

THE MISSIONARY HERALD.

SKETCH OF THE LIFE OF THE LATE REV. J. THOMAS.

BY THE REV. G. PEARCE.

MR. THOMAS was born Sept. 18th, 1799, in Bewdley Forest, Worcestershire, but his parents soon after removed to Broseley, in Shropshire, where his father was the pastor of a Baptist Church for many years. Of his childhood and youth I know but little, but it would appear that he came to London when about sixteen years of age, where he was brought to surrender his heart to the Redeemer. At about eighteen years of age he was baptized by the Rev. Mr. Williams, pastor of the Baptist Church in Grafton Street, of which he was admitted a member.

His mind soon after his conversion turned strongly towards the ministry of the gospel, and consequently, in the year 1821, he entered as a student the Baptist College at Bradford in Yorkshire, then under the direction of two eminent men, the Rev. Dr. Steadman and Mr. Godwin, since Dr. Godwin. To both his tutors Mr. Thomas was warmly attached, and doubtless profited much by their instructions. He has often mentioned to me with deep interest the Dr.'s pulpit exercises. There was one drawback to literary progress at that Institution which Mr. Thomas often regretted: owing to the number of churches at that time in Yorkshire destitute of stated pastors, the time of the students at Bradford was unusually called on to supply the deficiency; a circumstance which of course interfered much with their general studies. But for this, judging from the character of our friend's mind and his subsequent attainments in the Hindustani language, he would doubtless have excelled in classical acquirements.

My personal acquaintance with Mr. Thomas commenced at the beginning of the year 1826. I was then a student at the Baptist College at Stepney. He had been accepted as a candidate for Missionary service in India, and had come up from Bradford preparatory to his embarking for that country. Our destination being the same, from that time a friendship began which continued unbroken to the last.

In our intercourse I soon found that he was a man of a right spirit, and that his heart was greatly devoted to the object to which he had consecrated his life. The latter was especially evinced by the zeal and diligence with which he at once commenced the pursuit of two objects which he deemed of importance in his future course, viz., the study of the Hindustani language under Dr. Gilchrist, and an attendance at the London Hospital in Whitechapel Road, where he hoped to gain some knowledge of surgery and medical practice that might be of use to him when settled among the natives of India. These two objects occupied the whole of the four months of his residence at Stepney. In the studies pursued at that College he did not join. In his habits at Stepney I first witnessed that diligent and undiverted application of his energies which has since so remarkably characterised his life. About the middle of May we received our notice from the Committee to prepare for

embarkation. The diary which he then kept, and which has been kindly placed in my hands, supplies an interesting passage, which shows the state of his mind on the receipt of that notice. He writes, "I have been mercifully preserved since my last memorandum, but have been the subject of a great variety of feelings. My prospects are now particularly solemn. A few weeks, and I must bid adieu to the land of my fathers,— must leave my father's house and my kindred, and go to a distant land, not knowing the things which will befall me there. Oh Lord, may my motives be pure, my heart sincere, my sacrifice and labours accepted for the sake of Him who died for the ungodly; and let thy presence go with me and abide with me, or carry me not up hence! The time of parting will be trying, especially to my poor dear mother, in her delicate state of health. I fear it will prove too much for her to bear; but the Lord is all-sufficient. Oh let her have much of the love of Christ shed abroad in her heart, to compensate for the loss of earthly enjoyments! Oh that I could go without occasioning one pang!"

Mr. Thomas was ordained at Shrewsbury to the work of a Missionary, June 7th, 1826. On this occasion his father offered the ordination prayer, and his beloved tutor, Dr. Steadman, addressed him and the congregation from the words, "He endured as seeing him who is invisible;" and on the 22nd of the same month, in company with myself, he embarked at Deal on the "Florentia," and arrived in Calcutta on the 22nd of October following. The Mission here being thus strengthened, Mr., afterwards Dr. Yates, who was at that time in very infirm health, availed himself of the opportunity thus afforded to revisit his native land, when our friend became for the period of two years the minister at the Circular Road chapel. The charge of an English congregation was, however, not his wish: he yielded only to the necessity of the occasion, and therefore he pursued his application to the study of the Hindustani language with undiminished zeal. That he laboured hard, notwithstanding his English pastoral duties, for its acquisition, is evinced by the fact that at the end of the time when he was relieved from the work of this pulpit by the return of Mr. Yates to India, his progress in the knowledge of the Hindustani was such as to enable him to enter with much efficiency on labour among the natives. In 1829 he removed to Howrah, but there also it fell to his lot to minister to an English congregation. Here, however, he soon established Mission schools, one of which was for instruction in English, to which he devoted a portion of his time. Impressed with the importance of out-door preaching to the heathen, he delayed not to use his knowledge of Hindustani by going about from house to house for conversation with the people. Feeling his way in this manner, it was not long ere he commenced longer addresses by the road-side, which he continued during his residence in Howrah. At this period also he often crossed the river for visits to the chapel in Jaun Bazar. While here he was cheered by the proof that his labours were not in vain, for, besides the additions to the English church, which were several, he was permitted to rejoice over the conversion of an interesting native youth, a pupil of his school, named Ram Krishna, whose subsequent Christian course afforded our dear brother and the Mission generally much satisfaction. This convert, however, was soon called away into the presence of that God and Saviour whom he had, amidst much persecution and difficulties, so recently confessed, by that dire disease whose stroke has now removed our brother himself. Beside his preaching labours at this station, Mr. Thomas devoted a good deal of time to the preparation of

Hindustani tracts, six or seven of which have been adopted by the Calcutta Tract Society, and one in particular, entitled, "Reasons for not being a Mussalman," has gone through several editions, and been widely circulated.

I now come to the most important period of Mr. Thomas's life: viz., his connection with the Baptist Mission Press; important indeed from its responsibilities, his labour therein, and its special exemplification of his character. This embraced, with only three months' interval, the lengthened period of twenty-two years. The occasion of his removal hither was the departure for Europe of Mr. W. H. Pearce, the original founder of this important establishment. The appointment of Mr. Thomas to this post of duty by his Missionary brethren testified most clearly to their high appreciation of his character. Their estimate of his intelligence, integrity, and general fitness for the position, has been more than borne out by the result. After what has been said of his preference for a life devoted to direct labours among the heathen, it will be seen that it was at no small sacrifice of feeling that he consented to this arrangement; but he felt it his duty to defer to the wishes of his brethren. He was also encouraged by the consideration that he would be contributing largely to the preparation and distribution of the Holy Scriptures and religious tracts throughout the country. After his removal to the Press he continued to supply the pulpit at Howrah for at least three years, a work of love which could only have been effected at the cost of considerable fatigue and self-privation. It may be mentioned here, in proof of the fertile resources and energy of his mind, that Mr. Thomas had no previous knowledge of the several branches of business carried on at the Baptist Mission Press, *i. e.*, printing, type-founding, and book-binding. All the preparation he had was what he obtained by attendance at the Press for about a month before his predecessor's departure; yet so quickly and efficiently did he obtain an insight into the business, that little or no interruption was experienced by the change, and eventually he considerably enlarged it, and maintained its high character to the last. But the business of the Press by no means included the whole of Mr. Thomas's labours here. To this must be added, the work entailed by his position as Corresponding Secretary of the Mission Stations through the country, a duty which drew largely upon his time; the pastorship of the Lall Bazar Church for thirteen years; and the revision of the Hindustani New Testament, to which also he added marginal notes. This accumulation of labour necessarily occupied every moment of his time, and more indeed than the twelve hours of the the day given to a man to work. It trenched upon the allotted rest of night: seldom did he retire to rest before midnight, and frequently it was later. It is wonderful how his constitution bore it all, and bore it so long. It is also remarkable that he was never ill more than twice, I believe, during his long residence of thirty-two years in this country.

