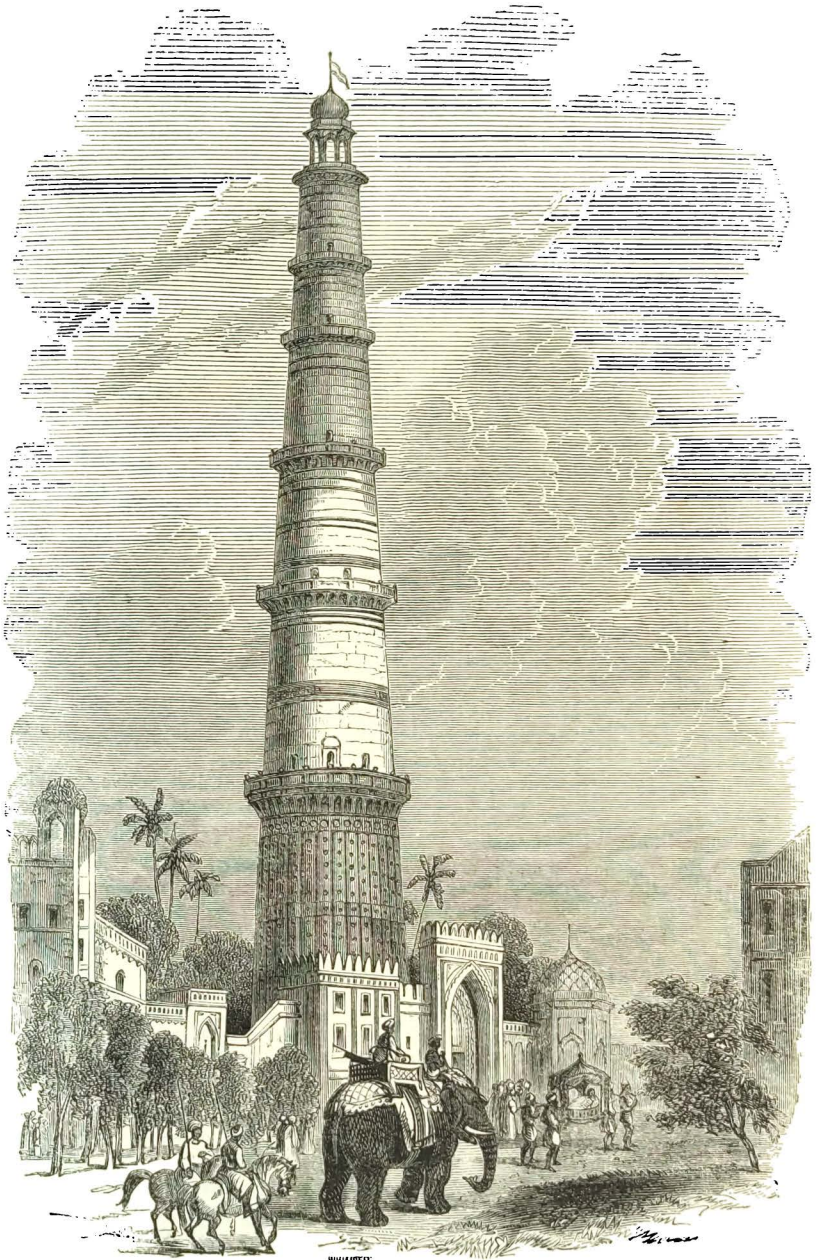


THE MISSIONARY HERALD.



WILKINSON.

CUTTUB MINAR, NEAR DELHI.

The Missionary Herald (Jan. 1850).

CUTTUB MINAR.

DELHI.

This very remarkable pillar stands about twelve miles south of the modern city of Delhi, and is arrived at through a dismal field of tombs, and innumerable ruins of the ancient city. Its base is a polygon of twenty-seven sides. The exterior part is fluted into twenty-seven semicircular and angular divisions. At various heights are five balconies, which are reached by a dark staircase numbering in the whole to the top 384 steps. The height of the pillar is 242 feet.

This structure is unrivalled in Hindostan for its great size, profusion of ornament, and solidity of construction. For three hundred years it has resisted storm, earthquake, and time.

The village of Cuttub itself, the ruins of which surround the pillar on every side, is famed for the possession of the shrine and relics of Cuttub ud Deen, a celebrated Mahomedan saint. The devotees of Islam resort thither in crowds, mutter their prayers at the tomb, and depart, as they think, favourites of heaven.

Cuttub ud Deen was the first of the Afghan and Patan dynasty of sovereigns, and took possession of Delhi, wresting it from the hands of the Hindoos, in the year 1193. The pillar, however, was not erected till the reign of his successor, Shum ud Deen Altumsh, about 1230, A.D. The place was the scene of very hard fighting between the Hindoo sovereigns and their Patan invaders. The Mussulmans say that 5000 martyrs to their religion lie interred in the neighbourhood.

Bishop Heber thus describes his approach: "Our route lay over a country still rocky and barren, and still sprinkled with tombs and ruins, till on ascending a little eminence, we saw one of the most extensive and striking scenes of ruin which I have met with in any country. The Cuttub Minar is really the finest tower I have ever seen, and must, when its spire was complete, have been still more beautiful. These Patans built like giants and finished their work like jewellers."

In the neighbourhood of this remarkable monument, at Delhi, labours our aged missionary brother, Mr. THOMPSON, often embracing in his preaching tours this favourite resort of Mohammedan devotion.

In a recent number of the *Oriental Baptist* we have an instructive example of the missionary's labour. Availing himself of the failure of rain, our brother wisely attempted to lead the excited people to a consideration of the claims of Him who is the Ruler of heaven and earth. May the Spirit of God render permanent the feelings which were then awakened!

Sufferings of the people.

August 1st, 1849. Our rains commenced rather favourably, but a sudden stop was put to them, and for seventeen long days and nights (the dry, hot, and parching west winds blowing unintermittingly for fifteen days of that time), the whole population suffered very much, and man and beast were panting, restless, and uncomfortable, to a degree never known to have been experienced in former years. Brahmins were consulted: their calculations failed; offerings were made, but to no purpose. The first half of the (otherwise) rainy month of Shrāban was passing away without a drop of rain. Muhammadans went

out of the city to their Eedgá every morning in clusters of from ten to twenty to pray. Trains of poor families came in great numbers every morning from Márwár, and countries where no rain had fallen at the ploughing season, for their hopes of a harvest were gone. The picture altogether of universal suffering was dismal; and the worst anticipations of all, that to such a season of unexampled drought, a famine would succeed, were, by a kind of wish not to know the worst, concealed.

The people directed to God.

