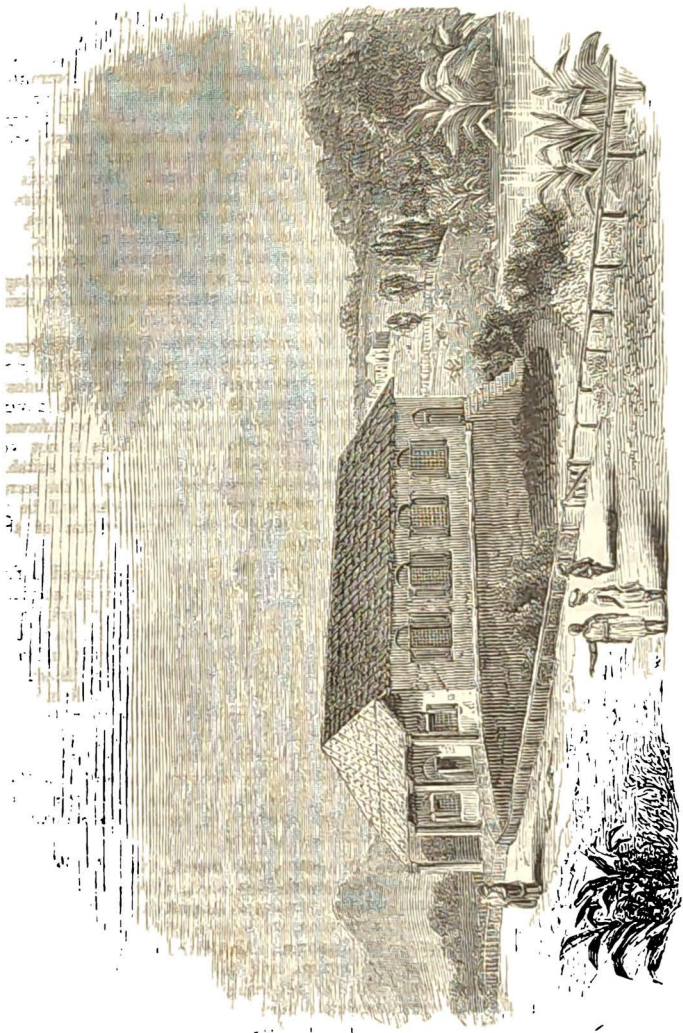


THE MISSIONARY HERALD.

The Missionary Herald (Sept. 1844).



BAPTIST CHAPEL, KANDY, CEYLON.

ASIA.

—
CEYLON.

DEATH OF MR. DANIEL.

Our readers have long been aware that the health of our revered friend who has laboured for some time past in the place of worship a view of which is given on the preceding page, has been exceedingly infirm, and that there were indications that his active service as a missionary was drawing to a close. His decease took place on Lord's day, June 2nd; and the following account of the event is given in a letter written two days afterwards by Mr. Dawson:—

The mournful tidings that it is my painful duty to communicate will, I am sure, fill your heart with sorrow. Our beloved brother Daniel has closed his life of toil, and entered into his heavenly rest. His illness was short—his sufferings were not severe—his death was peaceful and happy—and, I need not say, his reward is great. I regret exceedingly that I was not informed of his danger in time to see him during the short illness that terminated in his death. Letters from Dr. Elliott and Lieut. Maberly reached me on Saturday evening last, informing me of his precarious state, and on Monday evening, when I arrived at Colombo, I found him in his coffin. He was taken unwell on Sunday evening, the 26th of May, while preaching in the Pettah chapel. Sir Anthony Oliphant, with his accustomed kindness, had him removed to his own house, where he and Lady Oliphant continued unremittingly to supply his wants till death removed him from their care. It was not until the Thursday preceding his decease that his symptoms were considered dangerous, and even on Saturday it was confidently hoped that his life would yet be spared. The affection of his stomach and bowels, however, superinduced dysentery, and on Sunday morning at ten o'clock his spirit joined "the spirits of the just made perfect." He was buried yesterday, at six P. M. (his body having been embalmed that it might keep so long), under the pulpit in the Pettah chapel, where he had so long and energetically preached; the various ministers in Colombo, and an immense assemblage, having followed his remains. The same grave contains the relics of our late devoted preacher Hendrick Siers. I am requested to preach

the funeral sermon on Sunday next, which with divine assistance I intend to do.

As the overland mail is just going off I must hastily conclude; but I may just observe, that while the spirit of our dear and venerated brother was ascending to the skies, I was engaged in a baptismal service on the Pallikellee estate, receiving three persons (the first-fruits of the plantation mission) into communion with the Christian church.

You will easily believe that we are thrown into a state of great perplexity by this afflictive dispensation. The plan which at present seems most practicable to pursue is for me to remain at Colombo till Mr. Davies's arrival, Mr. McCarthy taking charge of Kandy station, and one of the students Kornegalle. I have, with Dr. Elliott, been looking over some of dear Mr. Daniel's papers, and find the mission accounts all squared up, so that not much difficulty will arise about them.

Our departed brother was sensible up to Saturday at noon, when he sunk into a torpor from which he never recovered. Pray much for me and for the mission here. Unless the Lord assist me I shall find the duties of the mission—including English preaching twice every Lord's day and the superintendency of the academy—more than I can perform. Just previous to his becoming insensible he dictated a letter to his daughters, which Lady Oliphant has sent. I have also written to Mrs. Tranter. I must not conclude without begging earnestly for the sake of the cause of Christ here, that another missionary may immediately be sent out to supply Mr. Daniel's place, that Mr. Davies (who *must* remain for a season at Colombo) may as soon as possible proceed to Kandy.

Mr. Daniel arrived in the island in August, 1830, and his labours there have been unremitting and successful. The committee, on the receipt of the afflictive intelligence, passed unanimously the following resolutions:—

That in placing upon the minutes a record of the decease of the Rev. E. Daniel, the committee desire to express their sense of the self-denial and earnest zeal with which for fourteen

years he devoted himself to the work of God amongst the heathen, and the persevering and unwearied toil with which he pursued it till his life and labours were almost simultaneously terminated by his lamented death.

They deeply feel the loss inflicted by this event on the Christian community in Ceylon, and especially on our own mission in that island, and submitting with humility to the dispensation of divine providence, they offer their condolence and sympathy to his bereaved family and the church of which he was pastor.

That the committee are affected with the most lively gratitude at the information communicated to them of the kind and assiduous attentions paid to their late lamented missionary by the Hon. Sir Anthony Oliphant, Chief Justice of Ceylon, and Lady Oliphant; and under a deep sense of obligation for their Christian sympathy, offer to them their sincere and respectful acknowledgments.

CALCUTTA.

We extract from the May number of the Calcutta Missionary Herald—a publication issued by our brethren monthly—the following paragraphs of a letter written by one of their correspondents:—

About the month of February, some persons who had been excluded from our native churches for sinful conduct, joined the papists who had not long before settled in Intally. One of them was subsequently sent to Dacca, and another to Chittagong, where we doubt not they will endeavour to do mischief. We would caution our brethren in the mufassal stations against trusting any native Christian, professing to come from Calcutta, who is not provided with a testimonial of church-membership or a letter of dismission.

