard us, and increased the church; and now, my friends, so many come to hear the gospel that the place is not large enough to hold them. Now all that money which beforetime you wasted in drinking and dancing, you ought to give to build chapel.

"But, my friends, who could ever have thought that the word of God would be preached in this house—*this* house? If I did not see it with my own eyes, I would never have believed it. I remember our missionary came once to *this* house to see the governor, and minister had to wait for two hours before they speak to him. And now see what God has done. He has given this

house to his own people. Oh, my friends, look at the goodness of God, and if the veil is not yet taken off your hearts, go to Christ; no one can take away sin but him. When I think of the change which has taken place in me, Peter, I know not what to say. I was a wicked young man once; did not fear God, but man; but now I trust I fear Him who has power to cast both body and soul into hell. Men, women, and children, oh, let me beg you to come and serve God, for if you do not die in peace with God, what will you do? See how the missionaries leave their country, and come here to teach us. We all know that this country does not agree with white men, yet they come to tell us how to be happy. The gospel is greatly needed not only here, my friends, but in all parts of Africa, for they are in gross darkness. I went once to Calabar, when I was cook in the *Ethiope*, and I saw the Calabar people tie a poor man's hands and feet together, and put a pole through them, and were going to heave the man overboard. When I asked them why they were going to kill the man, they said because he was sick, and could not work, and there was no use for a man to eat every day when he could not work. I have often seen at Calabar human skulls lying at the people's gates, and they never eat nor drink without offering some of their food to the skull which they worship as God. Oh, let us pull money out of our pockets, that Calabar might get teachers; and then will Calabar and Camaroon men worship the true God. In my own country, the *Eboe* country, the people plant a tree, which they call *chicic kiki*, and offer goats and fowls, and other things, as sacrifice to it. If I was in my country I would endeavour to do some good. I would tell them of Christ, who died that we might live. (Here the speaker wept.) Oh how I rejoice that God has promised that every country shall bow to him. Oh you people of Fernando Po, who hear the word, send it to the continent, that they too might be saved.

Brother Wilson just now spoke about the sickness of Mr. Sturgeon, and I felt very much when he was speaking. I remember the night when brother Wilson told us about the illness of our dear minister. I said to Mrs. Nicholls, 'We done for.' But God saw we could not live without minister, and raised him up. Again, when we heard of the accident which befel Mr. Clarke and Dr. Prince at sea, we grieved very much, but many of the enemies said they would not care if our friends were at the bottom of the sea. And why the enemies do not love our missionaries? Because they teach us to worship God, and not man. Some time ago we used to worship man. Nothing else but *howdye massa*, *howdye massa*; but now we worship God. And now, my friends, if any of you have sixpence, give threepence to the Lord; let us build a chapel to meet in, and walk in

the fear of God all the days of our lives through Jesus Christ."

Dr. Prince, in moving the second resolution, expressed the delight which he felt in hearing his black brethren speak as they had done. He knew the feelings of their hearts respecting his return and the arrival of his brethren, but had no idea that they could express as they did the sentiments which pervaded their minds. After explaining the nature of a meeting at which resolutions are proposed and adopted, the doctor observed that the friends in England would feel unspeakable pleasure if they were only present to listen to the touching appeals of his sable brethren in behalf of their countrymen. The doctor then briefly detailed the accidents which befel the ship in which he and Mr. Clarke left Fernando Po, their visit to Demerara, St. Thomas, and Jamaica; and after speaking of the liberality and zeal of the Jamaica churches in behalf of Africa, adverted to his return to England, and the interest manifested by British Christians for the salvation of Africa. The doctor concluded by alluding to the necessity of industry on the part of the people, and urged them not all to remain at Clarence, but to settle plantations among the natives, and thus endeavour to Christianise and civilise them.

Mr. Alexander Fuller seconded the resolution. After expressing the pleasure which he felt in being permitted to meet the friends at Fernando Po, he adverted to the liberality of the Christians of England and Jamaica, who not only supported their own ministers and schoolmasters, erected their own chapels and school-rooms, and met all their other expenses, but subscribed liberally of their substance to send the gospel to the heathens. He then urged the meeting to imitate the liberality of their English friends, and at once do all in their power towards the support of the gospel among themselves. Mr. Fuller next alluded to the mode of building chapels in Jamaica. How upwards of one hundred persons would turn out sometimes to fell timber, others would dig the foundation, and others would make lime, by which means their chapels were soon erected. He recommended the meeting to act in the same manner if they were anxious to get a house in which to worship God.

