

# THE MISSIONARY HERALD.

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BAPTIST CHAPEL, SERAMPORE.

The Missionary Herald (Nov. 1845).

## ASIA.

## SERAMPORE.

Our readers are already apprised that, at the invitation of the church at Serampore, Mr. Denham has taken charge of that station, and entered on his labours there. The church consists of ninety-three members, and it affords us pleasure to be able to prefix a view of the chapel in which they worship. Interesting details will be found in the following letter from Mr. Denham, which is dated Serampore, Banks of the Hoogly, Bengal, August 4th, 1845:—

I am now permitted to write to you from the ancient station of Serampore, in measure settled in my work, and an abundant and open door before me. The last two mails conveyed you melancholy tidings; death and disease were at that time fearfully prevalent, driving some devoted labourers from India in quest of that which its uncongenial shores denied them, while others were removed to an eternal reward.

The noble-minded Kareens have no longer their beloved and pre-eminently successful Abbot; Judson and our own Yates are no longer with their brethren: but our God is the same; may he in due time restore them to their important, long-occupied, and much-loved spots of labour! Our hopes are that he will do so. His ways are not our ways. May their visit to their fatherland be doubly blessed, and on their return be accompanied with ardent and kindred spirits, anxious and determined to preach Jesus and him crucified to the myriads of the heathen.

In my present letter, dear brother, I purpose giving you an account of the work and prospects here. Of Serampore itself, it would be a work of supererogation to pen a sentence. Who can recall its name without veneration? On its sages rested a second pentecostal fire, and from their hands India and its hundreds of millions have received the regenerating word of life. Honoured names, honoured instrumentality! their works shall praise them so long as the waters that have the banks of Serampore shall roll. The press is the friend of India: still to its interests may it long be devoted, a fountain of moral influence, a potent instrument of social and eternal good!

Since my residence at Serampore, I have been led to consider the work, particularly in its present demands. As early as my circumstances permitted I made an analysis for my own guidance. The items I have talked over with Mr. Marshman and Mr. Robinson, and submit our abstract to you. Mission work naturally divides itself into preaching in the English and native languages, pastoral duties, teaching, general superintendence of sub-stations, schools, and, as occasion may

require, financial matters and travelling. Our regular services in English and Bengalee in the station of Serampore itself are six. Considering the paucity of European residents, our services are by no means badly attended. The Bengalee services are well attended. Many of the native members would be an honour to any church. As many as six of the members are employed by the church as teachers, and are supported by its contributions. Our number is about ninety, of whom a small proportion are Europeans, the remainder natives. Our deacons, or elders, are Messrs. J. C. Marshman, John Robinson, and Ram Soonder, a venerable and devoted Hindoo.

The gospel is regularly preached in the surrounding parts, and Mr. Robinson and myself hope to be able, in the course of a few months, to extend our itinerating labours considerably, and to leave no place within a reasonable distance without declaring among its inhabitants the "glorious gospel of the blessed God." At present the following may be mentioned as our sub-stations.

1. Johannugger. This village is inhabited by Christians; none but those who profess Christianity reside here. In this interesting spot are our native chapel and male and female schools. Two services are held here on the Lord's day, and one on the Wednesday evening, besides meetings among the people themselves. Here the word is heard with great attention and some fruits: at the present time we have several cases for baptism. One is a deeply interesting case, of which I believe you have received an account. I allude to the Hindoo child who obtained a copy of the New Testament at Jessore, the reading of which, and his subsequent happy death in the faith of the gospel, led the family to abandon heathenism, and seek salvation with full purpose of heart. Persecution drove them from Jessore. They found a refuge with us, and are now usefully employed. The father is rather an aged man, of respectable appearance. My heart leaped for joy as I returned from attending a late heathen festival, to see this man surrounded by a large crowd of Hindoos, who stood rivetted before

him while he told them of the true refuge and only Saviour.

2. Barrackpore. This is on the other side of the river. Here we have a chapel, but it is much out of repair, having been greatly injured by a storm. We purpose the erection of a bungalow in its room as soon as our affairs will admit. Here we have a weekly service, and are now contemplating another in Hindoosthani, as the majority of the residents are soldiers from the upper provinces. At present we hold our meeting in the house of a good man, a serjeant in one of the regiments, and who, with his wife, is about to join the Serampore church.

3. Bareebahut. This is a large market held weekly in a village called Barae, about six miles from Johannugger. Here the gospel is regularly preached, and heard with attention. The people come to this hât from great distances, and many facilities are afforded for speaking to them. Some time since the residents of the village applied for a school to be established among them, but with this request we have not been able to comply.

4. Buddibatty, a village three miles west of Serampore. Here a large market is held, and is regularly visited. In former times the gospel met with great opposition; the preachers were often ill treated and abused. Here the fathers of the mission, Drs. Carey and Marshman, have at different times met with very harsh treatment. The case is now much altered. The gospel is listened to, and portions of the scriptures are received with pleasure.

5. Simlah. This is a small village, inhabited principally by husbandmen. Here the preachers have always been well received. We have a school for Hindoo youths, where the scriptures are taught by a pious native.

6. Pyarapore. This village adjoins Buddibatty, and being on the high road to the upper provinces, presents many opportunities for making the gospel known. Here also we have a school for heathen children. The expenses of this, and the school at Simlah, are defrayed by the church at Serampore.

7. Ishera, a very populous village south of Serampore. Here the gospel is well received. In this place, also, we have a school for heathen children, the expenses of which are met by the Serampore Ladies' Benevolent Society.

8. Mohesh, a village adjoining Johannugger, very populous, and greatly celebrated for the temple of Juggunath. Three times in a year large multitudes assemble from all parts of the country for the purpose of bathing this monstrous idol, and drawing it out in its car. In addition to these seasons, the gospel is preached here several times in the week, in the stronghold of idolatry in this neighbourhood. Besides the places above enumerated, several others are visited periodically: among

these we may mention Khurda, Bhudneshwar, and Chagdah. The first village is situated a few miles down the river. A large number of people meet here annually to worship one of the filthiest of their gods (Krishna). At such seasons much evil is of course indulged in. Seldom, perhaps never, do the preachers escape without abuse; but this does not apply to our preaching excursions generally. We may say, in gratitude to the Father of mercies we acknowledge it, that the greatest kindness is exhibited towards Christian missionaries and teachers generally.

In concluding this part of my letter, I may add, that in Serampore there are two schools for heathen boys, supported by the Serampore Ladies' Benevolent Society. A third is conducted by a European in the College. There are also two female schools, one for heathen and the other for children of Christian parents. The number of pupils in the various schools amount together to more than 800 male children. We have also in contemplation the instruction of promising young men for teachers and preachers; the course of study to embrace theology and general knowledge. With regard to their support, we desire to look to that merciful God who for so many years supported the venerable men who preceded us. We hope ever to keep our expenses, whether the salaries of our native teachers or those which arise from our schools and substations, from burdening the operations of the Society here. Our feeling is, that every church is, or ought to be, a missionary church, a centre of missionary influence, from which the truth should go forth and bless the district. Should extraordinary circumstances require the kind aid of our brethren, we are assured it will be cheerfully given. I have thus endeavoured to lay before you a plain statement of my position and present circumstances. I intreat an especial interest in your prayers, and the prayers of the Committee, that the good hand of our God may be upon us, that he may revive his work among us, show us his mercy, and grant us his salvation.

