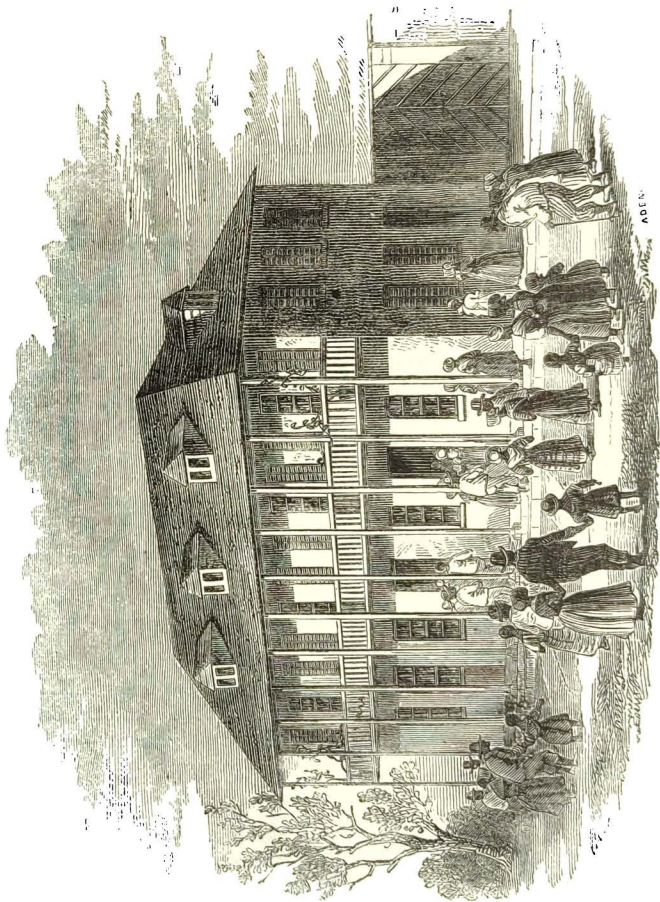


# THE MISSIONARY HERALD.



MISSION PREMISES, JACMEL, HAITI.

The Missionary Herald (March 1847).

## MISSION PREMISES, JACMEL, HAITI.

The house, a view of which is given on the other side of this leaf, was rented by the late Mr. Francis, and is still used for missionary purposes. The school is carried on in the part on the left, next the tree; the worship is conducted in the adjoining part, at which persons are entering, and the door in the side is the entrance to the dwelling of our friends. Observations on this interesting station, by Mr. Birrell, will be found in a subsequent part of our present number.

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 ASIA.

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 CALCUTTA.

A very short note from Mr. Thomas gives our most recent intelligence from Calcutta and its vicinity. Under the date of Dec. 21, he says, "I have been writing to brother Evans, and have only time for a very few lines. We are, through mercy, in tolerable health. Mr. Page and Mr. Chill have been paying the penalty of their late visit to Jessore, having both been ill. They are fast recovering. Mr. Page hopes to visit Barisal soon; brother Pearce is on a missionary tour, combining therewith recruiting of the health of himself and family. Brother Wenger will leave on a similar errand in a day or two should the weather permit. I must try, if possible, to follow their example.

"The news from the stations is favourable. The good work is, I think, making progress. The Lord increase us a thousand fold. We have heard of your intended visit to Jamaica! We shall rejoice to hear of your return, and that your visit has been successful. We have heard a little about the painful events there. Our prayer is that all may be overruled for good."

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Intelligence has just been received that on the 22nd of November, fifty-eight additional converts were baptized in the vicinity of Barisal.

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 CUTWA.

At Cutwa, or Katwa, a town which is about seventy-five miles N.N.W. from Calcutta, Mr. William Carey, the eldest surviving son of the late Dr. Carey, has laboured many years. In a letter written November 3rd, he says:—

The Lord has in his great mercy preserved me and mine through another year, or nearly so, since I last wrote to you. Others have been removed from the field of labour, and hundreds of natives are dying around us, but I have been and am still upheld, and I think I have enjoyed more health this year than for some years back. Oh, how good has the Lord been to me! I pray that I may be enabled to devote my life and all I have more and more to his cause and service.

I am very sorry to find that the Society is

still in straits. It is a heart-rending circumstance, and especially as the fields are white to harvest. This country is the field, the chosen field of the Lord, and it requires much labour, and care, and expense to cultivate it; much has been cultivated, much seed has been sown, but much, very much, still remains to be cultivated and sown. As to the springing up and bearing fruit, that belongs to the Lord the Spirit, who in his own good time will bring it to pass. This country has been given to the Lord for his possession, and he

must sooner or later take possession of it, therefore none of us must despond, but must go on labouring. A necessity is laid on you to help with your prayers and money. The missionaries and churches must be supported, or how can the cause prosper? As to the churches being self-supporting yet is out of the question; the members are too few and too poor to do anything of the kind yet; the time is not come, and I fear is far off. There are but few churches at present which the missionaries themselves are not obliged to support, which is a great drawback; but

what can be done? there seems at present to be no help for the evil.

I am happy to say that I have had much pleasure and comfort in our labours this year. The people have been very attentive to the preaching of the gospel, and are eager in receiving tracts and scriptures. The melas and other places have as usual been visited by the native preachers. I am sorry to say that I have not been able to do it myself, as usual, for want of journeying expenses. I am also happy to say that the Lord has in his goodness added five by baptism to our number.

## MONGHIR.

To those among our readers who are inclined to think that the demands made upon them for contributions are too urgent or too numerous, and to complain that the conductors of the mission are insatiable, we commend the perusal of the following letter, addressed by Mr. Lawrence to a member of the Committee. It is dated November 2, 1846:—

I am truly grieved to hear of the debt which still burdens and hampers the Society, and am distressed that no suitable men can be found willing to devote themselves to the Lord's work in this country. How is it? What can be the reason? Has the missionary spirit declined in our churches? Is it possible that in the nearly two thousand baptist churches which there are in Great Britain, there cannot be found men of sufficient ability, piety, zeal, and courage to come to India? If this be the case, is it not a disgrace to our denomination? But it cannot be so. There must be many well qualified men in the rising ministry who are not cowards, but who are kept back by other considerations. In almost all worldly professions the supply of Europeans is abundant, and is increasing every year. Other societies appear to have no difficulty in finding men. What can cause baptist ministers to be so backward in this great work? Has the interest of the Committee in their eastern mission declined? or have their attention and care been absorbed in providing for other spheres of labour? Do they feel disappointed and somewhat disheartened because there is not more success? I will not lay these charges upon them, but I fear that the cause of such a paucity of labourers for the east must lie in some measure at their door. There is evidently a great fault somewhere. I cannot help thinking that if all had been done that might have been done, India would have been favoured with at least a few more baptist missionaries. Are our people generally dissatisfied with the measure of success attending our labours in India? Do any feel objections to engage in missionary work on account of the smallness of the provision made for widows and children?