In one of the villages near Narsingdarchoke, about half a dozen members of the church, with their nearest relatives, have gone over to the papists; and we doubt not that the adherents of Rome will spare neither money nor labour to sow their pernicious tares in the wide field of evangelization, which has so long been occupied by protestants in the district south of Calcutta. They have published and circulated there, to some extent, a pam-

phlet entitled, *The Bengdli Catholic Manual*, which contains a full account of the leading principles of popery. In fact it is to be expected that the papal antichrist will shortly bring his energies to bear not only upon the native Christians connected with protestant missions, but also upon the heathen population of Bengal. We would earnestly recommend to our brethren, to make this matter a subject of special prayer, and to redouble their efforts in spreading the word of God, that sword of the Spirit, before which neither the devil nor his emissaries can stand.

Though not exactly coming within the object of the Herald, we may just mention that, if the common report be correct, nearly one hundred Christians in the south, connected with the Propagation Society, have gone over to the papists, and that a number of others have expressed a willingness to follow their example.

JESSORE.

Mr. Parry, writing to the editor of the Calcutta Missionary Herald, communicates the following painful intelligence:—

I am at present under deep distress of mind on account of the sufferings of my poor dear people. A wicked Talukdar, I regret to say, has plundered several of our converts, who have thus been deprived of all their rice and cattle, besides ready money and household articles. Thirty poor creatures are placed in the most destitute condition, being driven from house and home, and obliged to take shelter in a native Christian village which I

took in farm a few years ago, purposely to protect my poor people from the oppression and exactions of the heathen landholders. The calamity which has befallen the individuals in question is most grievous. They have nothing to subsist upon, and being deprived of their cattle, they are utterly unable to carry on their agricultural labours at this critical time, when the lands require to be ploughed. If speedy relief is not rendered

them, they will have no means of subsistence at a future period. I have represented the case to the magistrate, who has paid every attention to the complaint, but I am very apprehensive of the result, owing to the host of false witnesses the landholder is capable of producing in his defence; several poor Christians have been tied up like felons and cruelly beaten and confined by the orders of the Tálukdár. I shall feel much obliged to you to moot at your next breakfast meeting, the propriety of all the missionaries in the country memorializing government to pass an enactment for the protection of native Christians against the persecution of the landholders, who in various ways offer great obstacles to the spread of Christianity. The late case of persecution at Dháká is one in point. The murder of a native Christian in Krishnánagar is another; and the case of my poor Christians is a third. Besides, whenever a Zamindár finds any disposition on the part of

any Ráyat to embrace Christianity, he summons him and prohibits him from reading our books, going to worship, and observing the sabbath, and compels him to sign a penalty bond that in case he should be found in future doing so, he must forfeit 20 or 30 rupees. The petty annoyances which Christians meet from their heathen neighbours are of little consequence, but the conduct of the Zamindárs is a formidable evil; and if it is not restrained, it is to be feared that our incessant labours and exertions for the good of souls and the glory of God, are likely to be frustrated. Something must be done. The evils I have alluded to have been allowed to prevail too long to the detriment of missionary labours. Christianity is spreading more at present than it did some years ago, and I think it is high time that we bestir ourselves under the counsel and direction of God to adopt measures which are calculated for the promotion of the glory of our blessed Redeemer.

AFRICA.

FERNANDO PO.

Mr. Clarke, writing from Clarence, April 24th, after acknowledging letters which had recently come to hand, adverts thus to their contents:—

These contain intelligence pleasing and painful. It is soul-cheering to hear of the prayers offered for us; encouraging to see the feeling in reference to another steamer; strengthening to know that Dr. Newbegin, brethren Thompson and Milbourne, and Martha Vitor are to join us in Africa; and enlivening amidst the gloom by which we are surrounded to find that Ethiopia runs to stretch out her hands to God. It is distressing to find that the vessel expected to carry

us to so many destitute parts, cannot come to us at all; that our brethren are either confined to Clarence, or exposing their lives in small canoes, in the rainy and tornado season, to go to distant parts of this island; and that those who go to the continent must beg a passage thither, and be guided in their movements by those of the trading vessel that carries them. But all is well, and ordered by him who is excellent in counsel and wonderful in working.

He proceeds to give a general view of the engagements of our friends at the station, from which the following paragraphs are selected.

Brother Merrick is now wandering on the Bimbian mountains. I send you an interesting letter of his to me, with his intended route. I am burning with desire to be with him, but shut up here by numerous necessary duties. A house is building anew for Mr. Merrick; a frame house is being put up for Mr. Norman. The chapel, and a house for Mr. Sturgeon, is to be begun. A frame house has gone down to Bassualla, and another we mean to send to old Basakatta; one has gone to Bassipu, and mine I think of giving

up, to be put together here, for some of our friends who are destitute. Were the place of public meeting removed, I could have two, or more, rooms taken off from the large hall, as rooms for the accommodation of single persons; but the chapel will not be ready for a year to come. It is difficult to get workmen, and when you do get them sickness, or a trip to buy yams from the natives, is constantly losing you a week or two.

I was about to go to Bassipu to-day, but a fearful tornado came on, which made this old

house rock like a cradle, and of course brought down the rivers, and made the road impassable. At Rebolah a man shot his companion, and the lives of the murderer and of *all* his kindred are sought for. All have fled to town. One of them, a female, went to the river close by Clarence. The avengers of blood were concealing themselves near the fording, and, with a yell, ran towards the innocent woman. She fled, and succeeded in reaching the house where our brother, Mr. Bundy, at present resides. There she found protection. I go as soon as possible to Rebolah, to reason with the king on this matter. At Banapa they have held a bala (a meeting) on the diosa, or play ground. At it the king postponed the trial of a female, to listen to brethren Saker and Fuller. He promised to encourage the people to keep the sabbath day, and offered land for a school-house, between the town of Bassilli and his own. Last sabbath (12th May) above 100 attended at Banappa, and about ninety at Bassilli. At old Bassakatta brother Ennis has put up a house.

Brother and sister Sturgeon are very pious, devoted, and diligent. Often fever visits both; but is usually gentle *now* in its attacks. Yesterday Mrs. Sturgeon was very poorly. The distance from the chapel is injurious to our brother, I think, at night, but he will not leave his work to another if he can possibly come out to attend to it himself. Of course he is glad of help, but he will not, even when warned by headache and slight fever, and a chilly night air, keep the house on the prayer-meeting and lecture evenings, if he can possibly come to the place of worship. As brother Merrick and I live in the house, either of us would at a single hint cheerfully take any part when at home and well. This is, however, a good trait in brother Sturgeon's character; only I think he injures himself by carrying it too far. He intends first to build a school-house, and a dwelling house, then a chapel. The school-house will at first serve as a chapel, and set the under part of this house at liberty, to enable us to accommodate the captain and mate when they reach. The church and schools so occupy brother Stur-

geon's attention that, beyond visits to the native farms and towns near Clarence, he cannot go. He speaks of desires to settle ultimately on the continent. He may visit it, but his station seems Clarence, unless driven from it by popish laws and priests.

