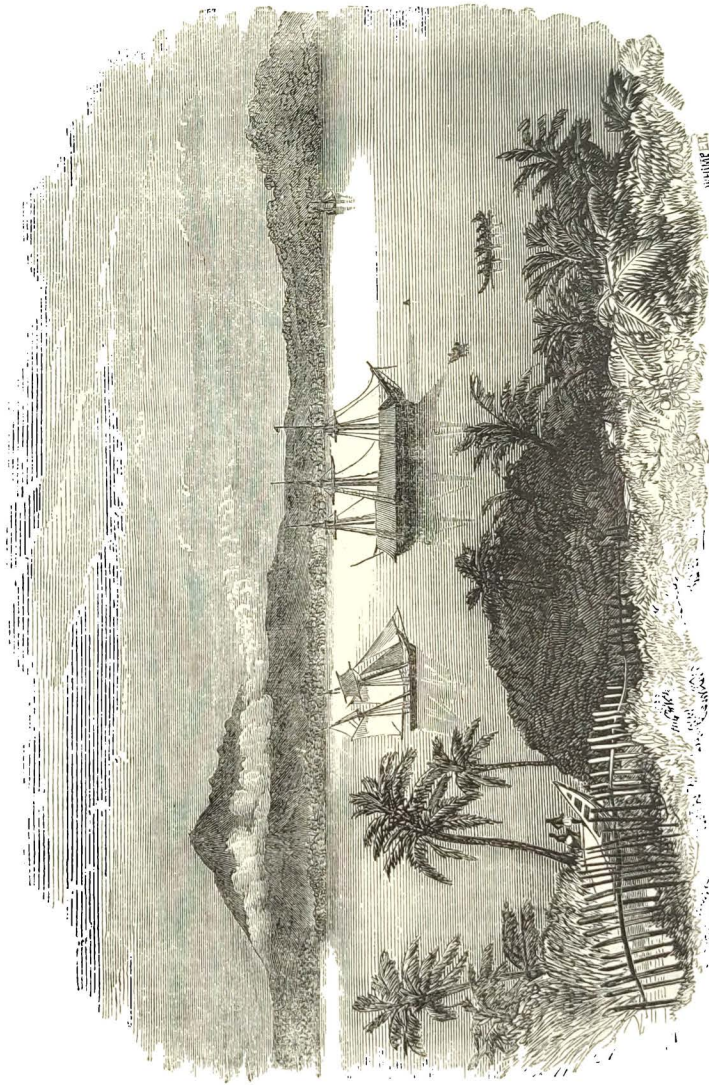


# THE MISSIONARY HERALD.

The Missionary Herald (Oct. 1851).



CAPEROONS, WESTERN AFRICA.

## INDIA.

## AGRA.

Several instances of the power of divine truth have recently occurred at this station. Our brother WILLIAMS has thus been greatly cheered in his work, and the detail he has given in the letter below will be alike animating to our readers. It is dated May 26th. Mr. WILLIAMS, by a fall from his horse, had for a little while been prevented from taking his usually wide itineracy. He is now, however, tolerably recovered from its effects. He says:—

I am not laid aside from my work, but attend to all my duties in both the English and Hindustani departments of labour; and I most sincerely trust that the Lord is working with us. I had the pleasure to receive into the church by baptism five Europeans on the 4th instant. Two others have been accepted by the church as candidates, together with an East Indian youth, to be baptized, D. V., on the first sabbath in June. There is also one serious inquirer from among the Hindoos, whom I fully expect to baptize at no very distant period. He has already made known his intentions to his relations, and, as might have been anticipated, they are all very much prejudiced against him, especially his mother. He has been told, that if he embrace Christianity, he must leave their house, and go and live elsewhere. To this he has quietly submitted, and is now about to erect a small house for himself in another locality.

How dreadful to think of a mother thus opposing her son in coming to Christ for salvation! Ah, she is a heathen, she does it ignorantly, in unbelief.

Should they dare to abuse him, I have advised the poor young man in question not to get angry and fall out with his mother and brother, but to visit them occasionally, to behave kindly towards them, and to return good for evil, with the hope that they, seeing his good conversation, may be ultimately won over to the side of truth. This he has promised to do: may grace and strength be given him from above. It is no easy matter for a man to leave all, to follow Christ, and to endure the persecution to which he is exposed in this land, nor can he ever do it in his own strength.

## CHITOURA.

I am happy to say that the Lord is giving testimony to the word of his grace at Chitoura. Brother Smith informs me that he intends baptizing some five or six natives next month. I purpose going out there to-morrow morning with the Rev. Mr. Scott, of the American Presbyterian Mission. He is very friendly with us, and we work on very well together. Mahan and I go out preaching among the natives almost daily, though not always together. The people in general hear the gospel with much attention; though in some places we meet with opposition, especially at Lazzunge. We were there a few days ago, and preached to three good congregations; while some of the people heard well, and admitted the truth of what we advanced, a proud and interested brahmin greatly withstood our words. This same man, when a lad some twelve or fourteen years ago, was very friendly to our cause, read our Scriptures and tracts, and often spoke to me about Christianity; but, alas! he is greatly altered for the worse since then. He admitted, indeed, before all the people, that the Christian religion is of divine origin, but would have it that Hinduism is also of God. I introduced several passages from the writings of the prophets, in proof of the Messiahship of Jesus. He immediately said, "Very good, I can do the same from the writings of Tulse Das some ten thousand years ago, in favour of my religion." Then avoiding all allusion to his chronology, which is of a very questionable kind, I proceeded to compare the two systems, and to contrast the conduct of Jesus with that of the Hindoo Dewtas. In doing this, I had all the people on my side, they were nodding assent in every direction.

With respect to Chitoura, mentioned by Mr. WILLIAMS, we append the following brief extract from a letter from Mr. SMITH, dated the same day as above.

Respecting the mission here, all is going on as usual, and I hope I may say the cause is prospering. Next Lord's day, the first of June, I hope to baptize four or five, and my inquirers' meeting is well attended. Our sabbath-school is becoming very interesting; yesterday we had more than forty present, including the adult class. Some of our native brethren are very zealous. I sent two of them away for a week through Dholpur; they returned last week, and appear to have been well received everywhere. They presented a

New Testament to the Ranah, who conversed with them some time, and expressed a wish to see me. It is however too hot just now for me to venture on a journey so long. I have just got two English hand cotton looms up, and one of them fully at work. They will probably make a complete revolution in our mission; many of our members being weavers, the effect which may be produced is incalculable. The English loom not only

makes a superior cloth, but it will make more than double the quantity in the same time, and thus raise our people to a higher position in society. I am anxious for more machinery of the kind; nor can the society attach too much importance to improving the temporal condition of our converts. It will be the first step towards their supporting their own pastors.

### MONGHIR.

The labours of our brethren at this station and in the neighbourhood are carried on with their accustomed zeal, and find acceptance with the people. The following letter from our excellent missionary, Mr. PARSONS, is dated March 31. It gives a striking picture of the missionary's work.

