

# THE MISSIONARY HERALD.



MONUMENT TO THE LATE MRS. SMALL OF BENARES.

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It will be in the recollection of our readers that the beloved wife of our missionary brother Mr. SMALL, of Benares, was one of the many victims in that fearful explosion of the gunpowder flotilla which took place on the river Ganges at that city on the 1st of May. The tasteful and appropriate monument of which we give an engraving, has been erected to her memory, at the expense of the residents at that station, by whom she was highly esteemed for the excellence of her character, her attainments, and eminent piety.

It is with pleasure we learn, that an extended memoir of her life is in preparation by her husband. The publication may be expected to appear during the stay of our brother in this country, whither he is now returning for a while to recruit his exhausted energies. He was expecting, when we last heard from him, to leave Calcutta in the "Bucephalus," on the 8th January.

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## INDIA.

### THE DEPUTATION.

In a letter dated Benares, December 30, 1850, from the Rev. J. RUSSELL, we learn that the deputation left Calcutta on the 14th November, and arrived in Benares on the 27th. On the 2nd December they started for Cawnpore, calling on their way at Delhi, the scene of our lamented brother THOMPSON'S labours. On the 7th December they reached Agra, where they stayed till the 19th, visiting the interesting station of Mr. SMITH at Chitoura, and holding Christian intercourse with the two baptist churches in this important city. Here brother LEECHMAN was permitted to administer the ordinance of baptism, and to preach a suitable sermon. They were occupied at Cawnpore till the 23rd, and returned to Benares on the night of Christmas day. In a note of more recent date, Jan. 3, 1851, we learn that our brethren were on the Ganges, voyaging for Monghir. They were expected in Calcutta about the middle of the month. Through divine mercy their health has been good, their visit most cheering to the missionaries and other Christian brethren associated with them, and they have been able to gather a large amount of information for the future guidance of the Committee.

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## DACCA.

In a letter of the date of October 23, 1850, our aged brother ROBINSON gives various details of his station, and of a recent voyage to recruit, if possible, his shattered health, and at the same time preach the gospel in a very populous district. The two German missionaries, lately baptized by our brother, continue steadfastly to prosecute their labours; but are not without some trials arising from their change of sentiment. We commend them and this most important field to the prayers of the churches of Christ.

I determined to go through Bikrampore, to see it myself. So, taking with me a sick child, and in a separate boat, Chand, one of the native preachers, I left home on Monday, September 2nd, about twelve o'clock. I at first found the river air refreshing, but the

breeze soon died away, and I suffered much from the heat.

*At Moonshee Bazar.*

In the evening, we reached Moonshee bazar, or Gunge, where I baptized Lal Chand and his wife in December last. I was too weak to go on shore; but Chand went on shore, and took a meal with our two Christian friends there. After sunset, Chand and Lal Chand came on board my boat, when we had some interesting conversation about divine things, and I exhorted Lal Chand to much study of the scriptures and prayer, that he might be better qualified to preach the gospel to others.

*Missionary work in India.*

On Tuesday, 3rd, I left Moonshee bazar, and proceeded on my way. It was market day, and Chand remained behind to preach. I would have remained too, had I been able; but I cannot now face a blazing sun, as I have often done in younger days, and cared not for it; a few minutes in the market, might, in my weak state, have been followed by serious consequences. The heat on the boat to-day, there being no breeze, was most distressing. I was reduced almost to fainting; and I began to fear that I should not live to reach home again. This idea had so fixed itself on my mind, that when Chand came, I began to speak to him about burying me, should I die on the way.

*The fisherman, Gorachand.*

This afternoon, we reached a place called Rajbarry. I had a great wish to see a poor fisherman here, whose name is Gorachand. He has for some time given us a little hope, that he is thinking of the salvation of his soul; but our hopes are mixed with fears, on account of his great timidity. He contracted some time ago a large debt, in order to have an expensive marriage, a common piece of folly in India; and as only a part of that debt has been discharged, his creditors threaten him with dreadful calamities should he become a Christian. There are also several of his relations and acquaintances, who also seem inclined to embrace Christianity; but they, too, are much intimidated by the threats of their neighbours. Our native preachers having often visited this place, such at present are the results of their labours. "Not very encouraging," you will perhaps say. True; but the making of converts in India requires much patience and much labour; it is not railway travelling. Chand went in the evening to Gorachand's house, but found that he and his wife, and all his friends were gone to the Ganges to capture a certain kind of fish, which is taken in great numbers at this time of the year. An old sister was left to keep house, with whom Chand con-

versed and prayed. She told Chand that her brother had taken his Bengali Testament with him. With this slightly encouraging circumstance we were obliged to be content.

*The Ferajee.*

Wednesday, September 4th. We left Rajbarry at daylight, and took the road to Lojong, which we hoped to reach the next day; and I wished to preach there the next day, but the heat had so exhausted my strength, that I felt it doubtful whether I should live till the next day. On our way, Chand called on a Musselman, who had formerly heard him preach in a neighbouring market, and seemed pleased with the gospel. He is a Ferajee, and his confession to Chand this morning shows, that those who have become Ferajees, are in a worse state now than they were before; for Dodomeeyah, the head of the Ferajees, greatly oppressed them. But they fear to renounce their new profession; for then, zealous Ferajees, instigated by their leader, would do them some serious injury; perhaps murder them. Thus, we see, there is a great obstacle in the way of the poor man's becoming a Christian. The Ferajees are Musselmans, but they differ from other Musselmans, in that they profess to be reformers. Their distinguishing tenet is, that they reject all traditions, and adhere solely to the Koran. They are worse men than the other Musselmans; they abound in the zillah of Dacca. It is chiefly to keep these turbulent people in awe that a regiment of native infantry is stationed at Dacca.

It is said, that nearly all the Musselmans in the Purgunna of Birkrapmore have become Ferajees.

*The sermon.*

Thursday, September 5th. About eight in the morning, we reached Lojong, and a little after nine, I went on shore, and found, in a house belonging to a native merchant, a number of intelligent men, who had heard our native preacher on former visits, waiting to hear me. The merchant himself, who is said to be a rich man, was present; but he was so full of business, that he left the place before I had done. My seat was a broken chair, and my hearers sat down on mats spread on the floor. I was very weak, and I could not have addressed a noisy crowd, but here, all were still, and apparently wished to hear. I like, even when I preach to heathens, to take a text on which to ground what I have to say to them. On this occasion, my text was one which I knew would interest them, because it contains a truth which they themselves profess to believe. Numerous as their objects of worship are, they all say that there is but one God. My text was Duet. vi. 4, "Hear, O Israel, the Lord our God is one Lord."

*Conversation and prayer.*

I spoke, I suppose, more than half an hour, and was heard with great attention; the people appeared to think, and to consent to what I said. When I ceased, a conversation took place on the great and plain truths which I had just been delivering. One said, "How is Jesus Christ to be worshipped?" I said, "The first thing is to trust in his death for pardon; and another great point is, we must pray to him for salvation." Here a difficulty arose: "How are we to pray?" said they. I replied, "That you may understand what we mean by prayer, I will now pray with you a few minutes, if you will all be silent." I stood up, perfect silence was observed, and, in my prayer I went through the main points of the gospel, including a direct address to Jesus Christ, as the Saviour to save us all. I then prayed that their minds might be enlightened, and that they might be saved, and concluded. They acknowledged that this way of praying was very good. I now left them, for I feared to stay longer, the heat was great, and I was much fatigued. Seldom have I had so good an opportunity as this for preaching the gospel to the heathen. When I returned to the boat, Chand remained. In the evening Chand preached in the market, and afterwards addressed a number of people from his boat. In these efforts, I could take no share; the humble labour of the morning had exhausted my strength.

