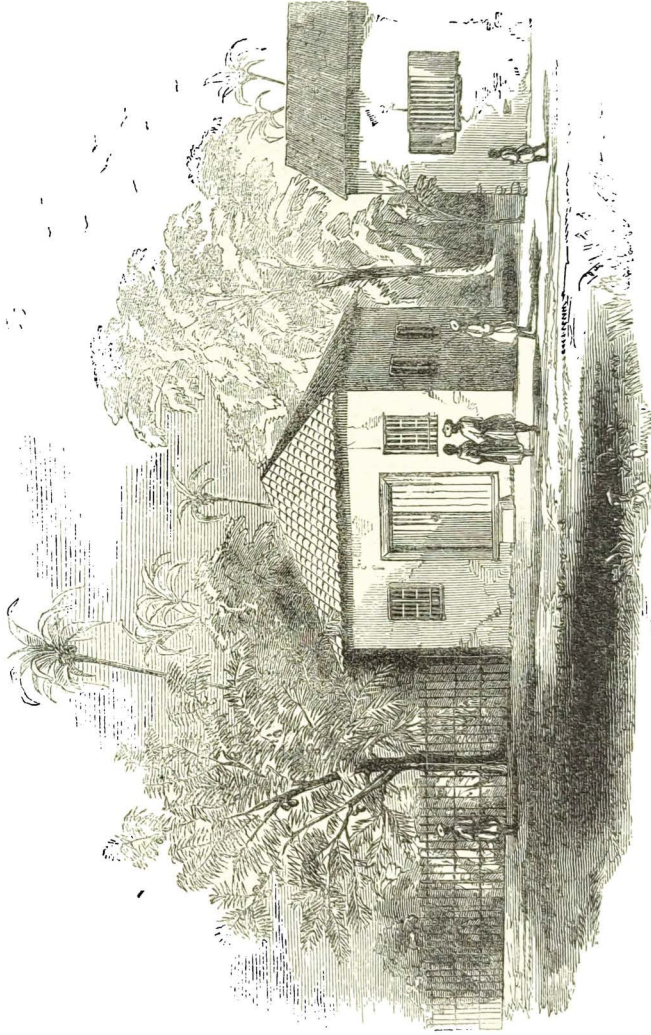


THE MISSIONARY HERALD.



BAPTIST CHAPEL, MATURA, CEYLON. See page 51.

ASIA.

CALCUTTA.

The mission circle here was in the enjoyment of a tolerably good state of health on the 7th of October, and looking forward with hope to the most pleasant season of the year. At that date, Mr. Thomas gave us an epitome of Indian intelligence in the following sentences: "At all the stations there is more or less to try, and I fear that, generally speaking, the good work is not so prosperous as it appeared to be a year ago. Still the mission is not without tokens of a cheering nature. On the last sabbath in August two persons were baptized at Agra, one of whom appears to have been brought under serious impressions by a sermon preached to the young by brother Makepeace in January last. At Patna brother Beddy states that he has recently received two into the church from the Orphan Refuge, and that some six or seven more are candidates for baptism, of whom several are inmates of the Refuge. From Chittagong I learn that seven persons have been baptized there since May last. At Bow Bazar I had the pleasure of baptizing two men on the last sabbath in September, and next Lord's day brother Leslie expects to baptize a young man who is here from the Madras Presidency on his way to China. He was a ward of our late brother W. H. Pearce, and may be regarded as the fruit of his prayers. A few years ago he was a very wild youth, but he is now at the feet of Jesus, 'clothed, and in his right mind.' His conversion is a remarkable instance of divine grace."

A letter from Mr. Wenger to Dr. Cox, twelve days later, contains animating information of a character quite unprecedented in this region. He says:—"Very interesting intelligence has just been received from brother Bareiro at Barisaul. He has baptized, at one and the same time, one hundred and fifteen poor villagers. That was, I believe, on the first sabbath of this month. . . . The letter scarcely left a doubt on my mind that it was a work of grace, in fact, something very much like a revival such as used to occur some time since in America. It is as easy for God to convert hundreds of sinners as to convert one; and if, as I really am led to hope, most or all of these 115 persons have really been converted, it is only another proof that God chooses weak things to confound the mighty, for the people in question belong to the poorest and most ignorant class. Persecution has already commenced. Property in the shape of a boat, cattle, madder, &c., to the amount of Rs. 100 (£10) has been taken away from one of the people, who was perhaps best off, by the owner of his land, indignant at his having become a Christian." Barisaul is about 185 miles east of Calcutta.

SERAMPORE.

The following account of schools at Serampore will be read with pleasure by many of our friends. It is part of a report made to the "Serampore Ladies' Benevolent Society," whose funds are devoted to the Religious and Benevolent Institutions particularly, and to the purposes of charity generally, as circumstances may require, at Serampore.

The *Asylum, or Christian Boarding School*, consisting of the children or orphans of native Christians, and any others who may desire admittance, continues, with some small exceptions, to be supported by collections made in Scotland and elsewhere, by the zealous

exertions of its former superintendent, Mrs. Barclay. It now contains thirteen children, of whom two are the daughters of indigent Portuguese Roman Catholics. Eleven of these read with ease and understanding. The first class, consisting of four, have committed the two first catechisms to memory, and are conversant with the scriptures. They have likewise made some progress in geography and grammar, and write well. The second class, consisting of seven, read the New Testament and other books with great facility. One of these, the grand-daughter of Pran Krishnu, the late excellent native preacher in the Christian village, who was sent from Dacca six months ago, expressly to enjoy the advantages of the institution, has made remarkable proficiency, and gives the most pleasing account of what she reads. They are taught by a native Christian from the Christian village in the vicinity of this town, and Mrs. Venis still continues to superintend their needlework and their occupations generally.

The *Preparatory Village School* contains ten young children, and is held in the Christian village of Jannugur. The children are draughted from this school into the Asylum, as their proficiency and age appear to render it expedient.

The attendance in the *Adult School* of the Christian village is subject to considerable variance. Occasionally it wears the character of a simple Sunday school, as the Christian women, owing to domestic engagements, and other causes, are frequently unable to give their attendance on week days. The number who assemble to receive instruction on the Sunday often amounts to fifty.

The *Central School*, situated in the town, consists entirely of heathen children, and contains forty-eight girls. The three first classes, including twenty children, read fluently, are conversant with the scriptures, and have acquired some knowledge of geography and grammar. At an examination held towards the end of December, their answers on these subjects, and particularly on questions based on the scriptures, were exceedingly pertinent, and did the greatest credit to their teachers.

The boys' department of the schools is highly interesting. The three schools have altogether five hundred and thirty-seven on their list, and enjoy the superintendence of the Rev. Mr. Robinson, who renders the following account of their progress:—

The *Isherah School* contains on its list 155 boys, who are divided into eight classes. The boys of five of these classes are able to read books. The first class read the New Testament, Pearson's Geography, Extracts from Ancient History, and Keith's Bengalee Grammar. The second class read the History of Joseph, and have learned Watts's Divine and Moral Songs. The third, fourth, and fifth

classes read the scriptures, and were able to give an account of the scriptures evinced by the boys of the first class at their annual examination was truly gratifying.