Thus did our dear friend, like David, "serve his generation by the will of God." Religion was truly the grand spring and sustaining power of Mr. Thomas's laborious life. He gave himself in his youth to the service of the Saviour, and throughout his days he constantly maintained the dedication. In every movement of his life he seemed to have respect to the will of God: that was paramount with him to every other consideration. He felt that he was not his own, and might not live for himself; he was therefore anxious in all that he did to commend himself to his Master's approbation, that whether present or absent he might

be accepted of Him. I have been favoured with a sight of his will: it is a most solemn and affecting document, and forcibly confirms all that has now been said. It might be characterised more as a willing away of himself, than of his property. In words indicating the deepest feeling of soul, he committs himself, his family, and all his concerns to the care and disposal of God his Father and Redeemer.

Hence he was a man of eminent integrity: he acted in the fear of God, as in the presence of God. His brethren had always perfect confidence in him. The Society at home had perfect confidence in him. Two deputations from the Baptist Mission in England have visited this country within the last few years; they both looked into the affairs of the Press; they did so carefully; and both deputations left behind them the most ample and honourable testimony to our friend's upright and efficient management of the establishment. With respect to integrity and correctness in its multifarious concerns, he leaves not a stain nor the shadow of one behind him. Mr. Thomas seemed always cheerful and happy; he ever greeted his friends with a smile, however he might be engaged. Overladen with work as he always was, I do not remember seeing him at any time peevish, or hearing him complain of the drudgery connected with his situation. As he looked up from his desk on your visiting the office, there was often a peculiar liveliness in his eye, which was most assuring of welcome and of his pleasure in seeing you: his heart seemed ever full of benevolence.

As Secretary of the Mission his correspondence with the brethren throughout the country and attention to their concerns gave, I believe, universal satisfaction. Mr. Thomas was slow in speech, but not in correspondence: in that he was most apt, and the brethren had seldom to wait long for an answer to their communications. He took a deep interest in their work and in all their concerns. He had, too, a tender sympathising spirit, and hence when a Missionary brother had troubles to unfold or sought assistance in his work, he was found always a feeling friend, ready to do all that lay in his power to console and help.

Mr. Thomas's religious views were those usually termed Calvinistic, after the pattern of Andrew Fuller. It was his nature to do everything carefully, and therefore his religious sentiments were not adopted in haste or without due consideration, consequently he held his opinions with much tenacity. I do not suppose that his doctrinal views changed hardly an iota from the first.

He was, however, a man of a candid and catholic spirit, and he truly loved all who loved and honoured the Saviour, whatever the section of the Church might be to which they belonged. The great Missionary cause throughout the world was most dear to his heart; he well supplied himself with the periodicals of the day, and always managed to find time for their perusal. Doubtless his attachment to Missions increased with the increase of his years.

FOREIGN INTELLIGENCE.

HAITI.

JACMEL.—Our readers will peruse with great interest the following narratives communicated to us by the missionary, the Rev. H. Webley. Under date of Nov. 26, 1857, he says:—

“Since I last wrote to you, the young man mentioned in my letter of July 24th has put on the Lord Jesus and been received to the bosom of the church. The female of whom I spoke in the same letter is still faithful, and will I trust soon follow his example. As to the young man, I think I may safely say I never proposed to the church a person whose admission gave me more pleasure or the church more satisfaction. His experience was indeed a commentary upon those well-known and oft-repeated words:—

‘I’m a poor sinner and nothing at all,
But Jesus Christ is my all in all.’

When asked what reason he had to suppose himself a Christian, his simple reply was, that ‘he did not know whether he was one or not, but that he wished to become one, and begged God to make him one.’ When asked if he had reason to believe that the love of God was shed abroad in his heart, he said, he ‘hardly knew whether he loved God or not, but that he wished to love him with all his heart.’ When asked if he requested baptism from the hope that it would wash away his sins, he said, ‘nothing but the blood of Christ could do that, and that his only motive for seeking baptism was that he might obey his Lord’s command.’ Similar replies to other and like questions having been obtained, the church gladly and unanimously received him. He was baptized on the 30th of October, and is now going on his way rejoicing. Of him, then, we have every reason to hope that, to use Dr. Judson’s expression, ‘he has got grace.’ May we never have occasion to doubt it.

“Last Sabbath too there were present at all three of our services a man and his wife from the mountains, who are asking their way to Zion with apparently their faces thitherward. A few weeks ago they sent me their scapularies, crucifixes, charms, and portraits of saints, in such a disgustingly filthy state as to prove that they had been long and frequently used. They requested, in exchange for these, copies of the Scriptures, which of course were but too cheerfully handed to them. They both belonged to confreries in the Roman Catholic Church, and their defection has already caused no little alarm and hubbub amongst their former co-religionists. They

have been told that we are ‘demons,’ or worshippers of the devil, as many persons here are; that we are the Jews (!) who crucified our Lord; that all who join us are lost and damned; and as a climax of horrors with a Roman Catholic, that the authorities refuse us burial in consecrated ground, and that at death our bodies are thrown into a hole outside the walls of the grave-yard, side by side with criminals. These and many other palpable falsehoods are constantly and unscrupulously propagated here by Roman Catholics, and are believed in not a few cases by ignorant persons who have no means of ascertaining the truth for themselves. Perhaps after all, however, one of the most serious charges brought against us by the priests, and zealously promulgated by the people is, that a change of religion is tantamount to a change of government; that those who join us do so because they dislike the religion of the *State*, and that therefore Protestants are enemies of the present Government—very lucid and very conclusive reasoning, of course! Happily for us the head of the *State* knows us better than that—knows indeed well who are his friends and who are his foes, and perhaps would not be sorry if all his Catholic subjects were as faithful to his rule as are the poor ‘Methodists.’ Be that as it may, I cannot but hope that the two persons mentioned above will be able to hold on against this tide of opposition. The poor man, on hearing one of our members read a portion of God’s word and pray, said that that was just what he wanted, and what he had been seeking for years. Hence his decision to send me at once all his Romish trash, and to beg me to send him God’s word instead. May grace in them complete what grace seems to have begun!

“Then, again, a few weeks ago, one of our deacons announced to me that his mother-in-law and his youngest brother-in-law had been for some time past studying the Scriptures, and that he hoped they were making them wise unto salvation. These too have long given up every object of Romish worship they had in their possession, and have expressed a wish to unite with us. As yet, however, I have not seen either of them, as the old lady is infirm, and

both reside at a distance. The fact, too, that they live in the mountains precludes the possibility of my visiting them, as, at least in this district, no white man can travel without a passport, and then on the high road. I trust, however, soon to see them.

