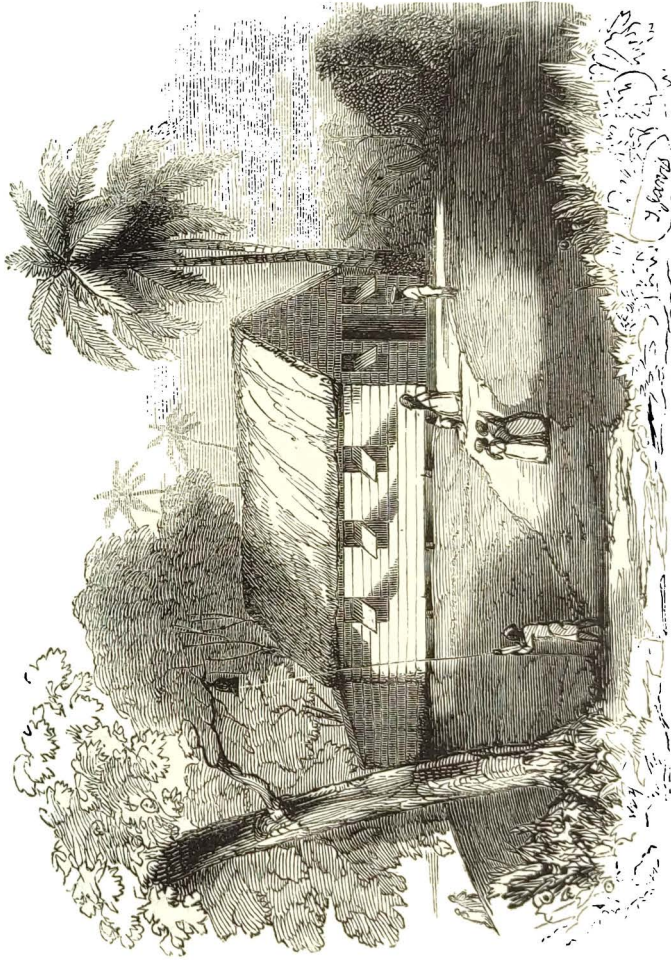


THE MISSIONARY HERALD.



MISSION PREMISES MONTERRAT, TRINIDAD.

ASIA.

—
CALCUTTA.

Mr. and Mrs. Lewis, whose transference from Ceylon to the continent of India has been already announced, arrived in Calcutta safely on the sixth of May, where they received a cordial welcome. Mr. Thomas says :—

You will be pleased to hear that our dear friends Mr. and Mrs. Lewis, and their little one, arrived on the evening of the 6th. They came by the "Bentuck," and took us rather by surprise, as we hardly thought they would venture to come so soon after Mrs. Lewis's confinement, and especially on account of the advanced period of the season. But here they are, and I hope will not suffer from the exposure to which they have been subjected. We have not yet had time to consult respecting the sphere of labour our new brother should occupy; I hope we shall be all guided for the best. Where so many urgent claims press on our attention, it is not easy to deter-

mine which has the greatest weight attached to it. When will you be able to send out more, and support them? I fear the heavy afflictions with which God has been pleased to visit Ireland and Scotland will very seriously affect the Society's income, and that consequently you will find it necessary to curtail rather than extend the Society's expenditure.

You will be pleased to hear that brother Smylie, at Dinajpore, baptized one convert last month, and also that brother Parry, of Jessore, admitted seven by the same ordinance into the churches under his care. Brother Leslie is rather ailing; the rest are in usual health.

The Association of Baptist Churches in the Presidency of Bengal held its annual meeting for the year 1846 at Serampore. It will gratify many of our readers, probably, if we lay before them the minutes appended to their Circular Letter, which the press of other matter connected with our own annual meetings has precluded our doing till now :—

On the evening of the preceding Lord's day, a preparatory sermon was preached in the Mission Chapel, by the Rev. J. Macdonald of the Free Church of Scotland, from Acts xx. 35.

Monday, November 30th.

The introductory prayer-meeting in Bengali was held at Jannagar, at which brother J. C. Fink of Chittagong presided.

At 7 P.M. the ministers and delegates assembled in the Mission Chapel: brother Wenger presided, and brother Phillips of Bularose prayed. The Circular Letter, prepared by brother Robinson of Daeca, "On Spiritual-mindedness," was read and adopted. Brother Williamson of Birbhun concluded.

Tuesday, December 1st.

10 A.M. The Sessions of the Association were opened by prayer in English by brother Leslie, and in Bengali by brother Carey. The roll of delegates was then called, and was found to be as follows :—

SERAMPORE W. H. Denham, Pastor.
John Robinson.
Bhagwan, } Deacons.
Ram Sundar, }
JESSORE No delegates, no letter.
CUTWA W. Carey, Pastor.

DINAJPUR Letter, no delegates.
LAE BAZAR, Calcutta J. Thomas, acting Pastor.
J. L. Carran, Deacon.
R. Chill.
DAECA Letter, no delegates.
CHITTAGONG J. C. Fink.
Ram Jiban.
Nabakumar.
CIRCULAR ROAD, Calcutta. Andrew Leslie, Pastor.
BIRBHUM J. Williamson, Pastor.
Sanatan.
COINGAH, Calcutta J. Wenger, Pastor.
Ealchand.
HAUHAH Thomas Morgan, Pastor.
CUTTACK Letter, no delegates.
BARISAL Letter, no delegates.
KHARI Sheik Panjay.
BANGHANTHUR F. De Monte, Co-Pastor.
INTALLY Geo. Pearce, Pastor.
Balaram.
NARSIKDERA CHOK John C. Page, Pastor.
Lakshminarayan Ray.
Pitambar.
MALAYAPUR Shasi.
BALASORE No letter, no delegate.
JELLASORE Jeremiah Phillips, Pastor.

The meeting proceeded to elect a Moderator for the ensuing year. This was done by ballot: the majority of votes being found in favour of brother Leslie of Calcutta, he was requested to preside over the ensuing meetings.

The whole of the letters from the churches were then read, in the order they occur in the Table, and the substance of each given in

Bengali. The Moderator concluded the meeting with prayer.

The Sub-Committees met in the afternoon.

In the evening a Conference was held at the College House, in lieu of the mixed service of former years; several matters of great interest to the churches were introduced and successively discussed.

It was announced to the meeting by the Convener of the Sub-Committee on Books:

1. That brother Pearce had carried through the press a translation of the Tract Society's "Companion to the Bible," in the Bengali language—the joint labours of brethren Pearce and Ramkrishna; it was a neat 12mo., pp. 398, with copious tables.

2. That brother Wenger begged to submit to the meeting the first sheet of a new magazine in Bengali, bearing the title of the "UPADESHAK." It met with cordial approbation. The publication to be issued monthly, the price not to exceed *two annas*. It was farther suggested, in case of a deficiency at the end of the year, that the Association meet the deficiency from its funds. The meeting unanimously concurred with the suggestion, and also authorized brother John Robinson to close the remaining expenses of the *EVANGELIST*, and to communicate with the Standing Committee at his earliest convenience.

3. That a lengthened conversation had been held on the propriety and practicability of establishing an English Magazine to meet the wants of a large and increasing number of the members of our churches, especially the younger branches of the various congregations. It was cordially commended to the consideration of the meeting.

