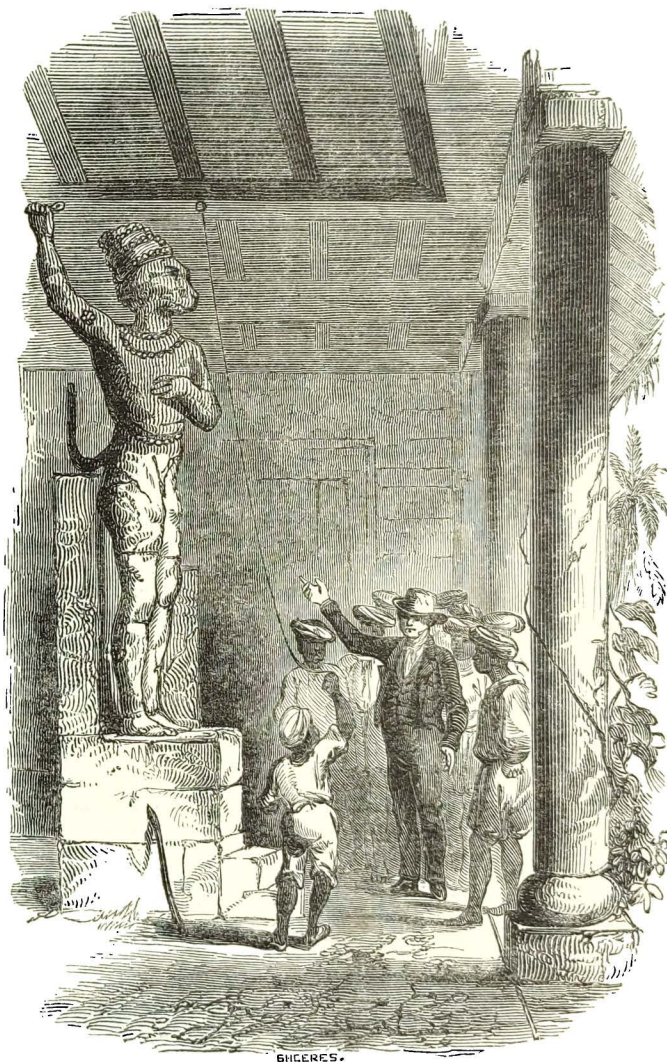


THE MISSIONARY HERALD.

The Missionary Herald (Dec. 1847).



BHICERES.

WARM WEATHER WORSHIP.

WARM WEATHER WORSHIP.

Mr. Williams of Agra says, "I have lately been to Cawnpore, 179 miles from this, supplying for the pastor of the church there, who was very ill, and obliged to go on the river for change of air. During the month I remained there, I preached several times at the Ghaut, and in other places. The people generally heard attentively. I saw near the river side a large idol temple: looking into it I saw a large stone idol (Hannuman), a frightful looking thing, painted red, and a boy employed in pulling a *kunkah* over it. I said, You foolish fellow, what are you about? He said, 'It is very warm, sir.' Yes, said I, it is indeed, but a stone is not susceptible either of heat or cold. His reply was, 'We think differently from you, and that by doing this we honour the god.'"

ORIENTAL GLOSSARY.

As words which are not in common use in this country frequently occur in our East Indian correspondence, the following explanatory sentences will probably be acceptable to many of our readers.

Adawlut, justice, law, court of justice; *Dewauny Adawlut*, civil court; *Zillah Dewauny Adawlut*, the Civil Court of the Zillah; *Sudder Dewauny Adawlut*, the Chief or Supreme Civil Court; *Foujdary Adawlut*, the Criminal Court.

Amin, a commissioner; in the revenue department, a native officer appointed provisionally to collect the revenues of a village or larger tract of country; in the judicial department, a native judge, of whom there are different grades, having jurisdiction to a greater or smaller amount.

Ana, a sixteenth part of any thing; a coin the sixteenth part of a rupee.

Baboo, a Hindu title, signifying lord or master, assigned to men of rank or wealth, or high in office, and to bankers and great merchants.

Banian, a Hindu merchant, a shopkeeper.

Batta, this word is used in various senses, having, however, a general reference to the idea of compensation, exchange, discount, allowance for special duty.

Batty fields, rice fields.

Bazar, a daily market.

Beega, a measure of land, differing in different parts of India, equal to about one-third of an acre.

Bungalow, a building of one storey, with a low roof of thatch or tile.

Chitta, a memorandum of money paid, a receipt of the collector's treasurer.

Choki-dar, an officer who has the care of the choki, that is, a police or custom station.

Coolie, a hired labourer of any kind, a porter.

Coss, a measure of distance, varying in different places, generally about two miles.

Crore, 100 lacs, ten millions.

Culcherry, a room, or office, where public business is transacted; the office of a collector of revenue.

Dewan, the financial, or fiscal, minister of government; a manager, or general director, in revenue affairs, under a zemindar, collector, &c.

Durbar, a court, or palace, in which a sovereign, or viceroy, gives audience; hall of audience, the palace.

Fakir, a religious beggar; a duly admitted member of a religious order of mendicants, of which there are several, each having its own founder and superiors, or peers.

Firman, a royal order, or mandate; an imperial decree.

Fotadar, (*fota*, bag, or purse; *dar*, holder,) a money changer, a banker, or purse-bearer.

Fudwee, a slave.

Ghaut, a landing-place, quay, ferry, or ford, a bathing-place in a river, steps on the side of a river leading to the water's edge, to enable persons to go down and bathe for religious purification.

Ghee, clarified butter; an article of great consumption and trade.

Churry, a division of time equal to twenty-four minutes, an Indian hour.

Gunga, the river Ganges, by the water of which the Hindu witnesses are generally sworn.

Hackerry, a species of car, or carriage, with two low wheels, drawn by bullocks.

Hakim, a judge, a commander, governor, ruler, master, the governing authority in a province, a magistrate, a superintendent of a court having competent authority, a physician.

Havildar, an inferior military officer, whose rank is about equal to that of a serjeant in our army.

Hissa, portion or division. *Hissa* lands are such as are divided, with respect to the rent, into shares payable to two or more zemindars, who are called *Hissadars*, or shareholders.

Jaghire, an assignment of the government revenues on a large tract of land, by way of provision for families or individuals, or of public officers. Under the native rule jaghires were held at the pleasure of the sovereign.

Jee, an addition to the name of persons of a high or respectable class, as *Chrisna-jee*, for *Chrisna*.

Jumma, amount, sum total, whole. When used in opposition to *khurch* (expenditure), it signifies receipt, or income; *jumma khurch*, the debtor and creditor side of an account.

Khan, a title of honour affixed to the name of a person of rank, designating rank and nobility.

Lac, one hundred thousand.

Maha-raja, great king, a title applied to persons of rank, or a designation used in speaking of them. The great zemindars generally assume the titles of *raja* and *maha-raja*.

Maund, a weight equal to 74½ lbs. avoirdupoise.

