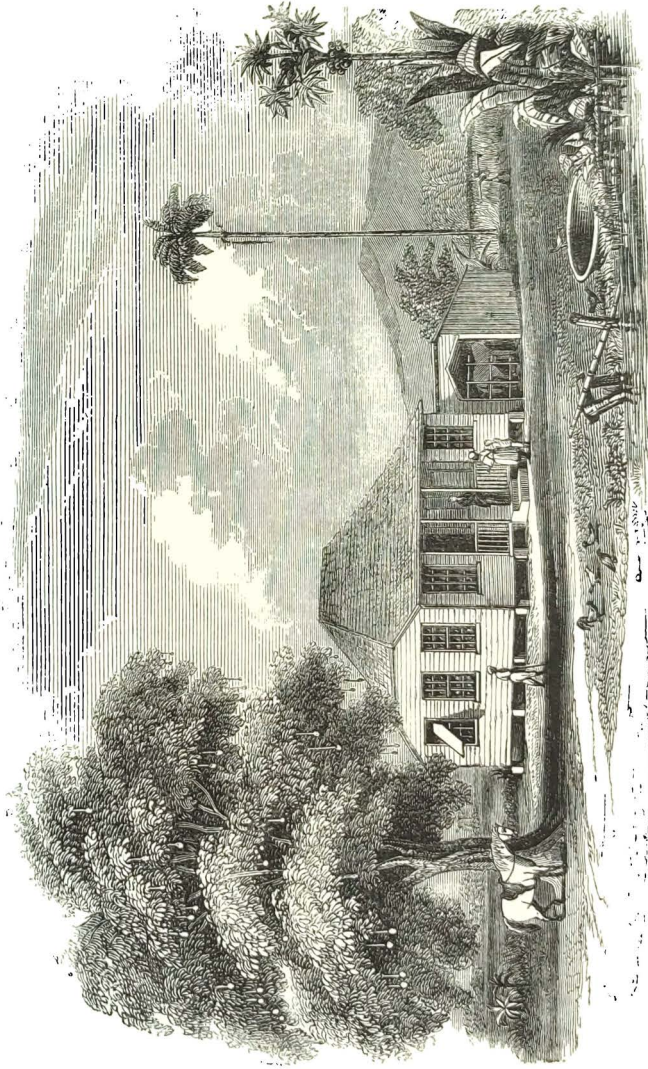


THE MISSIONARY HERALD.

The Missionary Herald (Oct. 1849).



BAPTIST MISSION HOUSE SAVANNA GRANDE, TRINIDAD.

ASIA.

NATIVE AGENCY AND CHRISTIAN INSTRUCTION IN INDIA.

We have been favoured by Dr. STEANE with the perusal of a letter from Mr. DENHAM, dated Serampore, 15th of January, which contains a view so enlightened and forcible of the importance of providing instruction founded on Christian principles for native youth, that we feel it our duty to impress it on the consideration of our readers. It is satisfactory to know that all the excellent men connected with Christian missions in India concur in this view, and that provision is made by them for it. The Church Missionary Society has its Missionary College at Calcutta in connexion with "Bishop's College." The schools and classes connected with the Free Church of Scotland under the superintendance of Dr. Duff have been productive of great good; and we have pleasure in learning that Dr. Boaz, to whom we were indebted for a very interesting address at our last public meeting, has succeeded in the object of his visit to England, having raised the £5000 which he solicited, and being now on his return to India to found a college in connexion with the London Missionary Society. We have much pleasure in inserting the following extracts.

If an earnest consideration of the means to be employed for the effectual training of young men for the work of the ministry be needed in England among youth nurtured under the influences of Christianity, how much more fully must this apply to our native and East Indian youth in this country? Be assured, if a course of training be required for effective labour at home—and what thinking man questions it?—then, unless we intend to suffer disappointment after disappointment, native and East Indian young men must have what they have never yet had, a thorough course of mental and moral training in India.

In the department of my work I am almost alone. It is true that educating is not, in the strictest sense, preaching, yet there is such an intimation in the New Testament as "preaching and teaching," and the time appears to be come when we must really educate; besides, we can plant truth in the Hindoo mind while teaching them to be good citizens and good men. Our brahman pupils freely admit that their systems cannot stand if the light of a Christian education be brought to bear upon them. With the arguments their own Bhaskar Acharjya (the Newton of India) supplies, young men are in a situation to meet and refute the pundits, however learned they may be in their own lore, and put them to utter confusion. There are numbers of willing youth in India in our missionary institutions, who listen to the truths of the gospel day by day, whose good feelings and attention have, in the first instance, been won by the information imparted to them in their exercises; and may we not hope to see God's hand and his blessing in due time upon our work, as it

has in due time been vouchsafed to labourers of other ages and other climes?

The natives of India possess, through the efforts of missionaries and British munificence, rare advantages. At the government colleges a first rate secular education is imparted to all castes without distinction. Religion, however, is forbidden to be taught. Hence numbers of young men leave those institutions every year, who necessarily entertain a profound contempt for idolatry, and a no less disregard for the truths of Christianity; "Heady, high-minded young men, lovers of pleasure more than lovers of God." Frequently have aged Hindoos said to us, "We shall die Hindoos, our children perhaps may, but the next generation——? Every thing about us tends to confirm the worst of such suspicions." The days of Hindooism are numbered as surely as the days of former systems when struggling for existence against the Christian teachers of the first and second centuries, and with an open door before us, shall we not follow up our opportunities as they did theirs? In the open field, knowledge and truth have nothing to fear from ignorance and falsehood. "Greater is He who is with us, than he who is with the world."

Forgive me, my dear sir, for trespassing upon you, but I feel deeply, very deeply, for the young men of India. On their account I venture to urge on you the interests of the rising institution to which I have directed what energies I may possess during the past year. The divine blessing has smiled upon the first part of our plan. We now possess spacious and suitable accommodations for children and native students. Five young men

are beneath our own roof, two more will have joined the class as probationary students by the time you receive this letter. A large number of Hindoo youths and young men are receiving in the college school a Christianized education. Five other youths, of European parents, will be entered next month as students in the college school. I need hardly say that in the discharge of such complicated duties help is needed; a brother of earnest piety, and zeal, and real practical habits; one who has been inured to work in England.

We have spacious grounds, halls for teaching and examination, class reading and committee rooms, and a large but not very select library. Thus we may be said fairly to have overcome our early difficulties, and that things are in a proper train for working. Our thoughts now naturally look towards England. We feel anxious for the sympathy and prayers of our brethren, and of all who feel an interest in India's welfare. We ask you to unite in prayer with us that God will put into the hearts of youthful converts in India, to devote themselves to his sacred service, and that they may receive such mental and moral training here as shall fit them to become the messengers of peace and love to a guilty people.

