

THE MISSIONARY HERALD.



MUD VOLCANO, TRINIDAD.

THE MISSION FIELD.

It is proposed, from month to month, to indicate in a few brief paragraphs, the chief features of the great missionary enterprise, more especially as developed in the operations of our own Society, adding thereto such notes and incidents as may be of general interest and requisite for a comprehensive knowledge of the subject.

From several of the missionary stations we learn the addition of converts to the church of Christ. Thus at Sewry, Mr. WILLIAMSON has baptized a young man of Christian parentage; and at Dandhoba, in the Barisal mission, one woman has been admitted to the fellowship of the church. At Cawnpore two men of H. M. 70th Regiment have been baptized by Mr. WILLIAMS, in addition to nine others already reported.

The very interesting circumstances detailed in the last Herald as happening at Comilla, near Chittagong, have resulted in the baptism of eight of the converts before Mr. JOHANNES' departure, and at his next visit our brother hopes to baptize eight others, who meanwhile are under instruction. That the gospel should have penetrated into this remote district, and have made no inconsiderable progress among the people, unaided by any European agency, is a peculiar feature of this case, and one that has of late marked many of the missionary reports. So decided has been the Christian character of these people, that it has awakened a large amount of opposition, and they are at the present time called to endure much oppression and persecution for righteousness' sake. The sufferings of these native Christians chiefly arise from the hostility of the zemindars, or landholders.

Our German brother, Mr. BRON, has returned to Dacca, the scene of his

labours before his connection with the Society. It has been his privilege to baptize five of his former flock, four men and one woman, and eight others are candidates. The event attracted much attention among the Hindoos and Mahommedans, numbers of whom in boats witnessed the immersion.

Few of our readers are perhaps aware of the magnitude of the missionary operations carried on in our Eastern empire. For more than fifty years missionary agency has been constantly increasing, and with it the blessed results. It is not, indeed, more than thirty years since it can be said that missions have been efficiently prosecuted in India and Ceylon, owing to the obstructions thrown in their way by the government. But the little one has become a thousand, every year adding its impetus to the enlarging host. The principal stations of twenty-two English and American societies, are *two hundred and sixty* in number, at which labour *FOUR HUNDRED AND THREE* missionaries. Of these *twenty-two* are ordained natives.

This array is increased by *five hundred and fifty-one* native preachers, whose itineracies embrace every available spot in which to proclaim the everlasting gospel.

The results of the labours of this large number of missionaries are seen in the formation of *three hundred and nine* native churches, containing *seventeen thousand three hundred and fifty-six* members or communicants. Of these it would appear that at least *five thousand* were admitted to the privileges of Christian communion on satisfactory evidence of conversion, such as is practised among the dissenting churches of Great Britain.

The benefits of Christian instruction are not, however, confined to this body of converts. They form the nucleus of

a native Christian community, comprising *one hundred and three thousand* individuals, who regularly enjoy the blessings of biblical instruction, and are constantly under the eye of the missionary, and from the midst of whom continually come forth many to confess the name of Christ.

Equally delightful and extensive are the labours of our brethren among the youthful population. There are in India and Ceylon 1345 day schools with 83,700 boys in them, instructed in their native tongue. Seventy-three boarding schools contain 1992 boys, who are chiefly the children of native Christians, and are kept under the direct control of the missionary. There are also one hundred and twenty-eight day-schools, with 14,000 boys and students, receiving a sound scriptural education in the English language.

The education of girls has not reached this extent, owing to the peculiar difficulties of the work, arising from the forms of Eastern social life. Yet there are three hundred and fifty-four day-schools, containing 11,500 girls; and ninety boarding schools, with 2,450 girls. They are chiefly taught through the medium of the vernacular language.

We must not omit from this brief summary of what the Christian church is doing in Hindostan and Ceylon, all reference to the work of biblical translations. The translation of the word of God lies at the foundation of modern missions, and towards the execution thereof the earliest attention of missionaries of all denominations has been given. If the Serampore versions are omitted from account, it appears, that the *whole Bible* has been translated into ten languages, and the New Testament into five others. Besides which, the foundation of a Christian literature has been laid, and numerous tracts published to spread far and wide on their light pinions the seed of life eternal.

The total cost of this vast machinery during the year 1850 was £187,000; of which £33,500 were contributed by the Europeans resident at the various scenes of labour.*

Who can contemplate this vast work without emotions of intense gratitude to God? Let us gird up our loins, for assuredly, in due season, we shall reap if we faint not.

Yet great as is the work already done, the work to be done is vastly greater. India alone has a population of at least one hundred and fifty millions of souls, and incidents are perpetually rising up to stimulate Christian zeal and compassion. Here and there Sutteeism continues to be practised, although the perpetrators and accessories are punished for the murder. A Suttee but recently occurred at Dhoolia Talvoka, in the presidency of Madras. The poor woman was resolute in her determination. Twice before she said that she had died with former husbands, and she looked forward to two more transmigrations of her own and her husband's spirit. She prophesied that the British rule was near its close, and so incited the people's zeal. At last the sad event was consummated, and she was consumed as a holocaust to the demon of superstition.

Another sacrifice was lately offered at the shrine of Doorga, in Benares. The man bathed, went through his devotions, and then bowing himself before the image of the goddess, cut his throat with his talwar.

At a spot between Benares and Jaunpore, a boy was stolen and his throat cut, that his blood might be sprinkled upon a rich and dying man, who, it was supposed, would thus escape the Brahman's curse that was hurrying him to the grave.

Thus side by side run the river of

* For the numbers given above we are indebted to the November number of the Calcutta Christian Observer.

death and the river of life ; but how great the volume of the former to the latter !

Will not our readers anew gird up their loins to the work ?

Our Western African mission continues to enjoy the tokens of God's blessing. The health of Mr. SAKER and Mr. WHEELER is good ; that of Mr. WHEELER, indeed, is thoroughly established ; while the instructions of the mission brethren are bearing happy fruit.

The letter we subjoin will give a cheering view of the work in dark and popish Trinidad. Wherever that system

of error prevails, Romanism is found alike injurious to the temporal and spiritual progress of the people. It blights the fairest prospects, and eats out the moral heart of a community. The physical features of the island seem conformed to its spiritual ones. Every where are found numerous traces of volcanic agency. Its mud and asphalt lakes evidence the constant working of subterraneous fires, producing sterility in many parts of the island. Our engraving represents one of these natural phenomena, which render Trinidad so interesting to the geologist.

