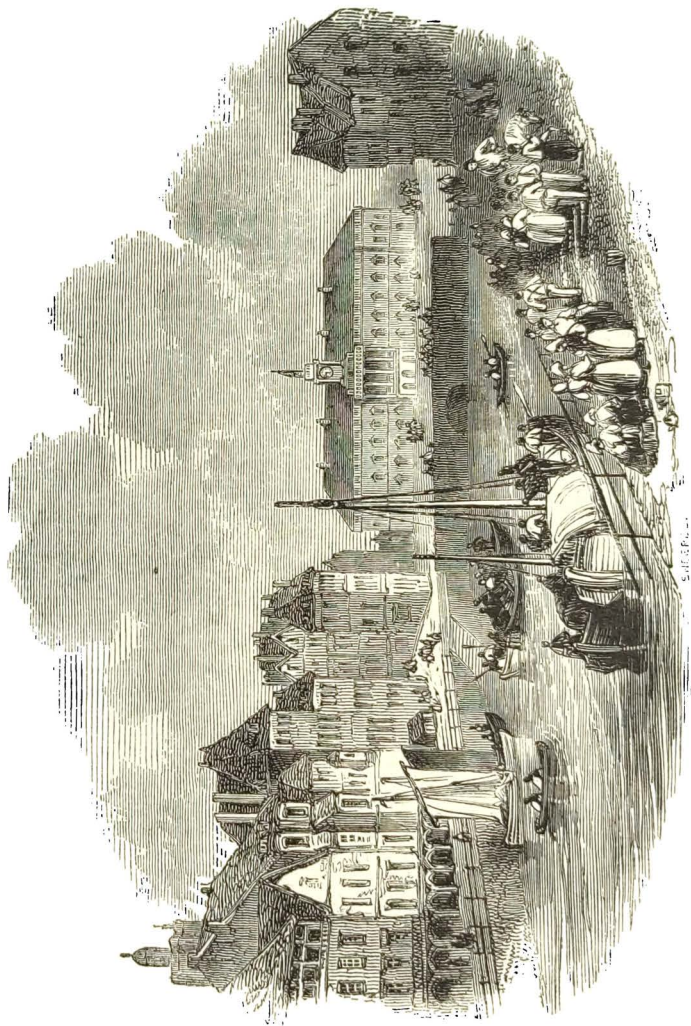


# THE MISSIONARY HERALD.



MORLAIX, BRITANY, FRANCE.

## MORLAIX, BRITTANY.

The town of Morlaix, containing about ten thousand inhabitants, and being the centre of a district in which the Breton language is spoken by five hundred thousand, has been naturally chosen as the residence of our friends, Mr. Jenkins and Mr. Jones, and the immediate seat of their operations. A chapel is now nearly finished, which has been erected for their use, partly by a grant made from the Jubilee fund two years ago, and partly by contributions collected by Mr. Jenkins in France, in Wales, and in the western part of England. The sum still deficient is, we believe, under fifty pounds. May a rich blessing attend the labours of our brethren in the midst of a benighted population, for which no exertions have been made by protestants till recently! Morlaix is beautifully situated near that part of the French coast which is opposite to Plymouth, in a narrow valley, the rocks rising immediately behind the houses of the two principal streets. An account of a visit paid to it in 1843, may be found in the *Missionary Herald* for January, 1844.

## CALCUTTA.

Our friends in Calcutta have suffered another painful bereavement, the particulars of which are contained in a letter from Mr. Wenger, dated October 6th, 1845.

Your *Herald* for August, containing notices of the death of Mr. Mack and Dr. Yates, the two greatest men of our denomination engaged in direct evangelical labours in this country, has just come to hand. Alas! a few hours before it arrived, the grave had closed over the mortal remains of Mrs. Evans, the most lovely ornament, perhaps, of our missionary band in Calcutta, whose loss will be deeply felt, not only by us here, but by a large number of friends in England. She was ripe for heaven, and on her account we have no reason to grieve; but it is saddening to those on the spot to see the most gifted and the most lovely among their number removed from their midst in such rapid succession. On the 4th of October, 1839, just six years ago, a few days after my arrival, I was present at a meeting of ten baptist missionaries, viz. Yates, W. H. Pearce, Thomas, Ellis, Bayne, G. Parsons, Tucker, Phillips, Morgan, and myself; and Mrs. W. Pearce (now Mrs. Yates), Mrs. G. Pearce, Mrs. Penney, Mrs. Thomas (not the present one), Mrs. Ellis, Mrs. Bayne, Mrs. Parsons, Mrs. Tucker, Mrs. Phillips, and Mrs. Morgan were then at Calcutta. Since then there have died, Mr. Yates, Mr. W. Pearce, Mrs. Thomas, Mr. and Mrs. Ellis, Mrs. Bayne, Mr. and Mrs. Parsons; and out of the twenty persons I have enumerated, only eight are in India now. I fear it is this mortality which keeps many

good men and women from offering themselves to be baptized for the dead, by coming to this country.

Mrs. Evans had been ailing for some time, and rather more than a month ago suffered much from diarrhoea, and from unaccountable excruciating pains in the region of the stomach. She, however, was relieved of the former complaint, and the latter symptoms also became more moderate. But on Tuesday evening, the 23rd ult., she was taken ill with fever, and gradually a tumour was formed on the pit of her stomach, which, notwithstanding the efforts of her medical attendants, increased to an astonishing size, until it became as large as two moderate fists. She died, suddenly and without a struggle, and also without being able to speak, about a quarter past eleven at night, on Friday last, the 3rd inst. Her remains were consigned to the tomb at half-past five on Saturday evening. Her medical attendants, on examining her, found three abscesses on the liver, one of which bursting appears to have been the immediate cause of her death, and several more on the inside of her stomach, besides the one that had been developed to such an enormous size. Her lungs, also, were found to be attached to the surrounding membrane, so that had she survived, her whole future life would have been an almost uninterrupted series of unspeakable suffering. Now she is free from

pain! The last words of a religious nature which she uttered (on Friday morning) were, "Faint, faint, yet pursuing." Now she has reached the goal, and obtained the crown of life at her Redeemer's hand.

At brother Evans's request I have written more fully to Mr. Birrell on the subject of Mrs. Evans's illness. I saw him on Saturday morning. I need not say that the stroke has laid him very low; but I trust he will find his strength equal to his day, and that he will be consoled from above. When he saw the grave close over the dearest treasure he had possessed in this world, he seemed ready to sink into the earth. He was led away by brethren Pearce and Morgan, and went over to Hourah for a few days. I had seen him on Friday evening, when there was still some hope: on seeing him next morning, when all was over, he appeared to have become older by ten years. I hope he will be remembered in the prayers of all his friends.

As in consequence of the death of brethren Ellis and Pearce I was left sole trustee of the Benevolent Institution, I have placed the deeds in the hands of a conveyancer for

renewal. Brother Denham and Mr. Marshman have consented to become trustees with me. The original trust-deed limits the number to three, "neither more nor less," or else I should have inserted more names, to prevent the frequent renewal of the documents. The present is the third within six years.

Respecting the future prospects of the Institution, all is now doubly uncertain. I am not sure that even the letter you sent to brother Evans some time back, would have induced him and Mrs. Evans to accede to your wish that he should stay, although I saw that it produced a deep effect. But now it is impossible for me to tell what he may determine upon doing. His health during this rainy season has been very feeble, and although somewhat better now, he is covered with sores (boils) from head to foot. My feeling is that he will follow Mrs. Evans in a short time, but the Lord knows. The loss of Mrs. Evans to the Institution is incalculable, and should he also leave, it will be difficult indeed to find another superintendent to equal him in fitness for the work, and in energetic devotedness to it.

Mr. Thomas, writing on the following day, makes this afflictive event the occasion of a moving appeal for aid.

With the many and eminent excellencies of Mrs. Evans's character you are no doubt familiar; her removal we feel to be a great, a severe loss; but oh, how pleasing to reflect that the grace which in its influence made her so useful and lovely as a member of our circle, prepared her for the society of that happy world to which she has gone. We could ill afford to spare her, but her gracious Saviour called her away; and though we would fain have retained her, and could even now almost wish her back again, we rejoice that her sufferings are over, her sorrows all ended, and her happy spirit is now before the throne. Of her broken-hearted husband I hardly know what to say; he has long suffered from a painful internal disorder, as also from boils. He is at the present time a severe sufferer from both these complaints, in addition to the anguish of bereavement. I begin to fear we shall soon lose him: a return to England will, I apprehend, be necessary, and that soon. Oh, my brother, these are strokes upon strokes; pray for us, that our faith fail not. Send us help, and in the mean time pray that our numbers may not be further thinned, and that strength equal to the emergencies of our position may be imparted. I have been in the field almost twenty years, and oh! what scenes have I witnessed, I and G. Pearce came out together, and joined the junior brethren, the honoured Yates, Pearce, and Penney. Now where are they, and their much loved partners? The first Mrs. Penney has long since slept in the tomb;

there too I saw the cheerful Penney, and subsequently the lovely Pearce laid. Over the first Mrs. Yates the waves of the ocean roll, and buried deep in the waters of the Red Sea lie the mortal remains of the beloved Yates. One alone of the six endeared friends who hailed our arrival remains, and she is clothed in the weeds of second widowhood. While of those who have since joined our band, not a few have passed off the stage. Anderson soon disappeared; Ellis and his esteemed helpmate, after long continued and hard labour, retired, and have since entered into rest. G. Parsons died in the country; Gibson was called away within a few months of his arrival; while Bayne and Tucker returned to their native land. As to myself, I have buried two wives, who were of the excellent of the earth, and four children—so that both in my domestic relations, and in my connexions as a missionary, I have had repeatedly to drink of the cup of affliction. Still, had I my time to go over again, with the certain prospect of all that has been afflictive in the scenes through which I have passed, I would take the same course, and pray for grace to improve it more to God's glory than I have done. I love the work, and esteem it a privilege to have been associated with the honoured dead and with the valued living. I do, however, feel anxious about the future, and long to see good men and true sent out to take their share in the work, and prepare to carry it on when those now in the field are removed.

