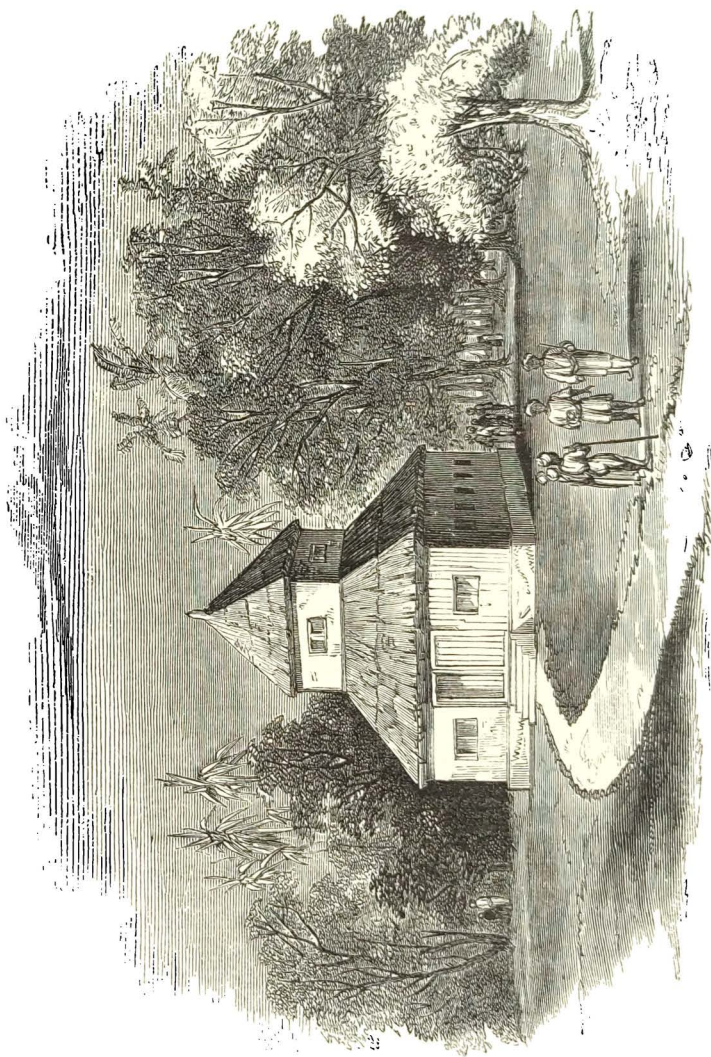


# THE MISSIONARY HERALD.



SOOAGAON CHAPEL, BACKERGUNGE, BARISAU.

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A BRIEF HISTORY OF SOME OF THE STATIONS FORMED BY THE  
BAPTIST MISSIONARIES AT SERAMPORE.

RANGOON.

*From the Oriental Baptist.*

A BRIEF account of the circumstances which led to the commencement of the Burman mission will show that the Serampore missionaries did not unwisely neglect favourable openings in Bengal, when they resolved to send two of their brethren to Rangoon. Fond as they were of the idea of evangelizing the nations around them, they appear to have been convinced that, for some years at least, all their energies ought to be directed to the establishment of the truth in Bengal and Hindustan, and they formed a definite plan for planting a number of stations all over the country. Their attempts to carry this plan into execution were, however, obstructed by the British authorities. Other difficulties soon arose. On the 23rd of August, 1806, Messrs. Chater and Robinson landed in Calcutta, and when, as was customary, they reported their arrival to the magistrates at the police office, objection was made to their proceeding to Serampore. Hoping to conciliate the magistrates, by explaining the designs of the Mission, Carey called at their office the next day, when he was told by one of them, Mr. Blaquiere, that they had a message to him from Sir George Barlow, the governor general, to this effect, "That as government did not interfere with the prejudices of the natives, it was his request that Mr. Carey and his colleagues would not." The magistrates further explained this message to contain an injunction to the missionaries that "they were not to preach to the natives, nor suffer the native converts to preach; they were not to distribute religious tracts, nor suffer the people to distribute them;

they were not to send forth converted natives, nor to take any step, by conversation or otherwise, for persuading the natives to embrace Christianity." The Rev. David Brown, who very kindly interested himself on behalf of the distressed missionaries, endeavoured to obtain from the magistrates some modification of the rigour of these injunctions, and he succeeded so far as to obtain their consent, on behalf of the government, to the continuance of the mission at Serampore, to the distribution of the scriptures, to the preaching of the missionaries in their hired house at Calcutta, and to such labours as the native Christians might choose to carry on by themselves. The two newly arrived missionaries were taken under the protection of the Danish government, as their brethren had been before; and at length the British authorities very reluctantly ceased to demand that they should be deported.

The Serampore missionaries were greatly perplexed by these circumstances. The hostility of the government to the diffusion of Christianity in Bengal, heightened at this time by the calamitous mutiny at Vellore, was now too evident to permit them to hope that they would be allowed to extend themselves as they wished in its dominions. The brethren who had arrived could not advantageously be employed at Serampore itself, and it was felt that measures must be taken to secure other fields in which they might devote themselves to the great work. The Burman empire appeared to them to be well suited to become the seat of a mission, and they resolved to try what

they could do to introduce the gospel there.

The brethren chosen for this undertaking were Messrs. Mardon and Chater, who appear to have consented to it readily, though they well understood the difficulty of the undertaking. Both were regarded as likely to obtain such a knowledge of the Burmese language as to be able to translate the bible into it, and this was a prominent object of the mission. Several months elapsed before a vessel could be found to convey the two missionaries to Burmah; but on the 24th of January, 1807, they set sail, after receiving from their brethren many wise and affectionate counsels. As they knew not what reception they would meet with at Rangoon, they left their wives with the mission family at Serampore until, having made suitable arrangements at the new station, they should be able to return and conduct them thither.

Having arrived safely at Rangoon, they were received very kindly both by the Burmese officers and the foreigners residing there, to some of whom they had letters of introduction. The government was spoken of by every one they consulted as exceedingly tolerant in religious matters, and as by no means likely to interfere with attempts to convert its subjects to the Christian faith; the climate was extolled as one of the best in the world; and the dearness of provisions was the greatest disadvantage spoken of. They found a Roman catholic mission established at Rangoon, the priests in connection with which treated them with great civility, and appeared to be well-meaning men, but neither very zealous nor very successful. Having completed their inquiries, Mardon and Chater prepared to return to Bengal, and they rejoined their companions at Serampore on the 23rd of May. Their report was received with thanksgiving, and it was

unanimously resolved that as soon as the rainy season was passed, they, with their families, should take the first opportunity of returning to their work.