The Directors of the London Missionary Society, impressed with the necessity and importance of this subject, after due consideration, have resolved that a theological seminary for native Christians shall be formed in connexion with every principal section of the mission field.

The locality and facilities of Serampore are well known, and are in no way inferior to any station. There is free access to the people around and on both sides the river. The church consists of more than a hundred members; the native preachers are in the habit of holding meetings with the people every day, the young men and ourselves go out as often as our other duties permit to the

bazars and market-places, the heathen schools number between eight hundred and a thousand children, and these varied efforts, for the most part, are, as you know, sustained by local subscriptions. While we desire to recognize the grace and goodness of God, and entreat the continuance of his presence and blessing, I am emboldened to hope, my dear sir, that my brethren at home will not forget me, nor withhold from me their kind and efficient co-operation. It is refreshing to be able to say, in times like these, that all we contemplated, notwithstanding the vast outlay it has occasioned, has been accomplished without asking the Society for a shilling, and that no debt encumbers our future movements. God never breaks his promises. In his strength we entered on our work. Your aid and influence were not withholden when William Pearce made his appeal to the churches. May we not reckon upon your cordial co-operation with us also? The words of the immortal Carey at Kettering, and which kindled the zeal of the churches, were, "Attempt great things and expect great things." We have attempted, and may we not expect? The responsibilities connected with the work left by such men as Carey, Marshman, and Ward are not ordinary responsibilities. I felt that from the day I came here. Their God was Abraham's God, and *He is our God*. Since that day, waking and sleeping, India has scarcely ever been absent from my thoughts. Often during the last year have I dreamt of my work, such has been its weight and burden. Need we ask all who desire to see India won to Jesus to pray for and co-operate with us? Stations and offices of trust depend on single lives. Should God gather men like Andrew Leslie, John Wenger, and James Thomas to their fathers, you have no men to supply their places. There may be equally good men, I trust there are many, but it needs manifold talents and many years' discipline to make men of such habits and tact in labour.

RIVAL CLAIMS.

The following letter from Mr. DENHAM, dated Serampore, 28th June, gives a somewhat humorous account of a rupture between the priests of Jugunnath and those of Radhabullub, each set trying how they could make most of their god, and thereby exposing the whole to contempt. Our readers will no doubt agree with Mr. DENHAM, that it is evident idolatry is a doomed thing in its stronghold in India.

I intended to have written to you upon a question which has been pending between the rival priests of Jugunnath and Bolorum for the last two or three years or more—a kind of question of right and privilege. This has at last been brought to an open rupture. I

would give you particulars, but think it may be more satisfactory to send the enclosed articles from the "Friend of India" of this week. You will perceive that Jugunnath has been treated rather cavalierly this year, and made to exhibit a somewhat ominous

character in the eyes of his friends as well as those who are anxiously looking for India's emancipation. I think you will agree with me, that his days are numbered.

At the time the car should have been drawn, and "the lord of the world" rode forth triumphantly, a fracas took place among the rival priests, and blows were liberally dealt out instead of arguments. The magistrate was appealed to—for in questions of state religion the magistrate must not bear the sword in vain. Report says the parties interested intend to apply to a higher court for redress or for decision. Only think, dear sir, of British magistrates and British judges called upon to adjudicate on the imagined rights or legal claims of two *non-entities*—Jugunnath and Radhabullub! For who are the priests, and what rights can they lay claim to, unless Jugunnath be what they represent him to be? Can any thing be conceived of more exquisitely absurd than for the claims of BAAL to be laid in form before a British bar? I had a humorous conversation on Monday last with some of the brahmins at the temple, who to their great consternation had discovered that the god had lost one of his stumps or arms! This arm appears to have been made of silver gilt, so that Jugunnath has not only been subjected to great insults, but actually plundered, and at this moment exhibits the humiliating spectacle that his brother *Dagon* did in ancient story.

You will probably be of opinion that the insertion of the accompanying paper in the Herald may do the cause some service; at any rate it will serve to show that *idolatry is a doomed thing*, even in its stronghold in India. Many are looking on and saying, "Woe, woe unto us, for their hath not been such a thing heretofore," 1 Sam. iv. 7; and many more are mocking the idol to scorn.

You will be pleased to learn that we hope to baptize twelve or fourteen candidates next Lord's day, mostly Hindoos.

DEVELOPMENT OF HINDOOISM—JUGUNNATH AND RADHABULLUB.

A singular event has just occurred within our own neighbourhood, which should not be permitted to pass into oblivion. It is well known that within two miles of this town is the temple of Jugunnath, the celebrity of which is second only to that of the original establishment in Orissa. The image is the property of a community of priests. At the extremity of Serampore, a mile and a half to the north of the temple of Jugunnath, is the temple of Radhabullub, belonging to another sacerdotal family. At the annual festival of the Ruth the image of Jugunnath was placed on the huge car, and drawn down by men to the temple of Radhabullub, whose image was brought down to meet him half way, and

then placed on the car. When it reached its destination, both images were wrapped up in cloth, and let down by ropes, and conveyed to the temple at Bulubpore, where they were exhibited together for eight days, when Jugunnath returned in his car to his own temple, to remain in solitude for another twelvemonth. The festival has increased annually in celebrity in proportion to the increase of wealth in and about Calcutta, and rich and poor, high and low, women and men, come from the metropolis and from all the villages within fifteen or twenty miles, to visit the temple, and enjoy the spectacle of the two deities seated side by side. It is an object of universal attraction. Formerly, as we learn, the only offerings made by the devotees consisted of fruit and flowers, which were thrown at the image; but within the last twenty or twenty-five years, they have begun to give more substantial tokens of their devotion, and copper, and silver, and gold have been freely offered at the shrine. The profits of this exhibition, which have been gradually increasing, are divided among the priesthood according to the share each one possesses in the establishment. The offerings of each day are farmed out by auction to that member of this community who bids highest for them, and who loses by his bargain on a rainy day, and gains by it if the day be genial. As the source of gain was the exhibition of the two gods on the same pedestal, and one of them belonged to the priests of Jugunnath, they insisted on a share of the profits, and violent were the disputes which arose on the occasion. It was at length settled by the intervention of three or four wealthy and orthodox natives, that the priests of Jugunnath should permit the continued use of their image on receiving seventy-five rupees a year. This engagement was entered into many years ago, but since that time the returns of the festival, owing either to the growing wealth or the increasing superstitions of the people, have increased to a very considerable extent. The Jugunnath priesthood affirm that the profits are not less than 1200 rupees a year, and they gave notice to the Bullubpore men last year, that unless their share was proportionately increased, they would not permit their god to visit his brother any longer. The latter refused to advance a farthing beyond the former amount, and the men of Jugunnath carried their threat into execution on Friday last. At the appointed hour the image of Radhabullub was carried down with its accustomed pomp to the half-way station, but no Jugunnath made his appearance. His priests drew the car about fifty yards, and then took down the god, and carried him to a house by the way side, where they have set up shop for themselves; and, for the first time in the last hundred years, the car has failed to pursue its accustomed annual journey. The disappointment of the people is

great, but that of the Bullbopore priesthood greater, and they are going to carry the matter into the courts. We learn that they would have no objection to increase the sum allowed to the Jugunnath priests for the use of their image during the eight days of the

festival, but they felt that if they once gave way, they would be subjected to annual increase of extortion, and have, therefore, wisely determined to bring the matter at once to an issue.