Does the acquiring of an oriental language frighten some? This surely cannot deter men of talent and zeal. Whatever may be the cause, it is a very painful thing to those who have been long engaged in the work here, and who feel deeply interested in its prosperity, that whilst our senior and most valued brethren are removed from us by death, none are found ready to come forward and fill up their places.

Our mission has hitherto taken the lead in respect to time, to talent, and, I believe also, in respect to numbers; but unless we are supplied with more suitable men we shall become the weakest of all. Several who are now in the field are old and infirm, and must, therefore, according to the course of things, be soon removed to their rest. When they are gone, who will take their places? Several of our stations are occupied by a single European missionary only, and if he were to be removed, as far as we can see, his station would have to be given up. Thus "a burning and shining light" would be extinguished from the midst of the grossest darkness, and the poor heathen in the neighbourhood would be left to perish without a warning voice, the church of native converts would most probably be scattered, and the good that had been done there would, most likely, soon disappear. Our native converts, like the native soldiers, the sipahis, can do nothing without Europeans to direct and encourage them. Under an efficient European missionary they will do a great deal, and very much that no European can do, but when left to themselves they are generally the most helpless beings imaginable. They have not the courage, the firmness, and the perseverance necessary to commence and sustain a new and difficult undertaking, or to

extricate themselves when they get into trouble. Hence they cannot be trusted alone in any important business, whether secular or religious. There are, of course, some pleasing exceptions; but this is their general character. It is said by those who were on the spot, and had opportunities of judging, that if there had been none but native troops engaged in our late conflicts with the Seiks, we should certainly have been beaten and cut to pieces, and devastation might have been spread over half British India by this time, but being encouraged by the valour of British troops, the native soldiers fought well and were successful. And I believe that if all the European missionaries were to remove from the country, and leave the native converts to themselves, in the next generation very little if any thing more than the name of Chris-

tianity would be left. But if our native converts continue to be well supported by European intelligence, piety, and energy, I believe much will be effected in the next quarter of a century. A great impression has been produced on the native mind by the preaching of the gospel, and a great change in favour of the truth may be expected if missionary efforts be well sustained. But if old stations are to be given up because European brethren cannot be found willing to come and occupy them, there is but little hope that the gospel will spread in this country, or that the work of conversion will go on faster than it has done. I long, therefore, to hear of more missionaries being on their way from England, and beg of you and others to use all your influence to send more labourers to India.

Encouraging remarks respecting some native converts and their exertions for the spiritual interests of their countrymen are contained in another part of the same letter.

You inquire respecting a youth whose name is Gouree, who was an outcast, whom I found in destitute circumstances, and brought up. He became pious, and was baptized, and joined the church about two or three years ago. He is still with me, and I have had no reason to doubt his sincerity. Hitherto his conduct has been consistent. He has been regularly employed as a teacher in one of our day schools. He has talent enough to make a good native preacher, but like most of his countrymen, he is deficient in energy and zeal. Another convert who joined us at Digha, whose name is Baldeo, is also still living with us. He has a great desire to become a preacher, and has much more energy than the other, but has inferior abilities. Our native brother, Nainsukh, is an admirable man. If all our native converts were like him we should stand in much less need of European aid. His whole soul is in the Lord's work. He is never so happy as when engaged in making known the gospel to his countrymen. Our last convert, Tika Das, came from a distance. It appeared to be desirable that he should visit his wife and family, &c., but he was afraid to go alone lest they should ill treat him, as they no doubt would do. Nainsukh offered to go with him. Tika's fears vanished at once; he was ready to go any where with Nainsukh. They are now absent on this journey; how they have been received we have not yet heard. Nainsukh's chief motive in offering to go was that he might have an opportunity of preaching the gospel in the village of this convert, especially to the sect of which Tika Das was formerly a member. The sect is called Siu Narayan, from the name of their

teacher or founder. The followers of this sect profess to renounce the worship of idols, brahmins, &c., and only to reverence one supreme spirit, whom they call Narayan. They believe that their founder was an incarnation of this spirit. They also pay no regard to caste among themselves in private, though to keep their standing in society they are obliged to conform outwardly to the customs of the country. They also hold the vile doctrine that the established relations in the family and in society are nothing, and ought not to be regarded. In this respect they are something like the Socialists. We generally find these people more accessible than the thorough Hindus. They are always ready to join in what we advance against idol worship, caste, &c. They are, however, as opposed to Christ as any of the Hindus. I am thankful in saying that we expect to baptize two or three before the close of the year. They have all been waiting a long time, and as we are satisfied with them, I hope they will be received without further delay. We are now completing our arrangements for going out, as usual, during the approaching cold season. Mr. Hurtee has gone to the mela at Hajipore, opposite to Patna, and I expect that Nainsukh will visit another mela near to the village where Tika Das lived. We have had a very favourable rainy season, and the weather is getting very comfortable, and comparatively cool for India. We are now beginning to put our gardens in order, clearing them from the weeds which grow in boundless profusion during the rains. Myself and children are well, but my dear wife does not know what it is to enjoy a day's health.

## CHUNAR.

Mr. Heinig, a native of Germany who laboured for some time at Patna in connexion with the Society, is now located at Chunar, near Benares, whence he writes, November 9th, as follows:—

I am happy to inform you that here is a very large sphere for missionary labour: the people listen very attentively not only in the city of Chunar, but also in the surrounding villages, which I visit as often as possible. Since the death of Mr. Bowley this station has been much neglected, and I very much feared, as they had been so long without a missionary, I should have met with much insult and opposition when preaching amongst them, but I am happy to say it has proved quite contrary, for I have had not only much pleasure in preaching to the people, but numbers of natives have visited me daily to converse and argue upon the truths of religion.

