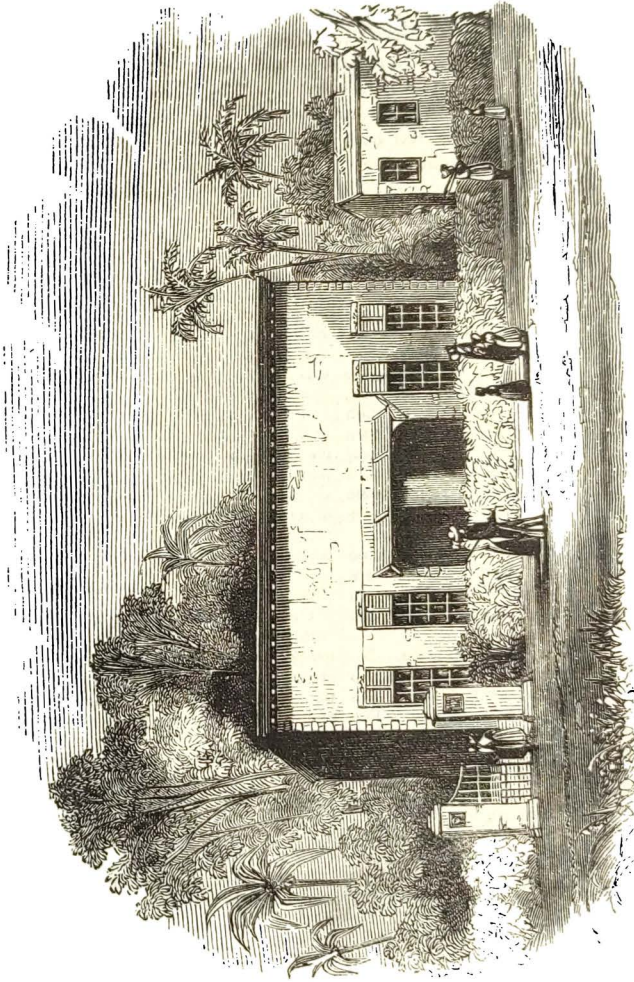


# THE MISSIONARY HERALD.



PATNA NATIVE FEMALE ORPHAN REFUGE.

## ASIA.

## PATNA NATIVE FEMALE ORPHAN REFUGE.

This interesting institution owes its origin to a visit paid to Patna a few years ago by our lamented friend Mrs. George Parsons. In the district in which she had resided, she had made anxious efforts to elevate the character, and promote the spiritual interests, of the native females; but she did not find there such favourable opportunities for exertion as presented themselves to her attention at Patna. While she was under the roof of our missionary in that city, Mr. Beddy, she observed what appeared to be peculiar facilities for establishing there an asylum for female children, where they might be preserved from the hands of wretches whose infamous trade it is to purchase or steal them for sale, and where they might be prepared for the knowledge and enjoyment of an everlasting salvation. Mr. Beddy and his family entered heartily into her views; and, notwithstanding opposition and discouragements, the Refuge is established, and continues to prosper. The following are extracts from a report prepared on the spot.

In the year 1841 we commenced with six children without one rupee (just in the same spirit of faith in which the Patna Baptist Chapel was originally commenced on ten rupees, the gift of a poor believer, and finished at a cost of 1700 rupees). In the following year, 1842, on an application to some Christian friends, six or seven hundred rupees were obtained, while the children also increased, having received during this year an addition of thirteen children, many of whom had been slaves, or were rescued just at the critical moment when they would have been sold into bondage, and subsequently allotted to the vilest purposes, either on a larger or more contracted scale.

In the year 1843 we had a further increase of eleven children; six have died, two were turned out, after it appeared that it would have been injudicious to have kept them, and two ran away.

The rules of the Refuge are simple. No child above nine years of age is received into the institution, for obvious reasons, unless under very peculiar circumstances. The children are daily instructed in reading, arithmetic, needlework, spinning, &c., with all kinds of native domestic work. Religious services are regularly kept up morning and evening, and there is a native service on Friday afternoon, at which some of the native female Christians attend, besides sabbath-day services.

In the commencement of the year 1844, the premises, consisting of an extensive building of solid masonry, with seven rooms, three large open verandahs east, west, and south, which have been converted into the Refuge, were purchased by Mr. Beddy, from government for 2800 rupees, and the buildings

being of the best and most solid materials, little expense is to be anticipated now that they are put into complete repair beyond that incurred for the maintenance of the children, some of whom, besides making up their own clothes, are able to do plain needlework to a certain extent, which some of the ladies at this and other stations have been kind enough to supply us with.

The friend already mentioned has excited an interest among several ladies in England on behalf of this institution, which has led many of them to personal exertions; and in the early part of this year two boxes of fancy articles were received from England, and nearly the whole of the contents sold for the benefit of the Refuge.

*Encouragements.*

One of the girls has made a profession of faith in the Lord Jesus Christ, and there is every reason to hope that one, if not more, are under serious impressions. They continue to rejoice the heart of the governess, and to cheer her in her labour of love and work of faith.

It has hitherto been the practice of the authorities to hand over to Mahomedans and Hindoos all destitute children found wandering about, and that have been taken up by the police. Without impugning such a line of conduct, it may be asserted that such disposals were in the general most exceptionable, as the parties who received them held them as slaves, and disposed of them just as it suited their feelings; and it is not too much to say, that female children thus given away were usually held available for the worst of purposes. Over this the authorities had no control. Lately, however, the missionary in

charge of the Patna Refuge was led to make an application to the government, praying that all destitute female children might be made over by the magistrate to the Refuge, which his honour the deputy-governor has been most kindly pleased to comply with, and has ordered his secretary to make known the same, in order to its being carried into execution.

*Opportunities for increasing usefulness by the Refuge.*

Patna, with its teeming population of from four to 500,000 Hindoos and Mahomedans, with its suburbs, to say nothing of the adjoining cities, towns, and villages, presents to the mind an immense space for car-

rying out the noble object of a refuge. The whole of this immense extent of country that lies round Patna, from Bhargulpore to Ghazupore, including both sides of the river, with Morghyr, Muzzufferpore, Gyah Arrah, and Chuppa, with their immense dependencies of towns and villages, have no institution but the one in question; and as his honour the deputy-governor has authorized the destitute children found by the police to be made over to the Patna Refuge, we may naturally calculate on a large increase at no very distant period.

We therefore pray the friends of native female education to "Remember the Patna Native Female Orphan Refuge."

By a letter from Mr. Heinig, a missionary who has lately been taken into connexion with our Society, we learn that Mr. Beddy has been seriously ill, and that he had been under the necessity of leaving home to recruit his strength. Mr. Heinig says,

I feel thankful to inform you that through the mercy of the Lord, I have been enabled to go regularly into the bazar every day after morning worship at the chapel, during this unusually trying hot season, where I find a great difference in the people from those in the city. Here they listen to the word of God more quietly, and when some do object, immediately others consent to the truth of our message.

Besides the morning services, we have every Monday evening a prayer-meeting, together with a short address. On Tuesday afternoon I have commenced an English bible-class, which I hope will soon be at-

tended by all who understand English. On Thursday evening we have an English service; and on Saturday afternoon is an Hindoostani bible-class. In the interval of each day I visit the members, to have religious conversation with each separately; and the remaining part of these days I devote to reading with the native Christians in the verandah of the chapel, when frequently passers by will stand and listen, which gives me an opportunity to explain to them the way of salvation through a crucified Redeemer. Thus the word of God is spread, and my time fully occupied; and I humbly hope that the Lord will bless my feeble labours in his vineyard.

## CALCUTTA.

Mr. Pearce writes thus, Intally, October 17th, 1844.