HINDOO ANTI-MISSIONARY COLLEGE.

We have been used to hear in former times that the upper classes of Hindoos were so strongly wedded to their religion, that the safety of the government might be endangered by the establishment of schools in which Christianity was taught. The experiment has been tried, and many youths have been converted to God, but at length the conversion of a youth belonging to a highly respectable family created an extraordinary sensation in the Hindoo community of Calcutta. What has been the result? The following extract from "The Friend of India" for the 28th of June informs us that threats were held out of the establishment of a magnificent Anti-Christian College, and means were taken for its establishment, but after all it turned out that the rich Hindoos felt a greater interest in preserving their money than their religion, and this magnificent scheme has come to nothing, while, as we are aware, the Christian schools are prospering to as great an extent as ever, and God is blessing them to the conversion of youth.

It may be in the recollection of our readers that about two years and a half ago, the conversion of a native student of the Free Church Institution, of a highly respectable family, created an extraordinary sensation in the Hindoo community of Calcutta, heterodox as well as orthodox. The excitement extended to the innermost recesses of native society. The rich and the powerful gave vent to their exasperated feelings in the most furious anathemas against the missionaries, and it was resolved that any man who ventured to send his child, or who permitted his connexions to send any of their children to the missionary institutions, should be visited with instant expulsion from all the privileges of caste. At the same time it was resolved to establish a magnificent anti-missionary college for the benefit of all those who had been attracted to the missionary institutions, by the gratuitous education which they afforded, and the sum of three lakhs of rupees (£30,000) was promised by the wealthy baboos as an endowment. The sum appeared insignificant compared with the means of the parties, and the magnitude of the crisis. The men who professed so deep an anxiety to rescue their children from the jaws of destruction, might have quadrupled the amount without feeling the loss of the money. Those who considered only the intensity of the excitement and the means of the excited, might have been led to think that the end of all missionary institutions was at hand. But others, who were better acquainted with the feebleness of the native character, felt no alarm for their stability. They well knew that all native

feeling was transient in exact proportion to its vehemence; that the performance was always in an inverse ratio to the blustering, and that the movement would end, as every other effort of a similar kind during the last twenty years has ended—in smoke. The result has not disappointed their expectations. Instead of £30,000, the sum subscribed was little more than a tenth of the sum, £3224 12s. It was vested in the four per cent. loan, and yielded the magnificent sum of £130 a year. This was the great capital with which it was intended to extinguish all the missionary institutions in Calcutta, and to provide education for the rising generation in connexion with Hindoo associations. At the same time a sum of not less than £500 a year was put down by the portly baboos and the noble rajahs and Muharajah Bahadoors of Calcutta, making in all about £650 a year, or £54 a month. Such were the auspicious prospects under which this institution, which was to stay the progress of Christian instruction, was ushered to public notice. Let us now trace its progress as detailed by a native correspondent of the "Englishman" in a recent issue.

The school opened in February, 1846, with an establishment calculated at £27 a month, and 700 boys were admitted within the first two days. Baboo Debendernath Tagore and Baboo Hureemohun Sen, were appointed secretaries; Baboo Prumuthnath Day became the treasurer; and seven influential native gentlemen were placed on the committee. It will, therefore, be seen that the individuals who had taken the institution in charge, were

among the most wealthy and powerful in Calcutta, and fully competent by their substance and influence to carry it to a successful issue. At first, those who could command an equipage visited it every hour; and the teachers were regularly paid, "and every thing was orderly." But the visits of the managers were gradually discontinued, the teachers were kept two and three months in arrears, and the best of them left the institution, and the establishment was reduced to £22. It was soon after raised to £23, but the seminary suffered an irreparable loss by the retirement of Baboo Debendernath Tagore from the secretaryship. In the month of December last year, the teachers of the school were informed that some of them must be dismissed, as the school had not sufficient funds for their maintenance. The house, which had been rented at £4 a month, was given up, and another, in an infamous locality, rented at £2 monthly. The "Englishman's" correspondent calls it the Billingsgate of Calcutta. Soon after, the establishment was wisely reduced to £12 a month, as the managers had nothing to trust to but the interest of the vested funds. The monthly subscription, which began with £43 a month, has in the course of three years dwindled down to the sum of fourteen shillings, which a man was employed at sixteen shillings a month to collect! Well may the writer ask, "Is this the result of the conspiracy against the efforts of the missionaries? Where is the

great object of this noble institution? Are the objects gained? Are the missionary schools abolished?"

The result of this magnificent effort to subvert all the educational institutions of the missionaries in Calcutta, and to establish a large and permanent seminary on Hindoo principles in their stead, affords an additional illustration of the native character in Bengal. It has no strength, or stability, or stamina. Whatever improvement depends solely on native agency, must, as a matter of course, decay. But the failure in the present instance is by no means to be traced to mere niggardliness. Since the Hindoo Charitable Institution, as the anti-missionary college was designated, was established in 1846, the sum expended by its managers and subscribers in their poojahs and marriage and funeral festivals, in idle shows and pernicious gifts, has amounted to a sum, the mere interest of which would have placed this institution beyond the reach of accident; but the man who will cheerfully lay out two or three thousand rupees in having the Muhabharat read, will begrudge the small pittance of five or six rupees a month, which he may have put down to the school. There is nothing so intangible as a native subscription. Like the rainbow, it wears a lovely aspect, but while you are contemplating it, it disappears. The man who builds his hopes on the continuity of native liberality leans on a broken reed.

MONGHIR.

A letter from Mr. PARSONS, dated the 21st of June, contains an account of the progress of divine truth, of the care taken to ascertain the sincerity of candidates for admission into the church, and of the cheerful devotedness of the native assistants, which we doubt not will be gratifying to our readers.

With much pleasure, after the lapse of the usual interval, I sit down to address you, the more so as I am permitted to acknowledge the operations of the Lord's hand among us, the results of which you have doubtless already received information of, in the baptism and addition of three members to the church, whose conduct since their admission, I rejoice to add, has afforded additional testimony to their having given themselves to the Lord, as well as to his people, and to the happiness they have felt in so doing.