I have often wished, dear sir, that I could transport some of our English friends to witness the eagerness of the children begging and entreating me to open schools in all directions. I really did not know how to act, for you will easily imagine that it must be very heartrending to a missionary to be obliged to refuse the entreaties of these poor heathen children, when we know that they wish to learn to read our books, and particularly the scriptures. Under these circumstances I immediately wrote to Mr. Small, and he advised me by all means to commence schools immediately, and leave the event with the Lord; he also sent me twenty rupees to commence with, as this was my only barrier, the want of money. Since that time I have written letters and circulars, and sent them in all directions. I have met with a little encouragement from some, but the majority has refused giving any assistance. I think it arises in a great measure from its being a baptist cause. Acting upon Mr. Small's advice, I have established five schools, one English, one Persian, and one Hindi, in the city. The latter numbers between fifty and sixty boys; one Hindi, near my dwelling, in number about forty, and one Hindi in a village called Taamulganj, a short distance out of Chunar, consisting also of from forty to fifty children regularly attending it. I did not intend at present to establish a school in this place, as the little sum I had collected came far short of the monthly expenditure of the schools I had already established, but the earnest solicitations of the children I could no longer resist. The first time I visited them they made me partly promise that they should have a school, but when going to them the second time there was no refusing, for long before I approached the village they saw me descending a steep hill, with which Chuuar abounds, and immediately they ran to their

teacher, informing him that the sahib was coming. One motive in my going there on this evening was to purchase some thick matting for one of my schools. When the little boys knew my intention, they conducted me to the shop where it was to be purchased, which, when I had bought it, they almost disputed amongst themselves who should carry it to my conveyance. After settling this I commenced preaching amongst them, and had an immense crowd, who listened attentively. The parents, as well as the children, then entreated me to take the school management into my hands, to send them books, and promised that they would diligently learn them. I was therefore compelled to accede to their request. Perhaps it would be as well to inform you that almost all my schools answer for preaching places, as most of the bazar streets are so narrow that unless I had a place to stand in, I should not be able to get a congregation, and all these places are obliged to be hired monthly. The expenses connected with the schools I have already established amount to thirty rupees per month.

I had hoped that the church, together with the inhabitants of Chunar, would have been able to have supported these schools, but at the church meeting, which was held soon after my arrival, I found that the most they could raise for missionary purposes is five rupees per month; in addition to this, they have to keep the chapels lighted and repaired.

In order, dear sir, that you may not be misled in regard to this people, I would inform you that, though they are very zealous and devoted, they are very poor as to temporal things. The church chiefly consists of aged invalid soldiers, and what they are allowed is only a scanty subsistence, and I can assure you they are obliged to exercise a great deal of self-denial in order to subscribe the sum I have mentioned to you.

On sabbath morning early I preach in English at the chapel in the lower barracks; then I have another service in Hindustani at the house of one of the deacons at ten o'clock, and in the evening I again preach in the above-mentioned chapel in Hindustani. Our week-day services are on Wednesday evenings in the fort, and on Thursdays in the lower barracks, when Mr. Wilks and I take these services alternately. There are also prayer meetings amongst the members on Friday evenings at their own houses, where several members meet together. The rest of my time is occupied in preaching to the heathen and visiting the schools, and I can assure you,

dear sir, I greatly need a native assistant. I do hope the Lord will soon raise some one up from amongst this people that will be fully qualified for the work, for my time is so fully occupied that I am generally obliged to sit up till a very late hour to get at all through my work, especially as I am now in the midst of translating a book into Hindustani.

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## CEYLON.

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### COLOMBO.

At this station Mrs. Davies is pursuing her plans for the education of females, in a manner that promises beneficial results, though embarrassed in some degree by the non-reception of aid which she had had reason to expect from a society in this country. From some friends, however, she has received help, and others will probably feel pleasure in rendering their assistance. Mr. Davies writes, December 15, 1846:—

Mr. Daniel's tablet was put in its place last week. I took occasion from the circumstance on Sunday last to recall to the memory of the people the self-denying labours of that most devoted man. Some repairs and alterations were made at the same time in the chapel, the expenses of which the congregation voluntarily engaged to pay. I have had very many instances of encouragement among this people, though not many instances of decided conversion. We greatly need divine influence in every department of the field; and may holiness, faith, and prayer prepare us for it!

Some of our native churches are very much harassed and discouraged by the bishop's catechist, who in various ways throws obsta-

cles in the way of our native helpers, and especially by taking advantage of the present marriage law to persuade the people that we are unauthorized teachers, and that they cannot get the benefit of marriage or registration by attending our ministry. The nuisance has become so great of late, that I have been induced to wait upon the governor and others in authority, to make strong representations of the disadvantages under which we labour in this respect.

I believe we shall now get a full redress as far as it affects the natives; but I fear but little will be gained at present respecting Europeans and Burghers, which was the main object of the memorial sent home.

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## KANDY.

Mr. Dawson is now settled at Matura. Mr. Allen has been ill, but has nearly recovered, though suffering from wounds in the legs brought on by the disease. Cholera was still making havoc in the congregation when he wrote on the 14th of December.

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## WEST AFRICA.

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### FERNANDO PO.

The uncertainty and irregularity of communication between our friends in this district and ourselves, renders the transaction of necessary business with them difficult and perplexing, and makes it impossible to furnish our readers with continuous information in a satisfactory form. Of this we have an illustration at the very time of writing, a long letter having arrived, which was sent by Mr. Clarke in May last, three or four months before some which were printed in our number

for January. Our most recent information now is contained in a letter from Dr. Prince, dated Clarence, 16th November, 1846. He says :—

On Wednesday, the 28th ult., while our brethren were visiting here, I united two males and seven females to our church by baptism: all but two or three were known to have been intended for it by brother Sturgeon. Each of my brethren took part in the services of the day. More than forty inquirers seek to have interviews with me every week. I have been confined a week by the bite of a venomous insect; the consequences have been erythematous inflammation of the skin and lymphatic vessels of great extent and intensity. Duckett improves: his infant is likely to die. Mrs. Newbegin is quite poorly.

We have received also a letter from the church at Clarence, signed on its behalf by the deacons, written soon after the decease of Mr. Sturgeon, and occasioned by that event. Our readers will be pleased to see the spirit it evinces.

We, the church of Christ at Clarence, salute you with grace and peace from God the Father and our Lord Jesus Christ; and though we are strangers to you, thank God that we are friends in Christ Jesus, being one in spirit. It is with the deepest sorrow we write to tell you of our loss in the removal by death of our beloved pastor (Rev. T. Sturgeon). He departed this life August 13th, 1846, at half-past eleven, p.m., and our loss we cannot express. Only we who know his worth can feel it, and we cannot speak our feelings. We dearly loved him, and did he not love us? Ob, yes; his constant labours for and kindness to us proved this, and often has he said he hoped to labour among us till grey hairs came upon him. He, with his dear and now much afflicted partner, suffered much from this climate, but he never thought of leaving us. He was willing to suffer to teach us poor Africans the way to eternal life, and in his last moments the advice he gave us was the same thing he always said: to love one another. We are only able to bear our loss knowing it was the will of God, who doeth all things well, to take him to himself. And now, dear sir, we write to you to ask you to think of us in our distress; and while we thank and bless our God that he put in your hearts to send our late beloved pastor to be over us in the Lord, to be our friend, our counsellor,

and our guide, to teach us in our houses, and in all things to be one with us, we ask you now to send us one like him to take his place. We have inquired if dear Mr. Sturgeon has a brother, and we are told not one who is a minister, and so, dear sir, we leave this matter to you, praying that the same merciful and loving God who raised up and inclined you to send our former much loved teacher, will again direct one who shall be thus useful, and shall carry on the work of the Lord in this place, who shall continue to care for us and our children. We have much we should like to say; we feel very much, but know not what words to use. We can never express our gratitude to God sufficiently that we have so long enjoyed the labours of such a faithful servant of God, and now that he has received his reward, we hope another will think of us, that we may not continue as sheep without a shepherd. We do rejoice to tell you that dear Mrs. Sturgeon, in her deep distress, enjoys the truth of that word, "As thy day, so thy strength shall be," and is comforted of God. We do pray for her, and hope all the Christians in England will do so too. We have asked Dr. Prince to help us, and he is quite willing to do all that his other duties will allow him till some one come to be our pastor.