After a spirited discussion, in which all took part, it was proposed by brother Denham and seconded by brother Morgan, and unanimously agreed to—

"That a magazine advocating the principles of the denomination be established, similar to the *Baptist Magazine, Reporter, and Record* in England, to consist of original articles, general missionary and educational intelligence, as well as occasional selections, translations, and illustrations of the Holy Scriptures, manners, customs, and superstitions of the natives; notices of the spread of Christianity, and eminent men, European and native, who have laboured among the people—in a word, everything calculated to subserve the interests of 'pure and undefiled religion' in India.

"THE ORIENTAL BAPTIST to be, as its title announces, a denominational work, and published under the auspices of the Association. Though denominational it should practically disavow sectarianism, its columns should be open to free, fair, and manly discussion on all questions pertaining to civil and religious liberty of Christians in India.

"The *Home Record* to comprise intelligence from all parts of India, Ceylon, and the Tonasserim provinces; its *Foreign Record*, Europe, Africa, America, West Indies, China, and the South Seas: like its English predecessors, it should incorporate the *Missionary Herald*."

"The *Editor's Table* to furnish notices of books, &c., &c.; a column to be reserved for *Gifts of Divinity and Poetry*."

"In conclusion, European brethren should be solicited to contribute well written and well digested

materials, others skilled in the native languages* may render these materials further available by translation and adaptation to the instruction of the members of our mission churches."

Resolutions were read expressive of the wish of the meeting that brother Leslie undertake the editorial superintendence. Brother Leslie declined on the ground of having pledged himself to several important duties during the year, especially to the superintendence of a new edition of the *Hindi New Testament*, in addition to other claims. It was proposed by brother Williamson, and seconded by brother Page:—

"That for the present a Sub-committee be appointed consisting of the Calcutta brethren; that they meet and consult on the preliminary and necessary arrangements.

"The magazine to be printed at the Baptist Mission Press, each number to consist of thirty-two pages stitched with wrapper for advertisements and correspondence; price not to exceed *four annas*, to be paid half yearly in advance."

This was passed unanimously.

The meeting then proceeded to consider the seventh minute of the Standing Committee (September 23rd), concerning the propriety of the *Society* bearing the expenses of the delegates of distant mission churches to the Association.

After discussing the question at some length, it was proposed by brother Morgan and seconded by brother Robinson, "That each church bear the expenses of its delegates appointed to attend the meetings of the Association." Brother Morgan pointed out the inconsistency of the principle on which the *Society* had, to some extent, proceeded in former years. This was generally felt, and the ministers pledged themselves to meet the future travelling expenses of their delegates from the funds of the respective churches.

Proposed by brother Denham and seconded by brother Morgan:—

"That the Standing Committee meet for prayer and association business on the *second Monday* of the months of *March, June, and September* successively at Calcutta, Haurah, and Serampore; and that the secretaries be requested to give notice of the *time and place* of meeting one week previous to its being held, to avoid inconvenience. Each meeting shall be named at the close of the usual business."

Brother Wenger suggested to the members of the Standing Committee for consideration, "the desirableness and practicability of a 'Baptist Building Fund' in India, and to report at the next Association."

The Conference was closed with prayer by the Moderator.

Wednesday, December 2nd.

10 A.M. Brother Wenger read John xv. and prayed in Bengali, and brother William-

* Bengali, Hindi, Urdu, Singhaless, Burmese, &c.

son of Birbhum preached an impressive sermon from John xiii. 34. After the service the meeting proceeded to business. Brother Thomas intimated his readiness to undertake the risk of printing the new magazine for one year. He trusted the brethren would afford him prompt and energetic assistance in their respective circles, both by communications and personal subscriptions, and thus extend its usefulness. Brother Morgan seconded the proposal, and suggested that it be acted upon forthwith.

The meeting then proceeded with the matter of Finance. Brother Pearce proposed and brother Williamson seconded:—

“That in addition to the publication of books, &c., useful for native Christians, as determined at the Association meetings of 1844, the funds of this union be available also for small grants of money in aid of needy churches in the mufassal, particularly towards the erection of places of worship and the ministration of the gospel, especially where there may be in the providence of God new and urgent calls for labour and assistance. Such grants to be made by the vote of the Association at its annual meeting.”

Evening, 7 P.M. Brother Leslie introduced the service by reading and prayer. The Association sermon in English was preached by brother Morgan from Ephes. iv. 13. The meeting was detained for a short time after

the service, to receive the report of the Finance Committee.

Mr. Carrau informed the meeting that he had been appointed to examine the accounts; he found them to be correct, and that a balance remained in the hands of the Treasurer.

The Moderator inquired of the Secretaries if an answer had been received to their letter from the Secretaries of the English Union, with regard to the subscription made on behalf of the brethren in Denmark. The Secretaries regretted to state that no communication whatever had been received from England during the year, not even the usual “Annual Report of the Union.” They were requested to mention this in their letter to the secretaries of the Baptist Union.

The report of the Sub-Committee was adopted. Fraternal communications from brethren stationed in Upper India and Burmah were introduced to the meeting; the intelligence was highly gratifying, and a hope was expressed that other brethren might be induced to follow their example, and occasionally correspond with the Association.

Brother Williamson of Birbhum was appointed to write the next Circular Letter, and brethren Pearce and Denham were re-elected secretaries.

Number of Churches	20
Received by baptism or profession	249
By letter	20
By restoration	27
	— 296
Decrease by death	21
By dismission	16
By withdrawal	2
By suspension or exclusion	53
	— 91
Clear increase	205
Members in communion	1207
Preachers	61

JESSORE.

Mr. Parry having visited Badpukhariya in February last, and spent about nine days with the two Christian families residing in that village, writes thus on the 9th of March:—

I am very happy to say that the Lord has graciously added two members to the little church of Badpukhariya. They received the rite of baptism a short time ago, and we have every reason to hope that they will, by the aid of the grace of our Lord Jesus Christ, honour the profession they have made. They appear to be very sincere, and earnestly desirous of walking in the fear of God. They came from Kapasdanga about two years ago, where I believe they were nominally Christians. For a long time they appeared to feel no concern

about the salvation of their souls. They used to attend divine service on the Lord's day, but never prayed in secret, and were in a state of great ignorance about the gospel plan of salvation. The work of grace I believe commenced in their souls about a year ago; and they have since been gradually growing in the knowledge of the Saviour, and praying in secret. About six months ago a decided change of seriousness was visible in their deportment. At the church-meeting convened by me to take into consideration the case of

the late candidates for baptism, I entered into a particular examination of them by proposing various questions on points of Christian doctrines and duties, in order to ascertain if they had a clear view of the scriptural doctrine of salvation by grace, through faith in the Lord Jesus Christ, and of the necessity of good works as an evidence of a sincere and living faith. I was quite delighted to find, from the

answers given to my questions, that they possessed that essential knowledge of the gospel which would authorize us to conclude that they were true believers, in connexion with the favourable testimony borne by every member of the church respecting their pious conduct, and diligence in attending upon the public means of grace.

MONGHIR.