I wrote my last just before starting on a missionary journey to a native town, about fifty miles distant, named Shaikpoora. I am happy to say that in our whole tour we were privileged to witness the same readiness to hear the gospel message that we have often remarked. Shaikpoora is a considerable native town, the bazar being about a mile and a half in length. Government has established a vernacular school there, at which about thirty boys are instructed. It lies along the base of a ridge of low hills, and its population comprises a large number of Mahomedans. The district has a fame for turbulence, and supplies most of the cases of murder and manslaughter which are tried in the Monghir court. My dear fellow labourer, Soodeen, and myself preached in all parts of the long bazar to large congregations, and as, from the character of the district, we had anticipated some opposition, especially from the Mussulmans, we were all the better pleased to find our hearers, in every instance, respectful and often very attentive. We had but little discussion. The chief instances were, one with a Mahomedan, and one with a Kubeerpunthee, but the individuals were sober and rational, and did not descend to the absurdity and scurrility, which we have sometimes to encounter. The only annoyance we met with was from the boys, who, the moment our address was ended, crowded tumultuously round Soodeen for books, and even attempted to snatch them from his hands. We were very careful, however, if possible not to let even a tract fall into unworthy hands. On the whole, we felt thankful that we had been directed to Shaikpoora, and hoped our tour, though short, might not have been in vain. The road to Shaikpoora, after leaving the Patna road is impassable in the rains, much of it being, in that season, laid under "waters to swim in." We saw many large villages on

either side of the road, many of them situated on the banks of a winding rivulet, which falls into the Ganges about eighteen miles above Monghir. The mouth of it is nearly dry now, but in the rains it is a large stream, and we hope we may then be able to take advantage of it to visit the numerous villages above mentioned.

#### *Further itineracies.*

Immediately on our return from this tour, two parties of dear labourers started in different directions to convey the glad tidings of salvation to vast assemblies of the heathen. Dear brother Lawrence, having Bundhoo and Suntokhee, native Christians, and Narayun, inquirer, with him, proceeded by boat to the Peerpointy mela: and Nainsookh and Soodeen, with Ramdyal, inquirer, by land to the Byjunaut mela. I am very thankful to say that our dear brother Lawrence, during his absence from home, obtained considerable relief from the severe rheumatic pains, with which he has been afflicted during the past cold weather, and still enjoys much relief, though not quite free from pain. At the mela, he witnessed a most gratifying measure of attention amongst the crowds of people, who surrounded his tent-door to hear the gospel for the four, I think, days that the mela lasted.

#### *Soodeen's letter.*

Nainsookh and his party were equally pleased with the results of their journey. Besides the great mela at Byjunaut, they had a most favourable opportunity of preaching amongst a large assemblage of people at a place called Sultanpore (alias Sultangunge) about eighteen miles from this, of which Soodeen gave me the following account in a letter. I will just say that our brother has most probably overstated the number of people in the mela,—not intentionally, I am sure, but on account of the great difficulty to

an inexperienced eye of computing the proximate number of so large a multitude. But should the number be even only half of what he supposed it to be, the collection of so great a number yearly so near to us constitutes an important opportunity for gospel labours.

(Translation.)

"MY DEAR MR. PARSONS,

"Accept many salutations and much love from Nainsookh and Soodeen. By the grace of God we are until now in very good health, and have thought it good to write to you. We write for this reason, that we at first intended to go to Byjunaut by way of Tarrapore, but when we perceived that in going by that road we should have no opportunities of speaking, and very few pilgrims go by that road, but many go through Sultanpore by the Ummurpore road, on considering this, we came to Sultanpore, where we arrived at noon on Wednesday; and when we had pitched our tent under a tamarind tree on the banks of the river, we saw Mr. Lawrence's boat going down under sail. And when we had preached to the people, they told us that if we would remain, there would be a large mela in that place on the day of the full moon. So we remained, and on Saturday from the morning it commenced, and so many people were assembled that we were astonished. People from Hazareebang, and Kurruckdeega, and Bist-hazaree, and many other districts, came and assembled on the ghaut at Sultanpore to take water to carry to Byjunaut, and we preached among them all day Saturday, and they were such nice people, that they heard the word of the Lord with much affection, and received books with much pleasure. Some women even came and told us that their sons, who were at home, could read, and then with much cordiality took books. They read the Kythee character very well, and all the Kythee books we had were distributed, but they are not so well acquainted with the Dewanagree character. Some men continued conversing with us in the tent till late at night. They were very nice people, and said, 'When you come into our district of Kurruckdeega, then inquire for us.' (One man in particular said) 'Write my name,' and took a Testament and had Nainsookh's name written on it, and told us his own name, Eeswur Das. Saturday evening we guessed that there were about 40,000 people present, for this year the people from the whole district to the south, even from four stages beyond Byjunaut, came. These people from the south took all our books, we gave none to any person of these parts; we feel very glad that our books have been carried into those districts. Many Bengalee books were also distributed, because several persons could read the Bengalee character, so we

gave to them. On the day of the full moon, a great multitude assembled on the other side also of the Ganges. We did not know that so large a mela occurred here. Had you seen it, you would be very glad to come down here every year. On Sunday I asked some person how many people he supposed the mela to consist of. He said, 'I do not think those on both sides of the river amount to less than 50,000. Now our books are somewhat diminished, but we have Dewanagree for Byjunaut. Nainsookh sends salaam to you and Mrs. Parsons, and to all, and says, 'Kindly tell my wife I am pretty well, but not quite so.' I also am well, and send salaam to Mr. Parsons, and to all, and to my family, and have the goodness to visit my family occasionally. And now we have fought the first battle, and go forward to another. Pray for us. I have nothing more to write. On Monday we leave Sultanpore to proceed by the Ummurpore road.

(Signed) SOODEEN CHRISTIAN.  
Sultanpore, February 16, 1851."

*The Byjunaut mela. A convert.*

At Byjunaut, our brethren's hearers were, they said, more numerous and attentive than ever. They derived especial encouragement and pleasure from the case of one man in particular. His name is Dhoondha Singh, a guard in the retinue of a rane (queen, or wife of a rajah) from the neighbourhood of Saugor, in the Nerbudda territory. The captain of the rane's body guard, and others of the troop, as well as Dhoondha Singh, received the instructions and books of our brethren with much cordiality, but this man in particular seemed to comprehend the gospel so well, and embrace it with so much confidence and affection, that Nainsookh said he could not hesitate to conclude that he was a true convert. He said that many wild beasts and men too had fallen by his hands, and about a twelvemonth ago, his conscience troubling him on this account, he had commenced the practice of religion, as he understood it. Our brethren asked him, "But what will you do for the sins already committed?" "Ah," said he, "this I have made no provision for." He became then much concerned, and Nainsookh said his face bore the marks of deep anguish. When made to understand the nature and intent of Christ's work and death, he said, "Christ came to save sinners. I am a sinner, none greater; will he not save me?" He was many times in the tent hearing. Once he took off his turban, and laying it down, said, in reference to the word "seeng," a horn, which much resembles his title "Singh," (a lion), "My horn is plucked out: call me no more "Dhoondha Singh," but "Museum Dhoondha Das," i. e. Doondha, the servant of Christ." He inquired about the rite of admis-

sion to the Christian church. When the rite of baptism was described to him, he said, (a tank being in sight,) I have given myself to Christ; here is water, what hinders me from being baptized?" Our brethren, however, did not think it prudent to baptize him, of course, without further opportunity of testing his character. He much wished to leave the service of the ranee, and accompany our brethren, but his mistress would not consent. However, on the representations of the brethren, she abandoned her design of going to Juggernaut, and returned from Byjunaut towards her home. At starting, Dhoondha

came to have prayer with the brethren, and said, "Entreat all the dear people of Christ in Monghir to pray for me." O that impressions so deep and correct may be seen by us, if not on earth yet in the great day, to have amounted to, or resulted in, true conversion! Our brethren said that the pilgrim hunters from Juggernaut could not obtain any pilgrims this year, and confessed that their trade and the glory of Juggernaut were gone. May their words soon be verified!