The Spanish slavers come to us in their sickness, and often apply for biscuits and rice. They are fellow-men; we cannot see them starve, and it is wonderful with what respect they regard us. I gave a Spanish Testament to one, and am told that it is sometimes read. Two sailors ran away from the Chilmark—one a Swede, the other a Dutchman. The Swede became captain of a small yam boat. It was upset in a tornado, and he was ten hours in the water before he could reach the shore. From that time he was sick until Saturday (20th) when he sunk under his fever and expired. I went on sabbath morning last, and gave an address at his interment. The Dutchman is but a youth, and stopped first at Mr. Wilson's, but from the long voyage and bad provisions, his blood has got into a bad state. I have taken him under my care. I hope he is seriously desiring to live to God, and be useful in his generation. He has had a moderate education, has a good moral character, and greatly desires to improve. He is very affectionate, and seems determined to remain here. The doctor attends him for bad sores on his ancles. Another sailor, from Sunderland, has been thrown upon us. He was very ill, and almost starved to death, when he reached here in a small boat. He waits the coming of his vessel from Bonney, and will soon leave us. We are constantly liable to such legacies. Indeed we might erect a hospital here, and seek support for it from the merciful in England, with the prospect of doing good, yea of saving the lives of many poor wretches left destitute by misfortune or by cruel captains, in this land. Besides the slavers, we have a man, said to have been captain of a piratical vessel and a socialist, and a coloured man, from Nevis, left by a late vessel, seeking food at our hands to save them from starvation.

Mr. Sturgeon, who it will be remembered is now pastor of the church at Clarence, writes thus, May 27th:—

A few days previous to the receipt of your letter I submitted to the brethren the propriety of my building a chapel, school-room, and mission house. The proposition was agreed to, and I was recommended to commence operations without delay. After receiving your communication we consulted together, and made the subject a matter of solemn prayer to God; after which it was concluded that the buildings should be pro-

ceeded with. We shall make use of the school-room as a temporary chapel in the first instance, as our present place of meeting is too small. On the 10th instant I brought the subject before our friends at a church-meeting, and requested their assistance. They cheerfully responded to my request, which induced me to bring the matter before the whole congregation. Agreeably to a previous announcement, I met the congregation in our

chapel on Monday 13th instant, at 6 o'clock A. M. I appealed to them for posts, rafters, and bamboo for the temporary chapel; and for fifty piles for my house; after having expended 1 Chron. xxix. This they pledged themselves to accomplish within a few weeks. On the day following (Tuesday) many countenances were lighted up with joy, as they hastened to the beech; and inexpressibly cheering was the scene when a large number of these volunteers were seen paddling in their canoes, upon a smooth sea, bending their passage to the bush, to obtain by the sweat of their brow materials for a building which is to be used as a sanctuary of God. At the meeting before mentioned there was not one dissentient vote: all were willing to assist in this good work of the Lord. Since then I have applied for help to many for their support, who were not at the meeting referred to, and I have met with most encouraging success. One of my congregation came after me and said, "Massa, me sorry me no live meeting place on Monday; me be blacksmith man; and me be glad for make you eight pairs of hinges for chapel." I did not expect to succeed so well, as the patience of the people has been so much tried, they having been kept in anxious expectation of a new chapel since April 1842. £110 has been subscribed for the purpose, and as I confidently anticipate £50 more, in addition to which many of them have expressed their readiness to give their labour, when the time for building the chapel arrives, it is not probable that I shall have to draw much more than £100 from your Society. The people having subscribed so liberally, and having their hearts so deeply fixed upon a new chapel, they could not but be disappointed when they heard that a school-room was first to be erected; after which a residence for ourselves. Yet to my great surprise, they have come forward to assist with a readiness which has never been surpassed in any former proceedings. As the school-room will be used as a chapel for the first twelvemonths, I availed myself of the pleasure of putting in the first post on Tuesday the 21st instant, after offering a solemn prayer to God for his blessing upon the undertaking. We then lifted up our hearts and voices in praise to the Lord for his goodness in permitting us to take part in the erection of the first building designed for his worship in this part of Africa. The building is to be sixty feet by forty. It will be a mere shell, and built of the plainest materials, but sufficiently substantial for our purpose. The expence will be under £30, nearly the half of which will be defrayed by the people: for the remainder I must draw upon your committee, as I have publicly stated that I shall not appropriate any portion of the £110 subscribed for the chapel, to any other purpose than that for which it is designed.

My reasons, Sir, for wishing to build a house designed as a residence for ourselves, are the following: to promote my usefulness, and to add to the resources of your Society. My usefulness is greatly impeded through my inability to attend with regularity our Sunday and day schools. The former I now visit almost every week, but the latter has but little assistance from me, though I know my aid is required. Though I only live a few furlongs from the school, yet this short distance, viewed in connexion with the necessary exposure to the heat of the sun, acts as a preventive to my fulfilling what I consider to be my imperative duty. I also have too much reason to believe that exposing myself to the poisonous miasma with which the atmosphere is so greatly impregnated at night, in attending our weekly services, has contributed toward that general debility to which I am now subject. And often have I through excessive weakness had to forego the pleasure of conducting a religious service from the causes above stated, when I could have performed the required functions had my house adjoined the chapel. 2nd. By the erection of a mission house the parent society will be benefited. Houses must soon be erected, as many of the brethren have no residences. So that if I succeed in my attempts, the one I now occupy (which is a very comfortable one) will be at the disposal of one of our missionary brethren.

I have commenced a small cottage, in a very salubrious spot upon the mountain, for my dear wife, about nine and a half miles from Clarence. From this spot we have a distinct view of the vessels lying in Clarence Cove, and when I have cleared a greater portion of the adjoining ground, nearly the whole of the town of Clarence will be presented to our view. I had made preparations to complete the cottage, but was taken ill, and the work stopped; but should my health be continued, I hope to finish it within six weeks. It is sixteen feet by twelve, to which is added a piazza three feet wide. I have begun to lay out the ground for a garden. I have also commenced cutting a road up the mountain. The cottage will be situated within about two miles of Bassipoo, and three of Robolo, so that I shall have opportunities of doing my Master's work during my temporary residence there with Mrs. Sturgeon. The natives were originally much prejudiced against my building there; but by kind treatment they are now softened, and often come to see me. A few days after I had commenced the following objection was made to our proceedings. "It be no good for you for build house dere: dat ground belong to me; you no pay me noting for it. We no like you for make house on de ground dat belong to we family." I replied, "We bought the land of your father, Boidiba; paid him for it, and received a paper from him to prove that the land is ours." "We

