

THE MISSIONARY HERALD.



DENONATHI BOSE.—“I AM A CHRISTIAN,” p. 923.

TO THE MEMBERS AND CONTRIBUTORS OF THE BAPTIST
MISSIONARY SOCIETY.

DEAR BRETHREN,

AFRICA again needs your aid, sympathies, and prayers. Trials of a most afflictive kind, though not without many alleviations, have befallen your mission. Many as were the proofs of the Divine blessing that seemed to sanction its commencement, and have marked its continuance, it has had from the first to struggle with the fatalities of an African clime. Again and again has the mission band been weakened by disease and death. And now we have to lament, from this cause, the announced return to England of our brethren Merrick and Yarnold.

Of the seven missionaries who in 1844 were toiling in this field, two only remain. Clarke and Prince have been constrained to give up the work through personal or domestic suffering. Alexander Fuller now enjoys the heavenly reward of his devotion to the cause of Christ. Sturgeon has entered into rest after a well wrought day of toil. And Merrick, worn down with disease and nigh unto death, in company with Yarnold, so recently sent to their help, is seeking restoration in the invigorating climate of England. Newbegin and Saker only are left of all the European brethren, to bear, emphatically, the heat and burden of the day. To these trials must be added, the return to Jamaica of some of those whose negro descent it was supposed would allow them to pass unscathed through the scorching heats of Africa. Only seven continue to aid our brethren. That aid is generally efficient and most valuable.

While, however, there is so much cause for grief and apprehension, at the same time there is much more to encourage you not to relax in your exertions and your prayers, and in our judgment to render it the duty of the churches and disciples of Christ to strengthen the weakened band, and with renewed energy carry on the work of the Lord.

“It is a field the Lord has blessed.” Concurrent with these trials have been the marks of Divine approbation. The auspicious formation of the mission cannot yet have escaped recollection. You can remember the intense feelings of pleasure, the universal acclamations of joy, and the fervent prayers, that accompanied the announcement of your Committee’s resolve to convey to the shores of Africa that same gospel of the blessed God, which had been so signally successful, through the mercy of the Most High, among the banished and enslaved ones of that dark land, in the islands of the West. Shortly after the exploratory landing of our brethren, Clarke and Prince, in Fernando Po, they were called to witness the tear of penitence, and to rejoice over some of the children of Ham turning to the Lord. Within less than five years of that memorable visit, the church at Clarence consisted of 79 members, 210 inquirers, 350 Sunday scholars, 100 day scholars, and an average congregation of 450 persons. The sum of £250 had been contributed towards the erection of a house for worship. Stations were also formed at Bimbia, Cameroons, and Old Calabar. Translations, and preaching in the native language, were carried on by our brother Merrick, and inquirers from among the degraded Isibus turned their gaze towards the rising Sun of righteousness.

The year 1846 was the first year of sorrow and trial. Mr. Thompson and Mr. Sturgeon were called to their reward. Four of the Jamaica teachers returned; and the health of all was more or less affected. For a time the mission at Clarence seemed drawing near to its extinction, from the threatened expulsion of our brethren from the island by the government of Spain. “The constitution of

Spain forbade the promulgation of Protestantism," or the word of God. Yet, as if to afford us encouragement to abide faithful, the work of the Lord was not stayed; seven persons made confession of the name of Christ, and were added to the church. Bimbia and its one hundred and forty villages, were opened to the gospel. Houses and school-rooms were erected, not only without interruption, but with the glad consent of the native rulers. A translation of the first two gospels in Isubu was ready for the press, and the first native convert on the continent was baptized. And not among the least of the tokens of Divine favour attending the exertions and presence of the missionaries, at every station slave-dealing, by consent of the chiefs, was entirely abolished.

The return, a few weeks ago, of Captain and Mrs. Milbourne, who in the early part of the year sailed for Fernando Po with Mr. and Mrs. Newbegin, Mrs. Saker, and Mr. and Mrs. Yarnold, left the mission in the hands of Messrs. Merrick, Saker, Newbegin, and Yarnold.

Painful personal or relative afflictions have constrained the first and last of these brethren, with their families, to turn their faces homewards. In the hope of recruiting his exhausted strength, Mr. Merrick and his family, about the middle of July, passed over for a few weeks to Clarence, giving at the same time the opportunity of a health-seeking voyage in the "Dove" to Mr. and Mrs. Saker and Miss Vitou. On their return from the Gaboon, "we found," says Mr. Saker, "brother Merrick very ill. He sank soon after we sailed. He preached but once during my absence. A surgeon of H. M. S. vessel had been called in, who gave no hope of recovery here: nothing less than a voyage to Europe was thought of. This he had decided to undertake as soon as arrangements could be made. This is a severe stroke. The next was expected. That night the dear suffering babe of brother Merrick was relieved by death."

Thus, dear brethren, the mission strength has been paralyzed. "I need hardly tell you," says our dear brother Merrick, "that leaving Africa, at a time when God is manifestly blessing my labours, is a great calamity: to me—a burden greater than I can bear." At the very time that this mysterious Providence lays aside the workman, is the seed he has sown springing up, as the affecting narratives of Fanny Watson and Inangge so lately testify; and in the midst of these afflictive occurrences, were three converts to Christ, at Clarence, baptized into his name. Thus, severe as are these trials, yet are they accompanied by such displays of the saving grace of God, that we are led to the conclusion, that it is his will, notwithstanding these discouragements, that we press forward in a cause, which, as such, he so manifestly crowns with tokens of his favour.

And now, dear brethren, we turn to you. We ask you, in the name of our Lord and Master, to sustain us. We need both the men, and the means to send them forth. Will the churches of Christ present both the offering and the fire?

We want the men. Men who, from love to the Redeemer, will face the dangers, the fiery trials, the sicknesses, the tribulations which will befall them, with patience, meekness, and unshrinking fortitude. Men, whom no suffering will dismay, no peril affright, no discouragement thrust down into the dungeons of despair. If you have them not, then let prayer, much prayer, fervent prayer, arise before the altar of God, that the Lord will "send forth labourers into his harvest," for "truly, the harvest is great, but the labourers are few."

But if the men be given in answer to your prayers, *We want the means to send them forth.* The demands upon your present funds are more than enough to absorb the whole, and leave nothing behind for an emergency like that which now appeals to you. Must we, then, relinquish this "husbandry" of the Lord? Surely not. It was not lightly that your Committee entered, at your bidding,

upon this work. If the cost was great you generously and nobly met that cost. In a manner almost unprecedented, every kind of gift, the nail, the vestment, the corn, was cast in profusion into the treasury. The first band went forth laden with innumerable proofs of your deep interest and anxious care. And now that the need again appears, shall there not be a display of the like generous impulse, and the same willingness to forward the building of the sanctuary of the Lord?

Brethren, we wait for your response. Your reply will indicate the will of God in this matter. With much prayer and deliberation your Committee have come to the conclusion that they *ought* to go forward. Without your aid they cannot. Will you, brethren, sanction their resolve, and with heart and hand bid them "God speed?"

Signed, on behalf of the Committee, FRED. TRESTRAIL,
EDWD. B. UNDERHILL, } *Secretaries.*

INDIA.

INTALLY.

At various times the Herald has contained interesting notices of the Benevolent Institution at this station, which has been for so long a time under the superintendence of Mr. GEORGE PEARCE. His educational efforts have in several cases been crowned with the divine blessing, and some of the youth there instructed have become confessors of the name of Jesus. In a letter to the treasurer, W. B. Gurney, Esq., of the date of September 5, 1849, Mr. PEARCE details the following very interesting account of a boy's conversion, and his firm and decided resolution to be a disciple of Christ.

You are aware that there is at Intally a school for the education of Hindoo youth, called the "Christian Institution." Here, in connexion with various branches of general knowledge, scriptural instruction is daily and sedulously imparted. 'Tis a pleasing proof of the diminution of prejudice among the natives, in regard to the Christian religion, that the majority of the pupils, from the eldest to the youngest, come voluntarily to our morning service for prayer on Saturdays, and always behave with the utmost decorum. Some of them join in the singing of the hymns. On these occasions I often embrace the opportunity to speak to the Hindoo youth, particularly on the subject of salvation.

Denonath Bose.