What are the young men at Bristol, Horton, and Stepney doing? Are there none to emulate the conduct of Yates, and Mack, and Leslie, and others whose names are honoured in the churches! Are they afraid of sickness and of death? Cannot God take care of their health and life in India as well as in England? Should not the fact that not a few of our missionaries have lived and laboured in India from twenty to thirty years have some influence? Is that period so inconsiderable

when compared with the usual length of the lives of ministers in England, as to be regarded a sufficient ground for deciding against entering on the missionary enterprise? Oh, ye young men of ardent piety and holy zeal, hear the loud call from India, "Come over and help us." Ours is a great work, the work of God. We need your help, we urgently request it. Come, we will give you a hearty welcome.

In a subsequent letter, October 18, Mr. Thomas adds:—

You will be pleased to hear that some additions have lately been made to some of the churches. Brother Page lately baptized at his station to the south. Brother Pearce baptized four converts a week ago. Brother Thompson, at Delhi, baptized an equal number on the 5th instant. Brother Williams, at Agra, has recently baptized four or five, and brother Williamson, at Birbhum, has also had one or two added to the church under his

charge. From present appearances there is reason to hope some further accessions to our churches will soon take place. Oh that the days of Pentecost could once be experienced on this land of heathenish darkness and superstition.

We are all, with the exception of brother Evans, in the enjoyment of a tolerable measure of health.

## HAURAH.

In a letter dated October 15, 1845, Mr. Morgan says:—

Through the tender mercy of God we have been safely brought through the hot and rainy seasons, so prostrating in their influence. A review of the events of 1845 furnishes much cause for gratitude to God, and for renewed diligence in the work.

I have been permitted to labour in the enjoyment of good health, a blessing denied to many in India. A sphere of labour adapted to the constitution of the mind is of no small importance. There are the three native schools, which have gone on harmoniously and regularly this year. In the jubilee school we have had much to cheer us. English preaching is refreshing, and when standing in the bazar or on the road preaching and distributing the word, I feel that I am then doing the honoured work of a missionary. When standing at the sick and dying bed of my exiled countrymen, I am enabled to make some returns to those dear friends who contribute towards our support at home. Some that were afar off are now not far from the kingdom of heaven, and others have given themselves to the Lord and to his people. I remember the time that the presence of a young person in the prayer-meeting would be a novelty: now they form the majority.

Money is necessary to carry on our schools, and of this we have enough and to spare, and that on the spot. We have had great peace within and without, and the wolf has not been permitted to rush on the fold.

At the commencement of the year we

changed our house, and the Jesuits took it. I had my fears, but they have not been able to do any thing except opening some letters sent to me, and writing on them "opened by mistake." This morning I was informed that they are about sounding a retreat. One of our native members informed me that some of them told her that they can forgive sin for a whole year to come; but she was not satisfied they could foreknow her sins. We have our trials and difficulties; we expect them, and so must all who try to do good.

We have lost our dear and valued sister, Mrs. Evans, and deeply do we feel her loss. Like her Lord and Master, she was eminently meek and humble. For nearly five years she laboured hard, diligently, and successfully in the Benevolent, and was greatly loved by the children. She was given to hospitality; her house was always open to the servants of God, and she tried and did make all feel that they were with a sister. Ostentation she hated. Do your work, and leave the result to God, was her constant motto, and doing good was her greatest happiness. I bless God for sending us such a sister, and that he has honoured our society with such an agent. Her constitution was very good, but about three months ago she came over to see us. Then we saw a change in her. When Mrs. Morgan heard of her illness she went over immediately, and did not leave the house until after the funeral. Her pains were very great, but during the whole time that Mrs. Morgan was with her,

she did not utter a single hasty or murmuring word. When asked if she wanted any thing, her reply was, "No; my precious sister, you are my little angel sent to me; you must not leave me. I want nothing but sweet acquiescence in the divine will." At seven, P.M., she appeared to be better; at nine she seemed in sweet sleep, and between ten and eleven brother Evans and my dear wife stood over her, and it was evident that her hour of departure was come, and she breathed her last so gently that they were scarcely conscious of her death. Thus died our dear and lovely sister, greatly endeared to us all.

After the funeral we brought brother Evans with us to Haurah, and he remained with us about eight days. {I was to some extent acquainted with his suffering before, but since he has been with us I have fully known his weakness and complaints, and am convinced that he must leave the country, and that soon. He has but little stamina left. It is painful to see the wan countenance and the tottering gait of the once lively and active William Evans. He is a faithful and an affectionate brother, he has laboured hard, and deeply do I feel at the prospect of his departure; at the same time it would be cruel to keep him here.

## MONGHIR.

Mr. Lawrence writes thus, October 10, 1845:—

A longer time than usual has elapsed since I wrote to you last, for which I am sorry; but I have been waiting in the hope of having the pleasure to inform you that we had received an increase to our little church: but I have been disappointed. Two or three solicited baptism several months ago, whom we expected to have received ere now; but they have not afforded us all the satisfaction we wish for. We think it better, therefore, to try them some time longer.

The work of conversion, to all appearance, makes exceedingly slow progress in this station and neighbourhood: all around seems like the valley of dry bones, which are indeed very dry. It is truly melancholy to witness, day after day, such multitudes of immortal beings, all in open rebellion against their Creator, hastening on to judgment, and yet utterly careless as to what becomes of them after death. To great numbers have I spoken, with all the solemnity I could, in language like the following: "You cannot live in this world always; you know you must die; you may die soon: where will you go after death?" But to this solemn appeal the far greater number have returned the same flippant and careless answer: "Oh, who can tell what will be after death? What is the use of thinking about that? we shall go wherever God sends us, and be whatever he makes us." Only a day or two ago I was trying to impress the solemnities of eternity upon a poor, thoughtless old man: for a few seconds I thought his attention was arrested by the subject, but he suddenly interrupted me by saying, "I have lost my situation, give me a recommendation that I may get another, and then you will befriend me; as to what shall be after death, who can tell? Dismiss that subject, 'tis useless to talk about it." Thus by a blind fatalism, or by false notions of the divine decrees, does the prince of darkness blind the minds and harden the hearts of millions of our fellow

creatures, and ripen them for destruction. The announcement of a Saviour and the promise of eternal life, have no charms for them, for they perceive not their danger.

To this gloomy view there are some cheering exceptions. We do sometimes meet with those who hear us gladly, and who seem interested and impressed. To such it is a pleasure to preach. And some I have heard inquiring with much apparent earnestness, what they must do to be saved; but the requisition to give up all and follow Christ has been more than they could bear; or if for a season they have been inclined to receive Christ, the threats or persuasions of their friends have at last prevailed upon them to renounce all such thoughts and intentions. Lately a new inquirer has come to reside amongst our native Christians, a hill-man from Bhaglipore; his case affords us some encouragement; we hope he is sincere. Our regular chapel services and bazar preaching have been continued without interruption, as formerly; and the attendance is quite as good if not better than it was. Brother Parsons was able to itinerate in the villages during the greater part of the month of August, as I did last year, and in some of the villages he met with an encouraging reception. He has, no doubt, furnished you with the particulars of his journey.

Our boys' schools have somewhat improved in attendance. The school established last year has succeeded very well. Several of the boys who could not read at all, are now able to read the gospels, and many of them have committed to memory upwards of sixty questions and answers from Adams's Scriptural Catechism. Our native church has recently been bereaved of another female member; thus one more has been added to the repeated admonitions which we have received this year on the importance of being ready for the last solemn change. Our junior native preacher,

Sudin, I am sorry to say, has been seriously ill with fever for some months past, which has quite laid him aside from his work; but I am thankful that our excellent native brother, Nainsukh, who went to Agra last January for the benefit of his health, is quite recovered. He has written to say that he hopes soon to return to Monghir, and intends to leave Agra this month. We shall all be glad to see him again amongst us. The native Christians have felt his absence much, but I am thankful to say that on the whole they have given us as little trouble and as much satisfaction as we could expect. The English portion of our little church has again been bereaved. One after another has been called away, and as their places have not been supplied, our strength is now smaller than I have ever known it before. Since I wrote last the church has been bereaved of its aged and valuable deacon. He was a truly upright man, and a devoted Christian. He had been long afflicted, and suffered much, but by divine grace he continued steadfast in the exercise of faith and patience to the end; and he is now, I doubt not, with the Lord Jesus in paradise. One to supply his place in the

church at Monghir we shall not soon find. Notwithstanding all the deaths and removals which have occurred, we have had good English congregations on sabbath evenings for some time past, but we expect a great falling off in a short time, as many who came to reside here only for a few months during the hot weather and rains, are about to leave the station.

My dear wife was very ill indeed last month, but I am thankful to say that she is now much better. She still, however, requires a change of air, and, if spared till the weather becomes cooler, I hope to take her on the river for a few weeks.

All our other dear friends are pretty well. Dear Mrs. Parsons was greatly distressed to hear, a few days ago, of the death of her sister, Mrs. Evans. Her death will be a serious loss to many, especially to our [own] mission circle in Calcutta, by whom she appears to have been exceedingly beloved. But how greatly and how widely will the removal of our revered and beloved brother Yates be felt! May it please the Lord of the harvest to send forth many more such faithful and devoted labourers to India.

