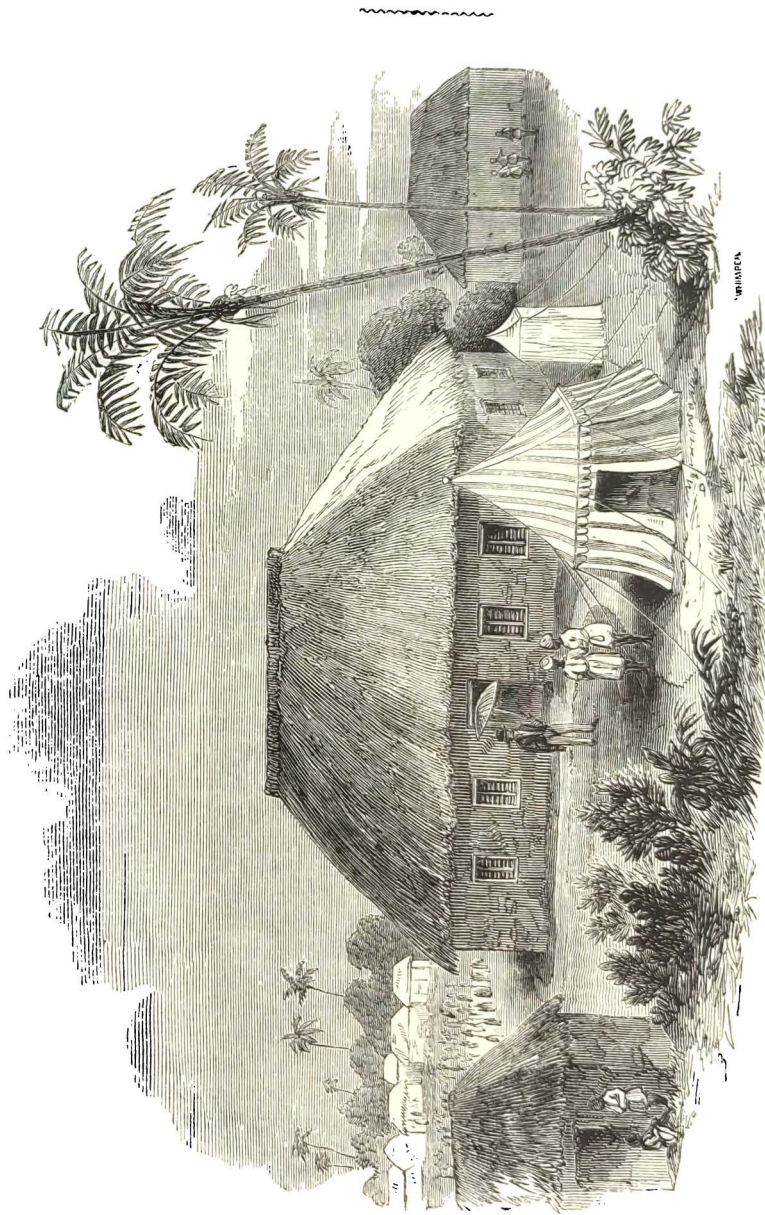


# THE MISSIONARY HERALD.

The Missionary Herald (Sept. 1852).



NARSINGDARCHOKE (NEAR CALCUTTA).

## THE MISSION FIELD.

Two subjects of especial interest call for watchful attention during the forthcoming parliamentary discussions on the renewal of the East India Company's Charter. The first relates to the government connection with idolatry in India. Considerable progress has, indeed, been made in the severance of this alliance. Many thousands of temples in all parts of India, especially in the Madras presidency, have been given over to the officiating priests, or to trustees in whom has been vested the management of the temple revenues. Obstacles have, however, arisen in the way of an entire separation from the great idol of Orissa. Some time ago a draft of an Act was published in the *Calcutta Government Gazette*, for its achievement; but that act has not passed the legislative council. Delays have interposed, while some local authorities have represented to the Board of Directors that the government of India is bound *for ever* to act as the fiscal of Juggernaut, to see that the idol's table is duly served, and his wooden body properly clothed.

The *everlasting* nature of this bond is a sheer absurdity. While the government of India enriched its proprietary with the proceeds of the pilgrim tax, it was only due to the brahmins interested in the idol that he should be decently kept. But the Company has relinquished the tax, and there is no reason whatever why the property of Juggernaut should not be committed to the charge of his votaries as has already been done in so many instances for his compeers.

The other subject is one that has, or may have, an important influence on all missionary operations. It is well known that the church of England, represented by several bishops and chaplains, has no establishment in India. The missionaries of the Church Missionary and Propagation Societies stand on precisely

the same basis in relation to the government as those of any other society. No particular privilege attaches to them as clergymen of the English establishment; while the duties of the bishop and chaplains, paid for by the East India Company, are confined to the military and civil services. Not content with this position, Bishop Wilson has made several attempts to obtain a territorial division and jurisdiction in his diocese: hitherto without success. It forms, however, an especial topic of inquiry in the Commons' committee. An "ecclesiastical provision for the diffusion of Christianity" seems to be an object that the Derby ministry will attempt to realize: or an endeavour be made to identify the progress of church missions in India with a state provision and governmental influence and power. Up to the present time no aid in the advancement of Christianity has ever been given, with very rare exceptions, by the Company's chaplains. Missions in India from first to last have been voluntarily undertaken, and voluntarily carried on. "But if," says the editor of the *Friend of India*, "it be intended, by the introduction of this topic of inquiry, to invest the 'ecclesiastical' functionaries of government with a missionary character, and place missionary operations, by a parliamentary enactment, under episcopal jurisdiction and superintendence, we have no hesitation in saying that it will be a disastrous innovation; it will mix up the state with schemes of evangelization, and create unnecessary alarm, if not dissatisfaction; it will make more hypocrites than Christians; and it will seriously interfere with the pious and independent efforts of the numerous missionaries *not* of the church of England now engaged in the field, and thus paralyze the efforts of the Christian world for the conversion of the heathen."

The friends of missions will have need to watch unceasingly the stealthy steps of this adversary to purely Christian voluntary endeavour.

Our present number contains very much that will interest the churches of Christ, as illustrative both of the energy and zealous labours of our brethren, and of the certain progress that divine truth is making amid the myriads of India's population. Much and fervent prayer should arise that the Spirit of God may be poured out on the work, while earnest cries should ascend to the Lord of the harvest to send forth more labourers among the ripened grain. Greatly should we rejoice were the example of a valued Christian brother in India followed by others in this country, and in that too. An offer has been made to the Committee, and cheerfully accepted,

to support *one* missionary in northern India, and we hope ere long to see Delhi, so long vacant, thus again occupied by a servant of Christ, a messenger of peace to the idol-worshippers of that great city.

But Benares, the holy city of Indian mythology, is still wanting an additional missionary. Who will go up in the name of the Lord?

Shall Fernando Po, and Haiti, also hold out their hands in vain?

Our readers will peruse with pleasure the long but valuable letter of our missionary brother Mr. CAPERN, and give to him their prayers for his success in the important work that occupies his time, that of "setting in order" the churches of Christ in that portion of the Antilles to which God has called him.

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## INDIA.

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### DACCA.

Mr. BION, under date of May 28, has favoured us with the subjoined sketch of missionary operations in Dacca.