In addition to these, I am glad to say that several, chiefly from our native nominal Christian community, profess to be seeking after the saving knowledge of God. One of them, however, was, not very long since, in all the depths of heathen darkness. Though very ignorant, not even knowing how to read, yet having been employed in the service of a fakcer or religious mendicant, and having

learned some of his formulas, &c., she herself came to be respected and consulted as a fakeerin, but was very unhappy in her mind, and, after long hesitation, at length resolved, at a great sacrifice of feeling, to place herself under the protection of a Christian missionary. Subsequently she came down here as servant to Hureedas, our old native preacher. She has been here a considerable time, and her conduct has been uniformly good. I trust she is sincerely attached to the truth, and will make continual advances in the knowledge of it. Not long ago poor deluded men prostrated themselves at her feet, but she now accounts it one of her greatest sins to have allowed this, and wishes to be herself found at the feet of Jesus.

Means taken to ascertain sincerity.

We have frequent conversations with the inquirers, and endeavour to ascertain the

state of their mind, in order, if possible, to satisfy ourselves respecting the reality of the change they profess to have experienced, and ascertain and fortify them against the peculiar temptations and dangers to which their several shades of character may render them especially liable; but the prevailing feature of the Hindoo character, and the influence of their former sentiments, render it far more difficult to come at the real state of their minds than in the case of Europeans. The natives, though I would hope not altogether strangers to the all-important work of self-examination, are at least quite strange to our method of speaking on such subjects. The divine criterion, "By their fruits ye shall know them," though in the long run unailing, does not always secure us from entertaining delusive hopes respecting some individuals, since men who have not the power may maintain for a time the form of godliness, and it is not with native nominal Christians as it is with those who come directly out from the ranks of heathenism. These latter have often to suffer the loss at one blow of almost all they had previously held dear, but those would feel their respectability amongst the community to which they outwardly belong increased, and no great self-denial incurred, by being united with the church.

One thing in connexion with the appear-

ance of these inquirers has gratified us much, namely, that the members, especially the female members, of the native church appear to have been considerably aroused, and they have been much more constant in their attendance on the means of grace, and as a result I would hope of the divine blessing accompanying this, we have witnessed fewer inconsistencies among them lately. In our church generally a great spirit of harmony and mutual love appears to prevail, which often suggests our praises and affords us delight.

Devotedness of native assistants.

It is pleasing to see our dear native brethren persevere in their work of faith, and endure with exemplary cheerfulness and patience the obloquy which is cast on them. They are enabled to reply to the most bitter revilings, which are sometimes unsparingly heaped on them, even by men who will pay us "sahibs" some respect, "You but increase our joy by all your mockings." Nainsook, through the favourable influence of our pious magistrate, has lately found a sphere of labour on Lord's day mornings amongst the hundreds of prisoners confined in the jail here, in which he is generally accompanied by our dear humble brother Bundhoo, whom we had given up to dear brother Hurter to assist him, but who since his death has returned to us again.

SEWRY BEERBHOOM.

A letter has been received from Mr. WILLIAMSON, dated 29th May, containing an account of a missionary tour in places never before visited, and of the manner in which his message was received, an extract from which will interest our readers.

Since I wrote you last I have been itinerating for nearly two months in this and a neighbouring district, and with the exception of a few fairs and markets, which are regularly attended by us every year, nearly all the places visited this season were new to us, our course having been, for the most part, out of our usual tract. Still the gospel was by no means a novelty to all, many recognizing us as persons whom they had seen and heard before, and of whom they had received tracts elsewhere. I need not say that we experienced a peculiar pleasure in being where no missionary had preceded us, and in making known the gospel to those who had never heard it before; many of whom appeared to listen to the glad news with no little interest. Though we met with some opposition, as might have been expected, Satan being

always and every where sufficiently alive to the interests of his kingdom, yet we must acknowledge that we were generally well received; sometimes invited to a village or a baboo's house for the purpose of hearing our message. Nearly 1000 tracts, and about half that number of gospels, were gratuitously distributed by us among those of our hearers who could read, who requested them of us, and who promised to give them a careful perusal, though on such promises our experience forbids us to place much reliance. That our books are read to some extent we cannot reasonably doubt, having had repeated proofs of the fact, yet I greatly fear that a vast number of our publications are either not used at all for the purpose for which they are distributed, or only very partially so.

MADRAS.

We have received a letter from Mr. PAGE, dated the 8th of June, containing further intelligence as to the premises purchased for the use of the English church of which he is pastor, and also service among the natives. It is gratifying to learn that the members of the church which provides for his support independently of the Missionary Society, has also arranged to provide the funds for this purchase, amounting, with an enlargement of the principal room, converting it into a commodious chapel, to above £300. A few friends in this country have kindly authorized Mr. PAGE to expect donations towards the purchase of the proposed chapel. As these will not now be required for that specific object, Mr. PAGE proposes, with the consent of the donors, that they shall be applied to the providing school rooms for native girls' schools, and a preaching place for the use of Mr. Mills, who is labouring in connexion with the church, and whose labours are impeded by the want of a proper room. Ground has been promised for this erection whenever the funds shall be provided, and we feel assured that it will afford pleasure to every donor to devote the money to missionary objects promoted by a church which has displayed a spirit so honourable to their Christian character.

We regret to find, from a postscript added on the 27th of June, that the health of Mr. PAGE was impaired in consequence probably of the intense heat, more intense than had been ever experienced by the oldest inhabitants. He was about to take a journey for three or four weeks, and we shall rejoice at hearing that the means have been blessed to the recovery of his health. We will add one or two extracts partaking of a missionary character.

If I thought there was the slightest probability of success, I would plead for a missionary for Madras who should be wholly devoted to the natives, but as I feel this is almost hopeless I will content myself with pointing out what I would hope is practicable. Our present premises are large enough for all we have strength to do, consisting of the regular duties connected with the English church and congregation, and the charge of a girls' day school. This seems little enough on paper, and is little enough with the extent of one's will, but it takes up the whole of our strength (I mean of Mrs. Page and myself). We both feel that no more labour can be undertaken by us *personally*, yet there is an immense work to be done, and a good portion might be done in connexion with us if we had but a suitable helper. There is just one simple thought which is ever before my mind, and which I am most anxious to work out into practical results. It is to bless the Hindoos by means of the East Indian community. I am most anxious that the East Indian church should be a thoroughly missionary church. Missionary not only by its contributions and prayers, but by the personal labours of its members. In order to this, however, it is absolutely necessary that suitable modes of operation should be open to them, and that facilities for self-improvement, in order to greater usefulness, should be presented, espe-

cially to the younger members. No particular way of usefulness has at present suggested itself to my mind in which the young men of the church may be employed for the benefit of the natives, but it does seem to me that native female education presents a wide and most suitable field for the exertions of the female portion of it. Here they are in a land in which they are the only women against whose education there exists no prejudice, a land containing I suppose fifty millions of women who cannot read a word of their mother tongue, and are therefore totally inaccessible to many of the efforts of Christian benevolence, namely those put forth by the Bible and Tract Societies. Possessing, too, a knowledge of the English language, and to some extent of the native, they have qualifications which no other persons in the land have for the work. I feel, therefore, intensely desirous of directing their energies into the channel, and purpose having native girls' schools, to be under the superintendence of some of the female members of the church. We have one young person, a member of the church, now living with us, who is earnestly desirous of giving herself to the work, and whom, after a course of preparatory instruction, we hope to see engaged in it. Other cases of a similar character there are in prospect, so that I hope it will not be long before all the means collected by our friends in