The *Serampore Southern School*.—The native Christian teacher employed in this school, was, we regret to say, removed by death towards the close of the year. He was a very able young man, and was an ornament to his profession and to the church with which he was connected. But his career was short; he was removed after a long and painful illness, which he endured with much patience, at the early age of twenty-six. His loss as an instructor of the scriptures was deeply felt; but his place has been supplied by his brother, a sedate and steady young man, who will, it is hoped, in a short time become equally efficient.

The number of names on the reformed list is 224. The school consists of twelve classes, of which seven classes are able to read in the books. The first class read the New Testament and the book of Genesis, extracts from Ancient History, Anecdotes of Celebrated Characters in Ancient History, Pearson's Geography, and Keith's Bengalee Grammar. The second class read the New Testament, the extracts from Ancient History, Keith's Bengalee Grammar, and geography. The third class read the New Testament, the Bengalee Grammar, and a Bengalee Catechism on Religion. The fourth class read the New Testament and the History of Joseph. The fifth class read the History of Joseph and Moral and Religious Anecdotes. The sixth and seventh classes read the Bengalee Primer.

The *Serampore Western School*.—This school numbers 158 boys, divided into seven classes, of which the first four are able to read in books. The first class read the books of Genesis and Proverbs in the Old Testament, and the New Testament; the Gyanoroonodoy, Lessons in Morality, extracts from Ancient History, Stewart's Oopodesh-Kotha, and the History of the Bible. The second class read the Gospel of Matthew, Brief History of the Bible, Kalkromic Itibas, the History of Joseph, Bible History, Anecdotes, and the catechism, in two parts. The third class read the Parables of Christ, two parts of the Neeti-Kotha, and the first part of the catechism. The fourth class read the Bengalee Primer and the first part of the Neeti-Kotha.

On the 19th December, 1845, an examination was held in the hall of Serampore College, of all the boys instructed in the schools supported by the funds of the Ladies' Benevolent Society and the Serampore church. The number of boys in all these schools amounted together to 737. The examination was conducted principally by the Rev. J. Weitbrecht, of Burdwan, assisted by the Rev. H. Smylie, of Dinapore, who expressed themselves gratified with the attainment of the boys and their knowledge of the scriptures.

HAURAH.

Mr. Morgan remarks, in a recent communication, that before it would reach us he should have served an apprenticeship to the mission in India; and that during that term he has not been laid aside a single week, though his path has been anything but flowery. He has had to contend with difficulties and with much opposition, for the endurance of which he thinks God had graciously prepared him in early life.

When we contemplate the materials that we have to work upon, and our peculiar position, it is not surprising that our success is so small. Of the English population, many are the slaves of brandy, others glide into the abominations of heathenism, while others are absorbed in making money, and regard neither sabbath nor religion. Add to this, the constant removal of families, vicious systems of religion which lull men to sleep in their sins, the small number of truly good men, and the weak tone of morality; so that there is but little resistance to the torrent of wickedness. We sow in tears, and pray in tears, and mourn over dying men. Do I ask for too much, when I ask our brethren at home to pray for us and with us? So thoroughly do I feel at this moment, that I am not ashamed to ask you to put a card over every pulpit in the land, and on it written, "Brethren, pray for India." The ground is well cultivated, the seed is sown in the hearts of thousands, and we are anxiously waiting for the former and the latter rain.

Follow the missionary in his labours among the heathen, and see him standing on the roadside, in a temperature of from ninety to a hundred degrees, in the hot season suffocated with dust, and in the rains assailed with smells from every stagnant pool; bathed in perspiration, addressing the most depraved people on earth until his voice fails and his head reels;—this is a work of faith.

The natives have a great disinclination to go inside of a chapel, and besides, if we cannot get a congregation in one place, we change our position, that is one reason that we take the road.

Of personal news I have but little to communicate. I have suffered much from the climate this year. Our schools, preaching, &c., have proceeded as usual. Since my last I have baptized two young lads, both of whom have been in the Jubilee school. We have three candidates from among the heathen receiving instruction; how they will turn out, time will tell.

MONGHIR.

A specimen of the itinerating excursions of Mr. John Parsons and his fellow-labourers in this district is contained in a letter from him which arrived a few days ago.

September 12. Five weeks of the time which has elapsed since writing the above, I have spent pleasantly, and I trust the great day of decision will show it to have been profitably also, in a tour among the villages on the banks of a small stream, called the Balan, in our neighbourhood. I have before informed you repeatedly of my being employed on the banks of the river Gunduck. The stream now mentioned runs into the Gunduck, at a considerable distance from the junction of the latter with the Ganges. It is a stream possessing great natural advantages, and hence is most populously bestudded with villages. Moreover, although the villagers were not unacquainted with the name of Christ and Christianity, yet we have reason to believe that no missionary had ever visited many of the villages in person, and so the acquaintance which the people had with the gospel was only such as they could obtain from the distorted representations of interested and

slandering brahmans, and others whose litigious disposition finds them employment in the courts of Monghir or Mozufferpore. Their reports of Christianity had excited such fears and prejudices in the minds of the people that we found it impolitic, except in a few instances, to enter into the villages at all, but we usually took our seats under the shady trees we mostly found on the bathing-ghauts near the villages, and good congregations would come out to hear us, frequently including nearly the whole population of the village who were at hand, and they heard us with the greater candour because they perceived we did not intend to enter the villages in order to feed them by force with Christians' food, as they had been told we should do. I should have mentioned that I was accompanied by our dear brethren Nainsookh and Shujatuli, the latter of whom, indeed, did not accompany us so much with the hope of being able to proclaim the gospel, as with the

intention of visiting his step-son and daughter-in-law, Samuel and Rebecca, of whom the former is a member of the church here, and the latter, if I mistake not, of the church at Patna. Samuel is employed as a writer by a firm of sugar-refiners, whose factory is situated on the banks of the Balan. However, our dear aged, truly pious, and zealous brother was only about nine days at his son's, and the remainder of the time on the boat with us, and though in weakness, had frequent opportunities of speaking the word. The character, walk, and conversation of these two brethren, the one formerly a brahman, the other of an equally honourable rank among the Mahomedans, affords a pleasing and cheering testimony to the power of the gospel, and does honour to the holy name which they profess. We left home on Thursday, July 23rd, and after visiting several villages on the Gunduck, about noon on Wednesday, 29th, reached the mouth of the Balan nullah, or rivulet. I will copy some parts of the journal I made of our labours.

"Wednesday, July 29. Entered the Balan nullah about noon, and put on at the village of Bheet, but were unable to go into the village immediately on account of a strong wind. Early in the afternoon, however, we commenced speaking to the people, and being joined by Shujatali, we continued our discourse, with the exception of a short interval, till after dark, having successively two or three different congregations.

