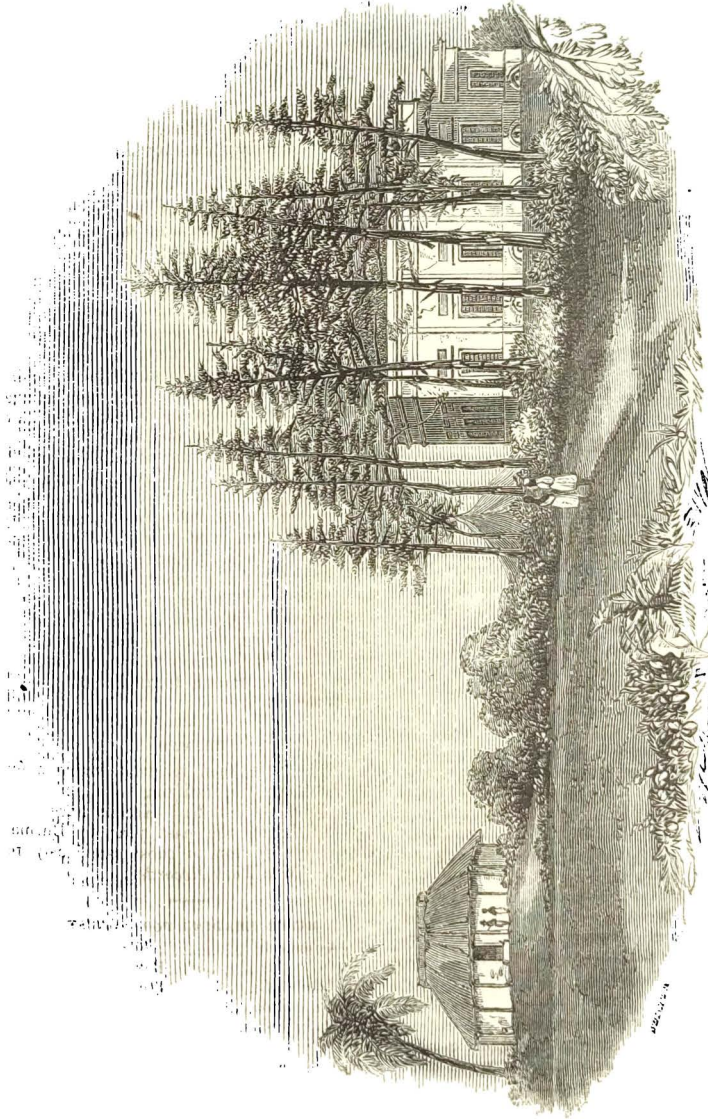


THE MISSIONARY HERALD.



NEW BAPTIST CHAPEL AT LAKHIYANTIPUR.

ASIA.

NEW BAPTIST CHAPEL AT LAKHYANTIPUR.

The chapel, a view of which is prefixed to our present number, is a neat brick building, about fifty feet by twenty-two, intended to accommodate three hundred persons. It is situated at the western extremity of the village, and being conspicuous from a considerable distance, presents a pleasing aspect. The expense of building it has been about 2850 rupees. Towards this sum 1500 rupees were granted from the Jubilee Fund, and about 800 rupees contributed by friends in India. It was used as a place of Christian worship for the first time on the eighth of January.

A chapel of more perishable materials had previously stood on the same spot, a sketch of which was given in the Herald for May, 1840. That shows the eastern aspect of the place, this the western. The tent to the left of the chapel, on the day of the opening was occupied by native preachers from Calcutta. The building to the left is Mr. Pearce's bungalow.

NATIVE PREACHING.

Interesting as are the accounts we often publish of the conversations between European missionaries and the idolators whom they have left their own country to instruct, it is yet more gratifying to witness the exertions of native preachers in disseminating the gospel which they have themselves recently received. The following account of an itinerating tour by some of our Hindoo brethren, taken from the Calcutta Missionary Herald, will be read with pleasure:—

Oct. 28th. As we set out from Calcutta rather late in the afternoon, we were unable to preach the gospel in any village: this did not, however, prevent us from sowing the seed of the word, for we had a good deal of religious conversation with the boat people.

Baidyabáti.

29th. At seven A.M. we entered a village near Baidyabáti, but not obtaining any hearers, we proceeded to one of the principal gháts on the bank of the river, and began to read aloud from a book. Very soon a crowd gathered around us, and we began to preach. The substance of our addresses was that by transgressing the law of God all men had become sinners, and that no one would be saved by works such as those which the Hindus perform under the name of religious works, but that whoever believed in Jesus Christ would be saved, and no one else. The villagers heard us with marked attention; and one woman in particular, after listening eagerly to all we said, exclaimed at the close: This is a happy day for me, for to-day I have heard of God. Then, turning to the people present, she said, These men tell us good words. We counted eighty-

four persons who were listening to us, and felt greatly encouraged.

Ichhápúr.

At three P.M. we put to near Ichhápúr. Jadáb Chandra Bishwás went into the village, and took his stand in a bazar. A shopkeeper walked up to him and asked him where he came from, and whither he was going. Bishwás replied, I am come from Calcutta to preach the religion of Christ in the villages. The shopkeeper asked, What sort of a religion is it? Bishwás answered, By disregarding the laws of God all men have deserved hell, but God has appointed Christ to be their Saviour, and to believe in Christ and obey him is what we call the religion of Christ. Upon hearing him speak in this strain the man called several other shopkeepers, saying, come and hear the words of instruction. He then respectfully offered a seat to Bishwás, and many shopkeepers and bráhmans gathered around him. One of the bráhmans asked him, What have you gained by becoming a Christian? Bishwás perceiving that his estimate of religion was erroneous, said, Tell me first what is the fruit of a truly religious conduct? I will then tell

you what I have gained by embracing Christianity. The bráhmán replied, By religion a man obtains happiness, greatness, and honour in this life, and emancipation (absorption into the Deity) in the next. Bishwás replied, I believe that a pious man will obtain supreme happiness in the world to come, but I cannot join in what you have said respecting the fruits of piety in this life; for we see that those who observe the worship and festivals of Durgá, or who bathe in the Ganges, or do similar works, in many instances are or become distressed; many of them are not esteemed, for they are extortioners, fornicators, whoremongers, adulterers; can you call such men religious characters? The bráhmán answered, "No, such I do not call religious." Then Bishwás said, "In that case the fruit of religion is not wealth and prosperity, but to forsake sin, to lead a holy life, and in the world to come to obtain felicity. Holiness of conduct can only spring from believing in Jesus Christ." Here Bishwás expatiated upon the subject of Christ: all seemed pleased and requested books, of which a few were given them. Some scholars of Dr. Duff's then accompanying Bishwás to the river side, we began to converse with them about religion. They said, "We too are Christians, for we mind the religion of Christ; the only difference is, that you have adopted Christianity openly, whilst we have not done so, from fear of our parents." We then told them it was not right to be afraid of men, and that there was in reality not much cause of fear. They took a Testament and some tracts. We saw that their behaviour was good, and acknowledged the effects of Christian instruction in schools.

Tribeni.