no care for we fader; we take we family from we moder side. We moder loose (dead) and now all de ground belong to we," was the reply. The man who raised these objections came to me the last time I was at the mountain, bringing with him two calabashes of palm wine, and telling me that he wished me to be his friend. He trembled when he gave me his hand, but by the "dash" of a few leaves of tobacco, a knife, and a little sugar, his fears were removed, his confidence gained, and ever since that time he has sent me tope to Clarence, and seems to try all he can to get me to revisit him, which I hope to do in a few days. It requires great prudence, affection, and zeal, with a good degree of generosity, to meet the state of the Boobies. They are very jealous of our entering upon their territories, and regard with great fear every innovation of their rights. But doubtless the great source of their anxiety is, our attempts to root out their base systems of superstition and idolatry. If they perceive any uncharitableness or harshness on the part of those who teach them, they become sullen, and sometimes a little malignant. But I am confident, from my knowledge of their character, that a patient, prudent, kind, and devoted servant of God would find a comfortable asylum in any of their towns, and in a few years effect an amount of good far exceeding all anticipation. Up to the present time but little has been done by our Jamaica friends, they having been sick, with but few exceptions, nearly the whole of the time they have been with us. Mr. Ennis is the only one upon whom we can look as at all likely to be a permanent teacher. He has been residing several weeks at a town called Old Bassikatta. His reception has been all that we could desire; and as he is soft and affable in his disposition, we hope he will accomplish great things among those with whom he is now about to live, and in the native towns, of which there are many. He is to leave us to-day, with his wife and family, for Old Bassikatta, which he will probably reach by to-morrow noon.

About five months ago a school-room and a house intended for sick missionaries or their wives, were begun at Bassipoo, but they are not yet finished. Sickness has been one of the principal causes of the failure. Instruction ought to be followed up in Africa, especially among the Boobies; but this would not be the case if the number of labourers was multiplied. In several instances nearly the whole of the mission family have been ill together. But what ground is there for the exercise of gratitude and joy that none of your agents have been called to their final home, though this is the fourth year of your mission in Africa. The total disregard of the natives generally to the sabbath day is one of the powerful stratagems of the great enemy of souls to keep possession of his prey; their

highest notion of the Lord's day being to regard it only as a day of recreation and sensual gratification. By the great majority of them it is not thought of; they therefore cultivate their grounds as usual. And among those who know the sabbath by name, it is of common occurrence when they are inclined to a little extra pleasure, to fire a few guns, meet together without any regard to any particular day of the week, in large companies to drink tope, dance, &c. This they call Sunday. This is one of the strongholds of Satan, which we hope soon to storm, and batter down, and upon its ruins to plant the gospel standard.

The unbounded influence of the Mo-men also presents a formidable barrier to the introduction of the gospel, which is a perfect system of purity, love, and simplicity. These renowned chiefs maintain their ascendancy by their pretended miracles upon the sick. One of them proffered his services to a pious young man belonging to us, who was greatly afflicted at the time. The offer was accepted, our friend being disposed to witness the defeat of the Mo-man, thinking that he could make a good use of it. The pretender to supernatural gifts was prompt in exercising his skill, and vigorous with his hands, which he applied to the legs of his patient, who was by no means diverted, as the superstitious chief pulled his legs about in such a way as to treble the pain before experienced, and cause him to cry out to him to desist from further operations. To this the operator would not agree, but still affirmed that an effectual cure would soon be performed. In a moment he sprang from the young man, and lifting up his thumb and finger, said, "Look here: dis he de pain; I got him now." His patient not possessing supernatural discernment, could not distinguish it. In a pretended rage he struck his stick with his hand, and then boldly avowed, "I have nailed de pain to de tick; lookem, here him be." He then demanded pay for the cure, which he said he had effected. His claim was resisted upon the ground of his having failed in his object. The power of cupidity being strong, and nothing discouraged by his non-success, he began to inflict a fresh punishment upon his patient, saying, "Dere be a little bit more pain in de leg yet." This was too much to be borne; he then made his way for the bush, where he could carry on his art more profitably.

A few weeks ago, Captain Ward (Thomas Hunter) waited upon me, having then come from Bonny; from whom I solicited information respecting the late disturbances at Bonny between the captains and the Bonny traders. He stated that the head men at Bonny demanded what is termed the work-bar* of the captains, which they refused to pay. Trade was then stopped. The captains then con-

* The work-bar is five per cent. on the oil sold.

sulted together, and resolved to adopt the common expedient on such occasions, which is to fire over the town. It is then expected that the king and head men will send a message to the different captains, and request them to come on shore to settle the "palaver." The captains (eight in number) fired over the town of Bonny on a Saturday evening, and anxiously awaited a reply from the Bonny traders the next day. But to their great surprise, the natives fired upon them, and they returning the fire, a regular war was commenced between the hostile parties. The firing began at 10 o'clock, A.M., on a Lord's day morning, and continued until 5 P.M. The captains having nearly exhausted their stock of powder, &c., and perceiving their attempts at retaliation perfectly futile, as the natives concealed themselves behind their encampment, or fled to the bush, as soon as they had fired, they invited king Pepple to go on board. To this he would not agree, but invited all the captains on shore next morning. After due deliberation, and the exercise of many fears on the part of some as to the issue of such a step, they assented to the proposition, and went in a body on Monday morning to meet the king and his gentlemen. As soon as they had landed, thousands of natives, who had been waiting in ambush, rushed forth, attired in their war costume, and armed with guns, pistols, cutlasses, spears, &c., in addition to which many of them had their bodies painted in a most frightful manner. For such an assemblage of barbarians (many of whom were in a state bordering on madness, from the liberal potations of ardent spirits in which they indulged themselves) they were not in the least prepared, having gone on shore unarmed. When on board all appeared quiet on shore; and no evil was predicted by the captains, as hopes had been held out to them by king Pepple that an amicable settlement of the affair was desired, and might be effected by a

general conference on shore at the time proposed. Now affairs wore a different aspect, and as the captains were under the command of this reckless throng, they were ordered to the juju house to settle the "palaver." This seat of iniquity they soon reached, amid the yells of an infuriated mob, who seemed to think they had achieved a glorious triumph in having white men under their control, for whose blood many of them appeared to be thirsting.

After a long dispute between the captains and Bonny traders, a document was drawn up and signed by the captains, that they would yield to the former demand of the people. During the "palaver" the natives put themselves in a fighting attitude, and treated the captains with great indignation and contempt; and had the white men have been provided with arms, the consequences would have been fearfully calamitous. The affair having been concluded, the captains were allowed to depart; but it was with great difficulty that the head men could prevent the natives from doing them serious injury, as they appeared intent upon it. Several puncheons of rum were placed in different parts of the town, to which the natives had free access. It was not ascertained that any were killed on either side, but three boats belonging to the "Lady Paget" were sunk by the enemy, and one white man wounded.

At the time this statement was made there was a cessation of war between Bonny and Andurey, supposed to be on account of the building of a juju house at Andurey; and during the erection of this edifice, death would be the inevitable fate of any who engaged in war. But I am grieved to inform you that the war is now renewed with increased fury, and all trade is again stopped. Surely these alarming facts render it imperative upon those living in a Christian country to pray more fervently for that period when nation shall not lift up the sword against nation, and when they shall learn the art of war no more.