#### I. PREACHING.

Four native preachers were employed, during the whole year, and the method of proceeding was much the same as during former years. Our native preachers spend a part of their time in Dacca, and the other part is spent in preaching the gospel in the country round Dacca, or in visiting more distant places, as circumstances may require. When at Dacca, they are employed in preaching in the streets and in the villages and markets near to Dacca. Mr. Bion being now resident in Dacca, the preaching in the streets is carried on with more vigour and to a greater extent than formerly. We are also happy to state that the attention of the people is greater than formerly; crowds from 100 to 300 come to hear, and though there is sometimes opposition and disputing, yet there is often a very pleasing appearance of seriousness. We hope that some at least are beginning to think well of the gospel.

A native preacher is always at the Christian village at Dayapur. Each one stays there a month, and then is relieved by another, who remains the same length of time. His business while there is to instruct the native Christians, by having worship with them morning and evening, and preaching to them on the sabbath. He visits the markets in the neighbourhood several times a week, for which he is allowed a boat, when necessary. In these markets, as in other places, there is often a considerable degree of attention paid to the word. Mr. Bion spends one sabbath in this village every month, when he preaches twice, and administers the Lord's supper to the communicants.

#### II. ITINERACIES.

Our itineracies have been considerable, and we should have visited other distant places had we received sufficient supplies of books in the late cold season; but the failure of the steamers left us for a long time almost without any books for distribution. Sanchar, in Tipperah, where the old Mahunto lives, who has often been mentioned in our reports, has been visited three times. This old man has a great number of disciples, who a e

called the people of the Satya Gooroo (or true teacher). These people have renounced idolatry, sing our Christian hymns, and read the scriptures, and have often given us hopes that they were not far from the kingdom of God. The old Mahunto himself has seemed at times almost a Christian. But we have been obliged to change our opinion of these people, and especially of the old Mahunto. He has, it seems, discovered that his craft is in danger, and that were he and his disciples to become Christians, he would lose the presents which they now make him as their Gooroo, and by which he is supported. Mr. Bion spoke to him in October last, at the Barance at the Munshi bazar, and he can fully affirm what has been said. We cannot, therefore, expect that his disciples will come over to Christianity in large numbers; but individuals from among them may be brought over. We hope that one of them, a man who died some months ago, found the right way. This poor man was a constant reader of the scriptures. He lived a few miles from the Mahunto's house. Being convinced that many things among the followers of the Mahunto were wrong, he one day went over to him to remonstrate, and to require that they should all walk according to the scriptures. But the Mahunto would not listen to the poor man's proposals, and he returned home in great distress and soon after died.

His neighbours say of him that he often explained the scriptures to them, that he was a most excellent man and the light of their village. May we not hope that this poor man has found the right way?

Other distant places have been visited, as Bikrampor, Dumrai, Comillah, and some of these have been visited more than once. Places on the Megna River have been repeatedly visited, but it would be tedious to tell all particulars. The largest itineracy is that by Mr. Bion, through the east of Bengal, quite into Assam. Mr. Bion was accompanied by two native preachers; and he took with him a good quantity of scriptures for distribution, which had been supplied by the Calcutta Bible Society. Mr. Bion was absent full two months, during which time, he and his assistants preached the gospel in many large towns, and villages, and to vast numbers of people. Nor did they cease to preach even when in Assam, for they found that the greater part of the population understood Bengali; hence they were encouraged to preach every day.

### III. SOME INCIDENTS.

During his long itineracy, Mr. Bion met with many incidents of an encouraging nature. In one place, Tackebazar, in the Dacca Zillah, he was requested to give some medicine to a Brahmin, who had the cholera. Mr. Bion went to him, and found

him very ill, but a little medicine revived him. Mr. Bion then told him of his danger, and asked him whether he had ever heard of the Saviour Jesus Christ. He replied: "Yes, yes, I know you; I have seen you at a Barance, and heard you preach. I am from Bikrampor." (This place was seven days' journey from his home.) Mr. Bion conversed with him a long time, and put this question to him: "Have you any hope that your devtas can save you? Are you relying on them for salvation?" "No, no," said he, "they cannot save me. I know that Jesus Christ is the only Saviour, but"—. Here severe pains checked his speech, and he could not finish the sentence. Before Mr. Bion left him, he again exhorted him to believe in Jesus Christ, and gave him a New Testament. He pressed Mr. Bion's hand affectionately. He seemed likely to recover.

Another pleasing incident with which Mr. Bion met, was as follows. When he was about four days' journey from Jumalpor, two young men showed evident marks of pleasure in seeing his boat. One of the native preachers, observing that they seemed very much pleased, asked them if they knew Mr. Bion. "O yes!" said they, "we heard him preach last year at Soorajunge, and received a book from him, which we still have, and which we read very much. They were now six days' journey from their home Soorajunge. Mr. Bion gave them another book, which they promised to read diligently. "I proceeded on my way," says Mr. Bion, "much encouraged." Such an incident was encouraging, because it shows that much good may be done by means of scattering the scriptures, even where there is no preacher to expound them.

After Mr. Bion had been preaching in the bazar at Jumalpor, many people accompanied him to the boat for books. He heard them conversing among themselves, and one inquired of another, "Who is this Sahib?" "This," said the other, "is the Dacca Padri Sahib, who preached here last year, and gave us so many good books." When preaching in the morning, a Mahajon (wealthy Hindoo) came and said: "Why do you not come down to my house? We also wish to hear you. Do you not remember that last year you preached before my house?" Mr. Bion, thus invited, went and preached before this man's house; he soon had a large crowd of respectable people, who listened with great attention for more than an hour. While he was thus engaged, about twenty convicts passed by, and one of them cried out, "O Sahib, give us some of your books. I know something of their contents, and we have plenty of time to read." Mr. Bion stopped, and gave them some books, and they made him many saluams. When he had done preaching in this place many of the people went to a distance of two miles

to his boat in order to get books, which they seem very earnestly to desire. They also made many inquiries about the way of salvation. Surely it cannot be said, that such efforts as these, are likely to be all vain.

At Dubaree, in the Gowalpara district, Mr. Bion was conversing with two or three people, before the court, but soon was agreeably interrupted. The deputy magistrate, a Hindoo, sent word to ask why he did not come into the court, as the people there also wished to hear the same thing. Mr. Bion went. The court business was suspended, and he was able to preach the word of life to about sixty people of all ranks. The deputy magistrate and some Maulawis seemed to be much pleased, and begged for books, which Mr. Bion distributed with much pleasure.

Thus a court was changed, for an hour, into a place for preaching the gospel of our Lord Jesus!

#### IV. INQUIRERS.

We have, during the year, entertained several persons, whom we call inquirers; persons who gave up their caste and professed a wish to become Christians. Some of them have remained a few days, or a few weeks, according to circumstances. They came for instruction, and they were instructed in the scriptures daily. In some of these we have been disappointed; over two of them only have we seen cause to rejoice. One of these was a Ferajee; he came of his own accord, and said that he had no faith in Mohammed, and that he wished to become a Christian. We saw that he was very ignorant, and we did not entertain much hope of him;—but was it right to refuse him, and drive him back to Mohammedanism? We agreed to keep him for a time, and instruct him. In the meantime his coming over to us caused a great excitement among the Ferajeese. They beat him, and threatened his life, yea, even boasted that to kill him would be an act of merit. We felt it necessary to apply to the magistrate for protection; this step had the desired effect, and the poor man seems now to be in safety. After long waiting, we see a change in him; and we hope that the Lord is gradually enlightening his mind.