At the beginning of July a consultation respecting the new mission was held, when Mr. Mardon informed his brethren that he was compelled to decline engaging in it. Having suffered much from ill health and deep dejection of spirits, he felt himself unequal to the responsibilities of the undertaking. The missionaries appear to have been somewhat surprised by Mr. Mardon's determination, but they saw that the reasons on which it was based were good, and agreed to make the wants of the new mission a matter of special prayer for fifteen days, resolving that if in that time any one of their number volunteered to accompany Mr. Chater to Burmah, they would regard it as the will of God that he should go. At the appointed time Mr. Felix Carey offered himself for the service, and although his familiarity with the Bengali language, and his proficiency in the Sanscrit, rendered it extremely desirable that he should remain in Bengal, the brethren acquiesced, viewing his proposal as having been brought about in answer to prayer, and seeing in him a peculiar fitness for the work, owing to the strong attachment existing between himself and Mr. Chater, and to his knowledge of medicine and surgery, which promised to be of essential service in Burmah.

At length an opportunity of conveyance to Rangoon presented itself, and the brethren Chater and Carey took a passage for themselves and their families. They formed themselves into a church before their departure, and Mr. Chater was chosen as the pastor. On the 20th of November a solemn parting charge was delivered to them by Dr. Carey from 1 Tim. iv. 16; and a few days afterwards they were com-

mended to God in a meeting for prayer held at Calcutta. On the 29th, having received from their brethren very full and affectionate written instructions, they embarked, and, after waiting a few days at Kedgerce for the embargo to be taken off their vessel, set sail and arrived at Rangoon. They had solicited a passage in a brig which sailed a short time before, and the captain had offered to take them, but the arrangement came to nothing; and the missionaries recognized in this a providential interposition on their behalf, when, upon their arrival in Rangoon, they learned that this brig had been captured by one of the French privateers then cruising in the bay of Bengal.

On the first sabbath after their arrival, they commenced holding an English service, and invited all the Europeans in the city to attend; but very few were found willing to join them. The number of European inhabitants was small, and it was soon seen that there was not one among them who knew, or cared to know, anything about real religion. The brethren at Serampore had instructed the missionaries to preach in Hindustani; but though some of the natives at Rangoon were able to use that language, they intermixed so many words of Burman origin with it that it was not possible to communicate with them by means of it. Thus the brethren found that they could not preach the gospel until they had acquired the Burmese. They found no small difficulty in obtaining a man to instruct them in the language, and their progress in it was, for a few months, very unsatisfactory to themselves.

In April, not quite four months after their arrival, they were obliged to send their families to Bengal. A still more serious hindrance to the mission oc-

curred about two months later, when Mr. Felix Carey, whose mind was disquieted by the recent death of his mother and the illness of his wife, resolved to visit Scrampore, and left his colleague in uncertainty whether he would return to Rangoon. Notwithstanding all these discouragements Mr. Chater continued to study the Burmese language most diligently; and having at length obtained a competent teacher, his progress was encouraging. He also conducted an English school, which both assisted him in acquiring Burman, by making it necessary for him to talk much with children who understood only that language, and produced a small sum monthly in aid of the mission. At the same time he took measures to obtain permanent missionary premises. A suitable piece of ground at a place called Tatpein, about a mile and a half distant from the river, and on the other side of the city, having been granted by the governor, Mr. Chater commenced the erection of a mission house, and collected from merchants and other residents at Rangoon, nearly Rs. 1000 towards the expenses.

In December Mr. Chater was cheered by the arrival of his wife and children in company with Mr. Felix Carey, who was now quite reconciled to the idea of remaining at Rangoon, and who applied himself with assiduity to the study of the Burmese language. His wife, whom he left behind him in Bengal, was removed by death in a little more than a fortnight after he had returned to Rangoon.

In July, 1809, the mission house having been completed, the two brethren removed into it. A few months after they had taken up their abode in it, the whole city was burnt down, and many families were thus reduced to complete destitution. The missionaries escaped the conflagration, having

erected their house outside the city, and blessed God that they had been led to adopt a plan which probably saved their station from ruin.

Mr. Chater, who had begun to preach, or rather to catechise, in Burman, in the early part of 1809, soon had several natives under religious instruction. Towards the end of the year, however, those of greatest promise among his hearers were obliged to join the army, on occasion of a war with Siam. At the beginning of 1810, he was encouraged to hope that the gospel had made some impression upon the mind of an intelligent young *púngí* from Ava; but these hopes also were soon dissipated by the evident apathy of the priest. In April Mr. Chater sent to Serampore a collection of extracts from scripture translated into Burman, smaller than that he had previously prepared. He acknowledges, in the letter which accompanied it, the valuable services of a catholic priest who had revised, or rather re-written the tract for him, after collating the extracts with the Latin Vulgate. The Serampore missionaries had cast a fount of Burman types in the year 1809, and Mr. Chater requested that five hundred copies of this tract might be printed.

Mr. Felix Carey had meanwhile availed himself of the friendship of a new viceroy of Rangoon to travel to various parts of Pegu and to Martaban, in his suite. He thus enjoyed remarkable advantages for exploring the country, and gained an influence over the mind of the viceroy, which he hoped to be able to exercise for the advantage of the mission. As a medical man he was of great service to numbers of Burmans, and was famed for his skill and success.

It is interesting to observe that in a letter written in February, 1810, these pioneers of Christian missions in Bur-

mah were recommending that efforts should be made to disseminate the gospel in parts of the empire where it has in later years been eminently successful. Thus, when requesting that other missionaries might be sent to their assistance, they commended Tavoy, Pegu, and Martaban to the attention of their brethren, and spoke of the many thousands of Karens inhabiting the skirts of all the hills, as people to whom the glad tidings should be sent.

In September, Mr. Chater was compelled to visit Bengal. The state of his wife's health had long been very discouraging, and on two occasions he had himself been brought to the gates of death. On reaching Calcutta he furnished the brethren at Serampore with a statement, from which we extract the following summary of the results of the Rangoon mission up to the date of his departure.

“Owing to the troubles in the country we have not had so much to do in the work of instructing the natives, as we expected, by this time, we should have had. But, on the whole, the prosperity of the mission is an object we have much ground to look forward to with hope and expectation. Our knowledge of the language is now very considerable; and, by the help of a learned man we have recently met with, we hope not only to be able in a little time to speak and write it, but to acquaint ourselves with its grammar. I have prepared for printing a large as well as a small pamphlet of scripture extracts. The last sabbath I preached in Burman at Rangoon; a goodly company came to hear. I suppose the number was increased on account of my being so shortly to leave them. This I hope is a specimen of what we shall shortly have the pleasure to see constantly. The Lord has given us much favour in the sight of the people, which, on many accounts, is of

much advantage to us. The present viceroi or governor of Rangoon is more friendly with us than the former was, and has shown us much kindness."

During Mr. Chater's stay in Bengal, he superintended the printing of the two pamphlets mentioned above. One of them contained twenty pages of extracts from the New Testament, and the other 136 pages of selections from the Old and New Testaments. At the same time he was diligent in preaching to English congregations in Calcutta, and was made the instrument of the conversion of some who heard him. The disturbed state of the Burman empire at this time, together with the very feeble health of Mrs. Chater, made him unwilling to remove his family back to Rangoon, and in May, 1811, he departed alone to Rangoon by way of Penang. Whilst staying at this island, he had frequent intercourse with the inhabitants of a small Burman village there, and his pamphlets were gladly received and read by them.