In this state of general feeling, zemindárs and cultivators came flowing in every morn-

ing to learn something of the opinion of the learned astrologers of Delhi, as to whether there would be any rain, and when. Seeing me surrounded by attentive numbers, listening to something, they have stopped, and in the midst of the reading asked me in a half frantic manner, "Is there to be rain? We are dying: we and our families, and young children must perish." I have stopped and reasoned with them on the Lord God of the gospel being the ruler of the universe; his having the day of one's birth and death, which he reveals to no one, in his hands; and the time when it shall, and when it shall not rain. That he is Sovereign in all he does, and does not impart his counsels to men. That his mercy, however, may be implored by us, pleading what his love and mercy have done for our souls, in giving his Son to shed his blood for our guilt, and beseeching him to have mercy upon our suffering bodies; and leaving to his wise and gracious will when to show that mercy. This was done from morning to morning regularly for a number of days; and partaking of the general feeling of distress and anxiety, I had copied out and handed to the people (who eagerly and with joy on their countenances accepted them) a paper containing three hymns; in the first, stating the misery and universal suffering of man and beast from the want of rain, and beseeching God for Christ's sake to bestow the anxiously looked-for blessing: in the second, the promise in Genesis is pleaded that as long as the earth lasts, seed time and harvest shall not cease; and deploring that our sins and unworthiness had caused the rain to be withheld, intreating for the Redeemer's sake, the blessing might now be granted: in the third, blessing God for the gift of his Son for the salvation of a guilty world, trusting that no minor good would be withheld, and praying that He who had not withheld his Son for man's salvation, would be pleased to vouchsafe the blessing of rain for man's bodily or temporal wants.

Good effects produced.

These hymns and suitable addresses, appeared greatly to impress the minds of the people, both of the city and the country, and led a great many of them to hear stately what I read or said to them, and to desire the hymns might be given them to read at home. The reading of the ten commandments, with application to the circumstances of all, produced a quickening effect, and under its salutary effect an aged Hindoo, who could not read, begged he might have a copy which he would get another to read to him, "as," he added, "it makes me inwardly fear when I hear that tract." The reply to the frequently asked question, What is sin? excites fixed attention, and fifty to eighty every morning stand in silence to hear it. One man, on going away, said, "Of the many stripes laid upon the mind, a single one may some day take effect." The above two tracts, and that "For all Classes," now for the first time fix the attention of Muhammadans also, and they appear equally attentive with the Hindoos; one man, however, yesterday morning went away murmuring, "Is there no other Saviour!" This arose from the frequent mention of the Lord Jesus Christ as the only Saviour, to whom every individual addressed, of every occupation and caste, is referred, and called upon to believe in, and implore salvation from. The season of drought was thus happily improved by a great accession of hearers, and a more fixed attention. At length, on the seventeenth day, the rain fell, and most heavily, and through much mercy, dissipated every fear, and made every face to smile. The hymn, thanking for rain, now sounded most grateful to every ear, and gave an appropriate close to the feeling of the season.

I should add about the blessing of the rain, that for six days consecutively we had most copious showers, and after two days' recess, clouds are still hanging over us, day and night. Bless the Lord, O my soul, and forget not all his benefits!

SAGOR.

In a communication to the secretary, dated September 7th, 1849, Mr. MAKEPEACE informs us that he has had the happiness of baptizing fourteen persons. Three others have been received as candidates, and may be baptized on the first sabbath in October, and there were several inquirers. From the *Oriental Baptist* we take a more detailed account of these additions to the church of Christ, and of the prospects of the mission at this station.

July 4th, 1849. It is my pleasing duty again to communicate to you intelligence of baptisms at Ságor. On the first sabbath of the present month I baptized two young men, who are under instruction in our sabbath school. Their awakening and conversion,

however, must, I believe, be attributed, under God, to the instrumentality of one of our brethren in the church. Fourteen individuals have thus, through the abounding goodness of our God, been admitted to the fellowship of the church; and others, I am thankful to

add, are standing at the threshold. One of our number has recently been removed by death—an aged brother who was formerly connected with Mr. Williams' church at Agra. His end was peace. Though one has fallen, yet our ranks again appear unbroken and entire, for the place of the veteran has been more than filled up by the stepping forth of others with the dew of their youth fresh upon them. The church triumphant in heaven has received an accession to its glorified legions, but the church militant upon earth has in point of numbers, been doubly compensated for her loss.

The Sabbath School.

The attendance at the sabbath school has lately been more numerous than usual, and the teachers have been meeting together to deliberate on measures whereby to secure more effective and systematic operation. Into details I need not enter. Suffice it to say that among the objects proposed, and in the carrying out of which a commencement has been made, is the establishment of a library for the benefit of the elder scholars and of those parents who may be disposed to avail themselves of the advantages it will undoubtedly afford.

The English residents.

You will naturally suppose that our operations here must be telling upon the character of the residents. I mention it with gratitude to God, that I have been told on unquestionable authority, that since my arrival a great change has come over a certain portion of the community. There is less of unbecoming comment upon the character of others, and a manifest improvement in respect of religious conduct and feeling. The doctrine and precepts of the gospel have been freely discussed, the claims of religion have been enforced and felt, the theatre has been denounced as a place of evil, and the bible has been made the companion of the pillow. Prejudices likewise have been rapidly on the wane; expressions of goodwill towards us have been uttered in the higher circles of society; whilst amongst the various members of the

church an unbroken harmony prevails. In our congregation, aye, and at our communion table, you will see not only baptists, but also friends belonging to the Wesleyan, Independent, and Episcopalian bodies, and yet there has been no clashing of parties. These various shades of religious belief appear to have harmoniously blended like the diverse colours in the rainbow. Remember us now and again in your prayers, that the operations thus auspiciously commenced may be vigorously prosecuted and sustained—that our infant community may be augmented rapidly in numbers, and be beautified with every heavenly grace—and that our “peace may flow like a river, and our righteousness as the waves of the sea.”

Native service and chapel.

It remains for me to write a few lines regarding our native service on Lord's day, and in reference to which I desire to make an appeal for aid to the friends of missions in India. The average attendance at the service has, in favourable weather, been encouraging. About eighty natives have assembled, but I wish to make it known that for their accommodation we have nothing more than the open verandah of a private dwelling. Efforts have been made to procure assistance towards the erection of a chapel, and in a few cases the call has been handsomely responded to. About 1200 rupees will be required, of which amount about 300 rupees only have been realized. Our venerable brother from Tehri told a friend the other day in private conversation, that if he could recover the sum due to him from Tehri he would give 500 rupees in aid of the building. It was of course a noble resolve, and eminently worthy of that Christianity for which he has, to a great extent, “suffered the loss of all things.” He is debarred the privilege of helping in a manner commensurate with his wishes; but if each reader of the *Herald* would kindly forward the small sum of two rupees in furtherance of the object, the work would be done and the claim abundantly satisfied. And who can draw back, and say the set time to favour Ságur has not yet come?

JESSORE.

In the last *Herald* our brother PARRY intimated that he was hoping to baptize other converts to the faith of Christ. In the following extract he gives the fulfilment of his hopes.

August 10th, 1849. You will be delighted to hear that I have again been baptizing a few believers. On the first Lord's day of this month four disciples made a public profession of Christianity by undergoing the sacred rite of baptism in Kusha Sahib-ganj.