Mr. Parsons, some time ago, made a tour among the hill people living north of Monghir, on the borders of a part of the Himalya mountains. He found there among a people that no European had previously visited, apparently, much to interest him, and show that there are extensive fields for labour open in India, if there were labourers to till them. He writes to his brethren in Calcutta thus:—

Our little party, consisting of brother Hurter and myself, a native Christian as cook, and another man, as coolie and chokedar, set out from Monghir, on January 7th, and reached Bhagulpore on the third day. At Bhagulpore we staid till noon of the 13th, having been detained somewhat longer than we would by the difficulty of obtaining the single garrie we required for the conveyance of our goods. We embraced opportunities of preaching in the bazars and to such individuals as came to our tent. The man who had come with us as chokedar left us here, but we found our Maisa, the hill-man who had taught us the language, but had been absent on leave, and he readily consented to accompany us. About ten or twelve kros from Bhagulpore, part of which road lies through a wide grass jungle, which is overflowed in the rains, we began to meet with the villages of the Sontars, in which we feel a deeper interest from the circumstance that our dear brother Hurter, aided by the labours of brother Phillips, of Jellasure, has acquired a little knowledge of their language, and is still pursuing his acquisition. You are, no doubt, somewhat familiar with the features and habits of this people. Brother Hurter had several opportunities of comparing the language of the Sontars here with brother Phillips's tract, and he found it to correspond with very few exceptions. There must be a large population of them round the hill. Mr. Pontet, the deputy collector, in charge of the "Daman-i-koh," has over a thousand villages in his district, by far the greater part of which are Sontars. Their villages exhibit a great deal of cleanliness and industry. Unlike the hill-men, they have many trades among themselves, by which means they render themselves nearly independent of the Hindus of the plains. It is rather a singular distinction that while the hill-men obstinately decline, in most instances, to descend from their rude

hill fields and colonize the plains, they will go in great numbers to Bhagulpore, and other places, to take service as soldiers and chokedars; whereas the Sontars, whose colonies creep about the skirts of the hills to so very great a distance, are yet extremely unwilling to leave the vicinity of their villages as servants.

The worship of the Sontars appears to be simple, but I could not learn many particulars. Their only temples are pretty round clumps of trees, which are left standing out of the old jungle near every village, and in which they worship the god of forests. This is their principal festival, and takes place twice a year, I was informed. I scarched in some of the clumps, but could find no trace of any sculptured idol. All I could see was a small stone smeared with a little vermilion. The Sontars are fond of music and dancing, and often keep up these amusements till a late hour at night. Almost every man or boy who may be tending his cattle in the fields, has his flute with him, the soft sounds of which in the distance have a very pleasing effect. As we had no adequate knowledge of their language, and their knowledge of Hindi does not extend to more than the common business of life, we could make but little missionary effort among them. Some few individuals we found capable of being interested in a conversation, and brother Hurter read the "Religious Instruction" from brother Phillips's tract to many groups, who were highly amused at finding him able to speak their "farsi."

On January 18th we reached Rajapokar, a village of hill-men, near the foot of the hills, where brother Hurter had erected a small house in the hope of being able to reside among them. He has, however, been disappointed in this, for he found the house, having been built of smaller dimensions than had been contracted for, and also the prevail-

ing temper of the people unfavourable. He has therefore relinquished the house. We stayed there until the 28th, preaching in Rajapokar, and in several adjacent villages, in all of which our message had been previously proclaimed. We were usually heard with attention, and in many places a little borá was offered us as a token of respect and welcome. Hill-men are very different from many Hindus. While these dispute our assertions inch by inch, those quietly acquiesce in our exhortations, not having the frightful phantom of caste to scare their minds. It is, nevertheless, with unfeigned humiliation and sorrow I would say that I cannot speak of any instance in which I could discover any genuine contrition for sin, or concern for salvation. On the 28th we removed to Kusumgati, a small village, entirely peopled by the family of Dule, the hill-man who accompanied brother Leslie in his tour. This village also stands on the plain, and a wide jungle separates it from the nearest village, which actually stands on the hills. This and other villages around we visited. Near to this village is a small bazar, established by Mr. Pontet, and the country around has a sandy soil, is very clear of jungle, and is elevated into a number of low downs, having narrow valleys between, in which the Sontars cultivate rice. On the 1st of February we removed from this village, having been kindly treated by Dule and his brothers, and pleased with their attention to the word, and at length helped to move comfortably on through their influence with the Sontars. We came to the village of Karmatan, and put up in Mr. Pontet's cutcherry, and the next day, dear brother Hurter being a little indisposed, myself and Maisa ascended the hills, which are about two kros from Karmatan, in order to find a village where a young man was re-ident, who was with us for some time at Monghir, and from whom we hoped for some assistance in our tours on the hills. In this we were not disappointed. We found the village, and the individual, and, the Lord graciously so inclining him, he came down the next day, bringing three companions, and conveyed our goods to his village, at the entrance to which, as well as subsequently in other villages, we saw reason for thankfulness to our ever-faithful Captain, who had provided us this help. The people of the first division of the village were so fearful of our residing among them that they refused us a place, and when the young man and his elder cousin, who was even more zealous in our cause than himself, took us to their own neighbourhood, they had great difficulty in persuading the elders of the village that it was at all safe for our tent to be litted among them. The same was experienced in most villages, and had not Surja (the elder cousin) accompanied us, we should sometimes have been unable to get a hearing.

We remained eight days on the hills, at the village of Basgi, which stands on one of the highest of the hills, during which time we visited about ten villages, lying from one to three kros off, besides the seven separate tolas of Basgi. It was well for brother Hurter and myself that we are fond of hills, for the roads to these villages were often very steep and precipitous, our progress being often little more than climbing up and down rough confused heaps of rocks, which compose the hills, as one would ascend or descend a long flight of rude, irregular steps. We had generally an attentive hearing, but could not discern that our hearers were much impressed by the new and important message, which had been for the first time conveyed to them by the direct instrumentality of the preachers of the gospel. We were, so far as we could learn, the first Europeans who had ever set foot in these villages. They lie to the south of Rajapokar, &c., with which brother Leslie is familiar. Basgi is about six kros nearly east from Dhamsai, and Dhamsai is about sixteen kros south-east from Bhagulpore. The most distant, and most beautiful village we visited was named Chaperi, lying on the top of the next range east from Basgi, surrounded by some extent of table-land and particularly fine forests, and commanding a view to the east of a fine extensive vale between the hills, of which the Sontars have taken possession, and beyond that of successive ranges of hills until the last towards Rajmahal. Through mercy, besides the interruption I have mentioned, we enjoyed good health during our whole tour. The great difficulty is the water. In one or two places we found it very bad, but happily it was where we had not long to stay. In those places where we tarried longer, we were favoured to get better, and at Basgi, on the hills, we had delightfully clear, pure spring water. I regret to say that on the very evening that Maisa accompanied me to the hills, he took offence at reproofs occasioned by his conduct, and which were sincerely meant for his good, and determined to leave us, and return to Bhagulpore. We grieved more for him than for ourselves, for his spirit and temper almost preclude the hope that he has, as yet, received any decisive benefit from the many privileges he has enjoyed.

We descended from the hills on Wednesday the 10th inst. to Dhamsai, where I left dear brother Hurter to stay over the approaching mela, and returned home. I suppose that brother Hurter will also leave Dhamsai about this day (19th), and after tarrying some days in Bhagulpore, return hither. We rejoice in the opportunities we have had, but feel that the greatest work has yet to be done in watering the seed by prayer and future effort.

During our absence, viz., January 11th, two persons, our English chapel chokidar, Hingan Mier's son, and the wife of Anthony.

whom you know as brother Shujaatali's servant, who had been received by the church previously to our departure, were baptized.