I have much pleasure in saying that we have two candidates, whom I hope we shall be permitted to baptize this week.

## WEST INDIES.

### HAITI.

The divine blessing continues to attend the labours of our missionary brother at this station. Mr. WEBLEY, in a letter dated June 24, gives us a most interesting account of another baptism, which our readers will peruse with pleasure and gratitude to God. Every circumstance respecting this important island gives weight to our brother's appeal for aid to erect a chapel, which we trust will meet with a generous and hearty response.

I have much pleasure in giving you to-day an account of a recent baptism by moonlight, which took place at four o'clock in the morning of the 14th of the present month. We had but few to attend, as we had not given publicity to the ordinance. Perhaps therefore not more than twelve were present to witness the ceremony. The scene that presented itself on our arrival at La Grande Riviere was however unusually imposing and one that naturally gave rise to devotional feeling and to serious reflection. The moon had gained its last quarter and was sufficiently clear and bright to afford us all the light we needed. But the king of day had not yet begun to pour his golden rays upon this "land of darkness and the shadow of death," a fact by which we were reminded, no less than by the many and even hourly proofs of human depravity we are here called to witness, that the more glorious Sun of righteousness had not yet risen upon the moral darkness of this benighted people. By a beautiful coincidence however, the morning star, that in these climates has a larger and brighter appearance than in England, had just gained the mountain top and served at once as the harbinger of the coming day, and as an emblem of that "bright and morning Star" that shall usher in, even upon this dark land, a day of millennial light. As we stood upon the banks of the river, we could not help thinking of that "river the streams whereof make glad the city of our God," nor could we help breathing a prayer that in that heavenly

Eden we might some day drink of its "living waters," and bask upon its banks in the sunlight of Jesus' countenance. After a short prayer I led the candidate down into the water and buried her with her Lord in baptism, to rise, I trust, "to newness of life." Our little band then struck up our translation of "We're journeying home to heaven above, will you go?" and after singing a verse or two returned to their respective homes to await the services of the coming day, for "the morrow was the rest of the holy sabbath unto the Lord."

The history of this convert is so interesting, and her religious experience has been characterized by so much Christian resignation under severe trial, that I cannot refrain from giving you a few details. She is a coloured, middle-aged, married lady, of a very mild and unassuming disposition, and is one of those rare exceptions one occasionally meets with here, in which the temperament of the individual seems naturally moulded to exhibit the finer traits of the Christian character. She was originally a "devotee" in the Roman catholic church, and, as she was a strictly moral person and had a great desire to know and do the will of God, she went to great lengths in the observance of its ritual. Providence directed her one evening to one of the windows of our preaching room where she heard for the first time "the glorious gospel of the blessed God." From that hour her faith in Rome was shaken. She began to think that ours was a purer faith, and that the way to

heaven we preached was more simple and more sure. About this time too she procured a copy of the "more sure word of prophecy," and so effectually did the entrance of that word give light, that she would have come publicly to our services, had not a cruel and tyrannical husband, who styles himself "a lord of the creation," prohibited her doing so. Occasionally, however, when the darkness of the evening would permit her stealthily to leave the house, she might be seen at our window listening to the word and learning "the way of truth more perfectly." In her case we had a striking exemplification of the truth of the words of our Lord, "If any man will do his will he shall know of the doctrine whether it be of God." She was seeking after truth, and she soon found it to her joy in prosperity, and her solace in adversity; for she was not long in finding out that "all that will live godly shall suffer persecution." Her family, her friends, and her neighbours all persecuted her, and he who ought to have protected her against their assaults joined hand in hand with them. The latter required her to join in his unhallowed traffic on the sabbath, and twice in fits of intoxication attempted her life, because she refused to sell on that day. Twice therefore she was obliged to fly for shelter, once to the mission house where she remained for some weeks, and once to one of our member's houses where she is now residing and trying to obtain a divorce from her husband. Her conversion took place about four years ago, so that we have had ample time and opportunity for judging of her sincerity and of her piety. All along her conduct has been most exemplary, and her deportment such as would put to shame many a British Christian. Strange to say that at the outset she did not feel it her duty to be baptized. She imagined that she had already been so, and that she should offend God if she were baptized a second time, so great was her fear of displeasing him. We have recently succeeded in convincing her that infant was not believers' baptism, and that, though she had received the former in infancy, it was now her duty to submit to the latter upon her profession of faith in Jesus. We should in all probability have succeeded in thus convincing her long ago, had we made a serious effort to do so. The fact, however, that her husband would not have allowed her to be baptized, led us to refrain from persuading her that it was her duty to be so, for we knew that should she see it to be a

duty, and not be able to perform it, we should have added much to the bitterness of her already sad position. But having left her husband, the way was fairly opened, and hence her decision and baptism as described above.

The above details furnish us with an additional proof of our great want of a chapel. The conversion of Mrs. F. took place at a window in our private yard. It is a remarkable fact too that several of our members have been converted under similar circumstances. Is it not then painful to be obliged ever to close those windows during divine worship! And yet we are compelled to do so every sabbath morning, on account of the intolerable noise of the market, at least, I should say, those windows that look into the street. Such a step is the more painful from the recollection that had we a building in a quiet part of the town where the windows and doors might be left open, many others might stealthily come and listen, and be pricked to the heart. It is impossible for our friends at home to form an idea of how much the progress of the gospel is retarded here, nor of how much the health of their agents is impaired, by the lack of a commodious, well-ventilated house for God in a quiet part of this town. One cannot long preach in such a low, pent-up room as our present one, without seriously injuring one's health. I have done so for nearly four years and a half, and but seldom do so now without weakness in the chest and ominous pains in the side. I would not be so selfish as to urge our need of a chapel simply to preserve my own health. But I feel that the ultimate success of your agents and the health of those who shall come after me alike depend, under the divine blessing, upon the erection of a chapel. As I plead then for God, I do so fearlessly. We have not yet quite £200, at least if we except the land which has long since been paid for. We require therefore full £200 more. And is there no kind friend in England who would be disposed to give us this amount? If not, are there no friends devoutly anxious to extend the cause of Christ in this dark land, who would make an effort to raise us the amount? We have seen with what true English generosity they have aided Jamaica, and still see with what praiseworthy zeal they are turning their attention to India, and, judging from what they have already done for these two fields of labour, we feel assured they will not forget Haiti.