England will be needed in order to find room for the efforts of a working church. But we do require one teacher from Europe, whose heart shall be set on blessing the native girls, one acquainted with the best modes or system of instruction, but not slavishly attached to any one so as to be incapable of accommodating herself to altered circumstances. Cannot the Society give help in this, or procure it?

I have mentioned a day school. This we commenced in February, chiefly with a view to the children of our own members. It is supported by the payments of the children. Mrs. Page and I take the elder classes exclusively, and we employ a teacher for the younger. A moonshee attends three days in the week to give instruction to a few in Tamil.

We have had some additions to the church since I wrote last. Forty-two members have joined it since its commencement about eighteen months ago, of whom thirty-nine now remain, three having been removed to other churches. We have now two persons

before the church with a view to baptism, and I have had three applications besides. The last person who was baptized has been a consistent Christian for many years, and has for a long period held a service in the Fort among the soldiers every other week. Our brethren at Secunderabad have several times in their letters to me expressed their thankfulness for his services amongst them. Until recently he was a deacon in the congregational church, but he has now joined us. His views on the subject of baptism were first shaken about twenty-five years since at a reform meeting at Camberwell, at which a Roman catholic pressed the question, "Where did you get your infant baptism from? Did you not get it from us?" His union with us will, I hope, be for good. It is pleasing to find the views we hold to be scriptural and highly important to the purity of the church, thus gaining ground, but it is yet more delightful that sinners are converted to Christ. I trust I shall never put the joy of the two on the same level.

ADDITIONS TO VARIOUS CHURCHES.

The following information, which we extract from the "Oriental Baptist" for June and July, will afford pleasure to our readers.

Agra. "I had," writes Mr. Williams, "the pleasure of baptizing a young man, the son of brother Penbearon of Dinapore, on the 1st of April."

Jessore. Mr. Parry informs us that four native converts were baptized and added to the church at Sâtberiyâ in March.

Calcutta, Bow Bazar. Two Jewish converts were baptized on the last sabbath in May, and on the following sabbath were received into the communion of the church. Solomon, the younger of the two, has been called to endure sharp persecution from his

relatives. May he, as well as his fellow convert, have grace to be faithful to the end.

Jellalore. Mr. Phillips states that in April last they had the privilege of baptizing six believers. "The candidates," he writes, "were our young friends Mary Sutton, three girls from the boarding school, and the Hindustâni and his wife who accompanied Durgâprasâd when he returned.

ORISSA CHOGA. On Lord's day the 13th of May two persons were baptized at Choga. The Lord continues to prosper bis work at this interesting station.

AFRICA.

BIMBIA.

Letters have been received from Mr. MERRICK, dated the 28th of June, and Mr. NEWBEGIN the 3rd of July, in which it is stated that a storm of persecution appears to be gathering over the Jubilee Station, that Inangge, who is referred to in the Missionary Herald for March last as one of four whom the missionaries believed to be hopefully converted, and who it was stated had refused to become one of the wives of King Bell, has been dragged away from the place and carried to Cameroons, where she has been shamefully treated,—that threats have also

been held out of wresting from them Fanny Watson, of whom an interesting account is given in the *Juvenile Missionary Herald* for the present month,—that she had refused to become one of the wives of King Josh, and he had in consequence given her up to the missionaries, and that, to save her from personal violence, it has been found necessary to remove her to Fernando Po. Mr. NEWBORN writes as follows:—

A storm is gathering over us, and we cannot yet tell what may be the result to ourselves; but Jehovah reigneth. I am delighted at having returned and seen what I now see—that our doctrines and preaching are now so far understood to cut at the most fearful vices; that the instant a timid woman believes in Jesus, she asserts her rights and refuses to be sold as a slave by her brethren, and will not submit to the frowns of the great. Inangge has been dragged away from us, and carried to Cameroons, where she has been shamefully treated by King Bell. We shall prevent Fanny being so treated by sending her away to Clarence. King Josh,

by sending her to us, surrendered all right; but might is right here. Even the poor slave Moidu suffers persecution from her husband and her country people, but she is a good Christian, and lovely in her deportment. It must do good, however, and although our first converts suffer, that will make others think, and convince them also of the power of the gospel.

Mr. Merrick adds: We shall keep Fanny at Clarence till the storm is over. May our gracious God preserve her as He has hitherto done from the jaws of the lion. Our Bimbian convert, Moidu, is also suffering persecution for righteousness' sake.

In another letter we are furnished with more ample particulars respecting Inangge:—

I have in my late letters spoken of an Isubu young woman called "Inangge," the sister of King William's eldest son, and expressed hopes that she was a real convert to Christianity. I am happy to inform you that events which have recently transpired, and are now transpiring, have all tended to confirm my hopes. The history of Inangge's case is briefly as follows. She was many years ago, when a child, betrothed to King Bell of Cameroons by her brother "Nggombe." Some time last year she was placed under Mrs. Christian's care (the wife of Christian) to learn to wash. From that time she regularly attended the means of grace both on Lord's days and week days. Finding her rather attentive in chapel, I often desired her to come to my house for private instruction, and during the last seven or eight months we have observed such a change in her conduct and deportment as to lead to the conclusion that she is the subject of divine grace. Knowing the precarious position in which she stood, I often questioned her respecting her purpose in reference to King Bell. She invariably replied that her mind was fully made up not to become King Bell's wife, and that she would rather die than yield to him. On Saturday forenoon the 26th ult., we heard that a canoe had arrived from Cameroons to take Inangge. I requested the Christian friends in the village to assemble with Inangge, and we held a special prayer meeting, at which I read and expounded the 10th chapter of Matthew to Inangge, after which we commended her to the care of our divine Shepherd. After a few days the canoe left for Cameroons with plantains, without taking