Among the pupils of this school is one named Denonath Bose. He is a Kaist by caste, which is the next to the Brahmins. His father is a shopkeeper, a common employment of this kind of Hindoos. Being related to one of our native preachers at Intally, and having received from him the promise of some pecuniary assistance, the father came and settled here about three years ago. He brought with him his eldest son, at the time a lad eleven or twelve years of age, who soon after commenced attending the Christian Institution.

At this time the boy had no impressions of a favourable nature towards Christian truth, nor probably any knowledge of it. At first he attracted no special notice, except that he was naturally intelligent and quick, and also very diligent in his studies.

Disputes with his teachers.

During the second year, when he began to apprehend something of bible truth, he showed some forwardness in disputing with his teacher against it, which is not to be wondered at, for his parents and connexions are zealous adherents to all the current dogmas and superstitious practices of Hindooism; he had therefore lacked neither instruction nor example in respect to it, and was probably as zealous for it as any boys may be supposed to be at his age. At this time he often accompanied his parents to the idol temples, to offer sacrifices,

His father's watchfulness.

Knowing the character of the Intally school, his father kept a jealous eye upon his son, lest he should imbibe the Christian doctrine therein taught, and often warned him against it, and cautioned him to be on his guard; and some time after, having his fears awakened in consequence of the lad beginning to visit his Christian uncle more frequently than

usual, he sent him away into the country for several months to their family home. He was obliged, however, eventually to recal him, as he wanted his services in his shop, and because his education was now quite in abeyance; and on his return he sent him to school again as before, but with this special request to his Christian relative, that he would do nothing to make his son a Christian.

Fatalism.

It may be asked, having these fears why did he send his son to the Intally school again? The answer is, that there is no other English school near, and that the desire of the Hindoo population for their children to learn English is so great that they will run all risks rather than that they should not learn. They are, moreover, great fatalists, and therefore argue something like this: "If my son is to be a Christian, he will be so, even if I keep him at home; and if he is not to be one, he will not be, whatever pains the sahibs may take to make him one." Nevertheless they do not abate their warnings and cautions to their children on going to school.

First impressions.

On the return of Denonath to school, he soon advanced into one of the classes (of which there are three) that daily read the scriptures with Mr. Chill, the master. It is Mr. Chill's practice to comment much on the portion of scripture which is read, and an hour is occupied in this exercise, much to the advantage of the scholars. It was from this period that the youth began to feel some interest in the truths of revelation, and his knowledge of them, in consequence, rapidly increased. He also soon afterwards began to relax in his attention to the rules of caste, and would go to his uncle's house, and secretly eat rice when he felt hungry.

Idolatry.

The time now drew nigh when the truths of the gospel were to make a more serious impression upon his mind than he had yet been sensible of. At the close of last March, or the beginning of April, occurred the celebration of the Churruck, or the Swinging festival—the most disgusting to a sensible and feeling mind of all the Hindoo festivals. On this occasion devotees, under the influence of opium and other drugs, proceed to the shrine of the goddess Kalee, where they pierce their bodies with iron rods in several places, and with hair clotted with mud, and their faces and bodies besmeared with ashes, they perambulate the streets of the city, dancing and making all kinds of gestures, like madmen, accompanied with a large crowd of people and bands of horrid music—a sight indeed more fit for the infernal world than for the abodes of rational and moral beings.]

Denonath's convictions.

Although Denonath had witnessed these scenes often before, it was not till the last exhibition of them that his mind turned from them with pain and disgust. The conviction then came home strong to his soul, that these atrocities could form no part of true religion, as he had been taught to believe. He felt that they must have originated with wicked men or wicked spirits. He felt ashamed, too, that he had ever felt any delight in them, and pitied his countrymen, who now appeared to him to be the subjects of sad delusion. Anon these thoughts and feelings were followed by the remembrance of the divine truths he had been taught at school, and instantly he felt that the God of the bible was the only true and living God, and Jesus Christ his Son and only Saviour. Now he felt his own sinfulness, and particularly his danger of perishing eternally, if he remained an idolater, or among idolaters, and the desire to become a Christian took instant and full possession of his heart.

Denonath prays—his decision.

Impelled by these feelings, for the first time he knelt down in his little chamber alone in the dead of the night, and prayed earnestly to Him, who had now, by his Spirit, revealed himself to his heart, and whose favour he now felt to be more than life itself. His bible now also became the companion of his leisure moments as often as he could evade the notice of his father, whose fears on his account do not appear at all to have abated. He wished now to attend our chapel services; but after doing so once or twice, his father strictly prohibited him from going again. His father's fears were further increased by his bearing towards some Brahmins who came one day into the shop. These people are always saluted by zealous Hindoos on meeting them, with folded hands, and the word "prunam," an act of worship. The father offered it as usual, but his son remained motionless and silent. At this his father rebuked him, and desired him to honour the Brahmins. Denonath replied, "I cannot do so any more, they are but men, and we may not worship any, but God only." At this reply his father expressed great anger, but did nothing more at the time. From this period he ceased altogether to worship Brahmins. This was an act of great decision for a Hindoo youth so young as he is.

Wishes to be a Christian.

About this time he came under my notice, or rather the change that was going on in his character. A marriage was being solemnized in the chapel, and I observed that this youth was one of the spectators on the occasion. When all was over, it happened that we came out of the chapel together. Pleased at seeing him there, I laid my hand upon his head, and

said, with a smile, "Well, Denonath, when you are married, will it be after the Hindoo or the Christian fashion?" "After the Christian, sir," said he. "Indeed," replied I, with some surprise, "I hope it may be so." It was only a week after this he came to me one day, and with much agitation said, "Sir, I have a great desire to be a Christian, and therefore I wish to be allowed to come to you for instruction half an hour every day before the school closes. I am so closely watched by my father, that I can come to you only in school hours." "But why do you wish to be a Christian!" "Oh, I feel that I am a great sinner, and that none but the Lord Jesus Christ can save me; and if I do not believe in him I must perish."

Receives further instruction.

Subsequent conversation with him convinced me that the youth was in earnest, I therefore joyfully complied with his request, and he came daily for instruction from this time; and every day's intercourse only increased my interest in him. What follows will show you what difficulties still attend both missionaries and converts in this country, in respect to the profession of the gospel, and that after fifty years labour. Denonath's intercourse with me greatly strengthened his desire to join the Christian flock here; but his youthful age, and the short period of our religious acquaintance, led me strongly to discourage the idea of quitting his father's abode.

His father interferes.

It seemed, however, desirable that he should, if possible, attend Christian worship, at least occasionally. He therefore came to chapel, but on his going home his father peremptorily forbade his going any more; and some neighbours, that were present at the time, threatened to beat him for having gone. He was, moreover, told that if he did not give up all intercourse with Christians, he should be sent back to his country, and committed to the custody of his relations there. He abstained, therefore, from attending again at the chapel. The boys of the school, as before remarked, came into my house to worship on Saturday mornings, he therefore came with them as usual. His father found this out also, and prohibited him from coming again. Matters were now coming to a crisis, and he became very uneasy. On the following Friday he inquired what he should do on the morrow; whether attend worship with the school, or abstain. I advised him in the morning seriously and calmly to ask his father's permission to come to the Saturday morning worship. He did so three times, but his father held down his head and made no reply. He then took up his books, went to school, and afterwards to worship.

Joins the mission family.

What occurred that day I do not recol-

lect, but on the Monday following he came and said, with much feeling, "It is quite plain now that I cannot serve Christ while I remain among Hindoos and moreover, my father will, without doubt, send me very shortly into the country, do therefore give your permission for me to live among the Christians at once." The case was a very difficult one. He was not of age, according to Hindoo law; if he came, he might therefore be taken from us. Moreover, was it consistent with the duties which children owe their parents, that I should encourage him, or rather, give him leave to come among us? As to the first, in two or three cases recently the judges of the Supreme Court have set aside Hindoo law altogether, and decided the case as one of conscience, and by the evidence, afforded by a long interrogation, of the capacity of the youths to understand the comparative merits of the Hindoo and Christian systems; in respect to the second, the father was going beyond his authority in preventing his son from following Christ, seeing he was fully capable of understanding the gospel, and did, so far as I could judge, deeply feel his claims. See Matt. xix. 29, and other similar passages, which indeed the youth pointed out to me, to show it was proper for him to leave his father and come. The conclusion was, I gave him permission to come, and two days after, on the closing of the school for the day, he presented himself, saying, "I am now come, sir, to remain with you."

Interview with his father.