Mirza, a title which, when prefixed to a name, implies a secretary, but when it follows a name it designates a prince.

Mufussil, the provinces, the country, as distinguished from the capital, or seat of government.

Mohur, a gold coin, worth sixteen rupees, a seal, a stamp, a die.

Moonshee, a clerk, or secretary, a man of letters. In the judicial establishment this name designates the clerks, or assistants, under the *sarrishlahdar*.

Moorshid, a spiritual guide, the head of a tribe of *Fukirs*.

Musjid, the Mohammedan place of worship, a mosque.

Musnud, a royal seat, a throne, the cushion of state on which a *raja* or *zemindar* sits in public.

Nawah (plural of *Naib*, used honorifically, and corrupted by the English into *Nabob*), the *Nazine* lieutenant, or governor, of a province, a viceroy under the Mogul government.

Nizamal, the office of the *Nazim*, the administration of criminal justice.

Nuzzer, a gift, a present, an offering made to a prince on occasions of ceremony or rejoicing, as on the accession of a prince to the *musnud*.

Paddy, rice in the husk.

Palky (commonly called by Europeans a *palanquin*), a vehicle borne on the shoulders of four men, by means of a pole extending from each end. It holds one person in a reclining posture.

Peon, one who serves on foot, an inferior officer of revenue or police, or retained for show or state.

Pooja, an act of worship, adoration: the ceremonial worship performed on solemn occasions.

Pundit, a *sastri*, one learned in one or more *sastras*, a lawyer, an expounder of the Hindu law.

Raja, prince, chieftain, nobleman; a title in ancient times given to chiefs of the second or military Hindu tribe only. It has been assumed by Hindu zemindars, poligars, and other chieftains.

Rajpoot (*Raja-putra*, the offspring of a *raja*), descendants of *Kshattriya*, the second or military tribe.

Rany (the feminine of *raja*), queen, princess, the wife of a *raja*.

Rut, a car, or carriage, a *hackerry*, or low-wheeled carriage, drawn by bullocks, the car in which the idol is carried.

Ryot, an hereditary cultivator of the soil, a peasant, a subject.

Sahib, sir, master, lord, a term of respect.

Sastra, science, the institutes of religion, law, or letters, especially what is considered of divine origin or authority. When intended to be limited to any particular science, the word designating that science is added, as *Dharma Sastra*, the code of law, the body of all that has been written on Hindu law, consisting of text-books and commentaries; when the word is used by itself it generally means the *Dharma Sastra*.

Sepoy, native soldiers of the Indian army disciplined after the manner of Europeans.

Sheikh, a Mohammedan title indicating honourable derivation.

Shroff, a money-changer, a banker, a person employed in public establishments to examine and ascertain the goodness of coin.

Sikka, a coining die, an impression upon money, an epithet distinguishing the Bengal rupees, which are of higher value than the current rupees.

Sirband, a long and narrow cloth bound round the head in folds.

Sirkar (the head of affairs), the government, an officer of government, because orders given by him are considered as emanating from the government. The word is sometimes used to signify a large tract of country, as the Northern Sirkars, a grand division of a province.

Sudder, chief, supreme. The epithet is applied to the seat of government, as distinguished from the mofussil, or provinces. When added to *adawlut* it means the chief, or supreme court of justice.

Syud, a descendant of Ali and Fatimah, the title of one of the great tribes of Mohammedans.

Tank, a large reservoir, constructed to receive and retain the waters which fall in the

rainy season, from which it is let off in streamlets for the irrigation of the cultivated fields in defined proportions to each cultivator by an officer appointed for that purpose.

Toddy, the juice of the palmyra-tree daily drawn, and rendered exhilarating by fermentation; it then becomes subject to an excise duty, which is generally farmed.

Vakeel, an agent, an envoy, a native pleader in the court of justice, an attorney.

Vizir, the first minister of the empire.

Zemindar, a person who pays into the government treasury a stipulated sum annually on account of the land revenue of a district.

Zemindary, the office or jurisdiction of a zemindar, a tract of country of which the revenues are paid into the government treasury by a zemindar.

Zillah, a district under the management of a collector, and constituting the jurisdiction of a court presided over by an English judge, being a covenanted servant of the East India Company.

ASIA.

CALCUTTA.

The following letter from Mr. George Pearce to a friend at Camberwell will be read with pleasure. It is dated Intally, Calcutta, September 6th, 1847.

I wrote you by the last steamer, when I mentioned that I was on the point of setting out to open the new chapel at Khari, towards the erection of which you and other friends at Camberwell assisted me so kindly and liberally last year. I went, as I had intended, and the chapel was opened on the second sabbath in the past month (August). To make the occasion the more interesting, I took with me from Calcutta three brethren, native preachers, and from Luckyantipore a party of about twenty persons joined us, including three of the preachers of that station. The weather proved excessively wet, so that we were somewhat exposed to danger, but through mercy, we all escaped without injury. It prevented, however, our having the usual intercourse with the native brethren at Khari, except when at the chapel, for the rain for three days was so continuous and so heavy, that it was difficult for the people to leave their houses to visit us, or one another. During the middle of the sabbath day it ceased, however, which enabled the people to attend without much discomfort, and the ser-

vices, especially the morning one, were well attended. Well nigh two hundred persons were present, and all seemed extremely happy. In the morning I preached to the people from the words, "The Lord has done great things for us, whereof we are glad." And in the afternoon six of the native brethren, in turn, gave an address, with a few verses of a hymn between each. I wish I could give you an outline of what they said, it would please you much. I will just mention the subjects which they dwelt upon, all of their own choosing. The first, Ram Krishnoo, congratulated the people upon the fine building which had been erected for them, and exhorted them to show their gratitude by attending constantly the service of God within its walls, at the same time warning them against the supposition that there was any peculiar sanctity in the place itself to confer righteousness, as the heathens attach to their temples; all the spiritual advantage to be derived was to be expected only from their reception of the word and ordinances administered there. The next, Ladib Bishas, dwelt upon the progress

of the gospel in the overthrow of idolatry in these parts of the country, and regarded the erection of this place of worship, and the number of people who attended, as a pledge of further and more rapid progress. The third, Krilas Chander Mittra, called the attention of the audience to the duty that rested upon native Christians to endeavour, at their own cost, to do what they could in the support of the gospel, and to show what might be done, he adverted to the Native Christian Temporal Aid Society, which has been established by native Christians in Calcutta, for the relief of the poor, the whole of the funds of which are contributed by native Christians. It is prospering. The next speaker was Dorpanerayan, a farmer of Luckyantipore. With his address I was most agreeably surprised and gratified. It was spiritual, sensible, and well delivered. His theme was, that Christians should not conform to the world. Not that the others were not so, but this man was a rustic, with few advantages. The next speaker, Knogshe, was a village man. He dwelt on the temporal advantages which the gospel had brought them, especially in the instruction which they had received. "Most of us," he said, "were as ignorant as the beasts around till the gospel came. Now, how many can read, and how vast a change has come over us! As for myself, I could read, indeed, when I became a Christian, but what did I know then in comparison with what I know now? The gospel has made us men." The pastor, Jacob Mandol, then concluded with a few recapitulatory remarks and prayer, and so the engagements of the day were brought to an end. I cannot tell you how gratified I was while listening to these dear people, while uttering such precious truths in so warm, clear, and intelligent a manner. In them I might say, "the Lord hath done great things for us."