The writer moved the third resolution. After alluding to the progress of the gospel in Jamaica, and the pleasing change it had effected not only in the religious, but social and political condition of the people, he urged the meeting to follow the advice of Dr. Prince in removing to the mountains, and there settle plantations. He likewise recommended them not only to cultivate yams and plantains, but coffee, sugar, arrowroot, and other articles of

export. The propriety of erecting decent and comfortable cottages was also alluded to. He concluded by referring to the deep interest which British Christians cherished for Africa, and as a proof of it reminded them of the purchase of the West African premises and of the steam-boat, which he hoped would soon arrive.

Mr. John Christian seconded the resolution, and said he could speak of the goodness of the people of England, for they had been very kind to him, undeserving as he was of all their favours. He looked back with joy and gratitude at the arrival of Mr. Clarke and Dr. Prince at Fernando Po, and when he reflected on the change produced by the preaching of the gospel, he knew not what to say. True they did not at first believe the word, but in time it touched their hearts, and they gave themselves to Christ. He could not help referring to the state of his mind when he heard of the departure of his dear missionaries. He was not at home, but when he heard of their intention to sail he walked all night that he might see them, but did not arrive in time. He was so grieved that he was not present to bid his friends farewell that he knew not what to do, but God looked down in mercy on him, and comforted his soul. When on my arrival at Clarence, said Christian, I found our missionaries were gone, I asked brother Wilson what message they left. He told me all the comfortable words that Mr. Clarke had spoken to him, and when I went home I found a letter from Dr. Prince; but I did not set my heart upon the letter, I only remembered this passage of scripture: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb; yea, they may forget, yet will I not forget thee. Behold, I have graven thee on the palms of my hands; thy walls are continually before me."

"After a time I sent a letter to our missionaries, according to their request; and then we heard of their distress at sea. Oh how we lamented when we heard of their troubles, but, blessed be God, they were delivered out of them all. Then some time after we received another letter, saying that Dr. Prince was not coming back, and we grieved again very much; but the Lord be praised that we have the happiness of seeing him before us this evening. We have heard of the love which the good people of England and Jamaica have for us, but now we see indeed that they love us; and I hope, my friends, you will not be afraid to spend your money in this good and noble cause. But whatever you do must be performed with a willing heart. Mr. Fuller has told us how our brethren in Jamaica build their chapels. Now, let us turn to and do the same. I am glad that at first we began to subscribe to the cause of Christ, before our missionary ever said a word to us about it,

and I hope we shall continue to do all in our power to support those who labour among us. But, my friends, we must pray more earnestly, and whatever we do must be done willingly, for God loveth a cheerful giver. First of all open your hearts, and let the King of glory come in, and then you will support his cause cheerfully. Now is the time to learn what God says to us in the bible, and I hope God will write all that has been said on our hearts for Christ's sake. Amen."

The Rev. Thomas Sturgeon supported the resolution. After expressing thanks for the sympathy of his brethren during his illness, he observed that he beheld with the eye of faith the glorious light which would soon be diffused on the continent of Africa—a light that would burn not only through time, but amidst the countless ages of eternity. Mr. Sturgeon then alluded to the predictions of the scripture respecting the latter day glory of the church, and urged the assembly to give themselves no rest till the glorious news was universally proclaimed that the Lord God Omnipotent reigneth.

The collection was then made, which amounted to £16 15s. 0½d. The next day a few who were not at the meeting forwarded their donations. Mr. Lynslager, the agent of the West African Company, who put us in possession of the premises purchased by the Society, forwarded a doubloon, or £3 9s. 4d., sterling, with a note expressing his intention, if spared and strengthened, to continue his subscriptions to the Society.

I have thus, my dear and respected sir, endeavoured to give a sketch of our meeting—a meeting which I trust will tell upon the future destiny of many parts of Africa. How your heart, as well as the hearts of our dear friends in England, Scotland, and Wales, would have swelled with delight if they had been present to hear the people express their gratitude for the arrival of the messengers of peace and love. They spoke as if they realized the language of the prophet: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto him, Thy God reigneth." Notwithstanding the many privations which one must necessarily suffer in this part of Africa, I do rejoice that God has brought me hither. I am happy in my work, and feel that I could not, except compelled by circumstances over which I had no control, exchange my employment for any other. But you know, my dear friend, that my heart is *on the continent*. When I offered myself as a missionary to Western Africa it was with the intention not of labouring at Fernando Po, but on the continent; and when in England I mentioned this to many of my friends. You and our respected committee will therefore not be surprised to hear that I

purpose as early as possible going over to the continent, and, if a door is opened, settling there. At present I think of Old Calabar. Not only the people, but the chief, king Eyes Honesty, have expressed strong desires for religious instruction, and are anxious to receive a teacher. My next letter will, I hope, be dated Calabar.