On the following morning early, the father, attended with a crowd of people, appeared at our gate, and cried bitterly for admission. I directed the gatekeeper (Durwan) to let him in, but not the crowd. On coming to me, he said, "Oh, sir, give me my son," and wept bitterly. I told him he should see his son, and sent some one to call him. The son came trembling. On seeing him, the father, weeping, said, "Oh, Denonath, why have you left me? Come home again." The boy said, "I have not forsaken you, but I wish to serve the true God, which you will not let me do at home. If I remain an idolater I shall perish. Do you, father, come with me, and then we both shall be happy." "Go with you," angrily said the father; "will you support me and the family?" "No," said the lad, "I cannot support you, but God will." "God will," said the father, with a sneer. "Will you go back with me, or not?" "No," replied the lad, "I cannot go back to Hindooism again." The father then left with much anger.

Interview with Brahmins, and Denonath's noble resolve.

About nine o'clock he came again, bringing with him several Brahmins, under

pretence of reasoning with the lad, but in reality with the design of carrying him off by force. I saw their design, and permitted them to see him in the house only. After railing at him very roughly, one of them said sneeringly, "Why how old is this new fangled religion?" "Eighteen hundred and forty-nine years," said the youth." "Eighteen hundred and forty-nine years! how is that? Why how long have the English possessed this country?" "Not quite 100 years," said the lad. "And how long have there been Christians here!" "Ever since the first Hindoo believed the gospel." Seeing that they could not get on in argument, they began to consult what to do. On this the lad said, "'Tis no use you attempting to bring me back. I tell you plainly I am a Christian, and will never turn to you again." Some one took hold of his hand to drag him out; but not being permitted to do that, they left in a rage, and gave him up as lost. We heard in the course of the day that they were about to apply to the magistrate, hut it came to nothing. The father, subsequently, made several feeble attempts to reclaim his son, but in vain.

This is now two months and a half ago. Since then the youth has gone on well, and last sabbath I had the pleasure of baptizing him in the name of the Lord Jesus. Could you see him, you would love him.

Remarks.

This is a long narrative; I am afraid it will tire you. I have written it because I am not aware that any thing of the kind has appeared in the Herald of late. It opens to young Christians at home the state of things which we have to contend with here. They will see how much labour and anxiety the missionary has to undergo to win a soul to Christ, and how much more converts here have to contend with, and to sacrifice, than young people generally at home have. All may learn, also, to sympathise with missionaries in their arduous work. The battle yet rages, in all its fierceness, and hitherto there are few signs of yielding on the part of the enemy; but it is the Lord's, and he will prevail. The idols must perish, the temples must be destroyed; the Brahmins must be abased; caste must be annihilated. "*This is the victory which overcometh the world, even our faith.*" Let not the church at home faint.

JESSORE.

In the September number of the *Oriental Baptist* we find a long and interesting account of some recent baptisms by our successful missionary brother, Mr. PARRY, who is settled in the above locality. Its appearance in the pages of the Herald will, we are sure, gladden the hearts of the Lord's people, and lead them to the expression of their devout gratitude that the name of Christ is thus glorified among the heathen. Let them likewise pray the Lord of the harvest to send forth more labourers into these fields already ripe, and gleaming with the brightness of maturity.

Triumphs of the Gospel.

Sátberiyá, July 3rd, 1849. Last Lord's day I baptized eighteen disciples who had been seeking the Lord for some months previously. We have had good evidence of the sincerity of their faith in the gospel, and hope that they will continue steadfast in their profession of Christianity. Most of them were zealous Mohammedans before they paid any attention to the gospel, and some even evinced a hatred and opposition towards it. But by the grace of God they began about six months ago to attend upon the public means of grace, and requested the two native preachers of this place to visit them in their respective houses for the purpose of instructing them. By the above means the Holy Spirit enlightened the said converts, and the good seed sown in their hearts began to yield fruit in their faith and repentance. The following circumstances relative to some of the converts, being interesting, I hope will prove acceptable to those who are seeking for the extension of our Lord's kingdom in India.

Kuriyá and his wife.

They heard the gospel when I first visited this village some eight years ago. About three years ago, Wáris, one of the native preachers, visited them, and having retired to pray in secret, Kuriyá, his brother-in-law, noticed it, and when he had concluded his devotion, asked Wáris to pray with his voice; he did so, and through the Lord's blessing it made such an impression upon him that he declared that henceforth he would give up his numáz, and would begin to pray as Wáris did. Ever since he has conscientiously prayed in secret, and endeavoured to convince his Mohammedan neighbours that the religion of the Qurán was invented by Mohammed, a false prophet, and that Christianity was a divine religion, and the followers of it would obtain salvation through Jesus Christ the Son of God. But his fear of man, and the sacrifice he would have to make of the friendship of the world, hindered him for some years from coming to the decision of making a public profession of his faith in the gospel.

He is a weaver, and in comfortable circumstances, and can read the scriptures in Bengali.

Kodai.

He heard the gospel about five or six years ago from me, when I was preaching in the Sâtberiyá market, and he felt a desire to follow the true way. When his relatives and friends, and his zamindár heard of his intention, they did their best by persuasion and threats to hinder him from embracing Christianity. His fear got the better of his conviction, and he for some time gave up the good resolution he had formed of becoming a follower of Jesus Christ; notwithstanding he continued to entertain the hope of making a public profession of the gospel at some future time. About eight months ago he commenced attending on the public means of grace, and began to observe the Lord's day, and to pray in secret. Ever since he has been walking consistently without wavering. We hope he has been truly converted by the Holy Spirit, and will never turn back.

Par, his brother Jámir, and mother.

About eight months ago they began to be concerned about their salvation, and finding that the Qurán revealed no way of deliverance from the punishment of sin, and that in the gospel God had provided for the redemption of sinners through the sacrifice of His beloved and only Son, Par, who is the head of the family, resolved to embrace Christianity, and visited Ali Muhammad, the Native preacher, who is a relative, and requested to be instructed, and commenced attending worship. He and the two others, members of his family, met with much opposition from their relatives and friends in their endeavours to follow the Lord; but they persevered in the good course in which the Lord had led them, until, to the praise and glory of His name, they dedicated themselves to Him in baptism.

Amir.

About a year ago, a native Christian chaukidár used to visit Amir frequently, and endeavoured to teach him the way of salvation. At first he did not pay any serious attention to his message, but after a short time he was awakened by the grace of God to seek for the salvation of his soul, and about six or seven months ago he gave up Rozá and Numáz, and began attending worship, and observing the Lord's day.

Kánái Fakír and his wife.

The former became a professional beggar about eight years ago, and was much respected by the Mohammedans; He often had opportunities of hearing the gospel, but did not think it worth his while to listen to it. About a year ago he felt a desire to attend to the

gospel message, and availed himself of every opportunity of listening to it, and about six months ago he relinquished the observance of all the Mohammadan rites and ceremonies, and began to attend the public means of grace, to pray in secret, and to keep the Lord's day in a holy manner. He instructed his wife, and she also attended worship with him. Before his conversion he was hostile to the gospel and native Christians. Behold the grace of God displayed towards a blind, hardened, bigoted, and old sinner, who now loves Jesus, his worship, and his people. I visited him yesterday, and had worship in his little hut. Both of the converts above alluded to appear to be sincere and happy believers.

More converts.

Please God I hope to baptize four converts on the approaching Lord's day. Two of them underwent a searching examination last Saturday, and we were glad to find that they possessed a good knowledge of the gospel plan of salvation. A large number of Mohammadans of this place and the adjacent villages are favourably disposed towards the gospel, and would come forward to express their desire to embrace Christianity, but are afraid to take up their cross and follow the Lord. We hope and pray that the grace of God will effect their deliverance, and that ere long we shall find many seeking after salvation.

The chapel.

The chapel which I commenced building some months ago, has not been finished, but I hope in the course of a month it will be so, and the congregation of the Sâtberiyá church will have a comfortable place of worship. I am at present living in the chapel, but the mud walls and kachchá floor are rather damp, which will prevent my remaining so long as I intended. Travelling is very inconvenient in these parts in the rainy season, owing to the bad state of the kachchá roads. I am obliged to keep a set of páلكi bearers to go about the villages.

The converts from among Mohammedans.