I mentioned above, dear brother, that the village of Mohesh is celebrated as a place of pilgrim resort in honour of Juggunath. The great festivals in its honour are just over. The *Snayatra* falls on the full moon (July). On this day the idol is taken out of his temple and placed on a seat in a large terrace built in an open place. Innumerable multitudes are attracted to see him bathed, the witnessing of which they are assured in the pooraus is salvation. They are told they shall be subject to no more births, and at death attain the heaven of Vishnoo. The brahmans perform their part, read the incantations, and after bathing the abominably repulsive image, he is carried back to his temple. On this occasion brother Robinson and myself went out to speak to the people. The roads were crowded

something like the avenues leading to an English fair. We went onwards to the place of bathing, but did not attempt to penetrate the crowd, our object being to speak to the people, and point them to the true laver where they might wash away their sins. Some hours were spent among them, and great attention was given. The demand for books was singularly great; many were the requests made to me for portions of the scriptures after every tract and book were gone. Tracts were received, but when their eye glanced at the title, the request was, "Sahib, have you not the holy book, or part of the holy book?" Again and again this was proposed with joined hands in the Hindoo custom, and on receiving a fresh supply, the rush of the crowd was so great as to deter for a time the distribution. Englishmen can form no adequate conception of the scene. We can scarcely account for the avidity displayed for our books; time will show. Thousands and tens of thousands of portions of the word of God are widely distributed through the vast districts around us. Can it be that the bread-seed shall not be found; or that the word of the Lord shall return void? About one o'clock the crowd had greatly augmented, our stock was exhausted. The sun, though not so powerful as usual (from a fall of rain during the night), admonished us to retire. We had hardly gained the road, when the rajah of Sourafulee and principal brahmins in mock state made their appearance; the latter sat in their palanqueens like images, not deigning to look around them, while the former eyed us silently and with evident contempt. I was far from being favourably impressed with his appearance, which was languid and effeminate, though otherwise rather good looking. At his approach the multitude set up a shout that rent the air, and thrilled and sickened me. A world in misery is an affecting spectacle, a world in rebellion a truly awful one. Could Christians at home fully realize and encounter the idolater in his vacant wild laugh, hear the din, or mark the wreath he has twined around his temples in honour of his god; could they stand, as we have stood, and see the loathsome car, and witness the revelry and know the impurities of its votaries; could they see youth, and decrepit and withered age, and frantic gesture, as the idol is drawn forth or bathed; a forest of human beings, to witness the bathing of an obscene and worse than senseless log!—how would they feel? Could they contain themselves? Love to man and fealty to Jesus would utterly forbid this. But do our Christian brethren at home feel as such facts should prompt them? With us this is all reality, dread reality. Oh, for a spirit of intercession in the churches in Britain for the millions of their fellow subjects who are still blinded by an "abominable" idolatry,

and for their brethren who are labouring among them. In the isles of the west, limited in geographical position and in comparative population, amid a people systemless and speaking the mother tongue, hundreds have aided and are aiding the work. To them be "God speed!" But here, where men are reckoned by millions, sternly wedded to a deadly superstition, and backed by an interested and wily priesthood, a labourer here and there is seen; yet at no time in the history of the mission were seasons and opportunities, or the signs of the times, more auspicious. "Say not ye, there are yet four months and then cometh the harvest? Look on the fields, for they are white already to harvest." On the whole, we were much encouraged. We attended each festival; our native brethren were out the whole time. Some of our books, as may be expected, were torn to fragments, but hundreds were cheerfully preserved, and not a few did we witness reading the tracts received from us or our native brethren. Towards the end of the second festival, which lasts eight days, I was laid aside with fever, but I am thankful to say I am very much recovered; my prayer is that the sanctifying hand of God may be with me, and its evidences appear in greater devotedness, heart-purity, and its peaceable fruits and blessing. My communication has extended beyond the limits I had assigned, but I hope the details will justify the intrusion upon your time. Let me hasten to its close. I do so, by respectfully commending to your notice, and to the notice of the Committee, the application of Mr. John Robinson, who informs me he has written by the present mail. He has long done the work of a missionary, and that very efficiently. He is a young man of solid piety, good acquirements, and business habits; a good English preacher. Of his knowledge of Bengalee, I need only say he has for a long time been assistant to Mr. Marshman in the government translations. He speaks three languages. Our brother Yates, if sufficiently recovered to meet with you, will furnish every information respecting him. In regard of myself, I shall be happy to welcome him as your missionary and my colleague in the work at Serampore.

A small relic accompanies this letter, or rather will follow it, for the Mission Library, and which we know you will receive with emotions similar to those in which we transfer it. It is one of the shasters; the writing is Kaithi Nagri. Its history may be briefly given. A brahman from a great distance heard our native brethren preaching in the streets; he heard with much attention. He said he was travelling to Kuru Khetra, or Juggunath Pooree, in search of holiness. After staying some time with our brethren in the village, he took his leave for his own home in the upper provinces. We intended

to have tied it with the *poyta*, or sacred thread, the badge of brahmanhood, which another man took from his shoulder, and put into the hands of Mr. Robinson. It would have been, if not a classic, a fit accompaniment, but it has been unfortunately mislaid.

## CALCUTTA.

From Calcutta, Mr. Thomas writes as follows, August 7th:—

On the 2nd of June I wrote you, via Mar-seilles, to say that our dear brother Yates had taken his passage in the Bentinck, and to request that arrangements might be made for his reception in England. I then hoped he would be spared, and enabled to revisit his native land, but the event has been otherwise. He had a severe relapse on the 20th of June, after which he appears to have gradually become weaker and weaker, and on the morning of the 3rd of July he yielded up his soul into the hands of his Redeemer. We have not yet received very full accounts of the closing scenes of this dear brother's life, but hope to obtain them from the Rev. Mr. Wardlaw, who was his fellow-passenger from Madras, and who in the most kind and Christian manner attended on our late brother to the last. We esteem it a remarkable and most gracious providence that such a friend was provided to attend on Dr. Yates during the last few days of his life, and when far from all his associates and kindred. I have had the little information we have yet received of this to us afflictive event, printed and inserted in the Calcutta Christian Observer for the present month, the publication of which had been delayed on another account for a few days beyond the usual time. I will inclose a copy of the article, as the Observer may be delayed. It is, however, very probable that you will be put in possession of all particulars of the closing scene of our brother's life before

this reaches England, as Mr. Wardlaw will not fail to communicate the sad though joyful news—sad in respect to the loss sustained by the mission, joyful as it respects the dear deceased and the work of grace accomplished in him.

His removal to his reward after thirty years' labour in this heathen land, is another loud call for help; and will none of our brethren in England listen to its voice, and in the spirit of the deceased say, "Here am I, send me?"

Brother Yates's removal will affect us and our labours many ways, but we have not had time to reflect much upon these matters. What a mercy, however, that in brother Wenger the Lord has already provided us with a worthy agent to carry on much of our late brother's labour in the translations. In the Bengali he is eminently qualified, and I entertain the confident hope that at no very distant period he will be able to take up the Sanscrit; for the present we must be content to reprint, under his supervision, those portions of the scriptures in that important language which our late brother had carried through the press. A great part of the Old Testament in Sanscrit is in MS., and we intend to retain the services of the pandit who has been so many years engaged in this great work, and who has been so efficiently trained for his work, first by Dr. Carey, and latterly by our late brother Yates.

On the same day, a letter was written by Mr. Evans, containing the following interesting passages:—

I think I never sat down to write to you with more depressed feelings since I left my native land. Dear Mack is gone, and now beloved Yates, and all within a few months! These are painful strokes of our heavenly Father's rod; but we would lie submissively in his hand, and would not utter a repining word. *He has done it*; and he does all things wisely and well. Our departed brethren are with the Lord—their Lord and ours,—and with him we wish to be. In all they accomplished through his rich grace we will rejoice, and no one shall deprive us of our joy; and to God be all the glory of what they were, and what they did.