Inangge, but returned sometime last week for her. Last Monday morning (11th inst.) Inangge's brother, Nggombe, came to our village for her. As soon as I heard this I sent for Inangge, and gave her the best advice I could, after which Fanny and myself prayed with her in Isubu. (She hears very little English.) On her return to Mr. Christian's house, her brother urged her to accompany him to his house, but she would not consent, declaring that she would rather die than go to Cameroons. Finding that he could not prevail, he took her by the hand, intending to drag her away, but Mr. Christian recommended him not to treat his sister so roughly. Shortly after King William sent to call Inangge, saying that he wished to hear from herself whether it was her intention to go to Cameroons or not, and that if she did not wish to go, they would pay King Bell for her. Inangge therefore left the village for King William's house in the hope of returning, but William's message was only a stratagem to get her away from us. On reaching King William's house she was put in a corner to sit down. All that William said to her was, that she wanted to ruin his town. In the afternoon William went to the opposite island, and Inangge was sent to the house of one of William's women, called "Asimweni," where I met her the same afternoon, and read, conversed, and prayed with her. I found her calm and composed, and quite steadfast. She was ready to die, she said, and would rather die than do what her friends desired. In the evening, at our public prayer meeting, we prayed specially for Inangge. Next morning (12th inst.) Mrs.

Merrick and myself, accompanied by our child Rosanna, went to see Inangge. I again read, conversed, and prayed with her, and was glad to find her strong in the Lord. In returning home, after we had passed King William's house a few yards, he looked through a window, and sent forth a volley of coarse and obscene abuse, both in English and Isubu. I cannot commit all that he said to paper, but among other things he called us deceivers and thieves; that we had come to Bimbia to deceive and rob the people. Of course I did not notice him. We walked on as if we did not hear him. In the afternoon Mrs. Merrick and myself, accompanied by our child and Fanny, went again to see Inangge. She told us that during the day King Bell's woman, that had been sent to take care of her on her way to Cameroons, came to see her, and endeavoured to turn her mind, but she told her that she could not listen to her, and was determined not to become King Bell's wife. The following morning I called again to see Inangge, and read, conversed, and prayed with her. In the afternoon Mrs. Merrick and myself visited her, and found her still strong in her determination to resist sin even to death. Next morning (14th inst.) brother Newbegin and I called to see her. I read and conversed with her, and both brother Newbegin and myself prayed. In the afternoon Mrs. Merrick and myself called, and spent some time in conversation with her in the midst of a great deal of noise made by King William's women. This morning, when brother Newbegin and I reached the house where we usually found Inangge, she was not there. King William came to his window, and desired a girl we had sent to call Inangge not to do so, but Inangge hearing we were there, rushed out of the opposite house, and came to us. Only a few months ago Inangge would as soon think of facing the mouth of a cannon as to do any thing contrary to William's orders, but she has all at once lost her natural timidity, and is remarkably brave. She tells me that she does not feel the slightest fear of man, that she fears God alone, and knows that he is strong and powerful to save. When brother Newbegin and I called yesterday morning, Inangge was not at King William's town. We were informed that she was gone to a neighbouring village to collect presents, a practice among Isubu young women when they are going to be married. The truth is, Inangge was carried away by her brother against her will to collect presents, and when she got to the village, instead of doing what he desired, she ran away in the bush. She was soon pursued by her brother and others, apprehended, and carried again to King William's town, who declined receiving her. Her brother then took her to his own house, and chained her by the left foot to a post of the house. That same afternoon brother

Newbegin and myself, in returning from Dikola, called to see Inangge, and found her in chains. I recommended her to cast her cares on the Lord, and assured her that she would eventually find that greater were they who were for us than they who were against us. Her chain, we told her, was her greatest honour, and that when the people of God in England heard that she had been chained and persecuted for righteousness' sake, they would glorify God in her behalf, and pray much for her. She told me that her heart was strong, and she was ready to die for Christ's sake. A Cameroons man, called "Bottle of Beer," who had been sent by King Bell to fetch Inangge to Cameroons, put his fist in my face several times while I was speaking to Inangge, reviled and abused me, and said that he would mark me, and when I came to Cameroons he would know what to do with me; that I professed to be King Bell's friend, and then wanted to take away his wife. He concluded by saying that they would seize a God-man at Cameroons, and put him in chains on account of our interference in the matter. Of course we did not say a single word in reply. We remained silent while he raved, and whenever he stopped we embraced the opportunity to exhort Inangge to steadfastness and constancy. As brother Newbegin shook Inangge's hand in leaving, "Bottle of Beer" seized his other hand, and attempted to pull him away. Brother Newbegin reached out his hand again, which Inangge eagerly grasped, showing that she was as forward in sympathizing with us as we with her. On reaching my house, Mrs. Merrick informed me that, in my absence, they heard that Inangge had been put in chains, and therefore went with Fanny to see her, in order to speak a few words of comfort and encouragement. When she got to Nggombe's house, "Bottle of Beer" stood at the door, shook his fist in her face several times, and would not permit her to enter. They pushed Fanny about, and said it was she who had advised Inangge not to go to Cameroons. Inangge hearing that Mrs. Merrick was at the door, attempted to get up to see Mrs. Merrick, but they immediately drew her down. This morning brother Newbegin and Mrs. Newbegin, Mrs. Merrick and myself, went to see Inangge. We found her in chains, sitting on a mat. There was not so much opposition as yesterday; chairs were immediately handed to us, and a few women came up and shook hands kindly with us. I seated myself near Inangge, and read to her in Isubu the 15th chapter of John, to which she listened with great attention. "Bottle of Beer" could not endure this. He arose from his seat, put his face in mine, and threatened to take the book out of my hand, and tear it to pieces. He next shook his hand in my face, and threatened me. The women around desired him not to make a noise, and after a

time his passion subsided. I exhorted Inangge to faith in the promises of Christ, and spoke particularly to her about abiding in Christ's love. On leaving, Inangge informed us that they intended to carry her away to Cameroons on the morrow. In the afternoon I called again to see her. The Cameroons people were much more quiet and respectful than they have been since Inangge has been taken to Nggombe's house. A few of them came very near to hear what I was saying to Inangge.

Lord's day, 17th. I called this morning to see Inangge, and was treated kindly by several of the Cameroons people. I said all I could to build up Inangge in her most holy faith. I found her strong in the Lord, and have every reason to believe that she will die rather than dishonour her Saviour by becoming King Bell's wife. On leaving she told me that they intended to send her to Cameroons when the canoes returned from market.