Another case of an inquirer gave us much more satisfaction; but it soon ended in painful disappointment. The name of this young man, about eighteen, was Omar Chand. He was a Ferajee from Bikrampore. He had been to Calcutta, and on his way home he

heard the gospel at the Baranee, near Munshigunge, last cold weather. The word had so much effect on him, that instead of going home, he proposed to come to Dacca for instruction, and as he appeared a very promising youth he was encouraged to do so.

We soon found that he was a good scholar, both in Hindustani and Bengali; he had been educated for the priesthood; but what was more important, he seemed to understand the way of salvation and to love the Saviour. Though with us but two or three weeks, he could pray extempore with feeling and propriety. On the 12th of December all our hopes of him were destroyed, by his forcible abduction. His father had discovered where he was, and he came to the house of one of our native preachers, where the young man then was, and inquired for him. He, hearing his father's voice, and suspecting nothing, ran to the door to speak to his father. Instantly his father seized him, and several other men then sprang from their hiding places and laid hold of him; they then put a cloth over his face, and beat him, and led him away. As he walked along the street, he said that he would never forsake Jesus Christ—no, not if they killed him. Thus, we lost the poor young man. Whether he is alive now may be doubtful, for it is not likely that any alternative would be allowed him between apostacy and martyrdom. We may add that an old man, an inhabitant of Dacca, who had for years heard the gospel, died a few months ago, giving reason to hope that he had taken refuge in the Saviour.

#### V. BAPTISMS AND DISTRIBUTION OF SCRIPTURES.

The number of natives baptized during the year is 12; three other persons were also baptized, making fifteen in all.

The volumes of scriptures which were distributed during the last year amounted to 6,800, and the number of tracts 2,500. These volumes of scriptures were distributed, exclusive of a great number which Mr. Bion received from the Calcutta Bible Society.

#### VI. SCHOOL.

The female school contains but eight children, under the care of Tany, the wife of one of our native preachers. They are taught reading and writing, both in Bengali and English. They also learn needlework. These children are all Christians but one, and she is the child of a Mug. We have not yet succeeded in procuring any children of Hindoos and Mohammedans.

### BARISAL.

The storm which has devastated this region, has likewise greatly injured the villages in which the native Christians reside. The following account of it has

been derived from a letter of Mrs. SALE to Mrs. Bowes, dated May 27.

You will be glad to hear that it has pleased God to preserve our unworthy lives through a most terrific storm, which visited us on the 14th of this month (May). It began in the evening, and continued with violence until midnight, when it ceased for awhile; but about 2, A.M. it came on again with redoubled violence, carrying everything before it. Fifteen boats were upset near our house, many poor creatures were lost, and much property destroyed. It cost us nearly two hundred rupees (£20) to repair the damage occasioned by the November gale; and now we have scarcely a chapel or native preacher's house standing; all have been more or less damaged, while some have been blown entirely down. How they are to be put up again, I know not. Do you think that my dear pastor could manage to put a paragraph in the *Herald* for us? There are many, I am sure, who would be glad to help us in this emergency, if they were only made acquainted with our wants. Our poor people, too, are in sad distress in many places, having had their houses blown down and their cattle swept away, while the land is so inundated, that it is impossible to plough, or prepare for sowing their rice. For Dygalia and Ashgor we have every reason to fear a famine: think of so many hundred souls deprived of their all—their rice crops!

I think I told you of the marriage of Mina, one of my school girls, but I do not think I told you that her husband Bhojon had been to me for a bible;—yes, his wife Mina has taught him to read! He told her he was ashamed to see his wife reading, while he could not; and he had taken lessons from her every evening until he could read for himself. Is this not a new and pleasing feature in Indian life? The poor, degraded female slave, rather than wife, raised to be the companion of her husband; and he, the lord and tyrant, condescending to acknowledge her as his teacher. In this I am sure you will rejoice with me. My school is progressing nicely. I am still praying for a helper; with my two children, I find the whole charge very fatiguing. I have several girls vying with each other in their marking, that they may send a sampler to those good ladies who so kindly assist them. Jotela, Pooneya, Sorosolee, Luckya, and Manickya are to be married shortly; all to approved characters. The marriage portion of each school girl is a bible and three sareys; all those who can read have a brass plate given them; this plate we allow them to take away when they marry.

It need scarcely be added that we shall with pleasure forward any donations we may be favoured with, for these poor suffering fellow Christians.

### CAWNPORE.

The progress of the gospel and the labours of the missionary at this station and its neighbourhood are given by our brother WILLIAMS, as follows, under date of May 7th:—

Our English services are pretty well attended, and I trust that several of the hearers are under serious religious impressions. On the 3th of last month I had the pleasure of baptizing two Europeans in the presence of a large company. Others may shortly be expected to follow their example.

#### *Work amongst the heathen.*

A spirit of serious inquiry is, I think, showing itself among some of our stated hearers. Then as to the real aspect of things among the poor benighted heathen around us, this, although dark, and dreary, and barren, in many respects, yet affords some gleams of light and hope. The gospel is daily preached to them more or less, and while some are found to withstand the truth, there are others who hear, approve, and accept it, and the system of idolatry is daily being weakened. On the 3rd instant, early in the

morning, I went with one of our native preachers to Sarsiah Ghaut. We took our stand in the usual place; a large crowd soon gathered round us, to whom we preached for a considerable time. Some interested Brahmins opposed us; the majority of the people, however, heard us with much attention. One learned and clever man with whom we conversed, seemed to be very much pleased with the gospel plan of salvation, and said, before all the rest, "This is the true—the right way." On which one of the crowd called out, "You had better throw away your *mata* and *janmi*, and embrace Christianity at once." His reply was, "I would even do that to find the truth." He took leave of us in a very friendly manner, promising to call at my house for the purpose of having more intimate and quiet conversation on these important matters.

#### *The discussion.*

On the evening of the same day I visited Bargaddi-Ghaut. At first I had a very interesting congregation, and the several persons present seemed to hear very well indeed, but, after a while, a *pjarri* Brahmin came and interrupted us;

certainly I have not met such a proud and bitter enemy for some time past. We had a long controversy on most of the points at issue between us. I fear but little good resulted from it. It could not have been avoided, unless, indeed, I had walked away, leaving him in quiet and undisturbed possession of the field. He lost his temper two or three times during the discussion, especially when he found the people on my side. However, we parted at last, good friends. I believe I told you in my last that I intended paying a visit to Calpee ;

this I have done accordingly, taking with me brother Gunpat. We preached in different places, and distributed many portions of scriptures and tracts. Calpee is rather a large place, containing more than 18,000 inhabitants, nearly all Hindus, I should think, from the manner in which the people every where received us—that it would be a very good place for missionary efforts. The people seem to be free from those deeply-rooted prejudices which are almost universally manifested here.