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## SOUTH AFRICA.

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### GRAHAM'S TOWN.

The baptist church at Graham's Town, as many of our readers are aware, is an independent society, with which our mission has never had any other direct connexion than that which arises from our having had opportunity to perform for it some friendly offices, and having received from it repeated contributions. A remittance amounting to more than fifty pounds has recently been received, the value of which is enhanced by the fact, that through the recent invasion of the colony by the Kaffirs, the ability of our friends there to aid our undertakings

is greatly diminished. A large majority of the members of the church, both in town and country, have suffered; many of those in the country who were previously in independent circumstances having had their houses burnt down, and most of their cattle and live stock swept away or destroyed. Mr. Hay, the pastor, writing on the 7th of November, says:—

The last eight months has been a time of trial here—the whole eastern province has suffered exceedingly and in every way. Thanks to the divine protecting power few lives have been lost compared with what might have been expected, but property to a vast extent has been swept away, while business of every kind has been all but destroyed, and the price of provisions, &c., increased prodigiously. At present the military are in winter-quarters, so that there is a lull, and with it a talk of peace, but nothing to excite hope, for the Kaffirs have had all the best of it as yet, and any peace without their being subdued would be ruinous to the colony.

While many of our folks were not a little disappointed at your not holding out a prospect of the Society sending out a missionary here, we all now regard it as a kind providence, as for a time at least the very field of labour is

destroyed, and the means of supporting a labourer cut off. This state of things, however, we trust is but for a time, and will give place to something far better. The sum enclosed is a stronger proof than you can well be aware of, that though the means of contributing is but the wreck of what it was at the commencement of the year, the will is still as good as ever, and at present you must take the will for the deed. May the Lord prosper all your work. The cause of God amongst us is, we trust, still advancing, although war time is not advantageous to religion or morality. Our congregation continues very steadily to increase, and there are some inquiring for the right path. But we want much more spirituality of mind, for while the profession of Christianity is common throughout the colony, strong enlightened piety is very rare.

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## WEST INDIES.

### HAITI.

The following extracts from a letter written by Mr. Birrell to a friend in Liverpool, dated Jacmel, St. Domingo, December 25, 1846, will afford great pleasure to the reader:—

I have not quite forgotten the promise which you kindly exacted from me before leaving home, that I should send you an account of some of the impressions received during my journey. I am the more prompted to redeem this promise by the hope that if you have become my substitute at the monthly prayer meeting, you may find one or two missionary facts to interweave with your address.

I have been on this island now for nearly an entire month—double the time that was intended—and next week purpose to rejoin my companion in Jamaica. But as I expect that my time there will be very much occupied, I think it safer to seize a cool morning (not quite so cool as to admit of a single window being closed) to inscribe to you a few lines at once.

I need not mention the incidents which have given a deep and painful interest to this island. The circumstances of the negroes rising against their masters, achieving their own freedom, and forming themselves into a

republic are well known. This event, it seems, did not arise solely from the preponderance of their numbers, although they were to their masters in the proportion of twelve to one, nor from the unusual severity of their treatment, for the French are understood to make the mildest slave-owners; nor from their superior intelligence, for they were kept in all the ignorance essential to the quiet continuance of slavery; but principally from the infusion of republican principles into the free coloured young men who were receiving their education in France at the period of the revolution in that country. When that class of persons returned, and led on the insurrection, they suddenly brought into a state of independence half a million of people totally uneducated, and ambitious of nothing but the style and the vices of their former owners. The influence of this is visible to the present moment. After the forty years' struggle for the preservation of their freedom, they still have, with all the cheerfulness and docility of the African, the pride and licentiousness of



the planter. One receives a very strong impression of the insignificance of the boon which we should have given to our colonies if we had granted freedom without Christianity.

It is impossible, perhaps, to say what progress in civilization they would have made if they had enjoyed a longer period of peace. But the bloody and prolonged struggle with France, ending in a large debt as compensation to the colonists for the destruction of their property, and the dissensions which have arisen between the French and Spanish residents, have served to turn the whole colony into one camp. The late president maintained a standing army of 30,000 men, with a militia force of 40,000, besides one soldier to every fifteenth inhabitant. The consequence has been that the cultivation of the soil has been neglected, and all society kept in an unsettled state. After two revolutions in the course of the last few years, they chose, in March last, a president who has begun his government on pacific and just principles. He has reduced the army to one half, and passed a law requiring every man to follow some employment. He has struck off also one half from the pay of the troops and of all the officers of government, including himself, and above all, has established the representative constitution which had been suspended for some years. From all I can learn the people care little for their civil rights. They must for some time be virtually under a military dictatorship; but it is something to have a free constitution ready. By that instrument perfect religious freedom is secured. The words are, "All forms of worship are equally free," which is explained thus: "Each individual has the right to profess his religion, and to exercise freely his worship, provided he does not infringe on the public order." It is added, however, in a subsequent article, "The ministers of the Roman, apostolic, catholic religion, professed by the majority of the Haitiens, will receive a treatment fixed by the law. They shall be specially protected." They are, in fact, maintained from the public funds; and paying no deference to Rome, are under absolute dominion to the government.

The Romish system has evidently very little influence over the people. The priests being foreigners, generally Spaniards and Italians, are despised, and expected to be, for the most part, men of mercenary principles and immoral lives. How long this indifference may continue it is hard to say. Various very obvious causes may soon dissipate it. Meanwhile it is clearly of great importance to proclaim the gospel throughout the population. They have all the susceptibilities to religious truth usually evinced by the negro race. They are exceedingly polite and friendly in their manners. They are perfectly willing to attend worship under our simple forms—to read tracts, and to purchase the scriptures.

They have a natural jealousy of France, although they speak her language and imitate both her government and her manners. They are far from friendly to our brethren in America, as their government refuses to acknowledge their independence and to receive a negro ambassador at Washington. They have more regard to the English than to any other nation; so that divine providence seems specially to appoint to us the duty of conveying hither the water of life. Nothing else can turn this land, so surpassingly lovely in its natural scenery, into the garden of the Lord.