It grieves me that I am not a better correspondent, but my multiplied engagements leave me little leisure for frequent writing, even if my health admitted. What I shall now communicate will be of a general character; at the end of the year, if the Lord will, I hope to give you a more particular account. I have to acknowledge the receipt of two letters from you, of dates Dec. 30th and May 8th. Your hints respecting furnishing information concerning the Intally Institution I will endeavour to bear in mind. Accept my best thanks for the donation of one hundred pounds to liquidate the debt of the Institution. Respecting the £5 contri-

buted by friends at Bristol towards the support of a lad in the seminary, I beg you to communicate my warmest thanks for their kindness, and to say that I have selected a lad named Jumon Sheik. He is about fourteen years of age, and is a member of the church, and I trust truly pious. His natural capacity is good, his disposition amiable, and his desire after knowledge very ardent. At present he reads Bengali with great readiness, and he has made some progress in English, and should the Lord spare his life, I do hope he will rise up to be an instrument of usefulness in the church. His health is, I am sorry to say, delicate, but considering his other

qualities, I did not think that a sufficient reason to pass him by. May the Lord bless him, and enable him so to conduct himself as that the best wishes of his kind supporters may be fully realized.

With respect to giving him the English name of G. H. Davis, I am sorry to say that the wish of our friends is hardly practicable. The truth is, that English names and oriental manners and costumes, do not fit each other. If our native converts adopted the European dress, a European name would be in character, and when adopted would soon become current, but while an individual continues to dress as his countrymen do, he will always be called among them by his native name. It would not be difficult occasionally to incorporate an English surname with the native name, as for instance in the present case the lad might be called Jumon Davis, or Davis Jumon, which ever our friends might like best. His native name would be current here, and the European addition would distinguish him in England.

In July last we had the pleasure to welcome the arrival of Mr. Denham and his family, in whom we trust we have received a valuable addition to our mission circle. Our dear friends came from the ship to our house, and they have remained with us ever since, as we were not willing at that inclement season of the year to let them risk their health by the exposure and fatigue of looking for a house, furnishing it, &c. We have great reason to be thankful that their health since their arrival has suffered scarcely the slightest interruption. Brother Denham has applied himself from the first to the study of the Bengali with indefatigable diligence, and his success corresponds with his efforts to acquire the language. If health and life are spared he will, I trust, in a shorter time than usual make himself master of the language. He has also taken a very lively interest in the Institution which at this station is under my care, and has very kindly assisted me in taking the English lessons of the students, or first class. It affords me great pleasure to say that he is much pleased with the progress and general demeanour of the young men who compose it. They are at present five; in the Bengali department there are six students. As brother Denham's views of the importance of direct missionary work, and of the Intally Institution in particular, correspond much with my own, we have been thinking of working together in all the several branches of labour in which I am engaged.

The matter has now been under consideration about two months, and our minds rather incline to the project than otherwise. The fact is, that the work in my hands is fast accumulating, so that it is not possible for me to get through with it all alone. I must either part with a portion of it to another, or take a partner, and divide the work between us. Having met with so amiable and suitable a person as Mr. Denham is, I am disposed (if he is willing) rather to the latter. He has probably said something to you on the subject in his letter, and we shall probably state the matter to the brethren at the next monthly meeting for their consideration and advice.

My health, I am sorry to say, has been but very indifferent during the last six weeks. I came home ill from Luckyantipore in my last trip, in which I suffered a good deal of exposure, and I have not been thoroughly well yet. I hope, however, that the cold season, which is just commencing, will by the blessing of God restore me. But my illness has been slight compared with that which brother Yates has experienced. About three weeks since our hope of his recovery had well nigh vanished; but the Lord heard our prayers, and he is now gradually acquiring strength again. He left Calcutta three days ago with Mrs. Yates, for a trip to the Sand-heads at the entrance of the Hoogly, where we hope that the refreshing sea breeze will fully restore him. Brother Evans too has been very poorly for some time, and for about a fortnight was entirely laid aside, as was also Mrs. Evans. The rainy season has also severely tried (as it always does) my dear wife, and she is at present far from being well. Respecting success in my work, I have just now nothing very striking to relate. Our progress is, however, evident. The people are gradually increasing who attend the means of grace, and among them are some pleasing signs of attention to the word. Our church members are increasing in knowledge, and I hope Christian stability. In the south we have had some severe trials again, but our horizon is again looking brighter. Thus the light and the shade alternate, and will continue to do so till the light of heaven shall burst upon us. The papists, you have heard, have invaded our southern districts, in consequence of which I have devoted a good deal of time during the last three months to the preparation of a tract in Bengali to enable our people to meet them; it is just now out of the press. Its length is sixty pages.

From Mr. Denham we have a letter dated October 15th, whence we extract a few paragraphs.

For a time, dear brother, my letters will, of necessity, contain few accounts of personal labour, and although I occasionally accom-

pany the brethren in their itinerations, I am nearly dumb and useless, except in European work; I hope, however, to be able ere long

to tell of the riches of divine grace, and commend the love of Jesus to perishing, dying men. In respect of India I must say I am favourably impressed. I am glad, I am grateful to be here, though every thing around is impressively affecting: Their sorrows are indeed multiplied that hasten after another god. Our residence is at present at Intally, with brother Pearce. To this spot I expect to be attached, at least for some time. Here I have many advantages both to learn and to teach. I pursue the study of Bengalee with a pundit, and have an interesting class of young men (Hindoos) preparing for the ministry. These I assist daily in their studies, to which, as well as in number, we hope to make important additions. I hope to be able to transmit you some favourable accounts from time to time. Brother Pearce, I believe, intends to forward a line by the present mail. He has an excellent sphere, and is much beloved by the natives. His services are well attended, but I regret to say his health is much impaired. The members of the native church are simple minded and consistent, and notwithstanding the efforts of wicked men at Luckyantipore and Kbari, the converts stand their ground. I regret to say our beloved friend Dr. Yates has been subjected to a severe attack, so much so, that we began to despair of his life; but God has had mercy upon him, but more upon us, and has in measure raised him up again. He and Mrs. Yates left yesterday morning for the Sand-heads: may he indeed be fully restored.

Mr. and Mrs. Evans have been much indisposed this season, but I am happy to state their recovery. Thus, dear brother, is the good hand of God with us still to heal and to bless.

Brethren Leslie and Wenger continue their labours with great assiduity. Brother Leslie is a thorough missionary and admirable preacher. I should like our friends in England to witness a service here. Brother Leslie collects an auditory in the bazar or highway with great tact, rouses their attention, and

keeps up a fixed interest. He possesses a perfect mastery of the Hindusthani, and the Mussulmans hear with evident attention. Brother Wenger follows in Bengalee to the mixed people, and thus poor Hindoos and Mahomedans, each in their mother-speech, are pointed to the blood and righteousness of Jesus, the only Saviour. Such preaching as I have heard here cannot return void, Isa. lv. 10, 11. All things considered, the success of the gospel is far from being small. The impatient or superficial observer may be unimpressed or draw a contrary inference. They consider not the antagonistic forces against us. The surpassingly subtle philosophy of the sons of Brahma, not a whit inferior to and equally atheistical with the Pantheism of Greece and Rome, impregnates the masses of Hindusthan of every shade and colour, presenting a powerful obstacle to the spread of truth. The followers of the false prophet and the degenerate descendants of the Portuguese, abound in fearful numbers. Where hundreds of devoted men might find abundant employ, we possess a single labourer. But blessed be God amid all, not a man in the field expresses sentiments of discouragement, or despairs of India's entire and eternal subjugation to Jesus.