I think I told you in my last, that the people had subscribed about eighty rupees, or £8, but they have done more than this, for they have constructed an excellent road from their village to the chapel, which has cost them about £2 more. They are therefore beginning to help themselves. Considering the difference of wages among the poor here and in England, £10 here is equal to £50 or more at home. The chapel is built with brick walls, and a thatched roof supported by two brick pillars in the centre. Owing to the heavy and searching rains a roof, when constructed with masonry, is required to be very thick and solid, which costs a great deal of money, far more than my means on this occasion could command. The roof, however, is well made, and will last for many years, excepting the thatching. The chapel has a verandah on two sides of its whole length, to defend the walls from the rain and the people from the heat of the

weather. It has also a vestry behind, designed principally for my accommodation when I visit the station. The floor of the whole is laid with brick, covered with cement, and the cost has been about 1300 rupees, or £130, of which a debt of £30 yet remains. Accept, then, my thanks, and those of my people, for the valuable assistance which you and other friends rendered us in furtherance of this object, and tender the same to them all. I hope you will feel that the money has been properly appropriated.

I would close this letter here, but that I have some good news to communicate of the Lord's mercy to us at Intally, which you will be gratified to receive. We have just received three persons to church fellowship. One of them is an old woman of seventy years of age, who only two years ago was in all the darkness of heathenism. She had a daughter, a widow, who, with her daughter and the old lady, determined to come and cast in her lot with Christians. They then lived in the country, a few miles from Calcutta. They found their way into our neighbourhood, when I heard of them, and went and brought them upon our premises. The young woman some weeks after obtained a situation in a Christian lady's house, where she remained some months. There she was taken ill, and soon died, so that we know but little of the state of her mind. Prior to this Mrs. Pearce had taken her child into the Boarding School, and the old lady she supported, allowing her a small sum monthly to live upon. At this time we had a class formed of the females of the congregation who could read, and the old woman used generally to attend with them, and would try to repeat a verse which some of the women had taught, but it was a very difficult task for her to perform, for her memory had never been exercised in this way, and when on the day before she had got the verse quite well, when she came to repeat it to me it would be almost gone from her. Still she persevered. Nothing more, however, than her wish to learn the verse was then manifested by her. In this way she went on till about three months ago, when on going out to market she was knocked down in the road by a person driving a chaise against her. She was somewhat bruised, but not seriously hurt, but from this time she became exceedingly anxious about her salvation, and would come to me day by day to be instructed in the way of salvation, saying she did not know when God would call her away, and she wished to be ready. Had she been killed on the road, what would have become of her! In this way she kept coming for nearly two months, manifesting the same degree of anxiety for instruction, when by degrees the way of truth was unfolded to her mind, and she seemed to comprehend the mission of the Son of God, and to lay hold of it. Her

rejection of all the idols she had formerly known was vehement, and her confession of trust in Jesus as the only and all-sufficient Saviour equally unhesitating. Under these circumstances, therefore, I felt it to be my duty to yield to her desire for baptism in the name of the Lord Jesus. She is now united to the church, and seems happy and steadfast in the ways of the Lord. Her granddaughter, too is a pleasing girl, very fond of her books, with an excellent capacity for acquiring knowledge. She reads daily to the old lady, who delights in hearing the word of God read to her. It is wonderful what knowledge of the facts of scripture the old lady has got, chiefly from the reading and conversation of this child, and all in spite of her bad memory. Her want of memory was to her the occasion of great trouble. She would say, "Oh, sir, my memory is so bad, I hear a thing over and over again, and understand it at the time, and yet I cannot retain it." Here is one then saved in the eleventh hour, and under the most retarding circumstances. It may be said of her, that "that the spirit is willing, but the flesh is weak."

The other case is a very different one, showing how diverse are the objects of God's mercy. The person in question is an intelligent young man, of a good native education, being well acquainted with the Arabic and Persian, as well as his own tongue—the Hindostani. He has also some knowledge of English. His father trades to the Isle of France, and is a Mohammedan. The young man got some knowledge of Christianity in a school in Calcutta some years since, but it was only about two or three years ago that his faith in Mohammed and the Koran was seriously shaken by reading the New Testament and hearing the gospel preached in the mission chapel. He was introduced to me by Mr. Chill, the master of our school in Natal, in October last, and continued to read the scriptures with me for some time, when I lost sight of him for a time, in consequence of my going out of town several times, till the beginning of April, when his visits were again renewed, and have been continued ever since. During this period both myself and others have had almost daily opportunities of intercourse with him, and of witnessing his walk and conversation, and the impression produced upon our minds is that he is a sincere believer in the Lord Jesus. He has been a close student of the scriptures, and has attained an extensive and clear knowledge of the scheme of redemption. Having been previously well acquainted with the Koran

and the traditions current among Mohammedans, he is able to compare the two systems, and has evidently done so carefully, and by the blessing of God with good effect. He is of a very humble and quiet disposition, and manifests little desire after worldly things. His delight is to accompany the preachers of the gospel, and, when he finds opportunity, to address a few words to his countrymen himself. I have heard him speak two or three times, and found that he did so with much propriety and fervour. I have the hope, therefore, that he will become an able preacher of the gospel to his countrymen. He was baptized by me on Friday last, and was received into the church at the Lord's table yesterday afternoon, much to the satisfaction of all. Thus you see in the midst of our many trials we have now and then a sunny day to cheer us on. Pray that we may have more to cheer us of this nature.

I have been devoting a good deal of time to the Hindustani language this year, and it happened very providentially, for this new convert does not speak Bengali well. Our intercourse has been carried on almost entirely in Hindustani, in which I can converse now with tolerable fluency, and hope soon to do so in public; indeed I have made a beginning. Just now, also, I have another respectable Mohammedan coming to read the scriptures with me, and he seems at present in earnest. With him my conversation is also in the Hindustani, for he does not know the Bengali well.

But I must draw to a close, or I shall tire you, if I have not already. You will be sorry to learn that Mrs. P. is very poorly just now. This is the worst season of the year, and the season is very sickly, but I hope the Lord will bring her through. We have just lost by fever very suddenly a very worthy fellow labourer of the Free Church, Mr. Macdonald, formerly of London. His death is deeply felt and lamented. He has left a widow and seven children, and just now Mrs. Hill, the wife of the Rev. Michael Hill, pastor of the Union chapel, lies in a very dangerous state, and not expected, or hardly expected, to recover. Mr. Paterson, also, of the London Mission, has just left us through broken health, occasioned partly by the sudden removal of his wife, a most excellent woman. He is gone in the Windsor. Should you hear of him in London, he is a most worthy Christian man to show kindness to. Miss Padre and our niece continue well; they are both daily and diligently employed in the girls' school, which is also in an interesting state.

