



GHAT AT HURDWAR, NORTHERN INDIA.

ASIA.

GHAUT AT HURDWAR.

On the banks of the Ganges, in the province of Delhi, very near the territory of the Seiks, is a town called Hurdwar, at which a fair is held annually in the month of April. Pilgrims flock thither to bathe in the Ganges, the time being deemed by the brahmims peculiarly auspicious; while myriads of buyers and sellers repair to the spot, to transact business in cattle, shawls, jewels, and many other kinds of merchandisc. Prefixed is a view of one of the principal ghauts, at which visitors land and ablutions are performed. Missionaries are accustomed to avail themselves of the opportunity afforded by these scenes, to meet multitudes to whom they could not otherwise gain access, and proclaim to them the glad tidings. In a recent letter, Mr. Thompson says, "One of the hearers at Hurdwar, who followed and joined us at Gurhmukteshwar, has now been united to the Christian church by baptism, making the second of my Hurdwar hearers, and the fifth of the pilgrims at both fairs, who have joined us from the ranks of the heathen. Two of these, Sukha Mirr and Budd Seu, are now, I humbly trust, before the throne, having washed their robes, and made them white in the blood of the Lamb, whilst the remaining three are in the vineyard of their Lord on earth."

The course adopted by our brethren on these occasions, and the reception with which they meet, are described in a letter written by Mr. Williamson of Sewry last May, a portion of which will be found on a subsequent page.

SERAMPORE.

Our brethren at this station are making arrangements for rendering the college buildings available to the interests of the community, and especially for training converted natives of India for missionary service. There is very much in the following letter from Mr. Denham, dated May 21st, that will afford the reader pleasure.

It must not be forgotten years have passed away since the duties of the college were suspended, that every thing is to be done, even to the obtaining of pupils. Our intention is to commence as soon as possible, and to prosecute our work noiselessly until such time shall elapse as will test its character and ensure general confidence. Workmen are now on the building to do what may be necessary, and we hope to be in a position to receive students in the course of a month or six weeks from the present date. Having proceeded so far in the work of the station, a place so dear yet so long overlooked, I begin to look forward with anxiety to this additional branch of labour, and to the reinforcement of the mission from the Anglo-Indian young men and the more promising native members of our churches. If God graciously spare my life and health, and bless my efforts, at no very distant period I hope to see two or three young men, as the first fruits, speaking the languages and able to preach the glorious gospel of the blessed God to the people. After these may we not hope to furnish one or two young men successively to strengthen the hands of our brethren? By these means your cares as well as our own would be lightened, to say nothing of the saving of expense with regard to the funds of the society. To expect a succession of labourers from Europe to meet the growing emergencies of the Indian field, is to expect what is utterly hopeless and undesirable. The men we should be anxious to see multiplied in our churches in India, are such men as brethren Thompson, Smith, Page, and Robinson; while such men as Smylie (who is one of the humblest men in India) would be raised up amongst us from among the

middle class Europeans who visit the land. These men all speak the languages like the natives, and possess an intimate knowledge of the native character. With one exception, they were all from Serampore. Another and similar band is now required to aid in the work, and to supply the many desolate spots which otherwise will not hear the gospel for years to come. You have set an object before me, which I am ready and willing to follow, and I hope in a reasonable time to satisfy you we have not laboured in vain; in the meantime remember me in your prayers at the throne of heavenly grace, that health, and strength, and God's blessing may be upon me.

May I here introduce to your notice a memorandum I found among the papers of the late Mr. Mack? It is not in his handwriting, but I know the hand, and coming as it does from a man* who had been a half century in the work, may entitle it to some consideration. To suit the place I have slightly abridged it.

"May I be permitted to suggest a few plain thoughts which have occurred to me while thinking of the cause of Christ in India? Though they appear to my own mind practicable, and the plan they are intended to illustrate adapted to missionary operations in general, yet I fear they will expose me to the charge of exercising myself in things too high for me. If an apology be necessary, I will make one. The subject has long held my attention, and I have surveyed it again and again in the field of labour, and am prayerfully anxious to learn the way by which its millions may be effectually won to the Saviour. I have dwelt on this almost to despondency; for it is a fact known to all the churches, we are in numerical strength much less efficient than we were twenty years ago. We have been called to mourn the removal of many beloved brethren and devoted fellow-labourers by death; the strong men of the mission—men who had braved the storms which laid their contemporaries low. The time is now come for us to turn the facts before us to profit, and endeavour to make the best possible use of the men and the means we can command, for we have little reason to expect the European and American churches will send a strong re-inforcement to India. They have in hand already plans which render this next to impossible, it is therefore imperatively necessary for us to do something with the materials we have at our command. The Master may soon summon us to follow our fathers and brethren to our long home.

"We shall have little occasion to depart from the faith and practice of our ancestors; may the spirit, and piety, and prudence that characterized their measures, mark our own, while at the same time we are careful our

sentiments and mode of operations be based on scriptural warrant and apostolic example.

"God has visited the Gentiles, and taken out of them a people, 'and after our departure' we are anxious that as a people they may be established, and by them the boundaries of the church be extended. The duty we owe to God, to ourselves, and to our successors, as well as the heathen, urge us to make some effort to accomplish this, or at least to take some precautionary measures to facilitate it. Every reader of the New Testament must be aware of the similarity of our work with the early teachers of Christianity, and it would be well for us did we follow them more closely in preaching and teaching the gospel. They were not, generally speaking, pastors, but evangelists; some few may have been settled over particular churches, as perhaps James at Jerusalem, but the majority were left free for labour. Scripture, as well as the necessity of the case, urges this on our attention. With the exception of those of our number who may be engaged as translators, printers, tutors, and so on, the missionary should be left free from pastoral charge: for instance, let a pergunnah or several pergunnahs, be considered as a missionary sphere. In order to effective labour, the missionary should have the entire oversight, together with the East Indian and native preachers, as many as may be afforded him. Let these, as circumstances may require, be appointed 'pastors and teachers;' let the teachers be settled in the most promising central villages to raise new bands of Christians; let the missionary be at liberty to visit every part periodically, and let all meet occasionally as brethren for mutual consultation and prayer. Thus would the superintendent be in a position to instruct, encourage, reprove, or comfort, and be prepared to enter on new plans of usefulness, as circumstances might require, and an important step would be gained towards attaining that unity of purpose necessary to efficient labour, which is enjoined and sanctioned by the apostolical founders of our faith.