## TRINIDAD.

### SAVANNA GRANDE.

From Mr. COWEN we learn that this comparatively infertile field presents some encouraging features. Many difficulties are in process of removal. Early

in July he had the pleasure of baptizing a believer at Mount Elven. The effects of education are gradually developing themselves among the people. The government is on the eve of establishing a most liberal scheme of secular instruction for the rural districts, with which *the clergy are to have nothing to do*. This liberal measure seems to be owing chiefly to the presence of dissenters in the island, otherwise education would have remained wholly under the power of the Romish or established clergy. It is, however, more than probable that our mission schools must still be maintained. For the use of these schools, Mr. COWEN has received a packet of books from the Sunday School Union, and a box of clothing from ladies at Stepney, for which he expresses his best thanks. From a letter dated July 19th, we extract the following affecting account of the Coolies who have been introduced from India into Trinidad, to supply the demand for labour on the plantations. Mr. COWEN says:—

At this season of the year the Coolies generally indulge in some idolatrous customs, which are by no means likely or calculated to promote the morality or evangelization of our population. They make out of wood or mud certain images, which they paint, tinsel, and dress in the most gaudy and attractive manner. Then comes the procession, when these images are paraded about amid the yells and other noisy demonstrations of the spectators, many of whom are Africans and Creoles, as well as Coolies. The scene closes by dashing into some neighbouring water the object of all their creative power and superstitious regard. Yesterday I visited an estate in this neighbourhood, on which are located a number of Coolies. Hearing of the dumb gods of these people, I visited their rude pagoda, fitted up on the estate for the occasion. Here I met several of these deluded Hindoos, and among them the one who formed and fashioned out of mud the objects of their superstitious regard. There were concealed from public gaze behind a curtain, which, when raised, the monuments of their blindness and folly glittered forth from the profusion of tinsel and gold leaf, with which they were covered. They were three in number, the mother, as they said, and her two daughters. On a raised seat in the centre sat the parent, while on either side stood a daughter, as costly and gaudily adorned as she. There were, however, much skill and taste displayed by the ingenious manufacturer, of which he was not a little proud. On an arch about nine inches wide, which stretched over

the three, were painted several figures of grotesque human form, represented as if dancing and reeling, and intoxicated with superstitious excitement. A large snake lay coiled at the feet and side of the centre figure; while before it was placed a vessel full of rice, as an offering from some doubly righteous devotee. I attempted to reason with them about the wickedness and absurdity of supposing such rude images to be gods. They said they did not think these were gods, but it was their country fashion, which they wished to keep up. At that moment several loud claps of thunder were heard, and I immediately directed their eyes and minds to the "living and true God," whose awful voice was then heard. I then invited them into another hut, begged them to kneel down around me on the earthen floor, while I raised my voice in prayer to the great Creator and Father of all the kindreds of the earth, that he would be pleased to work upon their blindness for his own glory. They were solemn and attentive during prayer; the proprietor of the property was present during the whole time. After parading these figures for some time the following day, they were carried to a pond of water on the property, and thrown in as an offering, it may be in spirit, to their distant Ganges.

Oh, how sad to see our fine, intelligent, and, when changed, noble nature, so morally disfigured and blasted, like the heath upon the desert, so that they cannot see even when good cometh!

## BAHAMAS.

Under date of June 10, our brother LITTLEWOOD gives us some interesting details of his voyages among the islands that form the scene of his labours. There are many perils attending them; but in them all God has graciously preserved his servant, and given him to witness many proofs of the power of grace. The members of the churches in this group of islands are very many in number. For the most part they are very poor, but they manifest the character

of true Christians, and walk conformably with the precepts of the gospel. The Spirit of truth still works in their midst, and many are brought to the knowledge of eternal life in Jesus Christ our Lord.

When I last addressed you I had but little time at my command, it being extremely necessary for me to visit the out-islands to which I was then going. Ever since October I have been mostly from home, and have visited nearly every station and sub-station under my care since then, consequently I have been with my family but a short time for the last seven months. This is trying, particularly when I have to leave them sickly, and sometimes under medical care, and at times without being able to hear from them till I return. I gave you an account of my visit to Grand Bahama, &c. A few days after my return from those stations I took my leave for Andros island, to the westward of Providence, we started with a light head wind, which gradually increased to a stiff breeze. This is by no means uncommon at this season of the year, hence we apprehended no danger. I was on the lee side reading, when suddenly, in less time than I could rise, the vessel was thrown upon her beam ends, a watery grave appeared inevitable; providentially the lee bulwark gave way, and allowed a free passage for the rushing water; a terrific whirlwind had struck us, the rapid approach of which had not been noticed. I have since heard of other vessels which were struck by it, and involved in great peril. My visit to Andros was profitable to myself and I hope useful to others. Our native teacher S. Lightbourn, a worthy brother, still labours there with some encouragement, but his means of support from the people is a mere trifle. The ordinance of believers' baptism was administered to ten persons, of whose piety we hoped well, four of whom had been members of the Wesleyan society. I visited several settlements, some of which were at a great distance from the place at which I first landed, and was more than once exposed to heavy falls of rain whilst in an open boat; my health however, has been mercifully preserved, whilst I am abundantly encouraged by the evident blessing of God. On my return to Nassau, I immediately made preparations for my long tour to the windward islands; in five days I was on board the sloop "Lively," with my whole family pursuing our way to Eleuthera, we landed at Tarpum bay, where we had some years ago a few members, who from being neglected, joined the Wesleyan society. Mr. Daniel Evans, a talented and pious member of our church at Governors' harbour, has lately located there, and opened his house for divine worship, and will I trust soon see the fruits of his labour. Our destination from this place was Cat island, where we were joyfully received by our leader Mr. Stubbs.

Mr. Williams and his wife also gave us a cordial reception, and kindly allowed my family the use of their comfortable house for a fortnight. As soon as practicable, in company with brothers Stubbs and Garter, I took my departure for the south end of the island about sixty miles distance. At eleven at night we reached Hawks'-Nest Point. All of us being strangers it is no wonder that we lost our way in the dark, and as no one answered to our call, it was some time before we could clear the thick bushes and formidable prickly-pears; perseverance brought us to a road which led to a lonely house, where we were kindly entertained till the morning, and though it was about one o'clock when we reached it, a cup of tea was quickly prepared. A pleasant day with the friends at Devil's Point succeeded. Port Howe, near the Bay where Columbus first landed in the New World, was reached late the same evening, the next day the scattered inhabitants and members of our church began to assemble and a series of very profitable services were held. We now began our course homeward, or from our starting point. At Pigeon Bay I found the friends expecting me, but as we did not reach the settlement till about ten, they had retired. My good brother Johnson received us with his accustomed hospitality. A very happy day followed, the friends collected early, and the means of grace were refreshing to our minds. Yet there was an apparent sadness at times; this I afterwards found had its origin in two causes, the first was the absence of D. Seymore, who had lately been removed by the hand of death; he was a good man, and deservedly esteemed by the church. We next proceeded to Knowles, where we arrived late in the evening, and met the people the following day. And on Saturday night, about nine o'clock, we entered the Bluff settlement. The day following being the sabbath, we had a good opportunity of collecting the members and friends together. I hope that God's glory may be promoted through the humble and imperfect efforts of the day. On my way home I called at Rokers, where J. Laroday resides; he had however gone to Nassau.

The Wednesday following, we had an association of churches at the Bluff, the first of the kind, I believe, attempted in the Bahamas. The invitation was cheerfully and promptly responded to. Early in the morning, groups began to make their appearance in the distance. At six o'clock we commenced the business of the day with a prayer-meeting. A series of meetings continued to occupy us with but little cessation till four in the after-



noon; some of the most interesting were the baptism of twelve persons, the Lord's supper, and a missionary meeting.

It was a day of jubilee; and the joy of many who had not seen each other for years was without bounds, and many tears, expressive of inward pleasure, flowed freely, as the memorable first of August was touchingly referred to. These interesting services, which had occupied about ten hours, were reluctantly closed; the friends slowly separated, thankful for what their eyes had seen, and their ears had heard. I returned to Dumfries, to prepare for my voyage to Rum Cay. At twelve o'clock the following day the trial of parting commenced, and long after we had ceased to be able to speak to one another, the farewell signal still reminded us that we had left those behind in whose hearts we held a sacred place. We landed at the Bluff and at Knowles, on our way up the shore. It seemed impossible to part from the friends, and when we tore ourselves away, the last words would be, "God bless you; do make haste and come back!" Then followed an air, plaintively sung, which was answered by those in the boat and vessel; and as long as a vestige of a handkerchief could be seen, it was observed to flutter in the air. The happy state of these churches is a cause of devout thankfulness.