Three of these renounced Mohammedanism many years ago, but were content in being merely nominal Christians. They attended my ministry for about a year, and by the grace of God they were awaked to feel a concern for the salvation of their souls some

months ago, and were observed to be diligent in attending on the public means of grace, and to manifest an earnest endeavour to walk in conformity to the commandments of God. One of them, I am happy to add, can read the scriptures in Bengali. Another of the said number, the daughter of Christian parents, can also read. She is a young disciple, being about thirteen years of age. It is truly delightful to see young people

following the Lord Jesus Christ. Her husband has been a member for several years. She came here some time ago, on a visit to her mother, and it pleased the Lord to make his word instrumental to her conversion. I hope and pray, that by the grace of our Lord Jesus Christ each one of these disciples will continue to glorify God to the end, and at last obtain eternal life.

DACCA.

Our brother ROBINSON, under date of July 31, 1849, gives the following account of the labours of the native preachers, and the opening prospects of the gospel in India. In his desire we most fully sympathize, and would cordially urge it upon the disciples of Christ, "Oh! that our friends at home could be persuaded to push on the work." Let this cry for help be heard by all who love the cause of their Redeemer.

July 31st, 1849. Just after I had written at the beginning of this month, Mr. Atherton called on me, and having seen how weak I was in the pulpit on the preceding sabbath evening, offered me his boat for four days to go on the river. This was a very kind offer, and the river air was just what I needed. The next day, therefore, I was on the Sukheya, and, on the evening of the second day, I reached Kapashya-ganj, a village which I had visited only once before. The next morning, before sunrise, Chand and I went into the bazar, and collected a few people round us. I spoke to them for a little time, but I had neither energy nor strength, and was soon obliged to desist. Chand then commenced, and gave them a rather long address, to which they became increasingly attentive, and he concluded by praying with them. We returned to the boat, and Chand soon went out again, and was well received. After breakfast, as our time was short, we were obliged to leave the place on our return. In the afternoon, we reached a place called Sumbadarit, just at the time the market commenced. Chand spent about three hours in the market in preaching and distributing books. He was well received; the people were much pleased both with his preaching, and the books which he gave them. Gladly would I have joined him, but I was so weak that I was obliged to remain the greater part of the time on my bed.

Return home.

How much things are changed! Almost every where now our preaching and books are well received. There will be a harvest; in due time we shall reap if we faint not. On the next day, Saturday, I reached home, and being a little refreshed by the trip, I engaged in two services on the following sabbath.

The labour, I fear, was too much for me, for fever followed, and I was kept at home on the two following sabbaths. Last sabbath I preached in the evening; I did not feel much fatigued, but I got a slight return of fever in the night. I am better to-day, but, of course, weak. I hope I may continue better, but my hope is mixed with fear.

Seed time and harvest.

Ramjibam returned from Tippera after being absent more than two months. He has much to say of an encouraging nature about the people among whom he has been. Some of them have said that they will be Christians, and I hope that they will eventually prove a people prepared for the Lord. I mean to send him again this month; and I wish him, if he can, to bring over two or three of the best of them, that I may see and converse with them. I cannot go to see them; the expense would be too great, and I am wanted here at Dacca.

Chand and Jaynarayan have been to Bikrampur. They speak well of their reception. God is working a change in the native mind. Oh that our friends at home could be persuaded to push on the work! They helped us heartily to clear the forest; but now the time is come for ploughing and sowing, they seem to faint. The fields are not white to harvest, but if you have passed through the Sunderbans, you must have been struck with the difference between the dense forest, and the lands which have been cleared and subjected to the operations of the plough. Such is the state of things here; the forest, once so dense and formidable, has disappeared, and we can drive the plough now—the gospel plough—just where we please. I may not live to see the harvest, of which I

feel assured; but let me, while I do live, bear my testimony to the present encouraging state of things; let me tell our friends at home, that in due time they will reap if they faint not. My fear is, that they will live to mourn that they have sown so sparingly.

SERAMPORE.

In the November Herald we gave an interesting narrative of the awakening and death of a youth who had for some time been receiving the instructions of Mr. DENHAM, and promised to give an example of the class exercises he was accustomed to prepare for his tutor. The paper we now present to our readers, displays no common power of thought and expression, and at the same time exhibits his knowledge of the great features of God's plan of redemption. His heathen extraction, and consequent early initiation into Hindoo idolatry, must not be forgotten in its perusal, nor the fact that it was written, not in his native tongue, but in the language of Britain, which he had acquired.

ON THE MERCY OF GOD.

Mercy is an attribute of God, distinct from goodness, and opposed to justice. The distinction between mercy and goodness is, that the former consists in pardoning, the latter does not; the goodness of God alone is not enough for the salvation of man, for he is a sinner. Many, even among good and learned men, mistake in treating of this subject; they confound goodness with mercy, consequently they have an imperfect idea of the grounds of salvation; but there are some who err still further, in professing that they can be saved by the performance of various duties, and affirm that mercy is not necessary to salvation. True, God is a just God; if there be nothing blameworthy in them, certainly they will neither incur, nor will He inflict, punishment on them; but the question is, are their deeds blameless, perfect, such as God can acknowledge? Take the best of them,—instance their love to that God in whom we live, move, and have our being. Should not the love wherewith we love *Him* be perfect? Ought we not to love him with the whole heart, and soul, and strength? But those men fail to love God even as they love the world; how much more to love Him with a love corresponding to his goodness?

Man, moreover, is a sinful creature; no works of his own can be the meritorious cause of his salvation; surely, *sinners* need mercy. But in what way can God show his mercy, without violating the harmony of his other attributes? If a man be brought before a judge, and his crime be fully established by the testimony of competent witnesses, should the judge forgive, instead of decreeing sentence to the criminal,—nay more, set him free,—would not justice be outraged and violated? If man, sinful man, feel it to be a sin, how must God, who is a holy Being, regard it? The great difficulty, how can God be just and yet merciful, exercised the minds of the

sages of the earliest times. They failed to solve the question satisfactorily. But is there no way of solving it,—no way of reconciling these apparently conflicting attributes? None but the plan laid down in the scriptures of truth—He who is sent of God, and is able to stand in the place of sinners, and endure the penalty due to them. This he did when he died for them. The justice of God is seen in Messiah's obedience and sufferings, Jehovah's mercy in his being sent.

The mercy of God, though pure mercy, is yet consistent with justice. God is righteous in showing mercy to the most guilty, and appears as unimpeachably just in receiving sinners of the human race who were polluted with sin, as in conferring happiness on the highest archangel, or confirming the blessed spirits in their standing, because the debt of justice, if not paid by the saved sinner, has been fully paid by Jesus the Saviour.