After reaching Rangoon, Mr. Chater fully resolved upon relinquishing the Burman mission. It was, in the opinion of all those competent to form a judgment upon her case, impossible for Mrs. Chater to reside at Rangoon in health, and the disturbances in Burmah were then so alarming as to render it unsafe for an English family to continue there. He therefore finally left Rangoon, a few weeks after his return thither, and on the 23rd of October arrived once more at Calcutta. He carried with him a Burman translation of Matthew, which had been completed during his short stay. After much deliberation it was determined that he should commence a mission in Ceylon, and on the 16th of April, 1812, he safely reached Colombo, where he was greatly honoured of God during nearly seventeen years of indefatigable missionary labour, and where

his memory is now revered by many Singhalese Christians.

The subsequent history of this mission may be very briefly narrated. After his colleague's departure, Mr. Felix Carey continued to prosecute the study of Pali and Burman with much success, and made considerable progress in the compilation of a Burman grammar and dictionary, as well as in the translation of the gospels. In March, 1812, a misunderstanding between the British and Burman governments took place, and Mr. Carey, being suspected of acting as a spy for the English, was obliged to take refuge with his family on board the H. C. Ship Amboyna. After remaining there fifty-six days, he returned to the mission house with improved prospects of usefulness. The brethren at Serampore endeavoured to find a suitable colleague for him, and after some delay Mr. Norman Kerr, a member of the church in Calcutta, was chosen for this service. As soon as tranquillity appeared to be restored at Rangoon, Mr. Carey resolved on visiting Bengal that he might superintend the casting of a new fount of Burman types,—those cast in 1809 having been destroyed in the fire of March the 11th,—and carry through the press his Burman grammar, and one or two of the gospels. His family were left behind him at Rangoon.

Having carried part of the gospel of Matthew and of his Burman grammar through the press, Mr. Carey left the latter to be completed under the superintendence of his father, and taking with him Mr. Kerr, returned to Rangoon at the close of 1812. Upon his arrival he found that a general feeling of insecurity prevailed there, and that nearly all the European inhabitants were leaving the place. The viceroi, however, assured Mr. Carey that the members of the mission should be perfectly safe; and they resolved to remain. Mr. Carey

informed the brethren at Serampore that the improved Burman types were generally admired, as was also the translation of Matthew; and he began to arrange for the establishment of a printing press at Rangoon, that the translation of the scriptures might be printed under his own inspection there as fast as it was made ready. In addition to the Burman translation, in which he had advanced to the beginning of John, Mr. Carey now projected translations of the scriptures into Pali, Siamese, Khassia, and Talaing, and hoped to be the instrument of accomplishing them all at Rangoon. To preaching he seems to have given very little attention.

But in May, 1813, whilst forming these too extensive plans, Mr. Carey received a summons from the court at Ava to proceed thither without delay; and hoping that his journey would turn out for the welfare of the mission, he obeyed it with alacrity, and left Rangoon, in July, in uncertainty as to whether he should again reside there. At the same time Mr. Kerr resolved to return to Bengal, and thus Rangoon would have been left without a missionary, but for a remarkable train of providential events, which have since resulted

in extensive blessing to the inhabitants of the Burman empire by the settlement of Dr. Judson there, and the subsequent establishment of the American Baptist Mission in that empire.

Mr. Felix Carey's career as a missionary in Burmah must be regarded as having ceased upon his removal from Rangoon in July, 1813. The brethren at Serampore for a little time numbered Ava amongst their missionary stations, but it does not appear that Mr. Carey did anything there which could be called missionary work. As medical attendant to the king, and afterwards as an ambassador, he possessed much influence at the court, and he appears to have made use of it to procure from his Burman majesty permission to translate and print the scriptures. But the work was not done. In compliance with his wishes the brethren had sent a press and types to Rangoon, at the close of 1813, and Mr. Carey made an attempt to convey them to Ava, but the types were lost upon the way.

We have thus sketched what the brethren at Serampore did for Burmah. Let their names be recorded in honour upon the list of that country's first and noblest benefactors.

## FOREIGN INTELLIGENCE.

### INDIA.

Mr. UNDERHILL.—By last mail we received the news of Mr. Underhill's arrival at Colombo. Previous advices announced his landing at Point De Galle. He writes under date of May 25.

"I have commenced visiting the stations, and am beginning to form some idea of their condition and wants. It is a beautiful country, and the people seem to me very much in advance of the people of Bengal in civilization and material prosperity. On reaching Colombo, we went with Mr. Davis to his house, where we shall remain during our stay; and we are most happily located with him.

"We had a most pleasant day last Lord's day. After morning service we went out to Matakooly, three miles from Colombo, to witness the baptism of seven Singhaiese—five females, and two men. Four of the females received their religious impressions in Mrs. Allen's boarding-school. They were not baptized when they left the school, as it was deemed best to try, by delay, the reality of the love of Christ which they professed. They have now been tried in service and otherwise for eighteen months or two years; and their conduct, in two cases particularly, has shown an adherence to integrity, and to the Saviour, that has given the highest satisfaction.

"The baptism took place in the Kalany river, near to which the chapel is situated,

surrounded by jungle, and under the shade of cocoa-nut and mango trees. Both Mr. Davis and myself gave addresses in the chapel, he, in Singhalese, to the people, I to the candidates, through an interpreter. At the water-side, Mr. Ranasinghe, the pastor, gave an address on the subject of baptism to the people; and Mr. Davis administered the ordinance. The greatest propriety and decorum were preserved. It was a matter of grateful feeling to me, that amongst my earliest recollections of the Singhalese will be my participation in this service, and the sight of the consecration to the Saviour, of these young persons.

"Mrs. Underhill is quite well; indeed we all are. Now and then I get quite fatigued by the journeys and exposure to the heat, for it is very hot here just now owing to the absence of rain. But I am most grateful that hitherto we have been so mercifully preserved in safety and health."

HURDWAR.—Mr. Denham has sent us some extracts from the *Delhi Gazette*, giving an account, by an eye-witness, of the great fair, held at Hurdwar last April. The writer is a military gentleman, which will account for some of the expressive and opinions to which he gives utterance. But as an account of a celebrated festival in India, it will be read with deep and painful interest, and will make our readers, we hope, long and pray for the messengers of the gospel to be sent into the district in great numbers, that through the divine blessing these multitudes may be turned from dumb idols to serve the living God.

"You can form no idea of the scene which this place now presents: the numbers far exceed the calculations of the ministering brahmins, and at the present moment do not fall short of *two millions*; the influx will doubtless extend till the auspicious morn of to-morrow, the crowning pooja of the whole!