The day after we had cleared Cat Island we landed at this place, Rum Cay. It was the quickest and most pleasant passage I ever had to the windward.

We are now located in our comfortable residence, which the friends so generously

purchased for the use of their missionary. Of the spiritual state of these churches I cannot speak flatteringly. Brother Hall and the chief elders are men of genuine piety, but Mr. Kerr, who was formerly employed by us, has turned aside, and is now connected with the native baptists. The sabbath school, under the watchful care of Mr. Johnson, a respectable merchant, Mrs. Kerr, and others, is prosperous, and our congregations on the sabbath are large. I hope our visit here will be of some benefit. I have called the elders together, to ascertain as nearly as possible the church's true state. The female leaders were next met; and the following evening I saw the young people, and am to see their parents on Wednesday night. A variety of practical meetings will follow. Our hope is, that the great Head of the church will deign to bless our attempts to glorify his name.

As I do not expect to return to Nassau till the beginning of 1852, I hope to be able to visit the churches on the adjacent islands, after the hurricane months. I am however urgently requested to revisit Grand Bahama and the Biminies, from which I have but lately returned. Since I left, there has been an influx into our classes, and many are anxious to be numbered with the followers of the Lamb.

Will you, my dear brother, remember me very kindly in your private prayers? You will be glad to hear that the health of my beloved partner, though not good, is sufficiently restored to enable her to take a lively interest in our blessed work.

## JAMAICA.

### DRY HARBOUR.

We have much pleasure in laying before our readers the following appeal from one of the coloured native preachers of the island of Jamaica, Mr. THOMAS SMITH. It comes recommended to us among the last acts of our beloved and highly esteemed brother TINSON, as well as by the brethren DEXTER and CLARK. A lady well known for her benevolent deeds has already forwarded to us £10 for Mr. SMITH, and it will give us much pleasure to enlarge this donation towards the chapel of "a worthy and grateful" brother. The letter is dated Dry Harbour, September 16th, 1850.

I have no doubt but that you are aware that the baptist church at this place was formed by the Rev. P. H. Cornford in the year 1842, who had the pastoral care of it in connexion with the church at Rio Bueno, and when he left this neighbourhood for Montego Bay, the Rev. Mr. Dexter of Stewart Town took the oversight of the church for a time, and on his relinquishing

his connexion with it, neighbouring ministers and the students at Calabar used to come occasionally and preach to the people, but they never had a minister stationed among them until the latter end of 1847, when, on my leaving Calabar, they gave me an unanimous invitation to come and settle among them.

I came, and commenced my labours here

in January, 1848, since which time I have had to struggle with many difficulties. There is no chapel or dwelling house connected with the station. I have had only a thatched booth to preach in, which I feel to be very trying to my constitution. The church is composed of poor people, and also few in number.

Since I settled here, there have been several additions to the church by baptisms, and a goodly number of backsliders have been reclaimed. Thus I am thankful to the Great Head of the church for the measure of success which has attended my labours here.

I must not forget to mention that, in connection with the church, I commenced a day school in the booth in which I preach. It is under my own superintendence. Between forty and fifty children receive daily instruction.

The people are now making an effort to

get a place in which to worship God. A piece of land has been offered for the purpose for £30, one half of which is paid, and we are trying to raise the remainder. The cost of the chapel is estimated at £200, which I fear, from the poverty and fewness of the people, they will not be able to raise without foreign assistance. I have had promises from several churches and individuals, but do not expect more than £20 or £30 from such sources, in addition to which my people have pledged themselves to give £80, either in money or labour. This, as you will perceive, will still leave us about £70 deficient, which I can see no prospect of obtaining except by appealing to England.

This is a pressing case, at least so I think it. I labour hard to support my family with a small salary, and am content to struggle on, if I can get aid for the chapel.

## AFRICA.

### FERNANDO PO.

Since our last reference to this mission, letters have been received from our brethren of a cheering character. Mr. WHEELER had had a second attack of fever, which for a time threatened dangerous results, but through divine mercy he had recovered from it, and was busily engaged in his work. Mr. SAKER was well, and preparing to remove to the continent. Under date of Clarence, June 5, he writes:—

“On sabbath day last, I baptized nine believers in our mountain-stream. The tenth had been accepted by the church, but an afflicting providence has deferred the day of her immersion. It may be in your remembrance, that Harding was the master of the ‘Dove’ up to June last; subsequently he had a long sickness, from which he was recovering, when I arrived here at the end of the year. Two weeks since, he visited a distant trading place on the east of the island, and was expected to return before the last sabbath, to witness his wife’s confession by baptism. He did return on Friday evening quite ill, suffered much all night, and died early next morning. He was a member of our church. His

wife sorrowed too deeply to allow her to be with us at the water the next morning.

On Monday another member died, an aged man, whom I baptized about two years since. About ten days since, we buried the first member of our little church at Cameroons. He died here. The mortality in our little town is alarming. A number of shipwrecked sailors are with us, and have been dying daily. The few that remain, will leave for Liverpool this evening.

I am thankful to say that my wife and I have excellent health. I feel sometimes burdened, especially if the labours of the day continue long after sunlight is gone.”

A few days earlier Mr. WHEELER writes with respect to his own movements and prospects:—

The review of the whole of the circumstances attending my coming here, arrival, and settlement thus far, I feel should animate me with the deepest gratitude, and affords me every encouragement. Even my illness is not to be excepted. I have had the fever early; this they tell me was well. It pleased God to temper it to my constitution. I was

getting in danger of doing too much, and the weakness forced rest of head and body upon me. Then I had no or little anxiety about the chapel, for Mr. Saker having returned from Bimbia, was able to take the services, and otherwise attend to matters. I had also been kept in health long enough to start our school-master pretty well, so that he has been

able to keep it up. Had he a more winning manner, and more command of his temper, I think he would have more children. He collects regularly more than fifty children, and considering the past state of the place, it is certainly encouraging. One or two elder children left when they found I could not come. The attendance at the public services, too, on the Lord's day is encouraging, the place being generally full, and very warm, getting also exposed to the weather. The weekly collections, also, have increased lately. While on the one hand, too, we have had to exercise discipline on some members, we have been encouraged by others coming forward; and I think I may safely say that every possible care has been taken in receiving them. We

hope to have a baptism in "The Brook" on Sunday week, when eight or ten, we expect, will thus obey their Lord in making a public profession of their faith in Him.

My sickness of course interrupted my visiting through the town, but I hope soon to resume it. I found much encouragement before in my rounds, and hope some good was done. I had hoped also by this time to have visited some of the natives, and had begun their language, but at present I must wait; illness first prevented, and now the rainy season will. But if the rains shut me in much, I may be able to commence the language, if I find Mr. Saker's M.S. vocabulary sufficient.

There is great want in the Clarence school of materials for use, such as copy-books, lesson-books, ink, pens, &c. May we not hope that some kind friend will supply them?