"Thursday, July 30. In the morning went to the village of Nowla. The people seemed much vexed at our going into the midst of their village, and gave us no peace until we went to a shed, where nearly or quite 200 persons assembled, and heard quietly for a while, and then took us to the zemindar's verandah, where Nainsookh spoke and read for a while, and afterwards at a goldsmith's shop, and then we returned to our boat. Afterwards proceeded to a large village called Jookkiya, and spoke under two fine trees on the ghaut, and after a time, when the people who were present left us, we returned to our boat, and the people expressed their dislike to our going into the village, but said that in the evening the people would come from the fields, and assemble on the ghaut. Accordingly about four o'clock, we went again; many poor people from their labour assembled, and we had an attentive congregation till after sunset. Nainsookh and myself, in turn,

read thirty-five pages of a Kythee tract, remarking on it as we proceeded.

"Friday, July 31. Left Jookkiya early in the morning, and after proceeding till noon, found our selves at the back of the same village. After eating our noon-day meal, we came on to a village named Burreepoora, and spoke to the people on the ghaut under the shade of a fine peepul-tree, which was disgraced by a finely carved image of black stone, placed underneath it for worship. In the evening, proceeded across the inundated land to Bhugwanpore, to put brother Shujatali down at his son's house.

"Saturday, August 1. Came back to the village of Burreepoora, which we had left, and reached it about ten o'clock, when we went into the village, and spoke at the zemindar's house. Afterwards, about noon, went across the nullah to a small village, called Junaidpoor, where we took our seats under a peepul-tree on the ghaut, and Nainsookh and myself spoke to the people who came in succession and sat to hear, until we had reason to believe that nearly all the inhabitants who were at leisure had heard, and then we went across to the village of Beerpoor, and spoke to two large assemblies, the first in a part of the village inhabited by fishermen, the second near a zemindar's house, where upwards of a hundred people must have been present. The people of this village are much more quiet than those of some others, and do not manifest any objection to our going where we like in their village.

"Sunday, August 2. Went again into Beerpoor, and had again large assemblies of attentive hearers, and those who were able to read received books with apparent pleasure and determination to read them. Afterwards we proceeded to the village of Jugdur, and our mat being spread under the shade of a large old mango-tree, a goodly number assembled, and listened attentively for a long time. A man, somewhat better read than the generality, who was passing that way, conversed and discussed for a time, and then received a gospel and two tracts. When our congregation had dispersed to their labours or their homes, we came forward to the village of Punnunda, about four o'clock, where Nainsookh addressed the people until sunset; and after sunset, when we sat on the bank near our boat, several of the villagers came, and I and Nainsookh spoke to them till late.

Thus they continued from day to day, sowing the good seed of the kingdom; but many equally interesting passages it is necessary to omit.

Thursday, August 13. Early in the morning came to the village of Munnunpoor, and about sunrise had a good congregation of the

villagers, who heard, for the most part, attentively, while we all three addressed them. Then went across to the village of Malaypoor,

where we had a large congregation, whom Nainsookh addressed, but they were not attentive. Afterwards proceeded a short distance to Mahaispooor, where Nainsookh and myself addressed a more attentive congregation; then went across to a brahmin village, called Gownee, and a large number of people, perhaps 150, soon assembled, but after they had heard a little, some aged brahmans came and, after interrupting our discourse by discussion, drove all the people away from us like a flock of affrighted sheep, though some few returned to listen. Thence we proceeded to two opposite villages, Kudderabad and Hurpooor, in the former of which we began to speak, till a ferry-boat full, chiefly brahmans and Mahomedans, came over from the other side, and interrupted us with boisterous and violent language, driving away the people from listening. We continued sitting on a piece of timber on the bank till after sunset; and very late, after I had gone into the boat, some poorer people came to Nainsookh, saying, "The brahmans do not allow us to hear; they forbid us, and abuse us if we listen; but now they are gone, have the kindness to tell us your message." One of them also told Nainsookh that the report of our coming had reached them eight days before.

On the 14th and 15th we had good opportunities for speaking in several villages, and in the afternoon of the latter day reached a large village, called Munsook-chuk, which has a large bazar, where the first time we preached, we had a quiet, attentive congregation of three or four hundred persons. Here we stayed till the 17th, having large congregations in the bazar, numerous visitors to our boat, and a clamorous demand for books, which, however, we did not feel it right in many instances to satisfy, as the parties requesting could not read. Here there were also some particular individuals, whose earnest inquiries, patient hearing, and apparent sincerity, awakened some hope regarding them, and therefore when we left the village we determined, the Lord permitting, to spend another day there on our return, but I am sorry to have to say that on our return those very individuals gave us evidence that their in-

terest had cooled, or that they were awed by the fear of man. About noon, on the 19th, having spoken in several villages as we passed, we reached the terminus of our tour, the populous market-town of Dulsing-serai. On our first appearance in the bazar, the whole town seemed moved, and a vast crowd assembled round us, and followed us. On subsequent days the interest declined; still we remained five days, three of which we spent in visiting every part of the town, and preaching to the various congregations, and two in sitting on the ghaut, where we were able to secure hearers from ten or eleven in the morning till sunset, comprising not only the inhabitants of Dulsing-serai itself, but also of many villages round. From this town we returned to Monghir in four days, not by the way we came, but over the inundated land, having only opportunity to preach in two villages by the way. Through the kind hand of the Lord upon us, we were enabled to declare his precious gospel in about sixty-seven villages, and distribute about 120 portions of the word of God, and somewhat more than that number of tracts. If this seem but a small number, the reason is, that but a small proportion of the villagers can read, and we are not accustomed to give to any besides. And now, dear and respected brother, the seed is sown, will you join with us in earnest prayer that the indispensably necessary influence of the Holy Spirit may cause some to take root, and bring forth fruits of holiness, and wheresoever we have gone, may we be, through the love of God in Christ, "a sweet savour unto God" of Christ, and a witness in every man's conscience in the sight of God!

I have now to acknowledge (and I do it with much pleasure) the receipt of your kind letter of July last, for which accept my best thanks, as well as those of my beloved brother Lawrence, with whom the longer I have the privilege to be associated, the more I love and esteem him, and regard it as a peculiar favour of God to his unworthiest child to be allowed not only to be engaged at all in the mission field, but also to be in conjunction with such a lovely brother.

MADRAS.

Though neither this immense city, nor the presidency which derives its name from it, have had any place in our annals hitherto, we trust that the time is not far distant when we may expect to receive from it regular communications. In a very remarkable manner, the way has been providentially opened, and a loud call made to send thither a missionary. A regiment in her majesty's service which left England in 1842 was stationed in Maulmein. One of its officers had been baptized in Jamaica, we believe by Mr. Phillippo, and there was in it one private soldier who was known to be a pious man. The preaching of the American

baptist missionaries in Maulmein was, however, greatly blessed by the Divine Spirit, and when the regiment was removed in 1845, there was in it a baptist church comprising between thirty and forty members, several of whom were officers. Being stationed at Madras, and finding no minister of their own denomination, they became desirous both for their own sake and for the sake of others, that a missionary should be sent thither. Having opened a communication first with our brethren in Calcutta, and then with the Committee, they spontaneously placed in our hands a sum of money sufficient to maintain a missionary there for several years; and the Committee, after long continued and anxious inquiries, have accepted the services of a young brother, Mr. J. C. Page, who is on the point of completing his studies at Stepney, and who they trust will be found well adapted for this interesting station. In the Presidency we are informed that there are many pious persons, chiefly connected with the army, who adhere to our views of baptism and associate together for worship. A pleasing incident has just occurred, illustrative of the spirit which prevails among them. One of the circulars respecting the shilling contribution for the liquidation of the debt happening to fall in the way of some private soldiers who are accustomed to meet together for united prayer at Madras, they of their own accord collected £2 4s. towards it, and requested one of their officers to forward to us this sum, from whom it has just been received.

