

THE MISSIONARY HERALD.



THE SOURCE OF THE GANGES.

ASIA.

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About two hundred miles N.N.W. of Delhi, in the central chain of the Himalaya mountains, 13,800 feet above the level of the sea, rises the Bhagarati, which, in the estimation of modern scientific travellers, is the true source of the Ganges. Hindoo devotees perform pilgrimage to a spot lower down, which they have been taught to regard as the birth-place of that sacred stream, the object of their adoration; but the original spring, of which a view is annexed, is about twelve miles beyond Gungutri, in an almost inaccessible solitude. The waters issue from beneath a low arch at the base of a vast mass of frozen snow, nearly three hundred feet in height, and composed of different layers, each several feet in thickness, and in all probability the accumulation of ages. Here the water is shallow, and for many miles the average depth is not more than twelve inches; but afterwards, receiving the Alcanandra and other tributaries, it enters the great plain of Hindusthan at Hurdwar, and flows on thence, a smooth navigable stream, to the ocean, a distance of 1350 miles, diffusing abundance by its fertilizing influences and the facilities it affords for internal transit. At length it enters the Bay of Bengal, into which it discharges itself by numerous mouths.

There is a river, the streams whereof make glad the city of God: may it speedily diffuse its blessings throughout all India, that its millions may live, and, partaking of the waters issuing from the sanctuary, find that "the fruit thereof is for meat, and the leaf thereof for medicine."

BARISAL.

Cheering intelligence from Barisal, the chief town of a district called Backergunj near the mouths of the Ganges, was adverted to briefly in our last number. Our friends will naturally be anxious to know more on so pleasing a subject, and it affords us pleasure that we are now able to gratify them. Mr. Thomas, of Calcutta, writes respecting it thus, in a letter dated November 7, 1846:—

You will no doubt have remarked that for some time past the intelligence from Barisal has been increasing in interest and importance. Of late the numbers who have sought for instruction, and desired to place themselves under the direction of the missionary, have so increased, that to do anything like justice to them Mr. Bareiro found it absolutely necessary to resign his connexion with the government school, and consequently to give up the salary he had derived from that source. Not only so, but as, for the most part, the recent converts and numerous inquirers reside in villages distant from Barisal, and which can only be approached by boats, he has, in order to attend to them, been obliged to incur considerable expense in providing himself with the means of conveyance, and in keeping men to row his boat from place to place. For at least two years he supported from his own private resources a native preacher, in

addition to the two supported by the mission. By giving up his connexion with the government school, he has deprived himself of the means of supporting the native preacher, or defraying other expenses, which he formerly provided for from his income from the school. He has written, stating these circumstances, and requesting that he should be allowed to draw so as to meet the present increased expenditure. The following is an extract from his letter:—

"You see, my dear brother, that the cause of our Redeemer here is now prospering, by the grace and blessing of God, beyond my expectation, and it is necessary that I draw on account of the expenses incurred by me for its right prosecution, a reasonable salary from the mission. I would not have asked this had I the means I formerly enjoyed. I gave up my school in April last, and yet I conducted my operations as well as I could.

But now I cannot. The number of native preachers is likewise to be increased, for another hand is urgently required. Such a person has already assisted us, and I have been supporting him for the last two years. I beg to propose, likewise, an increase of a rupee each to the pay of the two native preachers. You know I am constantly out in the mufassal, and they must do the same in my absence from it, one at a time. In comparison to what they have now to do, side by side with me, they scarcely did any thing before. I do not want any other hands from you. Boat hire, &c., to the amount of twenty-three rupees per mensem is likewise an item which is necessary, or we cannot move."

The importance of the station, and the necessity of something being promptly done, you will at once admit when you learn that on or about the 1st of last month, Mr. Bareiro baptized at one time no fewer than a hundred and fifteen persons. He says they are of a class low and degraded, but however low and however despised by man, God is able to make them his sons and daughters, and heirs of his kingdom.

Mr. Page has just started on a missionary tour which will probably occupy the whole month. He is accompanied by Mr. Chill,

the master of the boys' school at Intally, who is desirous of labouring as a missionary, and is most days more or less engaged in preaching or conversing with the natives on the great subjects of religion.

Brother Page has been requested to visit Barisal, which he fully intends to do; we have also requested Mr. Parry to join him in this. Brother Pearce also proposes to visit that station during the present season.

At Agra there have been baptized since January twenty-three natives, and eight belonging to the European community. At Benares Mr. Smith has recently baptized his son-in-law. At Patna brother Beddy writes that two young women from the Refuge were received into the church in September, I believe. On the 1st of this month he expected to baptize six persons, four of them young native women from the Refuge, and one of the others his own son, the eldest, aged nineteen years. You can conceive the joy of such an event. On the last sabbath in October I baptized a soldier in the Bow Bazar Chapel; we expected two, but one was unable to attend. You will thus see that the Lord has afforded the mission churches in India some tokens of mercy. Oh, that these may be followed by more enlarged measures of success!

The following judicious remarks on these occurrences are taken from the October number of the Calcutta Missionary Herald:—

The communications from Barisal, Agra, and Chittagong contain cheering accounts of several baptisms, for which we desire to record our gratitude to the God of grace. Several persons also have been baptized at Calcutta within the last month or two.

It is remarkable that the Holy Spirit should now, as in the days of the apostles, manifest his gracious influences principally among the poor and ignorant. "God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things that are mighty: and base things of the world and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence."

Whilst we record these baptisms with gratitude to God, we would solemnly abstain from all boasting; let all the glory be given to God.

The movement at Barisal is very remarkable. We have purposely published the

entire letter, in which an account is given of the baptism of 115 persons, on the first Lord's day in October. Our readers are requested to peruse it for themselves, and form their own opinion. Taking the very lowest view of the event, it must be a matter of devout gratitude to God that so large a number of people have come out of heathenism, and placed themselves under Christian instruction. Besides this, the same Holy Spirit who converted three thousand souls on the day of Pentecost at Jerusalem, in the city inhabited by the murderers of prophets and apostles, and of the Son of God himself, certainly is able now to convert hundreds in Bengal, however degraded it may be.

We earnestly entreat our readers to pray for the new converts and for those who labour among them in word and doctrine. We may also mention that an extension of labour, so cheering and so unexpected, will involve an increase of expenditure, for which, in the present unfavourable state of the Society's income, it is difficult to provide adequately.