Three or four Tántis and Káyasthas are desirous of embracing Christianity, but the fear of losing caste keeps them back. It is remarkable that not a single Hindu has been converted in these parts. There are at present nearly sixty members in full communion belonging to the Sâtberiyá church, who were previously Mohammedans. It appears that God will glorify himself chiefly in these parts by displaying his grace towards Mohammedans, who are considered, I believe, generally to be more averse to the gospel than Hindus. The latter are bound with a much stronger chain of caste than the former, which makes it more difficult for a Hindu to attend on the public means of grace. If a poor idolater is found frequenting the place of God's worship,

his friends threaten immediately to put him out of caste. Such is not the case with Mohammadians, and therefore they enjoy the privilege of receiving religious instruction, of which the poor Hindu is destitute, owing to the strong prejudice of caste.

More baptisms.

August 2nd, 1849. On the second sabbath of July last I had the pleasure of baptizing two converts from Mohammadanism in the village of Hálampur, which is situated to the east of Sátberiyá, and nearly a mile distant from it. I was glad to find a large number of Hindus and Mohammadians collected near the waterside to witness the ceremony. Many of them had never seen the administration of the ordinance of baptism, and their curiosity was gratified, but I hope the sight of it made some serious impression on many of the spectators. I addressed them for nearly an hour before leading the converts into the water. I was much pleased to observe my auditors seriously attentive, and I hope that some of them ere long will turn to the Lord. An European gentleman from the Trimony Sugar Factory attended on the occasion, and he seemed to take an interest in the matter, as he holds Baptist principles.

The converts—Prospects.

With regard to the converts, suffice to say, that we hope that they are sincere, and by the grace of God will honour their profession. Several months previously their walk and conversation had been consistent, which affords us an evidence that they will continue to do so, and to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. I expect to baptize four believers in this place (D.V.) on the ensuing sabbath. Thus we are encouraged by the success the Lord is graciously granting us. Of late I have had constant applications at my house for the scriptures, and I have liberally supplied the applicants with the word of God, with my prayer that its contents may be blessed to the conversion of the recipients. On such occasions I have availed myself of the opportunity of addressing a few words for the good of the souls of those who have sought for the scriptures. All the applicants confessed that their shástras were erroneous and delusive. The Puránas, &c., are fast falling into disrepute amongst the Hindus. The time is coming when all who can read will seek for the bible, and I fear we shall not be able to supply the demand. Let us hope, however, that the Lord will provide.

RETRENCHMENT.

Under this head we propose to bring together a few passages from the letters of our missionaries, on whom the announcement of the necessity of retrenchment has produced a most discouraging effect. The long continued decline in our funds rendered this course imperative; and although there are some encouraging symptoms of improvement, yet it is not enough to enable the Committee to write these brethren and say "Go forward." We lay these heartrending epistles before our readers with the deepest grief, yet not without the hope that they may lead the followers of Christ to a renewed consecration of themselves and their all to God, that the work of grace and the salvation of the perishing be not hindered. Brethren, listen to the cry that reaches you from lands of pagan darkness and deepest wretchedness. Be mindful of your Lord's command, "Go ye into all the world, and preach the gospel to every creature."

Our brother THOMAS, of Calcutta, under date of September 7th, thus writes:—

The determination of the Committee to reduce the expenditure from £7000 to £5700, is really heartrending, and will cause consternation throughout the mission, and make many hands to hang down; and will be regarded as merely the beginning of the end.

How to bring down the expenditure to any thing like the sum you mention I cannot conceive.

A few weeks ago I made out a list of stations and agents, appending to each, as nearly as I could, the amount which would have to be paid by the agents per mensem. The statement is not perhaps quite correct; at all events I must go over the items again.

The total exhibited by the statement is rather more than 5500 rupees per mensem, equal to 66,000 [£6600] for the year, without allowance for extras. How to reduce the monthly payments even to 5000 rupees, I am at a loss; the subject, however, will have the earnest consideration of the brethren. I hope that providence will somehow appear in our favour, so that the awful reduction your letter calls for will not be necessary, at least to its full extent. We want, and have long been calling out for, more help, and now to be told that none can be given, and that the aid hitherto afforded must be reduced is extremely distressing.

From Delhi, Mr. THOMPSON, under date of September 6th, thus addresses the Secretary:—

It is with deep grief I sit down to reply to your letter and the Committee's resolution on the subject of reduction. From the time the Society withdrew their support of my Christian readers, now some years, I felt it quite necessary to retain their assistance, and took their support on myself. About the same time, the expenses attending my missionary journeys were also withheld, and believing that such distant visits from home were eminently calculated to do good towards the diffusion of the gospel and the distribution of God's word, I availed myself of the contributions of G. Edmonstone, Esq. (now in England), and was happy in being able to continue them without the usual cost to the Society. Mr. Edmonstone has since left India, and the travelling charges to Hurdwar this year had to be met by myself. Another journey must (D.V.) shortly be undertaken, if the usual amount of annual labour is to be performed, in the hope of doing good, and the expense must be borne by myself. Ever since my union with the Society in 1812, all such expenses were met by themselves, even when I travelled for three or four months together. I have, besides, to supply our worship with lights, which, under no circumstances, have I charged the Society with, being too happy to bear their cost, and have long paid a watchman, or chokeydar, for guarding the chapel and its furniture, and

still pay for its occasional repairs, when injury is sustained by the rains. In all the charges above enumerated, and by other incidental expenses, I have relieved, and still continue to relieve, the Society of about 374 rupees a year, which was always borne by themselves (the charge for lights and chokeydar excepted), and now I meet them. The Society are put to no expense for house-rent, nor has any aid been solicited for my station chapel. All the expense the Society are put to at this station is for my salary, for the support of myself and family, for which, with heartfelt gratitude to the great Head of the church who sent me into the field thirty-seven years ago, I feel exceedingly thankful to the Society. After paying all expenses we have not, at times, literally and truly one rupee left, and I am sure you will believe me when I say, that before the end of the month we have at times to borrow five or six rupees for current expenses. No part of our pay have we or do we lay by; as a matter of course, all goes that comes, through the very economical management of Mrs. Thompson, who, besides paying servants (a heavy charge in India), providing food for the family, manages to clothe all in decent clothes, a suit or two now and then, half-a-dozen of any article of linen being out of the question, as impracticable with our means.

Not less distressing is the following from Mr. MAKEPEACE, of Saugor, under date September 7th:—

What shall I say to the resolution of the Committee to restrict for the present the operations of the Society within narrower limits? How you are to do that in India, as it regards European and East Indian agency, I know not. Mr. Beddy has left Patna, so that that important station shares the fate of Allahabad. Brother Thompson of Delhi is at the grave's mouth, being far advanced in years, and no provision has been made for a successor. Should he be suddenly removed our mission in Delhi must of course be at least temporarily abandoned. Brother Phillips is still alone at Muttra. A few months ago he was complaining of bad health, and spoke of seeking a change either in England or at the hills. Should he leave, who is there to occupy his flock? At Agra you have no accredited agent of the Society, Mr. Williams having become pastor of the English church there. His duties are too onerous to allow of his engaging to any extent in missionary efforts.

Then look at Saugor. Here am I, a lone missionary, heaving a sigh after a fellow-labourer of a kindred spirit. True the Lord has abounded in goodness towards me in gathering together, through my unworthy

efforts, a people for his praise; but these do not, cannot supply the place of a missionary brother, with whom you can take counsel, and who can share alike your toils and your sorrows. Far be it from me to complain. I hope, through strength communicated from on high, to pursue my labours, both English and native with vigour, until compelled to pause. My constitution has been much shattered, and you must not be surprised if, as the result of unceasing exertion and care in an Indian climate, I should ere many years have passed by, either fall into a premature grave, or be hurried away to seek renovation in a more genial clime. Believe me, I am perfectly ready to work alone amidst a population of nearly two millions of people—to preach in English twice a week—in the native tongue three or four times—to meet inquirers—visit the members of the church and congregation—attend the hospital—instruct our native agents—write hither and thither for the means of support, or labour *myself* in instructing a few boys (as I do now for two hours in early morning), so as to secure a sufficiency without appealing to the Committee for aid.

Remember, my dear sir, that the native

mission and operations in Saugor have not since my arrival cost the Society *one farthing*. With the exception of a small sum given by some gentlemen in the station, the whole amount required for the maintenance of our native establishment is paid from my own salary, and from the sums I have realized through the above mentioned private efforts. The majority of the donors have preferred the sabbath school as an object of support. Whilst our members have, generally speaking, enough to do to sustain the English services, and meet other demands. The rent of a

building, cost of lights, servants, &c., make up, in toto, no inconsiderable amount; what reduction, therefore, can I make? Myself and family cost you less by fifty rupees per month than what we did at Agra, whilst the native mission *costs you nothing*, and by the blessing of God it shall cost you nothing. Until we have an English chapel of our own, our people cannot be expected to do much more than they at present accomplish. I cannot enter now into further detail, but will do so when I send my annual report.