CEYLON.

MATURA.

Matura is a small sea-port town, about one hundred miles from Colombo, at the southern extremity of the island. It contains about three thousand inhabitants, and is surrounded by populous villages. Missionary operations were commenced there above five years ago; a native preacher has been useful to some of his countrymen, and a disposition to listen to the gospel is evinced by many. A small chapel has been erected, a view of which is on the first page of this sheet; and Mr. Dawson is about to remove thither, at least for a few months. He writes as follows, Kandy, October 11, 1846:—

Your reply to our joint letter about Matura was duly received, and, as we have carefully re-considered the subject with special reference to the points which you advert to, and have judged it best to comply with the suggestion contained in the last clause of your letter, viz., that without incurring any present or permanent expense to the mission, I should reside at Matura for a time, I deem it advisable to let you know our principal reasons for the contemplated change.

1. Matura is one hundred miles from our nearest station (Colombo), and cannot on that account be visited so often as we think it ought to be. 2. It is a town of some importance, having a fort, a district court, and a population of about 3000, including perhaps one hundred burgher families. The villages around are numerous and densely populated. 3. Tangalle, about twenty miles distant, is a town of equal importance with Matura, or nearly so, and there there is no agent of any

society or any Christian instruction given to the people. From this place we have had repeated and earnest requests for missionary aid, and my residence at Matura will enable me to visit it once a month, or oftener. 4. The native assistant at Matura, and the people there, are extremely anxious for me to go, and regard it as an answer to their prayers. 5. There are greater facilities at Matura for perfecting myself in Singhalese than in Kandy, where the English language is so extensively spoken, and for acquiring a knowledge of Pali, which I am studying, as the Matura priests are famed for their knowledge of Pali literature. I feel a strong hope that a year or two's intercourse with Singhalese only, constantly speaking and preaching in that language (with the exception of a sermon to the burghers once a week in English), will be an incalculable advantage to me. My heart is set on thoroughly mastering the language, and as I can now read it as fluently as

English, and converse in it on any common subject, I am encouraged to hope that constant practice will soon make it as familiar to me as my mother tongue. To persons in England it may seem strange to talk of any place as being more favourable to the acquisition of Singhalese than Kandy, situated as it is in the very interior of the island; but it is thus accounted for. Since the Kandyan province has been inundated with planters and Tamil Coolies it has become the resort of natives from all parts of the island who can speak English, and who will do so even if they are spoken to in Singhalese. The Kandyan population is so small that (you will probably be surprised to hear) there is not in Kandy a single bazar or shop for the sale of any article whatever kept by a Kandyan. Their chief employment is cultivating their paddy fields, whilst Tamil Moormen and low country Singhalese do all the trade; and they too are the only artificers, except Portuguese. Matura is the reverse of this, and to live there a person must speak Singhalese. The same may also be said of many other parts of the island, where the population is almost exclusively Singhalese. 6. The change can be effected without the smallest expense to the mission, as the letting of the house in Kandy will meet the house rent at Matura and the expense of removing. The surplus will also, after the first year, should we remain there, enable us to support a new school or two. 7. The work of the Kandy district can be effectually superintended by one missionary now that the printing-office has been reduced to two Singhalese hands, and "The Commentator" discontinued. As Mr. Allen takes the Kandy services and the superintendence of the village stations, there would be little left for me to do if I remained in Kandy except to preach on the coffee estates, by interpretation, to the Tamil Coolies, whereas all agree that I ought to labour among the Singhalese, and such is my desire. I may add, that since the arrival of brother Allen, we have laboured together with unbroken harmony, and in Mrs. Allen my dear wife has found a most agreeable and sisterly companion. She is just what a missionary's wife ought to be, and cannot fail to win the esteem and affection of all who know her. We shall therefore feel much at parting with the family.

CHOLERA.

The last month has been a truly alarming time in Kandy. Cholera has raged to an extent never before known among the Europeans. In twenty days sixty-three English soldiers, out of 250 who are stationed here, were cut off with it, many after only three or four hours' illness. An English neighbour on our right died after twelve hours' illness, and another on our left after a similar attack, having just before buried his wife, who died

of the same disease. Our book-binder has fallen a victim, and so has, I am distressed to add, our interpreter. He was a fine young man of about five-and-twenty, clever, pious, and superior to most of his countrymen in all that constitutes excellence of character. Such was the suddenness of his death, that though Mr. Allen parted with him at noon on the 21st, leaving him apparently in perfect health, when he returned from a journey on the afternoon of the next day he found him dead and buried! His death was a great shock to us all, and added much to the gloom which we, in common with the inhabitants generally, felt on seeing our fellow-creatures daily hurried to the grave. The 95th regiment, on the disease breaking out amongst them, were marched to Peradina, four miles from the town, in hope of escaping from the sword of the destroying angel; but it followed them, and, after burying ten of their number without coffins or funeral rites, they hastened back only to surrender to the foe from which they could not escape. I was called to attend some of the dying, and witnessed scenes of agony which will never be effaced from my memory, but was mercifully kept from contagion. The pestilence has, I am thankful to say, abated, and the mission circle here are spared to sing of mercy as well as judgment. If I add a few particulars respecting the death of Don Lewis, our interpreter and translator, they may be thought interesting. At one, p.m., he was taken ill at the house of a friend, and not apprehending any serious result, he did not send for me till six o'clock in the evening, when I found him prostrated upon a couch with the most malignant symptoms of cholera. His sufferings from cramp and burning thirst were most intense, but his soul was in perfect peace. In answer to my questions, and just before his articulation failed him, he said, "I do not fear to die. No! I am not at all afraid of death. I know that I am going to a far happier world. My hope is in Christ. He is my Saviour, and on him alone I rely." He said a few words more to the same effect, gave me directions about the disposal of his property (being unmarried and away from all his relatives), and continued in the same peaceful, I may say triumphant frame, till his spirit took its flight to the heavenly world. Such a dying testimony to the supporting power of the gospel is too precious to be lost, especially as it came from one who may be regarded as the fruit of missionary toil. And it affords me pleasure to assure those who were unacquainted with his life, that it was a uniform exemplification of the Christian character. Seldom have I seen such a high sense of rectitude, combined with much Christian simplicity, mark the conduct of a Singhalese. Nothing is wanting but the multiplication of such instances of piety to make this lovely island the garden of the Lord.

SINGHALESE TRACTS.

As some special contributions are promised for printing a large number of Singhalese tracts, we think it best not to close the office at present, and not at all if the subscriptions are continued. Mr. Corea, our native assistant from Gampola, who has come to take Don

Lewis's place, will correct the tracts for the press. The lithographic press has been very useful. We have been printing by it a series of broadside sheets of Singhalese lessons in large characters. As it is easily packed in a box, and no one here but myself understands the art, we take it with us.