When the necessity of Divine mercy is distinctly declared, some persons, though fully convinced of its truth, will rise in hostility against it, and will declare it cannot be mercy unless extended equally to all. This is one of the misconceptions arising from an improper view of the nature of Divine mercy, to which we before adverted; they want to bring those who reject the word of God to stand on the same level with those who are accepted by Him. Men naturally wish that kind of mercy in God, which they imagine will allow a portion of human merit to be blended with Messiah's obedience, or their sincerity. This cannot be. Others would have God all mercy. These should look around them; how often do they see their fellow-creatures suffering, and the sufferings they undergo beyond the reach of human control. There are many ills of life which arise not from the imprudence of those who are the sufferers; nor are they ascribable to the individual, but to causes above and beyond him—the cholera, the pestilence, hereditary sufferings, and the

like. If God be all-merciful, why are such things permitted to exist? Neither do these agree with Divine justice abstractedly. Tell the man who has violated God's laws by folly or constant dissipation—tell such people that God is all-merciful, and mark the reply. It is not because their sins are too great to be forgiven by God, but because of their unbelief and impenitence. Faith is the medium through which sinners approach God; by faith in the Redeemer they obtain mercy; all deserve to die, but mercy declares he who believes shall be saved.

Fellow-traveller to eternity, a Hindoo asks you what are your views of God's mercy? It is as far above the mercy that could be anticipated by the human mind, as heaven is

above the earth. But how wonderful is it that the mercy of God may be obtained, even at the last moments of the life of the most guilty; still none can guarantee a single day or hour; none therefore should delay. "Behold, now is the accepted time; behold, now is the day of salvation; to-day, if ye hear His voice, harden not your hearts." My earnest desire for myself, and all my fellow-creatures, is, that they trust not to themselves, but entertaining a lowly opinion of themselves before God, and being deeply humbled with a sense of their need of his grace, seek after that satisfying blessing which can be had without money and without price. C. P. C.

Died April 20th, 1849, aged 19, or 20.
Serumpore College.

It is with great pleasure we announce that the Government of India has issued the draft of an Act, designed to extend the just and humane principle that no man shall be deprived of his rights and property on account of any change in his religion. Native converts to Christianity, whether Hindoos or Mohammedans, will not therefore, as hitherto, be called upon to sacrifice their earthly possessions in making a profession of attachment to the gospel of Christ. This anomaly under a professedly Christian government has too long been suffered to prevail. The abrogation of the laws of Menu and Mahomet will be hailed by all the friends of the missionary cause with gratitude and joy, as another obstruction removed to the prevalence of the gospel in Hindostan.

CEYLON.

COLOMBO.

The following letter, dated November 8th, addressed to Mr. Angus, from our esteemed missionary, Mr. Dawson, conveys the very afflicting intelligence of the departure into the rest of God, of our worthy, tried, and excellent brother, Mr. DAVIES. He has long delivered his Master's message of peace with fidelity and zeal, and not without many tokens of that Master's approbation. Now, his labours ended, he is for ever with his Lord. But, who shall take his place?

You will, I am sure, be exceedingly grieved to hear the intelligence which it is my painful duty to communicate. Our greatly esteemed brother Davies is no more. His long affliction, after baffling all available medical skill, had led him to determine on going home, but infinite wisdom ordered otherwise, and removed him to his home above. In connexion with the late reduction in the grant to Ceylon, arrangements had been made for brother Allen to come to Colombo. He arrived about a month ago, and in consideration of brother Davies's weak state of health undertook at once the principal part of the duties of the station. Brother Davies hoped to be able to do a little, but finding himself get worse, he was reluctantly compelled to give up the idea of remaining

any longer in the island. Dr. and Mrs. Elliott, with their usual kindness, invited him, with Mrs. Davies and the children, to spend the last month at their house. They went on the 27th ult., but on the same day our lamented brother was attacked with dysentery, or rather the symptoms of that disease, under which he had for some time been labouring, then became very decided, and soon assumed so severe a form that it became evident his end was near. Brother Allen informed me of his danger, and I went down to Colombo just in time to have the mournful satisfaction of attending him in his dying hours. You will not be surprised to hear, that through the whole of his affliction his confidence in the Redeemer never for a moment forsook him. He was "strong in

faith, giving glory to God," looking for complete redemption as the result of his free grace through Christ Jesus. His sufferings, under the disease of which he died, though short, were more than ordinarily severe; yet he manifested great patience, and perfect resignation to the will of God. On the 2nd of November, about two o'clock, P.M., his sufferings terminated, and his spirit joined "the spirits of the just made perfect."

Mrs. Davies has keenly felt the trying dispensation, but is, I am happy to say, enabled to bear her heavy loss with much Christian fortitude. At her desire, I write to you. Mrs. Davies is thinking of leaving,

with her two little ones, in the "Garland Grove," which will sail for England in a few days. Her failing health has long made it necessary, in the opinion of medical men, for her to leave the island.

You will hear from other sources of the high estimation in which our deceased brother was held by a very large portion of the community, who are now anxious to testify their regard by making some provision for his surviving family. Need I say, that we all feel the deepest interest in their welfare, and that the case of Mrs. Davies especially calls for our keenest sympathy:

WEST INDIES.

BAHAMAS.

RUM CAY.

Our laborious missionary, Mr. LITTLEWOOD, gives the following interesting general view of the extent of his labours, and the difficulties and discouragements of the work, especially with regard to schools, in a letter dated Sept. 22, 1849.

Connected with the Rum Cay station under my supervision, are more than twelve islands, and a great number of sub-stations. These islands are far removed from each other, the means of reaching them irregular and expensive. In the absence of the missionary the public services are conducted by the deacons, men of good character, but totally destitute of any advantages except piety, and the ability to read very imperfectly. Sabbath schools are established wherever we can obtain the services of a few able to teach; but in some places little more than the alphabet is known by the instructors. Hundreds of children on these sea-girt islands are growing up without the means of education. We had connected with this station till lately six native agents supported by the Missionary Society; those funds failing, they were thrown upon the people with whom they were located, who from their poverty and a want of a proper appreciation of mental and spiritual advantages, took but little interest in them after the first few months. At Rum Cay, my principal station, we have one day school; we had two, both well attended for a time. One failed a year ago, the other is fast declining, and the teacher fears he will be obliged to close in a few weeks this, the only school on the island. The public services here are better supplied than at any of the other islands, the missionary making this his head quarters for three or four months of the year. The island is left to Baptist influence, with the exception of an

occasional visit from the clergy, who are exerting their every power to establish themselves.

San Salvador.

San Salvador, above eighty miles long, has several large settlements, and is entirely under Baptist control, with the exception of the late interference of the establishment. We had four day schools there; they have been closed, and the teacher thrown upon his own resources. This is a very important station, comprising eight churches. A man of active habits might be kept itinerating here with very great advantage.

Other islands.