Mr. Bareiro has himself furnished details to the brethren at Calcutta, the following extracts from which will be acceptable:—

As you have been informed, I went to the mufassal on the 7th, and returned the day before yesterday, after having been rejoiced beyond

measure on account of the mercy visibly shown to poor ignorant sinners. The success we met in our labours may be comprised

under two heads, viz., the old and new hearers. The old hearers are all candidates for baptism, and on account of the length of time they have been under the gospel sound, are decidedly better than those I baptized last. I do not mean to say that the baptized persons, at least such of them as have enjoyed the same privilege with the candidates, are now inferior to them in knowledge of divine things. A number of women likewise have turned their faces Zionward, even those who had come with men living in sin. With regard to these, I was filled with apprehension, as they were staying on the same premises with the candidates who are looked upon as Christians by their neighbours. If I had had my own way, they could not have found such an asylum. But as it is, it has redounded to the glory of God, as they are not only anxious to be married (most of them are widows) according to the Christian form, but also to join the church and flock of Christ, having been made aware of the need of a Saviour. The other women are either the wives of the Christians or candidates, and are, as I have ascertained by interrogations, sincere believers. The old hearers or candidates are mostly living in three places, Kandirpar, Samudarpur, and Dhurgie: their number is upwards of twenty; they are within forty minutes' distance from the chapel.

The two cases I lately conducted, one of which was amicably settled, and the other was attended, about a month ago, with fine or imprisonment, have proved very beneficial to those who were directly interested in them, either as plaintiffs or as witnesses, as they were obliged to attend every day our meetings here, one party for one month, and another for nearly the same period. As one sinner does a great deal of mischief, so one believer does a great deal of good by the prayers he is taught to offer, and the hymns he is taught to sing, which both are powerful instructors when exercised before others. This was the case especially with one man, with whom we took great pains in that way, as he was more apt than others to learn. This man and another have been the means of exciting others to join our flock, the result of the last case having exercised a salutary effect on their wavering minds, i. e. on account of the fear and temptations of their enemies, as you have been informed. At this place, called Tarunseu, about four hours distance from the chapel, even the once unfriendly barber is one of the sixteen candidates.

ITINERANT LABOURS.

I visited the above place on Friday last, accompanied by the native preachers, and all the Christians and candidates of the three places mentioned above. On my way I touched at a place on account of a convert whose relatives were unfriendly towards him, which feeling some of them showed in abuse

and in attempts to turn him out of his house. I spoke to about forty persons here, among whom were the relatives of the convert, who were overawed by my presence and the message delivered, which they afterwards declared to be the word of God, and therefore they could not find fault with it. Before this I had requested the convert to pray audibly for them, which had some good effect. My way towards Tarunsen lay over paddy fields, which at this season are covered with so much water that two or three-oared boats might go over them. There was a congregation of about 150 persons or upwards on my arrival. As I had to visit another place further off, I immediately addressed the people after singing a hymn. My discourse was based on the first few verses of the 10th chapter of John. As most of the people were inquirers, the attention paid to the word was profound, and it was a season full of gratitude and joy to me, the Lord having also assisted me to speak what was required. After my discourse, the people who had accompanied me, amounting to about forty, sat to eat in the compound, where I had preached. When the rice was served, which was, as is generally the case, on plantain leaves, one of the converts asked grace. While these were eating, I requested the native preachers to speak to those who pressed round to hear us, I also lending a little assistance wherever a question was not satisfactorily answered. By the blessing of God I mean to have a school here as soon as possible, or, rather so soon as I have funds, in which you know I am sadly crippled now: it will be attended at least by a hundred boys, they say two hundred. This would be a branch school of the Dhan Doba chapel school, where the boys would periodically have to attend for special examinations. I cannot keep a suitable person for the school held in the chapel, from want of funds. Thirty or twenty-five rupees per mensem would enable me to teach about 200 children to read and write, and thus to enable them, or at least most of them, to read the scriptures, and otherwise to qualify themselves for the business of life, who, amongst all classes of Hindus, have been a degraded and a proscribed race from time immemorial.

Will Christian friends withhold their mite from a mission here which is conducted, for the first time, among a people whose name or denomination is literally the "publicans and sinners" mentioned in the scriptures, and translated as such by the late Dr. Yates? Though these people are living among other classes, yet such is the degradation in which they have been held ever since the establishment of Hinduism, that their profound ignorance and the supreme contempt in which they are held, point them out as a distinct and a hopeless race. The light of Christianity has opened the eyes of many of them to their true condition, and they are anxious

not only to better themselves spiritually, but also their children, being thoroughly convinced in their minds that their children will wipe out the disgrace of their race by becoming better men and Christians.

From the above place we set out for one called Amboyla, accompanied by others, who swelled the number of those who followed us from the commencement of our journey. On our way we were obliged to visit two of the inquirers, where we met from 100 to 150 hearers who had come together to receive us. By this time I was pretty well knocked up, yet I could not leave the place without addressing the people on their spiritual concerns, and praying for them. At the last place on our way, three or four brahmans asked me, after my discourse, rather in a serious tone, what would become of them. I took the query in a light different from their meaning, as I afterwards learned, and answered it as I understood it. It would appear they were brahmans of these people, and by the question they asked they meant to know what would become of them with regard to their livelihood, as their disciples were embracing Christianity. I was sorry to learn that the father, an aged man, of one of the inquirers was confined by his landholder, and exposed to the sun for a whole day for allowing his son, who was following me, to become a Christian.

We reached Amboyla at about half-past seven P.M., after nearly four hours' journey. The place prepared for me to preach in could not be occupied by us on account of the innumerable swarms of mosquitoes with which it abounds. I would fail in describing, my dear brother, the joy I felt, though my body was overpowered with fatigue. The men candidates and inquirers of all the places had met here, and all points which could strengthen them in their profession of the Saviour were repeatedly touched upon, that clearer light might be enjoyed by them. Our divine service was animating, as the number was nearly 200. Although most of them had not eaten for nine or ten hours, after being tired with shoving their canoes over paddy fields for miles and miles together, yet they were more and more anxious to hear. The moon in the meantime showed her resplendent disc, and told us it was rather a late hour, for, according to brother Paterson's Bengali Almanac (I had no watch), it was nearly one in the morning, a little after which, when the men had eaten, we left this place, and reached Dhan Doba at ten A.M., there being some delay on the way on account of the men having been greatly tired.

On the 27th, Sunday, I had about sixty hearers, which number increased to upwards of a hundred by the middle of the week, and more a day after. These poor people had to come from a distance of ten, twelve, and thirteen miles from different directions, I having visited most of their houses, as stated

in my last communication. It was therefore my bounden duty not to put them to the inconvenience of going to their houses and to return back, and at the same time to attend to instruction without distraction of mind. The food provided for them, however, was no inducement to attend to instruction, as many of them were sufferers by leaving their houses and cattle behind them, which required care and pasturage. I merely mention this to undeceive suspicious minds.

THE CONVERTS.