### AMERICAN BAPTIST MISSIONARY UNION.

It is with much pleasure that we avail ourselves of an opportunity of introducing to our readers some notice of the labours of our American brethren in Burmah and China—the former, the scene of the labours of our lamented friend Dr. JUDSON. The introduction of this extract affords us the opportunity also of expressing the deep interest with which Mrs. JUDSON has been received in this country, on her way to her native land. Her devoted piety and unassuming simplicity of character, have left upon the friends who were privileged with her society during her short sojourn among us, a deep impression of affectionate interest.

#### MAULMAIN BURMAN MISSION.

##### LETTER OF MR. WADE.

##### *The Burmese church.*

*Maulmain, March 27, 1851.*—On my arrival here Divine Providence seemed to point out for me a department of labour quite different from that which had been assigned me by the Executive Committee in concurrence with my own choice, and which my inclinations aside from my sense of duty would lead me to prefer, as being connected with less care and perplexity.

Owing to our lamented brother Judson's heavy labours as a translator and lexicographer, he could not devote that time to the discipline of the Burmese church which was requisite to keep it in a healthful state. The consequence is that some old difficulties, and disorders which have crept in from time to time, are such as to make the exercise of discipline a necessary and yet perplexing business. Brother Stevens felt the necessity, but his other duties would not admit of his bestowing the requisite time on the subject; and as my eyes would not allow me to engage

in book-making, the brethren thought it my manifest duty to take the pastoral charge.

Unless this church is in a healthy state, preaching to the heathen about the city will be of little use. They look to the church to see what Christianity is. They need the example of an irreproachable life in the native Christians, to convince them that the Christian religion is superior to their own. Brother Judson did all that he had time to do, burdened as he was with other labours. The pastor of a native church should be free from other cares, that he may be able to enter with interest into all their matters and investigate them patiently, as a parent would do with a large family of children.

This church was constituted in 1827. Since then about 240 have been added, 46 excluded, and 49 have died, leaving, according to the records, as its present number, 145.

There are at present two native assistants supported by the church, and five by the mission. Of these assistants I have had the charge about a month, during which time they have preached Christ to 2353 heathen. There is one preaching station at Mojeen, one at

the south end of Maulmain, one at the north end, and three in the heart of the city. The two assistants supported by the church go together.

LETTER OF MR. STEVENS.

*The Burmese Dictionary.*

It has been stated (see Annual Report,) that the duty of completing the dictionary commenced by Dr. Judson was assigned to Mr. Stevens, but that it was thought some delay might be made until the necessities of the preaching department could be supplied. In consequence of representations made by Mr. Stevens respecting the possible consequences of such delay, the Committee have sanctioned the immediate prosecution of the work. The following extracts from his letter, dated April 21, explain themselves:—

I feel extremely reluctant that this work should be on my hands longer than is absolutely necessary. Not to speak of my preference for work of a very different character, which causes me to look forward to this as a task rather than as a pleasure, I cannot forget the danger to which the MSS. are subject from accident or evil design, as from fire, theft, robbery, &c. The fire in which so much that was valuable in my own house was consumed as in a moment, and the recent calamity which has befallen the mission in Bangkok from the same cause (in both cases, not unlikely the wanton acts of incendiaries), constantly remind me of the extreme desirableness that MSS. so valuable as those now under consideration, be put as speedily as possible beyond the contingency of total loss, by printing and distribution to different localities.

Akin to this consideration is that of the liability of the MSS. to injury from the effects of the climate. Paper here, the Committee are aware, is subject to *mould*, to a much greater degree than in a drier atmosphere. In the case of a printed book even, the injury sustained from this cause at times is sufficiently serious. But as the MSS. in question are written in pencil, and in many places even now scarcely legible, it is obvious that should the paper on which they are written unfortunately become mouldy, the removal of the mould would almost certainly be the removal of the MSS., as the pencil marks would be likely to be removed with it.

A third consideration is that the Indian public who feel interested in this work have already been kept long waiting for it. When Dr. Judson first entered upon the preparation of it, not less than six years since, he gave out that in *two years* he hoped to be able to finish it, so far at least as to commence printing. But the illness of Mrs. Judson and his return to America interrupted his labours, until he himself has been called away and the work is unfinished. The MSS. it is known have been left with me, and I am expected

to go on with the work. Under these circumstances, it would seem that unless for very urgent reasons, the work ought not to be deferred.

With respect to the effect of this course on the preaching department, Mr. Stevens remarks:—

Mr. Wade has arrived among us as a preaching missionary. He undertakes nothing but the work of preaching and of superintending the native preachers and the church. His assuming of that charge enables me to preach more from house to house and at the out-stations than I did before his arrival, and indeed, more than I have done since Dr. Judson was first laid aside from his pastoral labours. So that although we do not now consider the preaching department sufficiently provided for, yet there does not seem to be a special exigency which demands even the temporary giving up of one department of labour for the sake of preaching.

I would add that it would not be my expectation, in case of immediately undertaking the dictionary, to confine myself so closely to it as to prevent my preaching from week to week, on the sabbath or on other occasions, as opportunity may present; nor so as to prevent my itinerating to some extent in the dry seasons. During my missionary career, thus far, I have never yet been content to confine myself to books and teaching, to the exclusion of preaching, nor do I expect to do so, as long as I have the ability to preach.

CHINA.

NINGPO.

LETTER OF DR. M'GOWAN.

*New Chapel, East Gate.*

*Ningpo, February 25.*—In addition to the chapel situated on the main street near the West Gate, which we have used for the past four years, the mission has thought it desirable to open another preaching place on the same great thoroughfare, at the opposite quarter of the city near the East Gate. As the latter is owned by men of wealth and is the principal mart of the city, it was foreseen that the attempt would be attended with many difficulties, which indeed have proved all but insurmountable, forming also the principal topic of conversation throughout the city for several weeks. The opposition was so great after the completion of our bargain, that the mandarins desired us to relinquish our purpose. Brother Goddard and myself had interviews and held communication with the inferior authorities, and were subsequently allowed an audience with the tautai. This functionary, a Manchu, received us politely, and after some waiting for a low seat we suffered ourselves to be placed in the highest. But he only referred us back to the mayor, who had already declared against us.

Besides, having the treaty on our side, with reason and justice, we knew full well that if thwarted in this attempt all future ones in that part of the city would prove useless, and we determined to hold on. The rooms being vacant and the rent already paid, we had some benches and a quantity of medicine taken there, and opened a dispensary which was at once crowded with needy applicants. As it had been represented to the mandarins that the neighbours were all opposed to our commencing operations in their vicinity, these were all visited, and on being interrogated professed great friendship for us. There is too much reason to believe that they made the same professions of attachment to the landholders, but we could do no more than take them at their word; after a short time we sent carpenters and masons to make the requisite alterations, which are now going on vigorously, the landholders meanwhile protesting. That all will end well I have no doubt. The discussions to which the affair has given rise must do some good, as it serves to show these sluggish people that we are in earnest about our work, and count the preaching of the gospel of such importance that it must not be done in a corner.

NOTES BY DR. M'GOWAN.

*Chinese Jews.*

I am glad to find that at length some efforts are making in behalf of the Jews in China. It will be remembered by some, that more than five years ago I appealed for means to send one of our native assistants on a visit to these interesting people in the interior, with a view of procuring copies of their scriptures, and some of their number to reside with me for instruction. The project did not meet with the necessary favour, and I was compelled to postpone it to an indefinite period. The mission has happily been accomplished in behalf of the London Jews' Society, by two young Chinamen sent from Shanghai to Kaefangfoo by Rev. Dr. Medhurst. The results cannot fail to interest the Christian public generally. When last visited by the Jesuits, about one hundred and fifty years ago, they showed many marks of decay. The late visitors represent them as near extinction, not having had a rabbi for half a century, and sunk in squalid poverty and gross ignorance. It is not likely that anything of consequence will accrue to biblical criticism from the scriptures they possess, but it is to be hoped, now that a communication has been opened with these faithful children of Abraham, that they will not be long suffered to remain in ignorance of the Redeemer of Israel. Though few in number, their conversion to Christ would give a great impulse to the gospel in the very heart of the empire.