Some interesting cases of inquiry, and some of real conversion, have taken place of late. A few weeks since two men from the south called upon us at Intally. Mr. Pearce had had frequent conversations with them. On this occasion I put several questions to them, and was delighted with their replies. They had each at different periods met your missionaries when on their rural tours, and had received impressions under the word; one so long as ten years since. They had given up caste for a considerable time, and had evidently read the scriptures to some advantage. Their minds had become gradually enlightened, and they were now anxious to confess themselves the disciples of Jesus, the only Saviour. They have been baptized by Mr. De Monte; may God preserve them faithful to the end.

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In the Calcutta Missionary Herald we find the following illustrations of the spirit and language of the Romanists in India:—

As the Herald is designed to be simply a historical record of missionary labours, we have—with only one or two exceptions—abstained from engaging in controversy, and even from inserting any essays of a doctrinal nature. Nor is it our intention now to deviate from the course we have hitherto pursued; it appears desirable, however, under the present circumstances, to take notice, once for all, of one or two things which have been said in print by Roman Catholics.

Some time ago a small tract was put into our hands, entitled *Baptism of the Anabaptists, in four dialogues, with a sequel*. The speakers introduced in that performance are a cunning Roman Catholic and a half-witted baptist. We think it would be a work of supererogation to attempt an elaborate refutation of the arguments used by the former; but it may not be wholly useless to introduce a few specimens of the sort of stuff of which the whole consists.

The Roman Catholic, at the very outset, says to the baptist, "If you maintain that your doctrine of no infant baptism is in the bible, show me where?—prove it from the bible." Every body knows that no logician ever expects his opponent to prove a *negative*, and that this mode of introducing the subject is contrary to all fair rules of argumentation.

The poor baptist is made to say, at p. 4, that we baptists, with the Pelagians, *absolutely deny original sin*. This is altogether contrary to the truth.

The Roman Catholic, at p. 10, says of the baptists: "They not only contend that the author of their baptism is John the Baptist; but as I have read in one of their tracts, they head their succession, not with Christ, but with John the Baptist."

At p. 12, he says: "One of your masters lately spent an hour in conferring baptism by immersion to about seven persons." Any one who has ever seen baptism administered by a baptist minister will know what to think of this.

We beg our readers further to mark the sneering language of the following passage with reference to prayer:

At p. 21 the Roman Catholic says: "These good anabaptists read the bible too, they have their heads to understand it; they reject, as all other protestants do, the authority of the catholic church, *they pray and sigh to the Holy Spirit*; and what more can any protestant require in order to find out the real meaning of the scriptures?"

We conclude this brief notice by two extracts from the *Bengal Catholic Herald*, published in Calcutta. They both form part of a letter, signed *Angetus*. The former refers to the statement which appeared in our *Herald* two or three months ago, respecting the inroads of popery on the missionary field in the south. That statement having been copied in the pages of the *Calcutta Christian Advocate*, the *Catholic Herald*, true to its general character, made use of this circumstance for attacking our contemporary. The second statement we have been requested to contradict; but we content ourselves with saying that we hope it will, in the eyes of all our readers, refute itself. Both will show the animus of popery, and convince all men that the language used is far from being the language either of Christ or of his true church.

#### "CONVERSIONS.

"To the Editor of the *Catholic Herald*."

"DEAR SIR,—Some time ago the *Christian Advocate*, after having, as usual, poured out in a very characteristic article, his gall against the catholics, entreated all protestants, no matter of what denomination, to make the encroachments of Romanism on the reformed church, and on the protestant mission, 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. But it is evident that their prayers are utterly unavailing, for the catholic religion is still making rapid strides. Protestants of every creed, as well as heathens, are daily and every where embracing the catholic faith, in spite of the calumnies and misrepresentations with which its enemies endeavour to vilify and destroy it. I remember having read in a work of a protestant traveller in North America, that in the course of twenty-five years the United States will be exclusively catholic. What imperative motive for us to sing hymns of glory and thanksgiving to our Lord! What despair for the well paid and fat parsons! I would advise the *Christian Advocate* and his adherents, since the Almighty is not moved by their warm supplications, to try, at least in this urgent and important circumstance, the intercession of their "Holy" Reformers, Martyrs, and Confessors, of Martin Luther and Cranmer, and to trust them with the support of their work.

"I cannot pass over a remarkable instance worthy to be here mentioned both for the edification of the catholic world and for the regret of the *Christian Advocate*. In a village on the south of Calcutta there are, I am informed, many anabaptist families, all of whom manifested the most earnest desire to be instructed in the catholic faith, except their anabaptist catechist; but while the blindness of this poor catechist is to be pitied, he, for the present, is yet no great loss to us, being one of those *good natured men* who have two wives at once, and this, I suppose, by the special license of the *Christian Advocate*, such as that which the Landgrave of Hesse had from the Austin Monk.

"23rd July, 1844." "ANGELUS."

In conclusion we simply add, to show the danger to which our missionary stations and all Bengal, are exposed, that the Jesuits are making great efforts to obtain a firm footing at Barisál.

## HAURAH AND SALKIYA.

At this station a society has been established for the distribution of tracts; and an additional school has been opened. Mr. Morgan has lately baptized two Europeans and two natives. He writes as follows:—

The bible is daily read in the native schools, and each chapter is explained by myself and the native preacher. The children have committed to memory several hymns, and are learning geography, with the aid of maps.

The Charak pujá was celebrated this year as usual: the same cruelty was practised. In a large garden belonging to a bábu there were three swinging apparatuses in full work, but the spectators were few, and the mass of the people were among the stalls looking at fish, eating sweatmeat, and amusing themselves and their children with newly bought toys. We had a favourable opportunity for the distribution of tracts and scriptures.

On that important day, when Jagannáth takes his annual airing, I went to a spot celebrated among the surrounding villages; there was no procession, there stood the once magnificent car, stripped of all its glory, old, ricketty, and solitary. The crowd was great, and evidently happy without his godship, and seemed absorbed in the enormous piles of sweetmeat exposed for sale. The whole was the very counterpart of an English May fair. We distributed a large number of gospels.

The following is the result of our labours among different classes. Many a bráhmañ has told me that they perform worship with no other object in view than that of getting support; of their conversion I have but little hope unless I exhibited unto them strong worldly inducements.

The shopkeepers are generally intelligent, and read our books. But they well know that should they embrace Christianity, they must give up the shop.

I have often tried the fishermen, thinking that as they are poor and despised, the gospel would be acceptable among them; however I found that they supposed we had some concealed motives. When I could get a hearing the answer was, we are poor ignorant people now; when we know better we will be Christians.

The small farmers are very ignorant and superstitious: their object of worship is generally a small tree. They live in great dread of the bráhmans, who regularly visit a certain number of houses to collect their dues, and seldom come in contact with us; whilst they secretly poison the minds of the people against us.

In a spot about two miles from Haurah, often visited by us, I have reason to think that some impression has been made upon the mind of the people. A respectable man said

to me, I have given money to bráhmans, have prayed to the gods, and visited Kálighát; and after all my wife and children have died. A dog is better than a god, and I shall worship them no more. I have reason to think that he and his brother no longer honour either gods or bráhmans.

When the cholera and the small-pox were committing their ravages, we had large and attentive congregations every where, and the people seemed to be for a time roused from their habitual apathy. I well remember that one evening, in going from house to house with tracts, a respectable man came to me, and said with great seriousness, "Do you want a house for preaching? if you do, I will let you have one any where on my ground; and if you like, I will give you a house opposite that temple, pointing to a large temple on the road side. My own impression was that the confidence of the people in their gods was for a time much shaken; at the same time I feel convinced that within the circle of my own observation, the mass of the people are fast degenerating. One fact to prove this can be adduced, namely, the fearful increase of spirit shops. Within the last four years the number has increased considerably. And there is scarcely a locality to be found about here without a grog shop, and often have I seen natives going and coming from the shop with a bottle concealed under their clothes. Perhaps the records of government could furnish some valuable information on this point.