*At Khedderpore.*

On Friday, September 6th, we directed our way to a place called Khedderpore. This place, like Lojong, is a large, extensive village, containing many native merchants. We reached it about four in the afternoon, and Chand went into the market and preached to many. I was so overcome by the heat of the day, that I was unable to join him, especially as the sun was still hot. Many books were required.

*The market.*

Saturday, September 7th. This morning we left Khedderpore and went to a village called Kou-a-li-para, where there is a very large market. As soon as we reached the shore, a great number of people came to our boats, and Chand standing on the front part of my boat addressed them. While he was speaking, I took my breakfast, by way of getting a little strength to speak myself. That over, I went and took Chand's place; the noise was very great, and I was obliged to speak very loud in order to be heard. This expense of voice soon exhausted me, and in about twenty minutes I was obliged to stop. What my subject was I do not now remember; but I was by no means pleased with the audience; while a few appeared

to be attentive, others laughed and derided. As soon as I had done, Chand stepped into my place and gave them a second address. They were still very noisy; so we gave them a few books and left them. This part of the country is near the Ganges, and it is very populous. I wish we had an opportunity of preaching often in these parts. We left for a place called Shreenagur, which we hoped to see on sabbath-day; there is a large market there on that day. Being favoured by a breeze, we reached Shreenagur on Saturday afternoon, and Chand went to another village and preached.

*Christ preached.*

Lord's day, September 8th. About nine in the morning we went on shore, and took a seat under a *peepul* tree, just opposite to a cloth shop. We soon got a number of people round us. Some in the shop were my hearers, and some in the back part of the shop were busy in buying and selling. My text was Luke ii. 11: "Unto you is born this day, in the city of David, a Saviour who is Christ the Lord." The points handled were the qualifications of Jesus Christ as the Saviour. I spoke very deliberately, and, I hope, intelligibly, and there was at first a fixed attention.

*Interruptions.*

When I had been speaking, as I suppose, about half an hour, some wicked young men came, and made a great disturbance; I could not contend against the noise, and I was obliged to stop. As soon as I stopped, Chand began; his text was, "God commandeth all men everywhere to repent." The noise, however, ceased not; the young men interrupted him, and he was obliged to stop. An angry Brahman then poured out a whole torrent of vituperation upon us. We went to another place, hoping to find a congregation among the people, who had assembled for the market in the afternoon. We found many, mostly Musselmans; and standing in the shade of a fine large tree, I began to address them. The latter part of my sermon being about the resurrection, suited them well, for they like that doctrine, and they were very attentive. I spoke, perhaps, a quarter of an hour, when those wicked young men came again, and raised so great a noise, that I could no more be heard. We therefore returned to our boats, for it would have been useless to make another attempt, had I possessed the strength, while those young men were near. I was strongly reminded of the scenes of my youth, when opposition was in every place the order of the day. Chand says, there was no noise nor any opposition when he was here before. It would seem that Satan has since taken the alarm. In the afternoon Chand went on shore again and preached in the market, those wicked

young men not being there, the people heard attentively. A man came to Chand and said, "I received a New Testament from you some time ago; I have read much of it, and I like it very much."

*Mohon Gunge.*

Monday, September 3th. We went to a market called Mohon Gunge, and, before the business of the market began, we collected a good congregation under a banyan tree. My text was Ps. cxix. 104: "Through thy precepts I get understanding; therefore I hate every false way." My object was to lay

before the people some of the most important truths found in the word of God.

While some were noisy others heard with great attention and apparent seriousness. Chand followed with a discourse from "Agree with thine adversary quickly," &c. As when I spoke, so when he spoke, some were attentive and some were noisy.

When we left this market we directed our course homeward, and reached Dacca the next day, where, through mercy, we found all well. I cannot say that either myself or my sick child was much benefited by the trip; the heat was so great that we should have been as well at home.

## DINAGEPORE.

At this station our brother Mr. SMYLER, is labouring with success. The details of the following letter will be read with much interest, while it shows that in quarters far removed from the station the gospel penetrates, and leads sinners to the Saviour.

### *Interesting Hindoo youth.*

Oct. 1st, 1850.—I lately received a very interesting communication by private dāk from a Hindu youth residing some thirty or forty miles from this station. Shortly afterwards one of our church members sent out two of his own servants with a letter and two or three books from me in quest of the youth. After four or five days' marching hither and thither, they found the youth. His residence is in the Purniyá district, a little way beyond the land-mark which separates it from this zillah. It was about the middle of the day when they entered the village, and as they saw a person lying under the cooling shade of a large pipul tree they inquired whether such a person resided there, and were not a little gratified to find this was the person for whom they were in search. Seeing they were strangers, he anxiously inquired whence they came and their business; at the same time hoping in his own mind that they might be Christians. They told him they were believers in Christ. The next question was, Have you any books and what kind? as they told him they had the book of wisdom he sprung to his feet quite overjoyed, saying, "Don't call it wisdom's book, call it the way of salvation—the book of life." It would appear the men of the village were all from home and even all the male branches of his own family. However, the women and children soon gathered about them and thus put an end to all discourse. They were not to be outdone; the youth, a lad about eighteen years of age, proposed as they were strangers, to show them the best way to Dinajpur, as they went he led them to an old Hindu tem-

ple. Here they had prayer, and here he gave them his history and they delivered my letter, which when he received, he pressed it on his head and wept; saying, "To think that I who am so worthless should have a letter from one so great!" Here they also gave him a New Testament and two or three tracts. He told them he had been very unwell for some time, that he prayed to Jesus Christ whenever he could get a place; and when he could not, he prayed in his heart; and that while in prayer one day in this temple, he became better and from that time he has been well; though there was little or no hope of his recovery. After this he was one day alone when he thought he distinctly heard a voice call to him to flee for his life. He made no delay, and was on his way to Dinajpur when he was caught and brought back, and for some time kept in confinement. As soon as he could procure pen and ink he wrote to me. He was kept in confinement as a mad man, but his letter to me will prove that there is no madness about him. He felt assured that I would answer, but had no idea it was to come in this way that two men should be sent for him alone. He said he could not mention the time he would be in Dinajpur, but that the first opportunity would be embraced; in all probability he would be here next month; his family are in easy circumstances.

### *Baptisms.*

We had the pleasure of baptizing two persons last Lord's day evening, a number of natives were present, and one European gentleman and lady. The natives behaved with propriety, and a spirit of interest appeared

among all. The first baptized was the wife of one of our members, the other a Musselman youth who has been hearing the word for the last two years, he is a sirkar.

*Another convert.*

Nov. 1st, 1850. Another respectable Musselman youth has joined himself to me, and I hope to the Lord before he came, and what is rather a curious circumstance, he was converted by a Hindu; it is nevertheless a fact. The Hindu met him at a neighbour's house. After they had argued warmly for sometime, the Musselman allowed he could not answer his arguments, for the Hindu uprooted and flung about as straws all he had said. But after he sat in silence for a time,

he remarked, that he was a strange Hindu; he had never met or heard of any one like him; "Why," he said, "you speak altogether like a Christian." When this Hindu youth had fairly overcome the Musselman, and was pretty sure his mind was subdued, he came to me with eyes sparkling with joy to make me a sharer of his triumph. His first words were, "Ah, I have overcome a Musselman with the gospel, and I will bring him to you in a day or two;" knowing something of man's heart I was somewhat doubtful as to whether what he said was true. However, Krishna was quite sure of the work, and on my expressing a doubt he said, "I knew it; I know it; his heart is under true convictions, he is overcome."