30th. At seven A.M. we entered Tribeni and began to read aloud. Some fifty or sixty persons, many of them bráhmáns, came and showed a disposition to hear attentively. Then Jádab Chandra Bishwás began to tell them: "Man was created to serve God; but instead of doing this, the great part of mankind calls that religion which is no religion, and is given up to vice and wickedness. There is not a trace of righteousness in them, and their wickedness is increasing continually. The fruits of sin are death and hell, so that mankind is involved in the greatest calamity, and there is only one way of obtaining deliverance from that calamity, which is to take refuge in Christ." When Bishwás had finished his discourse, Kailás Chandra Mitra addressed the word of life to them, from the passage: "There is no other name, except that of Christ, given unto men, by which we can be saved." Whilst he was speaking, a bráhmán began to talk much, and to raise many objections; but some young bráhmáns among the crowd gave Mitra to understand that it was useless to talk to that

man; and they themselves told him, "If you do not choose to hear, walk off; these people do not compel any one to hear them against his will." Upon this the man became silent, and after a little while walked off.

After this we preached a little longer, and then began to distribute books. Seeing this, some young bráhmáns said, "We have read the Psalms of David, the Destroyer of Darkness, and the Mine of Salvation, give us something else. Of all your books the Psalms of David are the best." We entered a little into conversation with them, and gave them some other books.

Cháгда.

31st. At seven A.M. we went into the bazar at Cháгда; and both there and near the kacherí we spent much time in preaching and religious conversation. The substance of our addresses was that men are sinners, and that Christ is the only Saviour. The Kálí pújá having just taken place, the people who had spent the night in listening to songs, sacred and profane, were weary and sleepy; nevertheless about 250 people listened to our discourses on Christianity.

Shántipur.

Nov. 1st. About noon we entered Shántipur, and having taken our stand in a certain place we saw an old man passing by. We said to him, You are advanced in age, and will not remain much longer in this world; are you making any provision for your welfare in the next? The old man said, "Yes, such as our religion points out." We then asked him, "Have you thereby obtained a hope of salvation? If a sick man takes proper medicine, he feels relief." He said, "True; please now to preach to us here the religion you have embraced, and we will listen." He then told another man to bring us seats. Upon this a pandit came up to us, with whom we entered into conversation, showing to him the absurdities of the Hindu shástras. Upon this another person asked us, "What good have you obtained by becoming Christians?" We told him what the Lord in his mercy had done and would do for us, and then proceeded to say that all men having transgressed the law of God, were involved in guilt and misery, and to relate at length how the Lord Jesus Christ had come into this world, and made an atonement for man. Our audience consisted of seventy or eighty persons, among the rest there were some women, who from an elevated spot were listening to us. Meanwhile, some fellows of the baser sort came from the market, evidently intending to create a disturbance. We therefore began to distribute books, when one of those wicked people snatched some books out of the hands of one of our number, and ran off with them. Being grieved at this, we said to the bystanders, "Are such ill-behaved

people to be found in a place like this?" The people said in reply, "That man is a vile rascal, you had better lodge a complaint with the thánádar, who will punish him severely." We however returned to the river side, where we found a bráhmán engaged in funeral rites, with whom we had an interesting conversation till night-fall.

Ambiká and Culna-ganj.

2nd. Walked through different parts of the village of Ambiká, and were engaged in distributing books, conversing with the people, and afterwards in protracted preaching. In the afternoon we preached the gospel at Culna-ganj. The substance of our address was: "Come, ye weary and heavy laden, and I will give you rest." We also spoke of the future account which every man would have to render unto God. We had an audience of more than 200 people.

Hardhám.

3rd. Arrived at Hardhám, where we had a discussion with some bráhmáns and people from the rájá's house. At the close they accepted some books.

Ulá.

4th. About noon, or a little after, we

arrived at Ulá, and taking our stand near the tháná, began to read aloud. Some people having gathered around us, Rámkrishna addressed them from the words, "Repent, for the kingdom of heaven is at hand." After him Jádab Chanda Bishwás, who was acquainted with the lewdness prevailing in this place, told them at some length, that those who forsake God and are joined to idols, were just like women living in adultery. After him Kailás Chandra Mitra began to address the people, but as they became clamorous for books, we distributed a number of these among them. Our hearers were about ninety in number.

Bálághát.

5th. In the morning we arrived at Bálághát. We went through the village, one in one direction, another in another, distributing books and conversing with the people, and preaching to them. The people seemed gratified.

Bág-Bazar.

After ten we went to Bág-Bazar, and devoted much time to distributing books and proclaiming the word of life there. The people were so eager after books that they came to our boat to fetch them.

A letter from Mr. Williamson of Sewry, to Mr. Peggs of Burton on Trent, written on the last day of the year 1845, contains some general information which will interest our readers.

I need not say much about the good work in which I have still the privilege of being engaged, though altogether unworthy of it, as you doubtless see most of my letters to the Society in the Herald. You are aware things now present a more favourable aspect than when you left India. Our missionaries, our schools, and our converts, have been more than doubled since that period. Opposition to the gospel has much abated, and many who have been educated in our schools appear ready to embrace it. A greater portion of success has also been vouchsafed to some of our brethren this year than at any former period, particularly at Agra and Barisal, our most northern and southern stations. Still much remains to be done, many more fervent prayers must be offered, and probably a much longer time may yet elapse ere India is generally given to the Son of God for his inheritance. We ought to be thankful, however, for every approach to that consummation most devoutly to be wished.

Many improvements have been effected in the government of this portion of the British dominions. The suttee's cries have been heard, slavery has been declared illegal, and many improvements of various kinds have

been effected, and many more, we hope, are in progress. I see nothing to prevent government from suppressing, if not altogether, in a good degree at least, many of the existing evils, such as ghaut murders, infanticide (which I believe does not prevail to any considerable extent in these provinces, which are entirely under British control), polygamy, and widowhood for life, after the death of the first husband. This is a crying evil, entailing much sin and misery, and doubtless the original source of suttees. In my humble opinion, government ought to interfere as little as possible in the way of force. Much may be done by merely declaring such things illegal, that bigamy or polygamy, for instance, should be punished wherever found to exist, that second marriages of widows should be respected, and the issue of such entitled to ancestral property equally with that of first marriages. In the same manner, I think, ghaut murders might be in a good measure suppressed. The number of people conveyed from this district to the Ganges in a sick or dying condition is supposed not to exceed twenty or twenty-five in a year. They are usually attended by the whole family. Should any one happen to return, he is out of caste

until an atonement has been made by feasting brahmins, &c. To recover is considered an unlucky circumstance, foreboding future misfortunes! We must look forward to the spread of knowledge, and above all of Christian knowledge, for the complete abolition of all cruelty and superstition, immorality and irreligion. The kingdom of Satan must be destroyed, and the kingdom of Christ established on its ruins.

CEYLON.

SEPARATION OF THE GOVERNMENT FROM IDOLATRY.