INDIA.

CALCUTTA.

LABOURS OF NATIVE PREACHERS.

It is a long time since any details concerning the labours of the native preachers employed by the Baptist Missionary Society in Calcutta were laid before the public. The following piece was written in Bengali by one of these brethren, KOILAS CHANDRA MITTRA, and we print it in the hope that it may prove interesting to our readers. The instances of actual conversions given in it are but few, yet it will be seen from it that the efforts of our native brethren are productive of considerable good in enlightening the minds of their countrymen, and impressing them with the excellence of the religion of Christ. Recent occurrences in native society have shown that the truth has had a powerful effect upon many who are still professed Hindus ; and we are encouraged to hope that shortly the seed so long sown in faith will spring up and be abundantly fruitful. The details which follow will go far to prove that the native preachers have done their part in bringing about the appearances in

which we rejoice, and we trust will induce the friends of missions to support and to increase this important agency.

A sense of duty induces me to give an account of the labours in which my brethren and myself have been engaged during the past few years.

The parts of Calcutta in which we have preached the gospel are to the east of the city—Koreya, Dharramtalah, Baitakkhana, Free Church Street, Sialdah bridge, Belyaghatta, Jan Bazar, Narikeldanga, &c. At all these places we preach regularly, and, as occasion requires, hold conversations with our hearers. But besides this, we visit the inhabitants of Baliganj, Dhacura, Batchtolah, Tengrah, Gobra, and Chingrihatta, and other neighbourhoods, and preach the gospel to them. We sometimes also visit the Belyaghatta merchants, and hold religious conversations with them. In the winter, we have sometimes taken trips to distant places, where we have preached the gospel and distributed books. We trust that a brief account of some of the effects which have resulted from these efforts will tend to encourage our fellow labourers, to cheer those who pray for the enlargement of the kingdom of our Lord, and to induce those who contribute money for the promulgation of the gospel not to shut their purses, but to continue to give cheerfully. It is written in the scriptures, "In the morning sow thy seed, and in the evening

withhold not thy hand: for thou knowest not whether shall prosper, either this or that." From these words the friends of the gospel may take encouragement, for, although much has not been effected hitherto, yet we thank God for the change which *has* taken place; inasmuch as some whose minds were formerly like the barren soil, are now becoming fertile.

Happy effects of preaching the gospel.

For instance, at Gobra we had two fixed places for meeting, where every week we were accustomed to go, and people assembled themselves to hear us. On one occasion, when the crucifixion of our Lord Jesus Christ was described, one of them burst into tears. In this way they continued to hear us very attentively for a long time; now, however, we are at a loss to know whether they have removed. I asked an old man who lived near the residence of these people, when I saw him first, who Jesus Christ was? He replied, "The Lord Jesus Christ is my Saviour; this I know, for although I am not acquainted with you, yet I have from time to time profited by your instructions." We afterwards went to an old woman who resided by herself, in the northern part of the village, and spoke to her of the birth, miracles, and death of our Lord Jesus Christ. On this she said, with a sorrowful countenance, "You have told me what I never heard before! No one has ever preached to me these tidings of salvation which you have now brought! What present can I make you for this? I have nothing to give but an iron straw-knife; if you will have that, I will give it to you." She was told that our Saviour had said, "Freely ye have received, freely give." This woman afforded much reason to expect that if she had lived a little longer she would have professed herself to be a servant of Christ; even now we trust that the Lord is wiping away her tears. In like manner the truths of the Christian religion are preached in various places both among rich and poor, and people confess that no one is able to refute what we say, because it is all true; while others say, "If we inquire among ourselves even, we can plainly see that among the gods and goddesses there is none who is able to save us."

More examples.

A year ago, we went one day to Tiljala, to see a respectable man whose name was Mitra; he asked us who we were? We replied that we were Christians. Hearing this he received us with every mark of kindness; gave us his own hukā to smoke, heard us with attention, and admonished others who were present to listen, and added that they all needed to have their sins forgiven.

A Hindu young man, who for a long time sought Christian instruction, had received from me a tract entitled "Account of Pil-

grimages." It happened that a neighbour of his, a Hindoo widow, wished to make a pilgrimage to Jagannath at Puri; when this young man came to know it, he immediately went to her and succeeded in convincing her of the uselessness of pilgrimages. His remarks had such an effect upon her mind, that she has never since thought of making any pilgrimage.

Converts.

At Koreya many Muhammadans come to hear us. Formerly they would abuse us and make great noise, but they do so no more. Although comparatively few Hindoos come to hear us at this place, yet one of those who heard us, being convinced of the truth of the gospel by our preaching, came forward with his wife to embrace Christianity. They were prevented from joining us by our inability to make provision for their support on leaving Hinduism; they therefore had recourse to the missionaries of another denomination. One of our regular hearers at another place was remarkable for the attention he displayed, and we gave him a bible; he also came to us at home for instruction. We were expecting that he would be baptized, but he was shortly after obliged to remove to another place, in consequence of obtaining a new situation, and I did not know whither he had gone, till one day I met him, and he told me that he had been baptized at Mirzapur church, and had been afterwards appointed to labour as a catechist.

At Sialdah, Belyaghatta and Baitakkhana many hear our preaching and receive tracts and gospels from us, and one young man from Sialdah was baptized. So also another man named Kaderbax was baptized, as the fruits of our preaching. If our society had the means of sustaining inquirers we should probably have received more accessions: for though well assured of the truth of Christianity, many men shrink from enduring the loss of all things that they may win Christ.

Almost Christians.

We meet from time to time with young men who confess that the Christian religion is true, but say that they cannot embrace it. The following example may be given. One day a very respectable and wealthy man, a resident at Khidirpur, invited myself and a friend to his house, engaging to prove to us the falsity of our religion, and convince us of the truth of Hinduism. On our arrival, the Babu and his friends received us very kindly; but instead of attempting to refute Christianity, he commenced talking in quite a different way. He said that as God has no beginning nor end, and cannot be seen or understood, his service was impossible, &c. We replied that though we ourselves can discover nothing certainly concerning God, yet, as far as He has made himself and his

will known to us, so far we are bound to love and serve him. This he did not dispute, and after hearing us he confessed that the Christian religion is without doubt true, but that it was a matter of great difficulty to embrace it. When we left, his nephew followed us to our house and remained with us till eleven o'clock at night, bringing forward his doubts concerning Christ, and asking us to solve them. We endeavoured to remove his difficulties and gave him as many scriptural proofs as we could. In the end he was quite satisfied, and said, that there was no religion which inculcated morality so pure as Christianity, and that no other religion makes known the way of salvation.