"As might be expected in so miscellaneous a crowd, there are thieves and pilferers in large parties, ever ready to avail themselves of lucky accidents—the noses, ears, and feet of the Hindoo fair ones furnishing the spoilers with a rich return. The keepers of booths and stalls have also to perform a 'cat-like' vigil over their sparkling wares, so promiscuously subjected to public gaze, and they are constantly apprehending shoplifters of every tribe and degree. Although there are three bridges (besides ferry boats), they are not nearly equal to the demand of the occasion, and dreadful accidents would occur but for the vigilance of the military guards at the various avenues of approach. A great number of lives have been saved among the

bathers by the officers and men of the native detachments, who in many instances have plunged overboard into the roaring current, and brought them to land—often in an apparently lifeless state; several were rescued yesterday by a party on elephants. The dams have all been opened, by which the river has been lowered two feet, and the danger of drowning, consequently much diminished; and cables are swung across the worst rapids, at which sepoy are stationed to assist those who require it, and also to prevent the people from attempting the fords at unsafe spots. The masses are wonderfully thankful for all this consideration.

"The Bikaner chief, in charge of Lieutenant Vanrenen, 54th N. I., entered his encampment this morning: he will prove a treasure to the brahmins, as he is about to distribute largesses, and fling native offerings of gold mohurs and cups of the precious metals into their Ganges. There are a host of minor fry besides those I have before mentioned to you, but I have not yet seen the Rajah of Ulwar, who, I know, is to be here. The people may be said to extend from Roorkee to Rikhee Khase (a shrine of some sanctity in the Deyrah-Dhoun) upwards of twenty-two miles. The oldest European or native does not remember any similar display, and I am informed that the islands had hitherto never been filled; but they are now crammed, and for want of more space the very precipices overhanging the town are tenanted, besides the open patches in the jungle around it. The natives prognosticate a dreadful trampling and drowning to-morrow, but it is hoped by all hands that the strict arrangements for procession and departure will overawe any rioters, or ill-behaved people. Only think what a cavalcade, *one hundred and twenty thousand registered faquires* to lead the van! Yesterday and to-day it is dangerous to walk the streets, he who loses his legs is likely to do so with his life also, for the crowd is suffocatingly compact. People are losing themselves or their relatives continually, and there is no remedy but deferring their meeting till they get back to their homes. The missionaries have been listened to, and even treated with respect (an almost unprecedented fact). I find the mendicants unusually civil, and hyperbolic in their salutations; they account for the millions by saying, 'that good government, good roads, good management, and good security of life and property' have done the wonder, and I think they are not wrong. The air, as you may guess, is pregnant with malarious odours, but I do not hear of any sickness of import. It is expected the troops will all return to their cantonments on the 17th inst., the 16th being the conclusive festival, called *Amawus*.

Everything thus passed off yesterday as quietly as the most peaceable magistrate could



desire. Long before daybreak the bathers thronged both branches of the river, and the ghauts teemed with their thousands of devotees, foremost among whom was the Bikaner chief, who arrived with great solemnity, the most striking feature of the nocturnal cavalcade being twenty-four horses laden with as many pairs of earthen pots, holding the ancestral ashes; the Raja himself had a bundle of the same, tied in many folds of cloth about his person, and these relics of his Penates were committed with much devoutness to the great deep. About daybreak the high roads, bridges, and fords, presented a wonderful spectacle, not less than two or three millions of pilgrims being on the move. Nothing but the strenuous exertions of both civil and military officers at the head of the troops, and police, prevented the destruction of life and property, and they have proved so complete that not a single serious accident occurred. No pen can describe the overwhelming numbers of the people, or the nearly impenetrable train of their vehicles and cattle:—from the stately elephants to the lowly donkey, from the bulky hackery to the tiny *ekka*, from the tardy camel to the frisky pony, from the pompous equestrian to the lean pedestrian. Every species of obstacle spread before the eye for whole miles, and these could only be temporarily dispersed for the passage of the processions, by parties of troopers and sepoy.

The different *Akharas* of the faquires, according to established precedence, marched down separately under a strong guard to the bathing place, and were moved off, so as to avoid any collision, by a distinct route. The five peculiar sects of Nerhanees, Nerunjunees, Bairagees, Punchatees, and Oodasees, went down in corresponding order with all the gorgeous pageantry of these occasions, trains of elephants, caparisoned with gold and silver howdahs, surmounted with flying standards of the richest brocades and satins, litters and palanquins richly decorated, runners with silver handled chowries and maces, sword players, wrestlers and tumblers, and every other appendage of oriental show and decoration. The Bairagees were said to number fifty thousand, of which a great number were stark naked and performed the most indecent antics, in commemoration of their monkey god, Hunnoman. They were all made to obey the order of the programme, and gave very little trouble to the authorities; indeed they were polite and facetious to every white man who had any business with them, exhibiting a marked difference from the usually churlish character of their vocation. It was evident that times had changed, and that they looked upon us as very respectable masters. The Bikaner man was wisely persuaded by the civil authorities to give up the idea of scattering his treasures in the Ganges, as it would have inevitably caused a

great loss of life, by the general scramble for their possession, and he has contented himself with presenting some rich donations to the priests; he stays here for the after piece of the 17th instant, as do most of the higher and religious classes, but the majority of the votaries took their departure during all yesterday in one tumultuous current, breaking down one of the floating bridges, and overturning sundry huts in transit.

Towards evening (when the troops had been withdrawn) there was a grand crush, and every thing appeared to become fixed and entangled. The travellers are preparing to quit, and I am told get rid of their stock by public auction in the neighbouring towns. *I call it a proud event for the government, that the fair has ended so satisfactorily, its enormous attendance being one of the best proofs that the modern rule of India is an eminently prosperous one, and productive to its people; the rites are certainly those of hoar antiquity in their ultra-barbarous extravagance, but the occasion has called forth its increase of thousands to admire and testify to the wisdom and forbearance of their British masters, and every succeeding *Mela* will doubtless draw remote races nearer to the focus of civilization in this the nineteenth century of wonders, and we may justly expect a rapid revolution of thought and opinion, as the meed of our superiority. Within the eventful period which has revolved since the last festival, how many thousand square miles of countries and their dwellers have been added to our possessions, and what man shall be so prophetic as to name the acquisitions which will bless the next!—Shall the triumphs be these of knowledge over superstition,—or merely the arbitrary stretch of conquest?*

The Friend of India in noticing this extraordinary gathering, not only refers with pleasure to the fact that all went off peaceably, and though nearly two millions of people were there, gathered by a common impulse from every part of the country, only one battalion of troops was considered necessary to preserve order, but goes on to remark:

“There is another circumstance not less gratifying to be noticed. We learn from the *Delhi Gazette*, that amidst this vast crowd there were to be seen many missionaries earnestly addressing the devotees on the absurdities of idolatry, and the excellence of Christian truth, and liberally distributing tracts and copies of the Scriptures among them. Their discourses were addressed to men collected together under those feelings of religious excitement, in which enthusiasm absorbs every other passion, and even the feeble minded become reckless. Yet we are informed that there

was not the smallest appearance of impatience manifested: the missionaries were listened to with great attention, and treated with the greatest respect. This was in 1855.