Brethren Nainsukh and Sudin arrived yesterday evening from a long tour, including a visit to the mela at Baijnath.

CHUNAR.

Mr. Heinig gives the following account of two young men whom he has recently received into fellowship:—

I have much pleasure in informing you that the Lord has been pleased to add two young men to our number, who we trust will be ornaments of the church and useful members of society. On Saturday, the 20th of Feb., being the day in which one of them first saw the light of this world, they were both baptized. It was a very interesting and solemn occasion. Our chapel was crowded to excess, and many were present to witness the ordinance who had known one of the candidates from early childhood. This young man is the son of one of our deacons. He had long given satisfactory evidence to the members of the church and his own family, that he was the subject of divine grace, but through timidity was prevented from making a public profession of his faith. We trust that he may long be spared to follow in the footsteps of his devoted parents, and that the promise may be fulfilled in his happy experience—"Instead of thy fathers shall be thy children to show forth the Lord's praise in the earth."

The other candidate's is a very interesting case; he is also the son of pious parents of our denomination. The work of grace appears to have commenced some considerable time; and the society of godly people has been his delight. He was in the last engagements

with the Sikhs, and received two serious wounds, I believe, in the battle of Sobraon, of which he gave us a most fearful description. In consequence of the injuries he had received he was invalided and ordered to Chunar; he is residing with one of our members, and expresses much gratitude that his life has been spared in the field of battle, and also that the Lord has cast his lot amongst us, as he always wished to be united to the people with whom his parents are connected. The circumstance of his conversion will undoubtedly give great joy to his parents, particularly his mother, who, it appears, has watched over him with earnest prayer and anxious solicitude.

I preached a sermon on the subject of baptism, and as there were so many witnesses to this transaction, we sincerely trust that many others may come forward, who will give a decided evidence that they are born of God.

But amidst our rejoicing we have been under the painful necessity of excluding one of our members, who has fallen into awful habits of intemperance. We earnestly trust he may be reclaimed, but at present he is awfully sunk in the depths of iniquity, and we fear his sinful course, as it regards this world, will soon be closed.

CEYLON.

Our friends in this island are impeded in their efforts by the same classes of opponents as are actively engaged in counteracting scriptural Christianity in other parts of the world. Mr. Davies writes thus:—

Popery is rapidly increasing in Ceylon. The greatest efforts are being made to proselyte English, Burghers, and natives. A company of nuns are daily expected, to commence a convent in Colombo. One of the bishops is now at Rome making preparations for still more extensive operations. It seems inevitable that ultimately we must come into some kind of conflict with this system, or abandon our stations.

We have here English, French, Italian, and Goa priests; some of them of the school of Dr. Wiseman, others more allied to the dark ages.

Puseyism is almost universal among the Colonial chaplains and their catechists. Since the arrival of the bishop last year we have had more hindrance from these men than from any other cause.

Heathen converts generally, as might be expected, are unprepared to withstand errors propagated by men sustained by the government of the country. But I fear our converts in Ceylon are more than usually unprepared for this. Special attention has not been paid to instruct them in the doctrines, &c., of the bible, and the consequence is that they are almost in total ignorance of them.

AFRICA.

FERNANDO PO.

The health of both Dr. and Mrs. Prince has been for some time in a state that indicated the necessity of at least temporary relaxation and change. An opportunity for this having been afforded unexpectedly by the touching of a French vessel at Clarence, they embraced it, and Dr. Prince wrote a short note, during the brief interval before his embarkation, saying, "A French vessel going hence to St. Thomas, Prince's, and Gaboon, I have taken a passage, with Mrs. Prince, on account of our impaired state of health. I hope thus to be spared the necessity of the dernier resort to England before you can supply either missionary or schoolmaster for this place. I hope to return by a French war steamer." At the request of Dr. Prince, Mr. Newbegin will for the present supply the vacancy at Clarence.

BIMBIA.

At the time of our last advices, Mr. Fuller, who will be remembered as having sojourned some time in England, on his way from Jamaica to Africa, was lying in a state which left no hope of his recovery. Mr. Merrick, in a letter dated Jubilee, Bimbia, April 20th, after giving some details respecting maladies under which Mr. Fuller had recently been suffering, arising in part from an injury received many years ago by a fall, proceeds to say:—

He is now daily sinking under a low typhoid fever similar to that which carried off our brother Thompson. He was very low last night, revived a little this morning, but has subsequently sunk again. From the beginning of his sickness he has been able to look forward to death with calmness and composure of mind. Like David, he says, "Yea, though I walk through the dark valley," &c. He wishes his two sons to remain in Africa, and has left them under the care of brother Clarke and myself. May our deep and heavy afflictions be sanctified to us all!

Brother Newbegin, as you have perhaps already heard, has engaged to supply Dr. Prince's lack of service at Clarence during the doctor's absence at Prince's, St. Thomas, and the Gaboon, whither he is gone with Mrs. Prince in pursuit of health. Brother Newbegin came over a few weeks ago in Mr. Matthew's schooner to arrange some business here, and to remove to Clarence, but has been detained by brother Fuller's illness. This we have subsequently discovered was a most merciful interposition of providence in behalf of brother Newbegin, for Mr. Matthew's schooner, in returning to Clarence, lost both her masts, and was drifting about the coast of Fernando Po when we last heard from Clarence. Mr. Matthews left his vessel in a canoe for Clarence, and as soon as he arrived, requested the assistance of the Dove, which he most readily

obtained. Thus our good God sets one thing against another, and provides for the safety of his people even while they are unconscious of it. May we continue to trust Him.

I have sent you, at different times, six copies of the first three sheets of my *Isubu Dictionary*, and two copies of the fourth sheet. I now send four copies of the fourth sheet to complete the half dozen, and six copies each of the following four sheets. You will perceive that our A's have run sixty-three pages. The appendix to A will make about three more pages; in all, sixty-seven pages of A's. I don't know where Z will carry us, but if spared and strengthened, I hope soon to complete the work. Little printing work has been done for the last ten days in consequence of brother Fuller's illness, his sons, our chief compositors, being engaged night and day attending on their father. I had hoped to get out the whole of Matthew's Gospel to send to Jamaica by brother Clarke, but fear I shall not be able to accomplish it. The whole is transcribed for the press but the last three chapters.

We are getting quite short-handed. May the Lord of the harvest thrust forth a few devoted labourers into his vineyard. Brother Clarke has been at Clarence for several weeks with the Dove, making necessary preparations for the voyage to Jamaica. He will, we expect, leave in about three weeks.

Mrs. Merrick and myself are generally well. We have during the last twelve months enjoyed better health than ever since our arrival in Africa. Our little daughter is also well. Brother Newbegin is often troubled with fever and indications of dropsy, which

make him fear that he will soon have to leave us to recruit in England. We shall soon, I fear, be left almost alone, but God, I hope, is with us. The signs of the times among the Isubus are more cheering than ever.

WEST INDIES.

JAMAICA.

Among the resolutions, published last month, to which a general meeting of missionaries and pastors in Jamaica had requested the Committee to accede, and to which the Committee had assented on the 16th of June, it will be remembered that the following article was included:—"That the Committee be respectfully requested to give their aid and sanction in re-conveying, as far as it may be found convenient, all chapel property in Jamaica connected with the Society, on such trusts as are expressed in the Model Deed now laid by the Deputation before the brethren." As a sight of the provisions of this Model Deed will doubtless gratify many members of the Society, we subjoin it, only remarking that some phrases in the preamble will of course be modified in correspondence with the varying circumstances attending the original acquisition of the property to be put in trust.