I have lately brought to the notice of our people and the school children, what young people in England are doing for the heathen. I am happy to say that the appeal was not in vain; some brought their money boxes to the school, and presented the contents to me, to use their own words, "to buy books for Bengálí boys;" others are collecting and saving all; of one little fellow I am told, that though he was a great kite player, he has not bought any since. Such a practice teaches children to set a proper value upon money to apply it to good purposes, and to superinduce benevolent feelings in their mind. I have wept with joy at seeing a little fellow with a smiling and happy countenance presenting his little store to the Lord of Hosts. It is an act of self-denial, but the very act of denying himself many little things, seems to produce a greater amount of happiness in the mind of a child. I wish that all parents would follow the example of the poor negro woman who said, "You see we bring them up to it."

## JESSORE.

The following letter from Mr. Parry of Jessore, inserted in the Calcutta Missionary Herald for September last, relates to a subject in which our readers cannot fail to be interested,—the grievances of native Christians.

With reference to the extracts of my two letters published in the Herald for June and July last, I have to state, for the information of those who take an interest in the welfare of native Christians, and feel an ardent desire for the conversion of the heathen, that in the cases of our converts alluded to in the above mentioned communications, the officiating magistrate of this district has passed a decision to the following effect:—

The charges preferred against Ishwarghosa (who holds a two annas share in the Taluk of Perí Khál occupied by five native Christians), viz. of assault, false imprisonment, torture, and plunder, having been fully proved to the satisfaction of the officiating magistrate, he sentenced the said delinquent to six months' imprisonment without labour, and to pay a fine of one hundred and sixty rupees. The officiating magistrate further desired his police Dárogah to cause the cattle which were forcibly taken from the people, to be restored to them. The offender thought proper to appeal to the Sessions' Judge against the above equitable decision, but I am happy to say that it has been confirmed by that officer.

Much credit is due to the officiating magistrate for his patient and unbiassed investigation into the merits of the cases in question. Being well acquainted with the Bengálí language, he is quite independent of the aid of his Amlás, who are not allowed to utter a word on any pretext whatever, either for or against the cases that come before him for trial. If all European officers possessed a proper knowledge of the languages used in the courts of Bengal and the Upper Provinces, we should hear fewer complaints of the perversion of justice. The abolition of the Persian language has undoubtedly proved very beneficial in forwarding the ends of justice; but if the European functionaries are deficient in the knowledge of the Hindustaní and Bengálí, all their high moral principles and earnest desires to render justice to parties who come before them for that purpose, are rendered abortive and nugatory; because the native Amlás, observing that their superior officers are but slightly versed in the vernacular languages, find no difficulty in obtaining an improper influence over them, whereby they are led unconsciously to pass incorrect and unjust decisions in many cases that come before them.

Another very essential qualification which all judicial officers ought to possess, is a thorough acquaintance with the native cha-

acter, and the habits and manners of the people. A great many cases of the most extravagant, improbable, and false stamp are filed in the courts of justice, and well supported too by a mass of false evidence. Were a judicial officer to pass decisions in such cases by merely attending to the formal evidence for and against them, without taking into consideration or weighing well in his mind all the circumstances and aspects of such cases, he would have to condemn the innocent, and allow the guilty to escape, in nine cases out of ten. In the decision of such cases the European judicial officers who are acquainted with the native character, are able to form a correct opinion of them with great facility.

The punishment which has been inflicted on the guilty party alluded to, will, I hope, tend to prevent him, in future, from oppressing and maltreating our poor converts. I also trust that other zamindárs will in future refrain from acting illegally towards their poor rayats, and especially to such as embrace Christianity, and from whom they cannot obtain certain contributions towards the performances of abominable and sinful idolatrous rites.

It is my humble opinion that some of our laws are too mild, and some too severe. I remember hearing of a case of petty theft, for which the poor delinquent was sentenced to two years imprisonment with labour. Just compare this with the cases of the native Christians, who were plundered of property to the amount of three or four hundred rupees, driven from their habitations, confined for upwards of a month, and subjected to hard labour, supplied scantily with food, and otherwise tortured. For all these complicated crimes, the offender is only deprived of his liberty and the company of his relatives for six months, and fined in 160 rupees, but in every other respect his situation is much the same as if he were at home. The rayats of India are slaves to the zamindárs. They compel them to give false evidence in the courts, and to fight with rayats of other zamindárs. The rayats are taxed in general very heavily for the land they occupy. Owing to a bad season, or to illness, if a poor rayat has a bad crop, and is unable to meet the zamindár's rents, he is dealt with unmercifully. The zamindárs seldom adopt legal measures for the realization of their dues, but take the law into their own hands. The rules regarding distraint for arrears of rent, whereby



landholders are authorized themselves to attach the property of their rayats, and convey the same to any place they choose, and then after a certain time to consign them over to an Amin, who sells the property and pays the sum realized by the sale to the landholders—these rules, while they secure every facility to the zamindár for collecting his rents, place the poor rayats completely at his mercy; and he seldom fails to abuse the prerogative delegated to him by the government, by oppressing his rayats and extorting from them an amount far exceeding their proper liabilities.

It is true that rayats can have their grievances addressed by applying to the courts, but the following obstacles prevent them from doing so. The injured rayat cannot get his neighbours to give evidence against the zamindár, because fear prevents them from coming forward. The expenses attending the prosecution of cases are heavy. The delay in obtaining a decision occasions to him a great loss of time,—the Amlás of the court, owing to the rich man's gold, are on his side. Even should a rayat be so fortunate as to gain a case against his zamindár, the latter, owing to his greatness and influence, has it in his power to injure the poor man in various ways, such as getting a forged bond and false witnesses against him, whereby he can crush him by instituting a law suit. Or he may make a higher demand on him for land rent; or put up other rayats to annoy him.

In conclusion, I have to observe that while matters continue in the way I have stated above, the spread of the gospel will be very limited. The zamindárs are avowed enemies of Christianity, because it interferes with their secular interest. Their conduct being based on covetous principles, naturally clashes with the just and benevolent spirit of the blessed gospel. Idolatry is a source of gain to the zamindár as well as the bráhmans. Immorality and the observance of caste, are also made instrumental in satisfying the covetous

spirit of the zamindárs. The state of ignorance which pervades the minds of the lower classes of natives, is also favourable to the interests of the zamindár, who thereby holds a greater sway over the rayats for effecting his evil designs and purposes in constraining them to give false evidence, and committing other wicked acts. All these abominations would be swept away by the spread of Christianity; consequently the zamindárs are most decidedly opposed to the conversion of their rayats. While we employ diligently the divine means which God has bestowed upon us for the promotion of his honour and glory, let us not be backward in adopting human measures for the removal of peculiar obstacles which stand in the way of the progress of the gospel—only let every thing be done by prayer and in humble reliance for success on the divine blessing, direction, and counsel. Dear Christian friends of all denominations, let us unite in heart and spirit for effecting the great and glorious objects in which we have one common interest. May Jehovah grant us in a large measure the influences of the Holy Spirit, that we may be zealous for the advancement of our blessed Redeemer's kingdom, and that we may do all in our power with singleness of heart for that end.

The Editor of the Calcutta Missionary Herald subjoins this note:—Highly as we approve of the clear statement of general facts which our esteemed correspondent has given, justice compels us to say that whilst the zamindárs are undoubtedly by far the most guilty as well as the most powerful party, it is but too often the case that the rayats also neglect the regular payment of their dues. We believe that if Christian rayats pay their rents regularly and conscientiously, their conduct will—on account of its singularity—attract the attention and secure the approbation of the better sort of zamindárs.