I wrote to Dr. Hoby to request him to meet our dear brother Yates at Southampton.

He will meet him no more on earth. What a meeting will he have with him in heaven!

Dear Mrs. Yates is graciously supported under her severe trial. I know not yet her determination as to the future.

My health has been better of late, and I desire to be found faithful and zealous in our dear Master's work, even although all things may be against us; but it is not so, for his promise remains good. Many and laborious duties devolve upon us all, considering the insidious nature of the climate. But we pray that we may all stand fast in the faith, and acquit ourselves as servants of the Lord, knowing that in the harvest we are gathering we shall reap plentifully if we faint not. Your brethren here will now expect much of

your tenderest sympathy and consideration, as well as an earnest effort to send to us additional labourers.

Your letter has just come to hand, communicating the mind of the Committee respecting my wish to be removed to another station up the country. At present this seems impracticable, and I must not relinquish my post. On the whole matter I will write you more fully, if I can, by the next mail; but I must thank you, my dear brother, and I do most sincerely, for the very affectionate and kind manner in which you have written me on the subject. The Benevolent Institution is still prosperous and well supported; and my

constant labours at Coolie Bazar have not been without cheering indications of God's effectual blessing. I have been to Dum Dum occasionally to preach there, since that station has been vacated by the departure of Mr. Symes. The church is in a very low state, but the congregations are still encouraging. We are about to take steps to secure the premises there by putting them in trust to the Society. Of the original trustees there is but one remaining, and he is willing to act with us.

I also take my share of duty in preaching at the Floating Chapel to seamen. Besides I am constantly making progress in Bengalee and Hindustanee.

### JESSORE.

The following interesting account of converts recently baptized in this district is given by Mr. Parry, June 2nd:—

Yesterday, Lord's day, five persons were baptized at Sahebganj. Upwards of one hundred Hindus and Mussalmans were present on the occasion; they listened attentively to the address I delivered to them on repentance towards God and faith in the Lord Jesus Christ,—the necessity of seeking after their salvation, the nature of Christian baptism, and the evidence given by those who were about to make an open profession of Christianity, of their sincerity in so doing.

M. is a young man who had professed the Muhammadan faith, but who many years ago was educated in one of our schools in which Christianity is taught. About five or six years ago he served, in the capacity of a chaprasi, a gentleman who being a godly man cared for the souls of his servants, and used to conduct on the Lord's day divine service in Hindustani for their benefit. The means of grace thus enjoyed by M. were blessed to his soul by God, and he seemed to be somewhat concerned about his soul, and commenced reading the bible in Bengali. After a short time M. lost his good master, who was obliged to leave India on account of ill health. M. continued to study the bible, and about eighteen months ago he wrote to me a letter in Bengali, in which he expressed a desire to embrace Christianity. Shortly after he called on me; and I endeavoured to encourage him to persevere in his attempts to become a follower of the Lord Jesus Christ. I reminded him to calculate the cost in this matter, and to cast himself entirely on the Redeemer, and that he would do every thing for him. I was delighted to find that he had acquired a very considerable degree of knowledge in divine things, and that he possessed a clear view of the gospel plan of salvation by grace. He stated to me that he had carefully examined into the precepts of Muhammadanism, and

was convinced that it held out no hope of salvation. M. was employed at this time in the Abkari department, and being stationed in Kesabpur, where we have a small station, he used to attend the worship of God regularly, and seemed to delight in the society of the two native preachers, located in the above-named place, one of whom was before his conversion a Muhammadan, and helped in confirming him more deeply in his opinion regarding the falsity of Muhammadanism. M. was removed to Sahebganj about a year ago, and commenced attending my ministry. As he would not attend the grog-shop on the sabbath, the Darogo of the Abkari department reported his conduct to the European superintendent, who dismissed him. M. did not seem to regret in the least the loss of his situation, but rather felt happy he had been able by the grace of God to make a sacrifice for conscience' sake. The Lord was very gracious to him, for, shortly after he lost this situation, he obtained another.

R. is an old man who was before a Mussalman, and has been residing near me for upwards of a year, and attending on my ministry; he is employed as a labourer in a gentleman's garden. I called upon him occasionally in our family worship to pray, and was delighted to find him capable of praying scripturally. Formerly he could not do it, but for the last few months before his baptism, he obtained more freedom in the performance of this important duty.

B. has been a nominal Christian from his childhood, and has been with us as one of our domestics for upwards of five years. He had been for a long time quite thoughtless and unconcerned about his salvation. I could not get him to attend prayers regularly, and about two years ago he seemed to be quite

hardened, and was guilty of theft, and addicted to other immoralities, which induced me to dismiss him. He went and resided for a few months with his step-father, but not being able to agree with him, he expressed a wish to return to me. I received him back into my service, as I hoped that he had seen in some measure the error of his ways and had reformed. I used always to take opportunities of speaking to him in private about his spiritual concerns, and to advise him to pray in secret, which I believe he used to do, but not very regularly. About January last he expressed for the first time a desire to be baptized, after witnessing the baptism of several converts at Kaenmari. I found since that time that he became serious, and steady, and regular in his attendance at worship; he also commenced to learn to read Bengali, to which he attended at night, as during the day his time was employed in his work. He can now express himself pretty well in prayer, and from the manner in which he prays, I

feel convinced he is in the habit of attending to this important duty.

J. and I. The former is a poor old widow, and the latter is her son. They are related to one of our native preachers, who occasionally visited them in their village, which is separated about ten miles from hence, both for the purpose of instructing them and of preaching the gospel in the vicinity of their village. They have been nominal Christians for upwards of twenty years. About eighteen months ago they commenced observing the Lord's day, and seemed somewhat concerned about their salvation. It is to be hoped the work of grace commenced its operation then on their souls, and has now been seen manifested in their conversion, and the dedication of themselves to the Lord Jesus Christ who died for them. May the Lord keep them and their fellow-converts to the end in the faith of Christ, and in a steady perseverance in the path of righteousness!

### DACCA.

Our aged missionary, Mr. Robinson, refers to his labours in Dacca and its neighbourhood thus:—

Towards the end of the month, I was able, though weak, to attend a market with our brethren, and to preach to a few people. I first sat in a shop, and conversed with a few persons, one of whom was a traveller; he took a tract, and having looked at it a little time, requested another of the same kind. I had nothing better to offer him; our books are all gone; but these tracts may be useful; they may convey some information concerning the gospel to places which we have never visited. After I left the shop, I went among the crowd in the market, and addressed them on the great subject of salvation. Though we have often been at this market, the people are awfully ignorant. When told of the resurrection and the last judgment, and informed that Jesus Christ will be their Judge, they hear with a sort of incredulous stare, and do not manifest the least concern about their own state at the judgment. They hear, and wonder, and forget. When Paul preached Jesus and the resurrection in the market at Athens, he was not understood; acute as the Athenians were, they supposed that Jesus and the resurrection were the names of a couple of new gods; we need not then wonder at the stupidity of the Hindus. Preaching to them is indeed like ploughing on a rock; but there is one who can melt the rock, who can take away the heart of stone and give a heart of flesh, and in Him we confide.

I have not been able to send either of the native brethren to the Megna; affliction in their families has rendered them reluctant to

leave home even for a few days. I wished Chand to go, because he was there with me, and he knows the places and some of the people; but the severe illness of a little daughter, who has not yet recovered, seemed to me a just cause of delay.