### INCIDENTS OF BIBLE DISTRIBUTION IN INDIA.

From the fifth Report of the operations of our brethren in translating, printing, and circulating the sacred scriptures in the languages of India, we give the following interesting incidents:—

A few days ago, Mrs. R. and myself took a walk to a village about five miles away, where we found a small Patshala consisting of five and twenty children; on inquiring what books were read in the school, I was shown among others, some copies of the gospels. I asked if the Hindu teacher really set the boys to read them. He said, he did. It was too late in the evening to admit of our putting any questions to the boys to see how far they had attained a knowledge of the gospels, but it was apparent that they had been read.

About three or four years ago, a poor man living in one of the villages near us received a copy of one of the gospels. He read it with care, and was so much taken up with it that every spare moment was spent in reading it. The pujas were given up, he abstained from all foolish conversation with his neighbours; when he spoke to them at all, the subject was the truths of the gospel; at length his friends and neighbours said, he was going mad; they snatched the gospel from him and committed it to the flames, and without delay sent him away to some distant part of the country, and all further inquiry respecting him has proved unavailing.

#### *A brahman.*

Somo years ago, a brahman called upon me for a copy of the Bible, with which I immediately furnished him. He went away, and I never heard of him again till some years ago: when our native preachers on a missionary tour heard at a village called Dakhinkhala that in the vicinity there lived one Gopimohan, who always kept near him, and frequently read a holy book which he

took for his guide in spiritual things. In accordance with its precepts he had cast away all his idol gods; performed no pujas; but always spoke of the scriptures, and worshipped the one God they set forth.

#### *A goldsmith.*

Another and a more remarkable instance of the happy result of the distribution of scriptures appears in the case of a man named Mrityunjay, formerly an inhabitant of a village called Molladi, on the banks of the Padma. Some two or three years ago, our native preachers, on a missionary tour to Sylhet, visited this village, where they met a goldsmith with whom they conversed upon the concerns of his soul; and on leaving him, gave him a copy of one of the gospels. They heard nothing more of him till they went to Barisal to the Association Meetings this year. While there, Mrityunjay came to their boat and turning to his brethren, said, "These are the men, from whose instructions I learned the way of life, and was delivered from the darkness of heathenism." It appears that after receiving the gospel, he had read it carefully with his relatives, and together with four brothers and his mother had gone to Barisal, where they are all now members of the church.

#### *Desire for the word.*

There are thousands of the heathen who are ready to receive the scriptures, and, I hope, to read them too with gladness; in fact, whenever we visited any of the villages or markets, the first inquiry of the people has been, "Have you brought any books? Give us the word of God to read in our houses." Some would even name the book they wanted, and cried out, "Sir, we have read a portion of the *Dharmapustaker Antabhad* (New Testament) lent to us by our friends, and the words contained in it are very instructive, give us the books that we may also have the word in our possession as our friends have." I have to remark here that the weavers at Baengachi village, who have received the



scriptures, are studying the word with assiduity, and several from among them have declared their conviction of the error and sinfulness of idolatry, and of the truth of the gospel. But the detestable *caste*, and anticipation of persecution from their friends and neighbours, keep them from making an open profession of the name of the Lord Jesus Christ. One of them, of the name of Gadadhar Sen, who received a bible which he daily peruses, very often visited our native preachers, and asked them to explain to him the meanings of various passages of the scriptures which he had marked down in his bible.

Our good brother Nainsukh mentioned to me last week the case of a person of whom he had just heard, who had died professing his faith in the Lord Jesus Christ, although he had had nothing more than an occasional interview with a native Christian, from whom he received a single copy of one of the gospels. He was struck with the importance of the facts and doctrines of the gospel, and as he could not fluently read a printed character, he employed a brahman to write out the whole for him in the character which he could easily read, and paid him several rupees for his trouble. He then studied his book closely and frequently, often read it to the members of his family, and spoke of it to his friends, renounced many of his heathenish customs, and exhorted others to do the same, declaring that Jesus Christ was the true and only Saviour. At length his friends denounced him as a madman; but being a man of some importance, they dared not, or perhaps they judged it more to their interest not to go to extremities with him. He bore their reproaches and scorn with firmness, and continued openly to profess his belief in Christ, until it pleased God to call him from this life; and in the hour of his departure he addressed his prayers to Christ, and boldly exhorted those about him to believe on Christ and renounce their idols, for Jesus Christ would come again to judge the world, and none would be saved but those who believed on him. This account was given by the man's own brother, who told Nainsukh that he believed his brother was right in what he said and did, but he had not leisure to attend to these things, nor courage enough to avow his convictions. Is there not reason to hope that this poor man really received and died in the faith of the gospel? If so, what encouragement does this case afford to go on sowing the precious seed, not knowing which may prosper, this or that; but feeling assured that every portion of God's word is *incorruptible seed*, and may, through the divine blessing, bring forth fruit to life eternal.

#### *A brahman of Purneah.*

Some years ago, he took a gospel from this mela, and read it diligently, at which his family were displeased. Then he deposited

his book with a neighbour, who kept it, and used to hear when he read it. The brahman, from the perusal of the scriptures, was convinced that his religion was vain, and that the Lord Jesus Christ is true, and desired to become his disciple, that from him he might obtain salvation and the remission of sins. For a long time he had intended to come to the mela, as Christian preachers often attend it, that he might receive the badge of discipleship from their hands. When he came to us, he manifested much pleasure at seeing us, and said, "I have found the people in quest of whom I came to the mela. Now I am ready to follow any advice you may give me. I am prepared to become the Lord's disciple. As it is written that people were baptized in Jordan, so do to me. There is plenty of water in the Ganges, do not delay." We tested his knowledge of the scriptures in many points, as about the new birth, about faith, and about the trials of Christians in the world, and he gave us correct answers. We were very much pleased with all we saw of him, and said, "Go with us to Monghyr." He replied, "When vast numbers of people shall believe on Christ, will they all go to Monghyr?" So we thought we would, at least, endeavour to keep him with us ten or twelve days, till we should explain various parts of scripture to him, and see what was advisable to be done. Two nights he remained with us on the boat, but on the third day he said, "To-day my companions will return home, so I will go and send them away, and return to you." He went, but we saw no more of him, from which we fear that his relatives took him away home by force. He was a very meek and quiet person. May the Lord have mercy on him and support him!

#### *The boatman's brother.*

The case described in the following extract encourages us to hope that many souls may be reclaimed and won for Christ, through the instrumentality of the written word, with whom missionaries never become acquainted.

Thursday, March 3rd, our boat was detained all day by a strong wind. Towards evening, we went on shore, where several boatmen were sitting near a shop, and began to converse with them. Then one boatman, a native of the Ghazepore district, said, "My brother was a believer in Jesus Christ. He received a book about Jesus Christ from some such person as you, but the letters were very small. He therefore gave a considerable sum of money to a brahman to copy it out in Nagree, (the brethren think he mentioned the sum of Rs. 22), and he was reading it day and night, both for himself and to others. Thus he continued to read for more than twelve years, and when he died, he was taking the name of Jesus Christ. He used to tell us, that the keys of heaven and hell are



in the hands of Jesus Christ, that what he opens none can shut, and what he shuts none can open." The boatman then repeated many stanzas of the Hindi tract, in verse, entitled, "The Substance of the Bible," and said, "Thus he used to tell us that sin came into the world by Satan's assuming the form of a serpent, and deceiving the first woman, so that she ate the fruit of a tree, by doing which she became a sinner. That book is still in my house. Persons of good understanding were not displeased with my brother, but used to love him, but sometimes evil-inclined people used to say he was out of his senses; to abandon the devtas and Ram, that was very bad." We gave the boatman a gospel and a tract.