AFRICA.

FERNANDO PO.

Our most recent intelligence from this island is contained in a letter from Mrs. Sturgeon, commenced on the 27th of August, but, through illness, not concluded till the 28th of September. From this it will be seen that a temporary provision for the wants of the church at Clarence has been made by Dr. Prince's acceptance of the request which he had received, as we had learned previously, to take the oversight of it for the present.

I know not how to address you: my heart is overwhelmed within me. From communications recently forwarded to you, ere this, you will have received intelligence conveying the cause of the distress and agony under which my soul is writhing. I would not repine, for the Lord has done it. Yes, it is the Lord, let him do as seemeth him best. I trust I can say, "Thy will be done," although the desire of my eyes has been taken away as it were with a stroke—cut off in the midst of his days, in the full vigour and bloom of health—inured to the clime, labouring with all diligence, devotedness, and most encouraging prospects amongst the dear people of his charge, and widely expanding his increasing efforts for the perishing heathen around, and the schools under his care, in which he was most deeply interested. Oh, sir, pray for me! I need your fervent supplications for a perfect submission and resignation to the will of our all-wise God. Your prayers have been, and I trust will continue to be, poured forth on behalf of the bereaved church, that soon another faithful servant of the cross may be raised up to fill the place of that devoted and laborious one who has entered into his rest, having accomplished the work his heavenly Master assigned him, and he is now enjoying the full reward of his labours in that land where there shall be no more sickness, pain, or death; where no more fatigue, no more distress, shall trouble his blissful spirit, but where he shall be for ever before the throne of God, serving him day and night in his temple, with all those who through faith and patience are now inheriting the promises.

September 28. Sickness has prevented my finishing this letter earlier. I was taken with fever the day I commenced writing you. I

have since attempted to accomplish it, but in vain, until now. I am still weak, and increasingly feel that which God alone can heal. I did purpose returning to England at the close of this year, had a favourable opportunity presented itself, but am advised by the brethren to remain till the commencement of next year, as it will be better for my health to land in the spring. Although I have been called to partake copiously of the cup of affliction in Africa, and am now called to mourn and to endure the loss of one of the best of husbands, for whose life I could willingly have yielded up my own, yet I bless my God he ever put it into my heart to come to Africa, and that my late dear husband was honoured so long to labour for his Lord and Master, and that he laboured not in vain in bringing many of the benighted sons and daughters of Africa into the glorious light of the ever blessed gospel. Dr. Prince has taken the oversight of the dear people till they have another pastor, which I trust will not be long first. They need constant shepherding. Miss Vitou is still with me, and will continue so till I leave. The schools are being carried on as usual. Miss Vitou in the British school, assisted by Mr. Richards (one of the two teachers my dear husband was training, purposing to employ them amongst the natives in the coming year), Mrs. Johnson is in the infant school, which Mr. Sturgeon had just commenced. I am still suffering from pain in my head. You will excuse my saying more, as I feel quite inadequate to it. I trust to be enabled to reach my native land in the spring, and communicate all intelligence. Miss Vitou is slightly indisposed at present; Mrs. Prince is better; Dr. Prince is quite well; Mr. Duckett is better, though he

is still very ill; Mrs. Duckett and child quite well. News from the continent states that Mr. and Mrs. Newbegin have been very ill, but are recovering. The remainder of our little band, I believe, are well. The Lord has been very gracious unto me hitherto, and a very present help have I experienced my God to be in time of trouble; but I need, dear sir, and crave your prayers for strength of body and strength of mind, that I may not dishonour my God, and grieve his Holy Spirit by repining, but that I may be enabled to glorify his holy name by an entire submission to his all-righteous will.

BIMBIA.

JUBILEE.

On a part of the continent immediately opposite to Fernando Po, our brethren Clarke, Merrick, and Newbegin, with their coadjutors, have fixed on a spot of ground on which to locate themselves as the centre of future operations. It is to be named Jubilee. The following account of their procedure is contained in a letter from Mr. Clarke, part of which was written at the end of July, and part on the 5th of August:—

At this place brother Newbegin's house is nearly finished, and in two weeks more he hopes to reside in it. The iron house is now up, but not quite finished, and will make a strong store, but is not fit for a dwelling house. Mr. and Mrs. Williams have a house near to the doctor, and with out-houses and garden, the outer point on first lot is occupied. The second is intended for my residence, but first I wish to see a place of worship erected out of the lumber of the former old building. Third lot is for the captain, if he chooses to build. The fourth is where I now reside. In my yard Mr. and Mrs. Byl, and Mr. and Mrs. Philips, and my Fernandian boys, two in number, reside. I am enlarging the house to get store room, and a place for the 'Mpongne lad, who is to be baptized on the first of August. Near us, on the same lot, Mr. and Mrs. Trusty have their little house, but are yet residing in a corner of the old chapel. Lot fifth is brother Merrick's house and outhouses. The old matted chapel is upon this lot, and the houses of brother Merrick's interpreters. Lot sixth is Mr. Duckett's house and outhouses, and lot seventh is brother Fuller's. His framed house is not yet finished, but I am giving him boards to finish it without delay. My object is to get all the lumber quickly wrought up, and do as much good to all the brethren, to render them comfortable as I am able. In the end, if I need help for my house, I shall not be refused it. But I wish those who have been longest here first served, and a good place of worship speedily erected. I enclose a rough plan of Jubilee, intended only to help you to understand my history of the lots. I make no pretensions to accuracy in the form or size: a general idea is all I design to give you. I hope, too, an idea of the districts round will not be unprofitable. For the 140 districts I am indebted to brother Merrick, and at all these the Iobu language is spoken. I have

been only to Fo, on the one hand; 'Mbopi, on the mountain, and to Ganggi and Munggo, on the north-east. Brother Merrick has travelled here far more extensively. The figures go not to show the exact places where the districts lie, but as near to them as our information enables us to come.

In the Diwalla district, brother Merrick has been to Yabgang. Brother Saker, and others of us, have been to Bassa, Soroko, Maso, Bariba (brother Saker did not accompany us to these three or four), Jibbari, Hickory, and the towns upon the Diwalla district. We hope now to go far beyond our former limits, and pray God to grant us to see some fruit from our labours in his holy and blessed work.

BAPTISM.