The books, which had been reserved for this journey, have all been distributed, and for many days past we have had nothing to give in Bengali but a few tracts. We have also a few tracts in Urdu, but our large stock of gospels in that language is at last exhausted. We have some Persian gospels, and a considerable number of tracts and gospels in Nagri, of which we shall not be able to dispose for a long time to come. We have, however, lately had a pious gentleman at Dacca, who has taken with him a considerable number of gospels and tracts in Nagri for distribution at Serajgnj, where, he says, there are many merchants from Hindustan. I am not sure that you know where Serajgnj is; for though it is a place of great trade, it is but little known. It is a place in the Maimansingh district, about eight or ten days' journey from Dacca; and, according to this gentleman's account, contains an immense population, while hundreds of boats are always lying at its ghats. It would, no doubt, be an excellent missionary station, and I wish we had the means of occupying it. This gentleman expects to visit Dacca again in about two months; and I wish he may then be disposed to take another stock of Nagri books for distribution.

## CHINA.

Mr. Roberts, one of our American Baptist brethren, has forwarded the following account of his encouraging circumstances and prospects at Canton.

I am much pleased with Canton as a most ample field for the development of my mission. During the last seven months, in which I have laboured here, I have found it practicable to rent a house and live among the people, to preach the gospel, distribute books, and do good at pleasure, both publicly and privately, in person and by my native assistants, no man having forbid me! I have had one congregation or more every Lord's day, to whom I have endeavoured, in my humble way, to preach the unsearchable riches of Christ in the gospel; have received all who came during the week, giving them instruction and books, and have sought other opportunities to preach and distribute books daily, both on the land and water, on this side and the Houam side of the river, preaching to all puntes, hakahs, and hoklos, either in person or by my assistants, as extensively as circumstances have permitted. I have had a bible or theological class for some months, consisting of my native assistants and inquirers who wish to join, six to eight in number, who commit to memory and recite the scriptures daily, and receive instruction thereon. Two or three of these inquirers have been desirous of baptism for several months. I have assurances of promises to build a chapel on through the agency of a Chinese merchant (this privilege was secured in the late American treaty), and some funds have been pledged with which to build such, and farther to promote the cause in Canton, by foreign merchants and others.

I have found it practicable to get water crafts to take me to any place I wished to go at a very moderate expense, which has greatly facilitated my work; and I have met with a kind and respectful reception and attention (with very few exceptions) wherever I have gone in my own proper character as a missionary of Jesus. Nor have I seen so much promise of usefulness elsewhere since I have been in China.

Canton is salubrious, the climate of which has proved most salutary to my health and congenial to my spirits; where I have not only recovered my failing health and avoided the summer sickness to which I have been subject the last two or three years, but have much improved in other respects preparatory to the work before me. And moreover, the object in view of preaching the gospel in this great city, and among this numerous people, is stimulating, most worthy and noble, commensurate with its desire, glorious in its aim, and eternal in its results; for which, in imitation of my blessed Lord, who bled and died for me and these, I feel constrained to make every exertion and sacrifice the occasion shall require for its consummation. For which, indeed, I was impelled by his example and injunction to leave home and all that was near and dear on earth, to spend and be spent, wear out my life, and die in this foreign land; therefore, it has been determined, if the Lord will, to continue here permanently.

Mr. Roberts adds, January 28th:—

On the 19th inst., since the date of the above report, I baptized a Chinese convert in the Canton river—the first baptized since we have been here, and perhaps the first ever baptized in this city or river. On the same day we took the Lord's supper here, having six communicants—myself and five Chinese converts baptized by myself. We have two rented houses for preaching places at present, about a mile apart; one pretty well fitted up for a chapel, with comfortable seats and a pulpit, where we preach twice every Sunday to from forty to sixty hearers each time. This place is about two miles from the foreign factories. I have five native assistants with me now, who help me very much. I have been preaching here now more than eight months, and distributing tracts publicly, and have met with no difficulties from government or any other quarter to hinder my progress. And now I feel greatly encouraged, and wonder that other missionaries are not sent hither. Only Dr.

Parker and myself in this great city! And not only myself living among the people, but it is a matter of great encouragement that a merchant and his lady are now living among the native merchants about half a mile back of the foreign factories, which shows that not only missionaries, but their families could also live here among the natives. And but little can be done for the native females or female children without female assistants. I now live in a family settlement, and I doubt not but if I had female assistants I might have a female congregation every Sunday, and a female school during the week. But our Board are in debt, and their means are limited, and the mission has undertaken two other stations, and our numbers are but few, hence we can expect but little from home. I know not the intention of your Board with regard to China; please inform me. Could you not under the very flattering prospects of China, and of Canton in particular, send out



one or two mission families and two or three young ladies under their protection, to teach Chinese females. Surely if the openings for usefulness were known there, and the great need of men and women here to work in the Lord's vineyard were known, there would be a number of volunteers to come and do something for this people,—especially the female part. My hands are almost tied in this respect for want of female assistants. Had I but one family living with me, then I could go to work in their behalf, and that immediately. I think, with the blessing of the Lord, I shall constitute a baptist church here in the course of this year, and most likely have a chapel of our own. The

foreign community has very kindly, timely, and liberally subscribed about 1000 dollars, in assistance of my objects for this year. And a native merchant is now offering me the liberty of joining him in the purchase of a native hong where I could build a chapel and mission house. But I am afraid, for the lack of about £500, I shall miss the opportunity. May I have the pleasure of participating in your sympathies, prayers, and correspondence? We are greatly encouraged here in China at the openings and prospects of the gospel spreading, yet discouraged somewhat at the fewness of the labourers and the very small amount of our means.

## AFRICA.

### CALABAR.

A tour has been recently made in this district by Messrs. Clarke, Newbegin, and Thompson. The prospect of a favourable reception for a resident missionary there is in the view of our friends encouraging, and a piece of ground has been obtained for his location. The following extracts from Mr. Thompson's narrative will be found interesting:—

I take the present opportunity of forwarding you an account of a voyage in the "Dove" to Calabar. God has there, I trust, opened an effectual door for the introduction of the gospel; for the civilization and enlightenment of a people sitting in midnight moral darkness—a people in many respects sunk lower than the brute creation. But it is cheering to know that the gospel is adapted to raise them in the scale of intellectual being, and bring about that union which sin has dissolved between God and man. Our mission to Calabar was undertaken after much prayer and deliberation, the following brief narration of which will add in some measure to the force of that sentiment, "The time to favour Africa, yea, the set time, is now come." God is evidently putting forth his hand to restore this oppressed people to their standing among the nations of the earth, and deliver them from the thralldom of sin and Satan.

Thursday, June 5th. At seven, A.M., we came to anchor. The scenery on each side of the river is very beautiful, and the trees have a majestic appearance; but the moral aspect of the people, and the mud-walled huts, form a miserable contrast to the natural beauty all around. We saw several large canoes from forty to fifty feet long; some of them had a small thatched house in the middle. Captain Milbourne has fever this morning, with a severe attack of sickness. Family worship: brother Newbegin read Isaiah lii., and I engaged in prayer, after which we went on shore to visit

King Eyamba. We were kindly received by his majesty. He gave directions to his slaves to conduct us into the Iron Palace, which is a magnificent building. While we were waiting in the principal room, his majesty came in and seated himself on his throne. He asked us very kindly if we would take a glass of wine, or brandy, or palm wine. Brother Clarke replied, that we drank water, which God gives to all his creatures; then pointing to brother Newbegin, said, he was a doctor, and when he said it was necessary, we took a little wine or brandy as medicine. The king has a great number of slaves that attend upon him; he has several placed at the gates and around his dwelling as guards: some of them have swords and guns. We proceeded up some narrow lanes, or streets, if they may be so called; the huts on both sides are very irregular, and the lanes leading through them are in a very filthy condition; the smell is quite intolerable to a European, arising from the inhabitants depositing all their filth just opposite to their dwellings. We next arrived at a cleared spot of ground, at the top of which stands a large cotton tree. At this place a market was being held for the sale of yams, cocoa-nuts, plantains, bananas, palm oil, eddoes, maize, Guinea pepper, pot herbs, bangas, pots made of clay, &c.