"Another important point would be likewise gained; our East Indian and native brethren would be raised from their present anomalous position, to one similar to that which the primitive converts attained, and which our friends at home expect. Many of our East Indian brethren may be included, these being fitted to become pastors; their local knowledge, key to the native mind, and their adaptation to the climate, point them out as better qualified, other things being equal, for this office; though some might be employed to greater advantage in particular spheres of labour. The plan appears to possess a third recommendation, it would give an aspect of stability to our operations, as well as greatly promote them. In case of death or removal by illness or other causes, stations

* The late Mr. Moore, of Monghyr.

need not be suspended nor their efficiency so sensibly weakened. The work might go on. The neighbouring missionary could visit the widowed station occasionally, and the loss be comparatively unfelt. Newly arrived men might engage in the work with much advantage to themselves and the mission in general."

These remarks may be left to make their own impression. The sensitively modest man who made them never dreamt they would meet your eye. I merely add, several important stations and branches of labour at this moment hang, humanly speaking, on single lives; Dacca, Delhi, Jessore, and other stations may be instanced.

As regards ourselves, we are through mercy well, proceeding slowly, but I trust good is being effected. Several have been added to the church during the last nine months, as you will see by the Association Circular. In addition to those mentioned, I baptized two artillery-men, a serjeant and a young man of some promise, and a son and daughter of brother Johannes, who were at that time residing at Serampore. We have two or three other young persons of European extraction, and some natives, of whom we entertain good hope that the word has been blessed to their conversion. Not a day passes but the gospel is preached in one or other of the languages spoken around us. Mr. Robinson, myself, and Bhugwan, have been enabled notwithstanding other duties, to go out regularly among the people of the villages both sides of the river. I think I mentioned in one of my letters that the soldier who had opened his house for us at Barrackpore, was removed to another station, so that we were obliged to discontinue our English services. On his removal we commenced what we deemed to be still more important and greatly needed, and more in accordance with our missionary work, namely, services in Urdu and Hindee. We have the aid of Bhugwan in this department. He was, as I believe you are aware, a brahman from the upper provinces. He is altogether with me, and is a great comfort to me. The station is far from discouraging, though, like all military stations, fluctuating. Several respectable men have held long and repeated conversations with us. Two native doctors have called several times; they thankfully received the New Testament scriptures. Tracts and such portions of the scriptures as we have in Urdu, Hindee, and Punjaubi, have been given; for we have men from all the distant provinces occasionally. Who knows how far these portions of the word of God shall be carried? Could we follow their wanderings, perhaps it might be written of them, "then were fulfilled the words of the prophet," Isaiah lv. 11, 12. These men, generally speaking, are much more noble than the people we have to do

with on this side the river. Brother Robinson and myself take the time from sunset till dark in these visits. The other evening we went to Tittighur, a notoriously wicked place. The first object that met our eye on landing was the body of a human being from which the vital spark had just fled.* A brahman was reading the Muntras, a cloth was loosely cast over the body, some bundles of wood lay at a short distance. Several brahmans were sitting in a dhingy just by, talking in an unfeeling way. We inquired of what had the person died? "Of cholera," was the reply. They were unwilling to talk, and we sickened at the sight, and passed on toward the bazar. In doing so, our way was by the heathen temple. Before one of the fanes lay a dying man, an emaciated being, but quite a youth. We spoke to him, and found him, as may be expected, dark and drear in soul. How could it be otherwise? the heathen have "no Comforter." Such scenes make a man in earnest when he can collect a people to hear the gospel. In the bazar we found many willing to listen, and to these we did not fail to tell of one who died to save. One old man to whom our attention was directed, and who seemingly listened with interest, all at once broke out in expressions which gave an awful insight into the depravity of the heathen. Brother Robinson stopped him, and spoke kindly but very solemnly to him, after which he became more silent, and finally slunk away. We gave some few tracts, principally to brahman youths, as the adults with one or two exceptions were unable to read. A Mussalman asked me if we had any suitable for him. I gave him one in Bengali on Acts xvi. 30. I mean to furnish myself with Shujah Ali's tracts for every future occasion.

The following week we went to Munirampore by boat. This is a neat village on the main road a little higher up the river. The appearance of the place was very pleasing. We found some Hindoos at work in a hut close by, and in order to converse with them, asked the name of the place, and who lived there. While speaking to them a brahman made his appearance, and observed us inquiringly. Mr. Robinson turned, and said to him, "We were asking the name of the village." "Mohashoy." "You are a resident here, I suppose?" The reply was in the affirmative. "What people live here, what castes?" These were enumerated. "Where is the temple?" "We have none." "What, no temple! What then do you worship?" His replies soon opened our way, a crowd of people ventured round to listen, and a few brahmans joined the group. Not one ventured to defend their system or their gods, and the great God who made heaven

* On our return the body was about half consumed, a ghastly spectacle.

and earth was preached to them. Never have we witnessed so attentive an auditory. The brahman made some remarks, and when discomfited, it was with evident satisfaction to the people. On one occasion he smiled at the dilemma into which he himself had fallen. We were so much encouraged that we prayed with the people, which is not ordinarily the case, and in many instances utterly impossible. The brahman, and the people who could read, were supplied with gospels and tracts, and we left them with a promise we would, in a few weeks, visit them again.

Our other brethren, the native preachers, have also visited most of the adjacent villages, and we trust the word has not been spoken in vain. But I must draw to a close, again treating an interest in your prayers, and assuring you your advice at all times shall be borne in mind. Our united love to the brethren. Amid much sickness no harm has happened to us. May we live to his glory! Brother Evans, who is by this time at home, will, I feel assured, give you particulars of Serampore. I delivered your message to Mr. Marshman, who begs to be remembered to you.

INTALLY.

The utility of the educational efforts at Intally, as exemplified both in those who are receiving instruction now and in others who have long since left the schools, is exhibited satisfactorily in a letter from Mr. Pearce, dated June the 1st:—

I send you a short account of our Native Christian Female Schools, the resuscitation of which I gave you an account of last year. The number of scholars is now twenty-two, and two day pupils. These are all the children of native Christians, most of whom reside at our village stations. We labour for them, therefore, with a degree of certainty that our efforts will not be in vain. They will hereafter go to their villages, and our villages, and carry with them the advantages which they may have received. As the children are young (the school not having been revived more than sixteen months), we can have little to say of their acquirements; still most of them are getting on well with their reading, so that fifteen out of the twenty-two are able to read with various degrees of facility. The first class, consisting of five, are at home with any book, and were they to leave to-morrow, the ability to read would continue as long as life may last. Miss Packer's services have continued without interruption, and she devotes her time and energies with much Christian concern for the welfare of her charge. She is now pretty well at home in the language, and feels therefore a growing interest in her work. Our niece, Sarah Eaton, gives also one hour a day in the school, with, I hope, mutual advantage to herself and the girls of her class. She also has made considerable progress in the language, and speaks and reads it with great ease.