BIMBIA.

The following is an extract from the letter from Mr. Merrick to Mr. Clarke, to which the latter adverts in a foregoing page. It is dated, King William's Town, April 17th.

I do rejoice that God moved my heart to visit Bimbia. The signs of the times and present state of things are, I think, favourable to the introduction of the gospel; and I hope our good God is about to open in this district an extensive field of usefulness. King William received me with much respect and apparent pleasure, has treated me with uniform kindness since my arrival, and is not only willing that his own people should receive the

benefit of our instruction, but that the people in the interior should be visited, and made acquainted with the precious truths of the gospel; and in proof of this willingness has promised to send men with me to the Camarooms Mountains, and to do all in his power to facilitate my journey. I have conversed with him twice since my arrival respecting God, Christ, heaven, hell, and eternity, and on both occasions he listened attentively, and

appeared in some degree to realize the importance of the solemn truths which he heard. I find that the story of the cross invariably excites attention and solemnity, with some measure of astonishment, and it will, I hope, at no distant day, affect the people's hearts, and produce a complete reformation among them. Yesterday morning I spoke for a long time to a young man named Hamby, who manifested much feeling when he heard of the misery of lost sinners, and as much astonishment when salvation by the death of the Son of God was declared to him. A few hours after speaking to him I visited his town, and conversed with his people (about forty, including children), Hamby himself acting as my interpreter. I began by endeavouring to show how grievously they had offended God, but my interpreter had spoken only for a short time when he began of his own accord to talk about the death of Christ, though I had not yet arrived at that stage of my discourse. Not only King William, but all the people appear to know that we have come to seek their good, and have invariably expressed their willingness that God-men should live among them. We shall be welcome, King William says, to *any part* of his land we may require. Though our prospects at Camaroons are by no means discouraging, they are here far more cheering, and I cannot but think that God in his wisdom intends making this part of Africa the principal seat of our mission.

After united prayer with brethren Smith and Duckett for divine guidance, I have resolved on visiting the Camaroons Mountains. John King, whom you saw at Fernando Po a few days ago, is to be my principal guide, and he thinks of taking about ten men with him. Smith is to accompany me, and Mr. Duckett and John will attend to the school in my absence. I find Mr. Duckett an excellent assistant, and hope his labours will be very successful. On Friday morning last we had 40 scholars; afternoon, 59. Saturday morning, 100; afternoon, 76. Sunday, 47. Monday morning, 59; afternoon, 47. Tuesday morning, 46; afternoon, 47. This morning we had 47. The children and young people who have not been clothed seem ashamed to

come to school in their former dress, or we should, I think, have a regular attendance of about 80 or 100. The order and attention of the children have entirely exceeded my expectation, and prove how capable they are of improvement. How delighted you and dear Mrs. Clarke would be to see them all neatly clad walking around the house, and singing "Jesus said, Suffer little children to come unto me." It rained this morning, but they were all in front of the house at six o'clock, and long before the time arrives they may be seen every afternoon waiting for the opening of the door. Oh, that the Lord may raise up and qualify many of them to propagate his gospel in the land of their birth.

I learn that there is not only a path from hence to the Camaroons Mountains, but also to Calabar. I am not aware that any person here has walked to Calabar, but John King and my interpreter, Copper, have walked to Rumby; and the former told me on Sunday last that many of the Calabar people not only come to Rumby by water, but by land. Thus a line of stations may at once, without fear of molestation from the natives, be established between this and the Camaroons Mountains, and also to Rumby, and thence to Calabar. From the Camaroons Mountains we shall doubtless be able to penetrate the heart of the continent, and proclaim the glad tidings of salvation by the atoning blood of Christ.

I saw a man at John King's Town yesterday, from Mokundarge, the seventh town from Bimbia on the route to Rumby. When he heard of my intention to visit the interior he danced and capered about, and appeared filled with joy, and fingering my cravat and shirt, told me that the bush-men wanted such things, and would be very, very happy to see me. John King, who is to be my chief conductor, does not seem to entertain the slightest apprehensions respecting the safety of my person, but expressed fears yesterday lest the cold should kill me, as it did John Bull when he ascended Clarence Peak. For my part I am perfectly tranquil about the matter, knowing that God is my shade upon my right hand and upon my left.

Immediately after writing this letter Mr. Merrick addressed one to the Mission House, which contains some additional information. He says,

I do not at all apprehend any danger; on the contrary, I feel persuaded, and have been assured by many here, that the people in the interior will receive me with joy and gladness. You will be pleased to hear that all the people between this and the Camaroons Mountains, and also to Rumby, speak the Lubu tongue, a circumstance which will contribute in no small degree to their enlightenment, as the lessons and school books which may be printed for the Bimbia people will

answer for the interior. So far from placing any obstacle in the way of my visit to the interior, King William most cheerfully gave his consent, and expressed himself happy that I was going to tell the bush people those good words which I had spoken to him. There is a candour and frankness about King William which I much admire, and he will, I think, be a noble Christian if his heart is ever touched by the divine Spirit. Oh, that it may be so ere many months have rolled over

his head. I have twice spoken to him, with much plainness and seriousness, since my arrival; and during my second conversation, which took place on sabbath evening last, recommended him to pray to God to forgive his many sins, and to wash his heart in the blood of Christ. Next morning he informed me that he had prayed to God before retiring to rest in the evening, and had also prayed in the morning. I inquired what he said, and learnt that his prayer was nearly as follows: "God; I do plenty bad; I make you vex plenty; but you Son dead for me; all him blood come out for me; take him blood and wash my heart, and make me clean, that I may not go to the bad place when I die." Oh, that the poor man really felt in his heart what he uttered with his lips—that he really possessed faith in Christ as our atonement; then we should all rejoice over him with un-

speakable joy. You will be thankful, my dear sir, to learn that not only is King William himself favourable to the settlement of Christian teachers at Bimbia, but all his people are, and seem to be convinced that we have come to seek their good. As soon as we are ready to build we shall have land *wherever we like*, is the language of King William. God, I think, is evidently pointing us to Bimbia as the starting point of those efforts for the extension of Christ's kingdom in Africa, which your missionaries will, I hope, be spared and honoured to put forth. May his Spirit dwell in us! may his presence render us strong for duty! in all our plans and undertakings may we be guided by his counsel, and after having performed all his pleasure on earth, may he take us to dwell eternally with himself through Christ our Redeemer!

There are, however, special and imminent dangers to which those who sojourn among a people so ignorant and superstitious are exposed, of which the following extract from a more recent letter from Mr. Merrick to Mr. Clarke furnishes an illustration. It is dated May 3rd.