AGRA.

Mr. WILLIAMS, it will be remembered, some time since relinquished the pastoral charge of the European church at Agra; since which time he has devoted himself more particularly to missionary work among the natives. He has, however, continued to supply the pulpit, and not without good results, as the following letter testifies: meanwhile the Committee have been unsuccessfully engaged in seeking a substitute to fill up the vacancy. May the Great Head shortly direct the steps of a man of God to this important field.

*Baptisms.*

Nov. 6th.—After a lapse of some months, I had the pleasure of baptizing two persons last sabbath morning. I trust that more will soon follow; four have already offered themselves as candidates for that sacred ordinance. Brother Smith is to baptize one native convert next sabbath day, d.v. It has been, and still is our earnest prayer that the Lord would revive his work amongst us. With respect to my labours, among the heathen around, they are not so extensive as I could wish. In general I can only preach in some ten or twelve different places a week in addition to my labours in the English department. When the new pastor arrives, I shall then be at liberty to do much more I hope, as he will attend to all the duties connected with the English church. I am glad to say that there are many persons in the surrounding villages who hear the gospel with great attention, and make many inquiries, respecting the truths brought before them. Hence it is obvious that they feel more or less interested in them. This is very encouraging.

*Itinerant labours.*

This morning I went into the city to preach,

which I do not often do, from a conviction that much more good is likely to result from talking to the people of a quiet village. I had two congregations to-day, one on each side of the river, the people heard pretty well until some brahmans came, and began to oppose me. They wanted to know who Jesus Christ was, whether he was God, and what he had done to save mankind. I soon gave them the information they asked, but could not satisfy them; they would have it to the last that Ram and Krishna were incarnations of the deity, and as such worthy of being worshipped. I directed my remarks more especially to an aged man and his family who had been on pilgrimage to Muttra and Bindrabum. He frankly acknowledged that he had derived no advantage whatever from his tirat, but on the contrary had been relieved of the little money he had, and had wearied himself out with travelling on foot. He seemed very grateful for what he had heard from me, and said that he would never forget it, and that he would from henceforth call upon the Saviour.

I hope to be able to visit Muttra shortly, d.v.

CHITOURA.

Mr. SMITH continues to enjoy the divine favour in his work. We cannot doubt that labours so indefatigably pursued, watered with prayer, will eventually issue in a large harvest of souls saved by the grace of God.

*A Kayasth baptism.*

Nov. 11th, 1850.—I had the pleasure of baptizing a convert from Hinduism yesterday morning. He is a man of good understanding and education, and has put on Christ I trust in reality. A Káyasth by caste, he has been a good deal amongst Muhammadans, and at one time appears to have been favourably disposed towards the false prophet; now, however, his views of himself as a sinner and of Christ as his Saviour appear to be clear and correct, and so far as human wisdom can tell, he walks and lives as one who has experienced a change of heart; may the Lord enable him to witness a good confession among the heathen.

*Training native teachers.*

I have now four hopeful young men training for the Lord's work, men of piety and good character, and I hope men destined by the Lord of the harvest to aid

in the advancement of his kingdom in this neighbourhood. I endeavoured to read with them daily, and also to take them out with me to the markets and villages to preach, where they sometimes read a chapter or tract, or converse quietly with individuals from the crowd; besides this, two of them help me in the school. I have also in order to their improvement, set them to work to translate from Hindu to Urdu, and the reverse, during their leisure time.

Thákur Dás continues to attend worship and profess Christianity, and I still hope, notwithstanding many failings, that he has the root of the matter in him. Poor old man, his afflictions have been of the most trying kind, and it is a matter of thankfulness to us that he still professes to look to a crucified Saviour as his deliverer, his "all and in all." May his afflictions be sanctified to the working out a far more exceeding and eternal weight of glory.

## WEST INDIES.

## TRINIDAD.

We give with much pleasure the following interesting account of a conversion and baptism in the island of Trinidad, by which our brother LAW has been much cheered. The obstacles in the way of the mission are many and great. These arise from popish and Puseyite errors, as well as the depraved condition of the people. Still the labours of our brethren, both from the pulpit and the press, are gradually, through the divine blessing, producing a salutary effect. Mr. LAW's letter is dated December 13, 1850.

Your letter dated the 12th Sept. is now before me. I have read it again and again with much pleasure, and I trust with profit. I feel that I greatly need the council you tender. I am deeply impressed with the importance of the topics you name, as the most befitting themes of the ambassador of Christ in a country like this. I hope, if my life is spared and grace given me for another year, to present these topics to the people here in as simple, impressive, and scriptural a form as possible. I have just had printed a new and enlarged edition of the Portuguese Hymn Book, which has been readily purchased by the people. The profits (twenty dollars) I have devoted to the purchase of more printing materials. I have also lately printed some new tracts, one of which is herewith sent.

*The converted slave.*

There is a little progress making among us in relation to the cause of Christ at this station. Since I last wrote to you I have had the pleasure of baptizing a young man, who has given us every evidence of being a subject of divine grace. A little more than two

years ago he was a slave in one of the states of America. When he came to Trinidad he could not read a word. I do not think that he knew even the alphabet. Now, however, by attending our schools he can read his bible well, and is now also engaged in teaching a New Testament class in our sabbath school. Every evening this young man conducts the worship of God in his father's family, and although he is only a poor apprentice he brings me a dollar now and then "to help the church," and he also uses his influence to bring others to the house of God. There are others inquiring the way to Zion. I feel more than formerly encouraged in the work of the Lord. Thus, although I cannot say that our members increase "daily," yet there is a slow and steady increase. The number attending our sabbath school has increased much lately, and is altogether in a satisfactory state.

Our dear brother Cowen and some of the members of his family have been lately very sick, but he is now better. I have myself for the last sixteen days been in a poor state of health. I am still unwell, Mrs. Law is also

ailing a little. There is at present a great deal of sickness in Trinidad. The cholera has not yet visited us, and we hope through divine mercy to be spared a visitation of this dreadful pestilence. We are in the Lord's hand and fear no evil, for he is with us.

## BAHAMAS.

### TURKS' ISLAND.

In the summer of last year our laborious missionary, Mr. RYCKOFF, visited most of the numerous islands among which he most successfully labours, amid many cheering tokens of the divine blessing. These visits are often attended with great danger from sudden storms, and also from causes alluded to in the following letter. Our brother needs assistance, most happy should we be to afford it. It is, however, a source of much gratitude, that so many among the converts have been raised up to carry on the work, and that to so large an extent the people are able and willing to support them.

#### *Caicos. God's blessing there.*

On my recent visit to the Caicos, it was gratifying to find that our labours for years past have not been in vain, but that on the contrary, the seed sown has issued in much good. Again we have had the happiness of adding by baptism to the fold of Christ, such as had first given themselves to the Lord, and then to us according to his will. The children of our Sunday schools, touched by the finger of God, are seeking the way of life, and inquiring, "Sirs, we would see Jesus." Most of the adult population of this island are in fellowship with us, are members of our little churches.