### GOVERNMENT GRANT TO JUGGERNAUT'S TEMPLE.

The following extracts from letters of Mr. Lacey, a General Baptist missionary at Cuttack, Orissa, shows the continuance of this infamous Grant by the British authorities in India. Mr. Peggs, who forwards them, adds, "When shall this evil of British connexion with idolatry cease, in India and Ceylon? As a correspondent in India has remarked—'Christian England is the main support of idolatry in this country, and if that support were withdrawn idolatry would speedily fall.' Haste, happy day!" The date of the first is September 10, 1844.

You have ere this seen my journal of the last Ruth festival. It was, you will perceive, a time of awful mortality. It was one of the surges of superstition, and bore on its foaming surface many thousands of poor and destitute

Bengalee females, whom it hurled to destruction. The scenes of harrowing misery which we witnessed appear now more like some frightful dream which I had two months ago, than facts of real life. From the ordinary

painful occurrences of life, in which a little, though it be a very little, of the sympathies of humanity soften and alleviate the pangs of the dying hour, we are tempted to suppose that such destitution as that seen in the high places of idolatry could not occur,—much less could they be the triumphs of religion,—the boasted specimens of what a religious system produces, when it operates in perfection. But it is true; and the sick, the dying, and the dead, lay about in the streets and corners of the most holy places. The ties of nature and relationship dissolved, the sufferers were left to their unhappy lot to mingle with the spirit of the universe, throwing off the dull load of matter. So far from exciting sympathy, they were said to be the only blessed; and jokes, and laughter, and frivolity mingled in strange dissonance with the groans of the dying and deserted! The mangled and the dead, the bloated corpse and the fleshless skeleton, formed a strange contrast with joyful crowds dressed in gay attire, bent upon their pleasures on a festive occasion. My heart sickened as I beheld a set of wretches dragging a woman by the heels to the next golgotha, through scenes of music, gaiety, and mirth. When the blood bursts from the bursting veins of the victim under the wheels of Juggernaut, he is reported to be so delighted that smiles are detected upon his face; and surely his worshippers have imbibed his spirit.

But the Pooree people had this year unusual reasons for joy, for besides the Government donation of about 60,000 rupees per annum, the tax is abolished, and the pilgrims are allowed to come in free, with their money about them; and this money, and all their other money the pundahs are allowed to squeeze from them; so that this festival the people at Pooree have made many lakhs of rupees. However, we do hope that this unusual prosperity is no true sign of the idol's stability; for the last overland announces that Mr. Poynder has received intimation from a member of the government here, that the government concede that no pledge has been given, and no necessity consequently exists for the donation. Heavy will be the final account of the persons who invented the fiction, to induce the government and Lord Auckland to support the idol. His lordship's administration was upon the whole one of much benefit, but it is stained and deformed by the donative to Juggernaut. You and our

friends at home have now nothing to do but induce the Court of Directors to order the suspension of the donation, and the renunciation of the endowed lands. Then, though Juggernaut will for some time yet appear as firm as ever on his throne, yet at all events we shall be able to deny, what I could not the other day, when charged with it, amidst an hundred people, that we support Juggernaut by a dokhena of 60,000 rupees a year.

In a former letter it was stated—"It is reported that the priests and the Khoorda rajah have presented a numerous signed petition to government to have the pilgrim tax continued; urging that, if it be dropped and the support of the government withheld, in a few years Juggernaut will lose his celebrity and glory. This is undoubtedly true, but what is that to us? If the Hindoos wish his glory to continue, let them support and superintend his establishment accordingly. The pilgrim tax was abolished May 3rd, 1840, but the measure is very objectionable;—that in lieu of the rent of the endowed lands at Khoorda belonging to the temple, but which the government have resumed and assessed, they should pay to the temple the sum of 60,000 rupees. This sum is sufficient to perpetuate the fame of the idol in all his glory, and will be the best security the government can give to the pundahs for its support. This sum will go a long way in buying rice, fruit, milk, &c., and in paying Juggernaut's servants, many of whom can live well on two rupees per month. The government ought to give up the endowed lands, and let the people farm them in whose hands they were left, and let them appropriate or misappropriate them as they may choose. The donors of these lands never constituted the British government their executors. Mr. Greame recommended the measure, as well as the regulation and supervision of the temple and worship of Juggernaut. In one part of his report which I have read, he says, 'The established worship is fast going down, and will soon become extinct if the government does not renew and uphold it!' He recommended to exclude certain low castes to raise the fame of its sanctity, &c., &c. These measures were in whole or part adopted. This report shows the state of the temple before it had the protection of the British government, and what it would soon become were it again left to itself."

## AFRICA.

### FERNANDO PO.

In a letter to a friend at Camberwell, dated July 25, 1844, Mr. Clarke writes thus:—

A great number of vessels visit us, either a visit from the coast; we, however, seldom with coals for the government steamers, or on receive a letter by any of them. We had a

visit from the captain, supercargo, and doctor of the "Paragon," who examined our school, and expressed their high gratification. The captain brings us the correct account from Cameroons of the loss of life from the late Dutch attack; eight persons were killed.

Last Lord's day we had a baptism in the rivulet near the town, at which three men and five women were baptized. Mr. Merrick began the service, Dr. Prince read and prayed; I preached from Mark xvi. 15, 16, (by the water side), to a most attentive and large audience, and brother Sturgeon gave an address to the persons to be baptized, and baptized them in the name of the Three One Jehovah. The morning was very favourable, and two hours and a half were occupied in the open air. Captain Crofoot, and several other white persons, were present; and many of our sable friends were melted to tears. Those baptized were as follows: two Eboe women, one Moko, and two young females, natives of Sierra Leone; one male from Biung, one from

Bendov, countries far into the interior from Bimbia, and a Dutch lad, converted to God on his voyage from England with us, in the "Chilmark." The effect on many in this town has been great; may it be lasting.

The faithfulness and diligence of brother Sturgeon is most exemplary and praiseworthy; his whole time and strength are employed in seeking the good of the people, and certainly he is one of the most affectionate husbands upon the face of the earth; and his excellent, but feeble partner, is most deserving of his greatest attention and care.

I think most of our Jamaica friends will turn out well, but they need at present constant watching, directing, and instructing. They, in Jamaica, have not been called out to act for themselves. They are in a new situation altogether; and if we view their former state, opportunities, habits, &c., we shall not expect too much at first. Indeed, some of them are noble men, and showing themselves truly devoted to the work of God.

A more recent letter has been received by Dr. Hoby. It is dated Clarence, August 23, 1844. In it Mr. Clarke says,

You will be glad to hear that our missionary band is still unbroken by death; an infant only, of brother Saker's, has been numbered with the dead. We have had much sickness, and this still continues to visit some of us from day to day; but fever is more easily subdued here than it is in Jamaica; so that it is no unusual thing to see us have fever for a few hours, and again going about our usual engagements. Indeed, if we were unable to work between our feverish attacks, much of our time here would be entirely lost. Dr. Prince has been remarkably successful in all his practice in the town, among the natives on board of ships, and among us. Nearly all, where any hope of recovery could at first be entertained, have recovered.

Brother Merrick is labouring devotedly on the continent among the Isibus. His first class book is printed, and his vocabulary will follow. Two other brethren, Fuller and Duckett, are with him there. A large piece, or point of land, has been purchased, and two houses are erecting upon it. Soon we hope to have a little village there.

Eight persons were recently baptized, one of whom was a Dutch lad, who, I hope, has indeed found the Lord, and been found of Him, in his wanderings. I am much engaged in various ways, but that on which my heart is set is the obtaining, while it is possible, a good vocabulary of the language of the poor

Fernandians. I hope soon to have one as large as the one recently published of the Yarribeian tongue, by Mr. Crowther. I have in hand a specimen book, in which I have, for nearly fifteen years, been collecting from books and from natives, specimens of numerals, and a few common names. I have also obtained the names of many tribes around those, whose languages I have met with; and have some thought of giving a few notes respecting these, with the specimens, in order to direct the attention of the churches in England more particularly to the mighty work of translation, appearing before us. We may pine away our days in Africa, and shall do no good, if we cannot settle down to the learning of the tongue of the people whose welfare we seek. When we get one language that will do for one person; he will have work enough for his lifetime among that people.