You can fancy, my dear brother, what grace and wisdom I needed from above, and which, blessed be God, were not denied to me, when I had to afford spiritual provision to so many for eight days together. As these poor people came for nothing else, they had it in abundance from me and the native preachers, whom I had to direct and animate, as the toil was almost beyond our strength, as, with an exception or two, the people were ignorant of letters. I adopted a different method of instructing them, that they might be acquainted with the gospel scheme of salvation, however ignorant they might be as to other facts contained in it. These points were chiefly explained to them and catechised upon, viz., the birth of the Saviour—his sufferings, death, burial, resurrection, ascension—the nature of the atonement wrought by him—the decalogue—the spiritual import of each commandment—the consequence of sin, hell being its award—the peculiar offices of the Holy Spirit, his descent, &c. I made it a chief point to teach them to sing and to commit to memory those hymns which were short, and which likewise contained the substance of all our discourses. This was also a very difficult task, as we were obliged to sing about six times each of the three hymns selected for the occasion, every day, in addition to speaking and exhortation, commencing from seven A.M. to seven P.M., with an intermission of three hours, which we actually needed ourselves.

These hymns, together with the other instructions, served to throw great light upon their hitherto ignorant minds. Oh, it was a delightful scene to see them formed into groups of twenty, thirty, and forty, and singing these hymns, over and over, and at midnight, or before the dawn of the morning: their sound was peculiarly solemn through the silence and stillness of the hour. A missionary does not, at least here below, need to see a better scene after the toil of the day. On the 1st instant I convened a meeting of the church, and admitted into it all those who were eligible candidates, the number of whom was about thirty; the rest of the people, by their non-admission, were led to inquire and pray more frequently than they did. On the 2nd instant, another meeting was convened, and another selection was made of

those of whose earnestness we were aware, and who could answer the questions put to them, while the doubtful ones were rejected, and requested to knock louder at the door of grace. Poor people! They were enabled to do so, and found what they wanted. On Saturday the number of the admitted was 115, among whom twenty-two were women, all, as I plainly saw and praised God for it, taught by the Spirit; their tears, contrition, groans, and lamentations were unequivocal signs of the work begun by the Spirit inwardly. The holy fire could not be mistaken for any other. This day we could not dine before near midnight; what I did eat, or rather was forced to do so to support nature, lay heavy on my chest all night, which, added to the want of rest, threatened to prostrate my strength next day; but in the Lord I found strength, and overcame my indisposition.

On Sunday morning I again, taking each by the hand, satisfied myself before the whole church, as to the sincerity of their faith, that

there might be no mistake. This produced a very happy effect; it eased my mind of a burden, as it was possible that every thing might not be right, on account of the number. After a short exhortation I began the work of baptizing one hundred and fifteen persons in the new tank (a wooden flight of steps was finished under my own superintendence just the evening before, to which was attached a platform for me and the candidate to stand on in the water) before a great concourse of people, whom curiosity, strange reports (such as that I was going to consecrate the tank) had brought together.

When I look back upon the work I got through, I am constrained to give all the praise to God. All the righteous will rejoice for so much grace conferred upon, and through us. In the afternoon, about 130 persons partook of the emblems of the dying love of our Saviour. What a sight it was I cannot describe—so many brought from the power of Satan unto God! Blessed be God.

CHITTAGONG.

From this province, which lies yet farther to the east, Mr. Fink wrote thus, October, 1846:—

We have had the happiness of baptizing seven candidates since last May, and I am happy to say that there are a few more under instruction for the same ordinance. We have during this year lost two members by death, who departed in peace, trusting in the

atonement of Christ for their salvation. They were Mrs. F. and a Hindu convert, who was baptized last May. I trust that their immortal spirits are now enjoying the happy fruits of their faith before the throne of Him who has redeemed them with his precious blood.

AGRA.

Our brethren in this city, which is 950 miles N.W. of Calcutta, have also received during the past year some compensation for their persevering toil. Mr. Williams, writing October 17, 1846, says:—

The state of society in this land of darkness and heathenism is such as to render it almost absolutely necessary that native Christians should in some way or other be independent of their idolatrous neighbours. We have had abundant proof of this at Chitaura, and other villages, where we have Christians, but more particularly at Chitaura. You will remember what I told you in my last of a deep-laid scheme, to get one of our poor brethren into jail, and thus to bring our holy religion into disrepute, but glad am I to say that the attempt utterly failed. The magistrate dismissed the case. Our enemies are quiet for the present, but doubtless are only looking out for some pretence or other to renew hostilities; this is what we fully expect. I

generally visit Chitaura and the adjacent villages once a fortnight for three or four days. This is all I can do in connexion with my pastoral duties. During the week I am at home I preach in the hāt on Monday and Friday, and other places in or near the city. I am happy to say that twenty-three natives have been baptized this year, and eight from among the European community, and we have several more natives to be baptized at Chitaura, in a month or two more (p.v.). I mention this now because I have not written you, as usual, at every baptism, and that you may have as correct a view as possible of all our operations.

Upon the whole, I am disposed to believe that yet greater things will soon be

accomplished, that many of the poor perishing heathen around will speedily be brought to the knowledge of the true God and of Jesus Christ, whom he hath sent. I must not, however, omit that we have many trials

and disappointments. The more I enter into direct missionary labour, the more am I convinced of the necessity of great faith, and much patience and perseverance, with fervent and earnest prayer.

PATNA.

Six converts were baptized by Mr. Beddy on the first day of November last, and the details he gives of their previous history will be read with pleasure. Writing on the 18th of November, Mr. Beddy says:—

On Lord's day, November 1st, it was my blessed privilege to baptise the following persons: my second eldest son, nineteen years of age, Mrs. Manville, the wife of a member of the church, and four young women belonging to our Native Refuge. I need not say with what mingled feelings of delight and gratitude I performed this most delightful ceremony. My son Joseph in an especial manner called forth praises and thanksgiving; he is the child of many prayers, and I have for a length of time looked upon him as one "not far from the kingdom of heaven," but through some strange backwardness, peculiar to some parents, I seldom had any close conversation with him, but his dear mother was all along impressed with a firm conviction that for the last year or two he gave evident tokens of having a work of grace begun in his heart; and of this there now appears sufficient proof. In his infancy he was subject to much sickness, and we have often gone to bed expecting to find him dead in the morning. His diseases were various and trying, but it pleased the Lord to restore him to health after a very protracted illness. On our way up the river Ganges to join our station at Dinapore, in 1831, he was so far reduced as to have given us every reason to believe that he was actually dying. On this occasion, being far from any village or station, and reflecting that I would have to dig his grave and bury him myself in the sands, I thought much on the more than probable result, of the body being subjected to being mangled by jackals and dogs. My feelings naturally revolted at such a result; I therefore requested his mother, who had retired into another room in the boat, not wishing to see him die, to give him a bath, after which I knelt down, with a beloved aunt who was accompanying us, and I fervently implored the Lord that if it was his will to remove him, that he would in mercy spare him till we reached a station where he might be interred, at the same time praying for his restoration, if in accordance with his divine will. Having thus commended him to God, we rose from our knees, and it was the will of our heavenly Father to give an answer of peace, and we were permitted to witness an immediate change and a gradual restoration.