---

## BENARES.

A letter from Mr. Small, dated Chunar, October 18, 1845, contains the following information:—

I have come up here with a double object, partly business and partly change of air. My dear wife having been suffering again from her old complaint (dysentery) for several weeks past, we thought a trip on the river might prove beneficial, and as I had long been wishing to pay a second visit to Chunar, to conduct a sabbath's service, and to baptize a young man with whom I had had conversation on my previous visit, we determined on a sail in this direction. As the weather is now favourable, between the rains and the setting in of the cold weather, and Mr. Smith proposes starting for his usual annual missionary tour the beginning of next month, we could not probably be absent from our post at a better season; though it is possible, should my dear wife's health not

materially improve, we may feel it needful to get a little farther change of air occasionally, and this being a sub-station to Benares, and only fourteen miles distant by land (about twenty-four by water), it is very desirable for me or brother Smith to visit it every now and then.

There are several active, lively members here, and a church of some standing in a thriving way. The young man whom I propose baptizing to-morrow afternoon, was an invalid, but whose maladies, as is the case of a large proportion of the invalids in India, were brought on solely by intemperance, and fed by it too; so that since his becoming a teetotaler, which was the first step towards his conversion of heart in the providence of God, he has been enjoying very good health.

---

## AGRA.

Our friends in this city are suffering from ill health. The following letter from Mr. Makepeace is dated October 19, 1845.

I am thankful to say that I am now better able to write to you than I was a short time ago. Again have I been smitten by fever.

Thus have I been twice laid prostrate in the course of less than three months. My poor wife has experienced even sorer affliction than

myself. During the last three or four months she has suffered much, but at the present time seems tolerably well. I am not as yet able to engage in village labour, owing to the weak state of my constitution. But these sicknesses we must expect in this debilitating and unwholesome climate, added to which this is our first season, and we are not as yet acclimated. Still God has been very gracious to us, and we only need his smile to rest upon us, and his love in Christ to cheer and constrain us, and then shall we be happy and devoted in our work. My sickness has been a drawback with regard to my acquisition of the language. Brother Williams has also been suffering from his chest, his old complaint having made its appearance again, though in a less formidable manner. I am happy, however, to say that the means prescribed seem to have been blessed to his restoration. He is busy to-day collecting donations on the behalf of a Christian village which he wishes to establish in the vicinity of Agra. Some of the poor brethren in the villages who have embraced Christianity, have been subject to much persecution for conscience' sake; one has actually been banished his village. Brother Williams wishes to furnish a refuge to those who are exiled, and especially to poor agriculturists who, deprived of their land, and, therefore, of the means of subsistence, must be in a very pitiable state. This will not be affording any great premium to any to embrace Christianity, inasmuch as the land belonging to the new village will be let out to the native brethren at a reasonable rent. But you will see this more clearly explained in a letter which brother Williams and myself sent to the Friend of India, and to the Calcutta Missionary Herald.

#### FORMATION OF A CHRISTIAN VILLAGE IN THE VICINITY OF AGRA.

For several years past missionary operations have been carried on in this city and the surrounding country, by agents of the Baptist Missionary Society. Recently, however, the attention of the mission body has been more particularly directed to the rural districts to the south-east of Agra. And though, hitherto, comparatively little fruit has appeared to recompense their toil, yet now it may be said with respect to certain portions of the wide field that has been brought under cultivation, that they are 'white already to the harvest.' A spirit of anxious inquiry has been excited among those of the heathen to whom the gospel has been repeatedly proclaimed; whilst some have made a public profession of their faith in Christ. This year we have had the pleasure of baptizing thirty-one natives, seventeen of whom are from one village, where a chapel has been erected, in which divine service is regularly performed. Here also a day-school has been established. Exclusive of the native Christians residing in the station

of Agra, we have thirty-three in seven different villages, and we regret to state that in nearly all of them our poor brethren have been more or less persecuted by their heathen neighbours. Some have been beaten, and one has been banished his village. All this, indeed, was fully anticipated, nor can we expect it to be otherwise until the sublime doctrines of the gospel shall be better understood and appreciated; and then we have reason to believe that Christianity will gather to itself honour and respect from many who now, owing to the 'blindness of their hearts' refuse to yield it their credence and homage. Nevertheless we must expect that the 'god of this world' will till the close of time be engaged in a struggle for the maintenance of his usurped dominion and stronghold in the hearts of the children of men. He shall not, however, finally prevail; inasmuch as 'for this purpose was the Son of God manifested, that he might destroy the works of the devil.'

Now as some of our native Christians are at the present time greatly distressed in consequence of persecution and oppression, and especially as many of those whom we expect soon to unite themselves with the church and people of God, will in all probability be called upon to suffer in a similar manner (whilst several are now retarded through timidity or fear), we think it very advisable to form an abode or village as a refuge for the exiled and distressed; for such, we mean (and such only), as are actually driven from their homes by the persecuting bigotry of those who would seek their hurt. We think it a most desirable thing that the converts should remain in their respective villages, if possible, to be as 'burning and shining lights' in the midst of those who are 'sitting in darkness and the shadow of death;' but what is to be done for those who cannot remain, and especially for poor cultivators, when forced away from their homes, to seek a dwelling-place and land elsewhere? It is well known that the zamindar can refuse to rent them land if he please, and in this case they are instantly plunged into pecuniary difficulties. With the view, therefore, of making some provision for such individuals, and of putting them in the way of earning their livelihood, we purpose purchasing or renting some 400 or 500 bigahs of land, and portioning it out to Christian tenants, taking from them a moderate rent to enable us to pay the annual revenue to government or to the zamindar, as the case may be. And it is a consideration not to be overlooked, that if, after the yearly amount of taxation be paid, a surplus be available, its appropriation to the funds of the Agra Baptist Missionary Society will afford matter for thanksgiving and triumph, that the opposition of enemies has turned out 'rather for the furtherance of the gospel.' On the most eligible spot of the land, we also purpose having a village in which the Christians shall

reside, and a chapel and school-room be erected; in the former of which the worship of God will be stately conducted, and in the latter, the children of the native Christians will be instructed in the great principles and doctrines of our holy religion. Thus, through the divine blessing, we may in after days be privileged to see rising up a seed to serve the Lord and to call him blessed. And we may cherish the confident expectation that some from among them who have been unfettered by superstition from the hour of their birth, and under the benign influence of Christianity, will become eminent as the heralds of the 'glorious gospel of the blessed God.'

But to accomplish this most desirable object, at least Rs. 1000 or 1200 will be required. It is quite impossible to raise that amount among those connected with us in this station, inasmuch as other objects, of a more missionary character, are requiring our aid. What with the support of six native agents, the building of native chapels and school-rooms in villages, and the recent purchase of a mission chapel and premises at Agra, we really cannot command the means for the accomplishment of so glorious an undertaking; we are, therefore, compelled to solicit aid from the friends of Christian missions who reside in other stations of India.

## CHINA.

The Canton Baptist Missionary Society's Report for the First Quarter, ending the last of March, 1845, forwarded by Mr. Roberts, is as follows:—

Two small baptist chapels were opened in Canton with the commencement of this year, One at the Wong Sung Hong, about a mile below the foreign factories, fitted up and seated, capable of accommodating fifty persons, where preaching has been kept up every Lord's day regularly, and books distributed. Three of the Chinese assistants sleep there, and improve opportunities during the week for distributing books and instructing such as visit them. Another house was hired near the execution ground, about two miles below the foreign factories, at the imperial Ma-Tou (a public landing-place for government officers), in which a room has been commodiously fitted up with pulpit and seats, capable of accommodating eighty to ninety persons, where preaching is kept up twice every Lord's day, morning and evening. The interest is increasing here; and this being a family settlement, some women attend every Sunday, varying from ten to thirty. Myself and best Chinese assistant, Chow, live at this house, with his family—wife and three children—which is an encouragement to other women to attend service. A commodious hall is attached to the front of this house, in which we daily receive visitors, showing them the common civilities of Chinese courtesy. Frequently we have more than a hundred visitors during the day, who listen attentively to the unsearchable riches of Christ in the gospel, and anxiously solicit Jesus' books to take home with them and read at their leisure. We often preach and distribute books on the Honam side; upon the river; and Chow has been sent for twice to go into the city and preach to the learned! Thus verifying what the apostle hath said, "God hath chosen the weak things of the world to confound the things which are mighty."

On the 19th of January last I baptized Wun,

a Chinaman, on profession of his faith in Jesus, in the Canton river. He had been carefully instructed for several months in the doctrines of the gospel; applied for baptism; was recommended by the brethren; and after full examination of his Christian experience, was unanimously received. He has thus far honoured his profession by his walk and conduct. We now have three more applications for baptism under consideration; one from a village, one from within the city, and one resides near us. The last two attend our religious services daily, and have connected themselves with our bible or theological class. This class goes on regularly and daily, with eight or ten learners.

Not having any foreign medical aid at hand, and yet many poor and sick around us, it was thought advisable to authorize physician Lam, one of the Chinese assistants, to practice medicine in his own humble way upon his afflicted countrymen, and to avail himself of such opportunities to recommend to them the great love of God in the free gift of his beloved Son Jesus, and in the free gift of medicines. He has attended twenty-seven cases, and administered ninety-two prescriptions. The results I feel persuaded have been favourable; a blessing seems to have attended his efforts; many have recovered, and returned thanks. The poor in other respects have not been entirely neglected, whose kind feelings and respectful greetings, though from the poor, are not unheeded indications of gratitude, nor lightly esteemed as soothing to a lonely stranger in this foreign land!

During the quarter, 1500 copies of Mark's gospel have been printed. Also a sheet tract on the sabbath has been prepared for this year, the block cut, and an edition of 6800 copies printed. Besides which, a goodly number of the Saviour's sermon on the



Mount, and other religious tracts have been distributed during the quarter by myself and the Chinese assistants. Our prospects are now fair, fine spirits and good health; and

some hope is entertained of constituting a baptist church here before the end of another quarter.

Appended to this Report are "A few items collected during the quarter, of importance and encouragement."