"Now let us turn back to the history of 1815. In the Mela held in that year, there was seen in the crowd of devotees, not one-fifth so numerous as on the present occasion, the stalwart figure of a missionary earnestly remonstrating with the pilgrims on the inefficacy of the sacred waters to wash out their sins, sometimes he addressed them on foot, sometimes from the back of the Elephant on which he rode. This missionary was Mr. Chamberlain, who had been engaged by the Begum Sumroo of Sirdhana to superintend the education of her grandson, the late Colonel Dyce Sombre. He, also, was listened to with the same feeling of attention, and there was the same absence of all impatience which the correspondent of the *Delhi Gazette* describes in the present season. But a report of the appearance of a missionary at the fair at Hurdun was conveyed to Mr. Charles Milner Ricketts, the secretary to government, and to Lord Hastings, the governor general, and it was deemed necessary for the safety of the British empire, to prevent the recurrence of so fearful a risk, by ordering Mr. Chamberlain down forthwith to the presidency. The Begum was requested to cancel his engagements, and no importunity on her part could move the government to relax. Even the Mahrattas, she exclaimed, never treated me so severely. Mr. Chamberlain represented to Lord Hastings that his labours had occasioned no disturbance, that Lady Hood, and Colonel Mackenzie, the surveyor general of India, were present during his addresses, and were ready to bear testimony that they had not created the smallest disquietude among the multitude. Government was inexorable, "You may fire a pistol," said Lord Hastings, "into a magazine, and it may not take fire, but what man in his senses would try the experiment?" And so Mr. Chamberlain was sent back to the presidency. But while the feelings of the people are the same the feelings of the government are changed. It has lost its morbid terrors, and a dozen missionaries have been permitted to address a far larger crowd, and have done so with perfect safety; and thus are we furnished with a fresh exemplification of the fact, which various circumstances are constantly confirming, that the obstacles to improvement in India, have arisen far more from the governors themselves, than from any real cause of apprehension in the native community."

BARISAUL.—Mr. Martin having now been at this station for some months, has written at length, his first impressions respecting the work going on there, as he has seen it.

It is a very interesting communication, and has the charm of the freshness of feeling natural to one who, for the first time, writes about a work on which he has just entered, in a scene which must in every respect be both strange and new. The letter is dated May 11th. We are sorry to learn from it that thus early, they have had to mourn one domestic bereavement in the death of their first child; and that Mr. and Mrs. Anderson have suffered a similar loss.

"When I wrote to you last, I think I mentioned that we were expecting Mr. Underhill in a few days, on his visit to Barisaul and the stations connected with it. He arrived here on the 13th of January on his way from Dacca. He made his home with us while he remained, and we enjoyed his visit very much. We left Barisaul on the 16th for the purpose of visiting the out-stations. This was my first visit, as well as Mr. Underhill's. It would occupy too much time and space to give a detailed account of what I saw and heard at these places. But it may not be uninteresting to give a brief statement of my first impressions, and a few particulars respecting our tour, and the people whom we went to see. We visited five stations besides the one at Barisaul, viz., Rajapore, Chobikarpar, Ashkor, Ambolya, and Soogaon.\* To some of these places we walked, and to others we were dragged all the way through mud and water in a boat, the men wading through the mud, and pulling the boat after them. We met with a warm reception everywhere from the native Christians; many of them showed their gratitude and kind feelings by rendering us all the assistance they could. They accompanied us from station to station, some carrying our luggage, and others dragging the boat. At each of the above places, with the exception of Rajapore, Mr. Underhill gave an interesting and appropriate address to pretty large congregations, Mr. Page acting as interpreter. Everywhere the people listened most attentively to what he said, and seemed pleased. One could not help being affected by the sight of so many open, cheerful, though dark, countenances; and there is the more ground for rejoicing when it is remembered that all these, in spite of all opposition and reproach, have given up caste, ceased to worship idols, and are now regularly attending the means of grace. The members of the churches, too, are, I believe, in most cases adorning the doctrine of God their Saviour by consistent conduct. On the whole I was very much pleased with my first visit. I feel grateful that my lot has been cast here; the prospect

\* The illustration on the first page represents the chapel at this station.

of usefulness is very encouraging. We shall have to labour, it is true, among a people of rude habits and uncultivated minds, but in other respects possessed of many good qualities. So long as they remain in heathenism they often manifest bitter hatred and fierce opposition to the gospel, but they are not long under its influence before these cease to exist. The gospel has power to subdue the most stubborn will, and it does subdue. We have here many a striking instance of the sanctifying and ennobling effects of Christianity. In every village where there is a Christian community one can point to this man and that man "who was before a blasphemer, and a persecutor, and injurious, but," having "obtained mercy," stands now in marked contrast to his heathen neighbour in his conversation and demeanour. They all seem to possess a self-respect and an independence to which others are strangers. Many of them, too, make laudable efforts, and manifest much anxiety, to spread the gospel around them. Another pleasing feature is that they are, with now and then an exception, at peace among themselves, of one mind and one aim; this is shown by the willingness which they have evinced to assist each other. At many of the stations, in compliance with Mr. Page's suggestion, they have united their strength and erected a *gola* (or common store-house) in which to deposit rice for the purpose of providing against emergencies, for they do sometimes, as might be expected in such a district, from various causes suffer want. They also give their united contributions to a common fund to enable them to carry on lawsuits with the zemindars or any others who may oppress them, and, poor creatures, they have to endure no small share of injustice and oppression. I need not tell you that these changes in the social and moral, as well as spiritual condition of the people have not been effected in a day; they are the result of much pains-taking and labour. By untiring energy and zeal, by an earnest proclamation of the gospel, by a thorough knowledge and command of the native language, and a no less knowledge of the native character, but above all by a deep sympathy with the people in all their troubles and wants, Mr. Page has contributed no small quota in raising them to the high position which they now occupy. He has, indeed, a heart to sympathize with the natives, and this is, no doubt, under God, the secret of his success.

"One great hindrance to missionary operations at Barisaul arises from the fact, that almost all our stations are in the most inconvenient and inaccessible parts of the district. The ground, on which all the Christian settlements are, is artificial, being raised some eight or ten feet above the surrounding land. For several months in the year one sees nothing, as far as the eye can reach, but one

great marsh, and the people cannot attend to any cultivation, or even move out of doors except by boat. Wherever houses are built it is absolutely necessary that such mounds should be raised, in consequence of the flatness of the country and the annual inundations. On the banks of the broad rivers, where the land is high and good, we have not a single station. This is to be regretted, not only on account of the dense population, but because these parts are more accessible than others. One passes village after village in close succession sometimes, for miles, all teeming with people. In many places the gospel has never been preached, the voice of a missionary never heard. But if God grant us health and days, we hope to carry the message of grace to many who are still ignorant of 'the only true God, and Jesus Christ, whom he has sent.'