"The case of another young man, formerly from Jérémie and now residing in this town, is interesting. For some weeks past I remarked him as a constant and attentive hearer of the word, and last Sabbath I had some conversation with him. It appears that he had already heard the gospel at Jérémie, and that for some time past he has been anxious to become a convert. I told him I was glad to see him attend so regularly, begged him to accept of a copy of the Scriptures, and urged him to read them carefully and prayerfully, and to give his best attention to the salvation of his precious soul. To all this he assented, and although he had not much to say for himself, yet he seemed highly gratified. Of him, as indeed of all, I fear yet to say too much. So many and similar fair prospects have so often opened up only to add to our ultimate grief and disappointment, that the more carefully we report them the better.

"It is now my painful duty to add, that we have just lost, by death, one of our best members, in the person of Corinne Pijean, so long known as a teacher in our school and as a member for years of the mission family. From the earliest development of her mind she seems to have had an innate love for divine things, and became therefore an easy and early convert to the faith of Jesus. Prior to the arrival of your first mission band to this station she had already obtained a copy of the Scriptures, and carried it about from house to house, in search of some one to explain its truths and to 'teach her to pray.' A short time after our arrival she was admitted into the mission family, and under Mrs. Job's and others' judicious and Christian training was not long before she gave very decided evidence of enlightened and high-toned piety. After years of opposition on the part of her friends, she was at length baptized, December 26th, 1850. Her death occurred on the 23rd of last September, so that for nearly seven years past she had been walking in the ordinances of God's house, we may almost say, 'blameless.' Her malady was pulmonary consumption, and during her three months' illness we had ample opportunity for testing her piety and principles. I of course often visited her, as did all her brethren and sisters in Christ. On these occasions she was never happier than when we read, prayed, or sang with her the songs of Zion, whilst towards the last not a day transpired without religious exercises of

this sort, to which, I am thankful to say, no opposition was made by her Catholic relatives. During her illness, too, we once had the happiness of surrounding with her the table of our Lord, and those who were present on that occasion will perhaps never forget it. Many even of her unconverted friends were constrained to admire in her the grace of God, and one of them was heard to say 'she could not understand what kind of a religion that could be which could enable so young and so lovely a creature to anticipate death with so much pleasure.' For their conversion she never ceased to pray or to labour, and her only source of sorrow upon a death-bed was the unconverted state of her poor mother. Towards the last she even longed for death, and often said, 'Come, Lord Jesus, come quickly;' often repeating the following stanzas of one of our most beautiful hymns:—

'Bientôt pour moi le terme du voyage
Amènera le moment du repos;
Et du Seigneur le puissant témoignage
Me gardera contre les grands eaux.

'O mon pays, terre de la promesse,
Mon cœur ému de loin t'a salué;
Dans les transports d'une sainte allégresse,
O Dieu! ton nom soit à jamais loué!

Her burial was indeed an event in the church and in the town. The night preceding it was spent by us in singing and prayer, and never did our people sing more sweetly, or pray more fervently, than they did around the corpse of their departed sister. When the hour came to bury her, I and my two deacons proceeded to the house of mourning, which we found literally crowded with persons of every age and every class, come to pay their last tribute of love to the memory of one who was so justly and so universally esteemed. I thought I could not do better than read to them on such an occasion the ever-memorable and sublimely beautiful account of the death and resurrection of Lazarus. After this we sang our French translation of 'We are travelling home to heaven above,' and then knelt down for prayer, but could hardly get through from our own feelings, no less than from the sobs of weeping friends.

"We then left for the chapel, followed by something near five hundred persons, more or less, whilst, as we proceeded along the streets the very town seemed to be in mourning. Our chapel was so crowded that not a seat remained unfilled, and chairs had to be placed in all directions. After a service as solemn and impressive as, by God's help, we could make it, and with which our Catholic friends—many of whom had never been in the chapel—seemed particularly struck, we left for the cemetery. All along the way scarcely a word was

uttered. All seemed spell-bound, awe-struck—a thing quite unusual at Catholic funerals. As she was only twenty-three years of age, she was carried to the grave by young men of the church, and as they lowered her into the grave they did it so carefully, that I could not help feeling that they considered it some sacred, holy thing they were then consigning to its long resting-place; and sacred it was indeed. Four funeral orations were pronounced over her grave—one by myself, and the other three by young men of the town, evincing in no small degree how much the departed was admired, respected,

loved. Slowly and solemnly the procession then broke up, and one and all returned home. I have entered thus minutely into these details, in order that you may see how our funerals are conducted, in contradistinction from those of our Catholic friends; and that you may see how anxiously we embrace every opportunity for disseminating gospel light amongst this benighted people. I am convinced that never was there a funeral in this town which was conducted with so much solemnity, never a death which caused so much unaffected mourning."

INDIA.

BACKERGUNGE.—The Committee have received with very great interest the following document, both in the original Bengali and in a translation, from the pastors of the native churches in this district. There are fifteen churches over which these native brethren preside, embracing in their fellowship nearly four hundred members. The congregations to which they minister number upwards of two thousand individuals, and through their agency, combined with the exertions of the missionary, the Word of God is continually spreading in this large district. The Committee have listened with great pleasure to the application made to them with so much piety and respect, and have authorised the missionary to increase their salaries in a sufficient degree:—

[TRANSLATION.]

"The humble and short and respectful request of native preachers in the Zillah of Backergunge to the honourable gentlemen of the Committee of the Baptist Missionary Society, the well-wishers of the Christians of Bengal:—

"Gentlemen,—The unspeakable love of the Lord Jesus Christ arising in your hearts, the gospel was sent here by the good counsel of your Committee, and the gospel was preached in our country—ours who were in the land of darkness, like brute-beasts, and sunk in idolatry. On us then arose the rays of knowledge, and we obtained consciousness of sin, and an acquaintance with the Heavenly Father and the Saviour: we were also called by the wondrous and gracious design of Christ Jesus, and being supported by your substance, were appointed in service to preach the gospel of salvation to idolaters and Mussulmans of our own country: and we were comforted and rejoiced in the hope of our own salvation, and in the hope of the salvation of those who, by our preaching, and by his blessing, and through the gospel, the Lord has called to himself. In these things we acknowledge the mercy of the Father, Son, and Holy Ghost, and would be devoutly grateful for the good fruit which has resulted from your earnest endeavour, your labour, liberality, and prayer.

"Gentlemen,—On account of the distress of numbers and our people, we are compelled to communicate what in a small degree may be bitterness. At the present time, on account of wars and contentions in various places in our country, the prices of the necessaries of life have become so great that some things have increased in price double, some treble, some even fourfold. In illustration of this, we affix to this letter a list of the monthly expenses of a single individual, and we beg you will kindly look at it.

"Wherefore finding that our families cannot now be supported by the salaries we have thus long received from the Society, and by which we and our families have been supported; and that the Christian people also among whom we dwell are so borne down with the weight of their own burdens as to be powerless to help us; in such a state of things we are at our wits' ends, and seeing no resort but in the Society, we pray that you will stretch out the hand of kindness and increase our wages, and by thus saving us in the time of distress will gratify the hearts of your petitioners; and we press this request in the hope of obtaining aid.