As an instance of the success of our former efforts in female education, I may mention here, that on Fridays we have a bible class of young women of about twelve in number, all of whom, with the exception of two, were formerly pupils with Mrs. Pearce at Leibpore. They are now married, most of them members of the church, and live around us. On these occasions they may be seen

producing scripture proofs of the subject previously given out, with a readiness and correctness that is quite delightful, and even often surprising. How they find the text, having no concordance, is often matter of wonder. They literally search till they find, which must be to them great labour. The subject of the day is contained always in a text of scripture; this each one commits to memory, and repeats it when she brings the proof of the subject therein contained. How vastly different is the appearance and the general deportment of these young women from the heathen women who live around, and even from that of the Christian women who are illiterate. We have among them no brawls, nor violent ebullitions of passion, so common here. Seldom any quarrels at home, or estrangement from their husbands, nor a case of conjugal infidelity that has come to my knowledge, but an intelligence of appearance, a modesty of behaviour, a gentle, humble, yet cheerful demeanour and aspect which is peculiar to themselves, and for which they are indebted to scriptural instruction. The other girls who were their companions eight years ago at Leibpore not living in our villages, not possessing the same advantages as those who reside near us, will be of course somewhat inferior, still they are vastly ahead of the women around them. There are, indeed, none like them in all the villages. With one or two exceptions, they have all worn well, and are doing well, and consequently are much respected. But to return to the school. Six of the most advanced girls attend this bible class, and learn the texts containing the subject. Besides reading and writing, they all learn plain needlework. We have much reason to be thankful for the general health of the children. Death has, however, recently visited the school, and removed one dear child, who

was making good progress, and was much liked. The girl supported by a lady at Hitchin was removed by her father during the last vacation. His object was to give her in marriage. In this you may see the vexations which the Propagation Mission occasions us. To effect his purpose, which he could not have done had she remained with us, the girl being of too tender an age to marry according to our rules, the father first goes over to that party, and then takes away his child, and gives her in marriage, and we are helpless in the matter. It is somewhat consoling to know that the girl did not leave the school till she had acquired the ability to read well, which I hope she will not readily lose.

Mrs. Pearce I have scarcely mentioned hitherto, but upon her devolves the general management, as formerly; and it is chiefly to her discreet management and constant solicitude and vigilance that the school flourishes as it does. In her infirm health, and general weakness, she might find sufficient reason with many to relinquish her charge, but the love which she has towards it bears her up, and carries her on. I ought to have mentioned before, that one of the first class girls, an orphan named Julia, has been substituted in the room of the girl formerly supported by the lady at Hitchin, and we would express the hope that that support will be still rendered. Our dear friends will find it good to extend their interest to the whole school, rather than concentrate it upon an individual in particular. These are the chief particulars respecting the female school, and I would hope they will not be uninteresting. They are strictly true.

Lackyantipoor.

I have now another subject to bring to your attention, and through you to the attention of the Committee. It concerns the sta-

tion of Lackyantipoor. That station has now acquired, in my opinion, sufficient importance to receive and enjoy the undivided attention of a missionary brother. The church numbers eighty members, residing near together. The congregation is upwards of 200 persons more. The country around is very populous, and presents an ample field of labour, which would prove productive. Here a new brick chapel has been built at a cost of 3000 rupees, and it stands in the midst of heathenism as a beautiful monument of Christian superiority, and a token of the love which European Christians have towards their poor native brethren. A new bungalow has also been put up, so that all is prepared to receive such a labourer. In days that are past I have laboured much at this station, and since my return this time to India, I have exercised a general superintendence over it, visiting it three or four times a year, and more. But now more than this is required; a person upon whom might devolve the entire management of the people is wanted to reside at the station, or near it. At present a good many disorders have crept in, but they would yield to management. Much is yet to be done for the women at the station. The people are now many of them in tolerable circumstances, and will improve in this respect, and might be trained to do something for the mission. Last year they collected among themselves 100 rupees towards the new chapel; training would enable them to do more. I want the Committee to sanction the appointment of such a missionary as I have been asking for to the Lackyantipore station. At my time of life I question whether it be my duty to go to the station and live. Besides, I see no one who can come to Intally, where we have a church fast approaching fifty members, and a congregation on the Lord's day of 100 persons nearly. Mrs. Pearce's health too is very feeble, and would not stand the climate of Lackyantipore, which is marshy.

BIRBHUM.

Mr. Williamson gives an account of some recent exertions, and of the state of the public mind in that part of India, in a letter dated Sewry, May 29th :—

Since my last letter to you, dated December, 1845 (which was despatched by the January mail, and which I fear has been lost), I have been itinerating to some extent in this district. Accompanied by our native brethren, I visited Doobrajpoor and Celapoor, both large villages, about twelve miles distant from the station, in an opposite direction. We remained at each of these populous places some time, making known the gospel both by

preaching and distribution of scriptures and tracts in the large village or little towns themselves, and in the chief villages and markets around. We also attended the melas, or native fairs, held at Bandibon, Brommodotta, Soopoor, Kendoolu, Bokrishor, and Deowcha, situated about six, ten, and twenty miles distant. The two first are of short duration, not lasting more than one day; the two last are kept up nearly a week, and those of Soopoor

and Kendoolu about a fortnight. At Bokrishor and Deowcha we remained three days, at Soopoor about a week, and at Kendoolu about two weeks. These fairs exhibit a twofold character, being both of a religious and secular nature, the first appearing more conspicuous at the commencement, and the latter towards the close of the fair. It is during the first of these periods we obtain most hearers, and find most satisfaction in our work, the people afterwards not only diminishing in number, but generally too intent on the business they have come to transact, and too anxious to get home, to favour us with a patient hearing for more than a very brief period; so that in the course of a single address we have not unfrequently half-a-dozen distinct congregations or successive sets of hearers. In the villages we have, generally speaking, fewer, but more peaceable hearers than at markets and fairs, where the people seem more disposed to object, and sometimes, though now rarely, to abuse us pretty freely. Much of what we say, I fear, is by many but imperfectly understood, and not a little of what is understood is seldom, I apprehend, long retained in memory. Of the books we distribute, by far the greater number, we have reason to conclude, are only very partially read, a few only being diligently perused. In

the midst of these discouragements, however, it is gratifying to perceive everywhere a gradual decline of opposition to the gospel, and to those who preach it, together with a growing acquaintance with its all-important contents.