He owes much of his early instruction to his beloved and most affectionate aunt, to whom he attached himself with an affection that she has well earned from all. Some short time before his baptism, being present with him, he made the discovery to me of the state of his heart, and of his desire for baptism. I need hardly say how my fond heart exulted in the discovery, and how it operated on his fond and affectionate mother; with what joy and gratitude she heard the tidings that realized her fondly-cherished wishes. What must have been the state of father, mother, and aunt's feelings while they looked on the consummation of what they had all prayed for? or rather, what ought our feelings to have been under such a scene? Holy and devout gratitude to the Lord of glory!

Of Mrs. Manville I cannot speak much; she appears to be a mild and consistent character, and was spoken well of by one of the brethren who knew her for some time, as also by her husband.

The first native young woman, Fygo, we received from a gentleman in Tichool, opposite Monghyr. She was sent through brother Lawrence. The gentleman received her from a rajah, as a present on the gentleman's marriage. She was given or sold by her father, a Mohammedau, to the rajah; and the reason assigned by her for her father's want of natural affection was, that her step-mother ill used her. From her first coming into the Refuge till the present period, she has in every way conducted herself to our satisfaction. We received her in July, 1843, into the Refuge, and she is now about seventeen years of age. It is about eighteen months since she evinced some concern for her soul, and the work appears to have gradually deepened, till about six or seven months ago she came forward and requested to be united to the church by baptism. The testimony borne of her general conduct by the lady in charge of the Refuge is gratifying.

The second native young woman baptized, Chemaliah, formerly a Hindoo, was sent to us by the magistrate of Gya, in October 1842. She was probably ten years of age when we received her into the Refuge. She states that she went in company with some

relations to see a Hindoo festival, that she was separated from her friends in the crowd, and having wandered about for some time in the expectation of being restored to them, without effect, she was subsequently taken up by the police. She was by the magistrate, as aforesaid, forwarded to our Refuge. She further stated, that her father had been dead. This young female first attracted the notice of the governess about twelve months ago, as evincing a concern after salvation, and uniting with others in prayer and reading the scriptures. Her change and progress appears like the former, to have been gradual and increasing, and having requested baptism, was accordingly received into the church, and that ordinance administered to her.

Pearon, the third female, about fourteen years of age, was received into the Refuge in December, 1842, under circumstances of a peculiar kind. She states that owing to her father (a Mohammedan) having gone up the country in the capacity of a servant, leaving her mother and five children at Dinapore; the mother not hearing from the father for a length of time, sold her and a sister, probably through distress. The subject of this statement was sold to a country-born female, from whom she experienced such cruel usage and unkind treatment, that she ran away from her mistress, and took refuge in Mr. Brice's house, who forwarded her to us. She has been marked on both arms with the name of her mistress, and marked across her forehead in such a manner as to leave it beyond a doubt that she will carry those marks to her grave. She appears to have commenced to think of her soul's concerns much about the time of the former girl, and to have afforded satisfactory evidence of a change of heart and a drawing attachment to the Saviour.

The fourth young woman is Nussebn, received from the magistrate of Gya in July, 1842. She has always been sedate, and has seldom given much trouble, even at the first, which is not generally the case. She had been talking much about religion for a longer period of time than the other young persons, but there is reason to believe that her heart has been recently brought under divine influence, and that at the first she was not what she thought, and wished others to think, having showed evident signs of a proud heart; it is, however, now only just to state, that for some time previous to her coming forward to join the church, a very decided change appeared to have taken place, and her conduct was well spoken of by the governess. She was a Mohammedan—is now about sixteen years of age. She states that being in slavery, and not liking her bondage nor her mistress, she ran away, and was subsequently found by the police wandering about Gya, and taken to the magistrate, who forwarded her to the Refuge. She was asked in marriage some time ago by a young man that was called

Andrew Reed, during our much beloved Mrs. George Parsons's residence in Monghyr, who now lives with us as a servant, and they have been married, since which time they appear to live happy and comfortable.

We have also a Moonseebe that has renounced caste, and who professes to be a follower of the Lord Jesus Christ. Also a nominal native Christian, who in his infancy was baptised by a native convert to the church of England; but he came to us in an awful state of ignorance and delusion regarding real religion. He reads well, and has showed much attention to instruction. He has evidently improved in knowledge, but how far grace has been received into his heart, and how far he feels himself a sinner, and in that state under condemnation, and is ready to welcome the gospel plan of salvation, I can only state from his own language. He has been employed as a chapel bearer, and his conduct hitherto, as a servant, has been consistent and becoming, making due allowances for native minds, ignorance, &c. On the whole, I am not without hope that his mind has been favourably impressed. His wife is also a nominal Christian, but appears a likely person to receive those truths into her heart which, being accompanied by the divine influence, will lead to faith in a crucified Saviour. There is another native woman, the wife of a member, who professes love to Christ. She has been a very troublesome character, quarrelling with her husband, and very much taken up with worldly affairs. There has been, by all accounts, a change, and she has been enabled to forsake some of her wicked ways. May she at length be fully able to do so, and show to her neighbours the power of divine things when rightly taken into the heart.

In Mrs. Beddy's bible class there are five native married women; two of them are members of the church, one has been excluded, but we hope well of her, and the other two are at present unconverted. To this number, five, we are to add twelve belonging to the Refuge. Five of these are converted, and have joined the church; the others give, more or less, evidence of seeking the Lord, and we trust this is the case. Mrs. Beddy's Sunday-school is in number few, being confined to her own family, with six in addition, who are educated and boarded in our house, mostly country born.

In the Refuge Miss Macdonough, exclusive of every day's instructions in regard to scripture and religious knowledge, has a Sunday-school. All capable of receiving instruction are assembled every Sunday morning after breakfast, and the usual duties of a sabbath school, so far as native instruction and the native language will admit, is regularly and profitably attended to.

In the chapel we have four services on the Lord's day; in the morning, native service at

six or seven o'clock, according as the season permits. At ten o'clock the natives assemble under the native preacher, who exhorts and the brethren pray. At half-past two o'clock regular native service, and at six o'clock in the evening English service. Although we cannot say that we have large assemblies, yet we have, upon the whole, encouraging ones, and the number in the Refuge, thirty-nine (one having just died), swells our congrega-

tion for native service. Bazar preaching nearly every day, and we have just (that is the native brethren) returned from a very large fair, where for four days they were employed in preaching and in distributing tracts and portions of scripture, and where they met with the usual success. May the Lord bless and own all that has been done, to the glory of his name and the eternal good of those who heard and who received the word of life.

WEST INDIES.

TRINIDAD.