"We pray in this letter that our salutations to the churches in England may be kindly sent, and that you will remember us and our work in the time of prayer.

"We have inserted in this letter our salaries and the number in our families. Dated the year 1858, 25th May.

(Signed)

Shoron Christian, Chhobokarsion.
Swarsop Christian, Digalya.
Sookheram Christian, Koligaon.
Roghoonath Christian, Dhandoha.
Panchoo Christian, Soongaar.

Golok Christian, Indoorkauu.
Motulal Christian, Ambolya.
Doolai Christian, Pakhor.
Gour Christian, Amgaon.
Bhojon Christian, Bugda.
Sonaton Christian, Dharaherdail.
Keenai Christian, Aohkor.
Shutol Chandto Christian, Madra.
John Christian, Barisaul.
Ramchaud Christian, Dhamshar."

COMILLAH.—On a journey taken by Mr. Bion towards the close of last year to this district, he found a very favourable reception among the people of the hills, and spent a happy season with the native church. He baptized four persons, and was greatly cheered by the consistency and Christian character of the disciples. Most of them are very poor. Nine of them are widows. For a few days they were in considerable danger from the near approach of the Chittagong rebels; but they turned aside further into the hills, fearing pursuit. In the month of January twelve members of this little but interesting church left the hills for Comillah, the chief town of the district. A piece of ground was obtained for them, and some local friends of the mission are interesting themselves in their welfare, using their influence with the Rajah of Tipperah for their protection, collecting funds for a native chapel, and for the erection of houses for the people. Two of the converts have joined the Tipperah police force, and two others from Dacca have also joined it, and settled in the new Christian village. The officials of this district have shown a commendable desire to protect and to employ such of the natives as are Christians, reversing in this respect the policy of former years. Radha Mohun has proceeded from Dacca to take charge of this native church, and thus at length to occupy Comillah as a permanent mission-station, a step that has long been desired. The remnant of the church in the hills will be visited by the native preachers as occasion serves. Mr. Bion proposes himself to visit Comillah and to stay at least two months in every year, that the town and the surrounding district may be sown with the seed of the Word of God.

In the journeys connected with his visits to Comillah, Mr. Bion has had the privilege of baptizing three persons at Munshigunge, "where," he says, "our native Christians live rather honoured than abused, among the Hindus and Mohammedans." Another convert has been baptized at a place on the Luckya river, and two persons at Doyapore have put on Christ and been united to the church.

BENARES.—Missionary labour has been fully resumed in this idol-loving city. Early in the year, Mr. Heinig hired another shop in a frequented spot, very near the famous temple of Shiva, named Bisheshwar. Four such places are now daily occupied. They are chosen in the most frequented streets. The streets of Benares are so exceedingly narrow as to preclude the practicability of collecting an audience in them. The missionaries, therefore, hire shops, or large rooms, in which the people may assemble, and turn aside for a short time from their avocations to hear the message of eternal life. The cost of these preaching places is 6s. 9d. a month. Mr. Heinig speaks with great pleasure of the attention of the people. "Oftentimes," he says, "I part from the standing crowds uttering loud exclamations at the truths they have been listening to." As a specimen of the discussions which frequently occur, we quote the following:—

"At the place that leads to the Chauk, called Machbarhatta, after having spoken to a great length, a respectable man of the writer caste or Kaisht (generally very great cavillers) came forward, saying, that all I had mentioned was true. 'But as you said that God is omniscient and omnipresent, can I not worship him in any place I like?' I said, 'Yes, provided you do it according

to his will, in spirit and in truth, and with sincerity of your heart.' 'No,' he said, 'my meaning is this: look at the sun; it shines everywhere, and sends light and warmth and other blessings to every nation on the earth: can I not worship God with full conviction of heart, in truth and faithfulness, in the situation I am (the vulgar meaning of his question was, that because

God is everywhere, therefore he is *in every one and in every thing*; to take any name and fix the mind on any thing in creation is worshipping God? But I would not allow the argument so expressed by him, and shown by the similitude of the sun. I said, 'The similitude you made is excellent; the sun is one, and spreads light, warmth, and other blessings everywhere, and upon all nations: but wherever that sun shines, there light and warmth it spreads and nothing else; it cannot emanate two opposite effects, light and darkness, warmth and cold, in one and the same moment: hence if you worship the one true God, Creator, Preserver, and Saviour, you certainly would show the effects of that one God in your walk and conversation; but we, being sinners, must first be reconciled to that God.' Now a Mohammedan stepped forward, and took the argument, thinking he could come quicker to the conclusion, and said, 'Listen to me for a moment; say where have you the knowledge of that one true God. You cannot have it except through a medium (the word means also mediator); and we, being sinners, must have a medium through which or whom we are acceptable to God.' This

sort of argument lasted for a few minutes, when I asked, to continue the argument, 'You said that on which you fix your heart in sincerity and firm belief to worship, that one God, he will hear you and forgive you your sins; but have you ever thought of that sin within us is a living, active, and powerful principle, that it does not allow us to worship that holy, true, and just God as he desires us to do; that this sin within us must first become powerless, lose its domineering activity, and become dead within us; and for all the sins we have committed that one God must first be reconciled to us; and as sinners we have no inclination to be reconciled to that God; neither can we think of him one good thought that could bring some comfort in our souls; for having sinned, the wrath of God is upon us, and we can do nothing to remove this wrath, nor check the ways and propensities of sin within us; so then that one God has mercifully appeared to help us in our difficult position;' and here I had full scope to preach Christ the only mediator between God and man. The Mohammedan by this time had slipped away; but the arguer listened to the whole till the end."

From a letter of more recent date, we learn that the same favourable attention to the gospel continues, and that Mr. Heinig has now five preaching places in the city.

HOWRAH.—In a recent communication Mr. Kerry informs us that, to his great joy, he has at length found himself able to address the natives in their own tongue. After an address by the two native preachers, by the road-side, Mr. Kerry stepped forward and spoke for about a quarter of an hour. With some blunders, which some of his hearers had the kindness to correct, he found himself very well understood. One young person has been added to the church by baptism, the fruit of the instructions and prayers of Mr. Robinson, of Dacca, who visited her during a time of sickness there. Others are inquiring after the ways of God. The condition of the railway men has lately attracted much of Mr. Kerry's attention. One poor youth came to him in great distress of mind, lamenting that he had lost all his religion since he left his native land. Many more were in the like case. Mr. Kerry proposes to devote some attention to these lost sheep of our own race in a heathen land.

CEYLON.