Friday, June 6. At seven A.M., the "Dove" was moored on the beach for the purpose of cleaning and painting her bottom. Much rain during the forenoon, but the clouds dis-

perped about mid-day, and the sun shone with intense heat. At three, p.m., went on shore and paid a visit to Mr. Young (brother to King Eyamba). He is a man of considerable intelligence; he can read and write well. We were kindly received by him, and invited to take wine or brandy, but we preferred pure water. Brother Clarke explained to him the object of our visit, stating that we were wishful to form a station at Calabar, with the view of instructing both old and young in things pertaining to their present and eternal well-being. He seemed much pleased with the objects we contemplated. We also intimated our desire to obtain a piece of ground on the top of the hill lying south-west of the town, and about half way between Fyamba's town and Jim Henshaw's town. He replied, that his brother would willingly grant it, and also render us assistance in the erection. He also informed us that a white man was perfectly secure from harm both night and day at Calabar. Brother Clarke presented him with a box of needles for his wives, and then we took our leave of him. We then proceeded up the hill to view the place we supposed most eligible for the erection of mission premises. On our way we came to Henry Cobham's house. His son, young Henry, came out and politely invited us in. His father received us kindly, ordered us some refreshment, and showed us his house. His son is intelligent, and can write pretty well. He brought his slate to us, and wrote his father's name and his own. He next produced a New Testament, and expressed his desire to learn to read well. We told this youth of our intention to form a station on the top of the hill; his eye sparkled and his heart seemed to bound with joy at the prospect. He asked a great many questions, and the answers we gave seemed to afford him much satisfaction. We then rose to depart, when he kindly offered to conduct us up the hill, which we readily accepted. On our way we saw by the road side three deposits, made by the friends of some that had recently departed this life. The heaps consisted of bedding, pots, calabashes, gourds, &c., supposing that the spirits of the owners still had need of such things! When we got to the summit of the hill we found the air very pleasant, and the prospect all around very beautiful. Here was scenery calculated to inspire mingled feelings of pleasure and sorrow; pleasure while contemplating the physical aspect, and sorrow while thinking on the moral depravity existing in the town beneath, adapted to stir up similar feelings to those felt by the great apostle of the Gentiles when he stood on the top of Mars' Hill, and saw the city of Athens wholly given to idolatry. After surveying this place a little, we came to the conclusion that it was the most suitable for our purpose. We next proceeded to Jim Henshaw's town; the road leading to it from the hill-top is very

good; the shrubs and beautiful flowers, the tall cocoa-nut trees laden with fruit, the banana and plantain trees on both sides, together with the ringing of the birds and chirping noise of the crickets, all conspired to render our walk pleasant, and I trust profitable; well adapted to raise our thoughts to that Being whose wisdom and beneficence are every where apparent in the abundant supply provided for the wants of his dependent creatures, thus leaving even these dark and superstitious heathens "without excuse." We arrived at Henshaw's town about a quarter to five o'clock. At the entrance stood the abassi or fetish tree, with human skulls at the bottom. We went immediately to Henshaw's residence. On entering we saw some charms hanging up, and several human skulls in various places. In the centre of his open court, or yard, stands his abassi, or fetish. We were introduced to Henshaw's son (the old man being sick). He is an interesting looking young man, about twenty-two years of age. Here are some of the dark places of the earth! here are habitations of cruelty and superstition! Oh, that God would arise, and remember his covenant! May God the Holy Spirit very soon make the gospel here the means of dispelling the moral midnight darkness and superstition, and cause the miserable inhabitants to feel the rays of the Sun of righteousness beaming on their gloomy souls. We soon left this town, as night was fast approaching, and returned by the way we came. On coming to Cobham's house, our conductor again requested us to enter, and we were kindly refreshed with water from some coconuts, which were cheerfully brought and cut open for us. We left, much pleased and encouraged with the reception and kindness we had received from such people. At six, p.m., we found ourselves once more safe on board our little "Dove," but were sorry to find our captain much worse with fever; he had exerted himself too much during the former part of the day, and we feared the result.

Saturday, June 7th. Captain Smith kindly sent his boat, manned with five Krumen, to pull us to King Eyo's town. We enjoyed our voyage very much. The river above Eyamba's town is about three-quarters of a mile broad for a considerable distance. After we had got about four miles up, we had to enter a creek or narrow channel, which runs past Eyo's town, terminating in Cross River. The latter is supposed to communicate with the river Ishadda. We arrived at the town at one, p.m., which stands about four miles into the interior from the main river, and seventy miles from the coast. On entering the dominions of Eyo we saw (as is very common at Calabar) a human skull; indeed, they are to be seen at the entrance and in the centre of the court yards of almost every house. They are said to be the skulls of their enemies taken in war, and they seem

to delight in treading them beneath their feet. We very soon reached the house of the king, who received us respectfully and kindly. Several head-men were with him. Brother Clarke spoke to him at some length about the great Creator of all things, the immortality of the soul, explained the plan of salvation, the hopeless condition of all the human family without a saving acquaintance with the gospel of the grace of God, and, finally, adverted to the superstitious practices amongst them. The king listened with much attention, asked some acute questions, told us he did not believe in any of the superstitious practices of the people, and that he had given them all up, and gave it as his opinion that a great change would soon take place in Africa. We saw no charms, skulls, or fetish trees about his own private premises, which was evidence to us of the truth of his statements. We inquired, if a missionary was sent to his town, whether he would grant us land on which to erect a house? He replied, like a wise man, that he could not say, but that he would think about it, and consult his people. After about one hour's interview, we left him, much pleased with our visit, and the superior attainments and affability we beheld in this man. We were soon on our way down the creek, and having the stream with us, and the Krumen being strong, expert oars-men, we glided along very rapidly. After we got into the main river, we saw an alligator about six feet long, come out from amongst the mangrove roots, and enter the river. It was the first of these animals I have ever seen in its own muddy territory. On our way down we visited "Old Town," it stands on a hill by the river side, and about one mile higher up than Eyamba's town. Will Tom Robbin is the chief. The people here, not long ago, were considered cannibals, and said to be much addicted to the poisoning of ship captains at one period.

Lord's day, June 8. Divine service on the Quarter at seven, A.M. Brother Clarke preached from Job xiv. 14, "If a man die, shall he live again?" Three of the captains attended worship, and the doctor of the *Majestic*. After service Will Tom Robbin, chief of Old Town, came on board, and as we were just sitting down to breakfast, we invited him to partake with us, to which he acceded. We were shortly after visited by Henshaw Duke. Brother Clarke presented him with a New Testament, a copy book, and a print of the "Dove." He said, "You come to my house to-morrow, when you see it one picture; I look him and think of you all time." At ten A.M., we went to visit King Eyamba, for the purpose of requesting him to call his people together, that we might have an opportunity of preaching to them. We were accompanied by Captain Milbourne (the first time he has been able to go on shore at this place). On our way to the palace we passed a cleared

spot of ground, on which a market was being held similar to that described on the 5th inst. About 2000 persons were present. Here, as in ancient days, we found "the people wholly given to idolatry." On reaching one of the Egbo houses, standing near the palace, we saw lying at the entrance the head of a man belonging to the Omon country. The cruelty of the people was now apparent to us. Let any one conceive the sight of a head all putrid, covered with flies, and yet the features plainly discernible, forming at once a most loathsome and a hideous sight, and some idea may be formed of our feelings.