Our esteemed Secretary has paid a visit to this island, which was very interesting to him, and we doubt not that his account of it will gratify all our readers. The following letter was written when he was about to leave it: the date is Dec. 5, 1846:—

On leaving England we had no hope whatever of seeing any other stations than those in Jamaica, but on reaching Barbadoes, brother Birrell and myself resolved that, as we were within a few hours' sail of Trinidad, and could visit both it and Haiti at the cost of a fortnight and a few pounds, we should divide, and call at Jacmel and Port of Spain. I am very glad that we adopted this plan. A personal visit gives a better idea of the labours and difficulties of our brethren than "seven years of letter-writing." The estimate is Mr. Cowen's, and not far from the truth. The mere voyage is of great advantage. On board the steamer you meet with residents from each of the West Indian islands and of all shades of opinion. They are generally very frank and communicative, and much information may be obtained from them. At Barbadoes we spent a day with the Wesleyan missionaries, Messrs. Ranyell, English, and Brown, and received from them much kindness. I expect also to spend a few days at Grenada, waiting for the next steamer. These delays are most welcome, and prove highly conducive to the general object of our mission, enabling us to examine the plans and condition of missions connected with other sections of the church of Christ.

The importance of our mission in Trinidad it is not easy to overrate. Commercially, the island is likely to become one of our most valuable West Indian possessions. Within sight are the mountains of the Spanish Main, accessible to the Christian missionary. The harbour—the Gulf of Paria—is one of the largest and safest in the world. The island itself is abundantly productive. If the whole were cultivated it might supply Europe with

sugar. There are, according to the government survey, 1,000,000 acres available for sugar cultivation, of which 200,000 acres are sold. Of these, not more than 25,000 acres are devoted to sugar, and the crop is about 25,000 tons, worth nearly £400,000. You may judge of the productiveness of the soil from the fact that there are cane-pieces (a field) in the island which have not been replanted since the beginning of this century. The average duration of a cane-piece throughout the island is about twenty-five years; while in several other West Indian islands the cane is replanted every four or five years. The soil is a rich loam, free from all stones, and sometimes fifteen feet deep, often more.

The population is large and destitute. Port of Spain contains about 18,000 people; and the whole island about 80,000. The number of evangelical ministers is eight. The attendance at day schools of all kinds has recently been ascertained to be one in every twenty-three. The governor, Lord Harris, from whom we obtained this information, is doing much for the improvement of the island, and is in high repute among all classes. The great body of the people are Roman Catholics, and here, as in China and elsewhere, their priests content themselves with grafting popery on the prevalent popular superstition. The freaks and mummeries practised on high festivals would excite one's laughter, if they were not connected with interests so serious. By popery and slavery combined, the energy of the people has been destroyed, and the finer features of the negro character nearly obliterated. They are idle and suspicious, showing for ministers and religion much

formal respect, but no true affection. It is a strange proof of the corrupting influence of the old system, that "Willyforce nigger" used to be, and "African nigger" (meaning in both cases one who has been a slave) still is, a term of strongest contempt between those who were themselves once slaves. Still the people are susceptible of kindly feelings. The gospel can redeem and change their character; and this is its result, though it works more slowly than in other islands. All the estates are accessible to missionaries, and the government is prepared to grant money for schools or religious purposes to all. The Catholics, the Episcopalians, and the Methodists, receive from the public treasury; and the Council are amazed that neither the Presbyterians (seceders) nor the Baptists will accept of such aid. Of course this "equal justice" of the government, though better than partiality, is in many ways very mischievous. I mention it only to show that our labours here are free from some of the influences with which we have to contend elsewhere.

Most of the English people with whom I have conversed, deem the island healthy, with due care. The deaths in Port of Spain are not more than a fraction higher than the deaths in London, and one gentleman (Mr. La Costa) thinks the mortality of the island not higher than that of Paria. It is certain that a respectable Scotch insurance office has effected large insurances on lives in Port of Spain at an additional premium of only two per cent. The comparative mortality of Port of Spain and London is at all events satisfactory, as it is taken from actual returns. With due care, I repeat. It is necessary to avoid intoxicating drinks, and heavy rain, and exposure to the sun. No missionary with more than one station can do without a horse; and at each station he ought to have a supply of clothes and of nourishing food, in fact, a little home.

The expense of living is of course heavy. All house property is very perishable, and the enterprise of the people is so small, that rents are enormously high. Indeed, five years' rent will often purchase the property. Washing is very expensive, and where clothes are washed in the usual way, at the river by beating them on large stones, it is very destructive. Mutton is one shilling a pound; yams, milk, bread, and most other things, equally dear. Some things (as coffee) are cheap, but, on the whole, a dollar (4s. 2d.) will not go further than two shillings at home. The want of small coinage is one reason; 1½d. is their lowest denomination of value. The expense of carriage from the Main, or from England, is another reason: the indifference and want of enterprise of the people explains the rest. These evils, however, will all give way before the general improvement of the island.

We have two groups of stations in Trinidad.

One group in and around Port of Spain, the other about twenty miles to the south, in and around the Savanna Grande. At Port of Spain Mr. Law is our missionary; at the Savanna, Mr. Cowen has been labouring (in the midst of much self-denial) since Mr. Law's arrival.

At Port of Spain our labours were begun in 1843. We then purchased the Mico School—an excellent house, of stone, the partitions and flooring of cedar—a wood the insects will not touch. The ground on which it stands is nearly square. The front quarter of this plot is occupied by this building; the other front quarter is now used as a garden, and will be a very admirable site for a chapel when the chapel now in use (which is part of the present house) proves too small. The back part of the ground is occupied by a kitchen, stable, and three or four small houses (now occupied by some of the Portuguese refugees from Madeira, whom Mr. Law thus shelters), a teacher's room, and two rooms which are used as school-rooms. The whole, which is situated in one of the best parts of the town, cost but £1200.

Since 1843 two small chapels of wood have been built near Port of Spain; one at Dry River, a destitute quarter of the town. Here Mr. Eastman teaches a school, and has about ninety scholars. He receives from the £50 granted by the Friends £25, and has in addition the children's pence—together a very poor salary for this place. This school is very well managed, and does him much credit. The chapel is on freehold ground (large enough to allow of a residence being added), and cost about £100, of which the Society has given £50. Friends on the spot have raised the rest.

The other chapel is at Cocorite, about three miles from Port of Spain, close to the sea, and in the midst of a considerable population. The place is just finished, at a cost of 320 dollars (£65). The friends here will probably contribute about £30, and our brethren will provide for the rest out of the grant allowed by the Society for Trinidad. We opened the chapel on Sunday morning last, and had (at half-past eight) a congregation of about forty or fifty persons. The ground is held (like all the land in that neighbourhood) of the government, at a rental of one dollar. It is as good (with the exception of this payment) as freehold, and is large enough for a small house and garden.

In Port of Spain there are two schools; one on the mission premises, with about thirty children, and the other at Garcia's Barracks, a destitute district, with thirty-six children. The first is under the care of a Catholic teacher, otherwise suitable, who has a dollar a month and the children's pence; and the second under the care of one of our friends, who has a dollar a week.

The labours of Mr. Law in these stations

are very abundant. Every Sunday he preaches at Dry River at six, at Cocorite at half-past eight, in the mission chapel at eleven, at Dry River at three, and again in the mission chapel at seven in the evening. The first four evenings of the week are similarly occupied, and the day in school visiting and other labours. His salary is £200 a year, and £50 for the keep of his horse. The balance of his share of the grant of £600 a year is devoted to the obtaining of mission premises, repairs, &c. The number of members under his care is now fifteen, several having gone to America.