August 5th. On the first of August we had a good day at Jubilee. We baptized, in our little landing-place, Samuel Wilson, an 'Mpongne from Cape Lopez. He was brought to God by the preaching of Mr. Wilson at Gaboon River; and left for Fernando Po when he thought the French would drive away his friend. He was afraid of his heathen parent forcing him back to Cape Lopez, to see only the superstition and the horrors of heathenism. We intimated the new thing at Bimbia to King William, and he was willing it should be on his sand-beach, but on the morning of the day, when we sent to put up the tent, some folly got hold of him, and he sent to ask Matthews and Lynslager (both in their vessels here), if it would be right to allow us to baptize there. They mistook, and thought he asked if it would be right for Mr. Merrick to baptise him! and sent in reply, that they thought him very unfit for such a thing, but that if Mr. Merrick thought differently, he could do as he pleased. We, hearing of this, were sorry, and sent quietly to say that we would have the baptism

on our own ground. Many attended, all was quiet, the day was fine, and brother Merrick spoke in Teubu to such as did not understand English. I felt the season solemn and affecting. This is not a first convert here, but he is a convert from African idolatry and superstition. We are not the honoured instruments of his conversion. Shall we rejoice the less over him for this? We are not fit to joy with the angels of God over sinners repenting, if this be our selfish state of mind. We met at eleven o'clock, A.M., to hold a first of August meeting, and had a delightful day. Eleven speakers. Meeting lasted four and a half hours. I hope brother Merrick will send you the report of it. An anti-slavery society was begun, and twenty-eight members now set their faces against slavery in this slave land. A prayer-meeting was held at night as usual. On being invited to take the pastoral care of the mission church upon me, I sought the aid of brother Merrick to be co-pastor with me. The church unanimously agreed, and on the 29th of July we were both chosen as pastors of the church here. We have not yet arranged for deacons; that will come in its proper order. We reckon as members of the church here the following:—

1. Joseph Merrick.
2. Elizabeth Merrick.
3. John Clarke.
4. Margaret Clarke.
5. Angus Duckett.
6. Ann Duckett.
7. Alexander Fuller.
8. Emily Fuller.

9. Joseph Fuller.
10. William Trusty.
11. Charlotte Trusty.
12. William Philips.
13. Amelia Philips.
14. George Williams.
15. Catherine Williams.
16. John Williams.
17. Leendert Byl.
18. Isabella Byl.
19. William Newbegin.
20. Elizabeth Newbegin.
21. William White.
22. Amey White.
23. Samuel Wilson.

Some of these have not yet had their dismissal from the church at Clarence, and several others, as Peter Nicolls and J. W. Christian, have not been put down, as it is not yet settled to what station we shall send them. We have some thoughts of sending Mr. Johnson from the Dove, to help Mr. Saker; Mr. Christian to assist in a school and with the building at Bell's Town; and in the dry season I hope to spend a month there, to go to Wuri, Abo, &c., and do all to help brother Saker which lies in my power.

I do all I dare attempt, but would attempt more in the rainy season if it were not for the spasmodic complaint in my collar, which sometimes puts me to many hours of dreadful suffering, and leaves me weak and useless for weeks. Dear brother Philips spoke nobly on the 1st of August, and on the Monday night, 3rd of August, he was taken with dreadful inflammation. He is still in danger.

WEST INDIES.

BAHAMAS.

These islands have been visited by the yellow fever, which has hurried away many, the greater part of whom have been white people; "but, blessed be God," says Mr. Capern, "we have all thus far been preserved. We have also been most mercifully dealt with in that we were not visited by the dreadful hurricanes which have so seriously afflicted Cuba, and done such damages along the whole coast of America, from Florida to Newfoundland."

On the 1st of November, Mr. Capern had the pleasure of baptizing twenty-eight persons at Nassau, a selection from many candidates. He adds:—

There is one thing, dear sir, connected with this station, which is, in my mind, like the bow of promise to it; it is the excellent character of the native teachers. They have fulfilled every expectation which I formed of them when I first took them up, and I feel sure that, under kind and careful direction,

they will prove valuable auxiliaries, and the out-land churches must at some future time be under their care. They have all of them a fair share of natural ability and of manly independence. They have, too, which is the greatest consideration, a high regard for moral character, and feel that none but those

who bear the image of the great Redeemer are eligible for a place in his church. By kindness, and making them only of due consideration, or by acting in the spirit of the precept, "condescend to men of low estate," you can secure un murmuring and unreluctant attention to your wishes.

I should have mentioned, when speaking of the sabbath schools, the marked liberality of the Bahama Bible Society, in granting to our

schools on the out-islands one hundred testaments, and a dozen bibles to each of our schools on New Providence. This generous vote, added to the grant of the parent society, which I mentioned to you in my letter of July 13, makes us rich in our possessions of the word of life. May God fulfil the largest desires of the benevolent granters, and cause all those who read experimentally to know that "the law of the Lord is perfect, converting the soul."

JAMAICA.

DEATH OF MR. DUTTON.

Another of our Jamaica brethren—one of the most active—has been removed, and that just as he was about to enter on a new and promising scene of labour. It had been arranged that Mr. Dutton should succeed Mr. Hewitt at Jericho; but on Saturday, November 14th, he was taken ill, and on Thursday, the 19th, at a quarter past seven in the evening, he ceased to breathe. Mr. Clark of Brown's Town says:—

You will be gratified to hear that the gospel he so faithfully preached to others supported and cheered him in his dying moments. He from the first thought the sickness would be unto death, and was fully prepared for the event. His last words were, "Hallelujah to the Lamb." We watched him dying, and felt not a little gratified that his passage to the other world was as calm and peaceful as it could be. What these

repeated afflictions are for is well known to our heavenly Father, to our minds they are dark and mysterious. We find, however, consolation from the fact that "the Lord reigneth, and must do the thing that is right."

You will not, I am sure, forget the widow and the dear fatherless children; their be-
reaved condition should awaken for them the tenderest sympathies.

STATE OF JAMAICA.

A well-informed missionary on this island says, "We have now fine seasons, but twelve months must elapse, at least, before we recover from the drought. Public feeling is now running strongly against immigration. We are not likely to have any more of it. The Coolies do not answer. Parish meetings are every where being held to demand a reduction of taxes and expenditure. We expect our new governor by next packet: he has the character of being a liberal man, and it is hoped will prove a good governor. Unless we speedily have a change for the better, Jamaica will beyond doubt at last be ruined. There is little money in circulation; business is almost at a stand still; wages are low and work scarce. We want capital and energy; then we need not fear competition with the slaveholders of Cuba or Brazil."

THE DEPUTATION TO JAMAICA.

A letter has been received from Mr. Angus, dated Atlantic Ocean, near Barbadoes, Nov. 21, from which we learn that he and his colleague were at that time in good health, and that their voyage thus far had been one "of much mercy and much pleasure." Their principal inconveniences were those indicated by the fact that the thermometer stood at 82° in the shade!

HOME PROCEEDINGS.

The earnest desire of the Committee to find a suitable successor for our deceased brother Francies, in Haiti, has, we trust, been realized in Mr. W. H. Webley, a son of the pastor of the baptist church at Bradford, Wilts, whose studies at Bristol have recently been completed. He was set apart to the work on the 19th of November, at King Street Chapel, Bristol, when he was commended to the divine protection and blessing by his father, Mr. Winter, and Mr. Gotch; Mr. Crisp giving a solemn charge to the young minister, and Mr. Davis addressing the assembly, which is said to have consisted of more than two thousand persons.

Mr. and Mrs. Webley have been for some days in London, waiting for the sailing of the vessel, the "Walter Scott," Captain Lock, which has been unexpectedly delayed, and before this meets the eye of the reader will be, we hope, on their way to St. Domingo.