Mr. Allen has favoured us with the following report of a visit to the native church at Byamville, by a deputation of three of the members of the church meeting in the Pettah, Colombo. Mr. Allen urgently presses on the Committee the necessity of reinforcing, with another English missionary, this important mission. He desires us to acknowledge with many thanks the receipt of a case of clothing from Mrs. Duncan, of Edinburgh:—

"Having been deputed by the Pettah Church to visit the native church at Byamville, about nine miles distant from Colombo, we proceeded thither on Sabbath, the 10th January. John Meldor, the pastor, had given the people notice to assemble at ten o'clock; but the sun not having been observed during the morning, and the people in the jungle having no

other means of telling the time than by observing the shadows, on our arrival about that hour but few of the people had assembled. Waiting their arrival, we had some conversation with Mr. Meldor, from whom we learnt that the church now consists of sixty-four members, some of them very aged, and consequently unable to attend the public services. There are also

some candidates for baptism; and the schools are being carried on under several teachers, who were present on this occasion.

"On going into the chapel we found a congregation of about 120 adults; and the pastor conducted the service in Singhalese, much after the model of our English services. After the sermon, he called upon us to explain the object of our mission, which was done through the medium of his interpretation.

"Mr. Ferguson assured them of the interest the Pettah church took in the sister churches in the jungles, and explained that they had deputed us to convey to the church at Byamville a message of Christian sympathy and love, to inquire as to their welfare, and to incite them to a course of renewed activity and to continual perseverance in the Master's service. He did not fail to impress upon them their duty to the world around; that although it was not the duty of every Christian to become a minister, yet it was the duty of each to hold up Christ to his fellow men; that if they did not preach him publicly with their lips, yet they must adorn his doctrine and recommend his gospel by their lives. While he assured them of the prayers of the Pettah church, he begged an interest in their's on behalf of that church in return.

"Mr. Leechman had not only to confirm the message delivered by Mr. Ferguson, but to convey to them a message from some of the Christians in England, who were most anxious that native Christians themselves should be active in disseminating the truths of that gospel which they had embraced; and if people at home were anxious to

impress this duty on others, it was one which they themselves did not fail to discharge; and they gave good proof of their sincerity by the money contributed, the men sent, and who volunteered to come out to heathen lands, in the interest they take in, and the prayers they offer for, the success of the missionary enterprise. Mr. Leechman explained how it was that 'faith worketh by love,' and impressed upon them that, it was only in proportion as we found ourselves actuated by this love that we had proof of our being possessed of saving faith.

"Mr. Vanderwert then addressed the people in Singhalese, to which they paid great attention.

"The service was then concluded; several of the people were introduced to us, and we shook hands with nearly the whole congregation.

"Mr. Meldor spoke much of the deputation of 1850, and with lively interest of Mr. Underhill's visit, an event which is affectionately remembered by all the native Christians. The people seemed pleased with the deputations from the Pettah church, which serve to bring them in contact with their Christian brethren, and which must produce a favourable impression on their minds. The opportunities the Singhalese who do not speak English have for acquiring religious knowledge are very limited, as the Christian literature to which they have access is confined to but a few works; and we, therefore, cannot look for that intelligence and proficiency we might otherwise expect. Let us not, however, despise 'the day of small things,' but look upon the success that has attended missionary labours as the earnest of those victories that are yet to be achieved."

AFRICA.

We subjoin extracts from the letters from Mr. Saker received by last mail. They will serve to show what progress he has made in the new settlement, which he has named Victoria. All our friends will rejoice that he has found so much benefit from the climate. After all he has suffered, no wonder he speaks in such glowing terms. To eat, to sleep, to enjoy life, are new things to our devoted brother. If a removal to this spot should prolong his almost invaluable life, and permit Mrs. Saker to return to him, to cheer him in his new anxieties and labours, none need regret what has occurred at Fernando Po, except for the sake of the poor people there.

"On Monday morning, the 9th, we left Bimbia, and at two o'clock went on shore at the Inner Bay of Amboises. Of this land we took possession, with prayer. We then proceeded to erect a hut for shelter, and by seven in the evening we had a tenable abode, nine feet by eighteen. There we then assembled for united worship; and there nineteen of our company laid down to sleep that night, while I, with three of my boys, retired to the boat.

"The detail of our daily life thenceforward till I left I may pass over now. It will suffice that I write that, with short intermissions of fine weather, we laboured on for some time in almost constant rain and wind, and with such success as this paper will show.

"This inner bay I have named 'Morton Bay,' after our excellent treasurer. I have now surveyed it, and made a chart. It presents an available space for sheds, stores,

building yards, &c., in all about 1,000 yards long, and in some places of unlimited depth, being a level shore covered with timber of immense size, and elevated about eighteen inches above spring tides. On the northern side the western hills will descend abruptly into the bay, throwing out a rocky bank into the entrance of the bay several yards; on this the surf breaks very heavily. Opposite to this another rocky bank stretches out from the eastern shore, a distance of 500 yards. The whole of this is visible at low water, and much is above high water mark. This forms both a natural breakwater and the foundation of a pier. Between these two barriers into the bay is a breadth of 800 yards of deep water.

"On the level eastern shore of this bay is held the native market every third day. The natives bring the produce from the mountains, and the Bimbia canoes bring purchasers. And here, on this beach, the smallest canoes have safely landed several times during our stay, in this the very worst season of the whole year.

"Where Morton Bay terminates, N.E. with the jutting rocky pier, there begins the more elevated land selected for our new town.

"Here I have begun, and the two first trees fell by our hands. In one day there fell twenty-seven trees of this dense forest, and very much of the impenetrable underwood. Directly north of the pier, at a distance of 500 yards nearly, there issues from this forest a fine stream of pure water from the mountain regions behind. This river I visited, and explored a little way. I measured it, and found 27,000 cubic feet of water flowing into the ocean every minute. This is now the rainy season, and its volume may be increased. But its clear stream shows two things—first, that its course is over a rocky bed; second, that the land-floods, which would be muddy, do not swell the volume into a turbid, bounding torrent. The land-floods evidently find an outlet in another river I visited. The importance and value of this river you will at once see.

"I opened a roadway direct from the beach at Morton Bay to this river: this forms a first street. It is 5,480 feet long. In the centre of this track thus opened I cleared a space for a chapel; at the pier end opened a wide cross street from the

pier to the bay, and another from the chapel space to the sea. Along this first street I laid out the building lots, two in depth, each one hundred feet by fifty. The back of this first row to form the high street, which was then begun.

"In addition to this work we enlarged our rude huts on the beach, and they now form an enclosed parallelogram, with a court eighteen feet by thirty. The surrounding buildings are strong, of nine feet width, and divided into apartments for families as they may arrive from Clarence. A part is now my store, a part is prepared for our chapel, till we need a larger—this will seat about forty.

"On Friday evening, the 13th, we began our public worship, with very fervent prayers that the worship might be continued, and be pure through coming generations, and that the gospel there might be the light of life to thousands.

"Then again on the Sabbath we had our three services, as at Clarence in former days. A prayer-meeting on Monday evening, and class on Wednesday, and preaching on Friday; thus the outward worship of the tabernacle is begun, and, I hope, never to cease till the angel announces the '*end of time.*'

"About a mile from the landing the ground rises into a mount, with a vertical rocky face towards the bay—this is about 800 feet high. I have named it Helena, in honour of my wife. There I may soon erect a little cottage for her, to which we may resort in weakness and suffering. It offers also a fine position for a consul or governor's house, giving a clear prospect of the entire bays, of the township, and surrounding country.