It was my privilege to conduct service on deck after dinner, in which brethren Newbegin and Milbourne took part. After we had concluded worship, we saw the Egbo man come running down to the beach, at the sight of whom the deluded people fled in all directions. This unsightly personage the people believe comes out of the bush; but he proves to be one of the head-men dressed up as fantastically as any Merry Andrew at a country show in England. He carries with him a large whip for the purpose of flogging such as do not get out of his way, and who do not pay money to Egbo. The influence and power of Egbo seems to be superior to that of the king. The king and chief men make use of Egbo to keep the lower classes in subjection. In this respect Egbo proves a very powerful police. If any uproar takes place in the town, Egbo man immediately walks, and the people quickly disperse and flee to their dwellings. If a ship captain pays the required fee, he has the privilege of using the power and influence of Egbo. For example, should a trader fail in his engagement to supply palm oil, he can seize all his property; if that fails to make up the deficiency, he can take all his slaves, his wives, yea, himself also, and dispose of the whole to another trader.

At three, P.M., we went to dine with Eyamba. One side of the table was reserved for "white man." After we got seated, and the table set out in European fashion, a slave was sent round with a pitcher and basin for the purpose of washing our fingers before partaking of the food. The provision made consisted of palaver sauce and fofu. After dinner we were conducted to the Iron Palace, where we had to await the arrival of the king and all his principal men from his house adjoining. While crossing over to the palace brother Clarke had an attack of ague, and was obliged to leave us, and get on board as fast as possible. I felt his leaving us at this important time to be a great loss, but we must submit to the all-wise dispensations of our heavenly Father, ever cherishing and acting upon that blessed sentiment, "Nec our will, O Lord, but thine be done," knowing that he controls all events, making them subservient to the accomplishment of his own purposes, working for the good of his children

and the glory of his great name. We had not waited long in the large hall of state, when the king and company just mentioned made their appearance. The king seated himself on his throne; Egbo Jack also occupied a principal chair, and the chief men on sofas in front of his majesty, making a company of thirty. A friendly captain was present at this interesting time. He very kindly and politely expressed to the king his pleasure on the occasion, and his approval of our object. He told all present that our message, or palaver, was quite as important, yea, more so than Egbo! On hearing this all were immediately silent, waiting to hear what we had to say. Brother Newbegin arose and addressed his majesty. After he concluded I was privileged to stand before these rulers of this dark and superstitious portion of Africa. I felt the responsibility of my position, but knowing that the message I had to convey was from the King of kings and the Ruler of princes, and looking to God for wisdom and sound words of truth adapted to the circumstances of the present assembly, I addressed the king and all present; told them it gave me pleasure to meet with them, and that I esteemed it a privilege to be permitted to talk to them about God our heavenly Father. I briefly referred to the power and wisdom of God in creation, to his goodness in providing for the happiness of all his intelligent creatures, to the introduction of sin, that all mankind were rebels against the government of God, that its consequences were death temporal and death eternal, to the unparalleled love of God in sending his own Son to die for such rebels. In conclusion, I told the king that we wanted to erect a house, and to commence a school to teach his people, young and old, to "Sabi book proper," to learn them to make book (i. e. write); and thus they would be enabled to keep accounts, and trade honestly and pleasantly. The king expressed pleasure, and promised us land for the objects just named. In the course of my address I spoke about the creation of man, and that God provided for his happiness and comfort one woman, and argued from this that it was the pleasure of the great God that no man should have more than one wife. At

this they laughed heartily; but I trust the time is not far distant when even the people of Calabar will conform to the mind of God on this point. After I had done, Captain Milbourne spoke to them briefly. Mr. Young, Eyamba's brother, interpreted for us. Thus were we enabled to serve God, attempt something in feebleness and much imperfection for his glory and the welfare of souls, in all probability for the first time, in the Iron Palace of King Eyamba! At half-past five, we left this interesting scene, on which angels, I hope, were looking with delight, while Satan was raging at the sight, and trembling lest his power and influence here should be brought to nought. I could not forbear admiring the leadings of providence in thus opening our way, and granting us favour in the eyes of the king and his chiefs; thus stimulating and encouraging us to go forward in the work of the Lord, "knowing that we shall reap if we faint not."

Monday, 9th. Mr. Young visited us this morning, and took breakfast. Brother Clarke presented him with a few articles of clothing, &c. The subject of forming a station was again mentioned. He told us that we could build at any place we thought most convenient, and that he would send fifty men to clear the ground. At ten, a.m., went on shore to arrange with Eyamba about the ground on which to erect our intended mission premises. He kindly sent a man with us, that we might point out to him the place we wished to occupy. Having done this, we returned to inform his majesty, and request him to have it all cleared against our return. We bade him good bye, intending to leave this evening, as brother Clarke was unwell; but that we expected to return after the lapse of two months, and bring with us materials for the building of the house. King Eyo paid us a visit to-day at four, p.m. He seemed much pleased with our missionary ship. After family worship on deck this evening, conducted by brother Clarke, we weighed anchor at nine, p.m., and arrived at Clarence on Thursday afternoon at four o'clock.

The Dove sails this evening for Cameroons. Mr. Saker is there, accompanied with a black teacher, commencing a station.

## WEST INDIES.

Mr. and Mrs. Kingdon, of whose departure for Honduras our readers have been apprised, have arrived safely in Jamaica, on their way thither. In a letter from Yallahs, dated September 18th, Mr. Kingdon says:—

I bless God that my dear wife and I have been thus far safely conducted towards Belize, without having experienced a gale or hardly a squall. We had a head wind from the morn-

ing of the 19th, on which we sailed, until Thursday; from which time it was generally favourable or still. At Madeira I learned that Dr. Kalley, whom I longed to see, had

left the island, and was in Scotland. The town and neighbourhood of Funchal, at which we landed, presented scenes of great squalidness, that seemed well enough to suit a place that knew not the worth of that excellent man. We got to Barbadoes on the 7th instant, at three, P.M., and remained there till the following evening. From the Wesleyan missionary at the lower chapel at Bridgetown, I learned that in St. Vincents the Caribs, or (as brother Henderson writes) Karifs, are being instructed by the missionaries there. On the 9th, at Granada, a far more beautiful island than either of the former ones mentioned, we changed from the Medway to the Firth, leaving some of our passengers to proceed to Trinidad and Demerara, while we came on to Hayti. At this latter place I learned that

for the present war has ceased, and that there is the greatest want of schoolmasters, and missionaries required, and that they would be quite safe there under the British flag, even during war; that Mr. Bird, the Wesleyan missionary, at Port au Prince, is now beginning to preach in French to many willing hearers. I was very glad to hear that in Peru, at Lima, &c., the same safety would be enjoyed by them. At Jaemel three of our seamen were plunged into the sea, and picked up while clinging to the capsized boat; and at Port Royal, on Sunday evening, we barely passed a rock, warned of the danger of going straight on it by the loud cries on shore, "Head to port!" "head to port!"

We were permitted to find our friends alive and well.