*An aged pandit converted.*

As to good effects of scripture distribution, I would refer to the case of an old man now at Jubulpore. I believe that this old convert was brought to the knowledge of the truth by a copy of the scriptures given by Mr. Mackintosh.

This very interesting old man I met with, in passing through Jubulpore to Amarkantak, at the house of the chaplain. The worthy chaplain had known him for some time from frequent visits to his house, but fearing him to be an impostor, and not being fluent in the Hindi language, he had little conversation with him. His earnestness and the absence of a covetous craving disposition, however, being very evident, he was taken more notice of. On my arrival, Mr. D. requested me to converse with him, when I elicited the following particulars of his history:—He originally was a pandit in the city of Kotah in Central India. Many years ago some persons brought to Kotah copies of the gospels they had received, I think at the Allahabad fair. These were first read and then thrown aside by the pandits of the place, but he begged for and obtained them. He read these books with great interest, and became convinced of

the truth of Christianity. Soon after, he went with a party of his friends who were going on pilgrimage to Allahabad. In the mela, he heard brother Mackintosh and his native preachers, and found that they preached the same doctrines as those of his books. On this he joined himself to brother Mackintosh, and remained some months with him receiving instruction. Mr. Mackintosh wished him to be baptized, but he wished to visit his family before he took this step.

On his way home he passed through the Rewah territories, the rajah of which having heard of his embracing Christianity, offered him a pension and the charge of a temple, if he would return to his old religion. At last he settled down in Jubulpore, but has never yet joined any Christian church, or broken caste. He has, however, from that time forth professed himself a Christian, and taught all his friends and neighbours Christianity, as far as he could. He formerly had many controversies with the pandits in his neighbourhood, but now they all shun him. His family live with him, and he is supported by one of his disciples, who goes about begging for him. I saw several of his old thumbed books, which he seemed highly to prize, and especially those he received in Kotah.

When speaking of the love of Christ and other religious subjects, he evinced great feeling, even to tears. I examined him on the important points of faith and practice in the presence of the chaplain, and felt much satisfied with his answers.

I should have said that he lives in the town of Gurrah, above three miles from Jubulpore, and is unwilling to leave his present abode to live with Mr. D.

On leaving, I suggested that he might come in every sabbath to Jubulpore, and expound the scriptures to the chaplain's servants. This service is, I find, commenced, and is held in the verandah, when many attend. Surely here too is a brand plucked from the burning.

## WEST INDIES.

### BAHAMAS.

Mr. CAPERN gives the details in prosecution of his important work in the following letter, dated July 8th and 9th.

Since I wrote to you in May, I have visited eight of our out-land churches, and, not having returned to Nassau when the June packet left, I was of course unable to make any communication then. I proceed to give you some account of my visit now.

*The Churches at Rum Kay.*

I went first to Rum Kay, and saw the two

churches there. I paid a visit to this same island in December last, and brought under the attention of the churches the question of a native pastorate. There was an unwillingness then very generally expressed to adopt the plan. They wished to be under the old *regime*,—the old leaders conducting the services, and attending to the usual business of the church, and the missionary occasionally visiting them to baptize, and administer the Lord's supper. After some conversation with them, I found that their objection to the proposed plan rested almost entirely on the idea that a native pastor would be a heavy

pecuniary burden to them. When I told them that there must be some change in the plans then existing, as their order was not scriptural, and, in consequence of this, their labours not so efficient as they ought to be, they proposed that the old leaders should be appointed pastors. I told them that whilst I esteemed and loved their leaders as good men, I could not concur in their views, or comply with their wishes, as their leaders, were, in point of education, so very deficient. And one of the leaders had the good sense to say that, though he had been their leader for many years, and had done his best among them, yet he could not think of falling in with their suggestion that he should be their pastor. But this plan was proposed by the churches in order to avoid the pecuniary burden, which they so much dreaded, of supporting a minister. After much conversation, I left them to weigh the matter, and to consult with each other about it, until I might embrace an opportunity of visiting them again.

#### *Choice of a pastor.*

When I returned to the island in May, I learned that the churches had turned their attention to the subject of a pastor, and that they had made choice of a brother whom I had sent to them as a teacher about six years ago. This worthy man, Samuel Kerr, was greatly beloved by the people when he first went among them; and they expressed a wish that he might continue with them, to instruct both themselves and their children. But after a while he had reason to demand of them, "Where is the blessedness of which ye spake?" And he was for a long time in troubled waters, and was induced in consequence to seek an appointment under the Board of Education. He also accepted an appointment as Registrar of Births and Deaths.

#### *The designation service.*

I was glad to find that the hearts of the people had been again turned towards him, and that they had wished him to become their pastor, as he is, I trust, a truly pious man; and in respect to intelligence, education, and ability to teach, he is far ahead of any one connected with us on the island. I met the churches separately with a view to learn their sentiments and feelings; and, finding entire unanimity among them, appointed an evening for the two churches to meet together, to hold a designation service. They accordingly, at the time appointed, met, and a most interesting and impressive service was held. After singing, reading the Scriptures, and prayer, the principal leader of each church was requested to state, in behalf of the church that had been under his care and for himself, whether they really desired the brother then before them to be appointed to

take the oversight of them in the Lord. They having answered in the affirmative, the assembled churches (for there were none but members present) were desired to confirm, or otherwise, what had been said by their leaders, by rising from their seats, and holding up their right hand. The entire body at once rose, raising the right hand. Mr. Kerr was then, another hymn having been sung, desired to answer the questions usually put on such occasions. Three of the deacons and myself then commended our brother to God in prayer. Another hymn was sung, and an address delivered to both pastor and churches.

Mr. Kerr will continue in his office as a schoolmaster under the Board, unless any thing should occur to render it his duty to resign. He will have two churches under his care, one of which is on the south side of the island, and the other on the north, about five miles distant from each other. The two churches consist of about 150 members. Connected with these are two sabbath schools of 140 children. There was a larger number of members at one time, but some withdrew about fifteen months ago, and joined themselves to the other body of baptists, known here as the Prince William baptists. I left 17 inquirers in the churches there, some of whom have probably been baptized by this time. The church on the south side of the island is about to erect a new chapel, one larger than the old, and which will accommodate the parents and their children too; for now most of the children have to leave the chapel, when public worship begins.

#### *Prospects.*

Since my return to Nassau, I have a letter from the native pastor at Rum Kay, in which he says, "I am thankful to say, the state of the church appears to be more encouraging than it was some time ago. The attendance at the prayer meeting has somewhat increased. The congregation on the Lord's day, especially in the evening, is generally pretty numerous. The sabbath school now has a much better attendance. The church has not received any addition since you left, on account of many things which arise to obstruct, but in all we do gratefully acknowledge that God is with us, and has in some instances blessed our labours, there being a few inquirers who seem to have an anxious concern for their souls."