There was a Babu residing in Taltala who used to invite us to his house; and for some time we visited him on Sundays, and expounded to him the truth regarding the death of Christ and the atonement, and he listened to us with the greatest interest. One day we inquired of him the cause of his desire to become acquainted with Christianity, and he told us that his mind had been greatly impressed by accidentally witnessing the patience and gentleness which a preacher of

Christianity had manifested at the Jan Bazar chapel, when grossly abused and insulted by a Mussalman. He felt that a religion which could produce such effects must be the true one. The influence of this babu's guru, who was much displeased by our visits to his house, at last induced him to break off his intimacy with us; but even after this, he assured us that his opinion of Christianity and his wish to embrace it remained unaltered.

Similar instances might be brought forward to show that many are now favourably disposed towards Christianity, and are willing to avail themselves of opportunities to become acquainted with its truths. It cannot be doubted that some secretly believe, and that many prayers are presented through Jesus Christ, by men who are thought to be heathens. We deplore the lack of firmness and faith which such secret converts display, but still we rejoice that the truth is thus making its way secretly and surely, in spite of all opposition and unbelief, and look forward to the day when its victories shall be manifest and the kingdom of Christ be established.

SERAMPORE.

In our September *Herald* an intimation was given that certain important questions had been before the Committee in relation to the future management of Serampore College. Some time ago the views of the Committee were communicated at length in reply to letters from Mr. MARSHMAN, which were afterwards fully considered and discussed with Mr. MARSHMAN by the members of the deputation on their recent visit to India. It was one of the several important questions that called for their attention. On their return they laid before the Committee a very full report of their interviews with Mr. MARSHMAN, the Revs. J. DENHAM, J. THOMAS, and others of the Calcutta brethren, at the same time presenting the conclusions to which they had been led. Very anxious consideration was given by the Committee to their report at the meeting in August last, and at its close the following resolutions were agreed to as the basis of future co-operation with

the Council of the College, subject of course to the final decision of Mr. MARSHMAN on the part of the College Council.

By the last mail Mr. MARSHMAN'S reply has been received, addressed to one of the Secretaries of the Society. It appears that the proposals of the Committee meet with his cordial and entire approval. He says, "The resolutions of the Committee have the entire and cordial concurrence of Mr. THOMAS, Mr. DENHAM, and myself. We shall proceed to operations with as little delay as possible. The all but unanimous decision of the Committee in a matter in which we are so deeply interested, has infused new life and spirit into us, and we hope to be able to show the high sense we entertain of their kindness and consideration by rendering the institution a real blessing to the country." After referring to the investment about to be made of a considerable sum to meet the quadrennial repairs of the

College buildings, Mr. MARSHMAN concludes his letter by saying, "For the present I confine myself to a simple acknowledgment of the receipt of your communication, and an assurance of the entire satisfaction and the sincere pleasure which the decision of the Committee has afforded me."

It is with pleasure, therefore, we now lay before our readers the document thus agreed upon; from which it will appear that a building of noble proportions, every way adapted for scholastic and collegiate purposes, founded by the illustrious missionaries of Serampore, Carey, Marshman, and Ward, for the education of native youth, and the training of an evangelic ministry for the churches of India, will henceforth, as in time past, continue to be an auxiliary to the operations of the Baptist Missionary Society. Thus will be completed that union of effort between the Society and Serampore which was so auspiciously commenced in 1838.

Extract of Minutes at Special Meeting of Committee, August 13th, 1851,

"Various minutes relating to the question of Serampore College were read, and it was resolved,—

"That this Committee, on carefully reviewing the correspondence in relation to Serampore College, and the report of the deputation to India, repeat the expression of their best wishes for the prosperity and success of the College, and their desire to co-operate with the Council in diffusing religious knowledge among the natives of India, by availing themselves of the use of the College buildings at Serampore for the purpose of training an indigenous ministry.

"To facilitate this important work, and to prevent future misapprehension, the Committee deem it desirable to enumerate the principles on which they are ready to co-operate with the Council at Serampore, and trust that the concurrence of the Council in these principles may render future co-operation practicable and efficient.

"1. The Council offers to the Society the use of the College buildings at Serampore, including residences for a theological tutor and for theological students, without any

expense to the Society, or any liability on the part of the Society to keep the College buildings in repair; the secular classes of the College to be open to the theological students without charge.

"2. The Council of Serampore College is, and will continue, an independent body, as constituted by the Charter; the exclusive responsibility of the management and direction of its affairs resting with the Council.

"3. The College having been established for the double object of training up labourers in every branch of missionary work, and of imparting secular instruction, on Christian principles, to the natives of the country, the missionary department shall be rendered auxiliary to the operations of the Baptist Missionary Society.

"4. That the College Council is at liberty to elect its members from among the Missionaries of the Baptist Missionary Society, with the object of establishing a cordial concert and co-operation between the College and the Society.

"5. The Society appropriate a sum not exceeding £500 a-year to this department, inclusive of the allowance now paid to Mr. Denham, which allowance will continue to be paid to him as heretofore, through the Treasurer of the Society in Calcutta; so that the difference between the allowance and the annual contribution is the amount to be paid to the Treasurer of Serampore College; this sum to be devoted to the support of students for the ministry, who shall be selected in such a manner as the Committee of the Society may from time to time direct.

"6. That the department of secular education be continued under the direction of the College Council, to the extent to which funds can be provided, independent of the Ward Funds in England and America, and the Society's Annual Contribution; and that the Society be not considered in any measure responsible for, or connected with, this department of collegiate duty.

"7. That the youths, whether in European or native habits, who have completed their education at the College in the missionary department, be employed at the discretion of the Committee, and in accordance with the wants and resources of the mission.

"8. The Council agrees to leave in the hands of the Society, with the concurrence of the Trustees, the future dividends of Ward's Fund, which are to be devoted in accordance with the terms of the Deed; this sum to be in addition to the Society's amount contributed.

"9. The Society is at liberty at any future period, should circumstances appear to it to render it necessary, to withdraw from all connection with the College, by withholding the annual contribution."

DINAGEPORE.