THIS INDENTURE, made the day of , in the year of our Lord 18 , between [the vendor], of the first part, [the missionary], of the 2nd part, and [the trustees] being persons nominated and approved by the Baptist missionary as trustees for the purposes hereinafter mentioned, of the 3rd part. Whereas on the 2nd day of October, 1792, certain ministers of the gospel of the denomination of Particular Baptists (that is to say, the Rev. Johu Ryland, Reynolds Hogg, John Sutcliff, Andrew Fuller, Abraham Greenwood, Edward Sharman, Joshua Burton, Samuel Pearce, Thomas Pearce, Thomas Blundel, William Heighton, John Eayres, Joseph Tims being then assembled at Kettering in the county of Northampton, by certain resolutions, under their respective hands, did agree to act in society for the propagation of the gospel among the heathen, and did further agree that such society should be called "The Particular Baptist Society for propagating the Gospel among the Heathen;" And whereas the said society have ever since continued in existence and operation, and whereas at a general meeting of the members of the said society held at Exeter Hall, in the county of Middlesex, on the 27th day of April, 1843, a certain plan of regulations was duly adopted and established as the plan and regulations of the said society, and in particular it was thereby declared and resolved that the name by which the said society had been and still was designated, was "The Particular Baptist

Missionary Society;" And whereas the said [missionary] hath for some time past acted as one of the missionaries of the said society at [name the place where the proposed chapel will be situated], or in the neighbourhood thereof, and hath in the course of his duties as such missionary become possessed of certain sums of money intended to be laid out in providing a chapel or place of worship, with such appurtenances as might be thought proper, to be settled in manner hereinafter expressed, for the use of the Baptist church now or lately under the pastoral care of the said [missionary] at aforesaid; And the said [missionary], in pursuance of such intention, and with the concurrence of the parties hereto, of the 3rd part, has contracted and agreed with the said [vendor] for the absolute purchase of the piece of ground and hereditaments hereinafter described and released, at or for the price or sum of [state the price in the proper currency]; Now this indenture witnesseth that in pursuance of the said agreement, and in consideration of the said sum of [state the price in the proper currency] to the said [vendor], in hand, paid by the said [missionary] out of the moneys in his hands, as aforesaid, at or before the sealing and delivery of these presents, the receipt whereof he the said [vendor] doth hereby acknowledge, and doth hereby admit the same sum to be the full and bona fide value of and in full for the purchase of the ground and hereditaments hereinafter particularly described; And also,

in consideration of the sum of [nominal consideration], by the said parties hereto of the 3rd part, in hand, at the same time paid to the said [vendor], the receipt whereof is hereby also acknowledged, He the said [vendor], at the request and by the direction of the said [missionary], testified by his being a party to and executing these presents, doth grant, bargain, sell, alien, release, and confirm unto the said parties hereto of the 3rd part (in their actual possession now being by virtue of a bargain and sale for a year to them thereof, made by the said [vendor]), and to their heirs and assigns, all, &c., [describe fully and accurately the property intended to be conveyed] together with all houses, out-houses, buildings, trees, fences, hedges, drains, paths, waters, water-courses, lights, casements, and appurtenances whatsoever to the said piece or parcel of ground, messuage, or tenement, and hereditaments hereby conveyed and assured, or intended so to be, belonging or in any wise appertaining, or with the same or any part thereof, used, occupied, or enjoyed as part, parcel, or member thereof, or any part thereof, to have and to hold, all and singular the said ground, hereditaments, and premises, unto and to the use of the said parties hereto of the 3rd part, their heirs and assigns for ever; but nevertheless upon the trusts, and to and for the intents and purposes hereinafter expressed, declared, and contained of and concerning the same, that is to say, upon trust that they the said parties hereto of the 3rd part, or other the trustees or trustee for the time being acting in the trusts of these presents, with and out of the moneys which are now, or which hereafter may be possessed by them or him for that purpose, and as soon after the execution of these presents as conveniently may be, shall and do erect and build upon the said piece of ground, or convert the buildings now standing thereon, into a chapel or place of religious worship, without a dwelling-house, vestry-room, and school, and other offices, conveniences, and appurtenances, or with or without any of them respectively as and in such manner as the said trustees or trustee for the time being of these presents shall from time to time deem necessary or expedient; And upon further trust, from time to time and at all times, after the erection or completion thereof respectively, to permit the said chapel to be used, occupied, and enjoyed solely as a place for the religious worship and service of God, and for preaching the gospel and expounding the holy scriptures according to the doctrines and usages professed and observed by the body of Christians known in England as "Particular Baptists," and to permit the said dwelling-house to be used and occupied as a residence for the minister of the said chapel for the time being, or otherwise to be let, as the major part of the members of the church assembling in the said chapel shall at any church-meeting, duly con-

vened, from time to time direct. And also to permit such person, or persons, as shall be nominated by the said church assembling in the said chapel, or by the major part of the members of such church at any church-meeting for that purpose duly assembled, to receive and take all such voluntary subscriptions and other sums of money as shall from time to time be paid or subscribed by any person or persons whomsoever, towards the support of the worship of God in the said chapel, and for defraying the expenses and charges attending the same, or the schools from time to time connected therewith. And also, to permit to officiate in the said chapel such person or persons, of the denomination of Christians known in England as "Particular Baptists," as the major part of the members for the time being of the said church assembling in the said chapel, at a meeting duly convened for that purpose, shall from time to time elect to officiate as their minister or pastor in the said chapel, according to the usual order and customs of churches of the denomination aforesaid in England. Provided always, that in case any dispute or question shall at any time arise whether the doctrines and usages, or any of them, from time to time taught, maintained, or practised in the said chapel, or in any part of the said trust premises or their appurtenances, are or is in conformity with the doctrines or usages respectively of the said denomination of Particular Baptists in England or not, it shall be lawful for the Committee of the said Baptist Missionary Society, if they think fit, from time to time to decide such question, and their decision thereon signified in writing, under the hand of their secretary or secretaries for the time being, shall be binding and conclusive on such dispute or question. Provided also, that until a school room, or school rooms, shall be erected or provided on the said piece of ground, or some part thereof, it shall be lawful for the said trustees or trustee to permit a Sunday or other school, or schools, to be conducted in the said chapel, but at such hours and times only as shall not interfere with the religious services to be held therein. Provided further, that of every meeting of the members of the said church for the purposes aforesaid, there shall be public notice given in the said chapel on the Sunday preceding such meeting, during the time of divine service, and that no such meeting shall be held earlier than the Wednesday succeeding such Sunday, and that all the members of the said church, both male and female, shall be entitled to vote at every such meeting; and upon this further trust, that the said trustees, or trustee, for the time being, shall at any time when thereunto requested by the Committee for the time being of the said Baptist Missionary Society, such request to be signified in writing, under the hand of their secretary or secretaries for the time being, convey and assure the said trust