Brother Fuller, I am happy to inform you, is quite well, and bids fair to be a useful labourer in the vineyard of the Lord. His mechanical knowledge has already been of use, and will greatly augment his usefulness. I am only sorry that when superintending, with my beloved father, the building of our chapels in Jamaica, I did not take the tools in hand : but it is not too late.

Our school is to be opened on Monday the 2nd of October. We would already have commenced operations, but brother Fuller, along with ourselves, has been so busily employed opening, and packing, and unpacking cases, &c., that we could hardly attend to any thing

else. While speaking of cases, I would recommend our friends who may in future kindly furnish clothing for the Africans, to have it put up in strong cases, as if allowed to remain on the ground here for only a night, a species of ants, called in Jamaica the wood or buck ants, make their way into the case, and in less than twenty-four hours destroy every garment in it. Fortunately for us they have only entered one box, and had not taken possession long enough to destroy many things.

I would also take the liberty of suggesting to our friends to forward in future, pieces and remnants of prints, calicos, &c., instead of making them all up into garments. Let it not, however, be thought that garments are not acceptable. We have already found them useful, and the good which I trust they will enable us to accomplish will, I am persuaded, be an ample reward to those benevolent ladies and kind children who have so kindly furnished them.

CAMAROONS.

Early in November Mr. Merrick found opportunity, according to the purpose mentioned above, to visit the African continent. For sufficient reasons, however, he determined, instead of proceeding to Calabar, to go among the Camaroons, to whom a missionary had been promised. From "King Bell's Town, Camaroons River," he writes as follows, November 7th.

It affords me no small degree of pleasure that I am permitted to write you from the continent of Africa. My passage to Camaroons was rather an uncomfortable one, the boat in which I sailed affording no shelter from sun or rain ; but our good God made my strength equal to my day. I slept on a few boards in the open air, with the moon shining in my face, as soundly as I generally do at home : and though on one occasion the rain poured without intermission for several hours, I have not taken cold, nor has my health in any way suffered. On the contrary, I feel much better now than when I left home. Our passage was protracted in consequence of light winds and calms ; but we arrived safely on Sunday night about eight o'clock, and proceeded to king Bell's residence. He had retired to rest, but when he heard that Johnson (the person who had kindly accompanied me) had arrived with a missionary, he invited us in, conducted us to his largest and most comfortable room, and spent some time in conversation. In passing through the town my soul was grieved to hear the drumming and obstreperous mirth of the people; but God is able to make this seat of Satan his dwelling-place, and our trust is in him. May he soon

make bare his arm, and render the people willing in the day of his power.

Weary and tired, I laid down my head to rest on Sunday night, but my slumbers were soon disturbed by the singing and drumming of the juju men, who came to serenade king Bell. Oh that the Christian world could only form a proper idea of the darkness and degradation of Africa, and they would, I am persuaded, pray more earnestly, and contribute more liberally, for her renovation.

Monday morning, after breakfast, I stated to king Bell the object of my visit, and then proceeded to king Aqua's Town, accompanied by Mr. Johnson and one of the members of the church at Clarence named William Smith. The old man was absent from home for change of air, a short way up the river, but his queen, or principal wife, gave me a kind reception. After walking over the greater part of the town, which is larger and more densely populated than king Bell's, I spoke to several of the people about their spiritual and eternal good. They listened with great attention and decorum, and expressed earnest desires to have a missionary settled among them, promising to protect and do all in their power for him. While speaking to them on death and

the immortality of the soul, a very sensible young man, one of Aqua's sons, addressing me, said, "Minister, do you not think we 'fraid to die? Yes, we 'fraid to die; and we want missionary to teach us about God, so that we may not 'fraid to die." They were anxious to get me to promise to settle at their town, and not at Bell's. They are very jealous of each other, and it is almost impossible to manifest the slightest attention to one party without exciting the displeasure of the other. May the time soon arrive when their mutual jealousies will give way to that charity which envieth not, and is kind. I expect to see king Aqua in a few days, as his people have promised to acquaint him of my arrival. During my stay here I shall instruct the people at both towns, and endeavour to be equally attentive to both parties, and thus avoid any just cause of jealousy or complaint.