In a letter to Mr. Peggs, dated Kandy, Ceylon, Dec. 5, 1845, Mr. Dawson communicates the following acceptable information :—

You will be glad to hear that your "Cries" have been heard in the right quarter, as far as regards Ceylon, and that the support so long given by government to buddhism is to cease. An ordinance has been published in the "Government Gazette," by which, after it has passed the legislative council of the island and received the sanction of the queen, the present iniquitous alliance of buddhism with the British government will be dissolved. Hitherto the high priests have been appointed by government. The great temple at Kandy has been guarded by soldiers in the British service. The sacred relic, said to be the tooth of Buddhu, with books consisting of leaves of solid gold, a profusion of jewels, with which the shrine containing the relic is hung, and other property belonging to the temples, have all been in the possession of the government agent, who keeps the keys, and without whose permission they cannot be exhibited! Moreover, government has given regular monthly salaries to the priests, in rice and money, paid the expense of idol festivals and devil dances, and exercised the same power in religious matters as formerly belonged to the Kandyan kings. But now all this is to cease! Government will give over the charge of the temples and temple property to certain of the high priests and head men, who are to hold the same in trust for the whole priesthood, and are to manage their religious affairs among themselves. The priests are in the utmost consternation. They look upon buddhism in this island as having received its death blow, and predict its speedy extinction. Application has been made by some of the priests here to the king of Siam for funds to endow a college for the education of youth for the priesthood, but I think it very unlikely that their request will be granted. I wish I could say that in proportion to the decline of buddhism the people were becoming Christians. They, indeed, take the name, because it is considered respectable to be a Christian, but it is to be feared that great numbers are infidels at heart, and that Manmon is their god.

AFRICA.

FERNANDO PO.

Several letters have been received since our last, but most of them written by brethren who were suffering from bodily indisposition at the time, or so occupied with their duties as to be unable to enlarge. Their communications do not enable us to satisfy the anxious desire which we doubt not that many of our readers feel, in common with ourselves, for full and definite information respecting the state and prospects of the mission. "I sit down," says Mr. Clarke, "on beginning to recover from a slight attack of fever, to prepare a few lines for the next vessel which may arrive on her way to England. I closed my last very hastily, and would not have given you an unfilled sheet to pay postage for, if I had had a choice between so closing it, and losing the chance of sending by the vessel. My last left off in the midst of my journal, but I cannot go on with it in this, though I may do so before the vessel expected arrives. Dr. Newbegin is re-

covering; brother Thompson has been nigh unto death, but is spared to us also, and in the way of recovery." This was written on the sixth of March; but it appears from the conclusion of the letter that Mr. Thompson subsequently relapsed, and was ultimately taken from the scene of labour.

DEATH OF MR. THOMPSON.

The "Robert Heddle," continues Mr. Clarke, March 11th, has arrived from Forster and Smith, and we have the painful account in the January Herald of the death of dear, beloved brother Knibb. What shall I say? "It is all right." "It is the Lord." Yet how painful! what a loss to the world! and especially to Africa! Well! the Lord's work must go on. It cannot stand still. He will raise up other servants to carry it on; or he will wonderfully exert his own almighty power, and by the most feeble and imperfect of instrumental means, cause Ethiopia to run to stretch out her hands unto himself.

Brother Thompson is on the border of eternity. He may recover; but his strength fails fearfully. The sharp features, the anxious eye, the catching with the fingers, the sort of ravenous desire for food and drink, and above all, the state of the pulse, give every cause for alarm. If he lives through the night, and can be carried to the mountains to-morrow, he will be taken. We detain the Dove for this, for a few days, as no one can so console Mrs. Thompson, and assist Mr. Thompson, as Captain Milbourn. Dr. Prince intends to go also with him to Bassipu. Dr.

Newbegin is well recovered. Mr. and Mrs. Saker, and child, were well a few days ago. Another of those I first baptized is dead. She was an American female of colour, named Whitefield. Her conduct was not always free from doubt, but we hope she was a sincere believer in Jesus. Capt. Douglass, whom we met on Bonny Bar, on his way to Brass, returned to New Calabar, and died. Captain McCoomb and Dr. Pugh died at Cameroons. Captains Williams and Munro, and sailing-master Crompton, died at Old Calabar; and every captain, doctor, and supercargo, except a Captain Snow, is said to have been carried off at Benin. It is affirmed here, that every white man has been carried off as if by a pestilence. I hope we shall find the interior healthier than the coast; but be prepared to hear of deaths in your mission this year, and let not the friends of Africa be checked in their efforts for her good from this circumstance. It can scarcely be thought that such exposure and anxiety as we must necessarily undergo, can be gone through without being fatal to some of us. How blessed to be in God's hand, and to feel that all is well for time and for eternity.

In a postscript, it is added, "Our dear brother Thompson has left us. He died at 10 o'clock this morning at Bassipu, March 13th, Friday. We take his body over to Bimbia, and have exhumed the child to take with him."

Dr. Prince writes thus:—

The very melancholy event communicated in the enclosed paper to a brother of our deceased fellow labourer, Mr. Thompson, has the immediate effect of bringing me to a stand still in those preparations which were being made in association with him for our removal and settlement together on the continent. He had proposed that our two families should unite, and to that end we made pedestrian excursions amongst the mountains aback and to the westward of Bimbia, in company with brother Merrick. The proposition by our deceased brother I regarded as a kind providence to me, because he was an opera-

tive to whose knowledge and skill I could make no pretension, nor have enough of to undertake building, &c. How it will be now I don't wish to speculate about. I fully believe that infinite wisdom and goodness will mark out for me a course, and I desire to go in no other. I have the satisfaction of knowing that having me in his neighbourhood will always be acceptable to any one of the missionary family, and I desire to be within a call of a day's distance at furthest. If possible, Mrs. Prince and I shall pitch our tent on a mountain height.

How far the prevalent mortality, and how far the state of feeling among the inhabitants, may have contributed to the result is uncertain, but the Spanish priests who were left upon the island have apparently become dissatisfied with their location. The chief of them, who is understood to be a bishop, had determined to leave the island by the vessel which brought this intelligence,

and, as we have learned from another quarter, has actually departed. He, his fellow "missionary," and the two sailors left to be their attendants, had all been Dr. Prince's patients. The bishop had been anxious to pay the doctor for his aid; but Dr. Prince eventually told him that after the conduct his government had pursued, he could not render his services unless permitted to do so gratuitously. Subsequently a sum of money was left by the bishop on Dr. Prince's table; but the doctor sent it after him with a friendly letter of thanks, and an assurance that he would abide by the determination he had previously expressed. His colleague, who remains, is suffering in his health severely. Some of the buildings belonging to the mission have been removed to the continent.

HAYTI.

The lively interest in the mission to Hayti which many of our friends have expressed, induces us to insert the following general view of the present position and prospects of our three friends who have recently commenced operations in that island, as described by Mr. Francis in a letter written at Jacmel in April.

The situation of this town is all that could be desired for picturesque beauty and healthiness. It is situated on undulated ground, ascending immediately from the sea-beach. The first street runs along the sea shore, at the foot of two sets of hills; the second street striking off from the sea-beach, cuts the one above mentioned at right angles, and proceeds northward, traversing the vale formed by a variety of hills, or little mountains, as English people call them. Another street branches to the right of this, traversing a valley in the same way as the former, till it reaches an opening where four streets meet, and the area serves for a market-place. Here we live and labour; as good a situation as could be found for a mission station in the whole town. From the streets described, a variety of smaller streets are formed, as the valleys provide them egress and ingress. Streets are also formed on the hills, and over them. This town is well guarded on the south by the sea, and on every other by nature's impenetrable walls, viz., high and majestic mountains.