India will doubtless be converted to God in due time, but our faith and patience may yet be further tried, and we may yet be called upon for some time longer to labour more abundantly, and to pray more fervently, ere our great object be accomplished. Some of our stations have lately been unusually blessed, which may teach us not to despair respecting our own. Oh! may our long cherished hopes and fondest expectations be speedily realized.

I was sorry to hear of the embarrassed state of the Society's funds, and hope it will soon be released from the heavy debt under which it was labouring. I am using every effort to lessen the expenses of this station on the Society, by raising local funds, and have the pleasure to inform you that our contributions amount to about fifteen rupees per month, or £18 per annum; and this year the expenses to the Society will be twenty-five rupees per month, or £30 less than before, while the same number of efficient agents are employed.

BENARES.

The following is a specimen of the opportunities for publishing the tidings of mercy which Mr. Smylie met with in an itineracy in which he recently engaged. It occurred at Sydepore:—

This morning, as I was passing through the bazar, I saw a brahman reading the Ramayan in one of the shops. The brahmans observing me, exclaimed, "Behold the wonderful works of Ram, he committed his wife Jankeejee to the flame, and Ravan took away an imaginary Jankeejee, and not the real one." I said, "If Ram's wife (Jankeejee) was not taken in reality by Ravan, where was the necessity of Ram's going about mourning and searching for his wife? If you secure your treasure in your box, and then accuse another of having stolen it, what will persons think of you?" A man from the crowd exclaimed, "Now answer this question; this is a new doubt put into our minds regarding Ram's sincerity." The brahman said to the man, "You appear favourable to the Sahib. You had better become a Christian." The man said, "There is no prejudice in this; I wish you to answer the question, that the doubts may remove from my mind."

The brahman said, "Who can know the mysteries of Ram?" I turned towards the crowd, and spoke to them respecting the absurdity of the statement mentioned above, and respecting the depraved and ruined state of man, and salvation through Jesus Christ. All appeared attentive, and on my closing, many applied for the scriptures, accordingly I supplied those who were able to read. From thence I proceeded on my journey and came to Doukully. Here I spoke to a few people and left them some Hindi tracts. From thence came to Elahi-ganj, where a number of people were assembled under the shade of a tree, to whom I read a Hindi tract, and gave them a few copies. From thence came to Nand-ganj and took my lodging; and being market day, I had a fine opportunity of declaring the message of God to a crowd of people. All appeared attentive, but very few were able to read, to these I gave eight copies of Hindi gospels, with a few tracts.

CEYLON.

Our brethren at this station, Messrs. Dawson, Davies, Lewis, and Allen, have addressed us in a joint letter, dated Colombo, June 1st.

Two of us having just returned from a visit to the Matura station, we think it a fit opportunity to consult you on a contemplated change in the mission here.

Previous to the commencement of the present year the necessity for two European missionaries in Kandy arose, from the circumstance that much of the time of one was occupied in the management of the press; but since the discontinuance of public printing and of "The Commentator," the superintendance of the station does not afford more than sufficient employment for one. Indeed, the result of past exertions in the Kandyan district, and the discouraging aspect of missionary labour there, lead us to the conviction that it is not desirable for us to have two European missionaries located there, other parts of the island presenting far more encouraging spheres of labour. The visit to Matura has produced an impression of its importance which we had not before received. It is a seaport town at the southern extremity of the island, with about 100 burgher and probably 3000 Singhalese inhabitants. The villages around are numerous, and a very

large population, chiefly Buddhists, is located within the reach of missionary exertion. The station was commenced five years ago, but owing to its distance from Colombo (100 miles) it had not before been visited by a European missionary since its formation. Some real good appears to have been done by the native preacher; a chapel has been erected on ground secured to the Society, and there are nineteen members in the district. In the schools and sub-stations brethren Davies and Dawson, who visited them, think there is much of a promising nature, and it appears desirable that the latter should reside there. The carrying out of this proposition, however, we wish to suspend until it has been submitted to you for the approval of the Committee. Arrangements will be made for printing off a supply of tracts and school books during the next few months in Kandy, enough to last for several years, and then the press can rest. The unoccupied mission house can be let to advantage, and we trust that after all things are properly arranged, the plan will be found to further the interests of the mission.

Additional information respecting Matura, and on other subjects, is contained in a letter written ten days later, by Mr. Davies:—

Respecting the girls' school which Mrs. Dawson has been so anxious to establish for the last eighteen months, our main difficulties have been suitable premises and efficient help. We proposed giving up the house we now rent to Mr. Lewis and the academy, and another we have not been able to find in Colombo. Now, however, as the academy is suspended for a time, this difficulty is partly removed. We proposed forming the school on the model of the Female School of the American missionaries at Jaffria, and making it as efficient as such an institution can be made; but we felt that one person was physically incompetent for the task, in connexion with her own household affairs, and therefore looked forward to the assistance of Mrs. Lewis with great hope, and were very thankful that she so heartily approved of the scheme. But, as you will probably hear from Mr. Lewis, she is now laid aside by severe affliction. Though she should soon recover, as we trust will be the case, it is uncertain whether she will be able to render much assistance, as we shall be obliged to live at a great distance from each other. So we are brought to the conclusion either to relinquish for the present the idea altogether, or for Mrs. Dawson to begin the school alone upon a more limited plan than was at first

proposed, hoping that Mrs. Lewis will be able hereafter to take a part in it. We have decided upon the latter alternative. Particulars you may expect soon. In the mean time we very gratefully acknowledge the very liberal assistance of the ladies of the "Education Society."