estate, freed and discharged of and from all the trusts and powers expressed and declared in and by these presents, unto such person or persons, body or bodies corporate, and upon and for such trusts, intents, and with, under, and subject to such powers, provisos, conditions, and agreement as shall be nominated and approved by the major part of the members for the time being of the church assembled at the said chapel, testified by some deed or instrument in writing, signed, sealed, and delivered by the pastor of the said church, which deed or instrument in writing so signed, sealed, and delivered, it is hereby declared and agreed, shall be conclusive evidence of such nomination and approval as aforesaid, to all intents and purposes. And upon this further trust, that the said trustees, or trustee, for the time being, shall at any time or times, when thereunto requested by the Committee for the time being of the said Baptist Missionary Society, such request to be signified in writing under the hand of their secretary or secretaries for the time being, absolutely make sale of the said trust estates, or of such part or parts thereof respecting which such request in writing as aforesaid shall have been made, by public auction or by private contract, and in such manner as the Committee for the time being of the said Baptist Missionary Society shall deem most expedient, and convey the same trust estates, when sold, to the person or persons who shall agree to become the purchaser or purchasers thereof, freed and discharged from the trusts hereby declared. And also, at any time or times, at such request as aforesaid, convey the said trust estates, or any part thereof, to any person or persons in exchange for or in lieu of other hereditaments, to be situate within _____ miles of aforesaid. And upon this further trust, that the said trustees or trustee for the time being, should be taken in exchange as aforesaid, upon the same or the like trusts, and to and for the same and the like ends, intents, and purposes as are hereinbefore expressed and declared concerning the hereditaments hereby conveyed, or as near thereto as may be, and the nature of the hereditaments to be so taken in exchange, and the purposes for which they shall be taken in exchange, will admit. And upon this further trust, that the said trustees or trustee for the time being shall stand possessed of the money which from time to time shall be received on any sale or exchange which shall be made under the trusts hereinbefore mentioned. Upon trust, in the first place, to retain to and reimburse himself and themselves respectively all costs, charges, and expenses lawfully incurred by him or them in or about the execution of the trusts of these presents, or any of them, and in the next place to dispose of the surplus, if any, in such manner and for such purpose as the Committee for the time being of the said Baptist Missionary Society, by any writing

under the hand of their secretary for the time being shall direct. And the said parties to these presents do hereby respectively agree that the person or persons who shall become the purchaser or purchasers of all or any part of the said trust estates, his, her, or their heirs, executors, administrators, and assignors, shall not be obliged to inquire into the authority of the trustees or trustee for the time being to proceed to any sale or sales, or to execute any conveyance or conveyances of the said trust premises, to see to the application of the money paid by him, her, or them respectively, as the consideration of such purchase or purchases, nor be answerable or accountable for the misapplication or non-application of the same money, or any part thereof, after the same shall have been paid to or to the order of the said trustee or trustees for the time being, under these presents. And that every receipt which shall be given by the said trustee or trustees for the time being of such purchase money, or any part thereof, shall be a good, valid, and sufficient acquittance and discharge for the sum or sums of money which therein or thereby respectively shall be acknowledged or expressed to have been received. And that every sale which shall be entered into, and conveyance which shall be executed by the said trustee or trustees for the time being pursuant to the trust hereinbefore declared, shall be binding and conclusive on all persons claiming any benefit or interest under the trusts hereinbefore contained. Provided further, and it is hereby directed that when and so often as it shall seem expedient to the Committee of the said Baptist Missionary Society to appoint any new trustees of these presents, either for the purpose of filling up any vacancy or vacancies occasioned by the death, incapacity, or refusal to act, of any of the trustees for the time being of these presents, or for the purpose of increasing the number of trustees for the time being of these presents to any greater number (whether more or less than the number of original trustees), or for any other reason, it shall be lawful for the Committee of the said Baptist Missionary Society for the time being, by any writing signed by the secretary of the said society, to nominate one or more person or persons, body corporate or bodies corporate, to be trustees or a trustee of the said piece of ground, chapel, hereditaments, and premises, and thereupon the said piece of ground, chapel, hereditaments, and premises shall forthwith be legally and effectually conveyed and assured to and vested in such new and such surviving and continuing trustees jointly or to and in such new trustee wholly, as the case may be, upon such and the same trusts and to and for such and the same ends, intents, and purposes, and with, under, and subject to such and the same powers, provisos, declarations, and agreements as are contained in

these presents, or such of them as shall be then subsisting or capable of taking effect, and to, for, and upon no other use, trust, and intent, or purpose whatsoever. Provided further, and the said parties to these presents do hereby agree that in case the said Baptist Missionary Society shall at any time hereafter be incorporated, the several rights, powers, duties, and privileges hereinbefore granted or reserved to the Committee of the said Baptist Missionary Society respectively, or their secretary, shall be enjoyed and exercised by the governing or directing body of such incorporated society, or their secretary respectively. And the said [vendor], for himself, his heirs, executors, and administrators, doth hereby covenant with the said parties hereto of the 3rd part, their heirs and assigns, that notwithstanding any act, deed, or thing by him the said [vendor], made, done, or committed to the contrary, he the said [vendor] now hath in himself good right to convey and assure the said hereditaments expressed to be hereby conveyed, upon the trusts and for the ends, intents, and purposes hereinbefore expressed concerning the same, and according to the true intent and meaning

of these presents. And also, that he the said [vendor], and his heirs and all and every persons and person now or at any time hereafter rightfully claiming or possessing any estate, right, title, or interest into, upon, or respecting the hereditaments and premises hereinbefore mentioned to be conveyed from, through, under, or in trust for him or them will at all times hereafter, at the request and expense of the said parties hereto of the 3rd part, or any of them, their or any of their heirs or assigns, make, do, acknowledge, execute, and perfect all such further and other acts, deeds, conveyances, matters, and things whatsoever, as shall be necessary or expedient for the more effectually or satisfactorily conveying and assuring the said hereditaments and premises, or any part thereof, to the said parties hereto of the 3rd part, their heirs and assigns, upon and for the trusts and purposes aforesaid, or for conveying and assuring the same premises, or any part thereof, to any purchaser, or other persons to whom they or he shall convey, or assure, or contract for the conveyance or assurance of the same, in pursuance and by virtue of these presents in writing, &c.

GURNEY'S MOUNT.

The following paragraph is taken from a letter from Mr. Armstrong, dated Gurney's Mount, June 11, 1847.

I sincerely rejoice that yourself and esteemed fellow-traveller have arrived in safety at your homes, and the scenes of your labour. Since you left we have enjoyed tolerable health, although the past and present months have been unusually hot and sultry. The mosquitoes are luxuriating on our blood much against our will. I never have experienced them so troublesome as now. We often speak of you, and rejoice that we had the privilege of your company, though but for one night. A few weeks ago I had the happiness to baptize and receive into the church

here thirty-three men and women, and at Fletcher's Grove thirteen. The services were deeply interesting, crowds attending, collected together from different parts and belonging to different societies.

Our chapel at this place is in the same condition as when you were here—the walls too long for the roof or the roof too short for the walls! We have paid off about £30 of debt, and by the sale of the truck, which was useless to us, have paid £20 to Fletcher's Grove church, which this was indebted to it.

TRINIDAD.