*Spiritual Peak—Tract distribution.*

Ling-fung, or Spiritual Peak, is a place of great celebrity among the devotees of Buddha in this part of the country, and in the spring of the year is the resort of an immense concourse of worshippers from distant regions, who are assured that religious services on the occasion of the god's birth-day are highly meritorious, securing to the worshipper a certificate to the value of about 1000 dollars, payable in specie in the world of spirits, where money is thought to be indispensable! This document costs one cent and a half.

The tutelary god is a deified physician who lived above a thousand years ago. Many invalids accordingly make offerings, either in person or through messengers, when all the ordinary means of cure fail. The worshipper burns candles and incense at the shrine, prostrates himself and knocks his head on the pavement before the mud image of the dead doctor, and then draws for a prescription. These are hung against the wall and numbered from one to one hundred. In a bamboo tube there are as many slips of wood numbered in like manner. The slip he draws indicates the prescription suited to his malady; but it is sometimes found to be so contrary that the patient throws it away and consults some other god, and sooner or later meets with something, which, if it does not cure, is less likely to kill. I visited the spot a short time since with my family, and as Mrs. M. was the first foreigner of her sex who had been seen in that quarter, we attracted unusual attention. While I distributed tracts in the villages on the way to those of the men who could read, she made presents of pincushions, needle-books, bags, &c., to the females. These last were received with avidity, and the children presented flowers in return.

The most intelligent of my auditors, a man of note in his village, after gazing for a time at the title page of a portion of scripture, begged to know if "Matthew, who wrote the book, was a native of the Middle Kingdom, (China,) or from my honourable country!" In all our conversations we had to begin at the very beginning, to take nothing for granted, not even the most obvious and commonplace truths, otherwise our labour would have been wholly lost.

Our journey led us through magnificent Alpine scenery, by an excellent road, to the summit of a ridge which commanded an extensive prospect. The yellow fields beneath were dotted with men, women, and children, gathering the second rice crop—true gold-diggers they, and on their success depends the existence of the teeming multitudes of the plain. There were also patches of buckwheat and sweet potatoes not yet ripe, occupying corners inaccessible to rice. These were hedged with the precious tea shrub, bedecked with snow-white flowers. The sombre green

cypress, and light green, fairy-like bamboo, the scarlet-leaved *stillingia*, and the orange-leaved *dryandra cordata*, clothed the hill sides with gorgeous beauty. The leaves of the last named trees wore their autumnal tints; the first yields tallow and oil, or good *stearine* and *clain*, and the last a kind of oil resembling varnish.

*Dilapidation of the temple.—Bold violence.*

We found the temple in ruins, its idols crumbling into dust and the priests scattered. It had once been a crowded monastery, and although it had lost none of its sanctity or popularity, yet it was given up to the occupancy of birds and beasts. This is owing to the depredations of a band of lawless men, who, availing themselves of its remote and defenceless position, carry off every thing of value which is ever taken there. For several years past the gathering of pilgrims has brought these robbers in such numbers that a set fight in Chinese style is always looked for. Ordinarily, this is a harmless affair. The palms of the hands—the shillelah of a Chinaman—are rather freely used, but when they come to close quarters they lay hold of each other's cues and pull away till they get cool; but the priests, being destitute of this appendage, have their ears put upon the stretch. The rioters always remain masters of the temple, and sometimes stone men, women, and priests over the hill with violence and cruelty. Their spoils always repay them well, as a large amount of money is spent by the worshippers in buying candles, incense sticks, purgatory paper, and other sacred ware of the priests. The year before last, the padres endeavoured to make a stand, and with some hired men showed fight—but they were beaten as formerly. Last year the timely arrival of some missionaries saved them from very bad usage. They called out to their pursuers that some English military officers had come to their help, which occasioned a panic; they scampered up the hill again and down the other side, leaving their booty behind. The brotherhood determined to profit by their good luck, and accordingly hired some armed Portuguese lorcha men to protect them and their gains, but their subsidies required so large a share of these that it proved a poor speculation.

*The Portuguese lorchas.—Romish insolence.*

Lorchas are vessels belonging to the Portuguese colony of Macao, being in construc-

tion something between a China boat and a sloop, and generally well armed. They are much employed on this coast as convoys to Chinese junks, without the protection of which native vessels are constantly liable to the attacks of pirates. The Chinese, however, regard them with only less dread than the pirates themselves. Their violence and extortions constitute a constant subject of complaint, and frequently they set the native authorities at defiance. At Ningpo the mandarins are much afraid of these men, and complain of them before English and American residents, vainly hoping for redress from us. Not long since they seized a native merchant for debt, kept him in irons on board a lorcha for a couple of weeks, and only released him when their demands were complied with. Sometimes they repair in a body to the offices of the mandarins, and by menace and tumult compel assent to their claims. Every man of them is a *bueno catolico*, and ever ready to lend mother church a hand. The Romish padres here avail themselves of this power, holding it *in terrorem* over Chinamen of every rank. The influence which they thus exert is surprising. An alleged wrong had been inflicted on a body of converts by their heathen neighbours, when the priest at Ningpo forthwith engaged a lorcha, got volunteers from others in the river, invaded Chusan and captured the offenders, some of whom they brought before the authorities of that island, and the remainder they brought in chains to Ningpo. Nor durst the authorities resent the outrage done to the laws of their country by this insolent ecclesiastic.

The weather being unusually favourable for the purpose, several excursions have been made to other towns and villages, in which tracts were distributed, not however, to crowds in the streets, but by leaving one in every house the appearance of which rendered it probable that some of its inmates were able to read. In one of these trips I was accompanied by Dr. Bowring, the distinguished author of the beautiful missionary hymn, beginning,

“ Watchman! tell us of the night,  
What its signs of promise are.”

But alas! we scan this horizon in vain for distinct glimpses which we know must follow the long dreary night that has concealed from this land the beams of the Sun of Righteousness.

## HOME PROCEEDINGS.

Missionary services have been conducted during the month in the counties of Leicester and Nottingham, at which the Revs. F. TRESTRAIL, J. MAKEPEACE, and JOHN CLARK, of Brown's Town, have attended on behalf of the Society.

Pembrokeshire has been visited for the Society by Mr. UNDERHILL and the Rev. JOHN ALDIS; Sussex, by the Rev. JOSHUA RUSSELL and Rev. W. B. BOWES; Lancashire, by the Rev. J. MAKEPEACE; the Scarborough district, in Yorkshire, by Rev. EUSTACE CAREY; and the West Riding by the Revs. JOHN LEECHMAN, JOHN CLARK, and P. H. CORNFORD; Worcestershire, by Rev. JOSHUA RUSSELL.

We are happy to inform our readers that, after much anxious inquiry and repeated disappointment, the Committee have been directed in their choice of a Tutor for the Jamaica Theological Institution to their esteemed friend and brother the Rev. D. J. EAST, of Waltham Abbey, who has been during fourteen years engaged in pastoral work in this country. After mature and prayerful consideration, Mr. EAST has felt it his duty to accede to the call of the Committee, and will proceed to Jamaica in the course of the month of October or the beginning of November. We feel assured that our beloved brother will have the sympathy and prayers of the churches in his behalf for the important engagements on which he is about to enter.