I have often written to you of the result of my visits to the stations of Colombo. Having many native assistants, stations, and schools, I thought it important to make myself as minutely acquainted as possible with them all. For this end I have repeatedly visited all the stations within a convenient distance of Colombo, but had no opportunity of seeing two or three at a distance till the close of the year 1845, owing partly to my numerous duties in Colombo, partly to my diminished strength for several months towards the close of the year, but chiefly to my engagement with the academy, which occupied about three-fourths of my whole time. In these visits I found a few pleasing instances of good being done, but generally things were in a most unsatisfactory and discouraging state. Many of the native assistants mentally and morally unfit for their work; a large proportion of the native converts unworthy of the Christian name; most of the schools most inefficient, and worse than useless; and the

system of native labour altogether scattered and desultory. After dwelling upon these topics in detail in my former communications, it is with pleasure that I now write a different account of one of our stations lately visited by Mr. Dawson and myself. It is Matura, a small town about 100 miles from Colombo, and nearly at the southern extremity of the island. We have no other station within about ninety miles of this place. It was first formed by Mr. Harris above five years ago, and although no one has ever visited it since that time, we were highly pleased with the manner in which the native pastor had laboured, and the great good which he seems to have done. We visited the place under the disadvantages of going without previous notice (our letter having been delayed), and while the rain was pouring down in torrents every day, yet all that we saw in the stations and schools was highly satisfactory. We preached three times in the small chapel in the town, and at eight sub-stations. We examined five schools, visited other villages, and spoke to the people we met in the way, of whom some heard approvingly, others disputed with us, while some fled from the sight of our white faces to conceal themselves behind the bushes. The people of this district are generally very poor, very ignorant, very superstitious, and awfully depraved. They worship Budhu, Vishnu, Patinee, and Aool, or the new god, but their most disgusting and powerful superstition is devil-dancing, which is practised in every village and upon almost every occasion. Indeed, the advantages which the people have for

improvement in this district are far less than those enjoyed by the people of the western province. Yet our schools and converts, &c., there, are generally superior to those about Colombo, which I ascribe mainly to the superior character of the native pastor, J. Silva, who seems to be exceedingly efficient in every department of his work—a striking illustration of the advantages of a qualified native agency, and a reason for the desirableness or necessity of our making a thoroughly qualified native agency, both for preaching and schools, the main object, and itinerating jungle preaching the second.

I selected two schools for the friends at Park Street immediately after my return from the hill, about two months ago, and wrote them word accordingly.

All is uncertain about the proposed sanatorium at Neioere Ellia, as Sir Anthony and Lady Oliphant are leaving the colony by the next Overland in consequence of the Chief Justice's ill-health. This will be a heavy loss to the mission and to ourselves, for they have been remarkably kind to us in many ways.

I am more sorry, if possible, to lose another friend, Captain Maberly, who leaves for Canada by the present Overland. He has been a liberal supporter of the mission, and has now given us a parting donation of £10, and promised to continue, through a friend here, his annual subscription. He is a person of most humble piety and most extensive acquirements, and has been to me an intimate friend. While he is in town he will call upon you if he has the opportunity.

WEST INDIES.

JAMAICA.

Afflictive intelligence is communicated by Mr. Hewett of Jericho, in a letter dated July 7th :—

You will perhaps have seen by the paper,* the deep affliction through which I have been called to pass in the loss of my dear wife. Oh, how bitter the cup I have to drink, is better conceived than expressed! I have lost a loved companion, a fellow-labourer in the vineyard of the Lord, and one who was ever ready to devote herself body and soul to the glory of God. I dare not murmur at the dealings of providence, however severe the stroke of that providence may be. I know that all is well with the dear departed; she is gone to that rest which remaineth for the

people of God, and for which she so earnestly longed whilst here below. She is now drinking at the fountain of that love, the stream of which made her glad whilst here on earth. Well, our journey will soon be ended, our course will soon be run, and then we shall meet in heaven.

The trial, my dear sir, is heavy, more so than I can tell you by word: to be alone in Jamaica is to be solitary indeed. Surely the cloud is dark over me, but there is light and glory behind.

The sad event (sad to me, but joyful to

* The Baptist Herald, and Friend of Africa, to which we suppose our brother refers, seldom

reaches us: we have not seen a number for several months.

her) took place on the ninth of June, near midnight. Early on the Monday morning she was taken with severe pain, which proved to be the pains of labour. She gave premature birth to a child during the day, which only just lived, and breathed, and died. On Tuesday morning she was better, so as to raise our fondest hopes, but alas only to be dashed, for she soon relapsed. But still, until two hours before her death, we had no idea of immediate danger. At nine o'clock at night there was a change for the worse, and from that time she gradually sank, until she fell asleep in Jesus at a quarter before twelve o'clock.

On the following Thursday her remains

were interred just outside the chapel. Hundreds of sorrowing friends followed her to the grave, and there she rests until the resurrection day. Oh, pray for me, that I may have grace to bear the will of God. My position is a solitary one indeed, and I need your prayers and sympathy. What my future course may be I know not; my way is dark and hedged up, the Lord however will make the way clear in his own time.

Oh, why is our mission thus afflicted? One after another is taken away. What does all this mean? May these afflictions be sanctified to us. Knibb gone, Burchell gone, and now a third! Our poor, afflicted mission, what is to become of it?

TRINIDAD.

Of late, Mr. Cowen has spent his time principally at Savannah Grande, where, in his judgment, there are very promising openings for usefulness. The people meet, he says, in encouraging numbers, and are much pleased with the prospect of his residence among them. He solicits earnestly pecuniary assistance in the undertakings which he contemplates. Mr. Law writes also from Port of Spain, June 20th, in good spirits.

It affords me great pleasure to say, that I now feel entirely at home in my new sphere of labour. At first I felt confused and bewildered. Every thing was strange. Now, however, I see my work, see my difficulties, and feel my way, and I can in the strength of divine grace say "Through Christ Jesus I can do all things." My labours are occasions of unmingled delight. My brother Cowen having gone to labour at Savannah Grande, the whole work in Port of Spain and neighbour-

hood entirely devolves upon me. Though I have sometimes nine meetings in the week, my health and strength are good. Some of the stations promise to bear fruit not many days hence.

The other sabbath morning I baptized Mrs. Tuteleby, the daughter of our sister Mrs. Revell. This lady was one of our fellow passengers in coming here. This makes three individuals whom I have baptized and added to our little church.

BAHAMAS.

We learn, with great regret, that the health of our laborious missionary, Mr. Littlewood, is very seriously impaired. A letter dated Grand Cay, July 1st, 1846, contains the following passages:—

My disease is diabetes, which not unfrequently completely prostrates me. It is now of more than two years standing, and its effects are visible on my system. For a time it yielded to the excellent treatment of our best medical men, and I flattered myself that my health was perfectly restored, but during the last few months I have relapsed a good deal, and though I attend to my duties, it is often with great inability. Our dear brother and sister Capern feel much concern for me, and urge the necessity of an immediate removal to Nassau, or to some more northerly

climate. Dr. Chipman, an eminent medical practitioner, who attended me two years since for the same complaint, when I was at Nassau, and is well acquainted with Turk's Island, having been a resident here for some years, informed our friends that a removal is absolutely necessary. Dr. Bascome, who now attends me, thinks it more adapted to restore my health than any course of medicine that he can prescribe.