A very encouraging beginning has been already made in this work. The Wesleyan Missionary Society has already five stations. Most of these are small, save the one in Port au Prince, the capital, which is in a very good condition. Seldom have I experienced more lively gratitude, more fervent joy, than when communing there, at the table of our common Lord, with nearly one hundred and twenty Christian natives, the first-fruits of this island. Among these, I afterwards found, are many persons of good intelligence. Most of those in the middle ranks have abandoned their former creed under circumstances which required great decision, and many in the humblest walks are unceasing in their endeavours to save their countrymen. One of the latter class I had for a guide across the mountains which divide the northern from the southern side of the island. We never stopped at any place by the way without his introducing religion in a way which at once engaged the attention of the people. After having rode forty miles the first day, we came at sunset to a hut, where we intended to rest till after midnight. When he saw me preparing for rest, he came and asked whether we were not first to have prayers. I said I should have been happy to have had them, if I had been sufficiently acquainted with the language. He replied, in his rude patois, that we were poor creatures, and that God expected us to mention our wants to Him as we should to one another. But I begged that he would himself lead the devotions, and I should be glad to join. He accordingly collected all the family, which, as is usual in these patriarchal valleys, was pretty extensive, and kneeling down in the midst of them, offered up a prayer of great beauty and of much more elevated language than he ordinarily made use of. The poor cottagers were both surprised and grateful, as it was probably the first time they had ever joined in such a service. They continued long beating their foreheads on the clay floor, and crossing themselves after the manner which constitutes the principal part of their religion. I could not but reflect how useful a few faithful colporteurs such as my companion would be among this perishing population.

This man, although possessed of considerable acuteness and intelligence, could not read. Such is the condition of probably nine-

tenths of his countrymen. But among the other good signs of the present government is its desire to spread the means of education. They have recently revived in the capital several schools for elementary instruction, besides one, which appeared to be well conducted, called the Lyceum, intended for the upper classes, and embracing all the principal branches of literature. For the chief towns also, similar institutions, both primary and secondary, exist, but cannot, I believe, be said to do much more than exist, except perhaps one or two on the Lancasterian system, which, as far as mechanism is regarded, are well conducted. In most of these the Romish catechisms are taught, as a matter of course, and from none of them, as far as I could see or learn, can we anticipate such a religious influence as would be truly beneficial to the country. The importance of seminaries pervaded and controlled by a Christian spirit, from which there might issue not only young persons prepared to diffuse moral health over society, but teachers who shall convey the blessings of a scriptural education in their native tongue, cannot be overrated. The present minister of the Wesleyan congregation in the capital has made a beginning in this work. He has succeeded within the last three years in establishing a school of 260 pupils, including both sexes. It is not supported exclusively by the scholars, but, conjointly with their voluntary offerings, by public subscription, and an annual sum from the municipal funds. It struck me as being admirably conducted. The only other similar school is one which is as yet quite in its infancy, situated in the town of Jacmel, from which I write these lines. It is in connexion with the Baptist Missionary Society, to whose brief operations on this island I may here allude. It is not more than twelve months since the first missionary party landed. It consisted of two missionaries, with their wives and children, and a highly superior female teacher, who had resided for eleven years in France. They experienced from the beginning the severest trials. In six months one of the missionaries, with his family, returned in ill health. The remaining one, a labourer of peculiar qualifications, with a good knowledge of the language, intimate acquaintance with the negro character, and singular versatility of talent, over-stimulated to labour by the opening fields of usefulness, in the course of eight months sank under yellow fever, and left his widow and the female teacher alone on the field. So deep is the impression which his character and premature death have made on the people, that it is difficult to say whether more has not been accomplished by his removal in preparing the field for future labourers than might have been realized by his life. He was borne to his early grave by young men employed in various mercantile situations in the town, whom he had attached to his in-

structions and to his person, and to whom he looked as the future instructors of their countrymen. Wherever I have gone I hear the language of the warmest affection for his memory and of earnest desire for another preacher. A few days since a man who resides at a populous village twenty-two miles distant, having heard of my arrival, and supposing that I had come to remain, came over to entreat that there might be no delay in bringing the word of life to his neighbours; and this morning another, who dwells in an extensive valley among the mountains in this part of the island, came with the same request, having received the promise of a visit from the deceased missionary. I asked what was the character of the inhabitants of those parts. He replied, touchingly and with great accuracy of language, "Ignorant, ignorant absolutely of the word and of the knowledge of God: idolaters! idolaters!"

Here are fields white already unto the harvest, and for labourers who shall gather it in! In the absence of any missionary, the lady who came out as a teacher, with great firmness, although with considerable expense of personal feeling, has continued the public services both on the Lord's day and on the week-day evenings—not without success. It has been a great pleasure to me, during my stay, to unite and to bear a humble part in these meetings, for seldom have I seen more mutual affection and greater hungering for the bread of life.

Miss Harris, besides these unexpected labours, conducts the daily school, of which I was about to speak. It is intended to be self-supporting, and its principal aim is to instil religious truth. I cannot give a better proof of the efficiency of the more general instructions than by mentioning a circumstance which has just occurred. During a visit which the president, with his ministers, has just paid to this town, he appointed a special commission for the examination of all seminaries of instruction. After the report had been laid before him, he sent a very polite message to Miss Harris, stating that he was so much pleased with what he had learned of her institution, that he was anxious to give her some encouragement in her labours, but that the low state of the national funds would only permit the offer of 300 dollars, which he begged her to accept annually. Miss Harris requested permission to decline the proposal, but at the same time suggested that as she was about to admit boarders, one might be appointed, and supported by the president, with the view of being trained as a teacher, and thus the donation would be applied immediately to the public good. I afterwards had an interview with the gentleman at the head of the commission, who is a man of pure African descent, and of superior intelligence and information. He has three sons in England for education, all at Stoneyhurst. He stated that the presi-

dent had adopted Miss Harris's suggestion, and that from January next the sum would be applied at her discretion to the training of a female teacher. He added, that he intended to send five of his own children to the school. The sum referred to does not amount, at the present rate of exchange, to more than £15, and under the arrangements referred to, cannot, as far as I can see, involve the smallest sacrifice of independence. A boarding school is absolutely essential to the moral training of females in the present condition of society in this country. One shrinks from even the attempt to form an idea of the disorganized state of domestic life which prevails universally. If such an effort is ordinarily successful under the grace of the Spirit of God, the elements of a new creation will be prepared, and a land which now enraptures and almost distracts one with the splendour of its natural scenery, will become lovely in the eyes of

God. For the sake of about £100 per annum for the first year or two, I feel persuaded that friends at home will not permit this lady and her assistant, a coloured female teacher from Jamaica, well trained in the British system, to fail in their enterprise, to which they have given themselves, I may say after having witnessed their privations, in the spirit of martyrs.

I meant to leave room for mentioning some large towns in which the gospel is yet unproclaimed, and where missionaries from other bodies of Christians might be wisely planted, but my paper is done, and I am sure I have already tired you.