We earnestly intreat the churches of Christ to take these matters into prayerful consideration, and if possible avert the painful trials which seem to hang over our beloved and first established missions in India.

BRITTANY.

MORLAIX.

Our missionary brother, Mr. JENKINS, writing the 6th November to the Secretaries, favours us with the following account of his labours and prospects in the interesting land where he is called to labour in the gospel of Christ.

I have been this time somewhat longer than usual before writing to the Society. I am glad to say that preaching in the country continues. I regret that I have not been able to attend sufficiently to this part of my work for want of an assistant. I preached lately in the part of the country which I generally visit for that purpose. I held four meetings in three different parishes. These were not out-of-door meetings, but held in private houses. They were fairly attended, and the attention was good. The people here wish me to preach to them oftener, and more regularly, and it is truly desirable that I should do so, I trust I will be able to preach in that neighbourhood oftener. At Belle-Isle-en-Terre I intend taking a convenient room, as the house of our friend Georget is inconvenient, and too far out of the town. While experience shows the difficulties which attend every step of the progress of our work in this country, yet such is the state of things, and our prospects, that I am confident it will stand its ground, and gradually go on, and triumph over difficulties. Very often after our meetings we have interesting and good conversations on religion and the errors of Rome. The people will freely blame many things in their church, and their feelings generally are strong against the avarice and the wickedness of the priests; but it is somewhat astonishing how void they are of a true notion of the duty of man to come to God, form his Christian character, his opposition to sin and error, his life and actions, according to the word of God. This indeed is one of the baneful effects of the system of popery. It is continual preaching, and other evangelical means,

with the Lord's blessing, that will bring this people out of darkness into light, and from the power of Satan into the kingdom of the Redeemer.

Since I wrote last I have baptized our Breton bible colporteur, Omnes. We are fully persuaded he is truly converted to the Lord, and he is a consistent and excellent Christian. Preaching in the country commenced at his house; and he has been very useful ever since in connexion with that work, and in distributing the New Testament. He suffers all reviling for Christ's sake with admirable patience, and is never ashamed nor discouraged to confess the Saviour before men. His house is always open to preach the gospel therein, and he is always ready to invite his neighbours to hear it.

Sabbath day the 30th ult., I was to baptize two men, one a Breton, and the other a young Frenchman employed in selling the scriptures. The French friend had come from L'Orient, a town from twenty-five to thirty leagues hence, for that purpose, where he has been useful not only in selling the scriptures, but also in creating a religious interest in the minds of many, who meet often in his room to hear the explanation of the word of God. But I was not able to leave my bed on that day, nor for some days after, having been taken ill with vomiting the day before. Through the Lord's goodness I was not long ill, and am quite well now.

I devote some time to the translation of Barth's Bible Stories. This work is not in so forward a state as I could wish, as Mr. Williams, of Quimper, has not been able to give any assistance, as he intended.

From Delhi, Mr. THOMPSON, under date of September 6th, thus addresses the Secretary :—

It is with deep grief I sit down to reply to your letter and the Committee's resolution on the subject of reduction. From the time the Society withdrew their support of my Christian readers, now some years, I felt it quite necessary to retain their assistance, and took their support on myself. About the same time, the expenses attending my missionary journeys were also withheld, and believing that such distant visits from home were eminently calculated to do good towards the diffusion of the gospel and the distribution of God's word, I availed myself of the contributions of G. Edmonstone, Esq. (now in England), and was happy in being able to continue them without the usual cost to the Society. Mr. Edmonstone has since left India, and the travelling charges to Hurdwar this year had to be met by myself. Another journey must (D.V.) shortly be undertaken, if the usual amount of annual labour is to be performed, in the hope of doing good, and the expense must be borne by myself. Ever since my union with the Society in 1812, all such expenses were met by themselves, even when I travelled for three or four months together. I have, besides, to supply our worship with lights, which, under no circumstances, have I charged the Society with, being too happy to bear their cost, and have long paid a watchman, or chokeydar, for guarding the chapel and its furniture, and

still pay for its occasional repairs, when injury is sustained by the rains. In all the charges above enumerated, and by other incidental expenses, I have relieved, and still continue to relieve, the Society of about 374 rupees a year, which was always borne by themselves (the charge for lights and chokeydar excepted), and now I meet them. The Society are put to no expense for house-rent, nor has any aid been solicited for my station chapel. All the expense the Society are put to at this station is for my salary, for the support of myself and family, for which, with heartfelt gratitude to the great Head of the church who sent me into the field thirty-seven years ago, I feel exceedingly thankful to the Society. After paying all expenses we have not, at times, literally and truly one rupee left, and I am sure you will believe me when I say, that before the end of the month we have at times to borrow five or six rupees for current expenses. No part of our pay have we or do we lay by; as a matter of course, all goes that comes, through the very economical management of Mrs. Thompson, who, besides paying servants (a heavy charge in India), providing food for the family, manages to clothe all in decent clothes, a suit or two now and then, half-a-dozen of any article of linen being out of the question, as impracticable with our means.

Not less distressing is the following from Mr. MAKEPEACE, of Saugor, under date September 7th :—

What shall I say to the resolution of the Committee to restrict for the present the operations of the Society within narrower limits? How you are to do that in India, as it regards European and East Indian agency, I know not. Mr. Beddy has left Patna, so that that important station shares the fate of Allahabad. Brother Thompson of Delhi is at the grave's mouth, being far advanced in years, and no provision has been made for a successor. Should he be suddenly removed our mission in Delhi must of course be at least temporarily abandoned. Brother Phillips is still alone at Muttra. A few months ago he was complaining of bad health, and spoke of seeking a change either in England or at the hills. Should he leave, who is there to occupy his flock? At Agra you have no accredited agent of the Society. Mr. Williams having become pastor of the English church there. His duties are too onerous to allow of his engaging to any extent in missionary efforts.

Then look at Saugor. Here am I, a lone missionary, heaving a sigh after a fellow-labourer of a kindred spirit. True the Lord has abounded in goodness towards me in gathering together, through my unworthy

efforts, a people for his praise; but these do not, cannot supply the place of a missionary brother, with whom you can take counsel, and who can share alike your toils and your sorrows. Far be it from me to complain. I hope, through strength communicated from on high, to pursue my labours, both English and native with vigour, until compelled to pause. My constitution has been much shattered, and you must not be surprised if, as the result of unceasing exertion and care in an Indian climate, I should ere many years have passed by, either fall into a premature grave, or be hurried away to seek renovation in a more genial clime. Believe me, I am perfectly ready to work alone amidst a population of nearly two millions of people—to preach in English twice a week—in the native tongue three or four times—to meet inquirers—visit the members of the church and congregation—attend the hospital—instruct our native agents—write hither and thither for the means of support, or labour *myself* in instructing a few boys (as I do now for two hours in early morning), so as to secure a sufficiency without appealing to the Committee for aid.

Remember, my dear sir, that the native

mission and operations in Saugor have not since my arrival cost the Society *one farthing*. With the exception of a small sum given by some gentlemen in the station, the whole amount required for the maintenance of our native establishment is paid from my own salary, and from the sums I have realized through the above mentioned private efforts. The majority of the donors have preferred the sabbath school as an object of support. Whilst our members have, generally speaking, enough to do to sustain the English services, and meet other demands. The rent of a

building, cost of lights, servants, &c., make up, in toto, no inconsiderable amount; what reduction, therefore, can I make? Myself and family cost you less by fifty rupees per month than what we did at Agra, whilst the native mission *costs you nothing*, and by the blessing of God it shall cost you nothing. Until we have an English chapel of our own, our people cannot be expected to do much more than they at present accomplish. I cannot enter now into further detail, but will do so when I send my annual report.

We earnestly intreat the churches of Christ to take these matters into prayerful consideration, and if possible avert the painful trials which seem to hang over our beloved and first established missions in India.

BRITTANY.

MORLAIX.

Our missionary brother, Mr. JENKINS, writing the 6th November to the Secretaries, favours us with the following account of his labours and prospects in the interesting land where he is called to labour in the gospel of Christ.