Mr. Thomas, writing the following day, mentions the decease of Mrs. Hill; and on the 18th of September adverts to indisposition under which he was himself suffering:—

Our mission circle is still preserved in its integrity, and exempted from any severe sickness, though not from ailments. I have been on the doctor's list all the week, and to

a considerable extent restricted to my room, more however, I am happy to say, from the effect of medicine than from any positive ailment. I hope in a few days to be in my usual health. This is my forty-eighth birthday. Forty-eight years have I been travelling the journey of life. Of these twenty-one

(nearly) have been spent in India, in the service of the mission. Within that time many have come and gone—many have fallen. Oh, pray that I may have grace to keep me to the end, and that at the end I may through the same grace be admitted into the everlasting kingdom of our heavenly Father.

If not one of the children of Shem had ever received the gospel from the lips of our missionaries, the expenditure of lives and money would have been abundantly recompensed by their success among the children of Japhet. The following extracts from a sermon preached in the Circular Road Chapel, Calcutta, by Mr. Leslie, on occasion of the death of the widow of the late Captain Page of Monghyr, illustrates this; Mrs. Page and her husband having been, as Mr. Leslie remarks, in one respect, the first-fruits of Monghyr unto Christ, as they were the first members of the little church that has existed there the last thirty years. It is a delightful account, and deserves the widest circulation we can give it.

Moving as they did, in the first circles of life, and avowing Christ in the way they did, they occupied a position, the difficulties and pains of which, few, if any, of us know any thing about. It required a courage far beyond the average of that possessed by the generality of men, to set up, in the face of a society, all of whom, there is too much reason to fear, were estranged from righteousness, an altar for the worship of God morning and evening; to stand aside from all the amusements and vanities of the world; and to speak boldly out for Christ on every needful and befitting occasion. But these both Captain and Mrs. Page unhesitatingly did.

And what is even still more striking than this. Though educated as members of the church of England, yet having seen it their duty to be publicly immersed in water in the name of the Father, of the Son, and of the Holy Ghost, they hesitated not in the face of open day, and in the presence of both Europeans and natives, to enter into the Ganges, and there proclaim their attachment to the Son of God. Never had there been such a sight in the city of Monghyr before. All were out to witness the strange event. And every tongue was let loose upon the subject. But both Captain and Mrs. Page had deliberately counted the cost; and they had solemnly and firmly made up their minds to comply with what they believed to be the will of God.

And who does not see the amazing amount of courage required for such a course? Had they not been sincere, it appears next to impossible that they could have borne up under what they must, in such circumstances, have been called to endure. But they were sincere. Their whole lives proved them to have been actuated by the fear and love of God. And they never flinched from their principles; they never repented of what they had done; they held on, through good report and through

bad report, to the very end; and at last they left the world peacefully and resignedly, cleaving fast to Him whom, under such peculiar circumstances, they had so boldly professed. They were the first-fruits of Monghyr unto Christ; and as such they have been gathered unto God's most blessed garner above. The following is Mr. Chamberlain's memorandum respecting the baptism: "Monghyr, April, 1816. Directed by the pillar and the cloud, I came here in the month of February, and here it has appeared the will of God that I should continue. After remaining till the 15th inst., our hearts were gladdened by the narration which our dear friends Captain and Mrs. Page gave of the Lord's dealings with them, in bringing them to the knowledge of himself, and in inclining them to follow in the way of his commandments. On the 20th at sun-set, they were baptized in the Ganges, just under the fort."

But our meeting to-night demands that I should confine myself as much as possible to the history of Mrs. Page alone. And in doing so, I will endeavour to be as brief as I am able, and also to keep myself chiefly to those particulars which may be of use to us who survive.

Mrs. Page was the daughter of Colonel Morgan, of the East India Company's service. In early life, instead of being sent to England, she was placed at some school in Calcutta, where she seems to have been so thoroughly neglected, that when brought home to her father's house, at the age of eighteen or nineteen, she could hardly be said to be a proficient in the commonest and most essential branches of education. She had the sense, however, on being permitted to mingle in her father's circle, to perceive her deficiencies, and most rigidly to adopt measures to correct and remove them. She herself has told me that she voluntarily put herself under a European lady of her acquaintance, and sub-

mitted most humbly to her instructions and guidance.

Whether it was from the manner in which she herself had been neglected at school, or from some other cause, I cannot tell you, but on becoming a mother of daughters, she determined on being their only instructor. She knew well enough how incapacitated she was for the task; but she, at the same time, made up her mind to qualify herself to the utmost of her ability. How she succeeded, all who have known her daughters are fully aware. True; she did not teach them the whole of those things which are usually denominated the accomplishments of life; for some of these she viewed as utterly opposed to the whole genius and spirit of the gospel, and as tending, both directly and indirectly, to the destruction of the soul. In the formation of their manners, she did not think it requisite to fit them for, or to lead them unto the ball-room, the theatre, or the gay assembly,—all such places being, in her estimation, the road to misery and not to happiness. And yet her daughters were not a whit behind any of their fellows in the elegance of address, and in the culture of the mind; and they were unquestionably far ahead of many in the real, the solid, the useful, and even the ornamental of life. The writings of one, and the works of another, show both the degree and the kind of training to which they had been subjected.

When I first became acquainted with Mrs. Page, her daughters were but children, and she herself, whilst keeping school with them, was busied in adding to her acquisitions with a view to leading them onwards in their studies. Finding me not unwilling to aid her, she gladly embraced the opportunity of my occasional visits, of getting such help as I could give in one or two of the requisite branches of knowledge. And I assure you, I found her a scholar of whom no one need to have been ashamed. Her teachableness and her perseverance were in unison with the advancement which she made.

Let mothers in particular note what has now been detailed. Mrs. Page's family was large, amounting to no less than seven; her health was very indifferent; and yet she instructed her three daughters wholly herself, and so far educated the whole of her four sons, that before they left her for school, they were able to read the bible, if not something beyond: and this she did at the very time at which she was but a learner herself.

Her first right impressions of religion were, I believe, gained from her husband. He had been a very gay, thoughtless, extravagant, gaming, play-going, and swearing young officer; and from his extraordinary powers of conversation, from his talent of writing and reciting poetry, and from his fascinating manners, he was a favourite in every company, and usually to be found in every society. God, however, through the medium

of one of his servants (the late Mr. Moore, one of our missionaries) sent the arrow of conviction home to his soul. Gaming, play-going, and swearing were instantly abandoned; worldly company was at once forsaken; and his too-often neglected home became his favourite resort. At first Mrs. Page could hardly imagine what had befallen her husband; but she had not to wait long before she discovered the cause. His words were few at the beginning; but they were enough to lead her to the most serious reflection; and the impressions begun to be produced, received a deepness and an indelibility never to be removed, by his suddenly, on one occasion, starting up and abruptly saying to her: "Come, Jane, let us pray." Ay, and pray he did; and pray he did, too, in such a way, that she became as much interested in the subject of religion as he was himself.