When at Rum Kay, I formed an Auxiliary Bible Society, of which the native pastor is the depositary, and his son minute secretary. I hope at my next visit to organize a Temperance Society, for strong drink is doing vast mischief in this colony. And I may mention as a proof of the importance and of the need we have of native pastors, that if we wish on the several islands of this colony to carry out any scheme or enterprise of benevolence, our principal agents are these worthy

men. They are the depositories and the distributors of the Scriptures and of our tracts; they are likewise the depositories of our Sunday school books, and either they or their wives are teachers of day schools.

*The Churches at San Salvador.*

When I left Rum Kay, I sailed for San Salvador, and landed a few miles distant from the place where, it is said, the great Columbus unfurled the flag of Spain 260 years ago. I found when I went ashore that J. Laroda, who is a most devoted and zealous young man, and who has the oversight of five of the churches, had been spending a fortnight among the churches, ten or twelve miles distant from this place. He was then not less than sixty miles from his family. This good brother may with propriety be called a native missionary, as he can spend but comparatively little of his time at home, having five churches to visit, which are separated several miles from each other. There are three other churches on the island in connection with us, but who at present refuse to be under the care of this native brother, lest they should be required to contribute to his support. They prefer the old order of things, and would have an occasional visit from the missionary, and be under no other pastoral care. I trust, however, that I shall find more of the mind of Christ in them, when I may be permitted to visit them again.

*Their state.*

The other churches, namely the five under pastoral or native missionary care, are in an improving state. Eleven have been added by baptism during the last six months, and eight more were to be baptized soon. The people were building a house for their pastor at one of the settlements where his wife and children reside, and seemed to have a desire to do what they can for his comfort. At this settlement he has a day school of nearly thirty children, which are all the children at the settlement capable of attending school. When at home he takes charge of it himself; and, in his absence, his wife teaches it. Having no school room, the school is kept in the chapel, which is the case at two other settlements on the island. Had I the means, I would at once open at least three schools more on this same island, for I am increasingly convinced that our future strength and prosperity will, under God, mainly depend upon the educational efforts we make now. I have reason to believe that the Church people have it in contemplation to open schools very generally in the colony. And, by having a school at these small settlements, they would attach to themselves parents and children too. Could I command fifty pounds a-year for educational purposes, I could open and keep in operation six or seven additional schools. If any friend to the rising generation on these

islands would send us some school materials—slates, pencils, copybooks, elementary books in arithmetic, &c., I should be extremely thankful. For, in consequence of the poverty of the people, we must be dependent on charity.

*The pastor's support.*

The native missionary looks to me for his support in part, as the churches do not as yet contribute much, and we must give them time to learn their duty, and must ourselves pay the penalty of past neglect, and of the prejudice to our present plan, which we have given birth to. Should all our churches on San Salvador, by the gracious influences of God's Spirit, be brought to unite, and to receive our brother Laroda as their native missionary and pastor, and practically to feel their duty towards him, he could be well nigh, if not altogether, independent of us.

*Eleuthera.*

From San Salvador I went to Governor's Harbour, Eleuthera, where our brother William McDonald is stationed. Here I found a good congregation, and a sabbath school numbering upwards of eighty children. The wife of this brother has a day school of nearly thirty children. The chapel is too small for the attendants, and they were thinking in earnest of completing a larger one, which they partly built some years ago, but in consequence of their poverty were not able to finish. I am afraid that now they will not be able to purchase materials to roof it, though £15 would be all that would be required. There is another station, about ten miles distant, under the care of the pastor of this church. At this station also there is a day school; small, indeed, but it contains all the children at the settlement.

Brother McDonald was absent when I was at his station, having gone, by my request, to Nassau to help Mr. Bannister in supplying my lack of service, and to administer the Lord's supper to the church at Nassau; and I was happy to find on my return that these two native brethren had been discharging the important duties devolved upon them with great acceptance to the people. Never before had a black man administered the Lord's supper in either of the mission chapels at Nassau, and I was apprehensive that such a step would cause some dissatisfaction in the church. But I rejoice to say, that nearly every one felt pleased, and thankful to God that, in the absence of the missionary, there was one of their own colour to fill his place. At any future time when I may be from home, I shall feel less anxious than heretofore respecting the congregation.

*State of things at Nassau.*

At Nassau things are on the whole encouraging. Last sabbath day I baptized thirteen

candidates, nearly all of whom were young, and five had been in our sabbath school. Six on the same day were restored to the fellowship of the church. Our Sunday schools are good, and the public means of grace are well attended. Mr. Bannister, who is with me on trial, seems to be a pious man, and to justify the hope that, if his life be spared, he will one day be useful in the Lord's vineyard.

I am very desirous of visiting more of the islands, but as the hurricane months have set in, and sailing is become dangerous, and as, in the event of a hurricane occurring, I ought on all accounts to be at home, I shall not venture far from home until this season of dread shall have passed away. But though unable as yet to visit these islands, I rejoice to be able to inform you, that on some of them the work of God is prospering.

*Prospect at Long Island and Ragged Island.*

Mr. Fowler, our native missionary at Long Island, writes, "I had the pleasure of going across to Ragged Island, and the God of mercy had mercy on me, in carrying me and returning me in peace, and making my voyage prosperous before me.

"When I landed I found the church in a state of confusion, but all for the want of clearer knowledge. By the blessing of God, the right side of things was soon seen, and all things were done in order.

"I had a feast on the Lord's day; we sat down at the Lord's table, and commemorated his dying love.

"Things, though not all right, were at all events better than at my first visit. There were several for baptism, but I baptized only four.

"Here (at Long Island) the Lord is still blessing us. I have had the pleasure of baptizing the leader of the Methodist society, and next Sunday, God willing, I shall baptize the lay reader of the Church of England. He has given up his books and his commission, to become a baptist."

Ragged Island is, I suppose, seventy miles from Long Island; and to visit that island, and attend to the several churches on Long Island, must keep our brother almost constantly travelling. His wife, who is a most excellent, useful woman, has a day school of about fifty children. On this island, and also at Exuma, schools are greatly needed.

## HOME PROCEEDINGS.

We give, with much pleasure, the following account of the missionary meetings recently held in Birmingham. The collections have shown a considerable increase on the previous year, and every indication was given of an enlarged desire for the salvation of the heathen. The Lord's day congregations were large and the sermons most appropriate.

The Annual Meeting took place on Tuesday evening in the baptist chapel, Graham Street, the chair being occupied by Mr. HENRY WRIGHT. The attendance on this occasion was large, and a deep interest was manifested in the proceedings. After singing and prayer, the chairman addressed the meeting, and in the course of his remarks observed that he never devoted an evening to missionary services without profit and enjoyment, and in his opinion missionary operations were the most philanthropic in which Christians could be engaged. Missionary societies were the glory of this country, and there was

nothing for which they were so much indebted to God. They could point to many islands, which were formerly peopled by savages, and at which no ships could touch without danger, which islands were now populated by a peaceful and happy race. The Rev. ISAAC NEW then read the report.