I saw him yesterday, and entreated him to do all that he can for me, as I could not entertain the thought of leaving. He promised

to think over my case again, but as so many things have been tried in vain, I have but little hope that he will change his opinion. Should he determine on my going to Nassau, I shall be necessitated to make arrangements with my brethren there. If they agree on brother Rycroft changing stations with me, I presume that the Committee will not object to it. Being devoted to our people, we shall

regret the change, but to avoid a removal to America or England, I shall be induced to yield. Brother Capern and myself, and also our families, are on the most affectionate terms. We could, I am sure, make amicable arrangements, and labour harmoniously. I should there obtain a more nourishing diet, which though indispensable in my case, cannot be obtained here.

HOME PROCEEDINGS.

CONDOLENCE.

A kind communication has been received from our General Baptist brethren, which our readers will peruse with pleasure. "At the last annual meeting of the General Baptist Association, held at Heptonstall Slack, Yorkshire, June 30, July 1 and 2, 1846, the following resolution was unanimously passed. Resolved, 'That a letter of condolence be addressed to the Committee of the Baptist Mission, on account of the lamented deaths of Dr. Yates and Messrs. Mack, Knibb, and Burchell, most distinguished ornaments of the Baptist denomination and mission, and that brother Butler be desired to write it.'"

DEAR BRETHREN IN CHRIST,—

The subject referred to in the above resolution is one that commends itself to the judgment of every feeling heart. The losses you have sustained during the past year, in the death of your beloved brethren Yates, Mack, Knibb, and Burchell, have been such as to call forth expressions of the deepest sympathy from all the friends of our common Christianity. Happily the removal, in so short a period, of so many excellent men, in the midst of their days and in the zenith of their usefulness, is an uncommon occurrence; and while this fact leads us to feel most acutely these distressing events, it should induce us to unite emotions of gratitude with feelings of unfeigned regret. We cannot be indifferent observers of the distressing events you deplore, and hence in the sentiments of our brethren expressed in their resolution, we most cordially concur.

You, dear brethren, were among the first to occupy most important posts in the missionary field, and, amidst many difficulties and dangers, have maintained your onward course, unwearied by distressing anxiety and toil, unsubdued by the opposition of the adversary, and undismayed by the sacrifices you have been called to make. You have, indeed, attempted great things, and your attempts have been crowned with signal success.

The grace of God has been strikingly manifested in the history of your Society; in the men by whom it was established, in the agents it was your honour to employ, in the spheres they so ably filled, and in the effects produced by their pious exertions. Carey, and Marshman, and Ward, were men of whom the world was not worthy; their memory is still fragrant in the churches: they nobly lived and they died in peace; their works praise them, and they deserve to be had in everlasting remembrance.

In Yates and his cotemporaries we see much of the wisdom and goodness of God, in raising up and sending forth a band of men most admirably qualified for the important stations they were called to fill; and in their unremitting toil in translating the scriptures into the languages of the east, and their arduous and successful exertions on behalf of the negroes of the west, we recognize results adapted to fill the pious with unfeigned gratitude and heaven with unceasing praise. "Thanks be unto God, who has caused them to triumph in Christ, and maketh manifest the savour of his knowledge by them in every place." Nations yet unborn shall rise up to call them blessed, and their exemplary devotedness to the good of man of every caste and clime, shall be appreciated when earth and time shall be no more.

In the removal of these excellent men we see much to lament, and are led despondingly to inquire, "When shall we look on their like again?" The movements of divine Providence are inscrutable. "Clouds and darkness are round about him." But let us remember, dear brethren, that "the Lord liveth, and the government is on his shoulders." For instruments to carry on his cause as efficient as those who now rest from their labours, he is at no loss; his resources are infinite and his arm almighty. He speaks, and it is done; commands, and it stands fast.

We pray "the Lord of the harvest to send you more labourers" to occupy the places of those who have exchanged the field of labour for

the land of rest. May many be found imbued with a double portion of their spirit, exclaiming, "Here are we, send us." And for them may "the wilderness and the solitary place be made glad, and the desert rejoice and blossom as the rose." Finally, dear brethren, our earnest prayer is, that wisdom may guide your counsels and prosperity attend your course; that amidst all the conflicts of time and the glories of eternity, you may be fully convinced that "the Lord hath done all things well."

Signed on behalf of the Association,
WILLIAM BUTLER.

*Heptonstall Slack, near Halifax,
Yorkshire, July 20th, 1846.*

NEWCASTLE-ON-TYNE.

Minute of a resolution passed at the monthly meeting of the church assembling at Tuthill Stairs Chapel, Newcastle-on-Tyne, held on the 1st July, 1846:—

Information having reached this church of the lamented death of our dear brother, Thomas Thompson, at Fernando Po, on the 13th of March last, the following resolution was passed unanimously:—

That we desire, with humility and profound submission to the will of God, to bow to that very afflicting providence by which this church has been deprived of a member, the mission of an active and useful agent, and his wife and family of a husband and parent, by the death of our beloved brother Thomas Thompson at Fernando Po, on the 13th of March last. And

the church would take this opportunity of tendering to the Baptist Missionary Society their most affectionate sympathy with them under this and the other losses they have recently sustained by the decease of their brethren Yates, Knibb, and Burchell; and of assuring the Committee of the continued interest we take in all their movements, and that it is our earnest prayer that other labourers may be raised up who shall occupy the places of those who have thus been taken from their labours on earth to their rest in heaven.

BIRMINGHAM AUXILIARY.

The annual meetings of this Auxiliary Society have recently been held in Birmingham and the adjoining districts with very encouraging success.

On sabbath day, July 19th, sermons were preached in Cannon Street, Bond Street, New-hall Street, Heneage Street, and Livery Street, by the Revs. F. A. Cox, D.D., LL.D., W. W. Evans of Calcutta, M. Daniel of Ramsgate, F. Tucker of Manchester, and Arthur O'Neil and C. Stewart of Birmingham; and notwithstanding the recent extraordinary effort of the Baptist denomination in Birmingham to raise £3000 for the securing of Mount Zion Chapel, and the perplexing difficulties in which some of the churches have been involved, the annual collections surpassed those of last year.

On Thursday evening, July 21, the public meeting was held in Carr's Lane Chapel (the

Rev. J. A. James's), which though but thinly attended at the commencement, was well filled as the meeting advanced. J. H. Hopkins, the treasurer of this auxiliary, presided, and the meeting was addressed by the Revs. Daniel, Jones (of Birmingham, in Lady Huntingdon's connexion), Tucker, Evans, Cox, and Swan (of Cannon Street). The meeting was both interesting and spirited, and a liberal collection was made at the close.