#### *Native teachers supported.*

The state of your finances has induced the churches on this island to comply with the request to support the native teachers. Occasionally we may have to aid them a little. I hope, however, that occasion will be at long intervals. Could any kind friend send me clothing for them, that would be valuable assistance. Perhaps not less than £60 has thus been saved the Society, all things considered; namely, travelling, repairs, and so forth. It is fearful to think what would have been the condition of those islanders but for your mercy towards them. The labours only of your missionary have been expended on this island up to the present time. I fear that these things may soon be interrupted with, as our president is high church in sentiment, and anxious to place a clergyman on the island. One has been sent down several times, to try the movability of our churches, but so far as had to keep house to himself. There is no need, no room for any other agency.

#### *The Creek. Perils of voyage.*

The small church at the Creek is likely to be brought exceedingly low by the removal of several friends, who find the soil, or rocks, of their land unable to support them, rocks in this island being more abundant than soil.

Our journey to and down this island was performed in what turned out to be a leaky craft. We only left her a few hours, while we visited a settlement up the Creek, and on our return found her filling with water, boxes containing clothing and food none the better for the immersion. For once we would have chosen sprinkling. But a little longer, and the craft would have sunk, and so involved us in greater loss. When, from the beach, we looked at the frail make and condition of our vessel, and thought of the rolling waves over which she had been tossed and strained, we were at once struck with a sense of our own forgetfulness in not seeing to her condition before sailing, as well as with a sense of the kind and care-taking Providence which had attended our course thus far. Often have our hearts sunk within us as we have been sailing amongst these dangerous islands in our ill-fitted craft. Hitherto, however, God has been the strength of our heart and refuge in every storm. "Why sail in such vessels?" Economy, your funds, the broad claims of the mission, have been our only temptation to do so. This, however, to speak not of other matters, has placed us often in perils by sea. But the object is worthy.

#### *Further voyages.*

Having seen our friends at Blue Hills, and dwelt awhile amongst them for their good, and that quite in a Robinson Crusoe manner, we hoisted our ragged sail, and once again committed ourselves to the deep sea in our leaky vessel, laden with lime, kindly given us for repairs on these islands. Five days' sailing brought us in safety to Salt Cay, and one more to Grand Cay. We found cause of gratitude in this, that the threatening aspect of the sky (it being hurricane time) resulted in nothing more than a strong breeze.

My dear wife accompanied me on this tour, both for the benefit of our people and



her health. We both began to feel most sensibly the effects of a tropical climate. Sickness has been very general on the island; we, however, are thankful that our sickness has been lighter than that endured by others, and that we could, to some extent, be our own doctors.

#### *Salt Cay.*

I am much in need of assistance here. Salt Cay requires constantly superior agency than the present. We have no one capable of meeting the growing intelligence of the people. The church of England has placed a clergyman here. With efficient agency on the island, the result would be gratifying to us. Can nothing be done?

#### *Inagua.*

Inagua is also becoming an important station. Had we suitable agency there just now, our progress would apparently be most

grateful. A new population is springing up on this place, in consequence of salt works being opened. But there are no means of employing good agency, such as will meet to an extent the intelligence of the new settlers. At present there is only our worship on the island, but soon some one will supply an agency capable of the task to be done, if we do not. We have the field in possession. Shall £40, or £50, be granted for an agent? It might not be required for many years. The cause would soon help itself. The only form of worship here is ours; and this might still be the case had I aid. Do help us some way or other. St. Domingo may soon be accessible to us on the north side. Had I an assistant, that island could be visited perhaps twice a year. Will not this consideration influence aid, and soon? I hope it will. The people wish me to see them, but how can I leave these islands?

### HAITI.]

The graphic sketch below, given by our brother, Mr. WEBLEY, of a recent journey to stations in the interior, will show some of the perils of missionary labour in this beautiful island. It is a source of gratitude to God that his labours are bearing fruit, and that the evident blessing of God is falling on this interesting field. Mr. WEBLEY's letter is dated October 28, 1850.

#### *Permit to travel.*

When I last wrote you I had not time or space to give you an account of a journey I had just undertaken to visit two of the out-stations. As I have never yet given you an account of any of my journeys, the following may interest you. At all events, it will give you some idea of what travelling is in Hayti, and of the manner in which the gospel is received by this poor people. On the 17th of last month I obtained from the authorities here my "permit" to journey to Marigot and Sale Trou to preach the gospel. It is not wise or even safe to travel here without a permit. At any part of the journey one is liable to be very unceremoniously ordered to return. With a permit, however, one secures the respect and protection of the authorities commanding the places one may wish to visit. Here is a copy of mine for the journey:—

"Permis à Mons. Webley, ministre de l'évangile, demeurant dans la ville de Jacmel, d'aller à Marigot et à Sale Trou pour prêcher l'évangile. Il monte un cheval rouge, étempé à la cuisse du côté du montoir des lettres LSM. Il est accompagné d'un nommé Rumford qui lui sert de guide et qui monte un cheval baie, étempé à la cuisse du côté du montoir des lettres CL. Le dis Mons. Webley prie les autorités militaires et civiles de la route de lui accorder leur protection et leur secours. Jacmel ce 17 Septre. 1850."

#### *Marigot.*

Having obtained my permit I commenced

my journey on Wednesday morning. The road to Marigot is good throughout, is sufficiently wide for a gig to pass, and much resembles an English country lane. I started at about seven o'clock and arrived about mid-day, the distance being about twenty-one miles. On arriving after such a journey, my first business, after an interview with the authorities, was to endeavour to obtain a cup of coffee and something in the shape of a dinner. Disappointed, however, in this respect, (for the family where I stopped had just dined) I commenced at once to visit the villagers from house to house, to converse with them, and to distribute my tracts and scriptures. They were glad to see me, and evinced no small amount of gratitude for the counsels and tracts I gave them. The village is somewhat large—contains a population of perhaps four or five hundred persons. The neighbourhood is, however, more densely populated. In the adjacent mountains there are supposed to be between two and three thousand persons. (What an immense incalculable blessing colporteurs would be in such districts.) The appearance of the village on approaching it is exceedingly romantic. The only thing I can compare it to is a set of hay ricks standing without order on the shore of the "deep and dark blue sea," and rising up here and there amidst the beautiful foliage of an almost countless number of cocoa-nut trees. At sunset, whilst I was enjoying my repast at the house where our dear brethren

Francies and Birrell did so before me, the commissaire of police came to know what arrangements he should make for the service.

*The service.*

He soon returned to the court-house, had it swept, and arranged the benches for the service. After this he set out, accompanied by the national school-master and two private individuals, to announce to the villagers that service was about to commence. At half-past six I went myself to the court-house. The congregation at first was but small. The general commanding the village, evidently not pleased with the appearance of my trouble being repaid by such a small attendance, then set out himself, literally "to compel the people to come in." He soon returned with such a number of men, women, and children, that the court house could not contain them. Many remained outside, but listened most attentively during the service. Perhaps we had not less than a hundred and fifty persons, within and without.

The service, which consisted of a short prayer, reading and expounding a chapter, and prayer again, commenced at seven o'clock and ended at half-past eight. How I would like for some of our dear friends in England to have been present. It would have repaid them for all their prayers for our prosperity, and for all the money this mission has cost them. The silent tears soon began to flow, the anxious look was soon unmoveably fixed upon the preacher, and young and old soon paid the most marked attention. That sight was worth coming to Hayti to see. Had I continued till midnight I think one and all would have remained, eagerly picking up the crumbs of the bread of life. Surely bread thus cast upon the waters shall be seen after many days. Having distributed amongst the congregation about one hundred tracts, some "portions" of scripture, and about fourteen New Testaments, and having promised the school-master a dozen Testaments for the use of the school, and one for his own private use, I thanked the people and the authorities for their kindness, and bade them farewell. They seemed, however, loath to disperse, and almost with tears in their eyes begged me to visit them again soon. They said, "We have now no priest who comes to see us; we are ignorant, and need and wish instruction; and we are convinced that your motives are pure, and that your religion is that of the bible." I assured them that as often as my duties in town allowed me to absent myself I would visit them, and that nothing would afford me greater pleasure than to be able to give them that instruction about religion which they so much needed.