The Rev. CHARLES VINCE moved that the report be adopted, and spoke at some length, remarking upon the difficulty of getting persons to assist in a good work. The proposition was seconded by the Rev. H. DUNKLEY (one of the deputation), who alluded to the position which was accorded to the Baptist Missionary Society in the field of missionary labour, dwelt with much ability on the details connected with the early history of the society, and contended that while it was their duty not to withdraw a penny from their foreign operations, they should not neglect the cause at home. The Rev. W. LANDELS moved the next resolution, and referred to the extensive fields for missionary

operations in India, stating that in a certain district of Bengal there was a population of more than fourteen millions without a missionary to instruct them. The Rev. N. HAYCROFT, one of the deputation, then detailed at great length the operations of the society in the East and West Indies, and spoke of the efforts now being made by the Roman Catholics to frustrate the labours of the society in India.

The Rev. J. VOLLER proposed, and the Rev. J. TAYLOR seconded, the appointment of the Committee and officers for the ensuing year, and a vote of thanks to the chairman terminated the proceedings.

Other missionary meetings have been held in Monmouthshire and Glamorganshire, at which the Revs. J. J. BROWN of Reading, and J. A. WHEELER of Fernando Po, have presented the claims of the heathen world on Christian sympathy. The Rev. F. TRESTRAIL has also commenced the annual services in the East Riding of Yorkshire.

The Indian mail has brought us the gratifying intelligence of the safe ar-

rival in Calcutta, by the "William Carey," of our dear friends the Revs. J. MAKEPEACE and J. JACKSON, with their families. The voyage had been a pleasant one, and throughout good health had been enjoyed. A shade of sorrow, however, is thrown over this by the announcement that our esteemed missionary brother, Mr. GEORGE PEARCE, and his wife, will be compelled by the entire failure of their health, to seek restoration in their native land. They will probably make the voyage in the "William Carey."

We have also to mention the arrival of Mr. and Mrs. D. WEBLEY from Haiti. The voyage has in some measure alleviated our brother's painful affliction, and there is hope that in a few months he may be able to renew his ministry, if not in Haiti, in this country.

The Jamaica packet that brought home the Rev. T. GOULD and Mrs. GOULD for health, informed us of the safe arrival of our esteemed brother, the Rev. JOHN CLARK, at Brown's Town, to the joy of his attached people.

### THE LORD'S DAY MISSIONARY BOX.

We commend the following letter from an old and long-tried friend of the Society to the very kind consideration of our readers. The plan suggested is most simple and of easy adoption, and we trust will be cordially taken up:—

*To the Secretaries of the Baptist Missionary Society.*

DEAR SIRS,—Some of the remarks made by Mr. Peto at the last annual meeting of the Society, I have never forgotten. They appeared to me so important at the time, setting in its true light the duty of Christian liberality in support of evangelical agencies, that it is a pity they should be lost sight of, or fail of practical recognition. My reflections on them have induced me to make the following suggestion, which, if you will judge of and entertain, or not, as you may think fit, I shall be both satisfied and obliged. If

its very simplicity does not kill it in the outset, I think it will accomplish something in the right direction. It is briefly this:—The establishment in every Christian family of a sabbath missionary box, the contributions to be made at the hour of sabbath morning family-prayer. Several advantages would, I think, arise from it, both to the Society and to those who give.

1st. To those who give, it would be a season of much spiritual communion. At the same hour heart would be joined with heart throughout Christendom, in one common supplication. And what could be imagined more inspiring than the general remembrance and pleading of the triumphant Saviour's last declaration: "All power is given unto me in heaven and in earth; Go ye therefore—THEREFORE," &c., &c.

2nd. The children of the family would see the Society occupying a specific place in the duties and devotions of the house.

I need scarcely say that the giving of an annual subscription, however small, by the

head of the household, cannot have a similar effect; and none will deny that the present is a time of day when it more than ever behoves us to endeavour that our children shall feel an early and intelligent interest in this honoured institution.

The advantages to the Society would be—

1st. That more prayer would be offered in its behalf—more, because it would be stated, once in the week at least; and also more, because it would be stimulated by the weekly contribution, the principle being, that he who gives most prays most.

2nd. There would be more money. Of this I have no doubt. Every one knows the difficulty to be greater in giving a large sum as an annual subscription, than in giving twice the amount in smaller items. This may be mathematically false, but it is experimentally true; and the result of an honest trial of the plan would, I feel confident, prove it so. But—

3rd. There would be a closer connexion between the contribution and the prayer.

We should take our gift to the altar—every coin would be consecrated to its work by the word of God and by prayer. Oh, how infinitely to be preferred would this be to the feeling with which—one cannot but fear—some of the most splendid donations are often associated. Cannot we more closely copy primitive models? Is it impossible to act (in this case at least) on apostolical advice, and on the first day of the week lay by *in store*, as God hath prospered, &c., &c. But *verbum sat*. It will afford me great pleasure to know that this proposal is thought worthy of trial. I can truly say that I regard a right spirit towards the Society as of far higher importance than an enlarged income, because it is with the Lord to save by many or by few. Still I earnestly pray and long for a larger income, as being, in the order of means, essential to the accomplishment of the divine purposes.

I am, dear Sirs,  
Very cordially yours,  
A SUBSCRIBER.

FOREIGN LETTERS RECEIVED.

AFRICA .....	BIMBIA .....	Fuller, J. J. ....	April 28, May 3.
	CLARENCE.....	King, J. B. ....	May 14.
		Wilson, J. ....	May 15.
ASIA .....	AGRA.....	Parry, W. ....	May 29.
	BARISAL .....	Sale, E. ....	May 27.
	CALCUTTA .....	Lewis, C. B. ....	June 1.
		Thomas, J. ....	June 2.
	CAWNPORE .....	Williams, R. ...	May 7.
	COLOMBO .....	Allen, J. ....	June 10.
		Davis, J. ....	June 10.
	DACCA .....	Bion, R. ....	May 28.
	DINACEPORE.....	Smylic, H. ....	April 22.
	FUTTEPORE .....	Edmiustone, G. ...	May 29.
	MADRAS .....	Page, T. C. ....	June 9.
	MONGHIR .....	Lawrence, J. ....	January 7.
	SEWRY .....	Williamson, R. ...	May 29.
BAHAMAS.....	NASSAU .....	Capern, H. ....	July 8 and 9.
FRANCE.....	CAEN .....	Harris, M. ....	July 27.
	MORLAIX .....	Jenkins, J. ....	July 23, August 12.
		Webley, W. H. ...	July 12.
HAITI .....	JACMEL .....		
JAMAICA .....	BROWN'S TOWN.....	Clark, J. ....	July 8 and 24.'
	FALMOUTH .....	Gay, R. ....	No date (received Aug. 2), July 22.
	GURNEY'S MOUNT .....	Armstrong, C. ...	July 20.
	KETTERING.....	Hodges, S., & ors. ...	May -.
	MONTIGO BAY .....	Hands, T. ....	July 23.
	PROVIDENCE .....	Claydon, W. ...	July 9.
	ST. ANN'S BAY... ..	Millard, B. ....	July 3 and 7.
	STEWART TOWN .....	Hodges, S. ...	July 8.
		Dexter, B. B. ....	July 20.
	STURGE TOWN .....	Hodges, S. ....	July 23.

## ACKNOWLEDGMENTS.

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

- Missionary Working Party, Gloucester, by Mrs. M. P. Wilkins, for a case of clothing and useful articles;  
 James Nutter, Jun., Esq., Granchester, Cambridge, for a parcel of magazines, and last year's Annual Report;  
 Mr. G. Blight and Thomas Young, Esq., for copies of last year's Annual Report.