If any books on African language, newly published, appear, I shall be glad if you would direct my attention to them. I am looking anxiously for a vocabulary in Eboe, by Mr. Schön; and works by the French or Portuguese priests in the Kongs tongue. I want your help especially in regard to the latter. The vocabularies of Brusciotti, Oldendorp, Hervas, and Tuckey, I should like to possess. The Isibu dialects reach to the borders of Congo, and at Corisco the language is closely allied to the Isibu and Dewalla.

## WEST INDIES.

## JAMAICA.

Our readers will learn with great regret from the following letter, written by Mr. Dutton at Brown's Town, Oct. 22nd, that a very serious accident has befallen our esteemed brother, Mr. Tinson.

I am now on my way home from Calabar. Intelligence reached me at Emmaus, whither I had gone to preach an anniversary sermon for brother Dexter on Saturday, that poor brother Tinson had fractured his thigh by falling from a ladder. Yesterday morning I hastened to Calabar, and found that the tidings were too true, although from the cheerfulness of our dear brother, and the testimony of the medical man who set the fracture, and called and examined the leg in my presence, I would fain hope that in the course of six or eight weeks all will be well again. As the vacation will commence in six weeks, brother Tinson and some of the members of the committee deem it advisable that the students should remain till then. It is most likely that either myself or brother Dexter will take the duties of the Institution until that time. I go down to-morrow with a view of commencing, although I should be glad if brother Dexter would do it, since he resides so much nearer than I do. I fear, however, the present delicate state of his health will induce him to decide in the negative.

Brother Tinson bears this painful accident remarkably well; it is delightful to sit beside his bed, and mark the deep-toned piety and patient resignation to his heavenly Father which pervades the whole of his conversation. He desired me to give his Christian love to you and the committee, and say that he would write as soon as he was able. Lest other brethren should not put you in possession of the nature of the accident, and other circumstances connected with it, I may as well give a brief description. It appears that our dear brother was standing on a ladder about four feet from the ground, adjusting a smaller ladder, which was to assist the fowls in getting to the branches of a tree to roost. The ladder on which he was standing slipped aside, and he fell. His thigh came in contact with a large stone, and the bone snapped just above, about the middle of the thigh; the same on which his late operation was performed. He was removed immediately to bed, and medical assistance was soon procured. I can add no more, dear brother, now, as I fear the post will be gone.

A short note has been received subsequently from Mr. Tinson, dated Nov. 5, in which he says "I am not yet able to move from the bed, but hope in two or three weeks to get about with crutches. Mr. Dutton is attending to the students."

## HOME PROCEEDINGS.

## THE MISSIONARY VESSEL.

The Committee are happy to be able to announce that "The Dove" is about to be sent as a sailing vessel for the use of the mission in Western Africa. After a careful and protracted inquiry, they are fully satisfied of her fitness for the service for which she is designed, and of her sailing qualities. The vessel is at present in the East India Export Dock, and is expected to sail for Africa early in January.

Mr. and Mrs. Newbegin from Jamaica, Mr. and Mrs. Thompson, and their families, and Miss Vitou, are expected to sail in her for Africa.

We are glad to find that our young friends are at work collecting for the purpose of meeting the annual expenses of the Dove. Five hundred churches giving one pound each as a new year's donation, will raise the total amount required.

## SUGGESTIONS

TO SECRETARIES OF AUXILIARY MISSIONARY SOCIETIES IN REFERENCE TO THE INCOME OF 1845.

Early in January call a meeting of all the missionary collectors of your auxiliary, and furnish them with new collecting books for the year; let all money in hand be paid to the local treasurer, with an account for the report. Furnish each collector with a book either for weekly or quarterly subscriptions; promising to meet them every month regularly throughout the year.

Impress upon the collectors the advantage of *regularity* in their work; teach them to prefer *weekly* contributions to small donations: a penny each week collected regularly throughout the year is much better than a donation of *half-a-crown*. Do not fail to meet the collectors again in February, and each succeeding month. Receive the amounts they have collected every month, and acknowledge the receipt of them in their books.

State to the collectors, from month to month, their comparative success; pointing out its cause, and the reason of any failure that may occur.

Be always prepared to supply the collectors with cards, boxes, books, and aid them in obtaining the Missionary Heralds. Close your accounts for the year on the 31st Dec., and send the amount collected as early as possible, with lists complete.

## NORTH DEVON AUXILIARY.

The annual meetings of the North Devon Auxiliary to the Baptist Missionary Society have been held during the last month in the principal towns and villages of this district. The deputation consisted of the Rev. J. Bigwood of Exeter. The Rev. D. R. Stephens of Newport, had also been engaged for the deputation, but was unexpectedly prevented from rendering his assistance. The following local ministers

accompanied the deputation, and aided at the various meetings: Revs. R. May (secretary to the auxiliary), W. Aitchison of Barnstaple, G. Cosens of Torrington, W. Gray of Bideford, J. Teall of South Molton. The congregations and collections were in most instances on the advance of last year, and very satisfactorily evinced the increase of the missionary spirit in this division of the county.

## CORRESPONDENCE.

Brixton Hill, Dec. 16, 1844, §

MY DEAR SIR,

It will probably be remembered that our excellent friend Mr. Brock, in his sermon last May, suggested the desirableness of churches in this country corresponding with our missionary brethren, as a means of promoting a greater interest in their labours, and at the same time of affording sympathy and encouragement to those who are thus engaged in the missionary field.

The church here at once acted on his advice, and having been privileged to hold intercourse with several who are now in distant lands, we determined to open a correspondence first with them. We have accordingly addressed letters to Mr. Phillippo, and subsequently to Mr. Knibb, whose eldest daughters were baptized at Salem Chapel, and are still members here. A letter has also been sent to Mr. George Pearce of Intally, near Calcutta; and another is about to be forwarded to Mr. Clarke of Fernando Po.

The plan has already had a beneficial influence in exciting a deeper interest among ourselves in missionary labours; and recently we have had the pleasure of receiving an interesting reply from Mr. Phillippo, plainly evincing the pleasure and satisfaction with which he has welcomed the proposition, and in which he expresses his earnest desire that other churches will adopt it also.

Convinced of the excellency of the plan as adapted not only to promote a missionary spirit, and to encourage missionary efforts, but also to give greater fervour, because greater definiteness, to prayer. I have ventured to state these particulars, and in the hope that other churches may more abundantly realize its beneficial influence by adopting it themselves,

I remain, my dear sir,

Yours very respectfully,

WILLS KITSON.

Rev. J. Angus, A.M.

## THEOLOGICAL ACADEMY, COLOMBO.

Mr. Davies, who has recently taken charge of this institution formed for the training of native missionaries, says in a letter recently received, that the students are very much in want of books. Any copies of the New Testament in Greek, of standard works in theology, Butler's Analogy, Paley's Evidences, and a general Cyclopædia, will be of very great service. Are there none of our friends who have these volumes, and who are willing to consecrate them to this good work?