The cut at the commencement of this sheet gives a view of the building mentioned in our number for February as having been erected at Montserrat, about twelve miles from San Fernando. It is of cedar, and comprises chapel and missionary's residence. Mr. Law writes thus from Port of Spain, June 5th:—

About a fortnight ago I paid a visit to our stations at "The Mission." At Indian Walk we had a very good meeting. Mr. Hamilton continues to teach the school, and preaches the gospel on the sabbath and on other occasions. The mule is of great service. At New Grant we had a "time of refreshing

from the presence of the Lord." At Montserrat there was a large attendance; the members of the church seemed devout and earnest. In the congregation there are some who appear to be under serious impressions. May their grief lead to repentance and faith in Jesus Christ. This is a most interesting

station, but indeed all our stations in this district are so. I need not say how much a missionary is needed on the spot. An intelligent Christian man, whom brother Cowen baptized some time before leaving, preaches at one or other of our stations here. He has the cause of Christ very much at heart. In due time an ample harvest will be reaped in this field of labour, only let labourers be sent forth to gather in the precious grain.

There was an arrival here the other day of 134 captured Africans; about 150 more of the same capture are daily expected. They are chiefly boys and girls, and are of a lively disposition. If these youths were collected into one community, placed under religious

instruction, and trained to industrious habits, they might be blessed and made a blessing to the community, but as the case is at present they will be dispersed through the island, and speedily become drunken and more degraded than they are at present. These people come from the neighbourhood of our missionary stations in Western Africa. One young man bore the sign of a cross on his left breast, which had been evidently burned into his flesh. This is a sign of his being the slave of a Romish priest. When a slave-ship arrives in Cuba, among the first persons who go on board of the vessel is the priest, for the purpose of claiming, as his portion of the plunder, all who have the mark of the cross.

HAITI.

Mr. Webley writes as follows from Jacmel under date of June 21st:—

I now commence another letter to you respecting the state of your mission here, and should have done so before had not my increasingly numerous engagements hindered me, for since I last wrote to you I have visited Marigau, Aux Cayes, and Mont Plaisir; and taken in hand various other duties which have wholly absorbed my time. Marigau is a place distant from Jacmel about twenty-three miles, and contains a population of more than two hundred persons. Here I visited the people, conversed with them, distributed tracts amongst them, and preached in the evening to nearly one hundred and fifty persons, who received me gladly.

Aux Cayes is a much smaller village than Marigau in itself, but densely populated in the adjacent mountains, and distant about fourteen miles from town. Here I should have preached had not a fall from my horse frustrated my purpose. I however visited the people, read and talked with them, and distributed my tracts. Here, too, I met with an aged woman who had never heard of a bible, a Saviour, or her state as a sinner before God. I cannot tell you with what joy I opened up to her view the way of life by a crucified Redeemer.

Mont Plaisir is another small village, about fifteen miles from Jacmel, containing from fifty to seventy inhabitants, and beautifully situated upon a high mountain. Here, as I did not set out till the afternoon, I could only preach on my arrival. This I did to perhaps thirty persons. They received me very thankfully, as well as my tracts, and begged me to come again at an early opportunity. These poor creatures had never before heard of "the glorious gospel of the blessed God;" which was also the case at Marigau and Aux Cayes till Mr. Francis preached amongst them. When, therefore, I had announced it to them, and read and prayed with them in the morn-

ing, they gave vent to their joy by saying, "Monsieur et trop bon, il est trop bon." Each of these places I have promised to visit once a month. I also hope, as soon as the weather is a little cooler, to visit Petit Goave, Grand Goave, and Leogane, places considerably distant from Mont Plaisir, as well as Baynette, which is a large town twenty-seven miles from Jacmel, and Sale Frou. At present, however, the heat is so great that my life would be endangered by venturing such long journeys.

But to return home. Our day-school has now increased to sixty-six children. Our sabbath-school does not much increase, nor do we expect it will till the accursed system of Sunday trading is abolished.

Our congregations are considerably augmented, especially those of the Wednesday and sabbath evenings, when we have sometimes considerably more than two hundred and fifty persons within and without the chapel.

But I have more pleasing intelligence yet to communicate to you respecting our inquirers. We have amongst these a Mrs. D., who ought to have been baptized before the death of Mr. Francis, as she then gave decided evidence of conversion. I should have administered this ordinance to her, with the two I last baptized, had not her husband so violently opposed it, that it was deemed advisable to defer it. Mr. Birrell conversed with her when here, and was much pleased with her views of the way of salvation, and convinced of her conversion to God. She still remains steadfast, and is one of the brightest specimens of a true Christian I ever saw. She had, long before the coming of Mr. Francis, been seeking rest and finding none. She was satisfied that the religion of Rome was not that of the bible, and in vain sought peace till Mr. Francis showed her

the way of salvation, when she found that "peace which passeth all understanding."

Then there is a Mr. J. de C. and his son, who have not given such decided proof of conversion, but who are nevertheless seeking after God. They have attended regularly our services and bible class, except when illness prevented, and from their numerous inquiries, their anxiety to know and do the will of God, and their highly consistent deportment, it is manifest that the work of grace is begun in their hearts.

Then we have a Mr. and Mrs. R., of whom our hopes are very sanguine. Oh that they may not be blasted! The former a short time ago was an avowed infidel. He has recently, however, attended our services, has become convinced of his error, has purchased a bible, is almost incessantly reading it, and evinces an ardent desire to become a disciple of the Lord Jesus.

But besides these, we have two other equally interesting inquirers, besides a little girl of about twelve years of age, who has been committed to the care of perhaps the vilest prostitute in the town, but who has at last consented to give her up to the care of Miss Harris, who will appropriate the money given by the president to her support. This dear child is seeking after God herself, and is often found reading and conversing with young and old about the things which make for their peace. Here, therefore, are eight persons who appear to be "inquiring the way to Zion with their faces thitherward." A proof indeed that God is not permitting us to toil on in our own weakness. To him, therefore, be all the glory.

We have, however, painful intelligence also to communicate. Three of those who have

been mentioned to you as inquirers appear to have returned to the beggarly elements of sin and death. The young men, too, in the congregation, of whom we have often said we hoped they were not far from the kingdom of God, seem yet as far off as ever. They frequent our services, often weep under the preaching of the truth, and seem, for the moment, concerned about their eternal welfare; but when they mingle again with their old associates, their impressions vanish like the midnight darkness before the light of day.

But, besides this, the protracted illness of Miss Clark is a great trial to us, as her highly valuable assistance is so much missed in the school. Miss Clark is much beloved amongst the people generally, has acquired considerable knowledge of their language, and has been accustomed to tuition upon a large scale; whilst Miss Harris and Mrs. Webley have only educated children in private families, and are, therefore, not so capable of managing a large school as Miss Clark. Indeed, Miss Harris has often said she knew not what she should do without her. On this account, therefore, I was sorry to see that her name in the report was not associated with the number of your agents here.

Miss Harris, too, has been unwell, though not seriously ill, and I sometimes fear that, without timely assistance in the person of a male teacher, we must inevitably lose her; and her loss would not be easily compensated for in her connexion with your mission.

For my own part I am tolerably well, and have not yet had fever. I am still progressing with French so as to be able to speak it considerably, and occasionally preach and pray without the aid of books.

HOLLAND.