*Perilous route to Sale Trou.*

At seven o'clock the following morning I commenced my perilous route to Sale Trou,

hoping to arrive at three or four o'clock, so as to preach in the evening. In this, however, I was disappointed, as I did not reach my destination till eight o'clock. For about four miles the road is good—resembles that between Jacmel and Marigot, but the crossing of seven or eight mountains render the road almost impassible for the poor horses, which in this country are rarely shod, especially as the foot path up the mountains is covered with sharp flinty rocks. As soon as we had journeyed about four miles we came to a river which we had to ford near its mouth, and at a very dangerous crossing, as it was the rainy season. Here persons and beasts of burden are often carried into the sea. The current was so strong when we crossed that I feared we should be compelled to return. Through mercy we forded without any accident. As soon as we found ourselves on the other side, we began to ascend a mountain. The pathway had been so much washed with the rains, and the water had run down it in such torrents, that it was converted into a sort of ravine. The ascent was therefore difficult and troublesome. In some places one seemed to be climbing a stair-case of rocks, which are frequently between two and three feet high, so that in descending the only way to clear them is to walk one's self, and allow the horse to clear them at a leap. When we had passed three of these mountains we came to a very narrow pass where a tree had fallen so low as to render it necessary to unsaddle the horses so as to pass underneath. Here the descent was almost terrific. The road was so bad that I was obliged to lead my horse, and so narrow that there was only room for the horse in the path, so that I had to walk on the edge of the precipice, which, as it was only banked up with small stones, frequently gave way and threatened to engulf me in the abyss below. Not a hair of my head, however, was hurt. When we had crossed the fourth mountain, the cravings of appetite, sharpened by fatigue and the mountain air, required that we should rest and eat. We bivouacked under a shady tree, unbridled our horses, gave them the small quantity of grass which we had been able to bring, lighted our fire, warmed a cup of coffee, and eat our bananas and biscuits. After an hour's refreshment and rest we continued our route, which seemed to become more perilous at every step we took. The last three mountains were particularly high and difficult of crossing. The pathway up these mountains had been cut out of the rocks, was about two feet wide in most places, and was serpentine almost throughout. It reminded me exceedingly of what climbing up the inside of the Monument on horseback might be. In some places the pathway had been washed down the mountain, and one had to climb (on foot of course) up the mass of large rocks and

mould as one could. The ascent, however, was not so difficult or so dangerous as the descent.

#### *The village.*

Thus, after a long, and tiresome, and perilous day's ride, we came at night to our destination. This was Thursday night, and I had to return for the sabbath services. It was too late, however, then to announce my arrival and to get a congregation together. Under these circumstances I determined to pass the Friday in the village, and to journey home during the night. This I did, and was amply repaid by the kind reception I every where met with. These people are more deprived (if it be a deprivation at all) of the services of a priest than are those at Marigot. The road is so bad that no priest will venture to visit them, and the village so poor that they have failed in all their attempts to get one to reside amongst them. This village, therefore, as well as that of Marigot, is open to the efforts of protestants, who, under the circumstances, are always sure to meet with a hearty reception. The population is larger than that of Marigot—contains perhaps about five hundred persons, and is more densely peopled in the surrounding mountains, which gives the village the beautiful appearance of a large amphitheatre, in the centre of which,

on the sea shore, are about two hundred huts, all covered with a sort of reed, and rudely scattered, interspersed here and there amongst cocoa-nut trees, without order, or street, or anything to guide one. After spending the day here, visiting the people, distributing my tracts, and the remainder of my Testaments amongst them, I preached in the national school room to about a hundred, who received me quite as kindly, and listened to me quite as attentively, as did those at Marigot. The Lord graciously bless his word sown amongst them.

#### *The return.*

At ten o'clock we began our journey home, and were then not much less than fifty miles from Jacmel. The moon was beautifully clear and bright till about two o'clock. As the rain then threatened, and the darkness was becoming thicker at every step, we stopped for an hour upon the top of one of the mountains, lighted a fire, and refreshed ourselves with food and rest. At three o'clock we arrived at Marigot, and at six on Saturday evening we found ourselves at home at Jacmel. I hope soon to visit these stations again. Being alone here I cannot, however, do so as often as I wish. May the Lord of the harvest send forth more labourers into his vineyard.

## HOME PROCEEDINGS.

DURING the past month, meetings have been held at Brixton and Tottenham which have been attended by the secretaries. Mr. TRESTRAIL has been engaged for ten days at Ramsgate, Margate, Canterbury, and their vicinities, and Mr. UNDERHILL with Rev. T. SMITH at Kingston, Wraysbury, and Staines. Mr. SMITH has also visited Somerleyton. The brethren CAREY and MAKEPEACE are in Scotland pleading for the Society, and Mr. CAREY on his return visits some places in Cumberland and Westmoreland.

We again respectfully urge on our London friends to apprise us as early as possible of any arrangements which they may have with pastors in the country, to preach in London, Lord's day, April 27th, so that the lists may be filled up as soon as possible.

It has long been felt that the mode usually adopted in choosing the Committee at the Annual Meeting of members, has been attended with considerable inconvenience. To remove that inconvenience as far as possible, and to expedite the proceedings, as well as to enable the members present to deliberate on their votes, the following regulations have been resolved upon, and we publish them here, in order to make our friends generally acquainted with them,

"1. That at the Annual Meeting of Members, the first business attended to after the opening of the meeting, shall be the reading the list of attendances of the Committee and nominating members to serve on the Committee for the ensuing year.

"2. That each nomination shall include the residence of the member nominated.

"3. That the list of nominations shall be read over, and when completed, shall be immediately printed with the following heading:—

"Names and residences of members of the Baptist Missionary Society nominated to serve on the Committee for the year 1851-2.

"Each member is requested to place a mark against the names of not more than thirty-six, the number of which the Committee is to consist.

"Names and residences to follow in alphabetical order."

- "4. That as soon as the lists are printed, they be distributed among the members present.  
 "5. That at two o'clock scrutineers be appointed to collect and examine the votes."

The contributions to the Cholera Fund continue to flow in liberally, and from every part of the country. They afford a pleasing indication of the deep sympathy which is felt by the churches in the present condition of Jamaica; and the relief afforded cannot fail to cheer and comfort the minds of the brethren there, even if it fall short of what is required by the necessities of the case. Up to the 31st of January we had received about £1,450, and directions had been forwarded to Jamaica to draw for £550. No pastor there had been overlooked. The sub-committee appointed to distribute this fund will now wait the arrival of the next mail before they take any further steps. About £200 more have been received for this fund up to the 14th of February. Perhaps an equal amount may come in before the end of the month.

The receipts for general purposes have not been so large these two past months as usual. This may in part arise from the efforts which our friends are making to relieve Jamaica distress. We hope, however, an effort will be made to regain some of the lost ground. The total receipts to Jan. 31st have been £12,245, being £230 less than those of the previous year to that time. For General Purposes we have received £9,490 being £187 more. The total expenditure has been £15,281, being £907 less; so that financially the Society is £1000 better, but it is mainly owing to *decreased expenditure*, which means, in fact, *diminished agency*.