## FOREIGN LETTERS RECEIVED.

AFRICA .....	BIMBIA .....	Merrick, J.....	Sept. 20.
AMERICA.....	HALIFAX, N. S.....	Belcher, Jos.....	Oct. 31.
		McLearn, R.....	Nov. 2.
	MONTREAL.....	Cramp, J. M.....	Nov. 9.
	QUEBEC .....	Cramp, J. M.....	Oct. 28.
ASIA.....	CALCUTTA .....	Denham, W. H....	Oct. 15.
		Pearce, G.....	Oct. 17.
		Small, G. ....	Oct. 17.
		Thomas, J.....	Oct. 18.
	COLOMBO .....	Davies, J.....	Oct. 15.
	DACCA.....	Robinson, W.....	Sept. 16.
	MONGHIE.....	Lawrence, J.....	Oct. 11.
	PATNA.....	Heinig, A.....	Oct. 7.
BAHAMAS.....	NASSAU .....	Capern, H.....	Nov. 9 and 12.
BRITTANY.....	MORLAIX.....	Jenkins, J.....	Nov. 22.
HOLLAND.....	AMSTERDAM.....	Müller, S.....	Nov. 19.
SWITZERLAND.....	BERNE .....	De Rodt, C.....	Nov. 28.
JAMAICA .....	BETHLEPHIL.....	Pickton, T. B....	Nov. 2.
	BROWN'S TOWN .....	Dutton, H. J....	Oct. 22.
	CALABAR.....	Dutton, H. J....	Nov. 5.
		Tinson, J.....	Nov. 5.
	FULLER'S FIELD.....	Hume, W.....	Nov. 4.
	GURNEY'S MOUNT.....	Woolley, E.....	Nov. 4.
	KETERING.....	Knibb, W.....	Oct. 26, Nov. 5.
	KINGSTON .....	Evans, G. P.....	Nov. 2.
	LUCEA.....	Francies, E. J....	Nov. 4.
	MOUNT CAREY.....	Burchell, T....	Nov. 5.
	OLD HARBOUR .....	Taylor, H. C....	Nov. 1.
	PORT MARIA.....	Day, D.....	Nov. 3.
	ST. ANN'S BAY .....	Abbott, T. F....	Nov. 4.
	STEWART TOWN.....	Dexter, B. B....	Oct. 16.
	YALLAHS.....	Hands, T.....	Nov. 2 and 4.
TRINIDAD .....	PORT OF SPAIN.....	Cowen, G.....	Nov. 4.

## ACKNOWLEDGMENTS.

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

- Mrs. Whitchurch and friends, Walworth, for a parcel of clothing, for *Rev. J. Merrick, Western Africa* ;  
 Mrs. W. Kirkwood, Berwick on Tweed, for a parcel of clothing, &c., for *Rev. J. Clarke, Western Africa* ;  
 Mr. West, Amersham, for a file of the "Patriot" newspaper, for *Dr. Prince, Western Africa* ;  
 Rev. W. Upton, and friends at St. Albans, for two cases of clothing, for *Rev. J. Merrick, Western Africa* ;

Peter Hope, Esq., Bootle, for Carte's life buoy, for the "Dove;" and two packages of cotton seed, for *Western Africa* ;  
 Mrs. Houghton, Liverpool, for several volumes of the Baptist Magazine, and a quantity of tracts, &c., for the "Dove;"  
 Mrs. Jackson, for a quantity of Baptist Magazines, tracts, &c., for the "Dove;"  
 Mr. R. Jones, of Liverpool, for several volumes of useful books, for the "Dove;"  
 Miss Wales, Leeds, for a parcel of brushes, for *Western Africa*.

The thanks of the Committee are respectfully presented to R. B. Sherring, Esq., of Bristol, for a valuable package of books for Messrs. Clarke and Merrick, *Western Africa* : also for the Travels of Bruce, in eight volumes, and of Burkhardt, in two volumes, for the Mission Library.

The medicine chest for Africa received from Mr. Harvey, of Leeds, and acknowledged in the last Herald, is the gift of a kind friend, Mr. R. Jowett.

CONTRIBUTIONS

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

Annual Subscription.		£ s. d.	Devonshire Square—		£ s. d.	GLOUCESTERSHIRE.		£ s. d.
Gurney, W. B., Esq., to make his subscription £100.....	30	0	0	0	0	0	0	0
<i>Donations*.</i>			Collections after two sermons by the Rev. J. H. Hinton, instead of the Annual Meeting .....		26	18	5	14
Alders, Mr. Joseph .....	0	2	6	Contributions, on account .....	19	0	0	5
Barclay, Robt., Esq., for <i>African Schools</i> .....	5	0	0	Hammersmith .....	5	2	4	5
Bible Translation Society.....	T.500	0	0	Hampstead, Ebenezer Chapel—	1	2	2	10
Buxton, E. N., Esq., for <i>Africa</i> .....	10	0	0	Collection .....	5	12	6	6
Davies, Mrs., Walthamstow, for <i>African Saw Mill</i> .....	1	1	0	Waterloo Road—	0	5	2	8
Forster, Robt., Esq., Tottenham, for <i>Schools</i>	1	0	0	Collection .....	5	12	6	6
Gouldsmith, Mrs., for <i>Africa</i> .....	10	0	0	Sunday School, Whitting Street .....	0	5	2	0
Member of Church of England, by "Patriot"	1	0	0	<b>BEDFORDSHIRE.</b>				
Tritton, Joseph, Esq. ...	20	0	0	Luton, by the Rev. H. Burgess .....	65	0	0	11
<i>Legacies.</i>			<b>BERKSHIRE.</b>		<b>WALLINGFORD—</b>			
Dearle, John, Esq., late of London, by J. Padgett, Esq.....	10	0	0	Wallingford—	15	11	6	8
Field, John, Esq., late of Wallingford .....	18	18	0	Collections .....	11	8	10	3
Gutteridge, Joseph, Esq., late of Denmark Hill, by W. W. Nash, Esq., duty free.....	200	0	0	Contributions .....	0	9	9	0
Richmond, Mrs. Mary, late of Hull, by R. Richmond, Esq.....	30	0	0	Do., Sunday School .....	0	9	9	0
<b>LONDON AND MIDDLESEX AUXILIARIES.</b>			Acknowledged before and expenses.....		18	2	7	0
Buttsland Street, Hoxton, Sunday School Boys, for <i>Africa</i> .....	0	10	0	Wantage—	9	7	6	0
			<b>DEVONSHIRE.</b>		<b>BEDFORDSHIRE.</b>			
			Brixham—		<b>BERKSHIRE.</b>			
			Collection .....		<b>WALLINGFORD—</b>			
			Boxes .....		<b>Collections .....</b>			
			Colham—		<b>Contributions .....</b>			
			Hopkins, Miss ...A.S. 0 10 0		<b>Do., Sunday School .....</b>			
			Stonehouse, Ebenezer Chapel—		<b>Acknowledged before and expenses.....</b>			
			Collections, &c .....		<b>Wantage—</b>			
			4 10 0		<b>Collection .....</b>			
					<b>Contributions .....</b>			
					<b>Do., Sunday School .....</b>			
					<b>A Friend, by Miss M. Palmer, for Orphan at Exally .....</b>			
					<b>St. Albans, on account... ..</b>			
					<b>20 0 0</b>			
					<b>HERTFORDSHIRE.</b>			
					<b>Breachwood Green—</b>			
					<b>Collection .....</b>			
					<b>Contributions .....</b>			
					<b>Hitchin, on account... ..</b>			
					<b>A Friend, by Miss M. Palmer, for Orphan at Exally .....</b>			
					<b>St. Albans, on account... ..</b>			
					<b>20 0 0</b>			
					<b>KENT.</b>			
					<b>Footscray—</b>			
					<b>Contributions .....</b>			
					<b>Do., Ladies' Seminary, by Miss Wood .....</b>			
					<b>Do., Sunday School .....</b>			
					<b>0 9 4</b>			
					<b>1 1 1</b>			
					<b>0 15 8</b>			

\* Several of the sums acknowledged in the last Herald as donations should have appeared in the list of annual subscriptions.