But oh, sad to tell, the entire appearance of the streets, houses (with one or two exceptions only), gardens, and fields, give one the idea of a town recently sacked by a set of ruffian pillagers. The houses are comparatively wrecks, the gardens fast going to destruction, commerce fails, cultivation is at an end; "the fruitful place has become a wilderness; destruction upon destruction is cried, for the whole land is spoiled." Distressing but significant emblem of the moral wretchedness of its entire population. Oh, how the heart sickens at the evident marks of human depravity which are even engraved on the magnificent natural scenery of this island. The wreck of magnificent nature without, is

but too fearful a sequence of the wreck of moral dignity and greatness within.

Reasons for commencing the Mission at Jacmel.

Knowing, as you well do, my views of commencing missionary operations on a new field in the largest, most important, and most influential communities, you will very naturally inquire, Why have you stopped short of the capital, and resolved to commence at a place so insignificant in comparison with capital? To this I will briefly reply.

1st. *The necessity of this place viewed in comparison with others.* Port au Prince and Cape Haitien are the only two towns that are larger than this. At the latter place there is a Wesleyan brother missionary, at the former a Wesleyan and a Baptist brother. The Baptist brother is an American, and connected with the New Anti-Slavery Missionary Society, so that there is no American blood money coming to Hayti. Brother Jones is a right good, go-ahead Christian missionary, one determined to preach nothing but God's glorious, sin-killing, devil-terrifying gospel. This town (Jacmel), containing a population of from seven to ten thousand souls, was entirely without any means of religious instruction excepting that professing to be supplied by the "holy catholic church."

2nd. *The reception given us by all parties.* The local authorities and many other respectable persons seemed to rejoice in our mission; while a few, and but a few, threw cold water upon it. Many encouraged, and some urged our settlement at Jacmel. The authorities promised their countenance and protection. As a proof of their readiness to protect, the mayor of the town sends every Sunday morning four or five police or military men, with their muskets, to parade the pre-

mises during our service. The idea of armed soldiers to preserve peace and order in a place of worship is not very agreeable, and certainly they have not been necessary inside hitherto. I do not, however, oppose the good intentions of the mayor, but have succeeded in inducing the soldiers to put down their muskets, and use means to get them take their seats inside. They may some day be of service in quelling the disturbances without, as we are in the midst of a market: at all events the men are within the sound of the gospel, and are much better here than parading the street with the rest of their comrades.

3rd. *Jacmel is a very healthy place.* And brother Flanders and family having to be acclimated, it was necessary to consider the chance of obtaining that acclimation at the least risk and expenditure of health and strength; besides this, I think that in the establishment of a mission in a new and untried country, it is well, all other things being equal, to select a healthy spot as a centre for the commencement, so that in the event of the mission becoming extended to the more unhealthy parts, missionaries may have a place of resort in times of sickness and pestilence; e. g., it is necessary at certain seasons of the year for all Europeans to leave Port au Prince on account of the noxious and pestilential vapours rising from the bogs and morass by which it is surrounded.

4thly. *The unsettled state of the government, and the prospect of a speedy and violent revolution, was an important point of consideration.* The bare possibility of being obliged to retreat from the capital or the cape, in the event of having gone there, viewed in connexion with the heavy expense which would be incurred, was at once sufficient to make us reflect carefully ere we proceeded further. This place was at once a comparatively quiet town, sixty miles from the immediate scene of strife, and less effected by the revolutions of the country, perhaps, than any other. Its inhabitants give themselves apparently little concern as to whether a tyrant or a fool has the presidency, and hear with equal unconcern the proclamation of some new revolution as the termination of a previous one. They have, truly, their own views and feelings upon some points, but some are indifferent to express them, and others are afraid to do so openly; so that there was the chance that our operations might be less disturbed here than at other places. These, and some other points of smaller magnitude, determined us to stay here for a while to watch more minutely the ways of divine providence. Many little things in which the hand of providence was seen, decided for us our path of duty, at least to make our first efforts. The result of all has been to lead us to announce our intention of commencing school operations forthwith. Our present position encourages us to think of

making this a permanent mission station, and to request our committee to do so.

Difficulties at the commencement.

Perhaps every mission that has been attempted has had various difficulties to contend against, and therefore we think it not strange that ours should have to contend with a few also. Numerous difficulties have already impeded many of our studies and operations, and it is, perhaps, necessary to be told both by trials without and by trials within, that we are not to make "haste too quickly."

1st. Wars, and rumours of wars, met us on the very onset; every day brought some fresh reports of the advance or withdrawal of the Spanish troops,—to-day they were on the frontiers, to-morrow they were to be set in a determined march; of the president fixing this day, then that, to set the troops in motion against the St. Domingians; of vessels of war sailing from Port au Prince, and from the Cape; of their being wrecked, driven aground by their enemies, and the troops run ashore in some solitary place, and murdered by the St. Domingians, 300 or 500 Haytiens perishing at a time. All was excitement. Spain was aiding, with vessels and men, the St. Domingo side, and France had a hand in it. Six vessels of war (French) were in the harbour at Port au Prince, and a fleet of French men-of-war were daily looked for. Orders were issued for every male between the ages of fourteen and fifty to take up arms, and join the troops under penalty and menace in case of disobedience.

At length Piero abdicates, and retires to his country-house. Some rebels are taken, and put in prison; others, in a fit of desperation, kill as many as are in their reach, then kill themselves. Richet is president of Hayti, the constitution of 1816 is restored, and at the present moment things are comparatively quiet, though not settled. All these things, of course, have a very considerable influence to retard all religious movements. We do not fear their revolutions or their wars; we are safe as Englishmen, but safer as in the hands of our God. Still we feel it to be the path of wisdom and prudence to be tolerably silent on all their political movements.

We now come to difficulties which we have more directly experienced in our domestic circle. The first thing which befell us was the difficulty, and almost absolute impossibility, of getting any person to assist us in our domestic duties. The Haytiens are for the most part too proud to hire themselves as domestics. The only persons one can get here are American immigrants (blacks), but the very dregs of society from some of the large cities of America. They are drunkards, adulterers, liars, thieves, unfeeling and unconcerned; and it is notorious that no one can get a servant unless one lets them take as

much authority upon themselves as possible, and steal when and what they like.

2nd. The indisposition of brother Flanders was a second trial. This commenced three weeks after our arrival, and terminated as you too well now understand. This was to us a most mysterious event, and even now it does appear to us mysterious that the divine being should have permitted such an expense to be incurred to so little purpose, just at a time when the funds of the Society were so embarrassed; but we must leave these mysteries for eternity to disclose. It will be necessary to remember, in selecting men for Hayti, that here there will be very much to exercise and try strong faith; to put the most determined faith and perseverance to a severe and searching test, and much to daunt strong natural courage. We have daily need to look to the Strong for strength. We need great natural and mental fortitude, a mind deeply imbued with the spirit of Jesus and his apostles; a soul that lives, and acts, and breathes in the element of love. May the Lord direct such to you for Hayti!