Having shortly after this to go out in the Nepal war, his health, from which he had formerly been suffering, completely failed him; and he had consequently to retire from the field of battle to the invalid establishment. Here, all his hopes of further promotion were gone. He was a married man, with two, if not with three children. He had now nothing on which to depend but his simple pay as a captain; and he was 21,000 rupees in debt,—contracted in the days of his folly. How, or when, was this ever to be discharged? But paid it must be. The gospel he had received into his heart, told him to owe no man any thing but love. He and Mrs. Page instantly set about labouring to remove the mountain. She sold all her jewels; they both dressed themselves and their children in the most common attire; they ate the plainest food; and, disposing of their conveyance, they walked instead of rode. Being thus found in the way of righteousness, God soon appeared for them. Government, knowing Captain Page to have been an excellent officer, gave him ere long an appointment which more than doubled his income; and thus not only enabled him to live more comfortably, but in due time to liquidate every fraction of his debt, with interest and compound interest into the bargain.

And all these sacrifices Mrs. Page made most cheerfully. Debt was what she could not endure. And if, by any chance, as was once the case with her after she became a widow, she fell into arrears, she was most unhappy. I know that for some months she was in the depths of the greatest anguish because she had contracted a liability of some 500 rupees or less,—an obligation from which she was most cheerfully set at liberty by the kindness of one who is, I believe, now present in this very chapel.

On her becoming a widow, an event which took place nearly eighteen years ago, she felt deeply her responsibilities in being left with such a large family of children. But she

instantly took up her ground; and that was the very space which, in religious things, had been vacated by her husband. As he had been accustomed, so she immediately began. Morning and evening she gathered her children regularly around her table, and with them read the scriptures and poured out her heart unto God. And she prayed *herself*. She had indeed a book of prayers; but this was never brought into sight except when gentlemen happened to be present,—gentlemen who either could not or would not pray,—and this not always then. In our circle at Monghyr, there were several young men of eighteen or twenty years of age, who were, as well as others of us, occasional visitors at her house. But these she cared not for. Regarding them only as children, she prayed with them as well as with her own family. And this, excepting when disabled by sickness, was her invariable practice. It mattered not what company was present; family worship must never be omitted. No one was, morning or evening, to be a visitor at her abode who would not submit to hear the scriptures read at her table, and prayer addressed to the God of all her mercies.

Her bible is quite a curiosity. It is encumbered with lines, marks, observations, and so forth, which show that she had not only read it as a Christian, but almost as a critic. Indeed, her reverence for the word of God was most profound,—it is next to impossible that it could have been more so. As an anecdote illustrative of this, I may mention that once when a minister of whom she was very fond, commenced a series of discourses on an excellent work, but not one of scripture, she instantly withdrew her attendance, saying, she would give no countenance to any book, however excellent it might be, occupying that place in the pulpit which she believed the scriptures alone should maintain.

And strong, strong was her attachment to the house of God. Nothing but sheer inability

arising from sickness, ever kept her out of her place. When all her family were young there she, though worship took place in Monghyr at seven in the morning, never failed to be present with her numerous retinue. And this was not only the case with her on sabbaths, but also on week-days.

Her pension as a captain's widow was not very great; but her children having added to it considerably by their gifts, she was enabled, in her latter years, to give vent to the benevolence of her heart in subscribing to many objects of a religious and charitable kind; and this she did with a zest which showed that she esteemed herself truly happy in being able to do good. And her givings were without ostentation. When the Association of Baptist churches commissioned me to present to her their thanks for the 100 rupees she sent to the persecuted baptists in Denmark, she looked quite confounded that they should have ever thought of doing such a thing.

Her last affliction was very long, having lasted nearly ten months. But during the whole period I never heard her utter a complaining word, nor express a wish that God would change in his dealings towards her.

As her end drew near, all fear of death seemed to have been completely removed. For some hours before, she lay quite still, making no remarks, but apparently fully sensible. Twice or thrice, indeed, she asked the hour of the day, and on being told, received the intelligence with a most interesting smile,—but this was all. And at the end she fell into a state approaching as near to sleep as can well be conceived; and thus without a sigh, and without a groan, and without a movement of any kind, she passed as gently and as softly away as a little child when falling into one of its sweetest slumbers.

She died July 12th, 1847, aged fifty-five; and is interred in the Scotch Burial Ground, Calcutta.

WEST INDIES.

HAITI.

The prospects of Mr. Webley, at Jacmel, brighten, and the hopes he has entertained respecting individuals who have recently attended his ministrations are strengthened. He writes thus, September 21st :—

You remember, doubtless, that in my last I gave you some particulars of Mr. R., one of our inquirers, of whom our hopes were very sanguine. I told you of his previous infidel principles, and of his subsequent apparent conversion. He has long given many indications of a change of heart; still there was one thing which sometimes induced a doubt in

our own minds respecting him, viz., his transacting business upon the sabbath day. Perhaps you will think it strange that I should have said any thing to you of the conversion of a man who could commit such a flagrant act. The matter, therefore, requires explanation. Let it not be forgotten, then, that here the principal and almost only day for business

is the sabbath! and that if a man transacts any considerable business, it is done on that day. For a man, then, to close his store under such circumstances, would be at once to resign almost entirely his mode of living, and I venture to say would require the faith of a firmly established Christian to do so. Still Mr. R. saw it his duty to resign that which was so sinful in itself, and at the same time gave himself and his wife so much uneasiness. To accomplish his purpose he wrote to his principal customers to this effect, that he wished to transact all business during the six days of the week, and to consecrate the seventh to the worship and service of God, and that if they wished to deal with him, they could not henceforth do so on the sabbath. The good man had no sooner done this than several merchants—our most violent opponents here—to whom he owed money, came forward, saying, that they felt themselves bound to interfere in this matter; that as he was their debtor, and the sabbath was the principal day of business, he could not close his store till he had discharged his debts, and that if he previously did so they would conjointly imprison him for the amount. Notwithstanding all this, however, he surmounted all obstacles last sabbath morning, resigned all business for the day, and was found at an early hour sitting with his wife and family under the gospel, according to his ordinary custom on the sabbath evening. I have since, as before, had much conversation with him about the matter, and am highly delighted to find him so happy, so determined, so prayerful, and so believing. Good, say you. Ah! dear sir, if good for you, how much better for us, who have only witnessed one such case before in Jacmel, after all our pleadings with God; and how much better still for him!

But again, we have amongst us a Mr. F. and his wife, who have adopted the same plan for three or four sabbaths past. The former is emphatically a lion become a lamb. Originally he was a drunkard, a swearer, a cruel husband, and altogether a most abandoned character. As to any thing of religion, he only thought of that with the utmost contempt, and deemed the man a fanatic who did otherwise. A short time ago, however, he was led to think more favourably of religious matters, and evidently evinced an ardent desire to become savingly acquainted with them, but soon returned to his former practices. But now he seems truly returned to God with weeping and with supplication. Still as yet I rejoice for him with fear and trembling. Nevertheless, if the work is begun, shall it not be carried on?