At Indian Walk, The Mission, and Montserrat, Mr. Cowen has been labouring with much self-denial for the last twelve months. These stations are about twenty miles south of Port of Spain, and are four in all, each several miles distant from the other. To understand the nature of a missionary's labour in this district it ought to be premised that in Trinidad the roads are generally without stones, and made (if such a term may be employed) of the land. They are a thick, tenacious loam, very hard in the dry season, but during the rainy season, or from June to November, nearly impassable. Your horse sinks to the girths, while overhead the rain descends in torrents. Three days' riding we had among these stations, and each day we were "mudded completely through," and had to change our clothes at the end of each journey. No one who has never seen a tropical rain and tropical soils, and tropical vegetation, can conceive of tropical roads in the rainy season. All is dark above, dripping around, and bog below.

In this district we have two chapels and two preaching stations. At Montserrat (about twelve miles from San Fernando) Mr. Cowen has obtained a gift of land from the people, has cleared it, and, with their help, erected a chapel of cedar, with a missionary's residence, that is, a small room and shed for cooking, attached to it. It is worth about £100, and he needs about £20 or £30 to pay for nails and such other things as the people cannot supply. Here we stopped all night, one occupying the hammock and the other two the floor, thankful, with Wesley, that the skin of one side remained! The next morning we met the people, explained how far we expected their help in meeting the expenses of their worship, in supporting their pastor, and in aiding the Society. They were very kind and hospitable. For some time Mr. Cowen resided in one of their huts, a dwelling most like an Irish cabin.

In the afternoon we rode (through the ruin) twelve miles to Indian Walk, where there is a considerable settlement of Americans, many of whom were slaves in the southern states, and carried off by the British in the American war. Here we were received and entertained by Mr. Hamilton, an intelligent black man

whom Mr. Cowen has engaged as a preacher and teacher. He gives him about £12 a year. Under his care the people have built a very neat cedar chapel, at a cost of more than £100, and are about placing it in trust for the Society. The whole settlement is in the midst of the bush, and contains some hundreds of people, most of whom are favourably disposed to our views. Mr. Hamilton teaches his school in the chapel, and has (during the wet season) about fifteen children. He also preaches on Sunday and in the week at a neighbouring station. Mr. Cowen visits all these stations, and a fourth near "the Mission," as often as the weather will allow. We had fixed a meeting for the following morning, but the rain was too heavy to allow the people to leave their houses. Three inquirers visited Mr. Cowen, with two of whom we were well satisfied. In the afternoon we returned to San Fernando. Before leaving, Mr. Hamilton strongly urged that he should be allowed a mule and a small increase to his salary. He engaged to support the mule for the Society, if we would purchase one; and I promised to represent his application for it in a favourable light. He really needs and deserves it. Twelve pounds cannot be better employed. The question of an increase of his salary (I told him) must depend on our obtaining a larger grant from "The Friends;" and that again would probably depend, in part at least, on his success. He is a hearty, consistent man, and has been of considerable service to our cause.

The history of each of these stations abounds with providential interpositions, the remembrance of which is highly consolatory to our brethren.

During my visit I waited twice on the governor: first, as a mark of respect, usual in new comers; and then with Mr. Cowen, to press upon his lordship our title to the land on which the country chapels are built. His lordship gave us every reason to hope that the result would be satisfactory. We also waited on Mr. Chief Justice Scotland and other friends, including the Secession and Wesleyan missionaries. I preached for the former, and regretted that, owing to the services on behalf of our mission for which we had arranged, I was not able to meet the members of their churches on the second sabbath.

To make our missionary arrangements in Trinidad complete several things are wanting.

1. We need two or three good teachers, qualified to preach, such as Jamaica ought to supply. Cocorite needs one, and Montserrat another. These, superintended by a European missionary, would prove very useful.

2. The teachers now employed are all underpaid. The grant of £50 from the Society of Friends, if made £100, would correct this evil; and if made £150 would go far to support the Jamaica teachers too. A

better school-room is also wanted in Cobra Town (the present is nine feet square, and has to contain twenty-five children, and sometimes thirty-five). On these points, however, I intend writing to the Society of Friends.

3. We need, above all, a missionary residence near our southern stations. Mr. Cowen proposed to build one in the Savanna Grande, but there are very grave objections to this. If a European missionary resided there, he would not be able for several months to travel much among the people, nor could they visit him. His wife and family could not stir from home without horses, nor could he obtain provisions except from San Fernando, a distance of fifteen or sixteen miles. By far the most eligible place is San Fernando itself, on the sea coast. There the population is large—about 5000—and destitute. A good house might be obtained for three or four hundred pounds, and a preaching station be commenced at once. With a good horse the missionary would be able to reach Savanna and all its stations *weekly* in the dry season, and fortnightly during the rains. Mr. Cowen acknowledges that he has no hope of inducing Mrs. Cowen to reside in the Savanna. Nor am I surprised at her feeling. All is in favour of our occupying the town, and residing there.

If any friend will give to Trinidad such a gift as one of our friends has just given for Haiti—£500, the missionary residence may be purchased, the Jamaica teachers introduced, and the mission thoroughly commenced. If not, we must borrow the money, and pay it off in the form of rent, by yearly instalments. The former, however, would be incomparably the best course.

4. Our churches here need to be reminded of their duty to aid in maintaining the cause of Christ among them. In such a population it is very natural that our brethren should be very slow in introducing allusions to money or contributions. And yet it seems to me important that wherever a chapel is opened and a church formed, regular collections should be at once begun, first for incidental expenses; secondly, for the support of the ministry; and, lastly, for the spread of the gospel. This should be done from the first, so that as the churches grow strong, a system may be at hand and in use adapted to carry on the cause and extend it without our aid.

I have ventured to impress this plan every where, both on our brethren and on the people. It is but just to say, that in a less formal way several friends have contributed liberally to various mission objects. Systematic effort on the part of the church is what seemed to be wanting. In Port of Spain we had a missionary meeting last Saturday evening, and at the out-stations on Sunday. Twenty dollars were collected, and a subscription of a like amount promised. The amount is in itself not large, but as the commencement of systematic exertions in our chapels, it is important.

Without entering into detail further, I cannot refrain from expressing my strong conviction, in which our brethren here concur, that a visit to our West Indian stations every four years by one of our English friends would be in the highest degree conducive to the comfort and influence of our missionaries, and the confidence and sympathy of our churches at home in their labours and character.

HOME PROCEEDINGS.