The third source of trial was the low state of my dear wife, brought on by a premature confinement, to which I need not further refer here.

The fourth was the death of our dear boy, our darling child, in Jamaica, under circumstances peculiarly trying and mysterious, which by this time are known to you. This has been a severe blow. The wound has sunk to the heart, deep and incurable, until we are permitted to gather our sweet, and precious, and our only son into our bosom when reunited in those happier scenes and on those far happier shores where parents and children meet to part no more.

Lastly. More recently I have been called to suffer a little in my own person from a very violent attack of "constipative colic," which lasted so long as to become alarming. This reduced me very much; it has prevented my studies, and suspended my labours for a fortnight; and though my health is not yet fully re-established, I am doing a little. Thus many trials have assailed us at the earliest commencement. Yet the Lord hath not forsaken us; he hath fulfilled his promises. No temptation hath overtaken us but such as the Lord has therewith made a way for escape, and by his mercy and help we continue unto this day. There hath been much to prevent us putting into execution our plans, and to oppose their influence; still we are not in despair. A little, though very little, has been done, but it must not be forgotten that we are in a country where all improvements must be a work of time.

Our plans of operation.

Here the first thing was, of course, to study the language so as to preach the glorious gospel of the ever blessed God in the tongue

of the people. In this we found, and still find, Miss Harris of incalculable service. But for Miss Harris I must have been a long time before I could have acquired the confidence to attempt to preach in a strange tongue. As it is, having all my productions examined and corrected by Miss Harris, I feel a confidence in their grammatical construction, and now begin to deliver them without fear. Miss Harris is sure to prove of essential benefit to the mission. The second week after our arrival we proposed to our hostess that we should have our family prayer in her hall, for the benefit of any who might come in. To this she readily consented. We appointed Miss Harris our clerk, to read the scriptures in French, and we did the rest in English. Shortly after we found providentially this house, and on Christmas day, Dec. 25, 1845, I was permitted to preach two sermons. I continued English services every Sunday after, morning and evening, with evening prayer every day of the week during the first three weeks of January, occasionally attempting to read the scriptures and a prayer in French. These services were interrupted by circumstances already referred to. On Sunday, Feb. 8th, I made my first essay to conduct a whole service in French. It was a work which cost me close application, and required some nerve, yet through the healthful assistance of our heavenly Father I succeeded, and have conducted from that time, with but the loss of the Sunday on which I was sick, our services, which are as follows:—

Sunday morning at eight o'clock I distribute tracts and talk with the people in the market. At half-past nine I commence our morning service; half-past eleven we close this service, which consists of singing, reading, prayer, and a short exposition in French, and a short sermon in English. This being closed, we commence our Sunday-school. At half-past six, we commence our evening service, which is all in French. Wednesday evening I have a little service in French. Our congregations vary as to faces and numbers, as you may suppose. Our Sunday meeting company is sometimes exceedingly small, at others larger, but every body is employed about their pleasure and their business. Evening attendance varies from thirty to one hundred and fifty persons in all. We have, however, upwards of twenty persons who for the most part are pretty regular in their attendance at the evening services.

Sunday School.

We have experienced much difficulty and many bitter disappointments in the attempt at establishing this. We made many and varied efforts to get the children to attend, but they seemed useless. Some would come to-day; they were gone to-morrow, others would come in, look about, talk, make a noise, listen for a moment when you inquired, "Mes

chers, voulez-vous apprendre à lire?" and reply "Oui," take up a book for a moment; the next it was put down, and away they went. At other times their parents would come and beat them for coming to school. The great versatility, general indifference, and laziness of the children, of which they partake in common with their parents, has been and still is a great barrier to our success. With a great multitude from the poorer classes another difficulty arises, viz., their want of clothes. These, were they able to get clothing, I think would come; but with them all a Sunday school was a new thing, and put more restraint upon them than they had been accustomed to on the Sunday. If any of our friends could supply us with several dozen boys' shirts, and cord or white drill trowsers made after the English fashion, it would enable us to bring many under instruction who cannot otherwise be admitted. Neat patterns, print and muslin, and white frocks made after the English style, would be also useful for the girls. With respect to those who have clothing, we are surmounting the difficulty; and we hope soon to organise a school with about forty children. We experience some difficulty for male teachers. For this school we need all materials, such as roll-books, receiving-books, attendance-books, class-books.

My English class consists of nine young men, who come three times a week to study the English language: one or two are promising young men.

Day Schools.

These we hope to commence this week. First we open two schools "secondaire;" that is, for the more respectable class of children. Miss Harris takes the girls' school, and I the boys'. We have some children promised, but I am most anxious to get my school "primaire" open. Oh, this, this is exceedingly important. There are hundreds of children about this town that cannot read, and whose parents are too poor to pay for their education; and in the country you will not find one in a hundred who can read. They are all growing up schooled in the vice, ignorance, and superstitions of their fathers; and oh, could you this morning have seen the hundreds of children led by their elders to some gibbet on which an effigy to represent Judas hanging himself, or a Jew, to inspire them with hatred and malice against the poor, the pitiable race of God's ancient people! The men gather around with guns to shoot the Jew, as the effigy is called, and the children are instructed to beat with sticks and stones till they have torn the Jew in pieces. His pieces are then scattered abroad to rot, or kicked into a ditch. Oh, how hardened and reckless do their little hearts become! Oh, could you have seen the sight, I think you

would indeed have felt the need of some better instructors. Without schools vigorously supported and well conducted, we can never anticipate the accomplishment of any thing great in the moral improvement of the people. We know the word of God is powerful, and with God all things are possible, but looking through human eyes, we feel there is but little hope of a general improvement but by means of a general distribution of sound education. Never will some of the vicious habits of the old be rooted out. Many of them, if saved, will be saved as by fire, as by a hair's breadth escape; but never can the moral ignorance of the mass be chased until education shall have shed its benign and salutary influence over the millions of Hayti's sons and daughters. Much as I feel the importance of this, I dare not attempt it myself. It would be but to cut short my days perhaps in the midst. My hands are now more than full; and too many irons in the fire will not do. As my dear old tutor, Dr. Murch, used to tell, "It will not do to light a candle at both ends;" yet if I had the means of support for a teacher, I could get some help, I think, for a little time, till you could send us a teacher. Could £50 be provided to employ a native till you can send us some one?

My eye is steadily fixed upon the hope of some future day providing native agents. So important do I view this part of a missionary's labour (viz., the endeavour to seek out and educate the youth for future service), that it ought to be one of his first objects of pursuit, and never, never lost sight of; and if it could be managed, I should much like to have it in my power to take one or two promising boys entirely under our roof, so that they should be away from all the evil influence and superstitions by which they are surrounded, and thus be brought into a new moral element. Who can tell the infinite blessing even two such youths might be to their country? I have a lad of about ten years of age, whom I have agreed to instruct. He is a child forsaken of his father, living with his mother, but I want him away from his home, to obtain a more perfect influence over his morals. He is a sharp, quick, intelligent, and clever boy. He has great natural abilities, and might hereafter prove of great service. I should like to have him and another or two entirely under a new course of training, to form a sort of native institution. Can any thing be done in this matter? We can but lay in our day the foundations of a moral and spiritual revolution in the island; let us then lay them at once deep and broad, so that the effects of such a revolution may be genuine, and abiding, and glorious to God. Each lad received into the native institution would cost, perhaps, only the small sum of £25, or £30 at the outside. Perhaps one or two friends may be disposed to try it with three or four lads, if they can be found, to begin with.