His wife was altogether an opposite character. Gentle and affable in her disposition, she was in faith a strenuous adherent to the soul-withering and soul-destroying ceremonies of the Romish church. Thinking, however,

that there might be something more in our mode of teaching and preaching than she had previously imagined, she would sometimes stealthily come and listen outside of the chapel, being prohibited by her husband to come at all. Soon after this she laid aside her crucifixes, beads, and mass-books, and exchanged them for that inestimable prize which before she had scarcely seen, much less read, by reading which she soon found out her state as a sinner before God, and doing so sought and found that forgiveness of which she so much felt the need. After this her attention was turned to her husband, for whom she unceasingly prayed that God would change his heart, and induce him to close his store on the sabbath day, for the transaction of business on that day gave her great uneasiness and pain of mind. And now she and we rejoice together from the fact that her prayers have gone up for a memorial before God, and that that Being who hears and answers prayer has heard and answered hers. Last Sunday morning her husband and Mr. R. sat side by side in our little chapel, whilst the two wives sat side by side also. They seemed to hang upon my lips, like many who hear the word here, with almost breathless eagerness, as I dealt out to them the word of life, like men in an agony of despair, perishing for lack of knowledge. No mean sight for us, I assure you, amidst all our privations, disappointments, and trials. You will also be pleased to learn that these men are both men of influence in the town, and that their example in closing their stores will be likely to produce very beneficial results; indeed, it has already produced a mighty stir in the town.

But I have not finished yet. A few days ago the mother of the said Mrs. F. sent me by Eliacine, her crucifixes, beads, and mass-books, having renounced them for the far higher treasure of the word of God.

This is a woman with whom I had some little conversation some time ago upon religious matters. She seemed convinced at the time of her error, and of the truth of my statements, and now you see the results. Last Saturday evening, too, I was, I cannot tell you how agreeably, surprised by the reception of a similar present from the sister of Mr. F. In the minds of both of these I trust the work of grace is begun, and hope soon to see it end in sound conversion to God.

But I must cease particularizing, as I shall weary you by a too lengthy letter, besides which my paper will preclude the possibility of my mentioning other things if I continue thus to amplify. I may just state, however, that our inquirers are now increased to fifteen, of whom I entertain no doubt that nine are savingly converted. The day school now numbers seventy, and the boarding school commenced yesterday with Corine, the interesting child whom I mentioned to you in my

last. There is a promise of two others, and a hope of a fourth. The sabbath school is much as usual. Our congregations, too, of the sabbath evening are still overflowing, and are often larger without than within. We can truly say, then, "What hath God wrought?" and can assuredly answer, "He hath done great things for us, whereof we are glad." To him alone be all the glory.

HOME PROCEEDINGS.

FAULTS.

Nothing is easier than to find faults, unless it be in some states of mind to think that we find them. Nothing is harder than to correct them.

Since the publication of the October Herald more than one of our friends have called attention to a growing evil in their respective counties. They say that while the larger places take care of themselves, and secure a deputation, smaller places are unvisited. County after county sends this report, and our funds suffer seriously in consequence of the evil to which it refers.

The *permanent* cure is obvious. Let all the churches in each county have meetings at a regular fixed time. Let every church have its sermons at least, and if possible a meeting. By a little management every place might have sermons, and every place might be visited by the deputation at least every other year.

A *temporary* correction of the evil may be effected thus. Let some friends in each church where there has not been a collection, send word to the Mission House; and if it be possible for a passing Deputation to hold a meeting it shall be held. If not, then our friends might supply the place of a meeting by a special effort for the "Dove," or for some particular station. Full information for the guidance of such an effort the secretary will be very willing to supply.

The most important thing, however, is to have sermons at a fixed time, whether there be a Deputation or not, and then to have a meeting, or if there be no meeting, to make a special effort for some individual object.

We may illustrate the whole of these remarks by the following extract from a letter recently received:—

Until the last three or four years a missionary meeting appears to have been unknown in this place, arising at one time from its prevailing doctrinal sentiments, and more lately from its depressed condition. On my taking the pastorate in April, I found the time had come for a foreign missionary meeting—the people were wishing to have one. I accordingly spoke to some brethren about coming for the purpose of holding it. For different reasons they could not. Time passed away, and our Sunday-school anniversary came,

and now we are preparing for a home missionary meeting, consequently the foreign claims will have to stand over for the spring, when I hope, if we can get some brethren to visit us, we may by boxes and our public collection hand over £10. This evening I have promised to meet the children and teachers, to talk to them about doing something at Christmas for the "Dove."

I have thus written from a love to the mission cause, and as one tolerably certain that ours is not an isolated case.

REPORTS, COLLECTING BOXES, ETC.

Will our friends throughout the country favour us with the names of friends through whom we may send Reports, &c, if possible free of charge, and at all events with safety and despatch?

If one friend in each church would let us know where small parcels can be left in London, and to whom in their respective places they ought to be addressed, our friends will be saved much annoyance, and the Society considerable disappointment and expense.

JUVENILE MISSIONARY HERALD.

A new Series of the Juvenile Herald will commence with the number for January, 1848. It may be had, as usual, of Messrs. Houlston and Stoneman. We feel sure that we need say nothing to recommend it to the notice of our young friends.

ARRIVAL OF MR. ABBOTT.

Mr. Abbott of Falmouth, Jamaica, arrived in London in the beginning of November, after a long voyage, which, we are happy to say, has proved highly beneficial to his health. He is now visiting in the country, where, we trust, his vigour will be recruited.

HAVERFORDWEST.

The annual meetings of the Haverfordwest branch of the Baptist Missionary Society were held at the Bethesda Chapel, on Sunday, Monday, and Tuesday evenings, the 31st ult., and the 1st and 2nd instant. The chair was occupied on Monday evening by the Rev. D. Davies, the minister of the place. William Rees, Esq., read the report, which was very cheering, and showed that the income for the present year considerably exceeded that of the previous one. The meeting was subsequently addressed by the Rev. Jas. Williams, Edward Davies (whose speech was full of power and practical utility), J. Bytheway, and Joseph Angus, M.A., the deputation from the Parent Society. Mr. Angus's address was a highly instructive and interesting one.

On Tuesday evening the juvenile branch held their anniversary. At five o'clock about 600 sat down to tea in the chapel, after which a public meeting was held, William Rees, Esq., in the chair. Mr. John Lewis, the secretary, read the report, which went to show the lively interest the committee and collectors felt in the cause of missions, and the amount which each collector, severally, brought in. The meeting was also addressed by the Revs. Edward Davies, D. L. Pughe, of Pembroke Dock, and D.