I have only time to write you a few lines. For hasty particulars of my visit to the Camaroon Mountains I must refer you to my letter to my dear wife. During the journey I experienced mercies for which I can never be sufficiently grateful, and for which I hardly know how to render thanks. Since I last wrote you Satan has been stirred in his den, and he has been striving hard to crush the cause of our God in its infancy; but he has been foiled in the attempt, and will always be. A few weeks ago a man residing here was cut by a shark. His brother conceiving that he was bewitched by a man residing at Nacko's Town (the brother of John King) came to King William, and requested him to summon all the people to hold a palaver in order that the man who betwitted his brother might be brought to justice. This happened the first sabbath after our arrival. The drum was beaten by the command of King William to summon all the people to the palaver, but on my informing him that the sabbath was very unfit to hold moha palaver, he deferred it to the next day. In the meantime I conversed with King William about the folly of supposing that the man cut by the shark had been bewitched, and expressed the hope that he would no longer believe such foolish things. What impression my remarks made I know not, but the palaver which was to have taken place on the coming day, was at last not held at all. The day after my departure for the Camaroon Mountains the man in question died. His brother, in a great rage, demanded of King William the life of the supposed wizard. King William replied, that he could not allow him to kill the man; that since my

arrival I had told him not to render evil for evil, and that if his brother had even been bewitched, he could not allow the man accused to be killed. On hearing this the deceased man's brother declared that if King William would not permit him to kill the man who had killed his brother, he would kill Mr. Duckett; and not only did he say so, but actually made preparations for doing so. During the day Mr. Duckett went over to King William's house to deliver a note which the king had requested him to write to Dick. As soon as King William saw Mr. Duckett he endeavoured to get him out of his house as quickly as possible, and began to talk very high. On coming out Mr. Duckett learnt that the man who sought his life was in King William's house, and would perhaps have attacked him, had not King William got him out so speedily. Mr. Duckett was strictly charged, as night approached, not to go out of the house, and not to keep a light burning in the place where he slept, and every one of King William's slaves was armed with a cutlass or gun each, and kept guard about the house the whole night; but this was not sufficient. Mr. Duckett informs me that King William himself actually sat up the whole night, talking in the loudest strain. That same night the affair was settled, and the angry man propitiated; and in the morning Mr. Duckett learnt that his life was no longer in danger. I am happy to be able to say that Mr. Duckett was wonderfully sustained, and was enabled to cast himself on that God who alone is powerful to save. He did not, however, expect to live; but hoped, he said, on Wednesday night to have entered

his eternal rest. Oh, help us to bless our God for having interposed, and for preventing so direful a catastrophe!

Since my return I have got Copper, my interpreter, to make strict inquiries into the whole matter; and his statement confirms all I have heard from Mr. Duckett. Mr. Duckett

also told me that in my absence two of King William's slaves were killed by him for running away; but I have reason to believe that the report is groundless.

The school is getting on well, but we had not many yesterday, I suppose because it was market day.

WEST INDIES.

BAHAMAS.

Sir F. Cockburn, the late Governor of the Bahamas, has returned to this country, and G. B. Mathew, Esq., the new Governor, has entered on the discharge of the duties arising from his appointment. The Bahama Royal Gazette contains, among other addresses on the occasion, one from the baptist missionaries, which, with his Excellency's answer, we have pleasure in presenting to our readers.

To His Excellency George B. Mathew, Esq., Governor and Commander-in-Chief, in and over the Bahama Islands, Chancellor, Vice Admiral, and Ordinary of the same.

May it please your Excellency,

We, the ministers and congregations of the baptist denomination in the Bahamas, connected with the Baptist Missionary Society in England, beg to have the honour of offering our congratulations to your Excellency on your own safe arrival, and that of your lady and family, at this the seat of your future government. We gratefully recognize, herein, His kind protection and watchful care, whom winds and seas obey.

Our most gracious sovereign has, we trust, been providentially directed in the selection and appointment of your Excellency to preside over this part of her widely-spread dominions. And we entreat your Excellency to believe that we shall ourselves feignedly respect and honour her Majesty in the person of her representative, and use our best endeavours to induce those who come under our influence to sympathize with us in sentiment and conduct.

As dissenters recognized and established in their forms of worship by several enactments of the imperial parliament,—as protestants and as subjects, feeling not less strongly than any the bonds of due and enlightened allegiance to the throne,—as proud too of, and thankful for, a constitution that is distinguished beyond all others on the face of the earth by the attributes of justice and of mercy—we trust that we shall under your Excel-

lency's administration, enjoy inviolate our civil immunities and religious privileges.

We ask for ourselves as a denomination,—what we are happy to think will not be denied us,—that we may be allowed the same measure of freedom as those with whom we are in alliance in England.

Should our religious liberty be at any time assailed and endangered, so that it shall obviously appear to be our duty to invite the attention of your Excellency to our case, we fain persuade ourselves that our statements or complaints will meet with your Excellency's patient consideration.

That the Governor of all worlds may continue to exercise over your Excellency and family his unremitting care—enrich you with his choicest favours, and render your Excellency's administration a great and general blessing to this colony, is our fervent desire and shall be our daily prayer.

WILLIAM K. RYCROFT, } *Baptist*
HENRY CAPERN, } *Missionaries.*

Signed, on behalf of thirty congregations, containing collectively, about four thousand regular attendants—in behalf also of one missionary, William Littlewood, of Grand Cay, Turks Islands.

Nassau, N. P., July 4th, 1844.

HIS EXCELLENCY'S REPLY.

To the Rev. The Ministers and Congregations of the Baptist denomination in the Bahamas.

I receive with the highest degree of satisfaction the assurance your address conveys,

of your devoted attachment to our most gracious sovereign, and of your anxious desire to lead to the paths of loyalty, and of ready obedience to the constituted authorities and laws of our country, all those over whom your sacred calling and your personal character may give you a natural influence.

It has been a source of the greatest gratification to me to receive addresses expressive of similar sentiments from various quarters, for I am thereby authorized to indulge in an assured hope, that my honest intentions for the administration of the government, to which our gracious queen has been pleased to appoint me, are misunderstood by none, and that I shall be generally supported in my endeavours to establish under divine providence the sentiments of harmony and good feeling among all classes, strict economy in the colonial expenditure, and such general measures as I may feel justified in deeming beneficial to the interests of this colony.

I feel assured that I can, with a certainty of your earnest co-operation, call upon you to promote the feelings of peace and good will among all classes, creeds, and races, and to direct your best efforts to stimulate among the inhabitants, male and female, old and young,

of these islands those habits of active industry the acquirement of which must so greatly tend to their own happiness and comfort.

The rights and privileges of all denominations of dissenters are so well known and defined, and, I may add, so justly appreciated, under our inestimable form of government, that the expression of your title to my support, in the event of such rights being assailed, can scarcely, while the congregation of baptists in these islands adhere to the principles your address so clearly and well defines, be deemed necessary. But, I hasten to assure you, that could such necessity arise, my duty, no less than my inclination (founded on my conviction of the beneficial effects of the labours and presence of the ministers of every Christian denomination over a population), will render me most desirous of affording you every protection.

I beg you will accept for yourselves, and convey to the members of your congregations who have concurred in this address, my most sincere acknowledgments for their courteous expressions of good will towards me and my family, and for their congratulations on my safe arrival in these islands.