Some pleasing indications are given in the following letter of Mr. SMILIE, dated September 27th, of the leavening progress of the gospel in the district around his station. It is evident that the native mind is becoming more and more accessible, and the people are more ready and willing to hear the gospel than at any former period. The labours of the native brethren are among the most efficacious means that can be employed, and we trust that able men, taught of God, are being raised up among the native converts, every way adapted to carry forward the kingdom of our Lord.

The invitation.

You know until lately we had no native missionary in Dinagepore, and now we have one only; when your letter came to hand he was out at Jar Bany, some thirty or forty miles to the north-west. We were invited to go out to this by a respectable Musalman, who has been more than once with us in Dinagepore. In his invitation he said he wished us to go out and spend a few days among his neighbours, to try how they would receive the word, hinting, that if they could only be made willing, he would unite with those who would join us. The native missionary states that after spending a few days with them (during which time he was much engaged), he read and explained the word, and had prayer with them. After all, they said, we need to be instructed, and unless some one was placed among us for this purpose, it would be impossible for us to understand of ourselves, and unless we understand we cannot embrace Christianity. This, though not what we could wish, is a great advance on the self-perfect Mussalmen. Two of their young men said they would immediately follow the native missionary to Dinagepore, and remain with us a few months for instruction, and to see and learn our ways; all they wanted was support. This, though a very fair and very pleasing offer, is what we cannot comply with now.

Another invitation.

Another invitation was made by a man who came from Ghor-a-Ghat, some fifty or sixty miles to the south. The last trip has laid up the native missionary with fever, so the south invitation must remain as it is for a time. I would indeed rejoice could we send out a few men to this, and a few to that vil-

lage, to remain a few days or weeks. The day will come, and may be before I put off this frail and worn-out carcass, when the natives will, of themselves, by God's Spirit, run to and fro with the word. Where God's Spirit really is in deed and truth, his people don't need to be driven. We want the wind to blow from the four winds upon these dry bones, and on some green ones too, then the multitude will everywhere preach the gospel.

A bazar incident.

This evening, while engaged in the bazar, I was addressed by a young Musalman as follows:—"Sir, you will make very little of the people here, they are too worldly to be soon converted, but were you to go among the Batanees, I feel persuaded you would soon make converts. I know them, and I would advise you to try. However, that you may not go without some cause, I will go among them for the next six or seven months and try them. Should I meet with encouragement, I will return to you about the setting in of next rainy season, and take you with me to the places where the people are most likely to receive the word." I have known this Musalman for some years; when I first met him he was indeed a bitter character, but time and, I trust, the Spirit have told upon him. His residence is at Puch-a-Ghor, about ninety miles north of this. He has long been engaged in collecting raw hides for the European market. He is employed by some Persian merchants. His calling leads him all over Batan, where cows' hides are cheapest; hence his offer to try the Batanees, and then let me know and take me with him. For the last few years I have regularly had one or two calls from him; sometimes he has caused me much pain and prayer. The other evening, while engaged in the bazar, he came up, placed himself on my right—I had stopped to breathe—when my old friend took up the subject with as much ease and simplicity as if he had been taught in the first college, and preached Christ, proving what he said by referring to the Old and New Testament. I shall not try to tell what I felt at the time and since; those who have laboured in birth till Christ was framed in the soul don't need to be told, and those who have not could not understand if they were.

A missionary's work.

Schools are all we can make them at present. We have no books but such as the Tract and Bible Societies publish, and few of these. My week day duties are the schools, and nightly reading and explaining God's word. This is every day and every night. I hope the day is coming when every native Christian will have his little band of heathen,

hungry souls around him. Sometimes, lately, I have had such little groups. We cannot always have them. When I have the pleasure of such, then the school, the bazar, or some other duty must be laid aside. Remember us in prayer.

SEWRY BIRBHOOM.

The work of God at this station progresses, though but slowly. Recently three persons who had been excluded from the church, were re-admitted to its privileges, while last month a young man, of good education and exemplary in his conduct, had been baptized and received into fellowship. Mr. WILLIAMSON adds, "We have two families that joined us some time ago from the heathen, consisting of three adults and five children. The children attend the school. The adults frequent divine worship, but have not yet made much progress in Christian knowledge. We hope, however, though without any apparent signs at present, that the means of grace will in due time be blessed to their conversion. Gospel knowledge appears to be on the increase around us, accompanied with an increasing conviction of the vanity and sin of idolatry, and of the truth of the Christian religion."

WEST INDIES.

TRINIDAD.

We are happy to present to our readers, from the pen of our missionary, Mr. LAW, the interesting communication below. Although the opposition is great in Trinidad to the spread of evangelic truth, yet the labours of our brethren are far from fruitless. In addition to their direct efforts, Mr. LAW is engaged in publishing from time to time a series of tracts on the chief doctrines of the gospel, exhibiting them in contrast to the errors, superstitions, and idolatries of Rome. Peculiarly interesting is the account rendered of a portion of the refugees from Madeira, whence they were driven by the persecutions of the Roman Catholic clergy. After referring to the want of more labourers, Mr. LAW proceeds:—

Conversions.

The success attending our present labours encourages us to persevere, and, if possible, to increase our exertions to make known the glorious gospel of the blessed God. Although the general attendance is not great at our place of worship in this town, yet our little church has lately experienced a season of refreshing from the divine presence; a spirit of prayer and supplication has been bestowed upon the members; the Spirit of God has been shed down upon us, and several individuals have been brought to a saving knowledge of the truth of the gospel. Since I gave you an account of the conversion and baptism of a young man who was lately a slave in America, a brother of his has had his heart opened by the divine Spirit, and been led to make a public profession of the name of Jesus by baptism. Two of Africa's children, also, who have been long inquiring the way to Zion, have lately given us reason to believe that they have been made the children of God by faith in Jesus Christ; hence they have been baptized and added to the church. A young couple, who have for some time been attending our meetings and assisting in the sabbath schools, have been led to repent of their sins, and to believe in the Lord Jesus, and, constrained by the love of Christ, they have been baptized into the name of the Father, the Son, and the Holy Ghost. At the baptism of this interesting pair I gave an address on the spiritual and doctrinal character of Christian baptism, the substance of which has since been published for general circulation among our friends, that they may better understand the nature of their baptismal engagements. These conversions and

additions to our numbers we regard as manifestations of the divine presence and blessing. Thus our hearts have been refreshed, our spirits invigorated, and our hands upheld in the work of the Lord. Besides, I may here state that our prayer meetings are well attended, at which we have the enjoyment of the presence of the Lord. Also our people are becoming deeply interested in the society's operations; hence every month the most part of them give promptly and joyfully their money to support and extend the gospel, according as the Lord prospers them in worldly affairs.