"East of the town, distant about a mile, through a forest of mighty timber and undergrowth, lies a mountain of about 2000 feet elevation, clothed with richest foliage to its summit. This I have named Mount Henry, in honour of our excellent friend, Mr. Kelsall. The uses for this elevation are too numerous to be specified. When I come to the survey I may find it more distant than I have stated. During my brief sojourn I have only seen it once. Indeed, the heavy rains have hidden almost every distant object nearly all the time, so that I have with difficulty obtained angles for the measurement of the little bay."

The points noticed below are the healthiness of Victoria, and the ease with which provisions can be obtained. Strange indeed that Mr. Saker should be able to send some to Camerouns! That is a *new* thing. As a removal is now no longer a matter of question, the Committee will lose no time in adopting such measures as may be most expedient to endeavour to get an indemnity from the Spanish Government for the ruin of mission property at Clarence.

"In my letter of yesterday I reserved two subjects connected with Victoria that are likely to have a great influence on our mission in Africa. These I now notice.

"The first of these is its *healthiness*. Amboises Bay has long been known to us as a healthy locality. It is well known to the navy, and has been visited by them with sick crews, who there speedily recovered.

"All that Captain Allen says, then, about the beauty and healthiness of the bay is true; I doubt if he says enough. But to this now. I went there with my company in my usual health, or, rather, ill health, strong enough for work, but with little energy; a ceaseless want of food, yet no appetite, eating just enough to live. This is constant. In that state I went to Victoria, and I began to feel the effects of its air the first day. My appetite returned, and increased; my strength, mental and corporeal, daily increased. At night I slept, with my whole heart, equally as with my whole heart I do my daily work; rest was sweet, food was sweet; life was life, and not a dying death. The effects of the ten days there on my health was very great; and yet there was the absence of every comfort, except that I could get bread from Bimbia, where I left my flour for its frequent making. Our hut the wind blew through it; the rain could scarcely be escaped day or night, even under cover; I could not change my clothing. My bed was a chair; my daily food rice and fish; and yet I increased in strength daily, and my note of yesterday will show you that I had to labour.

"The vast importance of Victoria to us as a sanitarium I need not speak of to you; I entertain hopes the most sanguine. This comes unexpectedly to me. I have mentally seen it,—a *centre* of freedom, of light, of education, and commerce. It is also a highway into the *interior*. This has been

its highest glory in my eyes. If in addition to all this it shall be a refreshing, reviving locality, how great will be the advantage! how large our mercy!

"Another subject I may also mention here. You will observe that I stated there was a market held on the beach every third day. This is a provision market, chiefly of native produce. At home you would call it 'vegetable market,' being the chief of the produce of the mountain, for which the great article in demand is fish. Now at Cameroons I provided myself with a new seine for fishing, which was brought me from England, and for which I paid £18. With this seine we fished, and obtained such abundance as to supply all our wants; purchased every market a large quantity of plantain and yams, dried fish, and sent with vegetables to Cameroons, and still had abundance. There seems no limit to the supply of fish, and that will ensure a supply of vegetables in most seasons. I took with me rice and salt beef as our essentials. I had no occasion to use them after the first few days. Now, how all this contrasts with the continually recurring scarcity at our other stations I cannot stay to write, but the contrast is complete. Its effects on our families, our expenses, our health, &c., will be very great. Here the population at Victoria will now be a new want, and will materially affect the price of articles; but the fact remains, there is abundance on the mountain, and the fish at our command will cause the mountain produce to come down to us. And as to price, a small fish is demanded for a yam or bunch of plantain, for which at Cameroons I must pay a shilling; a leaf of tobacco also for a bunch of plantain, which costs me a penny. So that the mere increase of price will be of small consequence compared to the closing up of my rice-bag and the meal-barrel, both costly, and obtained only at heavy freightage."

AUSTRALIA.

The brethren in Victoria, Australia, having formed a Committee to direct missionary proceedings in that colony requested the Committee to secure for them the services of a competent minister from England. We have great pleasure in stating that the Rev. D. Rees, of Baintree, has consented to the request which has been presented to him to devote himself to this work, in which we heartily and sincerely wish him great and continued success.

The last mail brought the pleasing intelligence of the safe arrival of Mr. and Mrs. Sutton, at Melbourne, August 13, where they were kindly received by Mr. Kerr. They shortly after left, at the earnest request of the brethren in Melbourne, for the gold mines at Ballarat, the church there having sent an earnest request for his services. He has consented to supply them for six weeks.

HOME PROCEEDINGS.

THE meetings of the past week have been numerous and important. Mr. Underhill has been to Manchester, and on his return left for Scotland, to visit Edinburgh, Glasgow, Dundee, Perth, Paisley, and other places, on behalf of the Indian Special Fund. Mr. Morgan, who is gradually recovering his health, has attended meetings at Somerleyton, Lowestoft, and Beccles; and subsequently engaged with Mr. Trestrail, who has also been to Brighton, Sevenoaks, and Maidstone. Mr. Crowe has gone over the Hampshire Auxiliary; the Hon. and Rev. B. W. Noel, after taking Suffolk with Mr. Trestrail, has finished his numerous engagements for the summer for the society, by advocating its claims at the Bristol Auxiliary.

The Rev. D. J. and Mrs. East have arrived from Jamaica, having, under the necessity of broken health, been obliged to leave for a few months. We regret that Mrs. East suffered severely during the voyage—for a few days, indeed, she was in a very precarious state. Mr. East has already felt the renovating influence of the change. The best arrangements which could have been made in regard to Calabar were settled prior to Mr. East's departure.

At the recent quarterly meeting of Committee, the secretaries presented proposals for enlarging the "Missionary Herald," by taking the covers for the acknowledgment of all moneys received during the month, and filling up the three pages now used for that purpose with intelligence. As *particulars* of all cash receipts are printed in the report, the general acknowledgment each month is only of temporary interest. In addition to this change they also proposed the revival of a Quarterly Paper. The want of such a paper has long been complained of. It was given up some years ago, partly because of the expense, partly because of the great difficulty of getting parcels conveyed all over the country, and placing them in the hands of the officers of the auxiliaries. The Book-Post affords such facilities as to obviate this objection entirely. It was further proposed, in order to avoid any great increase of expenditure by these charges, to omit the usual woodcut, except in cases of special interest, as that, for instance, in last month, in regard to the new movement on the Western Coast of Africa. As it has often been asserted that the woodcuts cannot be very accurate representations,—though we are bound in justice to say that we have always striven to make them so,—our readers will gladly exchange the embellishment for additional intelligence; especially as by that sacrifice, if it be one, enlarged expenditure will be avoided. Those proposals were approved by the Committee, and we hope the changes contemplated will be effected with the first number of the new year.

A resolution expressive of the Committee's views and feelings in regard to the late Rev. J. Thomas, and of sympathy with his bereaved widow and family, was passed, and directed to be sent to them. We have not space enough to insert it here, but record the fact, that our friends may see that due attention has been given to the event.

We are sorry to hear, from the publishers of the "Juvenile Herald," that its circulation has declined during the past year. Cannot our friends in the *schools* help us in this, and prevent what must be a future evil? A little exertion from many would accomplish all that is needful. It is intended for the benefit of the young. It is edited by one who has written much for their good, and feels an intense interest in their welfare. Teachers, do you try to help the Editor. Your influence with your scholars is great, and you can use it well in this direction.