*6th January.* It is a matter of gratification and encouragement to missionaries that a foreign merchant, Mr. G., has just rented comfortably premises at twenty-five dollars per month, in a large Chinese Hong, immediately among the people, on a back street about half a mile from the foreign factories, where he and his lady are now both living comfortably, and quietly, and safely, just in a first-rate situation for a missionary. Will none come from America and England to improve such opportunities?

*26th February.* It is stated by one of my correspondents this morning, one who has the best opportunity of knowing the facts in the case, that "the emperor, by an edict, on the representations of Keying, has allowed the practice of the Christian religion in his dominions! For which," says the correspondent, "we ought to praise the Lord." Response: Amen.

*16th March.* A notice was stuck upon my door to-day, purporting to be official, saying; "This shop is under the jurisdiction of the Kong Leong police office; the two former occupants, Poon and Soo, rented it to keep shop in; wherefore then should they presume, of their own accord, to rent it to a barbarian? If he shall move out of it this day he will escape trouble. A special notice." This was taken down, and not seeing any person, the subject was not agitated; but three days afterwards a copy of this same paper, with a few characters altered, limiting the time of removing to the present month, and annexing a threat of consequences upon disobedience, was brought by messengers; to whom I explained the matter most clearly, urging my right and privilege to rent the house, from the 17th article of our American treaty, which not only allows us to rent houses among the people, but to have chapels too. I showed them the article, and proposed referring the subject to the governor, through the American consul. But they seemed unprepared to enjoy the settlement of the thing in so serious a way. Somewhat ashamed of their conduct, they begged back the document they had brought, and became perfectly willing to leave me undisturbed, and drop the subject. Thus we realize the good effects of the treaty.

*27th March.* The Canton Baptist Missionary Society has been incipiently formed here, principally by native Chinese; the humble beginnings of which will be read in the Report. The object of this is the promulgation of the gospel in Canton and its vicinity,

among the Chinese. The members of the society, with a becoming zeal, and liberality almost beyond their measure, soon resolved upon taking two of the Chinese brethren, Cheng and Lam, under their own patronage; for whose support they contribute monthly according to their several abilities. The two brethren supported have been actively engaged in learning and teaching the gospel to their countrymen, distributing books, practising medicine on the poor, and other missionary duties, according to their several abilities.

But the society's abilities are limited, and their pecuniary means exhausted, yet their needs and opportunities for usefulness are enlarging; hence they can but look to the generosity of a liberal community for pecuniary aid. And having originated here immediately on the ground of operation, and having solicited and obtained respectable trustees as managers from among the foreign community, here well known, and having their object direct for the spread of the gospel among the heathen—the Chinese,—they can but hope to share in the sympathy, prayers, and liberality of the foreign community both here and in Christendom.

The society earnestly desires that the trustees might be enabled to secure us more permanent premises than a monthly rented house within the course of this year. It gives us great pain not to know one month where we are to live the next. Nor have the Chinese the same confidence in our operations as if we were permanently located. And moreover, monthly rent feels much like a dead weight upon our efforts, exhausting our means. I am gratified to say that 600 dollars have already been paid into the treasury with an eye to this object. And could two thousand dollars more be added thereto during the year, above our contingent expences, which are only a little upwards of a hundred dollars per month, this desirable object could be accomplished; for a respectable Chinese merchant has been offering us a lease for forty years at a suitable place, and under accommodating conditions. The purchase of the lease, together with the building of the chapel, and other requisite rooms thereon, would all be covered with a cost of about 2500 dollars to 3000 dollars. And afterwards it would be rent free the residue of the stipulated term.

Again, I am most anxious to do something more in the line of scripture and tract distribution in this city than I have done hitherto.

I have now been in Canton ten months, and have distributed all the scriptures and tracts I could get, without hindrance, but my means have been very limited, and the supply consequently very scanty, notwithstanding the people are anxious to get our books everywhere. Nor have I had any hindrance from government. No! On the contrary, governor Keying has recommended our books to the emperor, it is said, as good and proper to be circulated among the people; and the emperor has sustained his recommendation, by permitting their circulation. Then what wait we for, may I not ask my brethren in Christendom who have been praying for China, but the means with which to print and circulate the books? Now let your alms accompany your prayers, and the work will be done! Am not I thy servant, awaiting thy will,

ready to execute thy granted petitions, with six native assistants now under employ ready to aid me in the work? You have prayed that China might be opened: your petition has been granted! You have prayed that Christian books might be circulated and the gospel introduced among the millions of China: your petition has been granted! Now for the consummation of your enlarged desires in behalf of this people. I beseech you, like Cornelius, let thine alms, with thy prayers, come up for a memorial before God. Send me pecuniary aid for the work of the Lord, to the treasurer of "The Canton Baptist Missionary Society;" and pray earnestly now, and in faith, for the out-pouring of the Holy Spirit to bless the application of your alms in the conversion and salvation of this people, and your petition will be granted!

---

## WEST INDIES.

---

### BAHAMAS.

A letter containing affictive intelligence has been received from Mr. Capern, dated Nassau, New Providence, November 11, 1845.

I am sorry that this letter should be the bearer to you of tidings of a mournful character; but it will only inform you of what our heavenly Father in his wisdom, and, we are bound to believe, in his mercy too, has been doing among us, and is now doing with us.

Towards the end of last month a sudden change took place in the weather, by which the health of many was affected; and to some it proved fatal. The heat had previously been very great. All at once the wind shifted to the N.N.E., blowing strong, while heavy rains descended, which caused a change in the thermometer of nearly twenty degrees. Immediately fevers began to prevail, and we soon found that we had among us the yellow fever of a malignant type.

The first that fell a victim to it was a youth recently arrived from America. He was residing with a physician, a relative of his. The next was a Mrs. Keeling, who, with her husband, came to the colony nearly three years ago, under the auspices of the Colonial Infant School Society. The husband died suddenly a few months after their arrival, in consequence, it is supposed, of too much exposure to the sun. The widow was regarded as an excellent woman, and an excellent teacher; and the children whom she had taught went to the grave of their instructress to weep there. The next that fell in death was a

young man about eighteen years of age, of highly respectable connexions. After him, a Mr. Simmons, belonging to the Civil Engineer department, leaving a widow and five children. Then there fell a young officer belonging to the troops stationed here. He was twenty-two years of age. Then one of the surgeons belonging to the regiment, a young man of great talents and promise. These, with alarming rapidity, followed each other to the grave; and strong and many have been our fears for several days, that one from our own household would be added to the list.

Six of the family have been afflicted with fever, five of whom have mercifully recovered; the sixth is still in a very dangerous state, and that sixth is Mrs. Pearson. Before the fever attacked her she had been very poorly, complaining of great pain and oppression of the chest. For several days she had lost her voice, and could speak only in a whisper. One engagement after another she was compelled to give up. Mrs. Capern's mother was taken ill of fever, and Mrs. Pearson by paying overmuch attention in her weak state to the afflicted, aggravated her own infirmity; and in this condition the fever attacked her. Just a fortnight has she now been on the bed of sickness, and more than once have we thought her in the article of death. All has been done for her that kindness and medical

skill could effect; still a fever seems to be consuming her, and we have scarcely the shadow of a hope that her useful life will be spared much longer. Up to this morning she entertained a hope of her own recovery; but then she observed to me that she thought her end was at hand. The exemplary calmness and composure of her own mind have no doubt in some measure tempered the violence of her disease. We are deeply afflicted in her affliction; for should this sickness be unto death, our loss will be very, very great. Our people are very kind, two of them coming to set up with her every night.

For several days I was myself laid aside by fever, and gratefully now think that I was induced to obtain medical advice in season.

Not only from deaths by fever have solemn warnings come, but we have been taught—your missionaries especially—that we know not the day nor the hour wherein the Son of man cometh. Mr. Davies, church missionary, that Mr. Davies who was so deeply concerned in the late Exuma affair, was passing a few days ago from Rum Cay to Crooked Island, and by some accident fell overboard and was drowned. The vessel was instantly laid to,

and the boat put off, but not a glimpse of the body could be obtained.

Having mentioned Exuma, let me add, that one of the constables who lent himself to our enemies to further their wicked designs, died a week since; and on his dying bed sent for several, and confessed that he had injured them having borne false witness against them; and asked their forgiveness. One of our members, whom he had greatly injured, assured him that he freely forgave him, but reminded him that his forgiveness was of little consequence, he should seek forgiveness from God; and this member is an African.

I trust, dear sir, that as the result of the division of labour at this station, greater efficiency will distinguish our operations. Larger funds will be raised, and better discipline maintained. At Nassau we shall for a time realize less for general purposes, in consequence of the improvements which the people are bent on making on the old chapel premises. Scarcely any thing has been done to them since the days of slavery. Within the last few weeks £30 sterling have been laid out in improving the enclosures, &c. It is intended to build quite a new chapel, which will cost not less than 1500 dollars.

In the postscript of a subsequent letter (November 13), Mr. Capern says, “Mrs. Pearson is in the article of death. Before the sun shall go down she will have departed to be with Jesus. The scene is calm, peaceful, and impressive. It is that of quiet triumph over death. Great will be our loss: great her gain. We will write to her sisters by the next mail.”

Mr. Rycroft writes thus from Exuma, November 3, 1845:—

It has often occurred to me that on some of these islands missionary meetings might be held with advantage. I have tried, and succeeded beyond expectation. Allow me to lay before you the remarks offered by our native Christians; men of the plainest stamp, but whom Christianity has dignified in sentiment and feeling.

Cuffy Rolle said, “I am pleased and thankful to God to see our church so full this morning. We remember the time past when we were slaves, and had not this blessed opportunity. English good people hear of us, and send us the gospel. Now we have the light, let us walk in the light. We hear from our blessed minister of Africa, that dark land; then let us try to send them the gospel that they may be saved. We have minister to teach us; then let us try, all try, to show them the same pity, and to tell them of a Saviour. You know that when we were children, the first thing put into our hand was the hoe, but now the first thing put into our children's hand is the spelling-book. Our children have now got such a chance that they can tell you more than you know.