I informed king Bell yesterday that it was probable I should be here for two or three months, and inquired whether he would allow

me to reside in his house during my stay, but on further consideration, I thought my stay in his house might fetter him in trading with the ship captains, and thus induce dissatisfaction. The poor and common people would also be coming to me for instruction, and Bell's house would be rendered a place of public resort, which I am certain would displease him. I therefore suggested the propriety of having a cottage to myself, to which Bell readily acceded, and directly conducted me to one of his best cottages, opposite his own residence. I should have preferred being a little further from him, but his other cottages are much too small and inconvenient.

Yesterday evening several of Bell's people assembled in front of his house for instruction, and at the close of my address declared their willingness to receive teachers. They are very anxious to learn to read and write, and the reason assigned by them is that they will then become better traders, and not be so easily cheated as they have hitherto been.

WEST INDIES.

JAMAICA.

MR. TINSON.

In a letter to the Treasurer, dated January 17th, Mr. Tinson says: "You are aware of the object that brought me to this city,—the removal of a tumour, that was threatening death. A month ago to-day the operation was performed. The healing process has gone on slowly, but healthily, and in a few days we hope the wound will be closed. I have thrown away my crutches to-day, and the doctors, who have attended twice a day, have left me to the nurse, intending to call only once in two or three days. I am looking forward with pleasure, to be at my work early next month. The kindness I have received here exceeds my power to describe. The evening before, and the morning of the operation, prayer was made on my behalf in the different congregations—in the classes—and by many individuals; and by a clergyman in one of the episcopal chapels in Spanish Town. *God has heard prayer.* May the short remnant of my life be simply and unreservedly devoted to his glory."

DEATH OF MR. NASH.

By letters from Kingston we learn that this valuable missionary expired on the 13th of January after an illness of one week. The particulars, we are reluctantly compelled to defer to our next number.

HOME PROCEEDINGS.

ANNUAL SERVICES.

Our friends are respectfully informed that the next annual services of the societies in connexion with the baptist denomination will commence on the morning of the 17th of April, with a prayer-meeting on behalf of the mission, to be held at the Mission House, Moorgate Street. The annual meeting will be held at Exeter Hall, on the 25th. Further particulars in our next.

In the meantime, ministers or others, who intend coming to town to the meetings, and are desirous of being received into the house of some friend, are requested to send an intimation of their wish to the secretary of the Baptist Mission, not later than the 5th of April. He will have much pleasure in making the necessary arrangements.

The Secretary of the Baptist Missionary Society begs to acknowledge, with the thanks of the Committee, the receipt of the following works for the Mission Library. The ample accommodation which will be afforded in the new Mission House for such presents makes these doubly welcome.

From the Religious Tract Society : their Reports.

From the Wesleyan Missionary Society : their Reports. A complete set.

From the Church Missionary Society : their Reports.

From the London Missionary Society : their Reports.

From the British and Foreign Bible Society : Vol. VI. to complete their Reports, and various versions of the Scriptures, to complete a set of Translations.

From the Royal Asiatic Society : their Journal, as published.

From the American Board of Commissioners of Foreign Missions : their Reports. A complete set.

From the Board of American Episcopal Missions : their publications.

From the American Tract Society : their Reports.

From the Rev. Dr. Cone, of New York : the Reports of the American and Foreign Bible Society, and of the American Baptist Home Missionary Society.

From the Société Evangelique of Geneva, through Dr. D'Aubigné, their Reports and Papers.

He also acknowledges very respectfully the kindness of the following authors, who have sent or promised their works for the Denominational Library, which will occupy a room in the same building. He will have much pleasure in handing them to the Trustees appointed by the Baptist Union.

Rev. Dr. Whately, Dr. Hine, Dr. J. B. Sumner, Dr. Chalmers, Dr. Reed, Dr. Campbell, Dr. Pye Smith, Dr. Collyer, Dr. Hampden, Professor of Divinity at Oxford; Right Hon. Lord John Russell, Right Hon. T. B. Macaulay, Hon. Lord Jeffrey, Professor Whewell, Professor Smythe; Revs. J. Haldane, J. Bruce, J. Peggs; Dr. Hoppus, Dr. Abercrombie of Edinburgh, J. J. Gurney, Esq., Isaac Taylor, Esq., and Rev. J. A. James, his works and other volumes. Donations of books have also been received from Messrs. Jackson and Walford, Ward and Co., Marples and Co. of Liverpool, and Mr. J. Francis, of the Athenæum.