FOREIGN LETTERS RECEIVED.

<p>AFRICA—CAMEROONS, Saker, A., August 25, 26, and 29. CLARENCE, Diboll, Jos., August 17. GRAHAM'S TOWN, Nelson, T., and Hay, A., August 12.</p>	<p>AMERICA—PHILADELPHIA, Hanna, J., Sept. 16. ASIA—AGRA, Gregson, J., August 30. BACKERGUNGE, Page, J. C., August 30. BARASET, Ram Narayan, Sept. 1.</p>
--	--

CAIRO, Lewis, C. B., August 20, 21, and 25, Sept. 7 and 8.
 COLOMBO, Allen, Jas., August 26.
 DACCA, Supper, F., August 18.
 NEWERA ELLIA, Carter, C., Sept. 11.
 ROORKE, Carey, W. H., August 22 and 23.
 SERAMPORE, McKenna, A., August 10; Trafford, J., Sept. 6.
 AUSTRALIA—GEE LONG, Slade, G., Aug. 16.
 MELBOURNE, Kerr, Robert, Aug. 16; Taylor, J., Aug. 16.
 BAHAMAS—INAGUA, Littlewood, T., Sept. 1.
 NASSAU, Davey, J., Sept. 9.

JAMAICA—Millard, B., and others, Sept. 1.
 ATLANTIC OCEAN, East, D. J., Oct. 13.
 BROWN'S TOWN, Clark, J., Sept. 9.
 CALABAR, East, D. J., Sept. 9.
 FALMOUTH, Milbourne, T. K., Sept. 24.
 KINGSTON, Oughton, S., one letter, no date, received Oct. 2, Sept. 24.
 RIO BUENO, Millard, B., and others, Sept. 2.
 SAVANNA-LA-MAR, Clarke, J., Sept. 24; Hutclins, M., Sept. 9.
 SPANISH TOWN, Phillippo, J. M., Sept. 8.
 STEWARTON, Knibb, M., Sept. 9.

ACKNOWLEDGMENTS.

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

Juvenile Society, New Street, Hanley, for a box of clothing, for *Africa*;
 Miss Michell, Redruth, for a parcel of magazines;

Miss Jane Williamson, for lace, value 1*l.*, and Miss J. Green, Leicester, for a pair of sleeves, for *Rev. W. K. Rycroft, Bahamas.*

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from September 21 to October 20, 1858.

W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers.

ANNUAL SUBSCRIPTIONS.		BERKSHIRE.		Do., for India Special Fund	
	£ s. d.		£ s. d.		£ s. d.
Evans, Rev. W. W.	0 10 6	Wantage—			0 10 0
Jackson, E. S., Esq., and Mrs. J.	2 2 0	Collections	11 8 5		
Jennings, Mr. Sam., jun.	0 10 6	Contributions	12 16 6		21 15 4
Johns, Mrs., Chelmsford	1 1 0	Do., for India Special Fund	0 15 6	Less expenses	1 8 6
McR., T. J. (1 month)	0 10 0	Do., Sunday School	0 19 7		20 6 10
Under 10s.	0 5 0		26 0 0	Wotton-under-Edge, on account	15 0 0
		Less expenses	1 7 0		
			24 13 0	HAMPSHIRE.	
DONATIONS.		CORNWALL.		Portsmonth, Portsea, and Gosport Auxiliary, on account	
Bissett, Rev. J.	5 5 0	Camborne—		40 0 0	
Wood, Mr., for India Special Fund	5 0 0	Anon.	0 10 0	KENT.	
		Redruth—		Lewisham Road—	
LONDON AND MIDDLESEX AUXILIARIES.		Anon.	1 17 3	Contributions, Juvenile, for Girls' School, Colombo	
Camberwell, New Road—		DEVONSHIRE.		Do, do., for Boys' School, Chitoura	
A Friend, proceeds of "Walayat Ali," by Mr. E. B. Tiddy, for India Special Fund	1 0 0	Plymouth, George Street—		9 2 0	
Camden Road—		Juvenile Society, by Miss Square, for African Orphans	11 13 0	9 2 0	
Contribution	1 1 0	DOBBETSHIRE.		LANCASHIRE.	
Do., for India Special Fund	5 0 0	Poole—		Bootle—	
John Street—		Hodges, Mr.	1 0 0	Contributions	
Contributions, additional, for India Special Fund	7 16 2	GLOUCESTERSHIRE.		Do., Juvenile	
Kensington, Hornton Street—		Tetbury—		Do., Sunday School	
Collection, for India Special Fund	1 10 0	Collection	4 0 3	0 14 9	
Salter's Hall—		Contributions	5 8 10	Liverpool—	
Sunday School, by Y. M. M. A., for Barisal School	8 0 0	Do., Sunday School	0 3 4	A Young School	
Walworth, Arthur Street—			9 12 5	Athol Street—	
Sunday School, by Y. M. M. A., for Kaluvalgoda School, Ceylon	2 14 0	Less expenses	2 18 7	Sunday School	
Walworth, Lion Street—			6 13 10	Pembroke Chapel—	
Collections, for India Special Fund	15 1 0	Tewkesbury—		Sunday School, for Intally	
Sunday School, for Chitoura School	2 2 0	Collection	9 7 8	12 18 0	
		Contributions	5 15 5	Soho Street—	
		Do., Juvenile	5 4 2	Sunday School	
		Do., Sunday School	0 18 1	3 2 1	
				LEICESTERSHIRE.	
				Arnsby—	
				Collection	
				Contributions	
				Do., for India Special Fund	
				Do., Sunday School	

	£	s.	d.
Blaby—			
Collections	7	14	2
Contributions	0	13	0
Do., Sunday School	0	16	10
Cosby—			
Collection	0	13	0
Husbands Bosworth—			
Collection	1	3	9
Sunday School	1	15	6
Leicester, Belvoir Street—			
Collections	33	12	4
Do., Public Meeting	10	19	0
Contributions	100	10	0
Do., Sunday School	0	14	0
Monks Kirby—			
Collection	2	7	1
Contributions	1	16	8
Oadby—			
Collection	1	12	6
Contribution	0	10	0
Sheepshed—			
Collection	7	0	2
Contributions	5	19	10
Sutton-in-the-Elms—			
Collection	4	1	0
	203	16	8
Less expenses and remitted short ...	12	2	6
	191	14	2
LINCOLNSHIRE.			
Alford—			
Collection	2	5	0
Boston, Salem—			
Collections	3	10	0
Do., Holland Fen ..	0	13	4
Contributions	3	18	9
Do., for N. P.	1	14	0
	9	16	1
Less expenses ...	1	0	11
	8	15	2
Horncastle—			
Collection	5	3	4
Do., Horsington ...	1	3	4
Contributions	6	16	0
Do., Sunday School	1	6	6
	14	9	8
Less expenses	1	2	8
	13	7	0
Lincoln, Mint Lane, on account	18	0	0
NORTHAMPTONSHIRE.			
Stanwick	1	15	6
NOTTINGHAMSHIRE.			
Basford, New—			
Collections, &c.	10	0	0
Contributions, Juvenile	1	8	6
Do., do., for <i>Jessore</i> School	1	0	0
Collingham—			
Contributions	14	8	3
Do., Sunday School	0	10	9
Do., Carlton-le-Moorland	1	1	0
Newark—			
Collections	5	1	0
Contributions	3	0	0
Do., Juvenile	2	18	5
Do., do., for <i>Jessore</i> School	1	15	0