You feel this thing; then feel for Africa. Let us try to send one to them who have no gospel. You all know the last words of Christ, ‘Go ye into all the world, and preach the gospel to every creature.’ You want to go somewhere in the boat, you must pay the men. Ministers can't go to Africa without we help them. Then let us try together to send Africa the good word. And let us think of the last day, that we may be acceptable to God.”

Pompey Rolle: “Well, my beloved brothers, we bless God the body is free, but we must not let the soul to destruction. Thank God: we know the time when we could not think we should have this happy day. Yes, I know the time when they tie we body to the ladder, and lash, lash, lash, till we blood run down on the ground, and I pray God to take we out of the world. But blessed Jesus, we think of the great change we now see here. We never thought to see this blessed sight. In time past they keep we all Sunday burning field, but now we call on the name of the Lord, and none make us afraid. Who don't believe now must perish! I never ex-

pected to stand up here when my poor wife was abused before my eyes, and I dare not speak. Thank God for this change. When we look on the present things, let us all give God noble thanks; let us remember our best friend Jesus. Now the light is come, let us press into it. Don't let us forget the kindness of Jesus, to send ministers to this place to lead us to righteousness. I hope we shall all do something to send the gospel to the land of Africa."

Hugley Rolle said, "Bless the Lord we meet here to day to see this sight, and thanks be to him for the opportunity. Formerly on a Sunday we had to take our gun, or were in the field, or had to go and fish, or grind hatchet, and prepare for the week's work before us. We are glad for the gospel which has made this great change. Now we must try to spread the gospel, and contribute to it. We try to be saved ourselves, let us try that others may be saved. Some don't yet know God. Now we have the gospel let us stick to it. Let us not only say, but do. All say, I'll give a little. We all want to be saved at last, brethren; we ought to want others to be saved too. We must send minister. How must they go? They want food on the passage, and something when they get there. When we pray 'Thy kingdom come,' and don't try to send the gospel, our praying is in vain. Jesus left one good word before he went from this world: 'Preach the gospel to every creature.' We thank God for our minister now standing before us; let others have them too."

Frederick Stow: "We come to speak of Jesus Christ: we must not make light of him, for the time is coming when we hear the word no more. I feel thankful for what the Lord has done here. Our fathers had no such opportunities as our children have. I called my little boy to me this morning to read me a chapter in the New Testament, and hear the word of God from a child. I say, 'Here, read me this tract,' and him read it, and tell me what Jesus did, and what Jesus said. Now who did this for us but Jesus? What a blessed thing we now see; before we were blind. We can speak of the past and the present. Before the blessed gospel we were driven to work on Sunday, but now the bell rings child and parent to meeting. Now children tell us of Christ, and tell others too. We have done with task, and Sunday comes:

we see strange things; see a man of this colour (pointing at me) come and tell us more of Jesus than we ever knew. Now let us pray to God to give us power to send the gospel abroad. God don't want the name, God want the doer. We have nothing but his blessing gives us. Then what we put in, let us put in freely; God loves a free gift. The Lord himself came down from heaven for us. How proud I am to hear children talk about what Jesus said and did. Then if you have a cheque, throw it into the gospel, that it may spread through the world."

Adam Hall said, "This is a pleasant and glorious day, and bless the Lord for it. It has been pleasant; I feel it. I feel pleasant in mind, and hope all do. For the future I hope we shall leave all our old ways, and look to the Spirit, who will revive us, and to the things before us. We have lived in hatred, but now we the sheep of the fold, and must strive to love one another, and look to Jesus our only friend. We have been destitute, but thank God for our minister with us. Let the scales drop from our eyes, and let us follow the word of God. And as we strive for ourselves, let us strive for our fellow creatures in India, Africa, China, and many places beside. As we feel for our own souls, we shall feel for the souls of others, and unite together in sending them the blessed gospel."

Isaac Rolle said, "Thanks be to God we have great opportunities to-day; and trust we know what we speak, and speak that which is in our hearts. Thanks to God we are here on praying ground, while many have gone to the grave who had not this sight. Good people in England heard of us, and sent us the gospel. We had no money to send for them, but minister come, and praise God we see him this day. Now let us press on; let us drop into the pail, and make it full. Every body do something, and let all be done with love; nothing done without love."

Many other addresses were delivered of a similar cast, and the result was as extensive, I think, as the people's ability.

The missionary meeting of the 2nd instant brings to-day canes, plantains, potatoes, &c., &c. I expect the sum realized will be from six to seven pounds sterling. This is, perhaps, the largest amount ever raised here, and may be considered no small sum at the present time, when food and clothing are needed by many of the people.

## JAMAICA.

### DEATH OF MR. KNIBB.

A mail has just arrived from Jamaica bringing heavy tidings. The affectionate and energetic pastor of the baptist church at Falmouth has finished all his labours. After four days' illness, from yellow fever, he expired on the morning of Saturday, the 15th of November. A Christian friend who was present says, in a private

letter, "Ho was impressed from the first that the sickness would be unto death, and said so to dear Mrs. Knibb and Kate. When delirium seized him he sang and prayed in such a manner as no one had ever heard before: he also gave an address, and in solemn tones pronounced the benediction. He was during part of the time distressed about Spanish Town; but, a little before he breathed his last, he pressed dear Mrs. Knibb's hand, and looking at her affectionately, said, 'Mary, it is all right,' and in a few moments more all was over." "You will be glad to hear that dear Mrs. Knibb is wonderfully supported; and so are the three dear girls." †

Mr. Tinson, who is himself confined by illness, wrote on the next day as follows:—

This is a sorrowful day; our beloved brother Knibb has left us, and his unexpected death has thrown a heavy gloom over thousands. The melancholy intelligence spread with a rapidity almost like that of the electrical telegraph. After the express arrived here yesterday announcing his death, the people working on their cottages about these hills were heard calling out from one to the other, "Mr. Knibb is dead!" And though we have had frequent and heavy showers, persons have been passing all night to attend his funeral. Great will be the concourse; and while I write, I have no doubt there is a grievous mourning at Falmouth, like that "in the floor of Atad" over the body of Jacob. Our brother died yesterday, about ten o'clock, A.M., and his funeral takes place to-day at the chapel in Falmouth. It grieves me that I cannot be present, but the Lord's will be done! I lie here and ask, why is this breach made upon us? And who will fill his place? I know of no one. But God will take care of his church; he who gave his life for the sheep, will not allow them to perish for want of shepherding. Nevertheless, the removal of our dear brother is just cause for lamentation. The circumstances of the mission, and the country, seemed more than ever to require his services. In him the people have lost an intrepid and powerful advocate; the brethren a tried and sincere friend; the churches a laborious and faithful minister; and this institution one of its best supporters. His energy of character, promptitude of action, and a sort of intuitive perception, which enabled him to perceive and seize the most fitting opportunity and method of action, stamped him as no ordinary man, and of these qualities he gave early proof. I knew him in his boyhood, when I was a student at Bristol. I saw his brother arrive in this island, witnessed his zeal for God, and beheld him die. His course was short, but its progress was useful, and its end triumphant. He, whom we now lament, cheerfully came to fill his brother's place, and well he filled it. My mind reverts at this moment to the time when he and his much esteemed companion stood in the mission house in Kingston on the day of their first landing in Jamaica. I seem to see his youth-

ful countenance beaming with impatient ardour to enter on his work. I watched him, as he toiled from day to day with the same prompt, vigorous, and untiring exertion, which continued to characterize the whole of his missionary life. His frequent visits to his native land, and the effects of those visits, are well known. He had hardly completed the arrangements arising out of the last, when the Master told us he had no further need of him here. He fell in the high places of the field, in the midst of action, surrounded with his brethren. He had just been attending a series of public meetings connected with the religious and civil interests of the people, and, in addition, to a meeting of the missionaries at his house, which continued for three days, he had planned and advertised three missionary meetings during the week, in connexion with his own stations. These were necessarily postponed on account of his illness, and remain among the things which he had in his heart to do. He has finished his course in the midst of his days, but that course has been a distinguished one; and if "that life be long which answers life's great end," his life has not been short. He worked while it was day, and he has gained a high degree. He may have had failings, and who has not? But his virtues were conspicuous, and he never made pretensions to perfection. To a superficial observer he was sometimes in danger of being misunderstood; the ardour and vivacity of his mind would occasionally carry him beyond the prescribed limits of a rigid discretion, but these spots, if spots they were, did not obscure the lustre of his character. He lived in the affections of many thousands of the people, and by his brethren who knew him well, he was greatly esteemed and beloved; and most deservedly so, for he was prompt to every good word and work. He evinced at all times an honest, manly piety, which led him to feel for the happiness of the human family. But his benevolence was not exerted for the species to the neglect of the individual. He had a heart to feel for private suffering. In cases of emergency, a journey of twenty or thirty miles would be taken at midnight, without a moment's hesitation, to visit the house of sorrow; nor would

it be a mere visit of condolence, if within his power to administer help. In such case his heart, his influence, his purse, were all ready, as several of his brethren can testify. Never, in my opinion, did he appear to more advantage than when evincing the sympathies of his nature in the chamber of affliction. I have often heard the expression of surprise, and I have felt the same, at the appropriateness and unction of his prayers by the bed of suffering. He bore public applause, as well as public abuse, with the spirit of a Christian; and those who envied him for his popularity, or feared him for his open and manly exposure of wrong doing, may now be ready to admit his worth. But he is gone where neither human applause nor human censure can either augment or diminish the happiness he enjoys.