SHOULDHAM STREET, PADDINGTON.

<p>On Tuesday evening, November 10th, 1846, a meeting was held in Shouldham Street Chapel, near the Edgeware Road, for the purpose of forming an auxiliary to the Baptist Missionary Society, John Penny, Esq., in the chair. The meeting was addressed by Messrs. W. A. Blake, the minister of the chapel, J. Burns, D.D., of New Church Street,</p>	<p>Eustace Carey late missionary to India, Owen Clarke, of Vernon Chapel, Pentonville, R. W. Overbury, of Eagle Street, and J. Sharp, the pastor of a coloured church in the United States.</p> <p>Though this was the first meeting ever held in the chapel for missionary purposes, it was well attended.</p>
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FOREIGN LETTERS RECEIVED.

<p>AFRICA</p> <p> BIMBLA</p> <p> CLARENCE</p> <p>AMERICA</p> <p> NEWBURGH</p> <p>ASIA</p> <p> BENARES.....</p> <p> CALCUTTA</p> <p> COLOMBO</p> <p> KANDY.....</p> <p> MADRAS.....</p> <p> MONGHIR.....</p> <p> PATNA</p> <p>BAHAMAS.....</p> <p>BRITTANY.....</p> <p> MORLAIX.....</p> <p>HAITI</p> <p> JACMEL</p> <p>HONDURAS.....</p> <p> BELIZE</p>	<p>Clarke, J. July 30, August 5, 8, & 10.</p> <p>Merrick, J..... August 5.</p> <p>Newbegin, W. ... August 7 and 20.</p> <p>Clarke, J..... August 31, Sept. 4 & 9.</p> <p>Milbourn, T... .. August 28.</p> <p>Prince, G. K..... August 5 (& ors.), August 17, Sept. 1 (2 letters).</p> <p>Sturgeon, S. August 27, Sept. 23.</p> <p>Littlewood, W. ... October —.</p> <p>Small, G. October 21.</p> <p>Thomas, J. October 7 and 8.</p> <p>Davies, J., & } October 22.</p> <p>Lewis, C. B..... }</p> <p>Dawson, C. C. October 14.</p> <p>Do., & Allen, J... October —.</p> <p>Seymour, S. J..... October 12.</p> <p>Parsons, J..... July 1 to Sept. 12.</p> <p>Beddy, H..... October 16.</p> <p>Capern, H..... November 12 & 13.</p> <p>Jenkins, J..... December 4.</p> <p>Francis, A. October 23, November 9.</p> <p>Harris, M. October 23.</p> <p>Buttfield, J. P.... October 19.</p> <p>Henderson, A. October 20.</p> <p>Kingdon, J. October 20.</p>
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JAMAICA	ANNATTO BAY	Lloyd, W.	October 20.
	BROWN'S TOWN	Clark, J.	October 21.
	CALABAR	Tinson, J.	October 21.
	FALMOUTH	Abbott, T. F.	October 9.
	MOUNT CAREY	Dendy, W.	November 5.
	ST. ANN'S BAY	Millard, B.	November 4.
	SPANISH TOWN	Phillippo, J. M.	October 23.
	STEWART TOWN	Dexter, B. B.	October 19.
TRINIDAD	PORT OF SPAIN	Cowen, G.	October 21.

TO CORRESPONDENTS IN FOREIGN LANDS.

Some of our brethren at distant stations have probably observed that the Herald seldom contains extracts from their letters. This very generally arises from a cause to which we beg their attention. Some communications which are apparently interesting, especially from hot countries, it is often found difficult or even impossible to decipher. In their anxiety to avoid putting the Society to unnecessary expense, our friends often use very thin paper; their ink also is sometimes deficient in blackness; and in either case, if the penmanship be not very careful, though the general scope of the communication may be ascertained, parts of sentences and proper names are frequently illegible. Letters intended for the printer should never be crossed, nor should the writing be very close. Many years ago, we remember a letter arriving from a missionary now deceased, consisting of four pages folio, which were all crossed. The secretary laid it on the table, but declared that he could not read it. A younger member of the Committee, whose eyesight was remarkably strong, undertook the task, but after looking at it some time found himself baffled, and gave up the undertaking. The letter was on a subject in which the writer was deeply interested—a vindication of the propriety of his conduct in a case in which it had been impeached—but, though it must have taken him some hours to write, it never was read by any person.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

- Friends connected with George Street Chapel, Plymouth, for a box of clothing, &c., for *Rev. J. Clarke, Western Africa*;
- Friends at Kingsbridge, for a parcel of clothing, for *the same*;
- Miss Roswell, Bermondsey, for a parcel of clothing, for *the same*;
- Mrs. Sewell, Halstead, for two parcels of magazines, &c.;
- Mrs. J. L. Angas, Newcastle, for a parcel of school books, for *Mrs. W. Knibb*;
- Mr. D. Wells, Drury Lane, for a parcel of magazines;
- A lady, by Mrs. Russell, Broughton, for a box of trinkets, for *Western Africa*.

Extract of Letter from Rev. H. Capern, dated Nassau, November 13, 1846.

“We have received the box of clothing, &c., for our schools, kindly given by Mrs. Clement and Miss Sargeant, for which we desire to tender them our best thanks. Such assistance is valuable not only in aiding our funds, but in attracting and encouraging the children to the school. We should be most happy if other friends to the young in distant isles would lay us under the same tribute, though poor it be, which we so gladly and willingly pay to the benevolent ladies whose kind consideration of us we hereby acknowledge, and who have more than once stretched out a friendly hand to us.”