	£	s.	d.
Nottingham—			
Collections—			
George Street	12	1	0
Park Street	3	5	6
Public Meeting	4	18	5
Contributions	97	1	0
Do., Juvenile—			
Derby Road	0	10	0
Do., for <i>Jessore</i> School	0	10	0
George Street	7	12	7
Do., for <i>Jessore</i> School	5	0	0
Park Street	2	13	10
Do., for <i>Jessore</i> School	1	15	0
Woodborough and Calverton	3	1	11
	179	12	10
Less expenses	8	12	10
	171	0	0
RUTLANDSHIRE.			
Oakham and Langham—			
Collections	5	6	7
SOMERSETSHIRE.			
Wells—			
Collection	2	10	11
Do., Shepton Mallet	1	3	0
Contributions	1	17	3
Do., Sunday School	0	10	0
	6	1	2
Less expenses	0	3	6
	5	17	8
STAFFORDSHIRE.			
Hanley, New Street—			
Contributions, Juvenile, for <i>Africa</i>	5	0	0
SUFFOLK.			
Eye—			
Collection	6	3	2
Contributions	16	8	6
Do., Sunday School	0	17	2
	23	8	10
Less expenses	0	6	0
	23	2	10
SUSSEX.			
Brighton, Bond Street, on account	18	0	0
WARWICKSHIRE.			
Coventry—			
Collections	21	4	2
Contributions	33	16	2
Do., Sunday Schools	22	0	8
	82	1	0
Less expenses	3	8	6
	78	12	6
Henley-in-Arden—			
Collection	3	8	0
WORCESTERSHIRE.			
Blockley—			
Collections	5	11	7
Contributions	13	17	2
Do., Sunday Schools	5	12	0
	25	0	9
Less expenses	0	14	3
	24	6	6

	£	s.	d.
Kidderminster—			
Contributions, by Miss Turton	3	10	0
Do., for <i>Africa</i>	1	10	0
Pershore—			
Collections	9	13	6
Contributions	24	16	3
Do., for <i>India Special Fund</i>	10	3	0
	44	12	9
Less expenses	0	12	0
	44	0	0
YORKSHIRE.			
Sheffield, Portmahon—			
Collections	20	9	1
Contributions	11	15	8
Do., Juvenile	1	14	7
	33	19	4
Less expenses	6	10	10
	27	8	6
West Riding Auxiliary—			
Barnoldswick—			
Collection	5	0	0
Barnsley—			
Collections	2	5	7
Contributions	1	6	5
Bedale—			
Collections	7	3	4
Contributions	3	10	5
Do., Sunday School	0	10	0
Blackley—			
Collection	3	1	0
Bradford, First Church—			
Collections	22	1	8
Do., Public Meeting	9	4	10
Do., Juvenile	5	2	3
United Service	6	11	8
Bradford, Second Church—			
Collections	17	11	3
Proceeds of Tea Meeting	1	10	5
Bradford, Third Church—			
Contributions	4	10	0
Brearley—			
Collection	2	8	0
Contributions	3	10	0
Do., Sunday School	1	4	0
Chapel Fold—			
Collection	2	6	0
Earby—			
Collection	3	4	7
Farsley—			
Collections	11	2	4
Contributions	6	17	0
Do., Sunday Schools	2	11	5
Halifax, First Church—			
Collections	10	7	9
Contributions	9	7	6
Do., for <i>India Special Fund</i>	1	0	0
Do., Sunday School	9	5	3
Halifax, Trinity Road—			
Collections	10	1	3
Contributions	13	7	6
Haworth, First Church—			
Collections	5	10	4
Contributions	3	4	0
Haworth, Second Church—			
Collections	1	0	0
Huddersfield—			
Collection	8	8	3

£ s. d.		GLAMORGANSHIRE.		SCOTLAND.	
Keighley—					
Collection	2 9 6			Stirling, for <i>India Special Fund</i>	8 7 6
Contribution	1 1 0	Cardiff, Bethany, on account.....	30 0 0		
Proceeds of Lecture	0 7 8	Cardiff, Bethel	6 8 10	FOREIGN.	
Long Preston—		Cowbridge, Ramoth—		JAMAICA.	
Collections	2 10 0	Contributions.....	1 14 0	For AFRICA.	
Millwood, Todmorden—				Annotto Bay and Buff Bay	4 6 3
Collections	3 5 8			Edwards, Rev. J. ...	0 13 9
Pole Moor—				Bethsalem and Wallingford	5 0 0
Collection	8 11 0			Bothtephill	3 0 0
Pudsey—				Brown's Town and Bethany	20 0 0
Collection	0 12 0			Clarksonville and Mount Zion	6 0 0
Rawden—				Coultart Grove	4 10 6
Collections	10 3 6			Dry Harbour and Salem Ebenezer, Hayes, Greenock, and Cross	6 17 9
Contributions	1 7 0			Falmouth	2 0 0
Proceeds of Tea Meeting	2 0 6			Fletcher's Grove	6 0 0
Rishworth—				Green Island	1 13 10
Collections	6 9 0			Gurney's Mount	6 0 0
Contribution	1 0 0			Luca	8 0 0
Do., for <i>India Special Fund</i>	0 5 0			Maldon	3 1 0
Salentine Nook—				Manchioncal	3 5 11
Collection	5 0 0			Montego Bay	20 0 0
Contribution	0 10 0			Mount Angus and Wallingford	5 0 0
Shipley—				Mount Carey, Shortwood, Bethel Town, and Mount Peto	25 0 0
Collections	11 12 4			Mount Nebo and Monneague	11 0 3
Collection	0 15 0			New Birmingham	1 2 0
Contributions	1 10 0			Ocho Rios	13 14 5
Steep Lane—				Port Maria and Oracabessa	3 0 0
Collection	2 12 0			Porus, Mandeville, and Thompson Town	6 13 0
Wainsgate—				Providence	1 10 0
Collection	2 8 0			Refuge	3 0 0
Contributions	1 6 0			Rio Bueno	10 9 4
	263 18 7			St. Ann's Bay	16 16 7
Less expenses.....	12 17 6			Salter's Hill	3 16 3
	251 1 1			Spanish Town	4 12 9
				Spring Gardens	1 0 0
				Springfield, Mount Merrick, and Elim	6 0 0
				Staceyville	3 16 9
				Stewart Town	1 5 6
				Sturge Town	2 0 0
				Thompson Town	2 10 0
				Waldensia and Unity	6 13 9
				Watford Hill	3 6 0
				Less expenses	234 13 4
					27 13 4
					207 0 0
				Acknowledged before	20 0 0
					187 0 0

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 Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.