November 19. The post leaves to-night with the packet letters. I am now able to leave my bed, and to add a line with my own

hand, though still very weak. I don't know what has been the matter, but it seemed something like cholera in its mildest form. Severe spasms in the bowels, with a strange tendency to sleep when the pain ceased. I was taken in the night prior to our brother's death, so that I could not go to him, though I had two expresses before they knew I was so ill. When I left Kettering on the Thursday evening, the doctor assured me that brother Knibb would do well, and the next day I packed every thing needful for a journey to Kingston with my wife and daughter, to consult the doctors there about another operation, which must either be performed speedily, or I must soon follow our departed brother. Our medical friend here urges me to go to Kingston, and those medical gentlemen there who know my case, urge the same thing. What they will advise, I know not, but when their advice is obtained, you shall know it.

### ACKNOWLEDGMENTS.

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

- Mr. Viney, for a box of haberdashery and useful articles, for *Mr. Gould*;  
 Friends at Hastings, for a canvass and box, for *Mr. H. Bloomfield*;  
 Friends at Hastings, for a box of medicine and paper parcel, for *J. Clark, Brown's Town*;  
 Miss Brunier, of Fisher Street, for a tent, for *Mr. Clarke and the African Mission*;  
 Dorcas Society, belonging to Mr. Franklin's congregation, Coventry, for a box of useful clothing, for *do*;  
 Friends at Plymouth, for a case of clothing, for *do*;  
 Ladies at Leeds, for a box of calico, paper, and haberdashery, for *Mr. Knibb*;  
 Miss Redding, of Hackney, for a parcel of magazines, for the *Mission*;  
 Mr. Gipps, of Potter Street, for a parcel of magazines, for *do*;  
 Mr. Nicholson, of Plymouth, for a parcel of magazines, for *Mr. May, of Lucea*;  
 Also to R. Breeze, of Lechlade, for a parcel of haberdashery and useful articles, for *Mr. Dutton*.

### CONTRIBUTIONS

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

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscription.</i>		Devonshire Square—		<b>DERBYSHIRE.</b>	
Moore, Mrs. ....	1 1 0	Collections.....	27 3 0	Derby—	
<i>Donations.</i>		Contributions, on account .....	19 12 7	Collection, &c., by	
Friend to the Cause....	20 0 0	Harlington—		Rev. W. P. Poile... 15 6 2	
Gurney, W. B., Esq., for <i>Jamaica Special Fund</i> .....	250 0 0	Proceeds of Lecture	4 0 0	<b>DEVONSHIRE.</b>	
Hawkins, Mr. T., for <i>Morlaix</i> .....	2 2 0	Meard's Court, on account .....	9 0 0	Bovey Tracey—	
M. C. ....	2 0 0	Shoreditch, Providence Chapel—		Collection .....	2 18 6
Peto, S. M., Esq., for <i>Jamaica Special Fund</i> .....	250 0 0	Young Friends, for <i>Jamaica Special Fund</i> .....	2 10 0	Contributions .....	4 19 2
Token of gratitude to God for a great deliverance, by Rev. W. Robinson, Kettering. 5 0 0		Proceeds of Lecture	7 0 6	Do., Sunday School .....	0 0 0
Toaswill, C. S., Esq., for <i>Jamaica Special Fund</i> .....	20 0 0	<b>BUCKINGHAMSHIRE.</b>		Do., for <i>Dove</i> .....	0 5 9
<b>LONDON AND MIDDLESEX</b>		Amersham—		Brixham—	
<b>AUXILIARIES.</b>		Sunday School, for <i>Jamaica Special Fund</i> .....		Collection .....	2 18 11
Bow—		Chesham—		Boxes .....	2 1 1
Proceeds of Lecture (unoloty) .....	1 16 6	Glover, Mrs. Stephen, A.S. ....		Chudleigh—	
		Waddesdon Hill, additional .....		Rouse, W., Esq. ....	20 0 0
				Newton Abbot—	
				Collection .....	1 15 10
				Contributions .....	1 15 2
				Paignton .....	10 13 6
				Torquay—	
				Collection .....	2 15 10
				Contribution .....	1 0 0

Essex.	£	s.	d.	LANCASHIRE.	£	s.	d.	Nottingham, George Street—	£	s.	d.
Wittle—				Liverpool, on account...	50	15	0	Collections.....	34	8	11
Challie, Mr. W., A.S.	1	0	0	Manchester—				Contributions.....	62	16	10
<b>GLOUCESTERSHIRE.</b>				Collections—				Do., for Jamaica			
Coleford—				Public Meeting.....	16	8	2	Special Fund.....	35	0	0
Collection.....	4	0	0	York Street.....	7	1	7	Southwell—			
Contributions.....	57	16	0	Union Chapel.....	100	2	9	Collection.....	3	3	2
Lydney—				Grosvenor Street...	10	0	0	Contributions.....	2	0	2
Collection.....	5	1	8	Contributions.....	387	14	0	Woodborough—			
Contributions.....	1	0	0	Do., for Translations	20	0	0	Collection.....	2	13	0
Woodside—				Do., for Jamaica				<b>SOMERSETSHIRE.</b>			
Collection.....	3	2	2	Special Fund.....	117	0	0	Dunkerton—			
Wotton under Edge—				Stockport—				Collections.....	3	6	9
Collections.....	6	4	2	Collection.....	9	5	2	Contributions.....	5	18	9
Contributions.....	7	4	3	<b>LEICESTERSHIRE.</b>				Do., Sunday School	0	8	4
<b>HAMPSHIRE.</b>				Appleby—				<b>STAFFORDSHIRE.</b>			
Andover—				Collection.....	0	11	0	Burton on Trent—			
Collection.....	7	18	6	Arny—				Collection.....	6	9	0
Contributions.....	26	6	6	Collection.....	6	17	6	Coseley—			
Gosport—				Contributions.....	2	10	0	Collection moiety)...	2	4	11
Proceeds of Lecture	1	12	1	Blaby—				Contributions.....	1	12	0
Landport—				Collection.....	3	0	10	Do., Sunday School	0	6	3
Proceeds of Lecture	3	2	3	Contributions.....	1	13	0	Newcastle under Lyne—			
Lymington—				Do., Sunday School	0	1	5	Thompson, Mr. Thos.			
Collection.....	8	8	11	Foxton—				for Jamaica Special			
Contributions.....	17	17	10	Collection.....	0	14	0	Fund.....	10	0	0
Do., Sunday School	8	0	6	Leicester—				Willenhall, First Church—			
Do., for Africa.....	7	5	0	Harvey Lane—				Collection.....	2	19	0
Millford—				Collections.....	21	14	8	<b>SURREY.</b>			
Collection.....	0	17	3	Contributions.....	81	2	1	Dorking—			
Portsea—				Do., for Jamaica				Contributions, by L.			
Proceeds of Lecture	7	1	0	Special Fund... ..	2	0	0	Vitou, for Native			
Romsey—				Do., Sun. School	2	1	5	Teacher under care			
Collection.....	4	4	0	Charles Street—				of Rev. T. Sturgeon,			
Southampton, Portland Chapel—				Collections.....	31	4	9	Fernando Po.....	7	0	0
Collection.....	4	12	0	Contributions.....	30	16	0	<b>SUSSEX.</b>			
Contributions.....	0	19	5	Do., Sun. School	1	1	5	Lewes—			
Southsea—				Do., for Jamaica				Contributions, for Ja-			
Proceeds of Lecture	3	16	0	Special Fund... ..	72	0	0	maica Special Fund	8	0	0
Winchester.....	7	4	4	Loughborough—				<b>WARWICKSHIRE.</b>			
<b>HERFORDSHIRE.</b>				Collections.....	7	5	0	Birmingham, on account,			
Ross—				Contributions.....	1	17	6	by Mr. J. H. Hopkins	68	4	3
Collection.....	6	1	0	Monk's Kirby—				<b>WORCESTERSHIRE.</b>			
Contributions.....	1	12	3	Collection.....	1	17	6	Blockley—			
Ryeford—				Oadby—				Collections.....	8	17	6
Collection.....	2	19	0	Collection.....	1	14	10	Contributions.....	7	12	3
Contributions.....	1	5	5	Contributions.....	2	0	0	Do., Sunday Schools	5	8	2
<b>HERTFORDSHIRE.</b>				Shepshead—				<b>YORKSHIRE.</b>			
Boxmoor—				Collections.....	3	2	2	NORTH OF ENGLAND, on			
Collections.....	4	7	8	Contributions.....	4	17	10	account, by Rev. P. J.			
Contributions.....	4	10	10	Sutton in Elms—				Saffery.....	60	0	0
Do., Sunday School	3	6	2	Collections.....	3	7	0	Bradford, Westgate—			
Hemel Hempstead—				Contributions.....	2	0	0	Collections.....	32	17	11
Collections.....	4	14	0	System—				Contributions.....	1	6	8
Contributions.....	8	6	0	Collection.....	3	15	0	Polemoor—			
Do., Juvenile Assoc-				Acknowledged before				Collection.....	3	5	6
ciation.....	3	0	0	and expenses.....	50	0	3	Shipley—			
St. Albans—								Collections.....	8	13	0
Proceeds of Lecturo	6	0	0	<b>NORTHAMPTONSHIRE.</b>				Contributions.....	16	5	3
Tring, by Mr. Harris, on				Brayfield—				<b>SOUTH WALES.</b>			
account.....	6	9	3	Collection.....	1	11	11	<b>GLAMORGANSHIRE.</b>			
<b>HUNTINGDONSHIRE.</b>				Contributions.....	1	2	7	Abercarnid—			
HUNTINGDONSHIRE, on				Cooknoe—				Collection.....	0	15	0
account, by Mr. Thos.				Collection.....	1	1	7	Aberdare—			
Gould.....	60	0	0	Denton—				Collection.....	1	15	4
<b>KENT.</b>				Collection.....	0	7	8	Contributions.....	1	4	6
Deal, by Rev. W. Ro-				<b>NOTTINGHAMSHIRE.</b>				Bridgend—			
berts.....	2	0	0	Collingham—				Collections.....	2	10	1
Sevenonks—				Collections, &c.....	29	14	1	Contributions.....	7	5	
Collection (part).....	7	15	4	Contributions, for En-				<b>GLAMORGANSHIRE.</b>			
Contributions.....	26	0	2	tally.....	5	0	0	Abercarnid—			
				Do., Sunday School	0	8	8	Collection.....	0	15	0