CONTRIBUTIONS,

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

Annual Subscription.	£ s. d.	HAMPSHIRE.	£ s. d.	Contributions	£ s. d.
Thornton, Miss S.....	1 1 0	Andover—		Do., Sunday School	50 10 5
		Collection	3 1 6		5 0 0
<i>Donations.</i>		Contributions	32 10 0	<i>OXFORDSHIRE.</i>	
A. E. Z.	5 0 0	Ashly—		Bloxham	0 5 0
Alexander, G. W., Esq.,		Collection	1 8 0	<i>SOMERSETSHIRE.</i>	
by Jos. Tritton, Esq.,		Beaulieu Rails—		Bristol, on account, by	
for <i>Hayti</i> Schools	25 0 0	Collection	2 2 0	Robert Leonard, Esq.	34 7 3
Bible Translation Society,		Contribution	1 1 0	<i>SUFFOLK.</i>	
for <i>Translations</i>	500 0 0	Brockenhurst—		A Suffolk Farmer.....	1 0 0
Bousfield, Mrs., for <i>Jamaica Special Fund</i> ...	3 3 0	Collection, by Sunday School.....	1 0 0	Bardwell—	
		Longparish—		Collection	1 13 6
		Collection	0 16 0	Contributions, for <i>Dove</i>	0 14 0
		Contributions	1 0 0	Bildeston	2 2 2
<i>Legacies.</i>		Lymington—		Bury St. Edmunds.....	17 4 2
Knight, Mrs. E., late of Ramsgate, by Samuel		Collection	7 14 0	Proceeds of Lectures	5 18 0
Ridley, Esq.	19 19 0	Contributions	3 0 0	Contributions	10 0 4
Mitchell, W. W., Esq.,		Do., for <i>Africa</i>	8 0 6	Do., Sunday and Day School Association.....	5 7 0
late of Teignmouth. 2368	16 10	Do., Juvenile Society	10 9 8	<i>Eye—</i>	
		Do., Sunday School	9 14 4	Collections	4 4 5
		Do., do., for <i>Dove</i> ...	1 19 0	Contributions	8 14 3
		Milford—		Do., Sunday School and Bible Class...	2 3 3
<i>LONDON AUXILIARIES.</i>		Collection	1 1 0	Grundisburgh—	
Brixton Hill, Salem		Newport, I. W.—		Collection	3 9 5
Chapel.....	8 0 7	Collection	11 10 2	Horham—	
Devonshire Square—		Contributions	8 10 7	Collection	1 11 9
Collection after sermons by Rev. J. H. Hinton, instead of the Annual Meeting of the Auxiliary ...	30 6 0	Wellow, I. W.—		Contributions	5 0 0
		Collection	0 17 7	Do., Sunday School	0 1 10
		Contributions	1 4 4	<i>Ipswich—</i>	
<i>BUCKINGHAMSHIRE.</i>		Whitechurch—		Collection. Public Meeting, Stoke...	8 14 9
Chesham—		Collection	4 14 7	Stoke Green—	
Collection (part)	7 15 6	Contributions	12 15 7	Collection	10 10 0
Contributions	16 1 6	Do., Sunday School	1 8 6	Contributions	15 8 6
		<i>Winchester—</i>		<i>Otley—</i>	
<i>DERBYSHIRE.</i>		Collection	1 12 7	Collection	2 13 7
Loscoe—		Contributions	3 6 0	Stradbroke—	
Collection	2 5 7	Yarmouth, I. W.—		Collection	3 1 0
		Collection	1 0 0	Contributions	1 19 0
<i>DEVONSHIRE.</i>					111 10 11
Bideford—		<i>HERTFORDSHIRE.</i>		Acknowledged before, and expenses.....	67 5 6
Collection	4 9 2	<i>BOXMOOR—</i>			44 5 5
Contributions	17 9 5	Collections.....	4 12 8	<i>SUSSEX.</i>	
Bovey Tracey—		Contributions	5 15 6	Brighton—	
Collection	3 4 6	Do., Sunday School	1 11 4	A Friend	10 0 0
Contributions	4 12 2	Chipperfield—		Handcross—	
Do., Sunday School	0 14 4	Collection	4 0 0	Collection after Sermon by Mr. C. R.	
Brixham—		St. Albans—		Thatcher	2 15 0
Contributions	4 4 2	Proceeds of Lecture...	2 15 6	Hastings.....	1 19 7
Proceeds of Lecture (additional)	0 3 9	Tring—			
Chudleigh—		West End Sunday School	1 4 8	<i>WILTSHIRE.</i>	
Rouse, W., Esq.	20 0 0	<i>KENT.</i>		North Bradley—	
Do., for <i>Ceylon</i>	8 0 0	Sevenoaks—		Sunday School	1 0 0
		Collection (part)	12 4 0		
<i>GLOUCESTERSHIRE.</i>		Contributions	20 16 4	<i>WORCESTERSHIRE.</i>	
Cirencester—		Do., Down.....	0 14 6	Blockley—	
Collection	3 18 7	Tunbridge—		Collections.....	8 2 4
Contributions	2 12 5	Wibmer, Mr. L. M....	0 10 0	Contributions	3 16 1
Do., Sunday School, for <i>Dove</i>	0 3 6	Queen Street and Enon Chapel Sunday Schools	1 1 7	Do., Sunday School	3 10 3
Cutsdean—		Wrotham—		Do., do., Draycott...	0 15 7
Contributions	1 3 0	Tomlyn, Mr. L.....	5 0 0		
Tewkesbury—		<i>NORTHAMPTONSHIRE.</i>			
Collections.....	22 1 8	Clipstone—			
Contributions	3 9 11	Collection	12 8 6		
Do., Juvenile	1 11 0				
Do., for <i>Native School</i>	3 17 6	<i>NOTTINGHAMSHIRE.</i>			
		Nottingham—			
		Collection.....	25 1 3		

YORKSHIRE.		£ s. d.	York—		£ s. d.	Pembrokeshire.		£ s. d.
Blackley—	Collection	1 11 6	Ladies' Negros' Friend			Bethany—	Collection	6 10 0
Halifax—	Contributions	24 8 6	Society, for Hayti		7 0 0	Contributions	1 10 0	
Collections	15 19 4		Schools			Honeyborough—	Collection	1 8 0
Contributions	10 15 0		A Friend, by John		5 0 0	Molestone—	Collection	1 0 0
Hebden Bridge—	Contributions	6 0 0	Candler, Esq., ffordo.			Monachlogddu, Bethel—	Collection	4 3 2
Collections	31 16 9		NORTH WALES.			Contributions	0 18 6	
Contributions	55 17 9		DENBIGHSHIRE.			Narberth—	Collection	4 7 3
Leeds—	Contributions	87 14 6	Llanrwst—			Collection	3 0 0	
Contributions	80 12 6		Collection		1 8 6	Pembroke—	Collection	3 0 0
Acknowledged before	7 2 0		Contributions		3 9 6			
Steep Lane—			SOUTH WALES.			SCOTLAND.		
Collection	2 0 0		GLAMORGANSHIRE.			Edinburgh—		
			Lantwit Major—			A Friend, by Rev. J.		
			Collection		0 11 8	Watson	10 0 0	

CONTRIBUTIONS,

*Received on account of the DEBT of the Baptist Missionary Society, up to
December 15, 1846,—Continued from last Herald.*

LONDON AND MIDDLESEX.		£ s. d.	HERTFORDSHIRE.		£ s. d.	SOUTH WALES.		£ s. d.
Camberwell—	J. S., by Rev. S. Green	0 10 0	Bishop's Stortford	5 0 0		Verwig	1 9 8	
Hoxton—	By J. B. Gill	0 14 0	LANCASHIRE.			CARDIGANSHIRE.		
Prescot Street—	Bible Class	10 0 0	Bacup	6 0 0		CARMARTHENSHIRE.		
Spencer Place	7 0 0		LINCOLNSHIRE.			Newcastle Emlyn	3 0 0	
Staines	2 5 0		Horncastle	2 12 0		MONMOUTHSHIRE.		
BERKSHIRE.			OXFORDSHIRE.			Argoed	3 13 0	
Beech Hill	0 13 0		Bloxham	2 5 0		Bethlehem	1 7 0	
BUCKINGHAMSHIRE.			SUFFOLK.			St. Meilon's	4 10 0	
Chesham	1 3 6		Barton Mills, by Miss			SCOTLAND.		
High Wycombe	2 2 0		Secker	0 15 0		Cupar	8 0 0	
Princes'-Risborough ...	1 1 0		Ipswich, Turret Green	11 9 6		FOREIGN.		
GLOUCESTERSHIRE.			YORKSHIRE.			Madras—		
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