The Committee will feel obliged to any friends who may have copies of the last year's Annual Report of the Society, which they do not require for their own use or for distribution, if they will kindly return them, carriage free, to the Mission House; as the Committee's reserved copies are quite exhausted.

## CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month  
 of July, 1852.

£ s. d.		£ s. d.		£ s. d.	
<b>Annual Subscriptions.</b>		<b>CAMBRIDGESHIRE.</b>		<b>Spark Bridge—</b>	
Bellamy, Mr. George ...	1 1 0	Cambridgeshire, on account, by G. E. Foster, Esq. ....	130 0 0	Fell, John, Esq. ....	5 0 0
Darkin, Rev. C. ....	2 0 0	Friend, by C. F. Foster, Esq. ....	21 0 0	<b>NORTHAMPTONSHIRE.</b>	
<b>Donations.</b>		<b>CORNWALL.</b>		<b>Blisworth—</b>	
Buxton, Sir E. N., Bart.	25 0 0	<b>Redruth—</b>		Collection .....	3 5 0
Friend .....	2 0 0	Anon .....	1 8 0	Contributions .....	0 5 0
S. G. ....	2 0 0	<b>DEVONSHIRE.</b>		<b>Buckby, Long—</b>	
Do., for Jamaica Theological Institution .....	1 0 0	<b>Exeter—</b>		Collection .....	9 8 0
Society for Promoting Female Education in the East, for Mrs. George Pearce's School, Calcutta .....	15 0 0	Contributions .....	6 1 0	Contributions .....	2 5 0
<b>Legacy.</b>		Do., for Native Preachers .....	0 9 6	<b>Hackleton—</b>	
Ellis, Mrs. S., late of Sandhurst .....	101 12 6	Bartholomew Street—		Collection .....	4 19 1
<b>LONDON AUXILIARIES.</b>		Collection .....	7 2 3	Contributions .....	5 0 0
Alfred Place, Old Kent Road—		Contributions, by box .....	0 5 4	Do., Sunday School .....	1 0 0
Collection .....	2 1 2	Do., Sun. School .....	0 11 7	Proceeds of Tea .....	0 18 0
Bloomsbury Chapel—		South Street—		Harlestone .....	1 13 0
Sunday School Association, by Y. M. M. A., for Haiti School .....	7 0 0	Collection .....	0 18 1	<b>Harpole—</b>	
Hawley Road .....	7 16 9	Less expenses .....	1 6 6	Collection .....	3 3 2
John Street—		<b>KENT.</b>		Contributions .....	2 9 10
Senior Bible Class, for Demetogoda School, Ceylon .....	4 10 0	Dover, Salem Chapel—		Helmdon and Culworth .....	1 10 0
Salters' Hall—		Contributions, Ladies' Auxiliary, for Haiti Chapel .....	12 4 0	Kingsthorpe .....	2 10 6
Box, by Mrs. W. Jones .....	0 4 11	<b>LANCASHIRE.</b>		<b>Kislingbury—</b>	
Trinity Chapel, Sunday School, by Y. M. M. A., for Gototoowa School, Ceylon .....	4 10 0	<b>Liverpool—</b>		Collections, &c. ....	9 1 9
<b>BEDFORDSHIRE.</b>		Ladies' Negroes' Friend Society, for Jamaica Theological Institution .....	10 0 0	Contributions, for Native Preachers .....	0 6 7
<b>Biggleswade—</b>		Do., for Rev. B. B. Dexter, Steuart Town .....	10 0 0	Milton .....	16 0 0
Foster, B., Esq. ....	5 5 0	Do., for Rev. E. Hewett, Mount Carey .....	5 0 0	Northampton, Greyfriars' Street .....	1 10 0
Luton, Union Chapel—		Do., for Rev. F. Johnson, Clarksontville .....	5 0 0	Pattishall .....	3 0 0
Collection, &c., (monthly) .....	37 14 6	<b>ROADS—</b>		Ringstead—	
Sunday School, for a Native Teacher .....	10 0 0	Contributions, for Rev. W. K. Rycroft's Chapel, Bahamas .....	2 18 0	Contributions, for Rev. W. K. Rycroft's Chapel, Bahamas .....	2 18 0
				<b>Towcester—</b>	
				Collections .....	6 17 6
				Contributions .....	13 3 3
				Do., Sunday School .....	0 19 5
				Proceeds of Tea .....	0 13 6
				Sulgrave .....	1 16 0
				<b>Less expenses .....</b>	
				21 7 8	
				<b>20 11 0</b>	



		£ s. d.			£ s. d.			£ s. d.
Weston—			Sudbury—			YORKSHIRE.		
Collection .....		6 2 10	Holman, The Misses		1 0 0	Bradford—		
Contributions .....		1 3 0				Acworth, Rev. Dr. ...		5 5 0
Do., Sunday School		0 15 2				SCOTLAND.		
		8 1 0	WARWICKSHIRE.			Fortrose .....		0 0 3
Less expenses .....		0 1 0	Birmingham, on account, by Mr. J. H. Hopkins.....		140 0 0	Glasgow—		
		8 0 0				Collections—		
OXFORDSHIRE.			WILTSHIRE.			Baronial Hall .....		9 5 6
Chipping Norton—			Bradley, North—			Hope Street .....		23 8 11
Holloway, Miss, for Orphan Girl, Chittouwa .....		4 0 0	Collection .....		3 8 6	John Street .....		11 13 7
			Less expenses .....		0 0 6	Do., for Translations .....		4 1 9
						Public Meeting, Rev. J. Russell's .....		3 14 5
SOMERSETSHIRE.			Semley .....		2 10 0	Contributions .....		25 8 0
Bristol—			Trowbridge—			Do., for Translations.....		2 1 0
Baptist, Mrs., for Native Preacher, Calcutta .....		15 0 0	Collection, Back St... ..		6 16 6	Do., for Jamaica Theological Institution .....		1 0 0
Street—			Do., do., Public Meeting .....		4 12 4	FOREIGN.		
Collection .....		0 8 0	Do., Bethesda .....		1 3 3	AFRICA—		
Wincanton—			Contributions .....		53 11 6	Cameroons.....		2 14 0
Collection .....		4 4 1	Do., for Dove.....		0 5 0	JAMAICA—		
Contributions .....		5 1 11	Do., Sunday School Girls .....		2 4 5	Kingston—		
Do., Sunday School		0 11 0				Graham, Mr. R.....		1 0 0
			Less expenses ...		68 13 0			
SUFFOLE.					0 13 6			
Ipswich—					67 19 6			
Goodchild, Mr., the late .....		1 0 0						

## ERRATUM IN ANNUAL REPORT.

The sum of £14, acknowledged from *Wotton under Edge* (p. 80), should have been particularized as follows—

	£ s. d.
Collection .....	4 5 8
Subscriptions:	
Eley, Miss .....	2 0 0
Griffiths, Rev. J. ....	2 10 0
Rogers, Mr. John.....	1 0 0
For Debt:	
Eley, Miss .....	1 0 0
Rogers, Mr. John.....	1 0 0
Boxes by	
Foxwell, Miss .....	1 6 11
Jenner, Mrs. ....	0 9 0
Smith, Hannal .....	0 8 5
	<hr/> 14 0 0

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