The financial circumstances of the Society have occupied a more than usual portion of the Committee's attention during the last few weeks. Our readers are aware that at the last annual meeting there was a debt of £5000, which it was deemed important to take immediate steps to liquidate. A subscription for this specific purpose was set on foot, but unhappily instead of five thousand pounds, the product has been under two thousand. Notwithstanding this effort, and notwithstanding the rigid economy which has during the last year abridged the personal comforts of some missionaries unduly, and led others to regard the Committee as strangely parsimonious, there is reason to fear that on the 31st of March, 1847, the debt will be as large, or nearly as large, as it was on the 31st of March, 1846. So considerable a portion of our income is received commonly a little before the close of our financial year, that we cannot speak with certainty, but our fears run high. While the brethren in some distant fields of labour are fainting and dying for want of help, and while the churches at home are praying that men may be qualified for the arduous work, it is peculiarly grievous to find

that we cannot send out men who are qualified and inclined to go. If we have not the power to fulfil our implied engagements with those whom we have sent already, surely it would not be right to send others to pine in poverty, or labour without the requisite appliances for making their exertions successful. This was felt particularly at the quarterly meeting held on the 13th of January, when members of the Committee who reside in the country being present, with those who sit every week, a case was brought forward which had been reserved for the consideration of that meeting—the case of a young man who had offered himself for service, the testimonials of whose friends respecting him were unexceptionable, and with whom the Committee had had an interview which was quite satisfactory. Respecting him, at the quarterly meeting, the following resolution was passed:—

“That in the opinion of this Committee it is very desirable that Mr. Sale, whose qualifications as a missionary appear to be very high, should proceed to India in the month of June next, but that in the present state of our finances, the Committee cannot take upon themselves the responsibility of increasing the number of missionaries; that the case therefore be deferred till after the conclusion of the Society's financial year, when it may be seen whether the funds are sufficiently recruited to justify the procedure.”

This resolution is published that our friends may have the true state of the case before them. Whether this eligible young minister shall go to India at the suitable season of the year or not, depends, under providence, on the receipts of February and March.

Mr. Lewis, of Colombo, who went to Ceylon about twelve months ago, having expressed his opinion that under existing circumstances he might be more advantageously located than where he now is, and the Committee concurring in his views, they have directed him to proceed to Calcutta, where he will be cordially welcomed, and, we trust, speedily directed to an important sphere of labour.

NOTICE TO AUXILIARY SOCIETIES.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March; which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made, at the latest, in the course of that month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, Baptist Mission House, Moorgate Street, accompanied by the list of subscribers, &c., in alphabetical order. The earlier remittances are made, the more they will be valued.

TRINIDAD.

The Committee beg to announce that in future a box will be made up for Trinidad on the 1st March and 1st October in each year, and that friends who wish to send parcels to our brethren in that island must forward them a few days previous to the above dates.

School materials, maps, slate pencils, books, needles, thread, nails, and useful articles of clothing, will be very acceptable. The schools greatly need the help of our friends.

JOSEPH ANGUS.

Trinidad, Dec. 5, 1846.

ACKNOWLEDGMENTS.

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

Mrs. McAll, for a volume of the Baptist Magazine;
 Mrs. Denham, for a box of fancy articles, for *Rev. W. H. Denham, Serampore*;
 Mr. S. Sturgess, Appleshaw, for a parcel of magazines;
 Friends at Sevenoaks, by Mr. Joseph Palmer, for a parcel of useful articles, for *Rev. J. Mer-
 rick, Western Africa*;
 Mr. F. Nicholson, for a parcel of pamphlets, for *Rev. J. Clarke, Western Africa*;
 Rev. W. Walton, Liverpool, for a parcel of magazines;
 Mr. Orchard, Chichester, for a parcel of magazines;
 Ladies' Working Society, Union Chapel, Manchester, for a package of clothing, for *Rev.
 J. Clarke, Western Africa*;
 Juvenile Working Society, Lynton, for a box of clothing, &c., for *Dr. Prince, Western
 Africa*.

CONTRIBUTIONS,

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

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>		Haddenham—		HAMPSHIRE.	
Barnes, Mr., Robert,		Collection	3 6 7	Beaulieu—	
Winchmore Hill	1 1 0	Contributions	11 9 8	Burt, Rev. J. B	10 0 0
Fieldwick, Mr. T. A. ...	0 10 6	Do., for <i>Dove</i>	1 6 2	Do., for <i>Italy</i>	5 0 0
<i>Donations.</i>		CAMBRIDGESHIRE.		Broughton—	
Foster, Mrs., Camden		Haddenham—		Collection	9 12 6
Town, Collected by...	0 5 0	Contributions	3 19 0	Contributions	4 16 4
Harwood, J. U., Esq. ...	5 0 0	Wilburton—		Do., Sunday School	0 12 0
Scott, Mrs. E., Collected		Contributions	1 12 3	Romsey	10 0 0
by	0 8 9	CORNWALL.		Wallop—	
Ward, Barnard L., Esq.,		Saltash—		Collection	2 0 9
Grendon House, near		Collection (tu part) ...	4 10 0	Contributions	2 11 7
Wellingborough	500 0 0	DERBYSHIRE.		Winchester—	
Ward, Mr. John, Wol-		Derby, Driffeld Road—		Sunday School, for	
laston	5 0 0	Juvenile Society	5 10 0	Dove	0 4 6
<i>Legacy.</i>		DEVONSHIRE.		HEREFORDSHIRE.	
Norman, Mrs., late of		Brixham—		Gorsley—	
Ileham, by C. Finch,		Contributions, by Miss		Collection	2 1 2
Esq.	321 0 0	Turpin, for <i>Dove</i> ...	0 15 0	Contributions	0 4 2
LONDON AUXILIARY.		GLOUCESTERSHIRE.		Lays' Hill—	
Brixton Hill, Salem		Blakeney—		Collection	2 15 0
Chapel	11 17 2	Collections	5 10 1	Ross—	
BEDFORDSHIRE.		Sunday School	1 0 0	Collections	4 6 3
Luton, Union Chapel		Cheltenham—		Contributions	14 6 5
(moiety)	41 0 0	Stone, Mr. Jonas, for		Do., Sunday School	1 12 1
BUCKINGHAMSHIRE.		<i>Grand Ligne Mission</i>	0 10 0	Do., for <i>Dove</i>	1 3 6
SOUTH BUCKS, by Rev.		Coleford—		Ryeford—	
S. G. Green, on ac-		Collection	4 3 0	Collection	3 4 1
count	27 4 6	Contributions	38 16 0	Contributions	1 12 11
Buckingham—		Gloucester—		HERTFORDSHIRE.	
Priestley, Mrs. A.S.	2 2 0	Contributions, by Mary		Flauden—	
Chenies—		Earl, for <i>Dove</i>	0 10 0	Collection	1 4 2
Collection	1 15 0	Lydney—		St. Albans—	
Crendon—		Collections, &c.	9 0 0	Coleman, Mrs. E., A.S.	0 10 0
Collection	1 14 0	Woodside—		Contributions, by Miss	
Contributions	2 2 6	Collection	2 10 0	Young, for <i>Italy</i>	2 10 0
				Sarratt—	
				Collection	1 10 0
				Sear Green—	
				Collection	1 5 6