Davies. Mr. Rees, in the course of the evening gave a statement of the amounts collected by the baptists at Haverfordwest, since the year 1830, as under;—

DEPUTATION.	YEARS.	AMNT.
Mr. Statham	1830	£36
— Statham	1831	61
— Ivimey	1832	50
Messrs. Philippo and Stephen	1833	50
Mr. Clarke (1)	1834	72
— Statham	1835	60
— Hinton	1836	90
Messrs. Nicholson and Steane (2) ...	1837	200
Mr. E. Carey	1838	150
— E. Thomas	1839	150
— Knibb (3)	1840	370
Messrs. Carey and Tinson	1841	160
— Carey and Merrick (4)	1842	286
— Sprigg and Oughton	1843	135
Drs. Carson & Davies, & Mr. Price	1844	135
Messrs. Gould and Martin (5)	1845	181
— Lewis and Jackson	1846	177
Mr. Angus (6)	1847	176
Total	£2,520

1. Including special contribution of £5 towards building Chapel in Jamaica.

2. Including special contributions of £100 towards sending additional Missionaries to India.

3. Including special contributions of £50 towards sending additional Missionaries to Jamaica; and £57 10s. for Central Africa.

4. Including special contribution of £100 towards Jubilee Fund.

5. Including special contribution of £20 towards Jamaica Debt; and £30 for China.

6. Including special contributions of £25 to purchase a Printing Press for the Island of Trinidad.

FOREIGN LETTERS RECEIVED.

AFRICA.....	CLARENCE.....	Prince, G. K.....	June 30, August 5.
AMERICA	MONTREAL	Davies, B.....	October 13.
ASIA	AGRA	Dannenberg, J. C.....	August 17.
		Makepeace, J.....	September 20.
	BENARES	Small, G.....	September 17 & 18.
	CALCUTTA	Leslie, A.....	September 6.
		Lewis, C. B.....	September 7.
		Thomas, J.....	September 7 & 18.
		Wenger, J.....	September —.
	CHUNAR	Heinig, H.....	August 24.
	DACCA.....	Robinson, W.....	August 24.
	HOWRAH.....	Morgan, T.....	September 6.
	INTALLY	Pearce, G.....	September 7.
	JESSORE	Parry, J.....	September 4.
	KANDY	Allen, J.....	September 15.
	SAMARANG.....	Brückner, G.....	March 15.
	SERAMPORE	Denham, W. H.....	August 27.}
		Fink, J. C.....	September 6.
BAHAMAS	NASSAU	Capern, H.....	October 11.
		George, J. S.....	September 14.
BRITTANY	MORLAIX.....	Jenkins, J.....	October 25.
HAITI	JACMEL	Webley, W. H.....	Sept. 21, Oct. 7.
HONDURAS	BELIZE	Kingdon, J.....	September 20.
JAMAICA	BROWN'S TOWN	Clark, J.....	September 21.
	KINGSTON	Milbourn, T.....	September 20.
		Wood, J. H.....	October 8.
	MONTEGO BAY	Cornford, P. H.....	October 7.
		Lewin, J. L.....	September 21, Oct. —.
	MOUNT CAREY.....	Burchell, H. C.....	September 21.
		Hewett, E.....	September 20.
	MOUNT HERMON	Clarke, J.....	September 28.
	ST. ANN'S BAY... ..	Clarke, J.....	September 21.
		Day, D.....	October 7. †
	SALTER'S HILL.....	Dendly, W.....	September 20, Oct. 6.
	SPANISH TOWN.....	Anderson, W. W.....	September 22.
		Dowson, T.....	October 8.
		Phillippo, J. M.....	September 21.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

- Friends at Bow, for a box of clothing, for *Western Africa*;
 King Street Working Society, Maidstone, for a box of clothing and cutlery, for *Rev. J. Merrick, Bimbia*;
 Baptist Tract Society, for a parcel of tracts, for *Rev. G. Cowen, Trinidad*;
 Stepney Ladies' Working Society, for a box of clothing, for *Haiti*;
 Mr. William Goodings, for a parcel of magazines;
 Ladies and Young People of Mr. Upton's congregation, St. Alban's, by Mrs. Upton, for a box of clothing, for *Rev. J. Merrick, Bimbia*;
 Ladies of St. Andrew's Street Chapel, Cambridge, for a case of useful articles, for *Miss Harris, Haiti*.

CONTRIBUTIONS,

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

£ s. d.	£ s. d.	£ s. d.
<i>Annual Subscription.</i>		
Barnes, Mr. Robert.....	1 1 0	
<i>Donations.</i>		
Bible Translation Society.....	T. 500 0 0	
Friend, for <i>W. I. Schools</i>	5 0 0	
Gouldsmith, Mrs.....	10 0 0	
Servant.....	1 0 0	
Tosswill, C. S., Esq.....	5 0 0	
Wilson, Mrs. J. Broadley.....	30 0 0	
LONDON AND MIDDLESEX		
AUXILIARIES.		
Faling, on account.....	6 0 0	
Prescot Street, Little....	28 0 0	
BEDFORDSHIRE.		
Luton, Rev. H. Burgess—		
Collections.....	15 14 2	
Contributions.....	24 10 7	
CHESHIRE.		
Chester—		
Harling, Mr.A.S.	1 1 0	
CORNWALL.		
Saltash—		
Collection (Including donation of J. Freeman, Esq.).....	4 15 0	
Contributions.....	1 10 0	
DERBYSHIRE.		
Derby, Duffield Road—		
Collections.....	10 6 7	
Contributions.....	4 11 6	
Do., Juvenile Society.....	4 5 6	
DEVONSHIRE.		
Bovey Tracey—		
Collection.....	2 3 0	
Contributions.....	3 16 7	
Do., Sunday School	0 3 7	
Brixham—		
Collection and boxes	2 14 6	
Dartmouth—		
Collection.....	1 0 0	
Devonport, Morice Sq., on account.....	45 0 0	
Honiton—		
Collection.....	2 19 8	
Contributions.....	4 17 8	
Modbury—		
Collection, &c.....	3 4 6	
Newton Abbott—		
Collection, &c.....	3 0 10	
Plymouth—		
Square, Miss.....	0 5 0	
Friend, by Rev. J. Angus, for <i>Trinidad</i>	5 0 0	
George Street, on account.....	50 0 0	
Contributions, by Mrs. Lobb, for <i>Haiti</i>	6 10 0	
Stonehouse, on account	5 0 0	
Torquay—		
Collection.....	1 16 0	
Contributions.....	2 15 0	
Uppottery, by Rev. J. Chapman.....	7 0 0	
DORSETSHIRE.		
Poole—		
Hodges, Mr. A. S. A. S.	1 0 0	
ESSEX.		
Chelmsford—		
Negros' Friend Society, by Mrs. Johns, for <i>Haiti School</i>	3 0 0	
GLOUCESTERSHIRE.		
Avening—		
Collection, &c.....	3 5 0	
Chalford—		
Collection, &c.....	2 0 6	
Eastington—		
Collection, &c.....	3 14 5	
Sunday School.....	1 5 1	
Hampton—		
Collection.....	2 10 0	
Contributions.....	3 3 4	
Hillsley—		
Collection.....	0 13 2	
King Stanley—		
Collection.....	7 0 0	
Contributions.....	12 15 6	
Do., Sunday School	2 4 0	
Shortwood—		
Collection.....	13 0 0	
Contributions.....	19 1 6	
Do., Sunday School	4 17 0	
Slimbridge—		
Collection.....	2 2 8	
Stroud—		
Collection.....	10 12 11	
Contributions.....	7 5 3	
Do., Sunday School	1 0 0	
Tetbury—		
Collection.....	1 15 9	
Uley—		
Collection.....	1 13 10	
Woodchester—		
Collection.....	1 17 2	
HEREFORDSHIRE.		
Kington, by Rev. S. Blackmore.....	6 8 8	
KENT.		
Lamberhurst—		
Contributions.....	0 12 5	
Smarden—		
Syckelmoore, Rev. W.	0 10 6	
LANCASHIRE.		
Accrington—		
Collection.....	7 13 7	
Contributions, Juvenile Society.....	4 18 1	
Do., for <i>Dove</i>	1 11 7	
Ashton under Lyne—		
Collection.....	11 19 2	
Bolton—		
Collections.....	3 9 6	
Juvenile Society.....	11 0 0	
Burnley—		
Collection.....	10 0 0	
Bury—		
Collections.....	1 16 0	
Chowbent—		
Collections.....	4 1 0	
Cloughfold—		
Collection.....	7 7 0	
Haslingden, Ebenezer... Heywood—	3 0 0	
Collections.....	2 15 11	
Sunday School, for <i>Dove</i>	0 10 0	
Liverpool, by J. J. Godfrey, Esq., on account	50 0 0	
Ogdon—		
Garside, Rev. J. ...A.S.	1 0 0	
Rechdale—		
Collections.....	34 19 0	
Contributions.....	8 12 2	
Kelsall, H., Esq. ...A.S.	160 0 0	
Salford, Great George St.—		
Juvenile Association	8 10 9	
LEICESTERSHIRE.		
Arnsby—		
Collection.....	9 18 0	
Contributions.....	3 10 0	
Blaby—		
Collection.....	1 3 0	
Contributions.....	1 2 6	
Foxton—		
Collection.....	1 5 7	
Leicester, Belvoir Street—		
Collection.....	23 13 10	
Contributions.....	66 15 1	
Do., Sunday School	0 19 8	
Do., for <i>Jamaica Theological Institution</i>	0 10 0	
Acknowledged before	81 18 7	
	80 0 0	
	1 18 7	