The Portuguese Refugees.

You ask, "What has become of the Portuguese refugees?" A large number of them have gone to America, but there is a good many of them still in Trinidad. Every sabbath forenoon, immediately after the English service, I preach a sermon in Portuguese, when about fifty or sixty are generally present. I have also a Portuguese meeting on the Wednesday evening. These services are very pleasing and refreshing. I have all along felt a deep interest in these people. Their sufferings for Christ in Madeira endear them to my heart. Their persecutions were cruel in the extreme; being constrained, however, by the love of Christ, and upheld by the power of God, they rejoiced that they were counted worthy to suffer for the name of Jesus. They gloried in the cross of Christ, and rejoiced in carrying theirs after Christ, which they regarded as their joy and their crown. The accounts they give of the abominations and lying wonders of Romanism are enough to fill every Christian, as well as every lover of human freedom, with deep and eternal hatred towards the "mystery of iniquity." Some of them who suffered imprisonment for Christ, have a distinct and lively remembrance of being visited by a Jamaica missionary, who must have been the late William Knibb, from the description they give of him. They could not understand his language, but his looks and tears of love and sympathy with them in their sufferings they well understood, and still remember with lively interest.

Their history in Trinidad.

These dear people were driven from their homes and their country because they loved the bible—because they preferred the word of God to the Roman priesthood. Their persecutors were determined to destroy them, or hunt them out of the country. They did the latter. When they took refuge in Trinidad, about five years ago, as there was no Portuguese minister here, they identified themselves with English Christian people in this town. In Madeira, Dr. Kalley had been the chief instrument in the hand of God in leading them to a knowledge of Jesus Christ.

Latterly, however, the greater part of them was formed into a church by the late beloved Mr. Hewetson, of the Free Church; hence, on coming here, the majority of them attended the Presbyterian church. A number of them, however, regularly attended our meetings, and, although they did not understand our language, they felt that God was among us, so that they entered into the spirit of our worship, and felt that it was good to be there. When we attended to the memorial of our Saviour's death, they expressed a desire to celebrate with us his dying love. They were at once referred to the New Testament law of baptism.

Their baptism.

On this subject they commenced to search the scriptures for themselves. They soon saw that infant baptism was not in the bible, and that it was, in fact, a piece of popery. Taught by the word and Spirit of God, they soon saw and felt it to be their duty and privilege to be buried with Christ by baptism. Hence, on sabbath morning, at nine o'clock, on the 8th of November, 1846, *Maria Rosa, Roxa Correi, Maria de Freitas, Maria Julia, Francisca dos Santos, Francisco de Freitas, and José dos Santos*, seven in all, were baptized into the name of the Father, the Son, and the Holy Ghost. Being satisfied as to the personal religion of these individuals, and that they understood the spiritual nature of the ordinance of baptism, I had no hesitancy in acting as I did. I have just spoken to some of them of that memorable morning; their faces beam with joy when they think of it. One says, "That was a happy day." Another says, "I stole my clothes that day; O how happy I feel when I think of my baptism into the name of Jesus." From this time one and another came to me with their Testaments in their hands, with all the passages thereof well marked that had any relation to the mode, the subject, and nature of Christian baptism. I could not but say, with Peter, "Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?" Hence, they were baptized in the name of the Lord.

Another convert.

A Portuguese Christian woman, who has been attending our meetings for about two years, and whose heart the Lord has opened to receive the truth, was baptized on the first of the month. For conscience' sake she has suffered much persecution, with the threat of being abandoned of man, or of having her head cut off, if she dared to be baptized; she delayed not, however, to yield obedience to the law of her Lord and Redeemer; rejoicing in being counted worthy to suffer for the name of Jesus.

These people's identifying themselves with

the baptists in Trinidad has caused much un-
casiness among their Christian brethren of the
Free Church; still we strive to keep the
unity of the Spirit in the bond of peace.
When Mr. Hewetson visited this island as the
pastor of these Christians, although he found
that a number of them had become baptists,
he loved them none the less for it, be-
lieving that what they had done was the re-
sult of faith in what they believed to be the
will of God and of love to Jesus. As a
further proof of the Christian feeling on the
part of the baptized Portuguese towards their
pædobaptist brethren, they have lately con-
tributed about ten pounds to assist them to
build a place of worship. May brotherly love
continue and abound among them more and
more. May their whole energies be conse-
crated to the honour and glory of God! I
should like to see one or more of them fitted
by nature and grace to go back to Madeira or
Portugal, to preach the unsearchable riches
of Christ to their brethren who still sit in the
region and shadow of death.

The Press.

The press, which the friends at Haverford
West gave us, is still employed in sending
forth little messengers of mercy among the
inhabitants of this dark land. Thousands of
tracts are thus sent forth to denounce the
errors of popery, and to make known the
love of God in Christ Jesus. The seeds of
eternal truth are thus sown, and God will, in
his own time, cause the fruit to appear. We
need money to purchase more printing mate-

rials, as well as about one pound per month
to keep the press in operation.

A holy alliance.

You will be glad to hear that all the truly
evangelical ministers and others in the island
have formed themselves into a kind of "holy
alliance" against the common enemy, and
for the glory and honour of their common
Lord and Saviour. To support "The Guar-
dian," is one object of this union of brethren.
"The Guardian" is intended to refute pa-
pist errors, and preach Christ and Him cru-
cified. Thus the Christian people in Trinidad
are striving together "for the faith once deli-
vered to the saints." May the Lord bless
our individual and united efforts for his cause
and glory!

From a letter received from Mr.
COWEN, dated October 24, we learn that
he has recently baptized two persons,
one an aged female, the other an indivi-
dual connected with the Sherringville
station. It appears that the authorities
still persist in introducing Coolies into
the island, who not only by their cheaper
labour diminish the just remuneration
of the native population, but bring with
them the heathen superstitions and
observances of India.

JAMAICA SPECIAL FUND.

It seems desirable to record in the
pages of the *Herald* the resolutions of
the Committee in reference to the forma-
tion of a Special Fund for the assist-
ance of Jamaica brethren. They have
already been forwarded to the churches
throughout the country, accompanied
by an explanatory statement of the
condition of the churches in Jamaica
formerly connected with the Society,
and in some instances a kind and ready
response has been made.