## HOME PROCEEDINGS.

### DESIGNATION.

On Wednesday evening, September the 10th, Mr. John Law, of Horton College, Bradford, was ordained, in South Parade Chapel, Leeds, as a missionary to Trinidad. After prayer by Mr. James Macpherson, of Bramley, Mr. P. J. Saffery gave an account of the island of Trinidad, and described the scene of Mr. Law's future labours. Mr. Law then read an interesting statement of the reasons which

induced him to enter on the work for which he was now set apart, and of the objects he should keep in view in the instruction of the people amongst whom he was called to labour. The ordination prayer was offered by Mr. Giles, and a most impressive and affectionate charge was addressed to Mr. Law by his esteemed tutor, Mr. Acworth.

### CORRESPONDENCE.

*To the Secretary of the Baptist Missionary Society.*

MY DEAR BROTHER,

Allow me, through the medium of the Herald, to suggest to our dear brethren in the ministry a plan for giving variety and interest to their addresses at our monthly missionary prayer-meetings. It is to take one foreign station each month, first giving a description and an historical narrative of the place, and then an account of the origin, nature, and progress of missionary operations there. Preparation for this will make our dear brethren themselves more intimately acquainted with the various fields of labour, and their hearers will have graphical views of those stations from which they read and hear accounts, and more correct, defined, and enlarged conceptions of the work, difficulties, and successes of our mission-

aries. Ideas of places, scenes, and toils, now for the most part pictures of fancy, confused and incorrect, will become distinct and true. Imagination will be guided by that which is real, sympathy will become definite in its objects, and prayer and effort will, in consequence, become more precise, earnest, and continuous.

Our independent brethren in Leeds are adopting this plan with success. I need scarcely say, that to those whose occupations allow them little or no time for reading any thing but their bibles, and to our young people, the advantage of such a series of subjects must be very great.

Ever yours affectionately,

P. J. SAFFERY.

51, Springfield Place, Leeds,  
October 8, 1845.

## FOREIGN LETTERS RECEIVED.

AFRICA .....	BIMBIA .....	Merrick, J.....	May 16.
	CAMEROONS .....	Saker, A. ....	June 24.
	CLARENCE .....	Bundy, G.....	June 2.
		Clarke, J.....	June 3, 10, 12, 14, 23, and 26, July 20.
	Prince, G. K. ....	June 10.	
	Saker, A.....	June 9.	
	GRAHAM'S TOWN.....	Nelson, T., & ors.	June 4.
AMERICA.....	BOSTON .....	Gould, Kendall, & Co.	August 16.
	MONTREAL .....	Cramp, J. M.....	August 13, Sept. 11 & 12.
		Girdwood, J.....	August 29.
ASIA.....	AGRA .....	Makepeace, J.....	July 10.
	BENARES .....	Small, G. ....	July 31.
	CALCUTTA.....	Evans, W. W.....	June 28, Aug. 7.
		Thomas, J.....	July 2 and 8, Aug. 7.
	COLOMBO .....	Anon. Friend of	
		Missions.....	July —.
		Oliphant, Lady...	Aug. 15.
		Davies, J.....	July 9.
	DINAGEPORE.....	Smylie, H.....	June 25.
	ENTALLY.....	Pearce, G.....	July 2.
KANDY.....	Dawson, C. C.....	July 10.	
PATNA.....	Heinig, H.....	July 31.	
SAMARANG .....	Brückner, G.....	April 1.	
SERAMPORE.....	Denham, W. H...	August 4.	
	Marshman, J.....	August 1 and 7.	
	Robinson, J.....	July 29, Aug. 6.	
BAHAMAS .....	NASSAU .....	Capern, H.....	August 13 (2 letters), Sept. 12 and 13,
		Do., and W. K.	
		Rycroft.....	August 8.
		Rycroft, W. K...	June 30, Aug. 11 (2 letters), Sept. 11 & 12.
FRANCE .....	CAEN.....	Flanders, M. W. .	Sept. 22.
		Francies, E. J....	Sept. 1, 6, 16, & 29.
		Do., & Flanders, M. W.	Sept. 8 & 22.
		Harris, M.....	Sept. 28.
HONDURAS .....	BELIZE .....	Buttfield, J. P....	July 18, Aug. 6.
		Henderson, A.....	July 19, Aug. 19.
JAMAICA .....	BROWN'S TOWN.....	Clark, John.....	Aug. 5 & 19.
	CALABAR .....	Phillippo, J. M. .	Aug. 18.
		Tinson, J.....	August 5 & 15.
	FALMOUTH .....	Knibb, W.....	August 2, 16, & 20.
	FULLER'S FIELD .....	Hume, W.....	Sept. 4.
	GURNEY'S MOUNT.....	Woolley, E.....	August 4, 18, & 20.
	JERICO .....	Tunley, J.....	Sept. 4.
	KETTERING.....	United Mission...	Aug. 12 (two letters).
	KINGSTON .....	Oughton, S.....	Aug. 22, Sept. 5.
		Do., & others....	Aug. 23, Sept. 6.
	MONTEGO BAY.....	Cornford, P. H...	Aug. 16.
PORT MARIA .....	Teall, W.....	Aug. 18.	
ST. ANN'S BAY .....	Knibb, W.....	Sept. 2 (two letters).	
		Do., & Abbott, T. F.	Sept. 3.
SPANISH TOWN.....	Phillippo, J. M..	Aug. 22, Sept. 6.	

VALE LIONEL ..... Evans, G. P. .... August 2.  
 YALLAHS ..... Hands, T. .... Aug. 22.  
 TRINIDAD ..... PORT OF SPAIN ..... Cowen, G. .... August 5 & 9, Sept. 4.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of September, 1845.