	£	s.	d.		£	s.	d.		£	s.	d.
<b>Caerphilly--</b>				<b>Bethesda--</b>				<b>Zoar, Hendys--</b>			
Collection .....	1	1	10	Collection .....	3	0	0	Collection .....	1	5	6
Contributions .....	1	5	0	Contributions ..	2	10	0	Contributions .....	0	10	0
Do., Sunday School	0	12	2	<b>Beulah--</b>							
Corntown .....	0	10	0	Collection .....	3	8	1				159 6 11
<b>Cowbridge--</b>				Contributions .....	0	12	6	Part of this has been previously acknowledged.			
Collection .....	3	4	0	Blackwood .....	0	5	10				
Contributions .....	0	6	0	<b>Caerleon--</b>							
Cwmgarw .....	0	2	0	Collection .....	1	7	6				
<b>Dowlais--</b>				Contributions .....	4	14	3				
Caersalem--				<b>Chepstow--</b>				<b>PEMBROKESHIRE.</b>			
Collection .....	3	14	2	Collection .....	2	17	1	<b>Blaenffos--</b>			
Hebron--				Contributions .....	2	4	6	Collection .....	1	5	6
Collection .....	2	3	0	<b>Cwmbran--</b>				Contributions .....	2	6	0
Elm--				Collections, &c.....	2	2	2	Do., Sunday School	2	13	0
Contributions .....	1	15	0	<b>Fwrwm--</b>				<b>Martletwy--</b>			
Contributions .....	1	5	8	Collection .....	0	5	0	Collection .....	1	0	0
Glyn Neath .....	2	5	8	<b>Llanwenarth--</b>				Do., for Jamaica			
Hirwaun--				Collection .....	3	16	2	Special Fund.....	0	15	0
Collection .....	2	1	0	Contributions .....	1	15	0	<b>Milford Haven--</b>			
Contributions .....	2	2	6	<b>Llanddewi--</b>				Short Lane, Sunday			
<b>Llwyni--</b>				Collection .....	1	6	6	School, for Jamaica			
Collection .....	0	18	3	Contributions .....	0	10	0	Special Fund.....	1	14	2
<b>Llysfaen--</b>				<b>Monmouth--</b>				Moleston .....	0	10	0
Collection .....	0	15	0	Lock, Miss, by J. F.				Narberth .....	5	4	3
Contribution .....	0	5	0	Betty, for Patna...	1	0	0	Tenby--			
<b>Merthyr--</b>				<b>Newport, Welsh Church--</b>				Collections.....	2	7	0
Sion--				Collections .....	5	10	6				
Collections.....	4	11	0	Contributions .....	2	11	0	<b>SCOTLAND.</b>			
Contributions .....	3	10	6	<b>Pontaberbargoed .....</b>	0	15	0	<b>SCOTLAND, by Rev. P. J.</b>			
<b>Tabernacle--</b>				<b>Pontypool--</b>				Saffery.....	201	11	0
Collection .....	2	19	2	<b>Tabernacle--</b>				<b>Edinburgh--</b>			
Contributions .....	0	14	0	Collection .....	1	18	8	Balderstone, Miss, by			
<b>High Street--</b>				Contributions .....	3	6	3	Miss Pringle.....	1	0	0
Collection .....	3	4	10	<b>English Church--</b>							
Contributions .....	1	5	0	Collection .....	3	1	4	<b>IRELAND.</b>			
<b>Ebenezer--</b>				Contributions .....	7	15	3	<b>Parsonstown.....</b>	2	0	0
Collections.....	2	8	7	<b>Trosnant--</b>							
Contribution .....	2	6		Collection .....	2	0	0	<b>FOREIGN.</b>			
<b>Neath, Tabernacle--</b>				Contributions .....	0	18	0	<b>Africa--</b>			
Collection .....	0	10	0	<b>Sion--</b>				Graham's Town .....	120	0	0
<b>Penyfsi--</b>				Collection .....	1	3	0	<b>East Indies--</b>			
Collection .....	1	0	6	<b>Bisca--</b>				Jessore--			
<b>Pontyprydd--</b>				Collection .....	1	15	1	Parry, Rev. W., for			
Collections.....	1	17	10	Contributions .....	2	12	11	Jamaica Special			
Contributions .....	2	12	8	<b>Saron, Goitre--</b>				Fund .....	1	0	0
				Collection, &c.....	1	19	4	<b>Jamaica--</b>			
				<b>Sirhowy--</b>				Saint James and Tra-			
				Collection .....	2	5	1	lawney Sabbath			
				Contributions .....	3	15	0	School Teachers'			
				<b>Tredegar--</b>				District Association,			
				Welsh Church--				for Bimbia,			
				Collection .....	6	1	9	Western Africa.....	12	15	0
				Contributions .....	4	8	0	<b>Normandy--</b>			
				<b>English Church--</b>				Avranches, by Rev.			
				Collection .....	1	6	0	W. Hickey, for			
				Contributions .....	0	15	0	Chapel at Morlaix...	4	0	0
				<b>Twyngwyn.....</b>	1	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.



# IRISH CHRONICLE.

## A WORD ON PECULIAR DIFFICULTIES.

THE following remarks, taken from a letter written by Mr. McCARTHY, the *oldest* agent we have in Ireland, have suggested the topic placed at the head of this number. They come from one long experienced in the work, and whose opinions are not hastily formed. They breathe a spirit of reliance on the Holy Ghost, eminently suitable to those who are engaged in prosecuting their work amidst so many peculiar obstacles.

Our excellent friend observes, "I do not shrink from the difficulties of my work in the Lord; but here a missionary has to contend against a pressure of evil, and the power of a spurious Christianity, presenting a stronger force than any other false system under the sun. Every man on earth has his god. Humanly speaking, it cannot be difficult to convince a heathen that inanimate matter could not have created itself; or that a senseless stock of wood or stone could have formed living bodies, and given to them intelligent souls.

"But in Ireland you have, not only the principle of heathenism—namely, *that a man may be his own saviour*, but you have to undermine a religious system claiming the same authority as the truth itself, and seemingly sanctioned by it, and loosen it from the grasp of his warmest affections—a grasp like that of a drowning man!

"Express a doubt of his safety, and he is indignant at your presumption. He tells you, 'I am a Christian; your religion is fallacious—a thing of yesterday. Ours is the first and only true religion; for there cannot be two religions and both true.' Day after day have I to meet this sort of thing, and to show its folly again and again."

Shall we not, therefore, while gratefully adoring that gracious providence which hath brought us through another year, remember the manifold mercies we have received in new acts of consecration to God, and in increased liberality to his cause? His truth, his Spirit, with his own servants to preach the one, and guided and blessed by the other, can destroy this dreadful system. Readers! of all ages and circumstances, help us to strengthen our little band, and to augment its numbers.

---

We proceed to quote from the letters of the agents, whose facts, *narrated by themselves*, cannot fail to interest, as well as to give the best notion of the working of the mission itself. Thus RICH. MOONE writes,

As I was walking in Ballina a few days ago, I heard many persons swearing; and having pity on them, I spoke to them *in their mother tongue*. There was a great silence for about half an hour. Every ear listened, and every eye seemed to desire to have more. After I had showed them how God could be just and the justifier of the ungodly, a shrewd Romanist from T—— came up and asked my name, and when I should speak there again, saying, *these are new truths to us, for such we never heard from our priests*.

PAT. BRENNAN relates the following for the purpose, he says, of *showing the spirit of inquiry which is abroad*.

Mr. H—— was spoken of by the priest in his chapel, for giving a tract, "On the Novelty of Popery," to one of the parents of a scholar in his school. He spoke to me about it, thinking it would be a charge against H—— for doing so. I said he was at liberty to give a tract to any one who would read it. "Nothing but the power of God," said he, "would prevent a catholic from knocking any one down who would give such a tract as that." "Indeed," said I, "that would be a *bad argument to prove their religion was the true one*. I will tell you a better way to act. The writer's name is to the tract, and if you can contradict his statement, as you have an opportunity, why don't you do so?" To this he made no reply.

On the following Sunday, he requested that none of his flock would send their children to H.'s school; but I am glad to say, that his words *have not had their desired effect.*

PAT. GUNNING, in speaking of the good attendance at the several preaching stations which Mr. Thomas visits, at Mount Shannon, Clonavilla, &c., adds—

A few days ago I went to M——, where there was a large mixture of Romanists and protestants. Some of the former introduced a controversy, which was, however, *soon turned into a friendly conversation.* A man who worked in the house, a Romanist, who had a small Testament, opened to 1 Pet. iii. 19, and desired me to explain it. This I did as well as I could. He said, "If that be so, the priests have *misrepresented this, and other like portions of scripture, in our catechisms.*" To which another replied, "*You will soon be as any protestant.*"

PHILIP WILLIAMS, who labours in Cork, sends the following affecting statements. They describe a state of things, both moral and social, which ought to make a deep impression; and they show the great importance of a mission not by any means so generally supported as it deserves.

Paddy Connor, son of old Johanna, who said, when on her death-bed, she would sooner have one priest before her than twenty after her, is in a dying way. I could not describe the joy which he manifested at my appearance. I stayed with him, in a dark room, for three hours, while he opened to me his mind with freedom and pleasure. I endeavoured to bring the Saviour before him in the most powerful manner I could, and was glad to hear him repeat the words of his mother, that he had no hope *but in the Son of God.* His views are pretty clear as regards the plan of salvation through a crucified Saviour. Here, again, we are encouraged to persevere. Though our progress is slow, we are still moving onward.