I have been this time somewhat longer than usual before writing to the Society. I am glad to say that preaching in the country continues. I regret that I have not been able to attend sufficiently to this part of my work for want of an assistant. I preached lately in the part of the country which I generally visit for that purpose. I held four meetings in three different parishes. These were not out-of-door meetings, but held in private houses. They were fairly attended, and the attention was good. The people here wish me to preach to them oftener, and more regularly, and it is truly desirable that I should do so, I trust I will be able to preach in that neighbourhood oftener. At Belle-Isle-terre I intend taking a convenient room, as the house of our friend Georget is inconvenient, and too far out of the town. While experience shows the difficulties which attend every step of the progress of our work in this country, yet such is the state of things, and our prospects, that I am confident it will stand its ground, and gradually go on, and triumph over difficulties. Very often after our meetings we have interesting and good conversations on religion and the errors of Rome. The people will freely blame many things in their church, and their feelings generally are strong against the avarice and the wickedness of the priests; but it is somewhat astonishing how void they are of a true notion of the duty of man to come to God, form his Christian character, his opposition to sin and error, his life and actions, according to the word of God. This indeed is one of the baneful effects of the system of popery. It is continual preaching, and other evangelical means,

with the Lord's blessing, that will bring this people out of darkness into light, and from the power of Satan into the kingdom of the Redeemer.

Since I wrote last I have baptized our Breton bible colporteur, Omnes. We are fully persuaded he is truly converted to the Lord, and he is a consistent and excellent Christian. Preaching in the country commenced at his house; and he has been very useful ever since in connexion with that work, and in distributing the New Testament. He suffers all reviling for Christ's sake with admirable patience, and is never ashamed nor discouraged to confess the Saviour before men. His house is always open to preach the gospel therein, and he is always ready to invite his neighbours to hear it.

Sabbath day the 30th ult., I was to baptize two men, one a Breton, and the other a young Frenchman employed in selling the scriptures. The French friend had come from L'Orient, a town from twenty-five to thirty leagues hence, for that purpose, where he has been useful not only in selling the scriptures, but also in creating a religious interest in the minds of many, who meet often in his room to hear the explanation of the word of God. But I was not able to leave my bed on that day, nor for some days after, having been taken ill with vomiting the day before. Through the Lord's goodness I was not long ill, and am quite well now.

I devote some time to the translation of Barth's Bible Stories. This work is not in so forward a state as I could wish, as Mr. Williams, of Quimper, has not been able to give any assistance, as he intended.

The Bible Society has very kindly voted that a second edition of the Breton New Testament should be made, and I devote some time to the revision of the present version.

I have been for a long time in straits to know how to have an evangelist to meet the views of the Liverpool friends, and for a small salary. I could not write to Mr. Lacquet, as there was no prospect of means to pay his

travelling expenses and sixty francs per month salary, as the Liverpool Society has granted but £20 for this year, and promises only £15 for the next year. However, I trust the Lord has enabled us to find a very excellent young man that will answer our purpose. He is Dussauze, the colporteur that is now at L'Orient. As this matter is not decided, I will tell you more about it in my next letter.

HOME PROCEEDINGS.

Since our last publication, meetings in behalf of the Mission have been held at various places in Northumberland and Durham; Messrs. HINTON and TRÉSTRAIL of London attending as the deputation—at Birmingham, where the claims of the Society were advocated by Messrs. G. H. DAVIS of Bristol, BAYNES of Nottingham, and JOHN CLARKE—at Haverfordwest and places adjacent, where Messrs. CAREY and CLARKE were present—at Plymouth and its vicinity, and at Shouldham Street, London, the former attended by Mr. CLARKE, and the latter by E. B. UNDERHILL, Esq.

It is very gratifying to the Committee to be able to state, that these meetings were pervaded by an earnest and devout spirit. The deputations were received with the greatest cordiality, and their appeals were responded to with promptness and liberality. We would fain hope that the missionary spirit is still maintained in our churches, and is visibly on the increase. May it abound yet more and more!

It may be proper to state that the connexion which formerly subsisted between the Committee and Mr. BEDDY, late of Patna, is at an end—he is no longer an agent of the Society. Mr. Start, a Baptist brother, supporting missionaries on his own resources, has intimated his intention and wish to occupy that station; and the Calcutta brethren have recommended that Patna be no longer occupied by the Society. This recommendation has been adopted by the Committee, who have authorized the brethren in Calcutta to make such arrangements respecting the Society's property at Patna as may appear to them most expedient.

YOUNG MEN'S MISSIONARY ASSOCIATION.

On Wednesday evening, December 19th, the Third Lecture will be delivered in the Mission Library, by the Rev. J. B. BROWN, B.A. Subject: "The Philosophy of Missionary Enterprise, as developed in the Life of the Apostle Paul."

FOREIGN LETTERS RECEIVED.

AFRICA	CALABAR	Merrick, J.	August 21.
		Newbegin, W.	August 17.
AMERICA	MONTREAL	Saker, A.	August 27.
		Cramp, J. M.	October 29.
ASIA	BENARES	Marsh, D.	October 6.
		Small, G.	September 3.
BRITANNY.....	MORLAIX	Thomas, J.	September 7.
		Thompson, J. T.	September 6.
HONDURAS	BELIZE.....	Pearce, G.	September 5.
		Makepeace, J.	September 7.
JAMAICA	LUCEA	Marshman, J. C.	September 7.
		Jenkins, J.	November 6.
JAMAICA	LUCEA	Webley, C.	October 9.
		Kingdon, J.	September 10.
JAMAICA	LUCEA	May, J.	October 2.
		Tunley, J.	September 15.

ACKNOWLEDGMENTS.

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

- Miss Rhoda Thomas, through Mr. Hinton, Portsmouth, for a parcel of useful articles, for *Africa*;
 Mr. R. T. Whitwell, for a parcel of magazines;
 Friends at Leamington, by Miss Rawson, for a box of clothing, &c., for *Rev. J. Merrick*, *Bimbia*;
 Teachers and children of British School, Loughton, for a parcel of clothing, for *Miss Vison*, *Clarence*.

The Rev. G. Cowen, of Trinidad, desires his "cordial thanks to the friends at Ipswich, Bury St. Edmunds, and Lymington, for boxes of clothing; also to Miss Waring, of Shirehampton, near Bristol, for a package of tracts kindly sent" him.

CONTRIBUTIONS,

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

£ s. d.	£ s. d.	£ s. d.
Annual Subscriptions.		
Paine, John, Esq., Clapham	1 1 0	
Tucker, B., Esq., Enfield	2 2 0	
Donations.		
Bible Translation Society, for <i>Translations</i>	300 0 0	
Hitchcock, George, Esq., for <i>Debt</i>	25 0 0	
Negros' Friend Society, Southwark, for <i>Jamaica Schools</i>	16 0 0	
Tritton, Joseph, Esq., for <i>Debt</i>	20 0 0	
Legacies.		
Charlott, Mr. Joseph, late of Windsor	119 16 1	
Fisber, Rev. Mr., late of Padiham	3 9 5	
LONDON AND MIDDLESEX AUXILIARIES.		
Squirries Street, Bethnal Green—Sunday School, Old Castle Street, for <i>Dove</i>	0 7 6	
Stepney College—Collection	1 17 9	
Uxbridge—Contributions, for <i>Debt</i>	5 5 6	
Walworth, South Street—Sunday School	2 0 0	
BEDFORDSHIRE.		
Bedford—Usher, Mr. John, box by	0 8 3	
Cotton End—Contributions, moiety	9 0 0	
BERKSHIRE.		
Reading—Collections	19 15 4	
Wantage—Collection	7 10 6	
Contributions	8 2 9	
Do., Sun. School	0 13 9	
CAMBRIDGESHIRE.		
Cambridge—Friend, for <i>Debt</i>	10 0 0	
CHESHIRE.		
Chester—Harling, Mr. W., A.S.	1 1 0	
CORNWALL.		
Helstone	4 18 9	
Redruth—Collections	6 0 0	
Contributions	3 15 0	
	9 15 0	
Less expenses	0 3 0	
	9 12 0	
DEVONSHIRE.		
Tiverton—Sunday School, for <i>Native Teacher at Dinagapore</i>	5 0 0	
GLOUCESTERSHIRE.		
Chalford—Collection	0 15 4	
Hilsley—Collection	0 13 0	
Slimbridge—Collection	0 17 7	
Stroud—Collection	17 7 9	
Contributions	6 2 6	
Do., Juvenile, for <i>Schools in India</i>	2 10 0	
Tewkesbury, on account	18 0 0	
HAMPSHIRE.		
Basingstoke—Contributions, for <i>Debt</i>	4 0 0	
Hartley Row—Contributions, for <i>Debt</i>	7 15 0	
Milford—Contributions	0 16 6	
Odiham—Contributions, for <i>Debt</i>	3 5 0	
HERTFORDSHIRE.		
Hoddesdon—Contributions, for <i>Debt</i>	0 8 6	
Royston—Contributions, for <i>Debt</i>	4 0 0	
Tring—Olney, D., Esq., for <i>Debt</i>	10 0 0	
Contributions, for <i>do.</i>	3 5 0	
Ware—Contributions, for <i>Debt</i>	6 5 0	
Watford—Contributions, for <i>Debt</i>	3 5 0	
LANCASHIRE.		
Bolton	18 1 0	
Buy—Collection	2 10 3	
Heywood—Collection	3 10 0	
Preston—Collections	13 9 7	
Rochdale—Collections	50 11 7	
Contributions	39 8 2	
Kelsall, Henry, Esq., Annual Subscription	150 0 0	
Do., extra donation, towards relieving the present deficiency of funds	150 0 0	
LEICESTERSHIRE.		
Arnsby—Collection	10 7 0	
Contributions	3 0 0	