ACKNOWLEDGMENTS.

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

- Mr. E. Hookway, Clevedon, for a parcel of Magazines; ?
- E. West, Esq., Amersham, for a parcel of the "Eclectic Review," for Rev. W. Dendy, Jamaica;
- Friends at Lewisham Road, by Mrs. Hoby, for a case of clothing, for Africa;
- R. B., for a parcel of clothing;
- Miss Elizabeth, for a package of fancy articles, for Miss Harris, Haiti;
- British and Foreign School Society, for copies of their Annual Report, for the Missionaries.

CONTRIBUTIONS,

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

£ s. d.	£ s. d.	£ s. d.
<i>Annual Subscriptions.</i>	Blandford Street—	
Chandler, Mr. John..... 1 1 0	Ladies' Association,	
Dolaney, Miss ..... 2 2 0	for <i>Barisal School</i> ... 5 0 0	<b>CAMBRIDGESHIRE.</b>
Farrington, Mr. B., Cork 1 1 0	Chelsea—	Cambridge—
Gough, Mr. E. .... 1 1 0	Contributions, by Miss	St. Andrew's Street—
Newton, Mrs. .... 0 10 0	Vines, for <i>African</i>	Collections ..... 59 5 4
Ramsden R., Esq.,	<i>Schools</i> ..... 0 10 0	Contributions ..... 10 11 0
Carlton Hall, Notts... 1 1 0	Hammersmith—	Do., Bible Class 1 5 0
	Otridge Miss ..... 20 0 0	Do., for <i>Female</i>
	Henrietta Street—	<i>Schools in India,</i>
	Collection ..... 5 16 6	by Mrs. Roff ... 9 18 0
<i>Donations.</i>	Poplar—	Zion Chapel—
Didymus, for <i>Intally</i>	Juvenile Association 7 0 0	Collection ..... 4 3 4
<i>Christian Boarding</i>		Chesterton—
<i>School</i> ..... 10 0 0	<b>BEDFORDSHIRE.</b>	Sunday School ..... 1 5 4
Educational Committee	Bedford—	Cottenham—
of Society of Friends,	Rose, Mr. Thomas ... 0 10 6	Collection ..... 16 12 9
for <i>Trinidad Schools</i> 80 0 0		Haddenham—
Do., for <i>Haiti Schools</i> ... 50 0 0	<b>BERKSHIRE.</b>	Collection ..... 2 3 0
Friend..... 1 0 0	Reading, on account ... 16 2 5	Contributions ..... 3 8 4
Nash, Mrs. W. W. .... 10 0 0		Harston—
Peninsular and Oriental	<b>BUCKINGHAMSHIRE.</b>	Collection ..... 4 10 7
Steam Navigation	Olney—	Landbeach—
Company, allowance	Collections..... 7 19 6	Collection ..... 1 13 2
on passage money of	Contributions ..... 5 4 9	Contributions ..... 0 16 4
Deputation to India 30 0 0	Do., Juvenile..... 1 14 1	McIlbourn—
	Do., Sunday School 0 13 5	Collection ..... 6 12 0
<b>LONDON AND MIDDLESEX</b>	Do., Bible Class ... 0 8 3	Contributions ..... 4 11 0
<b>AUXILIARIES.</b>		Do., Sunday School 0 3 0
Alfred Place, Kent Road—		
Collection ..... 1 10 3		

		£ s. d.	WARWICKSHIRE.		£ s. d.	MONMOUTHSHIRE—		£ s. d.
Shelford, Great—			Birmingham, on account		185 0 0	Abergavenny—		
Collection .....		3 15 5	Coventry—			Frogmore Street—		
Swavesey—			Collections.....		17 6 2	Collections.....		4 12 6
Collection .....		5 15 9	Contributions.....		50 11 6	Contributions .....		4 14 5
Waterbeach—			Do., Juvenile.....		31 10 7	Do., Sun. School		1 5 6
Collection .....		3 0 0				Lion Street—		
Willingham—						Collection .....		1 11 4
Collection .....		2 15 0				Contributions .....		1 19 6
			Less expenses ...		1 6 6	Do., Sun. School		0 8 8
142 9 4						Aberystwyth—		
Acknowledged before						Collection .....		1 4 0
and expenses .....		107 17 8				Contribution .....		0 5 0
34 11 8						Caerleon—		
Essex.			WORCESTERSHIRE.			Collection .....		0 12 0
Loughton, on account ...		4 7 2	Catskill .....		1 0 0	Contributions .....		4 11 5
Kent.			SOUTH WALES.			Chepstow—		
Gravesend, Zion Chapel—			GLAMORGANSHIRE—			Collections.....		4 3 2
Juvenile Auxiliary ...		7 18 10	Abercromby—			Contributions .....		1 8 1
Lewisham Road—			Collection .....		2 1 4	Newport, English Church—		
Friends, by Miss Baker		1 17 0	Contributions .....		0 5 7	Collections.....		9 11 2
Tenterden—			Bridgend—			Contributions .....		17 18 8
Contributions for			Collection .....		1 10 3	Do., Sunday School		0 4 4
Native Preachers... 0 14 4			Do., Ruamah .....		1 3 9			
Lancashire.			Contributions .....		9 18 10	27 14 2		
Preston—			Do., Sunday School		1 1 5	Less expenses .....		1 15 6
Juvenile Missionary						25 18 8		
Association .....		1 10 4	Less expenses .....		0 4 6	Pontheer, Sion Chapel—		
Northamptonshire.			13 9 9			Contributions .....		30 0 4
Northampton, College Street—			Cardiff, Bethany, on account, by Mr. Thos.			Pontrhydryn—		
Collections.....		20 9 2	Hopkins .....		30 0 0	Collection .....		0 5 8
Contributions .....		38 19 8	Cowbridge .....		2 10 6	Contributions .....		7 10 0
Do., Sunday Schools		1 9 3	Cwmavon .....			Pontypool, English Church—		
Do., Bible Class ...		8 8 0	Collection .....		1 8 0	Collections.....		4 14 2
69 1 1			Neath—			Contributions .....		10 14 8
Less expenses ...		0 18 3	Collection, Bethany...		1 11 0	Usk—		
68 2 10			Do., Public Meeting		1 6 3	Collection .....		0 19 6
Somersetshire.			Contributions .....		1 10 0	Contributions .....		0 12 0
Clevedon.....		0 11 0	Swansea—			Do., Sunday School		0 1 6
Suffolk.			Collection, York Place		5 13 0	SCOTLAND.		
Ipswich, by Mr. S. H.			Do., Mount Pleasant		3 15 8	Edinburgh, Waterloo Rooms—		
Cowell, on account		70 0 0	Do., Public Meeting		4 1 9	Collection .....		5 0 0
Conder, Mr. F., jun...		1 0 0	Contributions .....		15 5 9	The Rev. Jonathan Makepeace		
Sudbury—			Do., Sunday School		1 5 0	desires us to acknowledge £2 2s.		
Holman, Misses .....		1 0 0	30 1 2			6d. from Anstruther, and £1 7s.		
			Less expenses .....		0 10 6	from Dunfermline, for the Native		
			29 10 8			Christian Village at Chitoura.		

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 by the Rev. Frederick Trestail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in 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.