Crooked Island has several good settlements and three churches, but is without a school. Could we establish a good native preacher at Long Cay, twenty miles distant, he could supply the church there, and command an influence over Crooked and Acklin's Islands. Grand Bahama is an extensive island, surrounded by others, where we have several stations. Our schools have been closed, and the teacher recalled. At Andros Island we have been uninterrupted in our engagements till the rage of proselytism. Here we have several stations under the charge of an African youth trained by Mr. Capern; he is, however, badly provided for.

Eleuthera is committed to the charge of a worthy native preacher, who is labouring

amidst great discouragements temporarily. Long Island has the advantage of the services of a zealous native preacher, who has been the means of doing much good, but is inadequately supplied with the common necessities of life. Exuma, celebrated for clerical persecution and intolerance, is under the care of a worthy brother, but, like the rest, ill rewarded. Ragged Island, a poor place, and very difficult of access, has a large settlement and a public school. Our two churches are superintended by the deacons, men unadorned with the wisdom of this world.

Their necessities.

Here is a field of labour of the most inviting nature to the truly benevolent, and any philanthropic effort would meet with ample encouragement. The hearts of many would be made glad, whose harps are now hung

upon the willows; coming generations would rise up to call their benefactors blessed, and the unconverted would present themselves at the Saviour's feet as trophies of mercy. Thirty or forty pounds annually would support a schoolmaster or a native preacher, whose time might be divided between the schools and the public services. If a few friends, a school, or a church, would support one or more of the above stations, they would do an incalculable amount of good. Unless something be speedily done to regain our lost ground, we shall be driven from this interesting field, and the labour of years be rendered ineffectual. Our prayer is, "Return, we beseech thee, O God of hosts; look down from heaven, and behold, and visit this vine, and the vineyard which thy right hand hath planted; then shall not our teachers be removed into a corner any more, but our eyes shall see our teachers."

Our brother desires that we should "urge the claims of his station;" the above account given by himself will speak far more effectually than any words of ours.

TRINIDAD.

SAVANNA GRANDE.

The following interesting passages relative to schools, are from a letter from Mr. COWEN, under date of October 17, 1849.

In Trinidad our schools have not a very large attendance, especially in this part of the island, where the population is scattered, and during the rainy season the roads impassable for children.

You can have no idea of the deplorable state of ignorance that prevails in these parts; among the adult population scarcely one in a hundred can read at all, and not one in five hundred so as fully to understand and be improved by it. We, as a body, ought to be doing more in the way of education than we have hitherto attempted. Our strength in the future mainly depends upon our efforts to render the rising mind scripturally intelligent. At this moment I have a small chapel, in which there might and should be a school through the week, closed, and nothing doing where so much is needed, all for want of a little means. On visiting this place a few sabbaths back, I was greatly pleased to meet before worship a class of scripture readers, young persons who voluntarily meet on sabbath mornings, first to read among themselves, and then to teach any younger children that may be found. Had we a regular Christian teacher located here to aid and direct the efforts of these young people, the most beneficial results might follow. At best I can visit them but one Lord's day in three, and very often not so frequently; so

that you see it is absolutely necessary, if these people are to be instructed at all as they should be, that something more be done for them. A teacher, such as would answer our present purpose, might be sustained for about £30 per annum.

Sherring Ville.

Our little school at *Sherring Ville* is still in operation, and though the attendance is but small—from twenty to thirty, yet it is an interesting little group, not one of whose parents, I believe, know a letter in a book. If we be instrumental in dragging from the depths of their hereditary ignorance and darkness a few of these dear children, and convert them into agents of usefulness in their day and generation, will it not be a great work? Last sabbath I visited this place, met twenty of them at the sabbath school, some of them, eight or ten, reading the scriptures, and all reading something; while the old people, who hitherto thought education of little use, sat listening and passing their remarks as the children read, sang, recited their hymns, and answered questions. Several adults have also profited by this school, by receiving occasional instruction, and in very many families have the scriptures and other good books been from time to time read by the teacher, of which

the people themselves have made mention to me with delight.

Little Victoria.

Our little school at my own house is not destitute of some interest. When first it was commenced the children had to learn their letters, among whom was little Victoria, whose parents live not far from our house. They are nominal Roman Catholics, and on that ground the priest claimed the little girl as the property of his church, and did his utmost to prevent her attendance at our school, by designating it as the "devil's school," and that if she attended it she would become "crazy," &c. But her parents, though ignorant people, were not so soft or timid as the priest supposed, and without giving him any satisfaction one way or the other, continued to send the child, with two or three others, regularly to school. They now see the advantage of it in the rapid improvement she has made in a very short time. I had the great pleasure a day or two since to present her with a Testament, which she can read tolerably well after about three

months' instruction, commencing with her letters. I told her to read it at home to her parents, and last sabbath her father attended our worship, paying the greatest attention.

The Abbé, the boy and his Bible.

A few weeks back a lad about fourteen years of age presented himself to the teacher for admittance to the school, with his slate, paper, and bible under his arm. The teacher told me afterwards he came from the Abbé's school. I took occasion in a few days to speak to the lad on the subject, when he said "he left the priest's school because the Abbé told him one day he must not bring his bible there any more, or if he did he (the Abbé) would take it from him." The lad, though a catholic, did not like either to leave behind him or to lose his bible, so he took himself off, and has been with us ever since, daily reading the lessons of divine truth. Since he came he has also induced three or four other lads to attend with him. Now, had we no school in operation, they would not have had this refuge.

RETRENCHMENT.

Under this head we give a few additional extracts from the letters of our toil-worn brethren. They need no comment. They appeal to every Christian's attachment to his Lord. *Must* the lack of means compel the Committee, in face of these urgent and affecting necessities, to persist in their contemplated reductions?

Mr. WILLIAMSON of Sewry, under date of October 3, 1849, thus writes to Mr. Angus:—

Your letter, under date of the 27th June last, inclosing the resolutions of the Committee respecting a very considerable reduction of expenditure in our Indian mission, has elicited many anxious thoughts. I am sorry you are about to resign the secretaryship. It is grievous, too, to think of contracting, instead of enlarging our operations. Nor is it less so, to hear of the necessity which has compelled the Committee, however unwillingly, to resolve on so painful a measure. And most of all it grieves me to say, that in my case it will be impossible to comply with the resolution of the Committee to the extent required. I believe you are already aware that there are no items of expenditure at this station, on account of which I draw from the Society's funds, besides that of my salary, which, about four years ago, I was enabled, by the aid of our auxiliary society, then formed, to reduce from 200 to 175 rupees per mensem. Our native preachers, orphan children, and infirm widows, together with our schools, being all

supported by funds collected on the spot. Both myself and my wife (who is a very good economist) have all along adopted the most economical plans we could think of; and have hitherto, I believe, been enabled, by the help of God, to expend as little of the Society's precious funds as any European, with so large a family, could probably do. You are, doubtless, well aware what an expensive country this is for a European to live in. The subject has often been a very painful one for me to contemplate; but I trust I have done my best to save the Society all unnecessary expenditure at this station, and therefore fear I cannot go much further in the work of reduction, unless I were to adopt the native mode of living, which seems out of the question, especially at my time of life.