Returning home I got into a hut, in a lonesome part of the road. I saluted at the door, and was answered in *Irish.* Two women and a girl were within. I looked round and saw a baby about four months old laid in a cradle *dead.* I never saw any thing like the misery of this wretched company. The old cradle was half full of *rotten straw and heath*; over it was an old filthy sheet, not fit for a house cloth. Here the babe slept in the daytime, and here now lay his remains. The only clean thing I could see was a small bit of common calico, that was laid over it. The

mother said, "I suppose you think it strange to see a wake so lonesome as this?" "If we were all where babe is, we would not be lonesome there. Those that are in the presence of God don't feel as we do, and babe is surely there." She said, "I don't know that, Sir." "What makes you doubt?" "The baby was not christened by the priest, and on that account I am afraid it is lost." "Why did you not get him christened, if you thought he could not be saved without it?" "To tell the truth, *we could never catch a half-a-crown, and the priest would not christen him without it.*" "If the priest knew that he could save the soul from danger, and *would not without getting a half-a-crown,* I think that would lead a person to doubt his Christianity." "I would not like to say the priest is not a Christian, but still I believe you are right." I read the first chapter of the first epistle of John. I dwelt much on the seventh verse; from this and other passages I succeeded in removing the doubt from her mind respecting the safety of the baby. Having done this, I said, "Who shall be the next?" The old woman said, "According to the course of nature, I shall be the next." "It may be so, or it may not; but if it should be so, are you prepared to die?" "Indeed, I am not. It is now three years since *I was prepared for death.*" "Who prepared you then?" "Father Corkran." "None can prepare the soul for death but the Lord Jesus. It is against him we have sinned, and he only has the power to forgive us all our sins." They thanked me, and requested I should never pass that way without calling in to see them. I hope the Lord will bless what was said to their souls.

A Romanist, named T. O. B., got a Bible some time ago; he was then cautious, for fear the priest's men should see him reading it. That fear is gone, and he now says he would not be prevented by any man from reading the word of God for himself. Pray that the Lord would give us many more like him.

RICH. MOORE mentions a pleasing incident, which shows how extensively the desire for reading prevails amongst the young.

A few days since, when travelling, I met with two men and a lad, going to labour. I talked with them about Christ and his work. The *men* appeared very ignorant, but the *lad* heard with attention and delight. Finding he could read, I gave him a tract, which he read at once, and asked *if I had any more to give him, so that his mother might read them too.* I told him to call at my house on a certain day, which he did, and wished for a *copy of the scriptures,* promising to read it in spite

of every opposition. This lad told me he had never heard about Jesus like I had told him. Faith cometh by hearing, and hearing by the word of God. May we not hope that it will be so with this lad!

JOHN MONAGHAN writes, Nov. 18th,

Hitherto we have to bewail the spiritual famine which has prevailed around us. But the terrors now arising from the appearance of famine of food, strike every heart with fear and dismay. The potato crop, almost the only fare the poor have to live upon, is nearly lost. I have travelled these last three weeks several parts of Leitrim and Sligo, and I find *two-thirds* lost; and the trifle that yet remains is decaying. The opinion now generally entertained is, *that in a few weeks the whole will be gone.* May the Lord in his mercy stay this dire scourge, and preserve his creatures from its accompanying evils!

In all my conversations with the people about this fearful calamity, and it is one of the first topics they introduce, I endeavour to show them that the Lord is pitiful and kind; and that when he chastises, it is to show the disobedient that it is caused by their sins, and that they might turn to him for mercy. I am happy to say that the divine blessing seems to accompany the word, in putting the voice of praise into the mouths of some, who hitherto praised him not.

I was engaged in this way, a few days ago, in a house where there was a Romanist, who listened attentively while I was reading several portions of scripture. When I had finished, he said, *Why should we not all of us read and study that blessed book, and unite in prayer before the Lord, and never cease until he hear our petitions, and forgive us our sins against him!*

I find the people, in a great measure, willing to hear, and anxious for instruction. Tracts are cheerfully received; many earnestly request them. Many, I fully believe, read them with profit.

WM. McADAM, among many interesting facts, describes a prayer meeting which he recently held at C——.

As we were about to commence, a rigid papist came in to see me; and after some interesting conversation, he got up to go out. I asked him to stop with us, which he did, and paid great attention. There were two other Romanists in the room. After the service, they all went away together. "Well," said he, "I never was at a protestant meeting before. I am delighted with the plain way in which it was conducted. But I remarked one thing; they gave *all the glory to God through our Lord Jesus Christ.*" "But do

not we give the glory to God too?" said the others. "No, we do not; we give a part to the Virgin Mary, and to saints and angels." They had a great conversation; the two contending for giving praise to saints, &c., and he for worshipping God alone in Spirit and in truth, through Jesus Christ.

JOHN TALBOT draws attention to the difference between the state of feeling in former times and the present.

How happy I feel at present, to what I did in those days when the people, as soon as I would enter into their houses, would begin to remove the stools and pots, or something of the kind, as if they were striving to prevent me from speaking to them as I should. Now they are glad to hear any one who speaks to them about the things of God and their immortal souls.

Some time ago I mentioned a few families joined in buying a Bible. They are so remarkable for their attention to it, and absenting themselves from vain assemblies, that *even the priests say they wish every family had a Bible of their own and would do as these persons do.* If the people were all thus encouraged everywhere to read the word of God, they would soon be different from what they are.

Some kind friend will, no doubt, respond to the following affecting request. It is from Miss Shaw, a teacher of one of the Society's schools.

The priest came to my school some time ago, and asked how many Roman catholic children were reading the Bible. I told him as many as could read at all. He said he would not let any of his flock do so. I referred him to John v. 39, saying, "Sir, whose advice is best to take?" *He left the room in a hurry.*

He spoke of me in the chapel for some sabbaths after, and went from one house to another, threatening any children who should come to the school. But they are returning again, and reading the scriptures with delight. *Their first concern when they come into the school, is to try and get a Testament.*

We have in this village many female adults, calling on me to commence an *evening school*; but they are so poor, they cannot even procure candles. Will some Christian friends send me ONE POUND, to enable me to commence it? That sum will supply us during the next quarter.

Mr. BERRY writes, from Abbeyleix Dec. 1st,

Since my last, I have had many opportunities of diffusing the truth around me; and

my countrymen, in this time of their distress, appear to regret that they have neglected the gospel so long. However it may end, great depression and dread sit on all hearts, and they expect there will be a want of food. They are in a frame of mind to receive an impression, and the time has come when a word fitly spoken may be expected to tell.

Last Lord's day fortnight, a wet and gloomy day, I met at my house, on my return from morning preaching, a man drenched with wet, who had walked that morning a distance of *thirteen miles to hear me preach*. I was greatly pleased with his shrewd inquiries, and his evident desire to know the truth.

What makes this case the more interesting, is the fact, that the poorest, most illiterate, but simple-minded, member of our church has been the means of arousing his attention. This poor brother, after his day's toil, often in the dark, visited this man; and the result has

been that he came to hear for himself. I gave him a Bible and some tracts. I told him when I should be in his neighbourhood. He left me rejoicing, and I was rejoiced too.

Mr. McCARTHY pleads urgently on behalf of Tullamore.

When I was last there, the school-house was full; indeed, there was not sufficient room. Here is a place where the people are most anxious to hear. *We should have twice as many, had we a place to accommodate them.* Can nothing be done to do away with this long talked-of grievance? Priestly interdiction against the schools is fast wearing away. The children are again committing the word to memory; *but we are disressed for a good meeting-house.*

### POSTSCRIPT.

For some time past, Mr. Davis has felt himself unable, from his growing infirmities, to discharge his duties with the same efficiency as formerly. Having faithfully served the Society for nearly *thirty years*, it seemed desirable to him and the Committee, that he should be released from his engagements. His connexion with it will therefore cease in March, 1846. It is proposed to allow him £50 per annum, in the hope that he may find a less laborious sphere of labour in which he may be useful.

The Committee have had the painful duty, during the last month, of declining applications from *four pious and suitable persons, as readers*; and *two* from others offering themselves for missionary work in general, and *one* proposing himself as a schoolmaster, in which he has had considerable experience. *The debt, and want of funds are the sole reason.*

### CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Mr. Paxon's missionary box .....	0	18	0	Regent Street, Lambeth, collected by Mrs. Bennett .....	2	2	0
Horham, the church at.....	2	10	0	Sevenoaks, by Rev. T. Shirley .....	10	11	0
Beccles, collections and subscriptions .....	10	1	5	Legacy, Mrs. Palmer, Wallingford .....	10	0	0
Yarmouth .....	5	5	0	Ross, C. R.....	1	0	0
Norwich .....	63	13	6	West Haddon Sunday School, by Miss Darker .....	0	10	0
Worstead .....	9	12	0	Thrapstone, by Miss E. York.....	0	10	0
Ingham .....	3	16	6	Mrs. Moore.....	1	0	0
Fakenham, — Fyson, Esq. ....	1	0	0				
Paignton, by Mr. Troward .....	3	1	0				
Biggleswade, by Mrs. Hall .....	3	5	0				

*The following sums have been contributed towards the debt.*

	£	s.	d.		£	s.	d.
Mr. Walter Williams .....	5	0	0	Mrs. W. Nash.....	5	0	0
Mr. W. Beddone.....	3	3	0	Aberchirder church, by Mr. Alexander.....	2	2	0
Mr. Peek, Hazlewood .....	1	0	0				

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq., 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRAIL, at the Mission House, Moorgate Street, London: and by the pastors of the churches throughout the Kingdom.