GEORGE B. MATHEW.

J A M A I C A.

CALABAR.

I write a line (says Mr. Tinson), July 20th, "to say that we are all pretty well. This is fever month with us, and we have had some slight intimations of a visit from that old foe, but hope to escape. We have ten students here, all well, and all pursuing

their studies diligently. To-morrow week, p. v., we baptize about forty persons: among the number I hope to receive my own child into church fellowship. Mr. Clark of Brown's Town will administer the ordinance: the doctors prohibit me from exertion of that kind.

KETTERING.

This newly formed village (says a correspondent in Jamaica) situate on the high road from Falmouth to Kingston, is fast advancing. Nearly 100 cottages are completed, and many others are in a state of great forwardness. A portion of the land, commanding a view of the sea and the distant town of Falmouth, has been made over to the *baptist denomination in trust*, and it is hoped that ere long a neat chapel will be erected. On the first sabbath in April, a church was formed from the members residing in the township, who were in connexion with other baptist churches; and on the same day twenty-one were baptized and received into

the church, which now is composed of 143 members. This village has arisen under the auspices of Mr. Knibb, and we learn that he is very anxious to have a chapel erected in commemoration of the Jubilee held there. At present, the congregation worship in an old house purchased with the land, which will soon be far too small to accommodate them. Who would not help to erect a baptist chapel at Kettering? If a few of the wealthy among our denomination would give ten or twenty pounds each, the work would be done; and we feel assured that no tribute would be so grateful to the individual under whose care this free village has arisen.

HOME PROCEEDINGS.

CORRESPONDENCE.

NEW AUXILIARY.

*To the Secretary of the Baptist Missionary Society.
Isleham, Cambridgeshire,
August 2nd, 1844.*

MY DEAR SIR,

You are aware that for some years the independents and baptists have been accustomed, in this neighbourhood, to conduct the missionary services unitedly, and to divide equally the collections, &c., between the two societies. This plan was found at length not to work satisfactorily to either party; it was therefore agreed at a meeting of the united committee, held in April last, that each denomination should in future hold its missionary meetings separately, at such a time of the year as might suit the convenience of respective churches of the locality. In this resolution all the brethren present unanimously concurred, and pledged themselves mutually to assist each other as heretofore.

The first series of separate meetings were held in connexion with the baptist churches, in the month of June last. Our deputation were brethren E. Carey and W. Fraser. The meetings, generally, were well attended, and the collections far better than usual.

An auxiliary was formed, to be designated

"The North-East Cambridgeshire and South-West Suffolk Auxiliary to the Baptist Missionary Society."

I am happy to add that our independent brethren amply redeemed their pledge by affording us their most cordial assistance.

I am, my dear Sir,

Yours most truly,

D. REES.

Resolved,

That a district missionary association be formed, to be called the South-West Suffolk and North-East Cambridgeshire Auxiliary to the Baptist Missionary Society. That the business of the Society be conducted by a committee formed of individuals connected with the various churches, a treasurer, and one or more secretaries. This meeting would further recommend that a juvenile association be formed in connexion with the several churches for the purpose of inciting the young persons of the various congregations to active and increased exertions in the cause of missions.

That the following gentlemen be the officers and committee of the association for the year ensuing:—Treasurer, W. Seeker, Barton Mills; Secretary, Rev. D. Rees, Isleham; Committee, The officers of the several churches.

"WHAT CAN CHILDREN DO?"

The first monthly meeting of the Juvenile Auxiliary connected with Counterslip, Bristol, was held early in August, and contributions paid in to the amount of £2 15s. for that month alone. This is in addition to £4 a year

raised by the children of the girls' school, for the support of a child at the Orphan Refuge in Patna; and the managers of the school assure us it will be kept up throughout the year.

LETTERS RECEIVED FROM MISSIONARIES.

AFRICA	BIMBIA	Merrick, J.....	April 17.
	CLARENCE	Clarke, J.....	April 23 and 24 to May 20,
			May 26 to 31.
			Fuller, A.....
	Saker, A.....	May 25.	
	Sturgeon, T.....	May 27.	
AMERICA.....	MONTREAL.....	Cramp, J. M.....	July 27.
		Girdwood, J.....	July 27.
ASIA.....	CALCUTTA	Thomas, J.....	June 6.
	COLOMBO	Dawson, C. C.....	June 4.
	CUTWA.....	Carey, W.....	May 22.
	DINAGEPORE.....	Smylie, H.....	April 23.
	HOWRAH	Morgan, T.....	June 5.
	MONGHIR.....	Lawrence, J.....	June 4.
	MUTTRA.....	Phillips, T.....	June 6.
	PEDANG	Ward, N. M.....	February 15.
BAHAMAS.....	NASSAU	Capern, H.....	July 11.
		Rycroft, W. K.....	July 10.
BRITTANY.....	MORLAIX.....	Jenkins, J.....	August 2.
		Jones, J.....	August 5.
JAMAICA	BROWN'S TOWN	Clark, J.....	June 18.
	CALABAR.....	Tinson, J.....	June 16.
	KETTERING.....	Knibb, W.....	June 12, one letter, no date (received August 6.)
	KINGSTON	Oughton, S.....	June 7, July 8.
			Wood, J. H.....
	MOUNT CAREY.....	Burchell, T.....	June 20.
	OLD HARBOUR	Taylor, H. C.....	July 3.
	PORT MARIA.....	Day, D.....	June 19.
	ST. ANN'S BAY	Abbott, T. F.....	June 24 and July 4 and 5.
	SPANISH TOWN	Dowson, T.....	June 23.
Phillippo, J. M.....			June 20, July 7.
Do., & Abbott, T. F.....			June 12.
	VALE LIONEL.....	Evans, G. P.....	June 17.
TRINIDAD	PORT OF SPAIN.....	Cowen, G.....	June 20, July 5.

ARTICLES FOR AFRICA.

Our friends will see from the Herald that the numerous presents for the use of the African Mission have been duly received at Fernando Po. They have formed the principal medium of exchange, and have thus proved of service to the Society, while they have improved the temporal condition of the people.

Our brethren have asked for fresh supplies of the following articles; and if our friends can forward any of them to the Mission House they will be peculiarly welcome:—

Pieces of coloured cotton or calico, axes, cutlasses (for cutting cane, &c.), hatchets, coopers' adzes, grindstones, knives (of all sorts), hoes, fish-hooks, flannel, needles.

ACKNOWLEDGMENTS.

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

- The Misses Hunt, Burton, for a box of cottons, bobbins, &c., for *Mrs. Sturgeon, Fernando Po* ;
 Miss Square, Plymouth, for a package of clothing, for *Africa* ;
 R. B. Sherring, Esq., Bristol, for a box of books, for *Rev. J. Clarke, Fernando Po* ;
 Friends at Horham, for a box of clothing, for *Africa* ;
 Friends at Amersham, for a set of chairs, for *Mr. A. Fuller, Fernando Po* ;
 Friends at Harlington, for a box of clothing, &c., for *the same* ;
 Mrs. Clement and Miss Sargent, Laytonstone, for a box of clothing, &c., for *Rev. H. Capern, Nassau* ;
 Mr. Dafforne, Peckham, for a parcel of books, magazines, &c.
 Mrs. Meacher, Hamilton Place, New Road, for five years' Baptist Magazines.