I never greeted a friend in such a Christmas day as this. The heat of the torrid zone is no false alarm! The sun seems to spring from the horizon to the zenith at one leap, and before ten o'clock the whole land is, as Milton says, "vaulted with fire."

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### TRINIDAD.

Before Mr. Angus left this island, he received from the resident missionaries, Messrs. Cowen and Law, the following letter. Its date is December 5, 1846.

We cannot allow you to leave the island without expressing to you in this manner the very great pleasure your visit to Trinidad has afforded us, and the degree of encouragement we have derived from your expressed sympathy and desire to strengthen our Trinidad mission. For the prosperity of your operations in every part of the earth, we cease not to pray, but for benighted Trinidad our concern is particularly great. While we rely entirely on the power of God's truth which we declare, for the success we desire, yet it is to you and our Committee we anxiously look for the extension and sustenance of the gospel in this place, and earnestly trust your visit here may be succeeded by increased effort on the part of our Society.

The question of scriptural education for the rising race around our mission stations is one

that is second only to the preaching of the gospel, yet we are grieved to find that for this most important branch of Christian means for the moral improvement of the people we have received little or no support from our Committee or the Christian public at home. Dear brother Angus, if it be possible, aid our feeble efforts in raising this degraded people, by supplying in some way or other this lack. Except something in this way be done to render our operations more efficient than at present, we fear our labours will prove for a length of time comparatively fruitless. In your journeying we wish you every blessing, and trust you may ere long be permitted to join the Committee, enriched with practical experience in the mission work, that could only have been acquired by coming into close contact with it, and the difficulties attending it.

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### EUROPE.

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#### BRITTANY.

From Mr. Jones, one of the Society's agents at Morlaix, some specimens have been received of the visits and itinerant exertions which he is accustomed to make in the district in which he is located.

At a hamlet about three leagues from Morlaix, I called on a joiner to whom I had given tracts. After having had some reli-

gious conversation, he told me that the confidence of the people in the priests was on the decrease, and that if all were of the same

views as himself they would never visit the church, but try and get ministers who cared more for immortal souls than for their own pockets. Another told me thus, "Things cannot always remain as they are; a change must soon take place." Another man told me he never went to church. I then asked him his reason for absenting himself. His reply was, "I approve of most of what they say, but not of what they do; they tell us to sanctify the sabbath, while they themselves profane it. They do nothing Sunday evenings but play at cards and other similar amusements." I advert to these facts simply to prove that the people about here are not altogether blind to the wicked imposture that is being practised upon them by their spiritual guides. By the time I got to Lewis Ricon's it was near dark. Next morning, at eight o'clock, I went on to Tremel. Called at several houses with tracts. Entered the house of one of Ricon's friends, where I was followed by a number of persons; indeed, in a short time the house was crowded. Several persons paid the utmost attention to what was read and explained to them. Those who seemed most interested in what was said, desired me to be present at their fete. This request was complied with by brother Jenkins and myself.

After a walk of nine leagues, reached Brasbar, about seven in the evening. Gave away a number of tracts along the road to the groups I met with returning from market, which is being held on Monday at the above named village. Having come to the village, I requested the gendarme who asked me for my passport to show me to some house where I could lodge for the night. This he kindly did, and sat with me for some time. In the course of conversation he asked me, "What means your profession, 'minister of the gospel?'" This, as you may imagine, led to some religious conversation, and before his leaving me I gave him a few tracts and a copy of the ten commandments, which he promised me he would read most carefully. Early next morning I took a walk through the village: gave away but few tracts, the people being at mass. At eight o'clock I left, intending to stop for the night at Bric, but unfortunately was obliged to continue my route to Quimper. During this day I did not find persons so well disposed to receive tracts as on the previous; indeed, they were by most whom I accosted insolently refused. Some would say, "We do not want a new religion;" others, with an air of contempt, would say, "We have no need of them," &c. Perceiving their reluctance to receive them, I folded up a few, dropping them here and there as I went on, thinking that by this means they would be picked up and read. So it was; I saw two taken up, one by a man who alighted off his horse, and who having read part of it, put it into his pocket. Having come to a large

quarry of slate stones by the road side, I asked one or two of the labourers if they could read. On being answered in the affirmative, I gave them two tracts each. In a short time I was surrounded by no fewer than forty persons, all pressing forward and asking me for "little books." No sooner had they received them than some one from among them, cried out, "What does this mean?" He then walked off, muttering something as he went, which drew after him the greater part of his fellow labourers. A heavy rain now came on, and I was obliged to seek shelter at a farm-house some distance from the quarry, where before leaving I left a few tracts, together with a copy of the ten commandments. Late in the afternoon I reached Bric, having walked full seven leagues, three through incessant rain. I entered a public house, and desired the hostess to get me some refreshment. While this was preparing, I began to address myself to those present, when a man of gigantic stature entered the room, and with an air of authority, asked, "Where is the man who is about bringing the new religion into this part of the country? he has been giving books at the quarry." On hearing this, I told him it was I who had given the books, nor did I think I had done amiss, inasmuch that their contents were good, and could not but benefit those who read them with attention; that what he and others called "new religion," was no other than the religion of the bible, that which was taught by Christ and his apostles. "But you do not believe in the Virgin," said he. "We do not make her an object of prayer and adoration, it is true," replied I, "but we respect her as a person who was most highly honoured to be the mother of our Saviour." He now approached me with a clenched fist and an uplifted arm, using at the same time language of the most abusive kind. I endeavoured by every possible means to pacify him, and to obtain a hearing, but anything I could say, so far from calming him, only served to increase his rage—in fact he became quite furious, and was prevented from acts of violence by the woman of the house and the few present. Judging it imprudent to remain there for the night, I took my leave, but had not proceeded far ere I was called back, and asked to read the ten commandments, which I did, but finding them so different to their own, he only laughed at them, and recommenced his abusive language, which at this time was truly awful. Three times I left the house, but he as often obliged me to return, until at length my courage failed me; nevertheless God, who is rich in mercy, and ever near to those who put their trust in him, re-animated my strength, and my words fell with a force which arrested this Goliath, who at length allowed me to depart. It was now near dark, and I had still four leagues to walk. How to do so I knew not, already wearied with

fatigue, lame with the blisters which had risen on my feet, and not having a dry thread on. I began to reflect on the hardness of the human heart when unrenewed by grace, and the unkindness we often meet with from those whose good we seek, and for whom we have left home and friends. Yes; did the friends at home but know the multiplicity of insults to which a missionary is subject, they would not cease to wrestle with God on his behalf, that his courage fail not.