From R. B. Sherring, Esq., of Bristol, several valuable sets of books have also been received, including Macklin's Bible, folio, and the works of John Howe.

NOTICE TO AUXILIARY SOCIETIES.

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

LETTERS RECEIVED FROM MISSIONARIES.

AFRICA	.....BISSAO	.....Merrick, J.	.....August 16.
		Prince, G. K.	.....August 3 to Sept. 26.
	FERNANDO PO	.....Fuller, A.	.....Sept. —
		Merrick, J.	.....Sept. 23, 24, & 26, Oct. 10.
		Prince, G. K.	.....Oct. 11.
		Sturgeon, T.	.....(One letter, no date), Sept. 26 & 27, Oct. 10, 11, & 13.
	Off OLD CALABAR	.....Prince, G. K.	.....Nov. 5.
AMERICA	.....FREDERICTON	.....Smith, J. T.	.....Jan. 25.
ASIA	.....AGRA	.....Phillips, T.	.....Dec. 20.
	CALCUTTA	.....Evans, W. W.	.....Dec. 14.
		Thomas, J.	.....Dec. 13 and 14.
	CHITTAGONG	.....Fink, J. C.	.....Dec. 2.
	COLOMBO	.....Daniel, E.	.....Dec. 20.
	ENTALLY	.....Pearce, G.	.....Nov. 14, Dec. 19.
	HONG KONG	.....Shuck, J. L.	.....Nov. 16.
	MONGHYR	.....Lawrence, J.	.....Dec. 12.
	MUTTRA	.....Phillips, T.	.....Nov. 21.
	PATNA	.....Beddy, H.	.....Dec. 16.
BRITTANY	.....MORLAIX	.....Jenkins, J.	.....Feb. 12.
JAMAICA	.....ANNOTTA BAY	.....Henry, R., & others	.....Dec. 3.
	CALABAR	.....Burchell, T., & others	.....Jan. 18.
	GURNEY'S MOUNT	.....Woolley, E.	.....Dec. 26.
	KINGSTON	.....Oughton, S.	.....Dec. 23, Jan. 21.
		Rouse, G.	.....Jan. 22.
		Tinson, J. & others	.....Dec. 20 to 23.
		Wood, J. H.	.....Dec. 22, Jan. 7 and 19.
	MONTEGO BAY	.....Cornford, P. H.	.....Jan. 4.
		Woolley, E.	.....Jan. 4.
	MOUNT CHARLES	.....Whitehorne, W.	.....Jan. 4.
	OLD HARBOUR	.....Taylor, H. C.	.....Dec. 22, Jan. 1 and 18.
	ST. ANN'S BAY	.....Abbott, T. F.	.....Dec. 21.
	SPANISH TOWN	.....Dowson, T.	.....Dec. 23.
	STEWART TOWN	.....Dexter, B. B.	.....Dec. 19.
	YALLAHS	.....Nash, W.	.....Jan. 5.
TRINIDAD	.....PORT OF SPAIN	.....Phillippo, J. M.	.....Jan. 4 and 19.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

- Mrs. McAll, for two volumes of Baptist Magazines ;
 The Ladies of Union Chapel, Manchester, for a package of clothing, for *Africa* ;
 The British and Foreign Bible Society, for a case of bibles, granted for *Trinidad* ;
 Young ladies of Miss Willmett's establishment, Clover Street, Chatham, for a box of useful
 and fancy articles, for *Africa* ;
 Friends at Missenden, for a parcel of clothing and haberdashery, for *Africa* ;
 Mr. Black, of Ford Forge, for a case of spades, hoes, axes, &c., for *Africa* ;
 Friends at Chesham, for a parcel of linen, &c., for *Messrs. Merrick and Fuller, Fernando*
Po ;
 Teachers and children of the Sunday-school, Sutton on Trent, for a box of clothing and
 haberdashery, for *Africa* ;
 Friends at Hitchin, for a box of children's clothing, &c., for *the Rev. J. Clarke and Dr.*
Prince, Fernando Po ;