We mean, however, to try to do something, and are already at work reviewing every item of expenditure, and applying the scissors wherever necessity does not forbid their use. I cannot as yet say, however, the exact

amount of reduction we may be able to effect, but I much fear it cannot be done to the full extent required by the Committee; who, however, may rely on our putting forth every effort in order to comply with their necessary requirements.

Present condition of mission.

I have the pleasure to say, that our little church has received some considerable additions this year. It contained thirty-two members last year. We now number thirty-six. Indeed, five persons have been received, but one has been dismissed to another church. Of those admitted, one was by dismission, two by baptism, and three by restoration. There are, at present, in our English school forty-five boys in regular attendance. From

the commencement of the year, however, until June, there were not less than seventy, the school having suffered a considerable reduction in consequence of an unusually severe visitation of cholera (in which the Lord mercifully preserved us) in the months of June and July, during which period it was almost entirely deserted. Our Bengalee school contains about fifty, having also suffered, though proportionably less, from the same cause. Both heathens and Mohammedans, and Christians, have been addressed once, and often twice a day, and we trust not without effect, though, as usual, no decisive results have followed, yet we doubt not that the work of God is progressing, and will be crowned with ultimate success. May the Lord hasten it in his time.

Our missionary at Howrah, Mr. MORGAN, under date of October 5th, writes as follows:—

During a period of ten years' service in the mission no communication has produced so much perplexity, anxiety, and pain, as your last. With me the mission is the centre of all my ideas, therefore any diminution of strength, whether of men or of money, is a cause of deep sorrow.

It has been my maxim from my arrival here to be always at my post, able to work. This cannot be done without the cultivation and the preservation of health. To preserve health artificial means are necessary, such as punkahs in the hot weather. The government have ordered punkahs for the common European soldiers. This means has kept my wife in India, and myself in working order. In ten years I was absent but one month, on account of fever. For the last two years I have gone through four services every Sunday, in two languages. Who beside me has done that? Without the punkahs I could not do it. However, they cost money. From January till now, I have not failed one Sunday. There are but few, if any, that can say that. Some think punkahs not necessary; yet, according to their own account, they cannot sleep at night, therefore they cannot work by day.

I have always considered that my time is the property of the mission, therefore, though I have had many offers from respectable parties to teach an hour in the day, and good pay, I have always indignantly refused every

such offer. I have not accepted one invitation to dinner since I have been in Howrah, thus much valuable time has been spared.

Now for money. I have never received one penny from the Society except my regular salary. No children, no extra expenses whatever. It cost me £10 to go on the river last year, but I did not send in a bill.

My first convert was a Brahmin. I supported him for one year at my own expense. I have had Bengalee schools, native preachers, and an English school for little Christian vagabonds, who, according to their own account, never had a father, only a mother. The money I had here, from the English congregation, sometimes more at other times less.

There is none of the Society's money under my control except my own salary. You will ask, can you reduce that? No; without endangering my health, and lessening my usefulness. There are two things that I fear, the undermining of my constitution, and any temptation to engage in any secular affairs. The latter will destroy the fine moral tone which a missionary ought to possess and to cultivate, and it will also injure his character. What would be gained in money would be lost in character.

In this letter I have written much about myself, and am almost ashamed, but what can be done?

At Dinagapore our brother, Mr. SMYTHE, labours. Under date of September 11th, he says:—

Your letter, hearing date 27th June, 1849, was received on the 6th September. It contains heavy tidings; but we bow to the will of an all-wise, just, and merciful God, trusting he may yet hear our prayers, and send us better days.

The salary of the European missionary is

all that is expended on this station, and this is all that has been allowed for years past, and it is known that his salary allows of nothing more than the common necessities of life. It admits of no company or invitations whatever.

My dear brother, the reductions which

have long been made at this station are as follows:

- No travelling expenses.
- No native missionaries.
- No native schoolmaster.
- No catechists.
- No schools.
- No house repairs.

All is fixed, whether in sickness or in health, whether things be dear or cheap, whether we have one child's tuition, board, and clothing to pay for, or two, or more.

God alone knows what reductions can be made. I do not pay in full for my son's tuition, only for board and washing; when the second child goes to school, which I trust she will shortly do, we shall be much more straitened, though I shall not be able to pay much more than half the sum necessary. This is a subject I never intended to mention again, and it is done simply because you wish to know all that is in my heart. Perhaps the salary I receive could be reduced six or seven rupees monthly; but this would be no profit to the cause, because it will shut

me almost entirely within doors. Again, if I were to leave the house I now have, and live in a little hut or bungalow, this would enable me to reduce my salary, but then rent would be required, and we would be in continual danger of having our house burned, as fires are common here, and take place two or three times every year. Few stations are without one or more native preachers, here we have none.

The calamity which now hangs over us is indeed great and distressing. The spirit of the natives would lead us to say, missions should be followed up, increased, and strengthened, and not weakened. If the means are wanting, what can be done? It is distressing, as it comes at a time when many have grown grey in the service, and no hope of others following. I myself am now thirty-two years in India, and I have entered my thirty-third year. Twenty years of this time have been spent in the mission, and a little more than six years were spent in the service of Christ without money and without price. Oh, that all my years had been so spent!

Let these painful details be borne in mind, and carried to the footstool of Divine mercy by the disciples of the Redeemer. Let the condition of our African mission be remembered. Haiti and Madras also; each requires immediate assistance and another missionary. Both the East and West Indies are crying aloud for help. May the churches of Christ arise, and say with ancient Israel, in reply to the summons of the Captain of their salvation, "Whatsoever thou commandest us we will do, and whithersoever thou sendest us we will go."

HOME PROCEEDINGS.

We have been favoured with the following letter from a missionary brother labouring in India. The subject of it has often been referred to in this country as a means of quickening and deepening a missionary spirit, and by some pastors of churches has been carried into effect. We most cordially commend the suggestions and remarks of this letter to general consideration.

To the Editor of the Missionary Herald.

DEAR SIR,—

I think it is some months since I noticed in the Herald or the Baptist Magazine, a suggestion which, though not new, but on the contrary often put forth by missionaries and those who take an interest at home in the cause of missions to the heathen, is yet far too seldom acted upon, and needs therefore to be again reiterated. I mean, that different churches and auxiliary societies should single out particular labourers or localities in the mission field, with whom or which they will feel themselves in a manner identified, taking a peculiar interest in them, keeping up a regular correspondence with them, and binding themselves to a certain

extent to furnish the pecuniary means requisite for the support of schools, or native assistants, &c., connected with them. Of whatever church a missionary or his partner may have been (previously to their going forth) a member, or if either of them had been an office-bearer or active supporter of an auxiliary society, this circumstance of itself ought to give them both a special claim on the sympathies and zealous co-operation of such church or auxiliary. And in the case of both a missionary and his wife being personally and favourably known to the members of the same particular church or branch society, or if even merely to the pastor or office-bearers of such, there must surely be something very defective in the feelings of the parties at home, or in the conduct and

character of those who have gone abroad, if a tender and continuous interest be not mutually felt, and expressed too, by exertions as well as words. And yet I much fear this forgetfulness, or at least a ceasing to manifest sympathy in the labours and prospects of their former associates in church-fellowship now doing the work of evangelists in far distant lands, is by no means uncommon.* The churches or pastors that are guilty of it wrong themselves as much as the objects of their sinful indifference; or rather the cause of Christ is injured, or deprived of its due furtherance in such cases, as much at home as abroad.