The following letter from a warm and kind friend of the Mission will be read with interest. We hope it will lead to similar doings elsewhere.

*To the Editor of the Baptist Missionary Herald.*

DEAR SIR,—As you have invited the readers of the "Herald" to furnish statements with a view of showing what may be done to augment the funds of the mission, by what is done, you may possibly think the following facts not unworthy of insertion in some future number. On the morning of the first Lord's day in the month, a missionary service is held in our Sunday schools. Prayer is offered, portions of missionary intelligence are read, and short addresses given by the superintendents. In the afternoon, a collection is made in every class, the officers and teachers always setting the example. Sometimes we raise twenty shillings at a collection, at others less. Last year our Sunday school offering amounted to a trifle more than nine pounds, a small sum it may be thought for twenty-three teachers, and 290 scholars, but with scarcely an exception, they belong to the working class. The Bap-

tist Mission presents few features more encouraging at the present time than the interest taken in it by the young.

The habit of giving which is being formed in thousands of this interesting class, will tell powerfully upon the funds of the Society in future years. All honour to the "Young Men's Baptist Missionary Association." It was a wise and happy thought to embody in a distinct organization for missionary purposes, the youthful intelligence, and zeal, and piety of our churches. An increased circulation of that welcome little visitor, the "Juvenile Missionary Herald," could not fail to be productive of good results, and if all the respected pastors of our churches could find time to preach an occasional missionary sermon to the *young*, it would tend to sustain the missionary spirit where it exists, and to revive it where it has declined.

Sincerely yours,

C. K.

*Sabden, January 9, 1851.*

MR. COLE, the Secretary of the Young Men's Missionary Association, has requested us to insert the subjoined communication.

#### YOUNG MEN'S MISSIONARY ASSOCIATION IN AID OF THE BAPTIST MISSIONARY SOCIETY.

The following is a digest of this Society's operations during the past quarter:— Three lectures to young men have been delivered in the Library by the Revs. Charles

Stovel, J. Makepenco, and F. Trostrail, upon subjects eminently calculated to stir up and keep alive the missionary spirit.

On the 27th of December a special devotional meeting was held, to implore the divine blessing upon the Rev. J. A. Wheeler and our African mission. The Rev. W. Howison presided. Addresses were delivered by the Rev. J. A. Wheeler, and Messrs. Carr, J. Beecham, and Colo. The meeting was a most impressive one, and it is hoped the feelings produced will be long felt.

The Committee have delivered fourteen lectures on India to the metropolitan schools, and have assisted at twelve juvenile missionary meetings, besides delivering addresses to many Sunday schools, both in London and the provinces.

In December last two members of the Committee, Messrs. Keen and Cumming, delivered six lectures on India, &c., in the town of Birmingham; and in January, the Secretary, Mr. Cole, delivered five public lectures in London upon the same interesting subject.

The Committee have also had the pleasure of forming three fresh juvenile auxiliaries to the parent society, and have allotted several mission schools for support to schools at home.

Several additions have been made to the museum during the quarter, especially a set of models of the different castes in Ceylon, from their esteemed friend Mr. Allen. The Committee would again invite the co-operation of those who are able to aid them by the gift of articles brought from foreign climes.

Finally, they have been endeavouring to arrange for the forwarding a weekly newspaper regularly to each of our missionary brethren, to whom such a gift would be inestimable; they have succeeded in supplying thirty of the missionaries, and hope next quarter to be able to say that each of our missionaries are supplied. Any friend who takes in a paper regularly, and can spare it for this object, the Secretary will be happy to communicate with on the subject.

Many friends will be happy to learn the safe arrival in Calcutta of the ship "Marlborough," which conveyed to India our esteemed friends Mrs. YATES, Mrs. PENNEY, Mrs. SYKES, and Mrs. BISS, with their families. All were well at the date of our advices.

POSTSCRIPT.

We beg to remind our friends, and hope they will kindly take special notice of it, that the accounts close on the 31st instant, and that contributions intended to appear in the report must be sent in on or before that day. The sooner the better.

The following Contributions have been received for the "West India Cholera Fund," in addition to those acknowledged in the last Herald.

£ s. d.			£ s. d.			£ s. d.					
Abergavenny.....	1	3	4	Bratton .....	5	0	0	Clifton .....	10	0	0
Abingdon .....	3	10	0	Brontford, Old .....	10	9	3	Colechester .....	2	7	0
Amerham, Young Gen- tlemon at Mr. West's School .....	2	0	0	Bridgewater .....	11	6	6	Collingham .....	1	14	0
Ashford .....	4	17	1	Bridgnorth.....	5	8	1	Mrs. Nicholls.....	5	0	0
Barnoldswick .....	3	3	0	Brighton, Little .....	0	13	0	Coventry.....	10	0	0
Bath .....	3	15	0	Bristol, Counterslip.....	12	8	3	Crookerton.....	0	11	8
Do., York Street .....	0	13	6	Brixton, Salem Chapel	27	1	0	Devonport .....	12	5	0
Battersea .....	7	13	10	Bromsgrove .....	4	1	9	Dorchester .....	5	0	0
Beebles .....	2	6	0	Bullth .....	1	0	0	Drayton, West .....	2	14	8
Beckington .....	0	14	0	Burford .....	0	18	4	Exeter, South Street, additional .....	0	5	4
Berkhampstead.....	3	12	0	Burnley .....	2	3	0	Eynsford .....	2	0	0
Beverley .....	5	7	9	Burslem .....	3	3	0	Falmouth .....	7	18	0
Birmingham, Graham Street .....	9	9	2	Calne .....	5	10	6	Fareley .....	4	12	7
Blair Athol .....	3	2	0	Camberwell .....	77	15	10	Footscray .....	1	2	6
Blakeney .....	5	0	0	Jones, Messrs. C. T. and F. O.....	0	10	0	Ford Forge .....	3	0	0
Bloxham .....	1	0	0	Stone, John, Esq .....	5	5	0	Frome, Sheppard's Bar- ton .....	13	10	0
Bolton .....	5	1	0	Cardiff, Bethany .....	0	12	6	Gillingham.....	1	1	0
Boston .....	2	10	0	Caxton .....	1	0	0	Glasgow, Hope Street ..	10	0	0
Broomoor.....	0	13	0	Chadlington and Little Tow.....	3	9	0	Do., John Street .....	13	11	4
Bradfield.....	0	10	0	Chatnam.....	2	7	0	Glensford .....	1	18	0
Bradford, Zion Chapel	14	8	6	Mr. Joseph Acworth	1	0	0	Gorsley .....	2	2	0
Brantree .....	1	10	0	Chesham, additional ..	0	6	0	Hackleton .....	1	7	0
				Chudleigh .....	3	1	8	Hanley .....	7	0	0