*To be continued.*

#### CEYLON.

COLOMBO.—Mr. and Mrs. Allen, with their six children, embarked for England early in April in the "Phœbe Dunbar." We have been favoured with a copy of the *Colombo Overland Observer*, which contains an account of a meeting of the church under his care, who presented him with an address, and a purse of one hundred guineas, as a token of their esteem for him as their pastor and friend. It is as gratifying to us almost, as to Mr. Allen himself, to see this kind expression of esteem for one who has laboured so long and so assiduously in this field, and from which he retires for a while in order to recruit his strength. May his voyage be prosperous, and the object of it accomplished. The address is as follows:—

TO THE REV. J. ALLEN,  
*Baptist Missionary, Colombo.*

REV. AND DEAR SIR,—On the occasion of your departure to your native land to seek the renovation of health and energies impaired in the zealous performance, for nearly ten years, of the trying and varied duties of a missionary of the gospel in this tropical country, the members of the church meeting in the Pettah of Colombo, felt themselves called on by every tie of gratitude, to testify their sense of your ministerial services, and their esteem for your character.

Looking at the fact that you have a family of young children to educate and provide for, and considering that the missionary society with which you are connected, however liberally inclined, is unable, with the means at its disposal, to afford its agents salaries above

what is adequate to their daily support, it seemed to the members of the church, that the testimonial which they could most gracefully offer, and you with most propriety receive, would be such a sum of money as their means enabled them to contribute, to be placed at your disposal for the purpose of aiding you (in however humble a degree) in taking measures for the education of those dear children, your interest in whose temporal and eternal welfare, the church you have so long ministered to, must claim the privilege of sharing.

It was determined that the members of the congregation in the habit of assembling at the Pettah should be invited to join in this testimonial, which accordingly is now presented to you, not only on behalf of the church of which you have exercised the ministerial oversight, but also in the name of many who, though they have not associated themselves in communion with that church, have listened to, and in many cases profited by, your faithful exposition of the truth as it is in Jesus.

Looking at the worldly circumstances of many of the contributors, we believe you will recognize the sum subscribed, as a convincing proof that your services as a faithful minister of the gospel are sincerely appreciated by those to whom you have, in Christ's stead, addressed warnings, reproofs, and invitations, praying them to be reconciled to God. You will, we feel assured, look not so much to the limited money value of this testimonial as to the state of feeling which prompted it, and the prayers for your welfare, your continued and increased usefulness, and your return in health and vigour to the scene of your not unsuccessful labours, with which we accompany it.

We know that the faithful servant of Christ must look for his reward not now nor here; not from earthly source or human hand. Nevertheless, we believe it to be in perfect consonance with the dictates of scripture, and the best feelings of human nature, that the hand and heart of him who ministers in spiritual things should, in all proper ways and on every befitting occasion, be strengthened and cheered by tokens of affectionate sympathy and regard on the part of those who are thus ministered to.

We hope, ere long, to welcome you back in our midst: but whether this be the will of God or not, rest assured that our respect and gratitude shall ever attend you; while our best and kindest wishes will include the beloved partner of your missionary and domestic life, and the children whom God has committed to your united parentage and care.

We cannot conclude without bearing special testimony to the virtues of Mrs. Allen's character, not only as cheerfully and with Christian faithfulness discharging the ordi-

nary duties of a missionary's wife, but as devoting so large a portion of her time and energies to the important work of native female education. Her exhibition of all the milder and most attractive features of Christianity in her daily bearing and intercourse with the members of the church, will cause her ever to live in their memories, associated with the most pleasing recollections.

With such sentiments, feeling, and prayers, this purse, containing £100, is presented for your acceptance on behalf of the church members and your hearers, by

C. ELLIOTT,  
P. E. SCHUMACHER,  
Deacons.

To this address, which we regret could not be inserted in the July number, Mr. Allen replied in suitable terms, expressing his reluctance to leave his work, assuring his flock that his *home* and heart were in Ceylon, that nothing but imperative necessity would induce him to leave, and thanking them, in warm and generous words, for their kindness to himself and Mrs. Allen. We have not space for the admirable reply; being more anxious to insert the memorial, which bears so strong a testimony to Mr. Allen's faithfulness and worth.

#### AFRICA.

CAMEROONS.—We have great pleasure in announcing that Mr. Saker arrived at Plymouth, July 18, in very improved health. The voyage was most beneficial to him. For several days prior to his departure, he was so ill, that his life was thought to be fast drawing to a close. It has pleased God to restore him in some measure to his usual health. He cannot, however, undertake any public duties for some weeks to come.

FERNANDO PO.—By the kindness of Miss Square of Plymouth, whose hospitalities our brethren going to and from Africa have invariably enjoyed, we are favoured with a letter from Mr. Diboll. The following extracts will give our readers some idea of his labours, and their results.

"Believing that you take a deep interest in schools, and all that is connected with the training of children in the fear of the Lord, I have great pleasure in saying, that though our schools are carried on in the presence of much discouragement, we are not without proofs that God is watching over us for good. Of the twenty-nine persons whom we have baptized since I have been here, fifteen have been raised up in the schools. Nor is this

all; future communications may bring similar information.

"On the 8th of September, 1854, died Maria Akie, after three days' illness. She was about fourteen years old, and had been trained in the schools. She had applied to our deacons for permission to attend the class meetings, and was giving evidence of a work of grace in her heart. Her illness was distressingly painful; but her heart seemed fixed, and her language was, 'Lord, remember me when thou comest into thy kingdom.'

"We are occasionally privileged to witness a very pleasing exhibition in connection with the schools. As the building of our new chapel progresses, a demand for sand and sometimes for stones is created. These articles are found on the beach, and nowhere else; and to meet this demand, the children of the schools, preceded by the women of the church and congregation, each carrying a callibash or some other vessel, proceed to the beach, where, having obtained their load and placed it on their heads, they form a line, and commence their march and their song (usually some school ditty). They ascend the cliff with an expression of hilarity that defies description. An African must sing at his work, and while he feels that he is free, he throws his whole soul into what he is doing. And we think that such a group, with such a work and such a song, would gladden for the time the saddest town in England. To us it is better than wine. As we have no beasts of burden here, everything is to be carried by hand, or rather on the head, for nothing is safe in their hands; besides, they do not know how to dispose of anything that may be in their hands. It is not uncommon to see a female coming to chapel with her pocket handkerchief folded and laid on her head, and in some instances a bible on that, and a hymn book above that, and sometimes an umbrella easily balanced above the whole. And such is the force of habit, that our labourers would rather carry the heaviest loads upon their heads than use a wheelbarrow.