I am quite willing to admit that the peculiar circumstances of a pastor or a church may be such as to afford a reasonable and satisfactory excuse for not binding themselves to supply any stated sum periodically for the

* One case, in which I am more particularly interested, I may take occasion here to refer to. The missionary and his wife are both natives of the same city ("north of the Tweed"), to the religious community of which, Presbyterian and Baptist, their families are well known. The former, after completing his studies with a view to entering the established church, changed his sentiments on the subject of baptism, and was received as a member of a Particular Baptist church in that city. With this he continued connected till he left his native land, about a year afterwards. Nine years have elapsed since then, during which period "Reports" have again and again been forwarded, and letters written to the venerable senior pastor (for it is now a collegiate charge), detailing the engagements, &c., of the said missionary and his wife. The only result, however, has been one apologetic, friendly letter, some years ago, from the pastor referred to. While neither by that church or any member of it, nor by any other Baptist society or individual in all Scotland (!), though personally known to not a few, has the slightest interest ever been expressed either by letter (the above excepted) or contribution, in the labours and schemes of the said evangelist. These things ought not so to be, unless a satisfactory reason can be assigned. Is the fault in the missionary, or in the churches referred to at home?

support of a catechist, a school, or an orphan, or any other specific object connected with a particular mission station; but I can conceive no feasible reason for their not manifesting in other ways—perhaps quite as conducive to the furtherance of the cause—their interest in foreign missions generally, and in one or more localities or individual labourers specially. It is the duty of every minister of Christ, both to cherish this feeling in his own breast, and to use his best endeavours to excite and maintain it in the church over which he presides, or in the circle of his friends and influence, wherever that may be. And if this duty be properly fulfilled, the consequence will assuredly be, that in various ways he will be instrumental in helping on the cause of Christ among the heathen. Let him frequently advert to the subject in his public ministrations, in his sermons and his prayers; let him furnish his own mind with information thereon by reading missionary journals and reports, and by corresponding with labourers in the field; and then let him communicate that information to his congregation, and along with it, as far as he is able, the feelings and convictions of duty it ought to suggest or deepen. The result will be, that some at least will be able and induced to offer of their substance to the sacred cause, and those who are too poor themselves to contribute much, if at all, will by their prayers and exertions amongst their friends prove also serviceable in a greater or less degree.

Should these few hints be deemed worthy of a corner in the Herald, and be the means of reminding any church or pastor of neglected duty, and of inducing them at once to attend to it now, it will be esteemed a favour by me, and prove "a word in season" unto them.

Yours truly,

Benares, Aug. 19, 1849.

G. S.

We take the earliest opportunity of announcing to our friends the arrangements which have been made respecting the Annual Services, as we are sure they will be gratified with them. The Rev. F. TUCKER of Manchester, has kindly consented to preach the evening sermon on the Thursday preceding the Annual Meeting, and the Hon. and Rev. BAPTIST NOEL the sermon on the morning previous. Without doubt the friends connected with Surrey and Bloomsbury Chapels will, as heretofore, place these edifices at the service of the Mission.

The retirement of the Rev. EUSTACE CAREY from his present connexion with the Society was announced in the Baptist Magazine some time ago. Mr. CAREY communicated his intention to the Committee at the same time. At their next meeting this letter was laid before them, and they appointed a sub-committee to confer with Mr. CAREY on the matter. They met our esteemed brother, and presented their report to the Quarterly Meeting, whose resolutions on the subject are below.

Committee Meeting, October 17, 1849.

Mr. RUSSELL, as Chairman of the Sub-committee appointed to confer with the Rev. E. CAREY, brought up the following report.

"The Sub-committee appointed to confer with the Rev. E. CAREY, report that they met him accordingly, and had long conference, when he declared his adherence to the letter of September 22, 1849, written by him to the Committee."

Resolved, That the report be received. And on its further consideration it was resolved,

"1. That a communication having been received from the Rev. E. CAREY expressive of his intention soon to retire from his present connexion with the Society; also a report from the Sub-committee appointed to confer with him, to the effect that he still adhered to that determination, this Committee hereby express to Mr. CAREY the fraternal regard and esteem which they have ever felt, and still warmly cherish towards him; they gratefully acknowledge his devoted efforts in India, his long and arduous labours in our own country, the talent and success with which he has so often advocated the claims of the Society, and the zeal and perseverance by which his services have been distinguished; and in accepting his resignation as tendered, they assure him of their earnest desire that the Divine blessing may guide and prosper him in all his future course.

"2. That the Committee leave the time when a change shall take place in Mr. CAREY'S connexion with this Society to be fixed by himself, according to his own convenience.

"3. That at whatever period Mr. CAREY'S actual retirement may take place, the Committee are assured that it will be highly important for the Society to have the benefit of his advocacy during three or four months of every year; and they desire to convey to him their earnest hope that he may be able to enter into such arrangements as may secure that object."

Mr. CAREY has considered these resolutions, and met them in the same spirit of cordiality which gave rise to them. He accepts them, and whenever he recedes from his present position, the Society will still have a portion of his time and energies. We trust this arrangement will be satisfactory to all parties; and we hope the Society will enjoy the advantage for many years to come of the truly valuable services of a brother so esteemed and beloved.

On Wednesday evening, January 16th, 1850, the fourth lecture to the Young Men's Missionary Association, will be delivered in the Mission Library, by the Rev. DANIEL KATTERNS. Subject: "A Glance at China."

FOREIGN LETTERS RECEIVED.

AMERICA	GRAND RIVER	Casick, J. N.	November 15.
	MONTREAL	Wenham, J.	Nov. 16 and 17.
	NEW YORK	Whitney, E. S.	November 14.
ASIA	CALCUTTA	Thomas, J.	October 6.
	DINAGPORE	Smylie, H.	September 11.
	HOWRAH	Morgan, T.	October 5.
	INTALLY	Pearce, G.	October 6.
	MADRAS	Page, T. C.	October 12.
	MUTTRA	Phillips, T.	September 4.
	SERAMPORE	Denham, W. H.	Sept. 1, Oct. 3.
SEWRY	Marshman, J. C.	October 6,	
	Williamson, J.	October 3.	
BAHAMAS	NASSAU	Capern, H.	Oct. 27 and 29.
	RUM CAY	Littlewood, W.	Sept. 20 and 22.
HONDURAS	BELIZE RIVER	Kingdon, J.	Oct. 11 and 20.