			£ s. d.			£ s. d.		
Blaby—			Broseley, Birch Meadow—			Perth—		
Collection	2 12 1		Collection, 1848	1 13 3		Collections	12 16 8	
Contributions	0 18 0		Do., 1849	1 2 0		Contributions	37 14 3	
Foxton—			Contributions	0 17 8		Do., Juvenile	8 9 7	
Collection	1 0 0		SOMERSETSHIRE.			Upton on Severn—		
Leicester—			Taunton—			Collection	2 19 0	
Sanderson, Mr. Jos.	0 13 0		Collections	5 18 6		Contributions	2 10 3	
Belvoir Street—			Contributions	19 11 9		Do., Sunday School	0 10 9	
Collections	31 11 8		Do., Sunday School	0 5 1		YORKSHIRE.		
Contributions	54 9 10					Baldersby—		
Do., Juvenile	6 6 0					Collections	3 13 6	
Do., Sun. Schools	2 11 0					Contributions	4 19 2	
Loughborough—						Barnoldswick	2 0 8	
Contributions	1 5 6					Boroughbridge—		
Pailton—						Collections	4 12 6	
Collection	2 10 0					Contributions	6 3 1	
Sheepshead—			Winscombe	3 1 0		Bradford—		
Collection	3 14 0		STAFFORDSHIRE.			Collection, 1st Church	31 14 0	
Contributions	4 7 4		Tamworth—			Do., 2nd Church ...	12 1 3	
Sutton in Elms—			Collection, &c.	6 10 0		Bramley—		
Collection	6 10 0		SUFFOLK.			Contributions	1 4 4	
	131 15 5		Eye—			Collection	1 13 4	
Acknowledged before	104 14 8		Howes, Rev. T., Rec-			Contributions	2 2 0	
	27 0 9		tor of Thornden ...	1 0 0		Dishforth—		
			SUSSEX.			Collection	1 9 4	
NORFOLK.			Battle—			Halifax—		
NORFOLK, on account,			Contributions, for			Collection	13 8 6	
by Mr. J. D. Smith ...	200 0 0		Debt	5 2 6		Contributions	17 12 6	
			Hastings—			Do., for Dove	0 5 0	
NORTHAMPTONSHIRE.			Contributions	1 0 0		Haworth, First Church—		
Buckby, Long—			Do., for Debt	3 10 0		Collection	4 7 8	
Collection	9 3 0		Lewes—			Contributions	9 17 4	
Contributions	1 7 0		Contributions, for			Hebden Bridge—		
Gullesborough—			Debt	1 10 0		Collection	14 12 6	
Contributions	4 9 9		WARWICKSHIRE.			Contributions	6 2 6	
Do., for Dove	1 0 0		Birmingham, on ac-			Do., for Dove	0 5 0	
Milton—			count, by Mr. J. H.			Keighley—		
Dent, Mrs., for Debt ..	5 0 0		Hopkins	121 18 11		Collection	1 10 0	
Northampton, College			Christie, Mr. J. A. S.	2 0 0		Contributions	1 5 0	
Street, on account, by			WILTSHIRE.			Millwood—		
Mr. W. Gray	50 0 0		Trowbridge—			Collection	1 2 0	
NOTTINGHAMSHIRE.			Fowler, W., Esq., for			Salendine Nook—		
Collingham—			Debt	5 0 0		Collection	3 13 3	
Collections, &c.	13 10 0		Hayward, Mr. J. E. ...	1 0 0		Stock, Rev. J.	1 0 0	
Nichols, Mrs.	50 0 0		Westbury, Cook's Style—			Shipley—		
Do., for Debt	50 0 0		Collection	1 18 6		Collection	8 7 6	
Sunday School	0 10 0		Contribution	1 1 0		Steep Lane—		
OXFORDSHIRE.			WORCESTERSHIRE.			Collection	2 9 0	
Chadlington—			Astwood—			Wainsgate—		
Collection	1 13 8		Smith, Rev. J., for			Collection	1 13 0	
Contributions	0 16 6		Debt	5 0 0		SOUTH WALES.		
SHROPSHIRE.			Atch Lench—			MONMOUTHSHIRE—		
Bridgnorth—			Collection	4 18 0		Magor—		
Collections	11 11 10		Kidderminster—			Sunday School, for		
Contributions	17 0 3		Collection	2 13 6		Dove	0 14 0	
Do., for Debt	1 0 0		Contributions	8 11 4		SCOTLAND.		
Do., Sunday School	3 17 11		Do., Sunday School	0 8 8		Cupar—		
						A Friend, for Debt ...	5 0 0	

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; 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 Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

INDEX, 1849.

ILLUSTRATIONS.

	Page.		Page.
Denonath Bose.....	817	Port of Spain, Trinidad.....	177
Djhu Djhu House, Orkulume, Africa.....	681	Savanna Grande, Trinidad, Mission House.....	649
"Dove" leaving Gravesend.....	45	The Young Brahman.....	241
Kandy, Ceylon.....	113	Tooth of Buddha.....	713
Lorimore's Calcos, Bahamas, Mission Premises.....	453	Trinidad, Preaching in the Woods.....	617

STATIONS.