Since the reception of the grant of
£6000, in 1845, many difficulties, that
could neither be foreseen nor avoided,
have risen up to hinder the develop-
ment of that independence the Jamaica
churches then attained. Great com-

mercial distress has fallen upon the
planters, and consequently on the la-
bourers who make up the congregations
of our brethren, so as painfully to reduce
the rate of wages, and at the same time
their ability to maintain the cause of
Christ. These difficulties have been
aggravated by the recent visitation of
cholera, which appears indeed not yet
to have ceased its ravages.

Much declension has also manifested
itself from the profession of the gospel,
so as still further to diminish the
numbers of those able to sustain it.
Many brethren have either died, or
have been constrained by health, or
other causes, to leave the island.

The earnest and reiterated appeals of

the brethren for aid have led to the adoption of the course laid down in the resolutions below.

Donations and subscriptions to the Special Fund will be devoted in moderate amounts to the aid of those brethren whose churches are unable to support them without extraneous assistance, and likewise to give the brethren, whose health after years of relaxing toil in a torrid clime may require a restorative change, the means of obtaining it where their churches may be unable to afford it.

In carrying out these objects, every requisite care will be taken not to trench on the independent and scriptural rights of the churches, and to maintain inviolate the principles laid down in the resolutions of the General Meeting of 1845.

At the Quarterly Meeting of the Committee of the Baptist Missionary Society, held at 33, Moorgate Street, October 15th, 1851, W. B. GURNEY, Esq., in the Chair,—Resolved:

"1. That the ministers and churches in Jamaica, in connexion with the Baptist Missionary Society at the date of 1842 and 1845, were declared able to sustain their own operations independently of the Funds of this Society. This declaration was made in 1842

by the members of the Association of the Jamaica Churches, who resolved that, after the 1st of August, no further drafts should be made on the Parent Society, except under very peculiar circumstances. In 1845, on the acceptance of the grant of £6000, it was resolved by the Society at home, and the brethren in Jamaica, 'That the acceptance of this grant be regarded as a full and final discharge of all claims whatever, on the part of the brethren in Jamaica, on the Baptist Missionary Society;—special exceptions being made in the case of the Calabar Institution, and the return or decease of any missionary sent out by the Society. The Committee therefore earnestly resolves that this declaration of independence, both as to the pecuniary support of the pastors in Jamaica, and as to all the operations and proceedings of the churches, should be strictly and permanently maintained.

"2nd. That, inasmuch as recent depression in the commercial condition of Jamaica, and the fearful ravages of cholera in that island, within the last few months, have greatly lessened the pecuniary means of the churches, and placed many of our esteemed brethren, their pastors, in great exigency, it seems essential to the continued existence of some of those churches, that their pastors should be aided by pecuniary exhibitions, to a moderate amount, and for a limited time.

"3rd. That an appeal be made to the constituency of the Society to create a Special Fund, which, in contradistinction from the General Funds of the Society, shall alone be available to meet cases referred to in the foregoing resolutions."

We have now only to commend this object to the kind and generous consideration of our friends.

THE KAREN MISSION

ON THE TENASSERIM COAST.

The following account of this very interesting mission of our American Baptist brethren, from the pen of one of the missionaries, will be perused by our readers with very great pleasure. Few modern missions present features of greater interest, arising from the peculiar character of the people, and from the great success that has attended the labours of Christ's servants.

"Who would not be a Christian?—
His triumph is begun. 'Tis his to hail
Amid the chorus of a world convuls'd

A new creation rising. 'Mid the gloom
Which wraps the low concerns of states and kings
He marks the morning star: sees the far east
Blush with the purple dawn."—CONDOR.

Twenty-three years ago Maulmain was but a wilderness. The ancient city of the Talang king had passed away, and naught remained but the moss-grown walls to mark the once proud seat. Beautiful nature, unheeded and unsung, revelled alone in her own wild magnificence. The sun poured his resplendent rays over the time-worn pagodas that ranged the peaks of the bordering mountain; the broad Salwen swept silently past, spotted with junks and war-boats; the eastern Sylvia, with orioles, blue-winged rollers, and pretty little sun birds made the green

pipal bowers vocal with their liquid notes; while beneath, the sweet wild flowers opened their dewy petals, and the flowering trees, the plumiria, the mechelia, and acacia, spread all round the wildest fragrance.

Such were the rural charms of this lovely site; yet amidst them all were heard the blowing of the wild elephant, the growl of the bear, the hiss of the spectacled cobra, and the pawing of the royal tiger; while within the villages of the district were fighting, shooting, racing, and dancing, mingled with savage yells, and the nerve-killing sounds of the musical bands through the day, and the slow death requiem with the sepulchral notes of the great horned owl, or the sharp, quick shot of mountain robbers often broke on the stillness of night.

The country in every direction was intersected with wide rolling rivers, and long winding nullahs, reaching far off into the dense dark jungles, up and down which the wild Karens, from their airy basins and deep ravines, were often seen gliding silently and fearfully along in their numerous little fishing boats.

The Karens were a people then unknown to the white foreigner; probably not one of all that numerous race on the Tenasserim coast had seen one gleam of gospel light, or heard one lisping of the glad tidings. The whole of Amherst, Tavoy, and Mergui provinces, covering an area of thirty thousand square miles, with a population of more than a hundred thousand, besides multitudes sitting in the purple glens of the far off Yoma mountains, were all wrapt in the labyrinthine folds of night's thickest curtain. Idolatry, superstition, and ignorance held stern their iron sway. From the fine shaded waters of the Thoung-yeen on the north, to the sands of the Paekchan on the south, and from the blue ocean that washes its granite-bound shore, to the Siamese mountains, that sweep its eastern horizon, all was heathen darkness. Except the light but just sprung at Amherst, not one glimmering ray had broken the centennial gloom of this night-land.

Such was Maulmain and its environs, when a British man-of-war was seen mooring off shore, and Sir Archibald Campbell, fresh from his victories, appeared, bearing the British standard, and planted it on the summit of pagoda hill.

"For I do see a change all rainbowed in the far-off future."

"Where will your spirit dwell after death?"

"Don't know; either in a state of punishment or reward."

"Do you expect to pass through both states?"

"Yes: when I die I shall be punished for all my bad deeds and rewarded for all my good."

"What kind of punishment do you expect?"

"Cannot tell; I shall go to one of the four great states of punishment, and after having suffered there, I may be born again in this world."

"If born here again, what do you expect to be?"

"If born here, I may be a beggar, or an ugly female, or a beast, or reptile."