		£ s. d.			£ s. d.			£ s. d.				
ROSS—			SHROPSHIRE.			CRADLEY—						
Collection	5	12	6	Bridgnorth—		Collection	2	4	5			
Contributions, for <i>Suff-</i>				MacMichael, Mr. C. E.,		Contributions	1	5	0			
<i>sevens by five at</i>				Christmas Card by	0	Dudley—						
<i>Kingston</i>	1	10	0	Coalbrook Dale—		Collection	6	15	4			
Ryeford—				Dale House, by Mr.		Contributions	4	12	0			
Collection	4	13	0	King	3	0	0					
				Whitchurch—		<i>Fund for Jubilee</i>	14	5	4			
				Contributions	15	12	8					
HERTFORDSHIRE.			STAFFORDSHIRE.			NETHERTON—						
Now Mill, Tring—				Burslem—		Collection	1	2	6			
A Friend	2	0	0	Carryer, Miss, Col-		Sun. School Girls...	0	10	5			
				lected by.....	1	0	0					
HUNTINGDONSHIRE.			SUFFOLK.			ACKNOWLEDGED BEFORE						
HUNTINGDONSHIRE AUX-				A Suffolk Farmer, by			397	8	0			
iliary, on account, by				Rev. S. Collins	1	0	0					
T. D. Paul, Esq.....	85	0	0	Prentice, T., Esq., by			366	0	6			
				do.....	1	0	0					
KENT.			WARWICKSHIRE.			WILTSHIRE.						
Chatham, Zion Chapel—				Alcester.....	6	10	0	Penknep—				
Collections.....	15	16	2	Birmingham—				Sunday School, for				
Do., Juvenile Meet-				B.....	1	1	0	" <i>Hannah Evans,</i> "				
ing.....	2	8	3	Birmingham Auxiliary—				<i>Patna</i>	4	0	0	
Contributions.....	7	9	11	Collection, Public	17	15	3					
Do., Sunday School				Meeting.....				WORCESTERSHIRE.				
and young people	6	11	4	Birmingham—				Westmancote	4	10	0	
				Contributions for				YORKSHIRE.				
				<i>Miss. Vessel</i> ..	70	6	8	Lockwood—				
Acknowledged before	32	5	8	Bond Street—				Walton, Mr. W.,				
	2	19	6	Collections.....	18	9	2	Christmas Cards by	1	6	0	
				Contributions.....	32	1	0	Ripon—				
				Do., for <i>Africa</i>	13	0	2	Earle, F., Esq., M. D.	6	6	6	
				Do., for <i>Trans-</i>				Scarborough, &c., on ac-				
				<i>lations</i>	0	10	0	count	60	0	0	
				Do., for <i>Jubilee</i>	0	13	6	NORTH WALES.				
				<i>Fund</i>	0	13	6	Holyhead—				
				Do., Sun. School				Collections, &c.....	12	11	7	
				Girls	3	5	2	Sunday School	0	12	6	
				Cannon Street—				SOUTH WALES.				
				Collections.....	21	12	8	Pembrookshire—				
				Contributions.....	51	10	5	Bethel.....	3	9	4	
				Do., for <i>Africa</i>	4	4	5	SCOTLAND.				
				Do., Sun. School				Hawick—				
				Boys	2	9	7	T. H.....	4	0	0	
				Graham Street—				IRELAND.				
				Collections.....	8	2	8	Letterkenny—				
				Contributions ..	10	0	0	Elliott, Mr. William,				
				Do., Sun.School				2 years	A. S.	2	0	0
				Boys	0	10	0	Lifford—				
				Heneage Street—				Cochraue, James, Esq.,				
				Collection	8	12	7	2 years	A. S.	2	0	0
				Sun. School Boys	0	19	0	FOREIGN.				
				Bridgnorth—				JAMAICA, Contributions,				
				Subscriptions, &c...	23	12	6	by the Rev. J. Clarke,				
				Ditto, for <i>Jubilee</i>				for <i>Africa</i> —				
				<i>Fund</i>	27	14	0	Annotta Bay	13	0	0	
				Coventry—				Bethany.....	5	10	3	
				Collection	15	14	0	Bethpehil	5	5	0	
				Contributions.....	28	10	3	Brown's Town	60	11	0	
				Do., Sun. School	7	0	0	Clarendon—				
								Friends	5	4	0	
								Falmouth—				
								Collections (includ-				
								ing Refuge)	60	0	0	
								Do., extra	14	0	0	
								Juvenile Branch ..	5	0	0	
								Carpenters, labour				
								by.....	6	0	0	
								Knibb, Mr. Edward				
								and family.....	12	0	0	