Annual Subscription.		£ s. d.	Vernon Chapel, Pentonville—		£ s. d.	Do., for Jamaica		£ s. d.				
Millar, W. H., Esq.....	1	1	0	Collection, for do.....	2	10	0	Special Fund.....	10	0	0	
<i>Donations.</i>			<b>BUCKINGHAMSHIRE.</b>			Painswick—						
Angus, Rev. Jos., for	1	0	0	Amersham—	Collection ..			0	10	0		
Chapel at Morlaix .....	1	0	0	Collection .....	20	2	5	Shortwood—				
Benham, J. L., Esq., for	5	0	0	Contributions .....	31	12	1	Collection .....	14	12	1	
do.....	1	0	0	Buckingham—				Contributions .....	16	4	4	
Collins, W., Esq., for do.	5	0	0	Priestley, Mrs., for				Do., Sunday School	0	18	3	
Friand, for do. ....	1	0	0	Jamaica Special				Do., for Jamaica				
Gurney, Jos., Esq., for	25	0	0	Fund .....	5	0	0	Special Fund.....	15	0	0	
Jamaica Special Fund	25	0	0	Mursley .....	0	11	0	Stroud—				
Hanson, Jos., Esq., for	1	0	0	Derbyshire.				Collection .....	15	1	8	
Chapel at Morlaix.....	3	0	0	Derby—				Do., for Jamaica				
Kemp, G. T., Esq., for	2	0	0	Bridgett, Mrs., for Ja-				Special Fund.....	10	10	4	
Marlborough, Mr., for	2	0	0	maica Special Fund	2	0	0	Contributions .....	8	18	1	
do.....	1	0	0	DEVONSHIRE.				Do., Sunday School	1	10	0	
Marlborough, Mrs., for	1	0	0	Tavistock—				Do., for Jamaica				
do.....	1	0	0	Angas, Mrs., for Ja-				Special Fund.....	6	10	0	
M. E., for Tuscarora .....	135	0	0	maica Special Fund	20	0	0	Tetbury—				
M. E., for East Indies...	2	0	0	Windeatt, Mrs. W.,				Collection .....	1	9	2	
Millar, W. H., Esq.....	4	4	0	for do.....	1	0	0	Boxes .....	0	14	3	
Peto, S. M., Esq.....	50	0	0	DURHAM.				Thornbury—				
Do., for Chapel at Mor-	20	0	0	Monkswearmouth Shore—				Collection .....	6	6	10	
laix .....	2	0	0	Contributions, for Ja-				Uley—				
Proverbs, ch. iii. ver. 9	2	0	0	maica Special Fund	1	1	0	Collection .....	4	6	0	
Do., for Jamaica Spe-	2	0	0	Essex.				Woodchester—				
cial Fund .....	2	0	0	Coggeshall—				Collection .....	2	12	7	
Do., for Africa.....	2	0	0	Collection .....	1	15	9	Boxes .....	3	2	5	
Skerrett, James, Esq....	5	0	0	Mersea, East—				Lymington—				
Wiggins, Mrs., Mission-	0	9	0	Collection .....	2	8	6	Contributions, for Ja-				
ary Box .....	0	9	0	GLOUCESTERSHIRE.				maica Special Fund	4	6	0	
Wileon, Mrs., J. Broad-	30	0	0	Avening—				HERTFORDSHIRE.				
ley .....	30	0	0	Collection .....	2	19	7	Berkhampstead—				
Do., for Jamaica Spe-	10	0	0	Boxes .....	0	6	11	Baldwin, Mr., for Ja-				
cial Fund .....	10	0	0	Bussage—				maica Special Fund	2	0	0	
Do., for Chapel at	10	0	0	Collection .....	1	0	0	KENT.				
Morlaix .....	10	0	0	Chalford—				Tenterden—				
Various, by Rev. J.	19	19	0	Collection .....	1	19	0	Collection, for Ja-				
Jenkins, for do.....	33	15	0	Contributions .....	2	2	0	maica Special Fund	3	10	0	
<i>Legacies.</i>			<b>LONDON AND MIDDLESEX</b>			<b>LANCASHIRE.</b>						
Edwards, Rev. J., late	10	0	0	AUXILIARIES.			Liverpool—					
of Carmarthen .....	10	0	0	Henrietta Street—			Contributions, for					
Firth, Mrs. Ellen, late	19	19	0	Collection, for Jamai-			Chapel at Morlaix... 66					
of Millbridge, by Mr.	19	19	0	ca Special Fund ...			11					
Edwin Firth.....	19	19	0	Tottenham—			Contributions, for do.					
			Contributions, for			Chapel at Morlaix			3	19	6	
			Chapel at Morlaix			Do., for Translation			35	16	6	
			Do., for Translation			of Scriptural Les-			10	0	0	
			Schools, Morlaix			sons for use of			10	0	0	
						Schools, Morlaix			10	0	11	
									Do., for Jamaica			
									Special Fund.....	1	13	0

	£	s.	d.		£	s.	d.		£	s.	d.
Contributions.....	7	1	4					Corntown .....	0	10	0
Do. Sunday School	4	8	6					Cwngarw .....	0	2	0
Do. do., Padiham..	0	14	3					Llwyni .....	0	18	3
<b>LEICESTERSHIRE.</b>											
Leicester, on account,								Merthyr—			
by the Rev. Jos.								Joseph, Mr. D.....A.S.	5	0	0
Angus .....	21	12	0					Neath, English Church—			
Thompson, Mr., A.S.,								Collections.....	1	18	8
additional .....	1	1	0					Contributions .....	2	5	0
<b>NORFOLK.</b>											
Kenningball—								Paran .....	0	5	0
Collection .....	11	5	0					Penyvai .....	1	0	0
Contributions .....	3	15	7					<b>MONMOUTHSHIRE.</b>			
Norwich—								Abergavenny—			
Gurnet, J. J., Esq.,								Collections, Frogmore			
for Rev. W. Knibb's								Street .....	7	3	3
Schools .....	10	0	0					Contributions .....	5	13	6
Winfarthing—								Do., Sunday School	0	16	5
Taylor, Mr. F. O., for								Pontheer—			
J. M. P.....	20	0	0					Contributions .....	24	12	8
<b>NORTHAMPTONSHIRE.</b>											
Guilborough—								Pontrhydryn—			
Collection .....	4	3	6					Collection .....	1	5	6
<b>NORTHUMBERLAND.</b>											
Ford Forge—								Contributions .....	6	10	0
Collection, for <i>Jamaica Special Fund</i> .....	2	13	11					Do., for <i>Jamaica Special Fund</i> .....	0	10	0
<b>SOMERSETSHIRE.</b>											
Bristol—								Pontymoile—			
Sherring, R. B., Esq.,								Contributions .....	8	10	0
for J. M. P. ....	3	0	0					<b>PENBROKESHIRE.</b>			
Do., for Chapel at								Groesgoch—			
<i>Morlaix</i> .....	5	0	0					Collection .....	1	8	7
<b>WARWICKSHIRE.</b>											
Birmingham—								Contributions .....	0	5	6
Contributions, for								Harmony—			
Chapel at <i>Morlaix</i> ...	2	17	6					Collection .....	1	12	0
Jones, Mr. J., for								Contributions .....	1	13	6
<i>Translating and publishing tracts, Morlaix</i> .....	0	5	0					Letterston—			
Sturge, Jos., Esq., for								Collection .....	1	0	4
<i>Translation of Scriptural Lessons for use of Schools, Morlaix</i> .....	5	0	0					Contributions .....	1	3	6
<b>WILTSHIRE.</b>											
								Llangloffan—			
								Collection .....	2	3	6
								Contributions .....	10	6	6
								Tabor—			
								Collection .....	0	12	6
								Contributions .....	0	10	0
								<b>SCOTLAND.</b>			
								Auchencairn—			
								Collection, for <i>Jamaica Special Fund</i> .....	2	0	0
								<b>IRELAND.</b>			
								Youghall—			
								Judge, Mr.....	0	5	0
								<b>WILTSHIRE.</b>			
								Corntown .....	0	10	0
								Cwngarw .....	0	2	0
								Llwyni .....	0	18	3
								Merthyr—			
								Joseph, Mr. D.....A.S.	5	0	0
								Neath, English Church—			
								Collections.....	1	18	8
								Contributions .....	2	5	0
								Paran .....	0	5	0
								Penyvai .....	1	0	0
								<b>MONMOUTHSHIRE.</b>			
								Abergavenny—			
								Collections, Frogmore			
								Street .....	7	3	3
								Contributions .....	5	13	6
								Do., Sunday School	0	16	5
								Pontheer—			
								Contributions .....	24	12	8
								Pontrhydryn—			
								Collection .....	1	5	6
								Contributions .....	6	10	0
								Do., for <i>Jamaica Special Fund</i> .....	0	10	0
								Pontymoile—			
								Contributions .....	8	10	0
								<b>PENBROKESHIRE.</b>			
								Groesgoch—			
								Collection .....	1	8	7
								Contributions .....	0	5	6
								Harmony—			
								Collection .....	1	12	0
								Contributions .....	1	13	6
								Letterston—			
								Collection .....	1	0	4
								Contributions .....	1	3	6
								Llangloffan—			
								Collection .....	2	3	6
								Contributions .....	10	6	6
								Tabor—			
								Collection .....	0	12	6
								Contributions .....	0	10	0
								<b>SCOTLAND.</b>			
								Auchencairn—			
								Collection, for <i>Jamaica Special Fund</i> .....	2	0	0
								<b>IRELAND.</b>			
								Youghall—			
								Judge, Mr.....	0	5	0

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.