About twenty-five years ago, some friends in the Netherlands, principally belonging to the Mennonite, or Dutch Baptist churches, kindly formed among themselves an Auxiliary to the Baptist Missionary Society. For some years this Auxiliary remitted regularly £200 per annum; but for some time past the amount of its contribution has declined. This has been accounted for by friends on the spot, as arising partly from the decease of subscribers whose places had not been filled up by juniors, partly from the enlarged number of benevolent institutions claiming support, and partly from an increasing persuasion that though it might be laudable to lend assistance to Foreign Missionary Societies, it was the first duty of Christians in the Netherlands to make exertions to evangelize the Mahomedans and pagans of their own colonies. With a view, therefore, to the formation of a Netherland Baptist Missionary Society, the Committee of the Auxiliary have determined to dissolve it, after having corresponded with us courteously on the subject; and it only remains for us, in apprising our friends of the fact, to express our earnest desire that this new arrangement may conduce to the salvation of multitudes among the heathen, and to the glory of Him the interests of whose kingdom all missionary societies are intended to promote.

HOME PROCEEDINGS.

It affords us pleasure to give publicity to the following handsome communication from the Board of Missions of the United Presbyterian Church, which has been followed by a remittance of the sum mentioned in the document :—

Edinburgh, 9th July, 1847.

MY DEAR SIR,

I beg to communicate, through you, to the Directors of your Missionary Society, the following resolution of the Board of Missions of the United Presbyterian Church, passed at their meeting here on the 7th current.

“Resolved, that the sum of £70, which the Baptist missionaries at Fernando Po gave in October last to the Rev. Mr. Waddell for conveying in the ship *Maria ten* of their assistants from that island to the West Indies, be repaid to the Baptist Missionary Society in London : direct the treasurer to do this, and instruct the secretary to intimate to the Directors of the said Society the high gratification which the accounts of the very friendly intercourse subsisting between the agents of the two Societies labouring in Western Central Africa, have given to this Board, and the gratitude which the Board feel to Dr. Prince for the medical services which he kindly and gratuitously rendered to our agents during their temporary residence in Fernando Po, especially to Edward Millon, the negro assistant, during the illness which preceded his death, and to the Rev. Mr. Clarke for the offer which he made of the ship

Dove to carry our agents and their goods from Fernando Po to Duke Town in February, 1847.”

That you may fully understand the references in the above resolution, I send you copies of the “Record” for May and July, where the things are stated. All the communications which we receive from our agents are of a character similar to those there given ; and it is delightful to see the servants of Jesus, who have the same benevolent object in view, cherishing mutual regard in a foreign land. No blame is to be attached to Mr. Waddell for accepting the money, as he had no instructions upon the point, and as he did what seemed to him to be duty ; but though the circumstances of the transaction have not been minutely detailed to us, yet we feel that a missionary ship should, when it can be done, be at the service of missionaries ; and therefore we have to request that your Society will do us the favour of accepting the money which we have desired the treasurer to transmit.

I am, my dear Sir,

Yours very sincerely,

ANDREW SOMERVILLE, *Sec.*

Rev. Joseph Angus.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBLA.....	Merrick, J.....	Feb. 15.
		Newbegin, W. ...	Feb. 17.
	CAMEROONS	Clarke, J.	Jan. 6.
	CLARENCE	Clarke, J.	Jan. 26, Feb. 20 & 24.
ASIA	CALCUTTA.....	Thomas, J.....	May 3.
	KANDY	Allen, J.....	May 8.
HAITI	JACMEL	Webley, W. H. ...	May 26.

ACKNOWLEDGMENTS.

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

- Messrs. W. L. Smith and Co., for twenty reams of printing paper, for *Trinidad* ;
- Mr. J. R. Rogers, for twenty copies of his “ Chapters on Country Banking,” to be sold for the benefit of the Mission ;
- Mr. J. Rogers, Wolton under Edge, for a parcel of magazines, &c. ;
- Mr. Emery, Chelsea, for a parcel of magazines, for *Rev. C. C. Dawson* ;
- Friends at Amersham, by *Rev. W. A. Salter*, for a chest of clothing, for *Africa* ;
- Religious Tract Society, for a parcel of tracts, for *Rev. T. C. Page, Madras*.

The bale of clothing acknowledged last month as received from Mr. Merrick, was from the ladies of Henrietta Street Chapel.

CONTRIBUTIONS,

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

Annual Subscription.		£ s. d.		£ s. d.	
	£ s. d.		£ s. d.		£ s. d.
Wheeler, Mr. D. D.....	0 10 0	Foster, G. E., Esq., by Rev. Joseph Angus	10 10 0	Proceeds of Tea Meet- ing	3 9 10
<i>Donations.</i>		CORNWALL.		Contributions	15 11 11.
Boyce, Mr., Executors of the late, for <i>Mr. Beck- ford, Jamaica</i>	10 0 0	Helston— Sunday School, for <i>Dove</i>	0 6 0	Do., for <i>Dove</i>	0 13 0
British and Foreign Bible Society, for <i>Bre- ton Translations</i> ...	60 0 0	HAMPSHIRE.		SOMERSETSHIRE.	
Friend, by C. M.....	5 5 0	Long Parish— Contributions, by Mr. Futcher, for <i>Dove</i> ...	0 10 0	Bristol— Balance of account, 1846-7.....	158 11 0
Friend to Missions	3 0 0	HERTFORDSHIRE.		On account of current year.....	400 0 1
Gurney, Jos., Esq.....	100 0 0	St. Albans, on account	15 0 0	Cheddar— Proceeds of Flower Garden, by Mr. Webb, for <i>Dove</i>	0 10 0
ΚΑΤΑ	1 0 0	Contributions, Juve- nile, for <i>School at Matura</i>	8 0 0	STAFFORDSHIRE.	
LONDON AND MIDDLESEX AUXILIARIES.		KENT.		Burton on Trent— Contributions, by Mrs. Redfern, for <i>Dove</i>	3 0 0
Bow— Sunday School, for <i>Dove</i>	0 12 10	Deal.....	1 5 0	Do., Sunday School, for <i>do.</i>	2 0 0
Chelsea— Box, by Mr. Emery... 0 12 9		Faversham— Cowell, Mr. M. H., Profit of sale of bot- anical collection, for Rev. W. H. Den- ham, Serampore ...	5 5 0	YORKSHIRE.	
Greenwich, Lewisham Road— Contributions, by a Friend.....	9 10 0	LANCASHIRE.		Rotherham— Sunday School, for <i>Dove</i>	1 0 0
Do., Sunday School	1 5 0	Cloughfold— Contributions, for <i>Dove</i>	1 0 0	SOUTH WALES.	
Do., Juvenile Mis- sionary Box	0 19 1	Preston— Contributions, by Mr. Walters	0 7 6	GLAMORGANSHIRE.	
Spencer Place— Collection	4 0 0	NORFOLK.		Dinas— Collections.....	2 3 4
Walworth, Horsley Street— Sunday School	3 0 3	Norwich, on account, by Mr. J. D. Smith	130 0 0	Contributions	0 17 6
BUCKINGHAMSHIRE.		NORTHAMPTONSHIRE.		SCOTLAND.	
Olney— Collections	9 4 4	Towcester— Collection	5 7 4	Westray, Skail— Friend, by Mr. John Reid, for <i>Debt</i>	1 0 0
Contributions	7 19 6	FOREIGN.		FOREIGN.	
Do., Sunday School	0 12 0	Clarence, Fernando Po, by Dr. Prince, for <i>Haiti</i>	32 0 0	Jericho, Jamaica, for <i>Minister</i>	
Do., Ravenstone ...	1 0 0			60 0 0	
Do., Weston	0 5 0				
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CAMBRIDGESHIRE.					
Cambridge, on account, by G. E. Foster, Esq.	20 17 10				

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