HUNTINGDONSHIRE.		YORKSHIRE.		Pembroke Dock—	
£ s. d.		£ s. d.		£ s. d.	
Hunts, by Mr. Tho.		Barnoldswick—		Collections.....	3 4 4
Coote, on account.....	35 0 0	Collection	2 13 0	Contributions	0 15 0
KENT.		Cowling Hill—		Do., Juvenile	10 6 3
Ashford—		Collection	1 2 6	Sandy Haven—	
Collection, &c.	12 10 6	Girls' Bible Class	0 12 0	Collection	0 11 4
Tunbridge Wells—		Walton, Nathaniel ...	0 10 0	Tenby—	
Collection	9 3 8	Earby—		Collection	2 9 9
Contributions, Juvenile	5 1 11	Collection	1 4 0	SCOTLAND.	
LANCASHIRE.		Leeds, by Mr. John Field, on account ...	10 0 0	Abercridder—	
Bacup, Ebenezer Chapel	13 12 0	Sutton—		Contributions	1 0 0
Heywood—		Collection	4 17 3	Aberdeen—	
Collections.....	5 5 11	Contributions	7 12 3	Collections—	
Sunday School	0 11 5	SOUTH WALES.		Correction Wynd... ..	15 12 6
Manchester, by Thomas Bickham, Esq., on account	360 0 0	SOUTH WALES, by Rev. B. Price, on account 20 0 0		John Street	8 5 5
LINCOLNSHIRE:		GLAMORGANSHIRE.		Silver Street	7 14 2
Boston—		Abercarnad—		Contributions	1 5 0
Collections.....	9 13 11	Collection	1 9 8	Do., John Street... ..	11 2 7
Contributions	4 2 11	Contribution	0 2 6	Airdrie—	
Do., Sunday School	0 6 6	Cwmtyrch—		Collection	1 4 6
Burgh—		Collection	3 0 0	Contribution	1 0 0
Collections.....	7 12 11	Dowlais—		Anstruther—	
Horncastle—		Collection	5 5 2	Contributions	7 5 0
Do., Horsington (moiety)	1 2 7	Do., Elm Chapel... ..	0 16 8	Collection, Independent Chapel	0 13 10
Do., Mareham le Fen	0 19 2	Contributions	0 15 0	Contributions	1 10 0
Contributions	5 17 3	Hebron—		Banff—	
Do., Sunday School, for Dove.....	1 0 1	Collection	1 4 9	Collection	1 16 1
Louth, Rev. Mr. Cameron's	6 10 4	Contributions	0 12 6	Contributions	0 5 6
Partney—		Merthyr Tydvil—		Cupar—	
Collections	2 13 11	Bethel—		Collection	1 1 6
NORTHAMPTONSHIRE.		Collection	2 2 2	Contributions	8 4 9
Burton Latimer	7 0 0	Contributions	1 18 0	Do., for Western Africa.....	2 0 0
NORTHUMBERLAND.		Ebenezer—		Dundee—	
Berwick on Tweed—		Collection	3 6 6	Collections—	
Collection (moiety) ...	12 11 0	Contribution	0 2 6	Rev. Dr. Russell's ..	12 11 2
Contributions	2 2 6	High Street—		Meadowside	6 5 0
Ford Forge—		Collection	5 12 6	Rattray Court	6 5 0
Contributions, for Africa.....	5 0 0	Contributions	7 10 0	Tay Street	1 6 0
Newcastle on Tyne, New Court—		Tabernaole—		Dunfermline—	
Collections.....	2 17 8	Collection	1 17 2	Collections—	
Contributions	8 3 10	Contributions	0 15 0	First Church.....	3 5 0
Do.T.	2 11 0	Newbridge—		Second Church.....	15 1 7
Do.F. E.	1 7 6	Collection	2 11 0	Chalmers Street ...	0 16 10
SUSSEX.		Contributions	5 10 7	Contributions	3 0 0
Brighton, Bond Street—		Salem, Langevelach—		Dunkeld—	
Contributions	0 15 6	Collection	0 15 0	Contributions	0 19 0
Do., for Schools.....	1 0 0	Siloam, Goetre—		Edinburgh—	
WARWICKSHIRE.		Collection	0 15 0	Collections—	
Wyken, near Coventry	2 2 0	Swansea—		Albany Street, Public Meeting.....	8 15 0
WILTSHIRE.		Collection, Bethesda. .	5 9 6	Argyle Square	7 13 5
Melksham—		Contributions	9 1 0	Bristol Street.....	10 10 0
Juvenile Association, for Schools	2 14 6	MONMOUTHSHIRE.		Charlotte Chapel, for Translations	110 17 2
		Chepstow—		Elder Street	34 0 0
		Collection	2 15 9	Do., Public Meeting	3 14 8
		Contributions	2 14 6	Haldane's, J. A., Esq.....	20 10 1
		Do., Sunday School	0 10 0	Contributions	17 7 8
		Monmouth—		Do., for Serampore Schools.....	1 1 0
		Collection	1 14 3	Do., for Translations	1 0 0
		Pontypool—		Do., for Dove	1 0 0
		Contributions, by Miss M. Davies, for Dove	0 10 10	Do., for Outfits ...	0 13 0
		PENBROKESHIRE.		Do., for Trinidad Schools	8 0 0
		Broad Haven and Mount Zion—		Do., for Nuttra Schools.....	0 7 6
		Collection	0 11 9	Leggar—	
		Haverfordwest—		Collier, Mrs., the late	44 12 7
		Collection	15 0 0	Elgin—	
		Contributions	11 13 6	Collection	12 0 6
		Do., Juvenile Society	8 15 11	Contributions	2 0 0
		Do., do., for Outfits	3 14 7	Forres—	
		Hertrandstone—		Collection, Secession Church	4 15 2
		Collection	0 6 6		
		Marloes—			
		Collection	0 11 3		

Galashiels—		£ s. d.	Inverness—		£ s. d.	Peterhead—		£ s. d.
Collections—			Collection, East Free			Collection	1 8 6	
Baptist Church.....	0 12 0		Church	1 15 5		St. Andrews—		
Relief Church, Public Meeting.....	2 11 7		Contributions	2 13 6		Collection, Rev. Dr.		
Contribution	0 3 0		Kilmarnock—			Hetherington's.....	2 4 11	
Glasgow—			Contribution, for			Auxiliary Society.....	8 0 0	
Collection, Albion			Western Africa.....	3 0 0		Stirling—		
Hall.....	7 7 0		Kirkcaldy—			Collections—		
Sabbath School, for			Collection	3 0 0		Guildhall	5 0 0	
Done	0 13 0		Contributions, for			St. John Street		
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Contributions	4 2 6		Contribution.....	0 2 6		Stuartfield—		
Hawick—			Paisley—			Collection	0 11 0	
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Huntley—			Collection	5 9 9		Collection, &c.	3 3 0	
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Rev. W. Mackray's	4 0 0							

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