The obstacles which impede the progress of the gospel.

The difficulties of our work will be numerous, and I doubt not frequently trying beyond description. Looking no further than human eyes can carry us, we should say to attempt the conversion of Hayti is indeed a hopeless task. As well might one essay to stem the torrents of the Niagara. But blessed be the Lord, who hath given us eyes of faith; eyes that see something promised beyond moral suasion to work on the human mind; and that while we employ the one, the Lord employs the other. Here lies our hope, our only encouragement.

Be it remembered, the Haytiens are not that stupid imbecile race of beings that some even now represent them; on the contrary, they are, with all their ignorance, a sharp, cunning, sensitive, good-hearted, well disposed race. Their condition arises from their want of better systems of religion, education, and government. They are not wilfully and determinately wicked; they are wicked ignorantly. And can they be made good from

choice? Yes, when the word of God shall come in the demonstration of the Spirit. "My people shall be made willing in the day of my power." Let but the glorious gospel be proclaimed in its fulness and simplicity; in holy, simple, firm, and confident reliance upon the Spirit of God, and those dead bones shall live. The word of God is powerful. This is our hope, our joy, our trust. The million of Hayti's sons and daughters shall yet be raised from their superstitions, ignorance, and death to newness of life in Christ; to walk in the light of the Lord, and truth shall be their rock of defence. Let but solid and substantial education scatter its blessings amongst the rising generation, and this moral wilderness shall blossom as the garden of the Lord. Sunken and degraded as Hayti is, there is a stability in the promises of God, there is merit in the Saviour's all-prevalent mediation, there is yet efficacy in his blood, there is yet energy in the sword of the Spirit, there is yet that agency to invoke. The land freed from slavery by the sword of man, shall yet be freed the bondage of sin and Satan by the sword of the Spirit. Yes; Hayti shall be saved!

In a subsequent letter, dated May 9, Mr. Francies says:—

All our schools will be subject (by law) to government inspection, all will be recognized by them. I met the commission of this town yesterday, to lay before them our plans for schools. This was at their request. The gentlemen received me well, and expressed pleasure and satisfaction in the prospect of a series of schools being established, and I have no doubt that if I were to apply for it, I could obtain some pecuniary aid from government; but would not this involve a principle? Where are we to draw the line between state pay for schools and churches? If that line can be drawn, could this people distinguish the difference? How far would it be politic in us to receive any thing in the way of state pay from the government of Hayti for support even of education, in these our first attempts to establish the gospel? These and many other questions present themselves to the mind of one upon the spot. As missionaries we must, I think, take our stand upon the great, broad, voluntary principle; the one grand feature of the gospel, on which alone we must plant our standard and raise our signal for moral and spiritual revolutions. The Friends, i. e. Quakers, may probably look no further than the providing good means for general education; we have to look mainly to the establishment of the gospel, making the education of the youth an auxiliary to the other. Neither must clash with the interests of the other; both must unite and harmonize.

We are just completing the arrangements of our little house of prayer, which is to serve

also for Miss Harris's school. It will seat 130 adults, and the school-gallery seventy-five children. When we find it necessary we can open another room (which we use as a classroom), and the piazza, which will provide room for 150 to 200 more. This place has been nearly filled for some Sundays, and we gradually increase in the Sunday evening service. Still we labour against almost innumerable difficulties. The congregation of a Sunday morning, excepting about twenty persons that we now reckon settled and steady hearers, is continually changing; and during a morning service we have four, six, or eight different sets of people. Sometimes our place is nearly filled, and many at the doors, when all of a sudden, at the close of a chapter, or prayer, or hymn, we are left, with the exception of our above named twenty, nearly alone, after which, in a few seconds sometimes, we have a new company; and so we go on, almost every pause of the service our congregation changes. For the most part, however, the people pay attention the little time they do stop. Sometimes the poor creatures come in and make their crosses, bow, kneel down, mutter a few words, get up, walk up towards my table, make a profound bow or curtsy, cross themselves, and go out. Those who used to come in so frequently to sell their wares, &c., are lessening in number. Then, again, there is not a single Baptist in the place. Yet amidst every difficulty we are not without encouragement; leaning upon our helper, God, we faint not.

HOME PROCEEDINGS.

THE SHILLING SUBSCRIPTION TO THE BAPTIST MISSION.

ADDRESSED TO THE MINISTERS AND MEMBERS OF BAPTIST CHURCHES.

BRETHREN AND CHRISTIAN FRIENDS,—

The shilling subscription goes on slowly—shall I say even languishingly? I expected a prompt and universal response to the appeal: how could I expect otherwise, when so small a sum was solicited from each individual to discharge at once so large a debt? Many of you have kindly promised; be pleased to fulfil the promise as speedily as possible. Some have declined on the ground of inability. Pray review this plea, and surely you will abandon it. Is it possible that *one shilling* cannot be spared to join in a great simultaneous effort? Some have given no answer. Of these a great proportion are doubtless *acting*, but the sub-committee will be glad to be assured of this, and therefore, brethren, let them know it.

Some mistake, I fear, exists extensively on one point. It is supposed we request a shilling from *each member of a church only*? But we intend to include congregations, and therefore families. Allow these suggestions:—

1. Let each minister announce and urge the shilling subscription from the pulpit.

2. Let each head of a family request a shilling from every member of it, or himself subscribe in that proportion.

3. Let the minister and deacons specially invite young persons to engage in collecting the shillings.

4. Let a particular evening be fixed for paying the amounts to the deacon or minister.

5. Let all deeply ponder the importance of disincumbering the Society from a debt of £5000 on terms so practicable and so easy.

Brethren and friends, will you allow this project to fail through your inactivity and want of interest? Many warmly concur; many write me word it is so simple and effective a plan, it is *sure* to succeed. But after all, *you* may be the means of falsifying their confident anticipations, if you do not *individually* and *immediately* concur.

We have known £3000 raised on a platform when the necessities of the mission required. Is our zeal cooled? Shall the memory of Carey, Yates, Knibb, Burchell, and our elder promoters of the cause, Fuller, Sutcliff, Pearce, and Ryland, plead in vain? Have we ever failed before? Shall the sneering foe, or the weeping friend, say we have failed *now*?

Faithfully and affectionately yours,
F. A. Cox.