JAMAICA	SPANISH TOWN.....	Harvey, C.....	November 6.
TRINIDAD.....	PORT OF SPAIN.....	Law, J.....	Oct. 20, Nov. 6.
	SAVANNA GRANDE	Cowen, G.....	October 17.

ACKNOWLEDGMENTS.

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

Miss Fisher, for a box of clothing, for *Rev. P. H. Cornford, Jericho, Jamaica*;
 British and Foreign School Society, for a parcel of lesson books, &c., for *Rev. W. K. Rycroft, Bahamas*;
 Mr. Humphrey, Boston Farm, Brentford, for a parcel of magazines.

CONTRIBUTIONS,

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

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>		Torrington, Great—		Wellow, I. W.—	
Hoby, Rev. James, D.D.	5 5 0	Contributions, on ac-		Collection	1 2 4
Hoby, Miss	1 1-0	count	2 0 0	Contributions	1 8 2
Vines, Caleb, Esq.	5 5 0			Yarmouth, I. W.—	
				Collection	1 6 6
					3 17 0
				Less expenses	0 7 6
					3 9 6
<i>Donations.</i>		DURHAM.			
M. E.	1 0 0	Sunderland—		HERTFORDSHIRE.	
Templeton, Mrs. C., In-		Collections—		Hitchin—	
verness	20 0 0	Public Meeting.....	9 10 0	A Friend, by Mrs. Dod-	
Ward, Mrs., Stanwell...	1 0 0	Bethany	10 11 5	well, <i>Entally School</i>	4 0 0
		Sans Street	6 10 2		
		Contributions	18 17 11	HUNTINGDONSHIRE.	
		Do., for <i>Schools</i>	1 6 0	Hunts, on account, by	
		Do., <i>Juvenile</i>	0 4 6	Mr. T. Coote.....	60 0 0
				KENT.	
<i>Legacy.</i>		GLOUCESTERSHIRE.		Sandhurst—	
Crow, Mrs., late of Glou-		A Teetotaler.....	5 0 0	Collection	5 18 2
cester Terrace, Mile		Camden, Chipping—		Contributions	0 18 3
End	90 0 0	Collection after Tea		Sevenoaks—	
		Meeting	4 5 0	Collection (part)	8 1 4
		Sunday School	0 3 3	Contributions	22 0 8
		Cheltenham, Ebenezer—		Do., Sunday School	1 6 9
		Collections.....	12 9 0		
		Contributions	1 19 7	LANCASHIRE.	
		Do., <i>Juvenile</i>	1 3 6	Accrington—	
		Do., Sunday School	1 7 5	Collection	8 17 6
				Do., <i>Juvenile</i>	9 6 11
				Cloughfold—	
				Collection	7 12 0
				Goodshaw Chapel—	
				Collection	3 7 0
				Haslingden—	
				Collection, Pleasant	
				Street	9 17 6
				Do., Ebenezer	3 10 0
				Liverpool, Great Crosshall St.—	
				Collection	6 15 11
				Contributions	4 15 0
				Manchester, on account,	
				by T. Bickham, Esq.	350 0 0
				Padiham—	
				Collections.....	3 3 2
				Rochdale—	
				Contributions, Sunday	
				School Society, by	
				Miss Littlewood, for	
				<i>Entally School</i>	7 17

£ s. d.			£ s. d.			£ s. d.		
Sabden—			Chelmondiston	2	0	Evesham, Mill Street—		
Collections	10	7	Clare—			Collections	6	0
Contributions	8	17	Collection	5	5	Contributions	7	13
Do., Sunday Schools	5	3	Contributions	3	1	Do., for Africa	0	9
						Do., Sunday Schools	0	15
LINCOLNSHIRE.			Eye—			YORKSHIRE.		
Grimsby—			Collection	3	7	Meltham—		
Collections	6	2	Contributions	7	14	Collection	2	5
Contributions	4	10	Do., Sunday School	2	3	Contributions	1	2
			Do., Bible Class ..	0	6	NORTH WALES.		
NOTTINGHAMSHIRE.			Glemsford	2	0	DENBIGHSHIRE—		
Arnold—			Grundisburgh—			Cefn Mawr—		
Collection	0	9	Collection	1	13	Tringarth—		
Basford, New—			Contribution	1	0	Collection	1	8
Collection	5	0	Horham—			Contributions	0	12
Nottingham—			Collection	3	0	Carmel—		
Collections—			Contributions	4	0	Collection	0	7
Public Meeting	7	13	Ipswich—			MERIONETHSHIRE—		
George Street	16	7	Collection, Public			Dolgellau—		
Park Street	5	0	Meeting	7	11	Collection	2	4
Contributions	29	13	Stoke Chapel—			Dolmelynllyn—		
			Collection	15	10	Collection	0	10
OXFORDSHIRE.			Contributions	12	4	SOUTH WALES.		
Burford—			Do., Sun. School	0	14	CARDIGANSHIRE—		
Contributions, by Miss			Otley	2	0	Aberystwith—		
Wall	1	10	Rattlesden	2	11	Collection	2	0
Do., by do., for Dove	0	10	Somersham	0	10	Contributions	6	8
			Stoke Ash	1	4	Talybont—		
SHROPSHIRE.			Stradbrook—			Collection	0	9
Pontesbury—			Collection	3	6	Contributions	1	7
Collection	0	17	Contributions	4	13	MONMOUTHSHIRE—		
Contributions	1	3	Sudbury—			Nantyglo—		
Snailbeach—			Collection	2	9	Collection	2	12
Collection	1	8	Contributions	1	1	Contributions	9	3
Whitchurch—			Sutton	0	19	Do., Sunday Schools	2	0
Collection	3	12	Wetberden	1	5	PENBROKESHIRE—		
Contributions	6	0				Narberth—		
STAFFORDSHIRE.			Acknowledged before	133	3	Collections	2	16
Cosely, Providence Chapel—				70	0	Contributions	2	4
Collections, &c.	17	0	SUSSEX.	63	3	Tenby—		
			Brighton—			Collections	3	5
SUFFOLK.			A Friend	10	0	Contributions	2	19
Aldbrough	2	7	WARWICKSHIRE.			IRELAND.		
Bardwell—			Alcester—			Ballina—		
Collection	1	14	Collection	11	4	Collection	4	0
Contributions	1	1	Contributions	3	12	Cork—		
Bildestone	3	8	Stratford on Avon—			Collections	2	7
Bradfield	1	7	Collection	4	18	WORCESTERSHIRE.		
Bury St. Edmunds—			BLOCKLEY—					
Collections	13	9	Collections	9	7			
Contributions	8	19	Contributions	0	14			
Do., Juvenile (moi-			Do., Sunday School	4	4			
ety)	5	11						
Do., Sunday and								
Day Schools	3	11						

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, Moogate Street, LONDON: in EDINBURGH, 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.