AFRICA ...	46, 53, 123, 181, 458, 589, 657, 722, 818	HURDWAR	587
Results of labour, 46. Djhu Djhu House, 582.		INTALLY	181, 820
BHIMBA	53, 57, 123, 182, 657, 722	JELLASORE	657
Garments most welcome, 53. Brightening, 53.		JESSORE 52, 117, 120, 181, 243, 454, 657, 722, 823	
Who is to give success, 53. Book of Selections, 182. The Sabbath, 182. Hopeful appearances, 182. Heathen superstitions, 182. Renewal of war, 182. Want of assistance, 182. Inangge, 183, 657, 722. Useful garments, 183.		KALINGA	120
CALABAR, OLD	123	MADRAS	179, 656
CAMEROONS	123	Sunday Schools, 179. Female education, 179. East Indian Society, 179.	
CLARENCE, FERNANDO Po 123, 181, 458, 591, 660		MAULMAIN	183
LIBERIA	589	MONGHIR	48, 178, 455, 583, 654, 721
ASIA	47, 114, 178, 242, 454, 518, 582, 650	Barth's Church History in Hindoe, 48. Poverty and liberality of the converts in India, 49. Mission Itinerary, 49. Some hear, some forbear, 49. Scriptures distributed, 51. Native assistants, 178. Bazar schools, 178. Hope indulged, 583. Death of an assistant missionary, 584. Missionary tour, 585. Secret inquirers, 585. Shelter in a heathen temple, 585. Cordiality of reception, 585. Baptism of three converts, 586. Means taken to ascertain sincerity, 654. Devotedness of native assistants, 655. Mission work, 721. A backslider restored, 721. Translations, 721.	
A call for help, 454.		MUTTRA	732
AGRA	51, 120, 181, 243, 657	NARSIGDERCHOK	243, 732
Benevolent Institution, 181.		ORISSA CHOGA	657
AKYAB	52	SAUGOR	180, 518, 522, 523, 732, 826
ASSAM	52	Incidents on journey, 180. Saugor as a station, 180. Encouragement, 518. Mir Nisar Ali, 522.	
Review of past year—baptisms, 52.		SERAMPORE	523, 586, 650, 651, 718
BARISAL	47, 454, 523, 582	SEWRY BIRBHOOM	119, 655
Revival at, 48. Appointment of Mr. Sale, 582.		Review, 119. Labours among the heathen, 119. Gratifying state of the schools, 119. Aid of auxiliary society, 119. Missionary tour, 655.	
BENARES	523, 587	EUROPE	123
CALCUTTA 47, 51, 114, 120, 181, 454, 518, 589, 653, 657, 718		BRITTANY	123, 827
Lal Bazar, 51, 120. Circular Road, 51, 181. South Colinga Street, 51, 181. Bow Bazar, 583, 657. Hindoo Anti-Missionary College, 653.		Preaching excursions, 123. Labours of colourers and scripture readers, 124. An evangelist wanted, 124.	
CAWNPORE	518	ST. HELENA	55
CEYLON	114, 714	WEST INDIES 54, 122, 245, 456, 524, 588, 661, 722	
Kandy, 114, 121, 714. Colombo, 120, 716. Matelle, 121. Matura, 714.		BAHAMAS	456, 527, 588
CHINA	184, 522	Ragged Island.....	527
Hong Kong, 184, 522.		Turk's Island.....	456, 588
CHITAURA	116, 120, 243, 519	Nassau.....	527
Review, 115. Two persons baptized, 115. A new labourer, 116. Female Community improved, 116. Preaching among the heathen, 116. Caste undermined, 116. Christian village, 116. Visit to Mela, 519. Heathen superstitions, 519. Conversation with a Purhit, 520. Principal bathing day, 520. An interesting old man, 520. Sabbath-retired service, 521. Disgusting fakirs, 521. Encouragement, 521.		GRENADA, NEW—St. Andrew's	525
CUTTACK	52, 120, 523	HAITI	54, 246, 722
DACCA	47, 242, 454	JAMAICA	54, 122, 245, 456, 524, 723
A veteran missionary, 48. Death of Mr. Leonard, 242.		Statistics, 457, 524, 525.	
DELHI	115, 243, 587, 826	Calabar.....	54, 458
Missionary tour, 243. An interesting youth, 243. Missionary efforts, 244. Effects of former efforts, 244. Scriptures, &c., distributed, 245. Convictions of the heathen, 587. Schools excluding Christianity, 589.		Salter's Hill and Maldon.....	245
DINAJPUR	117, 181	Sunday Schools, 245.	
Hopeful appearances, 117. Indigo plantations visited, 118. The Lesschas of Darjeeling, 118.		Stewart Town.....	122
DUM DUM	114, 243	Western Union.....	456
		TRINIDAD	122, 178, 526, 661
		Port of Spain.....	122, 178
		Need of aid in printing tracts, 122. Satisfactory state of the schools, 122. Deficiency of supplies, 122. Difficulties and encouragements, 661. Labourers on the estates, 661. Tract distribution, 661.	

MISSIONARIES.

	PAGE.		PAGE.
Allen, J.	121, 714	Oughton, S.	528
Bronson, Mr.	52	Page, J. C.	48
Clark, J.	723	Page, T. C.	179, 856
Clarke, J.	582	Parry, J.	52, 117, 120, 181, 243, 454, 657, 823
Cowan, G.	122, 526, 661	Parsons, J.	48, 583, 654, 721
Danforth and Stoddart, Messrs.	47	Phillips, T.	687, 722
Davies, J.	120, 716	Robinson, W.	48, 454
Dendy, W.	245	Rycoft, W. K.	456
Denham, W. H.	650, 651	Saker, A.	123, 181
Dexter, B. B.	122	Saker, Mrs.	46
Hainig, H.	587	Sale, J.	125, 582
Hurter, M.	178	Si-ki-bu	185, 523
Ingals, L.	52	Shujaatali	181
Jenkins, J.	123, 827	Simons, T.	183
Johnson, Mr.	185, 522	Smith, J.	115, 243, 519
Law, J.	122	Smylie, H.	117, 181
Lawrence, J.	178, 455, 586	Tan Tui	523
Leonard, O.	48, 242	Thomas, J.	114, 454, 518, 582, 718, 823
Leslie, A.	114	Thomas, W.	518
Lewis, C. B.	114, 518, 722	Thompson, J. T.	115, 243, 587, 826
Littlewood, W.	527	Thompson, T.	57, 593
Livingston, P.	525	Tinson, J.	54, 458
Makepeace, J.	180, 522, 826	Vitou, M.	123
Merrick, J.	53, 182, 657	Wade, Mr.	55
Milbourne, T.	46, 185, 724	Webley, W. H.	246, 722
Morgan, T.	114	Wenger, J.	47, 120
Nainsukh	49, 455	Williams, R.	51, 657
Newbegin, W.	46, 185, 657, 722	Yarnold, J. R.	46, 660

HOME PROCEEDINGS.

Acknowledgments 58, 126, 190, 252, 530, 595, 663, 829	Committee and officers	378	
Anniversary services 126, 187, 248, 377	Departure of Mr. and Mrs. Sale	125	
Public meetings, 379.—Speakers:—S. M. Peto, Esq., 379. N. Hayeroft, 382. J. Jordan, 384. T. Boaz, 385. C. Cowan, Esq., 388. A. Sutton, 388. W. Barton, 391. J. H. Allen, Esq., 391. J. Paterson, 392. W. Brock, 393. T. F. Newman, 394. J. Leechman, 395. J. H. Hinton, 396.	Dr. Hoby's Memoir of Dr. Yates	57	
Annual Report..... 309	"Dove"	125	
AGENTS, 309. LABOURS, 311. RESULTS, 313.	Foreign Letters Received 58, 189, 251, 529, 594, 662, 727, 828	Funds	57, 459, 528
Translations, 313. Institutions for native agency, 314. Additions to the churches, 314.	Gratitude well expressed	125	
CLAIMS, 315. FUNDS, 319. APPENDIX, 320.	Juvenile Missionary Associations.....	247, 250	
Churches in and near Calcutta, 320. Churches in other parts of India, 322. Ceylon, 326. Africa, 326. Jamaica, 323. Statistical table, 328.	K. F. M.	251	
Appointment of Secretaries..... 593	Lectures.....	662	
Charter of Incorporation..... 186, 377	Missionary Museum	593	
Contributions 59, 126, 190, 252, 460, 531, 595, 663, 727, 829	Notice to Auxiliary Societies and Contributors	126, 187	
	"Onward"	251	
	Our Young Men	125, 726	
	Prize Painting of the Baptism of Christ	57	
	Resignation of Secretary	528	
	Weekly Meetings of the Committee	56	
	Young Men's Missionary Association 57, 187, 247, 593, 662, 724, 725		

MISCELLANEA.

Additions to Churches... 51, 52, 114, 120, 181, 183, 243, 523, 657, 722	Judson, Mrs., Extract of a Letter from	183
Agency raised up..... 525	Jugunnath	651
American Baptist Missionary Society 47, 52, 55, 183	Native Agency..... 184, 522, 526, 650, 655, 717	
Appeal for Africa..... 818	Principles	56
Christian Instruction in India..... 650	Regent Street, Lambeth, Chinese Native Agent supported by	184, 522
Conversion and Death of Kasi Podma Choudree 718	Rival Claims.....	651
Death of Rev. O. Leonard	Rules for Juvenile Missionary Associations.....	247
Divine Method of Giving	Selby, Hon. H. C., his kindness to Mr. Davies 121	
"Dove"—Departure for Africa, 46. Detention at Ramsgate, 46. At Yarmouth, I. W. 125. Storm in Bay of Biscay, 185. At Funchal, Madeira, 185. Arrival at Clarence, 396. Happy meeting, 458.	Serampore College.....	586, 650
Errata	Sunderbunds, description of	47
Grove, Mr., on his tenets	Testimony of a Roman Catholic Missionary.....	591
Hindoo Anti-Missionary College..... 653	Theological Institution, Jamaica.....	458
Interesting account of Mir Nisar Ali	Tooth of Buddha	714
	Translations	47
	"William Carey".....	125, 186, 583