		£ s. d.			£ s. d.			£ s. d.			
Sandhurst—			Nottingham—			Upton upon Severn—					
Collection .....	10	10	0	Collections .....	36	13	1	Collection .....	3	0	2
Tenterden—				Contributions .....	57	7	8	Contributions .....	3	5	9
Collections, &c. ....	11	10	0	SOMERSETSHIRE.			Do., Sun. School...	0	0	4	
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Tomlyn, Mr. L. ....	5	0	0	Esq., on account .....	21	10	0	Collections .....	3	4	0
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ippo's Schools....	30	0	0	For Rev. W. Knibb's			Collection .....	5			
For Rev. W. Knibb's				ditto .....	25	0	0	8			
ditto .....	25	0	0	Manchester—				HULL AND EAST RIDING,			
Manchester—				Collections—				by Mr. W. P. Aston,			
Collections—				Public Meeting.....	10	10	4	on account.....	50	0	0
Public Meeting.....	10	10	4	York Street .....	8	8	1	SOUTH WALES.			
York Street .....	8	8	1	Welsh Chapel .....	0	15	8	Contributions in part,			
Welsh Chapel .....	0	15	8	Salford do.....	5	0	0	from places in Cardi-			
Salford do.....	5	0	0	Union Chapel .....	58	18	4	ganshire, Carmarthen-			
Union Chapel .....	58	18	4	Contributions .....	302	0	0	shire, and Pembroke-			
Contributions .....	302	0	0	MONMOUTHSHIRE.			Rees .....	23	3	0	
MONMOUTHSHIRE.			WARWICKSHIRE.			SCOTLAND.					
Beulah—			Birmingham, by Mr. J. H.			Contributions, by Rev.					
Collection .....	2	2	0	Hopkins, on account	46	14	7	P. J. Saffery .....	205	0	0
Bassaleg, Bethesda—				Sturge, Joseph, Esq.,				Cupar—			
Collection .....	2	17	0	for African Saw Mill	5	0	0	Collection .....	4	11	0
Contributions .....	1	0	0	WORCESTERSHIRE.			Contributions .....	4	13	9	
NORTHAMPTONSHIRE.			SURREY.			Netherlands Auxiliary,					
A Friend, M. P. ....	0	7	6	Dorking—				by Rev. S. Müller.....	125	0	0
NOTTINGHAMSHIRE.			SOUTH WALES.			FOREIGN.					
Bottesford—				Contributions .....	5	3	0	SCOTLAND.			
Collection .....	1	2	2	Alcester—				Contributions, by Rev.			
Carlton le Moreland—				Collections.....	5	3	0	P. J. Saffery .....	205	0	0
Collection .....	1	3	6	Astwood—				Contributions .....	4	11	0
Collingham—				Collections.....	13	17	4	Do., for Africa .....	4	13	9
Collection, &c. ....	12	18	8	Smith, Rev. J. ....A.S.	1	1	0	Do., for Africa .....	2	0	0
Sunday School .....	0	1	7	Atch Lench .....	4	0	0	Do., Sunday School .....	0	10	6
Nicolls, Mrs., for				Blockley—				SCOTLAND.			
Africa.....	10	0	0	Collection .....	4	2	7	Contributions, by Rev.			
Do., for East Indies	5	0	0	Contributions .....	7	13	11	P. J. Saffery .....	205	0	0
Do., for Entally.....	5	0	0	Do., Sunday School	4	17	6	Cupar—			
Newark—				Do., do., Draycott...	0	8	1	Collection .....	4	11	0
Collections .....	7	16	7	Bromsgrove—				Contributions .....	4	13	9
Contributions .....	2	3	10	Collection .....	4	0	0	Do., for Africa .....	2	0	0
Do., for Africa .....	1	0	0	Contributions .....	4	9	2	Do., Sunday School .....	0	10	6
New Basford—				Do., for Africa .....	1	2	0	SCOTLAND.			
Collection .....	12	5	0	Do., Sunday School	0	9	10	Contributions, by Rev.			
LANCASHIRE.			WARWICKSHIRE.			SCOTLAND.					
Liverpool—				Birmingham, by Mr. J. H.				Contributions, by Rev.			
Friends, by Mrs. Crop-				Hopkins, on account	46	14	7	P. J. Saffery .....	205	0	0
per—				Sturge, Joseph, Esq.,				Cupar—			
For Rev. J. M. Phil-				for African Saw Mill	5	0	0	Collection .....	4	11	0
For Rev. W. Knibb's				WORCESTERSHIRE.			Contributions .....	4	13	9	
ditto .....	25	0	0	Alcester—				Do., for Africa .....	2	0	0
Manchester—				Collections.....	5	3	0	Do., Sunday School .....	0	10	6
Collections—				Astwood—				SCOTLAND.			
Public Meeting.....	10	10	4	Collections.....	13	17	4	Contributions, by Rev.			
York Street .....	8	8	1	Smith, Rev. J. ....A.S.	1	1	0	P. J. Saffery .....	205	0	0
Welsh Chapel .....	0	15	8	Atch Lench .....	4	0	0	Cupar—			
Salford do.....	5	0	0	Blockley—				Collection .....	4	11	0
Union Chapel .....	58	18	4	Collection .....	4	2	7	Contributions .....	4	13	9
Contributions .....	302	0	0	Contributions .....	7	13	11	Do., for Africa .....	2	0	0
MONMOUTHSHIRE.			WARWICKSHIRE.			SCOTLAND.					
Beulah—				Birmingham, by Mr. J. H.				Do., Sunday School .....	0	10	6
Collection .....	2	2	10	Hopkins, on account	46	14	7	SCOTLAND.			
Bassaleg, Bethesda—				Sturge, Joseph, Esq.,				Contributions, by Rev.			
Collection .....	2	17	0	for African Saw Mill	5	0	0	P. J. Saffery .....	205	0	0
Contributions .....	1	0	0	WORCESTERSHIRE.			Cupar—				
NORTHAMPTONSHIRE.			SURREY.			Netherlands Auxiliary,					
A Friend, M. P. ....	0	7	6	Dorking—				by Rev. S. Müller.....	125	0	0
NOTTINGHAMSHIRE.			SOUTH WALES.			FOREIGN.					
Bottesford—				Contributions .....	5	3	0	SCOTLAND.			
Collection .....	1	2	2	Alcester—				Contributions, by Rev.			
Carlton le Moreland—				Collections.....	5	3	0	P. J. Saffery .....	205	0	0
Collection .....	1	3	6	Astwood—				Contributions .....	4	11	0
Collingham—				Collections.....	13	17	4	Do., for Africa .....	4	13	9
Collection, &c. ....	12	18	8	Smith, Rev. J. ....A.S.	1	1	0	Do., for Africa .....	2	0	0
Sunday School .....	0	1	7	Atch Lench .....	4	0	0	Do., Sunday School .....	0	10	6
Nicolls, Mrs., for				Blockley—				SCOTLAND.			
Africa.....	10	0	0	Collection .....	4	2	7	Contributions, by Rev.			
Do., for East Indies	5	0	0	Contributions .....	7	13	11	P. J. Saffery .....	205	0	0
Do., for Entally.....	5	0	0	Do., Sunday School	4	17	6	Cupar—			
Newark—				Do., do., Draycott...	0	8	1	Collection .....	4	11	0
Collections .....	7	16	7	Bromsgrove—				Contributions .....	4	13	9
Contributions .....	2	3	10	Collection .....	4	0	0	Do., for Africa .....	2	0	0
Do., for Africa .....	1	0	0	Contributions .....	4	9	2	Do., Sunday School .....	0	10	6
New Basford—				Do., for Africa .....	1	2	0	SCOTLAND.			
Collection .....	12	5	0	Do., Sunday School	0	9	10	Contributions, by Rev.			

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