After our afternoon service we were informed that the Cameroons people were making preparations to leave. All the Christian friends in the village, with our servants, as well as the native converts, turned out to see Inangge, and to express sympathy with her in her troubles. When we reached Nggombe's house, we found Inangge in great agony of mind. I spoke to her of the necessity of keeping her mind stayed on Christ. She wept, and said that her heart was peaceful. On my inquiring what she intended to do when she reached Cameroons, she replied that she was ready to die. I stood near her, conversing with her, till "Bottle of Beer" came into the house, and in an authoritative tone commanded her to get up and go down to the beach. She arose, and walked out of the house. "Bottle of Beer," fearing she would run away, wanted to lead her down to the beach, but she would not allow him to put hands on her. "Let me alone," said she, "I

am not going to run away. I will walk down myself." We all accompanied her to the beach, and said much to comfort and strengthen her. She was put to sit under a sort of roof in the canoe, to protect her from the rain. We could manage to see her under the roof, but to deprive us of this pleasure they covered the opening. We stood at the beach till the canoe left. As soon as they paddled off, several Bimbia young men shouted aloud, "Mr. Merrick teaches lies; Mr. Merrick is a thief." On our return home we commended poor Inangge to the divine care. Her relatives were exceedingly anxious that she should throw off her clothes, and resume again the native dress, but she would not listen to them. When she reaches Cameroons, King Bell, instead of greeting a cheerful bride, will meet a mourner with deep grief portrayed in her countenance. Oh, that she may be faithful unto death! My hopes are that all that has transpired will tend to the furtherance of the gospel. What is to become of poor Inangge at Cameroons we cannot tell. Her brother has sent to tell King Bell that if she will not consent to become his wife, he must sell her in some distant country. Our hope is in God. "Greater is he that is for us than they that are against us." I trust that all our friends in England will be instant in prayer for Inangge, and for the mission in general. Moindu is still steadfast, and Fanny gets on well. Clara, the wife of my old interpreter, is also, I hope, walking in the narrow way. I have doubts of Richard's sincerity, but he comes with the other converts for private instruction. I send by Captain Milbourne a few copies of the Gospel of John, printed on the Tract Society's paper. The little school hymn book I sent you some time ago was also printed on their paper, as well as the Isubu lesson book which I now send by Captain Milbourne.

CLARENCE.

A letter has been received from Mr. YARNOLD, dated the 12th of June, stating that in the day school there are eighty-four on the books, that his superintendence of the school has been much interfered with, as well as his preaching, by repeated attacks of fever and ague, that the superintendence of the Sunday school has now devolved on him, that of the thirty-two teachers, all but two are members of the church, that he has formed classes for the improvement of the teachers, meeting those of each sex once in the week; that the health of Mrs. Yarnold, as well as his own, being affected, they had taken a voyage in the Dove for its restoration, but that when at Calabar an attack of fever compelled Mrs. Yarnold's being carried ashore, where she was kindly received by the Rev. Mr. Anderson of the Scottish Mission; that she was prematurely confined, and that the child had died after a few hours, and that since their return her health had greatly improved.

WEST INDIES.

TRINIDAD.

We have received a letter from Mr. COWEN, dated Savanna Grande, July 27th, stating the difficulties, from various causes, under which missionaries labour in that island, the encouragement he has met with, and the necessity, if the land is to be speedily possessed of a force greatly increased. Would that his wishes, as well as those of our missionaries in other quarters, could be gratified.

Difficulties and encouragements.

Whenever I sit down to address you, I long to have something to communicate which would cheer your mind and encourage the friends of the great work in which we are engaged. We can say, however, there are open doors which no man can shut, and adversaries not a few, with a group here and there to hear the testimony we bear. I begin to think we shall see God's cause flourish yet in Trinidad, though at times I doubt and am ready to faint, so few are there who come to the light, and of these few scarcely any from an intelligent love for the truth. Yet it is cheering in such a dark land as this, surrounded as we are by the diseased and dying on every hand, to find even a few disposed to meet together in the name of the Lord and for his worship. I know of nothing more crushing to one's spirit than to see the place where His name is recorded despised and neglected; and yet in this land of superstition and gross ignorance this is not an uncommon thing. The truth is, our forces in Trinidad are far too few and weak, humanly speaking, for the contest, or at least for a speedy issue, though of the ultimate issue we have no doubt. We, therefore, still look forward for increased agency, either European or practically educated natives such as I presume are sent out from the Jamaica Institution.

Enclosed you will find a sketch of our new Mission House, though not quite finished yet. (*Vide Cut.*) It is a substantial building of wood, the outside walls and partitions of cedar, the wood most easily obtained here, and floor of pitch-pine, with a good shingle roof. In the front is a large gallery the whole length of the house, which I have appropriated for a chapel and school until we can do better. Every sabbath afternoon I have a service, when about twenty of the people not under priestly influence attend. There is also a sabbath school held in the forenoon of a like number, and during the week a small day school. There is also a class of adults which meets each day, after school, for reading the scriptures and other exercises. Such is the commencement of our operations at this new station. On last sabbath I preached at Montrenant, and afterwards on the Williamsville estate. At the former

the little place was well filled, also a nice sabbath school under the care of Mr. Day, half brother to Mr. Innis, whom I named to you on a former occasion.

Labourers on the estates.

On the estate there were about twenty who met. There might as easily have been a hundred, but the labourers in this island have no desire for instruction, they regard neither themselves nor the Lord. Oh, they are in a terrible state on the plantations; as I pass I hear the drum all around, and meet the people either lying or crawling about in groups in a dirty and disgusting state. Had we more labourers in the field to get in among them, this state of things would not remain. How the planters can look upon it with indifference is to me a mystery, but their tastes and fine sensibilities, if these were ever possessed, are all vitiated and blunted, so that they can dwell in the midst of vice and wretchedness, of moral and physical prostration indescribable, unmoved and unoffended. There are a few exceptions, one of which I named not long since to you, where I attend nearly every sabbath and instruct the people of the estate, amounting to about forty, the proprietor's lady being invariably among the group, both as a teacher and hearer. I must in fairness add, however, that I think were there more labourers in the field, they would be gladly welcomed on many of the estates where now the holy sabbath is desecrated all day long by the semi-savages who cultivate them. Oh, for more help! One itinerant could visit and hold meetings on five or six estates every sabbath, besides holding night meetings during the week; and this, even in the absence of all positive good, would do much to break down the barbarous customs that prevail throughout the interior. But it seems next to useless to plead further for Trinidad, save with the Lord of the harvest. The Romish priest of this quarter seems to set himself in opposition to our efforts to teach and enlighten those whom he has so long sealed up in darkness and profound ignorance.

Tract distribution.

I distribute extensively in the neighbourhood tracts on popery. Tract distribution is among the best means we have of sowing the seeds of truth among the people. When the

power to read becomes more universal, it will be a mighty means of sapping superstition.

I had a very kind letter from Mr. Elven of Bury a short time since, advising me of a

package of clothing for children kindly sent me, and for which favour will you please present my grateful acknowledgments through the Herald.