Hackney, June 22, 1846.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Merrick, J.	Jan. 2 & 14.
		Newbegin, W.	March 7.
		Saker, A.	Jan. 2.
CAMEROONS		Saker, A.	Nov. 17.
		Thompson, T.	Dec. 27.
		Merrick, J.	Jan. 1.
		Newbegin, W.	Feb. 9.
CLARENCE		Clarke, J.	Nov. 26, 27, & 28, Dec. 24 & 26, Jan. 2, 5, 15, 21, & 24, March 6 to 13.
		Merrick, J.	Dec. 1.
		Milbourn, T.	Jan. 2.
		Prince, G. K.	Nov. 28, March 16.
		Saker, A.	Jan. 5.
		Sturgeon, T.	Nov. 24 & 25, Jan. 6, 7, 9 and 14.

	On board "DOVE"	Clarke, J.....	Nov. 5 to 13.
AMERICA	HALIFAX	Nutting, J. W.....	April 2.
		Pryor, J.....	March 31.
	MONTREAL.....	Cramp, J. M.....	March 27, April 28, May 13.
	NEW YORK	Allen, I. M.....	April 30.
ASIA.....	AGRA	Dannenberg, J. A. Feb. 25.	
		Makepeace, J.	Feb. 6.
		Williams, R.	Jan. 7, March 20.
	BENARES	Heinig, H.	Dec. 25, Feb. 24.
		Small, G.	Jan. 5, April 1.
	CALCUTTA.....	Johannes, J.	Dec. 18.
		Leslie, A.	March 6.
		Robinson, W. &ors.	Dec. 27.
		Thomas, J.....	Jan. 7 & 8, Feb. 6 & 18, Mar. 7, April 7 and 8.
		Wenger, J.....	Jan. 5, Feb. 7 & 18, Mar. 7.
CANTON	Roberts, J. J.....	Nov. 14, March 3.	
CHITTAGONG.....	Fink, J. C.....	Dec. 29.	
COLOMBO	Allen, J.....	Jan. 16.	
	Davies, J.....	Jan. 16, April 15 & 21.	
	Dawson, C. C. &ors.	Feb. 14.	
	Lewis, C. B.....	Jan. 16, March 16, April 15.	
CUTWA	Carey, W.....	No date.	
DACCA	Robinson, W.....	Feb. 14.	
DELHI.....	Thompson, J. T.....	March 20.	
DINAGEPORE.....	Smylie, H.	Jan. 19.	
HOWRAH.....	Morgan, T.	April 4.	
INTALLY.....	Pearce, G.	Feb. 6, April 7.	
JESSORE	Parry, J.....	Feb. 6.	
KANDY.....	Davies, J.....	Feb. 15.	
	Dawson, C. C.....	Jan. 12, Feb. 14.	
	Russell, D.....	March 24.	
MADRAS.....	Lawrence, J.	Feb. 25.	
MONGHIR.....	Parsons, J.....	Jan. 29.	
	Phillips, T.....	Oct. 22.	
MUTTRA	Smith, J.....	March 20.	
PATNA	Beddy, H.	Feb. 15, April 3.	
SAMARANG	Brückner, G.	Oct. 1.	
SEWRY	Williamson, J.....	Dec. 31.	
BAHAMAS.....	ABACO.....	Rycroft, W. K.	Feb. 27.
	GRAND CAY.....	Littlewood, W.....	Jan. 14.
	NASSAU.....	Capern, H.....	March 12.
	Rycroft, W. K.....	March 8.	
BRITTANY.....	MORLAIX.....	Jenkins, J.....	March 28, April 24.
GERMANY.....	HALLE.....	Roediger, E.	March 20.
	HAMBURG	Busch, A.	May 26, June 9.
HAYTI.....	JACMEL	Francies, E. J.	Feb. 24, April 9 & 20, May 9.
		Harris, M.....	April 22.
	PORT AU PRINCE	Jones, W. M.....	Feb. 6.
HONDURAS.....	BELIZE	Baptist Church.....	April 21.
		Buttfield, J. P.....	Feb. 20, April 20 & 27.
		Henderson, A.....	March 20, April 21.
		Kingdon, J.....	Feb. 19, March 19, April 20 and 27.
JAMAICA	AT SEA	Clark, J.	April 4.
	ANNATTO BAY	Lloyd, E. A.....	April 6.
	BROWN'S TOWN	Clark, E.....	March 6.
		Clark, J.....	April 20.

THE MISSIONARY HERALD

CALABAR	Tinson, J.....	March 7, April 20, May 6.
FALMOUTH	Burchell, T. & ors.	Jan. 15.
GURNEY'S MOUNT	Woolley, E.....	March 6.
JERICHO	Hewett, E.....	Feb. 20, March 9.
KETTERING.....	Abbott, T. F.....	March 21.
	Henderson, J. E. & ors.	April 9.
	Knibb, Mrs.	Received April 10.
KINGSTON	Oughton, S.....	May 8.
	Wood, J. H.	Feb. 17, April 7.
MONTEGO BAY	Woolley, E.....	May 6.
OLD HARBOUR	Taylor, H. C.....	Jan. 20, Feb. 19.
SALTER'S HILL	Dendy, W.....	Feb. 18, April 20.
SPANISH TOWN.....	Phillippo, J. M.....	March 10, April 21.
STACEY VILLE	Gould, T.	Feb. 19.
WALDENIA	Henderson, J. E.....	March 18, April 1.
YALLABS	Hands, T.....	Feb. 27, March 5.
NEW SOUTH WALES SYDNEY	Saunders, J.	Dec. 12 and 23.
TRINIDAD PORT OF SPAIN.....	Cowen, G.....	March 6 and 21, April 20.
		Law, J.

Letters and newspapers for India ought to be sent by the Mail of the 20th of the month, and directed "by *Peninsular and Oriental Steam Navigation Company, Via Southampton.*"

ACKNOWLEDGMENTS.

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

- Friends at Hailsham, by Mrs. Whattle, for a box of clothing, for *Africa* ;
- Ladies at Bradford, for a case of clothing and haberdashery, for *Rev. J. Davies, Colombo* ;
- Friends at Northampton, for a box of clothing, &c., for *Africa* ;
- Mr. Ivory, Brighton, for a parcel of magazines ;
- Mr. Young, Fore Street, for a parcel of magazines ;
- Friends at Beccles, by Mr. Delf, for a case of useful articles, for *Mrs. Knibb* ;
- Mrs. Bousfield, Brixton Hill, for a parcel of magazines, &c. ;
- Friends at Poole, by Rev. S. Bulgin, for a box of clothing, &c., for *Rev. J. Clark* ;
- Mrs. Wake, for a parcel of magazines, &c., for *Rev. H. Capern* ;
- Friends at Hackuey, by Miss Luntley, for a box of clothing, for *Mr. A. Fuller, Western Africa* ;
- Friends at Edmonton, by Mrs. Vitou, for a package of clothing, for *Africa* ;
- Mrs. Burt, Beaulieu, for a box of clothing, and magazines ;
- Mrs. Clevely, for two volumes of the Baptist Magazine, for *Rev. J. Tinson* ;
- Friends at Bond Street, Birmingham, by Miss Lawden, for a box of useful and fancy articles, for *Rev. J. Makepeace, Agra* ;
- Mr. Oliver, Newington Causeway, for a parcel of tracts, for *Belize* ;
- Beulah Chapel, Somers' Town, Tract Society, by Mr. T. Hartley, for a parcel of tracts and magazines ;
- Mr. T. Symonds, Cold Bath Square, for fourteen volumes of the Baptist Magazine.