£	s.	d.	£	s.	d.	£	s.	d.	
Knibb, Mrs. E. & friends.....	5	0	0	Lucaea	7	0	0	St. Ann's Bay—	
Lyon, G., Esq.	3	10	0	Lucky Valley.....	3	13	0	School Children'	3
M'Donald, Mr.	3	10	0	Lowndes, Mr.....	1	0	0	St. John's, by Mr. Wat-son	2
Magnus, S., Esq. ...	7	0	0	Montego Bay.....	70	0	0	Salter's Hill	18
Missionary Family, (Rev. W. K.).....	8	0	0	Mount Angus.....	5	0	0	Smyrna	3
Robinson, Mr., on house	5	0	0	Mount Hermon.....	6	4	7	Spanish Town	50
Simpson, Mr., and Boy.....	1	4	0	Mount Nebo.....	5	0	0	Do., to pay vessel to Falmouth, by Rev. T. Dowson.....	30
Jericho	25	2	0	Ocho Rios	3	0	0	Waldensia	24
				Old Harbour	3	17	3		
				Port Royal—					
				Col. by Mrs. Campbell	3	0	0		
				Rio Bueno	6	0	0		

CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st to the 31st of January, 1844.

£	s.	d.	£	s.	d.	£	s.	d.
London—			Dudmaston, near Bridg-			Langham—		
Lay, Mr. W. D., Col-			north—			Contributions for do. .	2	14
lected by, for Miss.			Whitmore, W. W.,			Ledbury, for do.....	1	0
Vessel	1	13	Esq., for do.	1	0	Liverpool, by Rev. P. J.		
Payne, Mrs., Penton			Edinburgh—			Saffery, for do.—		
Place, Walworth			Lyon, Mrs., by Rev. J.			Anonymous, from		
(including box), for			Watson, for do.....	1	0	Halifax	10	0
ditto.....	5	5	Sums under 10s., by			A Friend	1	0
Ridley, S., Esq., for			ditto, for do.....	0	16	4	Evans, Richard, Esq.,	
Mission House	10	0	Huntingdon—			Haydock Colliery ...	10	0
Wills, Miss, Walth-			Young Gentlemen in			Fyson, Joseph, Esq.,		
amston, for Miss.			Rev. W. Wright's			Fakenham	10	0
Vessel	5	0	School, for do.....	1	10	0	Loscoe, Derbyshire	1
Carlton, Notts—			Kensington—			Wigan, by Rev. P. J.		
Williams, Mr., friends			Contributions, by Rev.			Saffery, for Miss.		
by, additional, for			F. Wills, for do...	4	15	0	Vessel—	
ditto.....	0	5	Do., Sunday School,			Park, Mr.	1	10
Devonport, Morice Sq.,			by do., for do.....	0	15	0	Park, Miss.....	1
for do.....	5	0						

Mr. and Mrs. Phillippo present their sincere thanks to the following individuals: to the Misses Smith, Chipping Norton, for a box of useful and fancy articles; Miss Dudley, Peckham, for a parcel of ditto; Miss Forster, Tottenham, for ditto, and for tracts and books; Mrs. Williams, Reading, for a box of useful and fancy articles; Mrs. Ling, Norwich, for a parcel of ditto; Mrs. Miller, Hammersmith, for ditto; Ladies of Surrey Chapel Working Association, for ditto; Misses Culey, Norwich, for ditto; Miss Johnson, Diss, Norfolk, for ditto; ditto by Mrs. Kitson, Brixton Hill; a friend, Tottenham, for books and tracts, for gratuitous distribution, &c., &c., (with any others that may arrive in the meantime).

Also, for schools under the direction of J. M. Phillippo.

Ladies' Society, Birmingham	10	0	0
Ladies' Central Negroes' Friend Society, London	50	0	0
Ditto, for school in Manchester	10	0	0
Miss Dudley (a friend by), for adult school	0	5	0
Ladies' Anti-Slavery Committee, Southwark	10	0	0
A Friend, on condition of getting nine more	1	0	0
Francis Taylor, Esq., near Norwich	5	0	0
By Mr. C. Norton—			
Miss Jane Harris, Walworth	1	0	0
Miss Lydia Harris, ditto	1	0	0
	88	5	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.