"For the box of things which you sent out with me we heartily thank you. You will never know in this world all the good you are doing in this way, nor how much pleasure you afford the missionary in enabling him to screen the nakedness of some poor friendless creature, or to clothe an orphan of whom there are many here, for most persons die in the prime of life, leaving young families. These are distributed among their poor neighbours, who bring them up as their own; and the missionary educates them, and does something towards clothing them.

"Polygamy is waning; concubinage is dying away. I have married eighteen couples since we have been here, and others are now waiting, and by the time you receive

this will, I suppose, be married. As I was finishing the last sentence, a couple, of whom I had no previous knowledge, came to me to give notice of their intention to marry.

"I began my mission in the Hill Country on the 2nd of January, and a few days afterwards began to build a house there. That house is now nearly finished, and is intended for me to live in when I am there. My home will still be in Clarence. As for the natives, they are indeed without God, in the fullest sense of the word. Their cry, at least the cry of those villages of which I have any knowledge, is for a teacher. At present we have some brethren who visit four villages on Lord's days. They converse with the natives about the love of God in sending his Son to save sinners: they also try to teach the children to read; and we hope some good is being done. At Issupoo where my house is, there are forty children in the day school; and on Sunday nearly all the children in the place are being taught but the parents in most cases want us to pay them for allowing their children to be taught, and as the Christian sabbath is imperfectly understood, we are obliged always to buy the attendance of all the children on that day. If the children *will* keep sabbath, their parents *will not* feed them. To meet this state of things, two leaves of tobacco are given to each child on Saturday evening; with this they go into their town and buy food, which they bring with them on Sunday morning early, and continue all day at the house, not going home till night. My heart yearns over them. To some of them we have given garments, which are kept entirely for Sundays.

"May I bespeak your continued kindness and prolonged efforts to meet the wants of these children of the bush. On Monday in last week there came seven girls from the place to my house in Clarence to beg garments of some kind or other to cover themselves, and I was obliged to send them all away without anything. Most cheerfully do I give my life for them in Africa, and I rejoice in the belief that you give your life to them at home. You write sometimes; perhaps your pen might be of service to us in this matter.

"My dear wife has been near to death several times. She has been to Cameroons for her health, and is returned, we rejoice to say, in good health. Our daughter is at Cameroons, and has been there about three months, trying her hand at the school there. We rejoice at the manner in which she yields herself to God, the work, and the church.

"We expect another daughter out this summer with Mrs. Saker. If she should need the hospitalities of your house, I rejoice in the hope that she will be kindly received.

"As for myself, I enjoy tolerable health. My fevers are few and short, and those privations to which we are subject here have less effect on me than they seem to have on some other persons. The headache to which I was often subject at home, very rarely afflicts me here.

"My practice of medicine is extending. The Lord has kindly given me some success in this department of my work, and, as a consequence, I am often 'called in.' And now my medicines are nearly all done. Is

there a surgeon or a druggist in your list of acquaintances who would give me a little? Epsom salts, compound rhubarb pill, sulphur, adhesive plaister, lint, a knife that would open a boil, or any drug, instrument, or book, that would assist me in the practice?

"The church in this place still lives before God, and I trust that good is being done in the name of the Lord Jesus. We have some inquirers who are giving evidence of a change of heart."

## HOME PROCEEDINGS.

The press of other subjects has prevented our noticing the meetings which were held in May and June. But good accounts of them have been communicated by the brethren who formed the different deputations.

During the past month Mr. Trestrail has visited Tring and Langham; Mr. Oughton of Jamaica, Houghton Regis and Colchester; Mr. Makepeace, Stroud, Nailsworth, Gloucester, and other places in that district.

Both Mr. Law and Mr. Saker have arrived in safety, and greatly benefited by the sea voyage. After a few weeks of rest they will plead for the Society, in those districts for which their services may be engaged. Mr. Allen with his family may be hourly expected from Ceylon, having sailed thence early in April last.

During the past month the Society has lost two most valuable friends, rendering it long continued service, though in very different ways—William Jones, Esq., of Pwllheli, the generous owner of the "William Carey," suddenly expired at his residence on the 8th ult. The painful intelligence having been communicated to the committee, they passed the following resolution:—

"That this Committee have heard of the decease of their esteemed friend, William Jones, Esq., of Pwllheli, with deep regret, and they desire to record their grateful sense of his many acts of liberality to the Society, more particularly in granting free passages to their missionaries to India on several occasions, and they offer to his widow and family their sincere condolence with them in their unexpected bereavement."

On Friday morning, the 20th we were indeed startled by a note from the Rev. Edward White, containing the melancholy

tidings of the sudden demise of the Rev. Eustace Carey, on Thursday morning at his residence. He was present, the previous day, at the laying the foundation stone of the new chapel, Mare Street, Hackney. He was looking remarkably well, and several of his friends noticed it to him. The next morning, according to his usual practice, he retired for private reading and devotion. About ten o'clock Mrs. Carey had to speak to him respecting some dispensary tickets for poor people, and he went down stairs to sign them. He returned to his study, and began to consider the notes of a sermon on Heb. ii. 10. Shortly afterwards, Mrs. Carey went in, though, as we have since heard, without any reason except a certain, yet undefined, feeling that she ought, to see how he was; when he was found sitting in a strange posture, and partially insensible. Medical aid was soon at hand, and by bleeding and other means, consciousness was restored, and in reply to her remark that he would soon be better, he replied, "Yes; I hope I shall." But he almost immediately after sank into an unconscious state again, and in little more than one hour gently breathed his last. We record his death with sincere and deep regret. We knew him long and intimately; and Mr. Carey was one who was the most esteemed and loved by those who knew him best. This is not the place to write his eulogy, but it may be permitted to refer to his lofty sense of honour, his unbending integrity, his delicate sensibility, his uniform kindness and courtesy, and his steady adherence to principle, and his sound and manly judgment. Few men could so long, and so efficiently, have served the mis-

tion as he did. Nothing but very superior talents, aided by a deep love to the mission, and devoted piety, could have carried him through thirty years of public advocacy as a deputation, and acceptable to the last. His remains were interred in the Highgate cemetery on Tuesday, the 24th ult., attended by his two sons, the Revs. E. White, J. Stent, Dr. Hoby, F. Trestrail (who each took a part in the service), W. Jones, J. Watts, and other friends.

The committee, on hearing the tidings of the decease of their honoured friend and brother, expressed their feelings respecting it in the following resolution.

At a meeting of the committee of the Baptist Missionary Society held at 33, Moorgate Street, July 24, 1855, J. H. Allen, Esq., in the chair :—

“Resolved, That this committee desire to bow with reverential submission to the divine hand, in the sudden removal of the Rev. Eustace Carey, the last survivor of that consecrated band of Christ’s servants which originated the Missionary Union at Calcutta. As Ward, Carey, and Marshman successively passed to their reward from their labours at Serampore, so have Pearce, Yates, and Eustace Carey, who pursued the great work in the eastern metropolis, fulfilled their honourable course, and entered into rest.