HOME PROCEEDINGS.

YOUNG MEN'S MISSIONARY ASSOCIATION.

On Tuesday evening, October 2nd, 1849, the Annual Meeting of Members will be held at the Mission House, the chair to be taken by the Rev. Joseph Angus, M.A., F.R.A.S. The Committee of the Baptist Missionary Society, members of the Association, and two representatives from each Juvenile Missionary Auxiliary, are invited to attend the meeting. Tea will be provided at six o'clock; business to commence at seven o'clock.

On Tuesday evening, October 9th, the Annual Meeting of the Association will be held in the Library of the Mission House; the chair to be taken at half-past seven o'clock precisely, by George T. Kemp, Esq. Revs. J. Bigwood, J. Clarke (late missionary from Western Africa), John Curwen, William Frazer, and J. H. Hinton, A.M., have kindly promised to address the meeting.

The Committee have the pleasure to announce that they have made arrangements for the delivery of a second course of lectures in the Library of the Mission House, on Wednesday evenings, as stated below.

October 17th, 1849, by the Rev. William Brock, of Bloomsbury Chapel.

Subject—The Temporal Benefits connected with the Diffusion of Christianity.

November 21st, 1849, by the Rev. Frederick Trestrail, Secretary to the Baptist Missionary Society.

Subject—Ireland and her People.

December 19th, 1849, by the Rev. James Baldwin Brown, B.A., of Clayland's Chapel, Kennington.

Subject—The Philosophy of Missionary Enterprise, as developed in the Life of the Apostle Paul.

January 16th, 1850, by the Rev. Daniel Katterns, of Hackney.

Subject—A Glance at China.

February 20th, 1850, by the Rev. D. J. East, of Waltham Abbey.

Subject—Heathen Mythology and Divine Revelation.

March 20th, 1850, by the Rev. Samuel Martin, of Westminster.

Subject not yet fixed.

Admission to the lectures by tickets (free), which may be obtained at the vestries of the Baptist chapels, of Mr. B. L. Green, 62, Paternoster Row, and at the Mission House.

Doors open at half-past seven, to commence at eight o'clock.

It is respectfully requested that where it is practicable the friends in the country ordering Missionary Cards, &c., will at the same time kindly mention the name of a country bookseller, and his London agent, through whom the parcels may be sent, or such other mode of transmission as may most economise the funds of the Society.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Merrick, J.	May 22 and 24, June 16, 18,
			23, and 28.
	CLARENCE.....	Merrick, J. & ors.	April 26.
		Newbegin, W.	July 3.
		Saker, A.	July 2.

ASIA	CALCUTTA	Pearce, G. & ors.	June 29.
		Thomas, J.	June 24, July 2.
		Wenger, J.	June 30.
	COLOMBO	Davies, J.	July 11.
	MADRAS	Page, T. C.	June 8.
	MONGHIR	Parsons, J.	June 21.
	PATNA.....	Beddy, H.	June 24.
	SERAMPORE	Marshman, J. C.	July 5.
BAHAMAS	GRAND CAY	Rycroft, W. K.	June 26.
	NASSAU	Capern, H.	July 29.
	RUM CAY	Littlewood, W.	July 19.
BRITTANY.....	MORLAIX	Jenkins, J.	August 16.
HONDURAS	BELIZE.....	Braddick, G. & ors.	June 15.
		Kingdon, J.	June 11, July 10.
JAMAICA	CALABAR	Tinson, J.	August 4.
	PORT MARIA	Day, D.	July 19.
	SALTER'S HILL.....	Dendy, W.	July 18.
TRINIDAD	PORT OF SPAIN	Law, J.	August 7.
	SAVANNA GRANDE	Cowen, G.	July 27.

ACKNOWLEDGMENTS.

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

- Ladies at Salters' Hall, for a case of clothing, for the *Orphan Refuge, East Indies*;
- Juvenile Missionary Sewing Society, Hampstead, for a package of clothing, for *Schools at Clarence*;
- British and Foreign Bible Society, for a case of Bibles and Testaments, for the *Baptist Church, Liberia*;
- British and Foreign School Society, for copies of their Annual Report, for the *Stations of this Society*;
- Ladies at Camberwell, by Mrs. Jackson, for a case of clothing and useful articles, for the *Baptist Canadian Missionary Society, to the care of Rev. Dr. Davies, Montreal.*

ERRATUM.

In the September Herald, the name of Mrs. Milner Pearson is printed for Mrs. Kilner Pearson.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of August, 1849.

£ s. d.		£ s. d.		£ s. d.		
<i>Annual Subscriptions.</i>		Bellis, Miss E., late of Wellington, Shropshire, by Rev. W. Keay	10	0	0	
Chandler, Mr. John.....	1 1 0	LONDON AUXILIARIES.				
Gingell, James, Esq.,		Alfred Place, Kent Road—				
East Ham	1 0 0	Sunday School Girls...	0	10	0	
Hassall, Mrs., Clapham	1 1 0	Walworth, Horsley Street—				
		Collections.....	5	5	6	
		Contributions	2	5	9	
<i>Donations.</i>		BUCKINGHAMSHIRE.				
Friend (St. Ives P. O.)	0 5 0	Amersham—				
Friend, A Cornish	2 0 0	Collection	13	8	6	
Friends, a fow, by D. B. W.	0 10 0	Contributions	41	5	6	
Johnny, for Dove	0 1 6	Do., Sunday School	0	14	6	
Wilson, Mrs. Broadley	20 0 0	Do., for Dove.....	1	18	6	
			57	7	0	
<i>Legacies.</i>		Acknowledged before	45	0	0	
Ainsworth, Miss Anno, late of Rochdale, by H. Kelsall, Esq., for Female Education in India	90 0 0		12	7	0	
		CAMBRIDGESHIRE.				
		Wisbeach—				
		Dawbarn, Thomas, Esq.....	A. S.	1	0	0
		CORNWALL.				
		Redruth—				
		Friend, for Debt	0	10	0	
		Michell, Miss	0	10	6	
		Scilly—				
		Weymouth, Mr. H., A. S.	1	0	0	
		DURHAM.				
		Darlington—				
		Pease, Miss, for Salter's Hill Schools ...	5	0	0	

ESSEX.		£ s. d.	GRENDALE HALL—		£ s. d.	BRECKNOCKSHIRE—		£ s. d.
Langham—			Contributions and Pro-			Crickhowell	1 3 0	
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Loughton—			ing		SOMERSETSHIRE.			
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			D. Wassell, for					
			<i>Morlaix</i> , for					
			2 0 0					
GLOUCESTERSHIRE.			Bristol, by Mr. George					
Coleford—			Thomas, on account					
Sunday School, for			101 7 5					
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			Monthly Prayer Meet-					
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