"What kind of reward do you look for on account of your deeds of merit?"

"Nigban is the great reward I desire; but I may go first to Natpie," (the Nat country.)

"What is the happiness there enjoyed?"

"There, everything grateful to the eye, the ear, the taste, the smell, the touch, springs up spontaneously as soon as desired. There they have thousands of attendants, and hundreds of heavenly wives."

"And if you are so fortunate as to meet the god, and enter Nigban what will be your happiness there?"

"In Nigban there is no materiality, no intellect, no sensation, no perception, no will, consequently no desire for anything—no care for anything; all is rest and peace."

It was but a short period after Sir Archibald arrived in Maulmain that the devoted Boardman was walking one morning on the green flowery slope fronting his cottage, in converse with a tall dark pson of the Burman soldiery of Martaban. Between him and this man the above dialogue may be supposed to have just taken place, when the teacher's attention was arrested by the approach of a man leading towards him three little boys. They were Karen boys, and were orphans. These lads were taken under the missionary's charge, and this was the commencement of the Karen schools in Burmah, and aside from "Ko-tha-byu" was the beginning of the Karen mission in the Tenasserim provinces.

Nearly one generation has passed away, and that loved missionary, with his noble companion, and other congenial spirits, have ascended the mount, and are folded in the arms of their adorable Saviour. But mark the change that has come over this pagan land!

It is the "crimson fall of evening." Enter that little boat, and scud along the Gyne's silver-coloured waters. But listen! what melodious strains break over the sleeping wave! It is a Karen prayer-meeting held in a little green expanse on the reed-bound shore! The tawny natives are tuning their untaught notes to the Christian's God—their great Creator. Louder and richer the song swells up amidst the palm groves—then wildly dies upon the wave, sweetly, tremulously!

Pass on up the Hunderaw, the Dahgyne; enter that shady velle at the mountain's base. A house of God appears, bosomed in the tall bamboo. And what? Are these all Christ's disciples? Yes, a multitude are pouring

forth, crowding every path and lane! Quiet-ness and order mark them, cheerful content beams from every countenance, and love fills every breast. Pass up the Atteran—the Salwen; cross over that arid plain to the dark base of that towering mountain. It is sabbath, and evening, Worship is ended, and all have retired to their rural homes. Note the stillness of the day—no sound of the axe or rice-pounder—no trampling of buffaloes,

or boisterous glee of children. Wind round among the mango trees, and observe the neatness and propriety of each little group. But stop! music is in the air—from north—from south—from east—from west—meeting and mingling in the airy blue of heaven! Float on! float on! sweet undulating strains! Thou breathest of a better land, and I would not break thy wild sweet melody!
To be continued.

FOREIGN LETTERS RECEIVED.

| | | | |
|-----------------|----------------------|--------------------|------------------|
| ASIA..... | CALCUTTA..... | Peartce, G. | October 7. |
| | | Thomas, J. | October 7. |
| | COLOMBO | Allen, J..... | October 15. |
| | DINAGAPORE | Smylie, H. | September 27. |
| | SERAMPORE | Marshman, J. C., | October 20. |
| | SEWRY..... | Williamson, J..... | October 1. |
| AUSTRALIA | LAUNCESTON..... | Dowling, H. | June 20. |
| BAHAMAS..... | NASSAU | Capern, H. | October 14. |
| BRITTANY | MORLAIX..... | Jenkins, J..... | Nov. 20, Dec. 4. |
| JAMAICA | BETHTEPHIL | Henderson, G. R., | October 23. |
| | FOUR PATHS | Gould, T. | October 22. |
| | MOUNT CAREY | Hewett, E. | October 23. |
| | MOUNT HERMON | Hume, J..... | October 23. |
| | ST. ANN'S BAY | Millard, B. | November 10. |
| | SALTER'S HILL | Dendy, W. | October 21. |
| | STEWART TOWN..... | Dexter, B. B..... | October 20. |
| TRINIDAD | PORT OF SPAIN | Law, J. | October 28. |
| | SAVANNA GRANDE | Cowen, G. | October 24. |

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

- Friends at John Street Chapel, for a case of clothing, &c., for *Africa*;
- Mrs. Joseph Sarl, for a parcel of magazines;
- Juvenile Missionary Society, Union Chapel, Manchester, for a box of clothing, &c., for *Africa*.

The Rev. John Clark, of Brown's Town, Jamaica, desires to acknowledge the gift of a bell for *Refuge Chapel, Jamaica*, kindly presented by John Purser, Esq., of Dublin.

CONTRIBUTIONS,

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

| £ s. d. | | | £ s. d. | | | £ s. d. | | | | | | |
|------------------------------|---|----|---------|--------------------------------|-----|---------|---|---------------------------------|-----------------------------|----|---|---|
| <i>Annual Subscriptions.</i> | | | | | | | | | | | | |
| Barnes, R., Esq..... | 1 | 1 | 0 | Bible Translation So- | | | | Kemp, E. J. | 20 | 0 | 0 | |
| Barnes, Mr. R. Y..... | 1 | 0 | 0 | ciety, for <i>Translations</i> | 200 | 0 | 0 | for <i>Debt</i> | 1 | 1 | 0 | |
| Hauks, Mr. William ... | 0 | 10 | 6 | Friend | 0 | 3 | 6 | N. C., for <i>Mount Hopeful</i> | | | | |
| Weymouth, Mr. H., | | | | Gillman, Mrs. | 5 | 0 | 0 | <i>Chapel, Trinidad</i> ... | 10 | 0 | 0 | |
| Scilly | 1 | 1 | 0 | Gurney, W. B., Esq., | | | | Do., for <i>Turk's Island</i> | | | | |
| | | | | from a fund at his | | | | <i>Chapel</i> | 10 | 0 | 0 | |
| <i>Donations.</i> | | | | | | | | | Do., for <i>Haiti</i> | 10 | 0 | 0 |
| Ailan, T. R., Esq., for | | | | disposal under the | | | | W. R., per "Record"... | 5 | 0 | | |
| <i>Widows and Orphans</i> | 5 | 0 | 0 | will of the late Mrs. | 250 | 0 | 0 | | | | | |
| | | | | Priestley | | | | | | | | |