£ s. d.			£ s. d.			£ s. d.					
Harlow	7	4	6	Shoreditch, Austin St.	3	10	0	Royston, Mrs. Carter			
Harpole	1	10	0	Trinity Chapel	8	0	0	and Mrs. Thos. Good-			
Hastings	10	2	4	Weigh House Chapel,				man	9	0	0
Hatcham	3	0	0	(Rev. T. Binney's)				Rugby	0	5	0
Highgate	0	17	0	part of collection	15	0	0	Salendine Nook	11	2	0
Hitchin	17	0	0	Long Buckby	4	0	0	Sandhurst, Mr. Bassett	0	2	6
Houghton Regis	3	8	6	Loughborough	1	1	0	Shaldon	0	10	0
Hull	14	8	0	Loughton	8	5	6	Sheepshead	2	2	0
Ingham	3	8	4	Luton, Old Meeting	6	3	6	Sheffield	10	0	0
Kettering	10	0	0	Lychett Minster	3	5	0	Shipleigh	2	19	3
Kingshill, Little	2	0	0	Ldney	3	0	0	Shrewton, Zion	4	0	0
Kislingbury	1	11	4	Maesyberlan	0	14	4	Soham, additional	0	18	0
Landport	2	0	0	Maidstone, King Street	13	12	0	Soham	0	13	0
Leeds	34	5	1	Manchester, Union Cha-				Southwell	1	0	0
Leicester, Charles St.	5	0	0	pel, additional	38	0	0	Stonehouse	3	0	0
Lewissham Road, addi-				Do., York Street	4	5	0	Speen	1	7	9
tional	2	7	0	Melksham, additional	2	7	6	Street	1	7	6
Lincoln	6	1	0	Milton	2	12	0	Sutton in Elms	1	12	6
Liverpool, additional	36	16	4	Neath	2	0	0	Swaffham	4	0	1
Do., Myrtle Street	32	0	0	Necton	1	11	0	Swanbourne	0	12	0
Do., Pleasant Street	7	0	0	Newcastle on Tyne	1	15	0	Swavesey, New Church	3	14	6
Llandidloes	0	9	9	Do., Newcourt	4	7	6	Swansea, Bethesda	2	0	0
Lockwood	2	5	8	Do., Tuthill Stairs,				Talyvern	0	13	0
London -				additional	0	5	0	Tevesbury	6	5	3
Amicus	0	5	0	Newton Abbott	1	10	0	Torrington, Great	5	15	10
D. F. T.	5	0	0	Newtown	2	5	0	Totlebank	1	8	10
Davey, Mr.	1	0	0	Northampton	13	3	7	Town Malling	5	7	9
Friend, by Rev. G.				Do.	1	12	3	Trowbridge	20	8	7
Pritchard	3	17	7	Norwood, Upper	1	13	5	Tunbridge Wells	5	3	6
Tritton, Jos., Esq.	5	5	0	Oxford	10	10	0	Walsall, Goodall Street	1	10	6
Vickers, J., Esq.	2	2	0	Pembroke, Bethel	9	13	9	Waltham Abbey	2	8	1
X. Y. Z.	0	2	6	Pembroke Dock, Beth-				Wantage	5	15	6
Blandford Street	10	14	6	any	1	11	6	Wellington	6	0	9
Church Street	5	11	0	Plymouth, additional	3	18	6	Wellington, Salop	1	11	0
Devonshire Square,				Pontheer	6	13	0	West Haddon	0	9	0
additional	0	12	6	Poole	5	10	0	Westbury Leigh	3	5	6
Islington Green	7	3	4	Portsea, Ebenezer	1	7	0	Weston	4	12	6
John Street	54	11	6	Edward Lee, Esq.	1	0	0	Willingham	1	4	6
Maze Pond	46	16	10	Preston	10	2	6	Winscombe	1	2	0
New Park Street, addi-				Ravensthorpe	1	4	0	Wokingham	7	1	0
tional	1	0	0	Redruth	4	0	0	Woolwich, Queen Street	5	5	0
Prescot Street, Little				Romsey	3	10	0	Wrexham	3	5	6
additional	5	7	0	Ross	2	10	6				

FOREIGN LETTERS RECEIVED.

AFRICA	CAMEROONS	Johnson, T. H.	August 7.
ASIA	BENARES	Russell, J.	December 30.
		Small, G.	December 5.
	CALCUTTA	Leechman, J.	November 14 (2 letters).
		Russell, J.	November 14.
		Sale, J.	December 7.
		Thomas, J.	December 7 and 21.
	COLOMBO	Allen, J.	December 13.
	CUTWA	Carey, W.	November 20.
	DINAGEPORE	Smylie, H.	October 22.
	HOWRAH	Morgan, T.	November 23.
	JESSORE	Parry, J.	January 6.
	MADRAS	Page, T. C.	December 12.
	NARSINGPORE	Phillips, T.	December 4.
	SERAMPORE	Marshman, J.	December 7.
BAHAMAS	GRAND CAY	Rycroft, W. K.	No date, received Feb. 5.
	NASSAU	Capern, H.	December 16.
		Littlewood, W.	November 1.
BRITANNY	MORLAIX	Jenkins, J.	February 10.
HAITI	JACMEL	Webley, W. H.	December 26.
JAMAICA	BROWN'S TOWN	Clark, J.	December 26.
	KINGSTON	Cornford, P. H.	January 11.
	PORT MARIA	Day, D.	January 8.
	SPANISH TOWNS	Phillippo, J. M.	December 27.

## ACKNOWLEDGMENTS.

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

The Religious Tract Society, for a grant of tracts, for *Mrs. Allen, Ceylon*; also for grants of tracts for the *West India Stations*;  
 Mrs. W. W. Nash, for parcels of magazines, reports, &c. ;  
 Friends at Leeds and Hull, by Rev. Jonathan Makepeace, for a loom, for *Rev. J. Smith, Chitoura*;  
 Rev. John Cox, Woolwich, for a parcel of his publications, for *Jamaica*.

## CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of January, 1851.

£ s. d.		£ s. d.		£ s. d.	
<b>Annual Subscriptions.</b>			Contributions .....	17 6 10	
Anderson, W., Esq.....	1 1 0	Do., for <i>Africa</i> .....	1 0 0	Eastington—	
Anderson, Mrs.....	1 1 0	Do., Sunday School	2 13 0	Sunday School, for	
Barnes, R., Esq. ....	1 1 0			<i>Native Preachers</i> ...	0 16 0
Gurney, W. B., Esq.....	100 0 0	Less expenses .....	1 2 0	<b>HAMPSHIRE.</b>	
Gurney, Joseph, Esq. ...	15 15 0				
Gurney, Thomas, Esq... 5 6 0				Andover—	
Gurney, Mrs. Thomas...	1 1 0			Collections.....	4 13 7
Gurney, Henry, Esq.....	5 5 0	Wokingham .....	21 2 3	Contributions .....	29 3 0
Jay, Mr. A. T.....	1 1 0	<b>BUCKINGHAMSHIRE.</b>			
Jay, Mrs A. T.....	1 1 0	Buckingham—		Do., Juvenile Work-	
Moore, Mrs.....	2 2 0	Contributions, for <i>Na-</i>		ing Society .....	4 5 6
Do., for <i>Africa</i> .....	1 0 0	<i>tive Preachers</i> .....	1 10 0	Do., Infant Class ...	0 1 1
Do., for <i>Colonies</i> .....	0 10 0	Chesbam—		Proceeds of Tea Meet-	
Sands, John, Esq.....	10 10 0	Contributions, for <i>do.</i>	1 8 0	ington .....	3 1 10
Sherwin and Co., Messrs.	1 1 0	<b>CAMBRIDGESHIRE.</b>			
<b>Donations.</b>					
Bible Translation Soci-		Cambridge—		Contributions, by Miss	
ety, for <i>Translations</i> 300 0 0		Lilley, W. E., Esq. ...	50 0 0	King, for <i>Native</i>	
Friend to Missions, from		<b>CORNWALL.</b>			
S. A., by Rev. Dr.		Redruth .....	1 7 0	<i>Preachers</i> .....	0 10 0
Tidman .....	20 0 0	<b>DEVONSHIRE.</b>			
N. C., for <i>Dry Harbour</i>				Ludgershall .....	0 18 0
<i>Chapel.</i>	10 0 0	Bampton—		Romsey—	
Skel, Mrs.....	0 5 0	Contributions .....	1 2 0	Collection .....	5 6 1
<b>Legacy.</b>				Contributions .....	6 13 11
Trotman, Rev. D., late		Brixham—		Less expenses .....	0 8 6
of Frome, by Ebenezer		Collection .....	3 17 0	11 11 6	
Trotman, Esq. ....	90 0 0	Contributions .....	2 7 2	Winchester—	
<b>LONDON AND MIDDLESEX</b>				Contributions, <i>Ju-</i>	
<b>AUXILIARIES.</b>				venile, for <i>Native</i>	
Bloomsbury Chapel—		Dartmouth—		<i>Preachers</i> .....	0 8 0
Collections.....	125 2 1	Collection .....	3 0 0	Wellow, I. W.—	
Do., Lord's Supper,		Contributions .....	0 13 2	Collection .....	1 8 11
for <i>W. &amp; O.</i> .....	14 12 2	Do., Sunday School,		Contributions .....	0 10 0
Contributions .....	130 11 3	for <i>African Schools</i>	0 12 2	Do., by Master D.	
		Devonport, Morice Square—		H. Payn, for <i>Na-</i>	
		Collection, &c. ....	18 0 0	<i>tive Preachers</i> ...	1 2 6
		Contributions .....	7 9 6	Yarmouth, I. W. —	
		<b>DURHAM.</b>			
270 5 6		Westoe, near South Shields—		Collection .....	1 2 0
Acknowledged before		Contributions .....	5 0 0	Contribution.....	0 5 0
and expenses ....	245 8 11	Winterbottom, Thos.			
		M., Esq., M.D. ....	10 10 0	Less expenses .....	4 8 5
		<b>ESSEX.</b>			
		Loughton—			0 3 0
		Contributions, half			4 5 5
		year .....	4 6 9	<b>HERRFORDSHIRE.</b>	
		Do., by H. Lincoln	0 13 2		
Hammersmith, on ac-		<b>GLoucestershire.</b>			
count, by Mr. John		Chipping Campden—		Ross—	
Hill .....	6 14 3	Collection .....	3 1 0	Collections .....	2 15 0
Vernon Chapel—				Contributions .....	4 5 3
Simcoo, Miss.....	0 5 0				
<b>BERKSHIRE.</b>				Less expenses .....	7 0 3
Wallingford—					0 4 0
Collections.....	8 14 6			Less expenses .....	6 16 3
Do., Roke .....	0 2 8				
Do., Dorchester ...	0 15 0				
Do., Warboro' .....	0 4 2				

	£ s. d.		£ s. d.		£ s. d.
<b>HERTFORDSHIRE.</b>		<b>NORTHUMBERLAND.</b>		<b>SOUTH WALES.</b>	
Boxmoor—		Newcastle on Tyne, New Court—		<b>CARMARTHENSHIRE—</b>	
Collections.....	2 4 11	Collections.....	8 13 8	Carmarthen, Penuel—	
Contributions .....	4 10 10	Contributions .....	7 11 4	Collection .....	2 7 4
Do., Sunday School	1 4 3	Do., for <i>Translations</i>	1 0 0	Contributions .....	4 2 0
		Do., for <i>Female</i>		Llangydeirn.....	0 9 6
	8 0 0	Education .....	1 5 6	Logy—	
Less expenses .....	0 10 0			Collection .....	0 12 10
	7 10 0	<b>STAFFORDSHIRE.</b>		Sunday School .....	1 7 2
<b>Ware—</b>		Coseley, Darkhouse—		Newcastle Emlyn.....	12 6 3
Contributions, by Mr.		Collections.....	4 6 9		
B. Medcalf.....	1 12 6	Contributions .....	3 8 2		
		Do., for <i>Dove</i> .....	1 1 0		
<b>KENT.</b>		West Bromwich—		<b>GLANORGANSHIRE—</b>	
Blackheath—		Contributions .....	0 3 0	Neath, English—	
Contributions, by Rev.		<b>SUFFOLK.</b>		Sunday School .....	0 13 0
Dr. Hoby .....	4 6 0	Ipswich—			
<b>Faversham—</b>		Harwood, Thos., Esq.,		<b>PEMBROKESHIRE—</b>	
Contributions, by Miss		by Mr. W. Pollard	1 1 0	Bethabara—	
Packer, for <i>Native</i>				Collection .....	2 1 8
<i>Preachers</i> .....	0 17 6	<b>WILTSHIRE.</b>		Contributions .....	1 5 0
<b>Sevenoaks—</b>		Trowbridge—		Do., Sunday School	2 9 3
Contributions .....	16 10 3	Evans, Mr. J. E. ....	1 0 0	Honeyborough—	
Do., Sunday School	0 11 0			Collection .....	1 12 6
Suton at Home—		<b>WORCESTERSHIRE.</b>		Letterston—	
Sunday School .....	0 9 6	Bewdley .....	3 6 0	Collection .....	1 2 0
		Cradley—		Contributions .....	0 11 0
<b>LANCASHIRE.</b>		Contributions .....	0 17 1	<b>Pembroke Dock—</b>	
Burnley—		Netherton—		Collection .....	3 12 0
Collection .....	7 2 6	Collection .....	1 3 11	<b>Bethany—</b>	
<b>Chowbent—</b>		Contributions .....	2 13 7	Collection .....	7 10 3
Collection .....	5 16 8	Do., Sunday School		Contributions .....	2 9 10
<b>Liverpool—</b>		Teachers.....	1 10 0	<b>Bush Street—</b>	
Evangelical Continen-		Stourbridge—		Collection .....	5 5 6
tal Society, for <i>Mor-</i>		Collections.....	2 8 0	Contributions .....	7 7 1
<i>lais</i> .....	10 0 0	Dorricutt, Mr. J. ....	1 1 0	<b>Penybryn—</b>	
<b>Rochdale—</b>		Dorricutt, Mrs., for		Collection .....	0 16 5
Contributions, by a		<i>India</i> .....	1 1 0	<b>Pisga—</b>	
young friend .....	3 0 0	Westmanecote—		Collection .....	1 2 6
<b>Spark Bridge—</b>		Collection (less ex-		<b>Sardis—</b>	
Fell, John, Esq., for		penses) .....	1 6 3	Collection .....	0 18 4
W. & O. ....	2 0 0				
<b>Tottlebank—</b>		<b>YORKSHIRE.</b>			
Collection .....	6 0 0	Earby—		<b>SCOTLAND.</b>	
Contributions .....	9 0 0	Collection .....	1 4 0	Edinburgh—	
		Ripon—		Contributions, by	
<b>LINCOLNSHIRE.</b>		Earle, F. Esq., M.D. ...	6 17 0	Mr. D. M. Irvine,	
Brockelsby—		Slack Laue—		additional, for	
Contributions, Juve-		Collection .....	2 2 0	<i>Dove</i> .....	0 2 6
nile .....	0 10 0			<b>Leith Walk—</b>	
Partney?.....	0 10 0	<b>NORTH WALES.</b>		Contributions .....	3 7 7
		<b>MONTGOMERYSHIRE—</b>		<b>Lochgilphed—</b>	
<b>NORTHAMPTONSHIRE.</b>		Newtown—		Contributions, for	
Middleton Cheney—		Contributions, for		<i>Native Preachers</i> ...	0 12 0
Contributions, for		<i>Native Preachers</i> ...	1 13 0		
<i>Native Preachers</i> ...	1 0 0				

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