The Secretary of the Baptist Missionary Society gratefully acknowledges the receipt of 300 volumes of books, and a large number of magazines, from D. C. They have been appropriated according to the wish of the kind donor, and are most acceptable.

Extract of a letter from Rev. J. Davies, Colombo, dated Feb. 15, 1846 :—

"Thanks for the books for the Academy : the New Testaments and Lexicons will be very useful. We have also received a box of articles for our friends at Newtown. This little box contained nothing but *useful* articles, of about the value of £4 is

England, and here we disposed of them without any trouble, in two or three days, for upwards of £8. It would be well if all our friends would remember that any kind of really useful articles may be turned to a good account, but fancy or very costly things we cannot dispose of."

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of May, 1846.

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.

	£	s.	d.
Brentford, New.....	8	6	3
Brentford, Old.....	3	17	8
Camberwell.....	41	12	7
Church Street (moiety)	4	10	0
Deptford, Midway Place	4	18	0
Devonshire Square.....	42	15	0
Eagle Street.....	12	10	0
Henrietta Street.....	11	16	2
Highgate.....	2	10	0
New Park Street.....	27	2	8
Prescot Street, Little...	8	6	1
Salters' Hall.....	16	0	8
Shoreditch, Ebenezer Chapel.....	1	17	0
Stoke Newington.....	1	7	0
Vernon Chapel.....	3	0	0
West Drayton.....	2	9	10
Wild Street, Little.....	6	0	6

Annual Subscriptions.

Cramp, Rev. J. M.	1	1	0
Lindop, Mr. T.....	1	1	0
Matravers, Mr.....	1	1	0
Watkins, Mrs., by C. B. Robinson, Esq.....	1	1	0
Westley, Mr. F.....	1	1	0

Donations.

Bousfield, J. R., Esq....	5	0	0
Buxton, Sir E. N., Bart.	25	0	0
Cotton, Mr. F.....	5	0	0
Danford, John, Esq.....	5	0	0
Danford, Warren, Esq....	5	0	0
Daniell, R. P., Esq.....	5	0	0
Education Committee of the Society of Friends, for Schools in Trinidad.....	50	0	0
Finch, Mr., for Debt.....	0	10	0
Friend, for <i>New Missionaries</i>	500	0	0
Grant, James, Esq.....	5	5	0
Gurney, Thos., Esq.....	5	0	0
Do., for <i>Emtally</i>	10	0	0
Hinehliiff, Mr. John.....	5	0	0
Kemp, G. T., Esq.....	50	0	0
Pewtress, Thos., Esq....	10	0	0
Russell, Alexander, Esq..	5	0	0
Walkden, Mr. John, for <i>Jamaica Special Fund</i>	10	0	0
Whitchurch, S., jun., Esq.....	5	5	0

LONDON AND MIDDLESEX AUXILIARIES.

Chelsea—			
Contributions, by Miss Vines, for <i>Africa</i> ...	1	12	0
Church Street.....	8	2	6

	£	s.	d.
Greenwich, Lewisham Road, on account.....	25	0	0
Hope Sunday School, Blue Anchor Alley...	1	3	10
John Street.....	54	0	0
"A Stranger," for <i>India</i>	2	10	0
Totteridge, by Mr. J. Wood.....	3	13	7
Trinity Chapel— Collections, &c., (moiety).....	17	0	8
Sunday School, for <i>Dove</i>	1	3	2
West Drayton— Contributions.....	2	5	6
Do., Sunday Schools	0	8	0

BEDFORDSHIRE.

Eaton Socon— Hawkins, Mr. Solomon, A.S.....	1	0	0
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BERKSHIRE.

Abingdon— Contributions.....	0	9	10
Do., Juvenile Working Party.....	0	14	3
Do., Sunday School	0	9	6
Do., for <i>Outfits</i>	0	16	6

BUCKINGHAMSHIRE.

Buckingham— Priestley, Mrs.....	20	0	0
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CAMBRIDGESHIRE.

Foster, Ebenezer, Esq., for <i>China</i>	25	0	0
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DEVONSHIRE.

Exeter— Collections.....	17	7	9
Contributions.....	4	5	8

DORSETSHIRE.

Bridport— Collection.....	1	5	0
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ESSEX.

Halstead— Proceeds of Lecture...	2	11	6
White Colne— Proceeds of Lecture	1	4	6

GLOUCESTERSHIRE.

Cheltenham— A. B.	5	0	0
Coleford— Trotter, George, Esq.	20	0	0

HAMPSHIRE.

Finch Dean— Collection.....	1	5	0
Contributions.....	2	2	0
Do., for <i>Debt</i>	1	1	0

HERTFORDSHIRE.

Watford— Smith, Mrs. James, Hamper Mills, for <i>China</i>	5	0	0
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KENT.

Deal.....	0	10	0
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LANCASHIRE.

Accrington— Juvenile Association, half-year.....	7	0	6
Do., for <i>Dove</i>	1	2	6
Manchester— Harbottle, T., Esq....	5	0	0
Totlebank— Contributions.....	7	8	0

RUTLANDSHIRE.

Oakham— Collection.....	4	5	0
Contributions.....	2	17	0

SOMERSETSHIRE.

Bristol— Fishponds, Sunday School.....	0	12	0
Horsington— Collection.....	1	5	0
Contributions.....	3	0	0
Paulton— Sunday School, for <i>Dove</i>	1	0	7

SUFFOLK.

Bury St. Edmunds— Proceeds of Lecture...	5	18	0
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SUSSEX.

Rye— Sunday School.....	0	15	0
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WILTSHIRE.

Beckington— Collection.....	4	17	6
Corsham— Collection.....	2	17	0
Contributions.....	7	8	3
Do., for <i>China</i>	0	10	0
Devizes— Anstie, G. W., Esq., & Mrs. A.....A.S.	10	0	0

£ s. d.		£ s. d.		£ s. d.	
Laverton—		Westbury--		SOUTH WALES.	
Collection, &c.	3 10 10	Collection	3 8 2	PEMBROKESHIRE.	
Melksham—		Contributions	1 18 8	Milford Haven—	
Fox, W., Esq. ...A.S.	1 1 0	Wootton Bassett—		Contributions, addi-	
Norton St. Philip—		Mackness, Mr.	5 0 0	tional, for Dove.....	
Contributions	0 17 2			0 7 6	
Semley—		WORCESTERSHIRE.		SCOTLAND.	
Collection, &c.	2 11 6	Bewdley	1 15 3	Perth—	
Trowbridge—				Contributions, by	
Salter, S., Esq.	50 0 0	YORKSHIRE.		Master Robt. Scott,	
Worminster—		Masham	1 13 0	for Dove	
Collections	10 1 6			0 5 3	
Contributions	6 19 5				

CONTRIBUTIONS,

Received on account of the DEBT of the Baptist Missionary Society, up to
June 18, 1846.

LONDON AND MIDDLESEX.		HAMPSHIRE.		WORCESTERSHIRE.	
£ s. d.		£ s. d.		£ s. d.	
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