| | £ s. d. |
|---|---------|
| <i>Legacies.</i> | |
| Currie, Mrs. Janet, late of Glasgow, less expenses | 2 5 0 |
| Dinwiddle, Mrs. Mary, late of Glasgow, with interest | 55 9 10 |
| LONDON AND MIDDLESEX | |
| AUXILIARIES. | |
| Battersea— | |
| Juvenile Association | 3 0 0 |
| Bloomsbury Chapel— | |
| Juvenile Association, for <i>Haiti School</i> | 5 0 0 |
| Eagle Street— | |
| Juvenile Association, for <i>Schools</i> | 1 2 6 |
| Hope Chapel— | |
| Juvenile Association, for <i>Fernando Po School</i> | 2 16 1 |
| Kennington, Charles Street— | |
| Collection | 3 1 0 |
| Poplar, Cotton Street— | |
| Juvenile Association, for <i>Hanwell School, Ceylon</i> | 6 0 0 |
| BEDFORDSHIRE. | |
| Dunstable— | |
| Contributions | 3 17 6 |
| CAMBRIDGESHIRE. | |
| Cambridge— | |
| Contributions | 59 12 7 |
| DEVONSHIRE. | |
| Torquay— | |
| Collection | 1 8 6 |
| Contributions | 4 1 0 |
| | 5 9 6 |
| Less expenses | 0 8 6 |
| | 5 1 0 |
| ESSEX. | |
| Walton on the Naze— | |
| Two friends, for <i>Haiti Chapel</i> | 1 0 0 |
| GLOUCESTERSHIRE. | |
| Tewkesbury | 14 7 6 |
| HAMPSHIRE. | |
| Beaulieu— | |
| Collection | 2 3 8 |
| Sunday School | 0 4 4 |
| Broughton | 14 11 0 |
| Niton, I. W.— | |
| Collection (less expenses) | 1 15 0 |
| Portssmouth, Portsea, & Gosport, on account... .. | 50 0 0 |
| Ryde— | |
| Collection (less expenses) | 3 10 2 |
| Contribution | 0 10 0 |
| Do., Sunday School | 0 11 0 |
| HEREFORDSHIRE. | |
| Ledbury— | |
| R. K. and A..... | 0 3 6 |

| | £ s. d. |
|---|----------|
| HERTFORDSHIRE. | |
| Markyate Street— | |
| Collections | 2 14 2 |
| Contributions | 2 5 7 |
| Do., Sunday School, for <i>African Schools</i> | 4 0 0 |
| | 8 19 9 |
| Less expenses | 0 4 0 |
| | 8 15 9 |
| KENT. | |
| Dover, Salem Chapel— | |
| Collection | 17 17 10 |
| Contribution | 5 0 0 |
| | 22 17 10 |
| Less expenses | 3 13 6 |
| | 19 4 4 |
| Folkstone— | |
| Collections..... | 6 13 0 |
| Contributions | 3 10 8 |
| Do., Sunday School, for <i>Madras Schools</i> | 4 11 0 |
| Woolwich, Queen Street— | |
| Juvenile Auxiliary, for <i>Chittoura School</i> | 10 0 0 |
| LINCOLNSHIRE. | |
| Burgh— | |
| Collections..... | 11 11 0 |
| Horncastle— | |
| Collections..... | 7 11 7 |
| Contributions | 6 6 11 |
| | 13 18 6 |
| Less expenses | 1 17 0 |
| | 12 1 6 |
| Lincoln— | |
| Collections..... | 10 17 6 |
| Contributions | 20 12 0 |
| Do., Sunday School | 1 2 9 |
| | 32 11 6 |
| Less expenses | 1 19 6 |
| | 30 12 0 |
| NORTHAMPTONSHIRE. | |
| Wollaston— | |
| Ward, Mr. John | 10 0 0 |
| NOTTINGHAMSHIRE. | |
| Basford, New— | |
| Collection | 5 0 0 |
| Carlton Hall— | |
| Scott, Elizabeth, box by..... | 0 17 4 |
| Collingham— | |
| Collections, &c..... | 7 14 8 |
| Contributions | 24 1 7 |
| Do., Sunday School | 0 6 0 |
| Newark— | |
| Collections..... | 10 7 5 |
| Contribution | 1 0 0 |
| | 11 7 5 |
| Less expenses | 0 12 2 |
| | 10 15 3 |

| | £ s. d. |
|--|----------|
| NOTTINGHAM— | |
| Collections— | |
| Derby Road | 16 17 2 |
| George Street | 14 15 3 |
| Public Meeting..... | 8 5 10 |
| Contributions | 41 11 4 |
| | 81 9 7 |
| Less expenses | 3 4 3 |
| | 78 5 4 |
| Sutton in Ashfield— | |
| Contributions, additional | 0 2 0 |
| OXFORDSHIRE. | |
| Banbury | 3 0 0 |
| SHROPSHIRE. | |
| Bridgnorth— | |
| Collections..... | 13 0 6 |
| Contributions | 17 19 11 |
| Do., Sunday School boys..... | 1 12 0 |
| | 32 12 5 |
| Less expenses | 0 15 6 |
| | 31 16 11 |
| Pontesbury— | |
| Collection | 1 2 6 |
| Shiffnal | 1 10 8 |
| Wellington— | |
| Contributions | 8 9 0 |
| Wem | 1 10 9 |
| SOMERSETSHIRE. | |
| Friends at W., 2 years | 2 0 0 |
| Do., do., for <i>Africa</i> | 1 0 0 |
| Bristol, on account, by Mr. George Thomas... .. | 96 4 2 |
| Horsington— | |
| Collection (moety) ... | 1 3 6 |
| Winscombe— | |
| Proceeds of Tea Meeting and Juvenile Contributions | 6 1 0 |
| STAFFORDSHIRE. | |
| Tamworth— | |
| Collections..... | 6 0 0 |
| SUFFOLK. | |
| Botesdale | 1 4 4 |
| Bradfield | 0 15 3 |
| Bury St. Edmund's— | |
| Collection | 13 2 6 |
| Contributions | 11 3 0 |
| Do., Juvenile Association (moety)... | 6 17 7 |
| Do., Young Men's Bible Class..... | 2 6 4 |
| Do., Sunday and day Schools | 3 8 1 |
| Charsfield— | |
| Collection | 1 2 3 |
| Contribution | 1 0 0 |
| Clare— | |
| Collection | 3 0 0 |
| Contributions | 3 1 |
| Eye— | |
| Collection | 2 4 4 |
| Contributions | 6 15 2 |
| Do., Sunday School | 0 14 |
| Grundisburgh— | |
| Collection | 1 6 10 |
| Contributen | 1 0 0 |
| Horham | 5 7 8 |