On Wednesday morning at nine o'clock a public breakfast was held in Bond Street school-room, which was quite filled. After the breakfast Dr. Cox introduced and enforced his admirable plan of one shilling subscription from

each member of our churches and congregations through the country, towards the liquidation of the debt of £5000, which now encumbers the Society. The plan was taken up with great spirit, and arrangements made for the circulation of cards through our different congregations, for the collection of this subscription. Each card is intended, if possible, to realize £10; and it is hoped that there will be an extensive circulation of them in this town. Several gentlemen present liberally offered to give one shilling to every card that may be issued in connexion with their respective congregations. If all who can afford it will follow their example, and all who cannot do so will give their one shilling subscription, the end wished, and even much more, will speedily be realized. When will

men learn to treat the cause of missions, and of religion generally, as if it were the cause of humanity, of truth, and of God. The meeting was also addressed by the Revs. W. W. Evans and T. Swan. Samuel Edger, minister of Bond Street, presided.

Sermons have been preached, and meetings held, at Coventry, West Bromwich, Darkhouse, and Providence, attended with equal prosperity.

On the whole, the cause of missions was never more liberally supported in Birmingham and its vicinity, verifying two passages of holy writ, namely, "To the upright there ariseth light in the darkness," and "There is that scattereth and yet increaseth."

S. E.

Birmingham, July 23, 1846.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Merrick, J.	April 9 and 22.
		Newbegin, W.	April 10, May 13.
	CLARENCE	Clarke, J.	April 8, 13, 14, 20, and 27, May 2 and 4, June 9.
		Milbourn, T.	March 23.
		Sturgeon, T.	March 23 and 31, April 7, May 7.
AMERICA	HALIFAX	Belcher, J.	July 15.
		Nutting, J. W.	August 1.
	MONTREAL	Cramp, J. M.	July 28.
	NEW YORK	Colgate W.	June 10.
		Williams, W. R.	July 10.
ASIA	CALCUTTA	Thomas, J.	June 1 and 2.
		Wenger, J.	June 1.
	COLOMBO	Davies, J.	June 11.
		Dawson, C. C. & ors.	June 1.
	INTALLY	Pearce, G.	June 1.
	KANDY	Maxworth, W.	March 10.
	MADRAS	Russell, D.	June 7.
		Seymour, S. J.	June 10.
	MONGHIR	Lawrence, J.	June 5.
	SAMARANG	Brückner, G.	April 1.
	SERAMPORE	Denham, W. H.	May 21.
	SEWRY	Williamson, J.	May 29.
BAHAMAS	GRAND CAY	Littlewood, W.	July 1.
	NASSAU	Capern, H.	July 11.
		McDonald, F.	June 30.
FRANCE	CAEN	Lucas, P.	August 11.
GERMANY	HAMBURG	Busch, A.	July 24 and 31.
HAYTI	JACMEL	Francies, E. J.	June 17 and 23, July 9.
HONDURAS	BELIZE	Buttfield, J. P.	June 22.
		Kingdon, J.	May 27.
JAMAICA	CALABAR	Tinson, J.	June 20, July 6.
	JERICHO	Hewett, E.	July 7.
	KINGSTON	Oughton, S.	June 23, July 7 and 9.
	MONTEGO BAY	Cornford, P. H.	June 20.
	MOUNT CAREY	Burchell, Mrs.	June 19.
	SALTER'S HILL	Dendy, W.	July 6.
TRINIDAD	PORT OF SPAIN	Cowen, C.	June 20.
		Law, J.	June 19.

ACKNOWLEDGMENTS.

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

- British and Foreign Bible Society, for a grant of bibles, for *Ceylon*; and a similar grant for *Trinidad*;
- Friends at Abingdon, for a box of clothing, for *Rev. J. Clarke, Western Africa*;
- Friends at Sevenoaks, for a parcel of clothing, for *Rev. J. Merrick, Western Africa*;
- Miss Vines, for a parcel of magazines;
- Friends at Loughton, by *Rev. S. Brawn*, for a parcel of clothing, for *Rev. T. Sturgeon, Western Africa*;
- Church Missionary Society, for a parcel of books in African dialects, for *Rev. J. Clarke, Western Africa*;
- Mr. R. Hooppell, Winscombe, for ten volumes of magazines;
- Rev. J. G. Pike, Derby, for a grant of a considerable number of his works, for *Canada*;
- Friends, Somerset Street Chapel, Bath, for a box of clothing, &c., for *Dr. Prince, Western Africa*;
- Mr. Banks, for two parcels of seeds, for *Western Africa*.
- Friends at Camberwell, by Mrs. Jackson, a box of useful and fancy articles, for *Rev. J. Cramp, Montreal*;
- Friends at Hackney, by Miss Luntley, for a box of useful and fancy articles, for *do.*;
- Friends at Stepney, by Miss Youngman, for a parcel of clothing, &c., for *do.*;
- Friends at Abingdon, by Mrs. Marten, for a parcel of useful and fancy articles, for *do.*;
- Friends at Maze Pond, by Mrs. Thomas Hepburn, for a parcel of clothing, &c., for *do.*;
- Miss Smith, for a box of useful and fancy articles, for *do.*;
- Mrs. Croggon, for a parcel of fancy articles, for *do.*;
- Friends at Huntingdon, by Miss Wright, for a parcel of fancy articles, for *do.*;
- Ladies at Colchester, by Mrs. Alfred Payne, for a box of useful and fancy articles, for *do.*;
- George Deane, Esq., for a parcel of fine cutlery and needles, for *do.*;
- A friend at Tulse Hill, for a parcel of fancy articles, for *do.*

Mr. Merrick has received from Miss M. Overbury, of Devizes, the parcel sent by her in the Shortwood box, and returns many thanks.

Mr. Merrick returns many thanks to friends of Shortwood and of Sevenoaks, for the clothing they have kindly sent to his care. The friends at Sevenoaks will hear from Mr. Merrick as soon as he can write.

The seeds from Miss Square have safely come to hand; a more appropriate acknowledgment will soon be forwarded.

The seeds from Sevenoaks have also come to hand, and were received with much pleasure.