“The committee record their grateful sense of the goodness and care of that heavenly Father who restored Mr. Carey from a state of extreme exhaustion, consequent on the labours and afflictions of nine years of devoted missionary service, and enabled him for the long period of thirty years to represent the society in all parts of the kingdom, as he had done in America, on his return to this country.

“In the death of Mr. Carey the committee

have not only lost a brother beloved, who from his first early connexion with the Society won his way to all hearts; but also a devoted and eloquent advocate, who, both in the pulpit and on the platform, was the unwearied and earnest expounder and defender of the principles of the mission, and the successful asserter of its claims. In him, too, the missionaries abroad, and the numerous native agents in whose tongue he himself had been one of the most gifted preachers of his day, and pastor of one of the Indian churches, have lost a faithful friend, who in his innumerable appeals was wont to bear them on his heart, and commend them to the affections and prayers of the church of the Lord Jesus.

“With his widow, in her sad bereavement, and his children who mourn at his grave, the committee express a prayerful sympathy, and commend them to Him whose promises so specially provide them all consolation and support.

“Resolved, That Dr. Hoby and the secretary, be a deputation from this committee, to attend the interment of Mr. Carey’s remains.”

Death has stricken down of late many friends of the Society. May He who setteth up and pulleth down, call forth others to supply the places of those who are gone. Their loss is great; but He can supply the need. To Him let earnest prayer be addressed, and He will not refuse to hear and answer.

It is desirable to announce at the earliest opportunity, that Mr. Makepeace has accepted the unanimous invitation to the pastorate of the church meeting in Union Chapel, Luton, and that he enters on his duties the 1st of October next. The friends of the mission, throughout the country, will unite with us in sincerest wishes for his comfort and success.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from June 21, to July 20, 1855.

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>		L. S. D. ....	5 0 0	John Street, on account,	
Courtball, Mrs. ....	1 1 0	Do., for Jamaica In-		by M. Martin, Esq. ....	30 0 0
Hassall, Mrs. ....	1 1 0	stitution .....	5 0 0	Soho Chapel—	
Hoby, Rev. Dr. ....	5 5 0	Peto, Sir S. M., Bart.,		Sunday School, for	
		for three additional		Kottaville School,	
		missionaries to India		Ceylon.....	10 10 0
		£100 each, and outfit			
		£50 each .....	450 0 0	Walworth, Arthur Street—	
		W. C. ....	0 10 0	Sunday School, for	
				Kalavaygodia School,	
				Ceylon .....	2 14 0
<i>Donations.</i>		<i>LONDON AUXILIARIES.</i>			
A Friend to Missions, A		Alfred Place, Old Kent Road—			
Thank-offering .....	0 5 0	Collections.....	2 2 0		
Buxton, Sir E. N., Bart.	50 0 0				
E. M., for India .....	0 10 0				
Hoby, Rev. Dr., for					
India .....	15 0 0				

BUCKINGHAMSHIRE.		LIVERPOOL, Continued—		WILTSHIRE.	
£ s. d.		£ s. d.		£ s. d.	
Wycombe, High—		Ladies' Negroes' Friend Society, for Mrs. Hewett, Mount Carey Do., for Rev. W. Denby, Salter's Hill.....		Bradford—	
Contributions, on account .....		10 0 0		Collection .....	
7 2 5		7 0 0		1 5 5	
CAMBRIDGESHIRE.		NORTHAMPTONSHIRE.		Contributions .....	
CAMBRIDGESHIRE, on account, by G. E. Foster, Esq., .....		Blisworth—		15 4 10	
148 3 11		Collection .....		Chapmanslade—	
Cambridge—		Contributions .....		Collection .....	
Smith, E., Esq., .....		Do., Sunday School .....		0 12 0	
30 0 0		0 2 0		17 2 3	
CORNWALL.		Hackleton—		Less district expenses	
Camborne—		Collection .....		0 10 11	
Anon .....		Contributions .....		10 11 4	
0 10 0		Do., Sunday School .....		NORTH WALES.	
Redruth—		Proceeds of Tea Meeting .....		FLINTSHIRE—	
Anon .....		1 7 0		Helygen—	
2 6 3		Harpole—		Collection .....	
DORSETSHIRE.		Collection .....		0 2 1	
Bourton .....		Contributions .....		Rhyddlan—	
4 1 0		1 13 2		Collection .....	
Gillingham.....		Kislingbury .....		0 4 5	
5 0 0		6 0 0		Rhyl—	
ESSEX.		Milton—		Collection .....	
Potter Street—		Collection and Proceeds of Tea Meeting .....		0 3 11	
Collections, 2 years ...		15 15 0		Contributions .....	
4 6 9		Contributions .....		0 10 0	
HAMPSHIRE.		Patchell .....		Less expenses	
Finch Dean—		4 0 0		1 0 5	
Contribution, 1853 ...		Ravensthorpe .....		0 3 5	
0 10 6		9 0 0		0 17 0	
Do., 1854 .....		Roads—		SOUTH WALES.	
0 10 6		Collection .....		MONMOUTHSHIRE—	
0 12 11		Contributions .....		Blaenau Gwent—	
HERTFORDSHIRE.		Do., Sunday School .....		Collection .....	
Rovston—		0 6 0		1 4 3	
Sacramental Collection, independent Chapel, John Street, for Widows and Orphans .....		Proceeds of Tea Meeting .....		Contributions .....	
3 8 0		1 10 6		5 16 8	
Tring—		West Haddon .....		Do., Sunday School .....	
Collections (moiety)...		1 0 0		0 10 0	
2 7 3		7 12 3		Llanhilleth—	
Do., Public Meeting .....		Weston by Weedon.....		Collection, &c. ....	
2 17 4		85 11 5		1 17 0	
Contribution .....		Less expenses		Nantyglo, Hermon—	
1 0 0		0 14 0		Collection .....	
Do., Sunday School .....		84 17 5		1 13 8	
0 15 11		SOMERSETSHIRE.		Contributions .....	
LANCASHIRE.		Bristol—		2 17 6	
Liverpool—		A Friend of Native Agency, for Jonah Shanth, Bisttopore .....		PENDBROKESHIRE—	
Ladies' Negroes' Friend Society, for Jamaica Institution .....		15 0 0		Letterston—	
10 0 0		Isle Abbots—		Collection .....	
Do., for Rev John Clark, Brown's Town .....		Collection .....		1 19 11	
10 0 0		Contributions .....		Contributions .....	
10 0 0		0 10 9		1 1 0	
JAMAICA—		Contributions .....		Less expenses	
Salter's Hill, Juvenile Association, for Africa .....		1 14 1		3 0 11	
1 0 2		Norton St. Philip's—		0 0 6	
FOREIGN.		Collection .....		3 0 5	
		0 13 5		JAMAICA—	
		2 13 5		Salter's Hill, Juvenile Association, for Africa .....	
		9 18 0		1 0 2	

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Dean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.