## HOME PROCEEDINGS.

Arrangements have been made for the approaching Annual Meetings, the particulars of which will be announced in our number for April. They consist of a prayer-meeting on the morning of Thursday, April 22; a service in the evening of the same day, at which the Rev. T. Winter of Bristol has engaged to preach; sermons on behalf of the Mission in the baptist places of worship generally in London and its neighbourhood, on Lord's day, April 25th; a juvenile meeting in Finsbury Chapel, on Monday afternoon, April 26th; the annual meeting of subscribers alone on Tuesday morning, April 27th; a sermon on behalf of the Society by the Rev. Josias Wilson, of the Presbyterian Church, Islington, on Wednesday morning, April 28th; and a public meeting in Exeter Hall, April 29th.

We are sorry to say that money comes in very slowly. Our friends will remember that our financial year closes on the last day of the present month, and that it is very important that at that time our accounts should stand well.

The latest intelligence that we have received from our deputation in Jamaica is that both our friends were at Port Royal, in good health, on the 30th of December. They were intending to proceed to the northern part of the island on the following day.

## FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Clarke, J.	Sept. 17, 28 & 29, Oct. 3, 19, & 26, Nov. 7.
		Merrick, J.	November 11.
		Newbegin, W.	October 8.
	CAMEROONS	Newbegin, W.	Sept. 23.
		Saker, A.	August —, October 2 & 3.
	CLARENCE	Clarke, J.	October 26, 29, & 30.
		Merrick, J.	October 26 & 28.
		Milbourn, T.	October 8.
		Prince, G. K.	November 16.
		Saker, A.	October 20.
		Vitou, M.	October 3.
		Wilson, J., & ors.	September 4.
	GRAHAM'S TOWN	Nelson, Thos. & Hay, A.	November 6 & 7.
AMERICA	HALIFAX	Belcher, J.	January 2.
		Nutting, J. W.	January 1.
	MONTREAL	Cramp, J. M.	Nov. 26, Dec. 26.
	NEWBURGH	Littlewood, W.	December 12.
	NEW YORK	Coffin, E.	June 12.
		Taylor, J. B.	November 25.
ASIA	AGRA	Makepeace, J.	November 20.
	BENARES	Small, G.	October 19, Nov. 14.
	CALCUTTA	Thomas, J.	Nov. 7 (2 letters), Dec. 7 and 21.

CHUNAR .....	Heinig, H.....	November 9.
	Small, G. ....	December 21.
	Wenger, J.....	November 7.
COLOMBO .....	Davies, J.....	Nov. 23, Dec. 15.
	Lewis, C. B. ....	Nov. 14, Dec. 15.
CUTWA .....	Carey, W.....	November 3.
DACCA .....	Robinson, W. ....	November 25.
DINAGEPUR .....	Smylic, H.....	December 3.
INTALLY.....	Pearce, G. ....	January 6.
KANDY.....	Allen, J.....	Nov. 12, Dec. 14.
MADRAS.....	Russell, D.....	December 12.
MONGHIR.....	Lawtence, J.....	November 19.
MUTTRA .....	Phillips, T.....	December 2.
PATNA .....	Beddy, H.....	November 18.
SAMARANG .....	Brückner, G.....	October 1, April 1.
AUSTRALIA .....	MELBOURNE .....	Hain, J.....
		August 5.
BAHAMAS.....	NASSAU .....	Capern, H.....
		January 12.
		Rycroft, W. K.....
		December 25.
	SAN SALVADOR .....	Seymour, D., & ors.
		November 10.
BARBADOES.....	At Sea.....	Angus, J. ....
		November 21.
BRITTANY.....	MORLAIX.....	Jones, J.....
		January 20.
GERMANY.....	HALLE.....	Tholuck, A. ....
		December 31.
GRENADA .....		Angus, J. ....
		December 7.
HONDURAS.....	BELIZE .....	Henderson, A. ....
		Nov. 15, Dec. 19.
		Buttfield, J. P.....
		December 20.
		Kingdon, J. ....
		Nov. 20, Dec. 17.
JAMAICA .....	BELLE CASTLE.....	Jones, S.....
		November 18.
	BETHANY .....	Clark, J., & ors....
		November 20.
	CALABAR .....	Tinson, J. ....
		January 5.
	FALMOUTH .....	Abbott, T. F.....
		November 11.
	KINGSTON .....	Angus, J. ....
		December 18.
	PORT ROYAL .....	Angus, J. ....
		December 30.
NETHERLANDS.....	AMSTERDAM.....	Müller, S.....
		January 26.
TRINIDAD .....	PORT OF SPAIN .....	Angus, J. ....
		December 5 (2 letters).
		Cowen, G. & Law, J.
		December 5.
		Law, J. ....
		December 5.

## ACKNOWLEDGMENTS.

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

Joseph Gurney, Esq., for a parcel of clothing, for *Africa* ;  
 Mrs. Bousfield, Brixton Hill, for a parcel of magazines ;  
 Mrs. Sarah Forster, Tottenham, for a case of clothing and books, for *Rev. J. Clark, Brown's Town* ;  
 Friend of the late Mrs. Anderson, for a parcel of magazines ;  
 Friends at Harlow, for a box of clothing, for *Dr. G. K. Prince, and others, Western Africa.*

## CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month of*  
*January, 1847.*

£ s. d.	£ s. d.	£ s. d.
<i>Annual Subscriptions.</i>	Gurney, W. B., Esq.....	100 0 0
	Gurney, Joseph, Esq. ...	15 15 0
	Gurney, Thomas, Esq. ...	5 5 0
	Gurney, Mrs. Thomas... ..	1 1 0
	Gurney, Henry, Esq. ...	5 5 0
	Gurney, Miss .....	1 1 0
By Mr. Boulton .....		59 0 0
Allen, J. H., Esq.....		2 2 0
B., Birmingham .....		1 1 0
	Marshall, Lieut.-Colonel,	
	Plymouth .....	3 0 0
	Moore, Mrs., Homerton	2 2 0
	Do., for <i>Colonies</i> .....	1 0 0
	Pudnor, Mrs., Islington	1 1 0
	Smith, Mrs. J. J.....	1 1 0

<i>Donations.</i>	<i>£ s. d.</i>
Delta .....	5 0 0
Denham, Mrs. ....	0 5 0
L. H., by Miss Brunler	1 0 0
Mathews, S., Missionary box by, for <i>India</i> .....	0 9 4
Messon, Mr., Contribu- tions by, for <i>Dove</i> .....	0 10 0
P. Miss. ....	0 5 4
Vitou, Mr. C., Contribu- tions by, for <i>Native Teachers, Africa</i> .....	1 5 0

<i>Legacy.</i>	<i>£ s. d.</i>
Newton, Mr. Samuel, late of Tilston Fernal, Cheshire, by Mr. S. J. Roberts, Chester .....	76 16 3