CONTRIBUTIONS,

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

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.	£ s. d.	Kappa.....	£ s. d.	BUCKINGHAMSHIRE.	£ s. d.																																																																											
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Marazion—				Bugbrook—				Debenham—				
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Penzance—				Contributions	7	3	9	Ipswich—				
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and expenses.....	124	6	6	Northampton, Mount				Contributions, by R.				
	6	15	11	Zion	2	0	0	R., for Dove	0	7	3	
				Ravensthorpe—				WILTSHIRE.				
DERBYSHIRE.				Collection	1	8	6	Bradford.....	18	6	2	
Derby—				Contributions	1	10	0	Bradley	2	1	0	
Contributions, by W.				Road	7	0	0	Downton—				
J. Archer, for Dove	0	10	0	Sulgrave—				Collections.....	8	5	3	
				Collection	2	0	6	Contributions	7	0	0	
DEVONSHIRE.				Towcester—				Do., Sunday School	0	4	9	
Bradninch—				Collection	4	8	0	Salisbury—				
Contributions	4	5	0	Proceeds of Tea Meet-				Collections.....	20	5	9	
Slimbridge—				ing	5	5	1	Contributions	12	10	3	
Contributions, by W.				Contributions	14	13	4	Do., for Outfits	2	4	0	
Rose, for Dove	0	5	0	West Haddon—				Shrewton—				
				Collection	1	18	2	Collections.....	3	5	7	
DORSETSHIRE.				Contributions	3	12	2	Contributions	1	10	7	
Dorchester—				Weston by Weedon—				Do., Sunday School	1	1	6	
Collections.....	4	3	0	Collection	6	2	6	Trowbridge—				
Contributions, Sunday				123 3 6			Collection, Public					
School.....	0	15	0	Acknowledged before			Meeting	4	4	3		
Biggs, Mr. S.....A.S.	1	0	0	and expenses	101	12	6	Back Street—				
								Collection	3	8	4	
GLOUCESTERSHIRE.				21 11 0	NOTTINGHAMSHIRE.				Contributions	67	1	5
Kingswood—				Nottingham—				Bethesda—				
Perrin, W., Esq., A.S.	1	0	0	Biggs, Miss M. 1 0 0				Collection	1	7	0	
Uley—				SOMERSETSHIRE.				SOUTH WALES.				
Collection	2	13	10	Blindmoor, near Taunton—				MONMOUTHSHIRE.				
Contributions	2	12	0	Hallett, Mr. S.....	1	0	0	Monmouth.....	1	0	0	
Do., for Dove.....	0	10	0	Burton	1	3	6	PEMBROKESHIRE.				
Wotton under Edge—				Chard—				Nayland—				
Rogers, Mr.....A.S.	1	1	0	Collections.....	2	14	3	Rolf, Abigail.....T.	0	10	0	
				Contributions	5	11	4	IRELAND.				
HUNTINGDONSHIRE.				Do., for Dove.....	1	0	0	Aberchirder—				
Roxton and Wilden—				Cheddar	15	10	0	Alexander, Mr. John	2	10	0	
Contributions, for Na-				Creuch	0	6	9	Galashiels—				
tive Teacher in In-				Crewkerne—				Contributions, for				
dia, John Barringer	10	0	0	Hehditch, Mr.A.S.	0	10	0	India	1	10	0	
				Paulton—				Strling—				
KENT.				Collections.....	17	2	0	Contributions, for				
Canterbury—				Contributions	5	6	0	Dove	0	10	0	
Collections.....	19	11	2	Prescott—				FOREIGN.				
Chatham—				Sunday School, for				Sydney—				
Medley, Mr. W.	5	0	0	Do	0	9	7	Sunday School, by Rev.				
				Winscombe, by Mr. R.				J. Saunders	1	10	0	
LANCASHIRE.				Hooppell	1	10	0					
Sparks Bridge—				STAFFORDSHIRE.								
Fell, John, Esq....A.S.	5	0	0	Coseley, Providence—								
				Collections.....	7	8	6					
NORFOLK.				Contributions	3	5	6					
NORFOLK, on account,				Do., Sunday School	2	9	2					
by T. Geldart, Esq. ...	260	0	0									

CONTRIBUTIONS,

Received on account of the DEBT of the Baptist Missionary Society, up to August 14, 1846,—Continued from last Herald.

LONDON AND MIDDLESEX.			LANCASHIRE.			YORKSHIRE.					
£	s.	d.	£	s.	d.	£	s.	d.			
By Mr. E. Clarke.....	0	14	6	Liverpool, Pleasant St.	2	16	0	Batley, Purlwell Hall...	1	6	3
Alfred Place, Kent Road	0	10	0	Tottlebank.....	7	14	0	Lockwood.....	21	0	0
Tottenham.....	14	10	6	Wigan, Second Church	2	1	0	Ripon.....	5	0	0
BEDFORDSHIRE.			NORFOLK.			ROTTERHAM—					
Bedford, Rev. T. King's	10	13	0	East Dereham.....	3	14	0	Pudford, Rev. T., and family.....	1	2	0
BUCKINGHAMSHIRE.			OXFORDSHIRE.			SOUTH WALES.					
Mursley.....	0	11	0	Banbury.....	2	16	0	GLAMORGANSHIRE.			
CORNWALL.			SHROPSHIRE.			Glyn Neath.....			3	10	0
Redruth.....	2	12	0	Whitechurch.....	5	9	0	MONMOUTHSHIRE.			
DEVONSHIRE.			SOMERSETSHIRE.			Pontheer, Zion Chapel			4	10	0
Devonport, Morice Sq...	13	9	0	Paulton.....	7	2	3	RADNORSHIRE.			
ESSEX.			STAFFORDSHIRE.			Newbridge.....			7	3	7
Old Sampford.....	0	10	0	Ashten under Lyne.....	4	4	0	SCOTLAND.			
GLOUCESTERSHIRE.			SUFFOLK.			Blair Athol.....			2	15	0
Coleford.....	1	2	0	Aldbrough.....	4	10	0	Burray.....	2	0	0
HAMPSHIRE.			SUSSEX.			Edday.....			1	3	0
Lymington, additional..	0	10	0	Burwash.....	0	12	6	Edinburgh.....			
Wellow, I. W.....	0	12	0	Rye.....	2	0	0	Leith Walk.....	15	7	0
HEREFORDSHIRE.			WILTSHIRE.			Elder Street.....			22	11	8
Kington.....	3	15	0	Crockerton.....	2	11	0	Briato Street.....	7	10	0
HERTFORDSHIRE.			WORCESTERSHIRE.			Charlotte Chapel.....			7	0	0
Hertford.....	9	0	0	Astwood.....	8	1	0	Fortrose.....	2	3	0
HUNTINGDONSHIRE.						Stirling.....			1	8	6
Huntingdon.....	3	8	6	Pershore.....	8	8	0	Westray.....	5	19	0
						IRELAND.					
						Abbeyleix.....			0	15	0
						Letterkenny.....			7	3	6
						Limerick.....			1	10	0
						Rahue and Ferbane.....			2	10	0

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