£ s. d.		£ s. d.		£ s. d.	
Loughborough—		Do., Sunday School	0 10 1	Farsley—	
Collection	5 6 6	Do., for <i>Enlally</i>	5 0 0	Collections, &c.....	12 3 9
Contributions	1 18 2	Do., for <i>Trinidad</i> <i>Schools</i>	1 0 0	Goldar—	
Sheephead—				Collection	2 12 1
Collection	3 10 0			Proceeds of Tea Meet- ing	7 12 2
Contributions	4 10 0			Contributions	0 9 11
Sutton in Elms—		SOMERSETSHIRE.		Halifax—	
Collection	8 6 0	Clifton—		Collection	12 3 2
Tea Meeting	2 18 0	Cross, Rev. W. J.....	3 3 0	Contributions	14 18 1
Contributions	1 0 0	Wellington—		Hebden Bridge—	
LINCOLNSHIRE.		Collection	4 18 2	Collection	6 10 0
Burgh—		Contributions	6 15 0	Contributions	5 16 0
Collection, &c.....	14 0 0			Horsforth—	
Grimsby—		SURREY.		Collection	2 12 8
Contributions	4 17 3	Dorking—		Huddersfield—	
Contributions	5 3 6	Jackson, Mrs.....	5 0 0	Willett, Mr.A.S.	2 0 0
Horncastle—		Do., for <i>Africa</i>	5 0 0	Idle—	
Collection	8 19 1			Collection	1 2 0
Contributions	10 13 5	SUSSEX.		Keighley—	
Do., Sunday School; for <i>Dove</i>	1 0 0	Battle—		Collection	1 17 2
		Collection	2 11 8	Contributions	1 18 7
	20 12 6	Contributions	1 13 10	Leeds—	
Acknowledged before	2 0 0	Hastings—		Collections	58 1 8
	18 12 6	Collection	5 14 9	Ripon—	
Horsington—		Midhurst—		Collection	1 14 0
Collection (moiety) ...	1 8 7	Collection	6 10 0	Salentine Nook—	
Killingholme—				Collection	5 14 6
Collection	1 14 6	WARWICKSHIRE.		Ladies' Society.....	10 14 3
Lincoln—		Alcester	14 1 0	Slack Lane—	
Contributions	22 10 11	Leamington—		Collection	1 14 2
Contributions	20 0 6	Contributions, for		Contributions	1 10 0
Do., Sunday Schools	3 13 4	<i>Dove</i>	1 0 0	Stanningley	2 0 0
Marcham-le-fen.....	1 15 0	Monks' Kirby—		Steeple Lane—	
Partney—		Collection	2 15 0	Collection	2 2 0
Collection	1 15 0	WORCESTERSHIRE.			
Spalding	1 10 7	Blockley—		SOUTH WALES.	
NORTHAMPTONSHIRE.		Collections	9 9 0	SOUTH WALES, by Rev.	
Bythorne—		Contributions	6 8 7	B. Price, on account	60 0 0
Collection	3 0 0	Do., Sunday Schools	2 11 10	Do., by Rev. John	
Ringstead—		Evesham, Mill Street—		Jones	30 0 0
Collection	2 0 0	Collections	6 16 6		
Contributions	7 7 5	Do., Juvenile Meet- ing	1 16 9	GLAMORGANSHIRE.	
Stanwick—		Contributions	6 3 1	Bettws—	
Collection (part)	2 3 0	Do., for <i>Africa</i>	0 18 7	Collection	0 6 0
Contributions	1 4 9			Contributions	0 10 0
Do., Sunday School	0 14 9	YORKSHIRE.		Bridgend—	
Thrapstone—		Boroughbridge, Baldersby, and Dishforth—		Collections	3 1 0
Collections (part).....	3 6 11	Collections	11 3 7	Contributions	7 5 8
Contributions	8 0 9	Contributions	11 8 5	Neath—	
Do., Sunday School	2 0 11	Bradford—		Sunday School, by	
Woodford—		Collections—		Mr. Cartis	3 13 7
Collection	1 5 0	Sion Chapel	8 4 1	Paran—	
NOTTINGHAMSHIRE.		Westgate Chapel... 14 8 1		Collection	0 13 0
Collingham—		Public Meeting.....	5 18 0	Ponyvai—	
Collections, &c.....	9 4 10	Contributions	0 16 8	Collection	1 0 0
Contributions	25 17 0			Contribution	0 2 6
				Swansea—	
				Contributions, by Mrs	
				Allen, for <i>Haiti</i>	
				<i>Schools</i>	6 5 6

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

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