<i>MIDDLESEX AUXILIARIES.</i>	<i>£ s. d.</i>
Edmonton— Contributions, by Miss Vitou, for <i>Native Teachers, Africa</i> ...	2 10 0
Highgate— Sunday School, for <i>Dove</i> .....	1 18 10
Potters' Bar— Contributions, by E. Ringrose, for <i>Dove</i>	1 7 0
Staines— Collection .....	3 5 6
Pellatt, Apsley, Esq.	1 0 0
Pope, Miss, for <i>Schools</i>	1 0 0
Sunday School, for <i>Dove</i> .....	0 10 0
Tottenham— Forster, Mrs. Sarah, for <i>Brown's Town Schools</i> .....	10 0 0

<i>BEDFORDSHIRE.</i>	<i>£ s. d.</i>
Biggleswade— Contributions, by H. Conder, for <i>Dove</i> ...	0 11 6

<i>BERKSHIRE.</i>	<i>£ s. d.</i>
Sunningdale— Collection .....	1 11 5
Box, Rev. G. Chew's Contributions, for <i>Dove</i> .....	3 8 7
1 0 0	
Wallingford— Contributions, by Miss Hatch, for <i>Dove</i> .....	3 1 0
Windsor, on account ...	9 0 0

<i>BUCKINGHAMSHIRE.</i>	<i>£ s. d.</i>
Colnbrook .....	4 0 6
Datchet— Collection .....	1 0 0
Contributions .....	1 8 6
Do., Sunday School	0 6 0
Wraybury— Collection .....	2 10 0

<i>CAMBRIDGESHIRE.</i>	<i>£ s. d.</i>
Swavesey— Contributions, by Miss Carter, for <i>Dove</i> ...	1 0 0

<i>CORNWALL.</i>	<i>£ s. d.</i>
Cornwall, on account, by Mr. Thos. Heynes	60 0 0

<i>DEVONSHIRE.</i>	<i>£ s. d.</i>
Bampton— Missionary box.....	1 18 0
Crediton.....	1 0 0

<i>Kingsbridge—</i>	<i>£ s. d.</i>
Collections.....	6 9 4
Contributions .....	2 11 6
Marlborough— Collections .....	2 2 0
Modbury .....	2 10 0
Shaldon— Sanders, Mrs.....	2 0 0
Sheepwash— Contributions, by Mrs. E. Guest, for <i>Dove</i>	1 0 0

<i>DORSETSHIRE.</i>	<i>£ s. d.</i>
Bridport— Contributions, for <i>Dove</i> .....	0 15 0

<i>DURHAM.</i>	<i>£ s. d.</i>
Barnard Castle— Contributions, by Mrs. Stagg .....	1 1 6

<i>ESSEX.</i>	<i>£ s. d.</i>
Harlow— Chaplin, J. and E., Contributions by, for <i>Dove</i> .....	1 3 0
Wentworth, Mr. H. C., sale of seeds ...	1 0 0
Potter Street— Contributions, by Mrs. Gipps, for <i>Native Teacher, Africa</i> .....	3 0 0

<i>GLOUCESTERSHIRE.</i>	<i>£ s. d.</i>
Coleford— Sunday School, for <i>Dove</i> .....	1 1 6
Eastington— Sunday School, for <i>Dove</i> .....	0 10 0

<i>HAMPSHIRE.</i>	<i>£ s. d.</i>
Basingstoke— Contributions, by Mr. W. Draper, for <i>Dove</i>	1 3 0

<i>HEREFORDSHIRE.</i>	<i>£ s. d.</i>
Garway— Collection .....	1 13 6

<i>HERTFORDSHIRE.</i>	<i>£ s. d.</i>
Hemel Hempstead— Collections.....	5 13 4
Contributions .....	7 12 2
Do., Juvenile Aux- iliary .....	3 4 11
Ware— Medcalf, Mr. ....	0 10 6
Medcalf, Miss .....	0 10 6

<i>HUNTINGDONSHIRE.</i>	<i>£ s. d.</i>
Kimbolton— Sunday School, for <i>Dove</i> .....	0 15 10

<i>KENT.</i>	<i>£ s. d.</i>
Blackheath, Young Friends at .....	5 0 0
Bredhurst Missionary Station, by S. Medley, Esq.....	1 16 6
Crayford— Juvenile Association, by Mr. Barnett.....	1 10 0
Maidstone— Contributions, by Jas. Coppard, for <i>Dove</i> ...	0 12 7

<i>Smarden—</i>	<i>£ s. d.</i>
Contributions .....	2 8 0
Tonbridge— Contributions, by Miss Baker .....	1 3 0
Town Malling— Contributions, by Mrs. John Collings's Children, for <i>Dove</i>	0 10 0

<i>LANCASHIRE.</i>	<i>£ s. d.</i>
Accrington— Juvenile Society .....	2 17 0
Liverpool, on account, by Mr. J. J. Godfrey	80 0 0
Roehdale— Sunday School .....	10 0 0
Wigan— Sunday School, for <i>Dove</i> .....	2 11 10

<i>LEICESTERSHIRE.</i>	<i>£ s. d.</i>
Claybrook— Contributions, by Miss Collins .....	0 10 0
Leicester, Charles Street— Collections .....	20 0 0
Contributions .....	28 11 7
Do., Sunday School	0 16 6

<i>NORFOLK.</i>	<i>£ s. d.</i>
Northwold, near Brandon— Graves, G., Esq., for <i>Jamaica Special Fund</i> .....	5 0 0

<i>NOTTINGHAMSHIRE.</i>	<i>£ s. d.</i>
Little Hadham, near Wilford .....	1 0 0

<i>OXFORDSHIRE.</i>	<i>£ s. d.</i>
OXFORDSHIRE, on ac- count, by Thomas Bartlett, Esq.....	80 0 0
Chadlington .....	0 18 6

<i>SOMERSETSHIRE.</i>	<i>£ s. d.</i>
Boroughbridge— Collection .....	0 15 0
Contributions .....	1 7 0
Isle Abbots— Collection .....	1 0 3
Contribution .....	0 10 0
Minehead— Contributions, by Miss Siderfin, for <i>Dove</i> ...	0 10 0

<i>SUFFOLK.</i>	<i>£ s. d.</i>
Ipswich, Stoke Green— Contributions, by Miss M. A. Cooper, for <i>Dove</i> .....	2 3 6
Do., by S. Sherman, by Mr. W. Pollard	2 5 5
Preston— Osborn, Mr. E., by Mr. W. Pollard.....	1 1 0

<i>SURREY.</i>	<i>£ s. d.</i>
Dorking— Contributions, by Miss Vitou, for <i>Native Teachers, Africa</i> ...	6 0 0
Kingston— Collections.....	7 12 9
Contributions .....	3 6 7
Do., Sunday School	0 13 0

YORKSHIRE.		GLAMORGANSHIRE.		SCOTLAND.	
£ s. d.		£ s. d.		£ s. d.	
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