Mr. Jabez Tunley, of Jericho, begs to return his sincere thanks for a box of useful and fancy articles, from Miss Brennard and friends, of Towcester, and the friends of Dunstable and Northampton.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of July, 1844.

Annual Subscriptions.	£ s. d.	BUCKINGHAMSHIRE.	£ s. d.	Rickmansworth—	£ s. d.
Gladling, Mr. R.	1 0 0	Amersham—		Collection	2 5 0
Morris, R., Esq., Clap-		Collection	16 3 5	Tring, by Mr. H. Harris	9 3 8
ham	0 10 8	Contributions	34 6 4		
Price, Dr. Thomas	1 1 0	Do., for <i>Africa</i>	6 8 0	KENT.	
W. B., for <i>Brittany</i>	1 1 0	Chesham—		Woolwich, on account...	16 0 0
		Collection (two thirds)	10 3 10		
		Contributions	16 1 2	LANCASHIRE.	
		Great Missenden—		Liverpool, by J. J. God-	
		Contributions, for		frey, Esq., on account	170 0 0
		<i>Africa</i>	2 12 6	Spark Bridge—	
		Kingshill—		Fell, John, Esq., A. S.	5 0 0
		Collection	1 18 0		
		Contributions	2 0 0	NORFOLK.	
		Long Crendon—		NORFOLK AND NORWICH	
		Contributions, by Miss		AUXILIARY, by Thos.	
		Dodwell	1 2 0	Geldart, Esq., on ac-	
				count	250 0 0
		DERBYSHIRE.			
		Chesterfield—		NORTHAMPTONSHIRE.	
		Malkin, Robert, Esq.,		Blisworth—	
		for <i>Africa</i>	10 0 0	Collection	8 0 6
				Boxes	0 19 6
		ESSEX.		Braunstone—	
		Colchester—		Collection	4 11 10
		Collections	16 1 7	Box	0 10 6
		Contributions	2 11 5	Brayfield—	
		HERTFORDSHIRE.		Collection	4 1 6
		Flaunden—		Brinton—	
		Collection	1 0 0	Collection	6 5 6
		Markyate Street—		Bugbrook—	
		Collection	4 14 5	Collections	6 16 0
		Contributions	9 19 0	Contributions	8 4 0
		Do., Sunday School	1 2 1	Clipstone, on account...	20 0 0
		Mill End—		Hackleton—	
		Collection	1 4 2	Collection	26 0 0
		Contributions	2 12 0		
		LONDON AND MIDDLESEX			
		AUXILIARIES.			
Alfred Place, Old Kent					
Road, Sunday School,					
for <i>Africa</i>	1 1 0				
Hammersmith	4 9 6				
Jamaica Row, Ber-					
mondsey, Collection...	4 5 0				
Shakspeare's Walk, Ju-					
venile Association...	5 0 0				
Stepney College Chapel,					
Collection	2 0 4				
Trinity Chapel, Boro',					
on account	13 10 11				

£ s. d.		£ s. d.		£ s. d.	
Harlestone—		Towcester—		YORKSHIRE.	
Collection	1 14 6	Collection	5 8 10	York—	
Harpole—		Contributions	13 15 6	Collected by John	
Collection	6 11 0	West Haddon—		Candler, Esq., for	
Kislingbury—		Collections	2 6 0	Rev. John Clark's	
Collection	15 6 3	Contributions	9 0 9	Schools, Brown's	
Contributions	4 12 0	Do., Sunday School	0 5 3	Town, Jamaica.....	20 0 0
Long Buckby—		Weston—			
Collection	8 8 0	Collection	5 12 6		
Milton—				SCOTLAND.	
Collection	16 1 8	WARWICKSHIRE.		Kirkwall—	
Moreton Pinkney—		Wythall Heath—		A Friend, by Mr. W.	
Williams, Miss.....	1 1 0	Collection, by Rev.		Tulloch	1 0 0
Moulton—		Walter Gough	6 10 0		
Collection	7 0 0			FOREIGN.	
Northampton—		WILTSHIRE.		Calcutta Auxiliary, for	
College Street—		Downton—		Translations.....	465 2 0
Collections.....	25 3 6	Collections.....	9 16 1	Acknowledged before	79 5 0
Contributions	29 14 0	Contributions	10 15 3		
Mount Zion—		Do., Sunday School,	0 18 2		
Collection	2 9 4	Salisbury—			
Pattishall—		Collections.....	16 6 0		
Collection	2 15 6	Contributions	10 2 6		
Ravensthorpe—		Shrewton—		Jamaica—	
Collection	1 17 3	Collections.....	2 5 10	Gurney's Mount	4 10 0
Contributions	2 5 0	Boxes	1 4 8		
Spratton—					
Collection	2 13 0				

The following particulars of contributions from Monmouthshire, should have been inserted in the last Annual Report:—

£ s. d.		£ s. d.		£ s. d.	
<i>Newport.</i>		<i>Pontypool.</i>		Boxes and Cards by	
English Church—Rev. D. R.		Collection at Public		Evans, Miss	0 3 8
Stephen.		Meeting	2 0 0	Phillips, Mrs.....	3 3 0
Phillips, Mr. Samuel ...	1 1 0			Phillips, Miss	0 11 5
		<i>Pontypool—Trosnant.</i>			18 12 4
<i>Pontrhydyrun.</i>		English Church—Rev. T. Thomas.		<i>Pontypool—Penegarn.</i>	
Rev. D. D. Evans.		Collection	2 17 3	Tabernacle—Welsb Church.	
Collection	2 18 6	Davies, Mr. C.	1 1 0	Collection	1 10 8
Conway, Mr. C.	2 0 0	Lewis, Mr. B.	0 10 0	Bowen, Mr. John.....	0 10 0
Conway, Miss	1 0 0	Morgan, Mr. M.	0 10 6	Williams, Mr. Andrew	0 10 0
Conway, Mr. B.	0 10 0	Phillips, W. W., Esq....	5 0 0	Williams, Mr. Thomas.	0 10 0
Evans, Rev. D.	1 0 0	Phillips, Miss	1 0 0	Sums under 10s.	0 12 6
James, Mr. W. C.	0 10 0	Phillips, Mr. W. W., jun.	0 10 6		
Sums under 10s.	2 14 0	Thomas, Rev. T.	1 1 0		
		Thomas, Rev. G.	0 10 0		
		Williams, Mr. John.....	1 1 0		
		Sums under 10s.	0 13 0		
	10 12 6				

Mr. Sturgeon, of Clarence, Fernando Po, desires thankfully to acknowledge the receipt of £12 5s. 2d., for the baptist church at Clarence, through the Rev. J. Clarke, from the church at Camberwell under the pastoral care of the Rev. Dr. Steane.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.