

# THE MISSIONARY HERALD.



## BAPTIST MISSION HOUSE.

This building, which it is hoped will facilitate greatly the transaction of the business of the Baptist Missionary Society, and cause the Jubilee Fund to be remembered with gratitude in many future years, is so far advanced towards completion, that its occupation by the end of March may be fully expected. It is situated on the western side of Moorgate Street, near London Wall; and, in the engraving, parts of the adjoining houses are rendered visible, in order to show the more clearly its position and aspect.

## A S I A.

## CALCUTTA.

A letter has been received from Mr. Evans, giving so graphic a description of the labours of our brethren in this immense city and its suburbs, and the department of each missionary, that we are persuaded the following extract, though long, will be read with unusual interest.

Calcutta is a vastly populous and important place. Here are to be found men of every colour and of every country. Whatever language we may speak, there are individuals here who will understand our gospel message; and who will, moreover, give us an attentive hearing. Few are ignorant of the claims of our common Christianity; all, in truth are ashamed of idolatry and of religious error. The Spirit's influence only is necessary to "convert a nation in a day." The word of the living God has been faithfully translated; devoted ambassadors for Christ are always saying, "Ho, every one that thirsteth, come ye to the living waters;" and many are engaged in directing, with pleasure and success, youthful minds to Him who is "the way, the truth, and the life." The foundations of heathenism have been undermined; the hopes of idolaters have been shown to be utterly groundless; and thousands are saying on every hand, "Your Saviour is the only one and the just:" but, alas! the Spirit's aid and influence are wanting to convert and save them all. This is our exact predicament and position. Were I to take my stand in any place in all Calcutta, I should have an attentive auditory; but when I required, in the name of the Lord Jesus, that men should at once turn to him, I should find many faint-hearted and unprepared. We could not have more encouragement as the preachers of the ever-blessed gospel; we could not be placed in a position where we should more imperatively perceive the necessity of divine influence. Our conclusion is—the work is the Lord's: his church *must* be more prayerful, more holy.

But some, if not all of you, may indulge a very pardonable curiosity to know your brethren who are labouring in this vast, important, and populous city. We could describe most of our brethren in India, and their differing scenes of labour, but for the present we confine our remarks to Calcutta. Come, brethren, and take your stand with us. Let the "sight affect your heart." Here our mission has been long established: it is yet, however, in its infancy. We have our preaching-stations and chapels. Here is our translating

department, and here our printing press. Of European brethren labouring in Calcutta there are eight, including our brother at Howrah, in its vicinity. Dr. Yates, and brethren Thomas, Leslie, Pearce, Wenger, Morgan, Small, and myself. Will you allow me to describe the scene of labour of each? I will try to do it in a spirit of holy respect to them and of faithfulness to you as the servants of the same Lord. Amongst these honoured and faithful servants of the Lord Jesus we place foremost, as is most meet, our beloved brother Dr. Yates. For many years he has laboured in India as a faithful and laborious missionary of Christ. In the work of biblical translation, however, he stands conspicuous in every circle. I never knew a man who more resembled the Lord Jesus. His walk and conversation are emphatically in heaven. It would weary you to tell of all he has done, and of all he intends to do for our common Lord, in communicating his gracious will to the heathen. In the Bengalee, the Hindosthani, and the Sanskrit tongues he is without an equal in India; but if you were in habits of familiar converse with him you would not imagine this. He is as a child in meek simplicity. I love to speak of him—as I ever love to converse with him. May God in his great love to us and to the heathen, long preserve his life and health! The reports of our mission, and more particularly of the Bible Translation Society, will furnish you with all needful information in regard to his labours as a faithful and indefatigable translator of the word of God; but besides his invaluable services in this department, he always renders his cheerful advice and services in every way to our missionary labours. As an English and Bengalee preacher he is much esteemed, and his counsel to his junior brethren is in point of value beyond description. All the brethren in the missionary field are cared for by him, but his Calcutta brethren are particularly the objects of his affection. In all our meetings for devotion and for business he is our president; and under all circumstances we see cause to bless our heavenly Father for sparing him to us. His death here will be deplored as an uncommon calamity. By the

heathen he is most deeply respected ; by all Europeans he is more than esteemed. Among the advantages of my earthly pilgrimage as a servant of God, I shall always esteem the friendship of brother Yates as most valuable. As one of God's excellent saints, my soul must delight in him.

Next to him, we must not lightly esteem our dear brother Thomas, the superintendent of our mission press. I wish you could spend a day or two with him. When faithful translations of God's most holy word are prepared, he carries them through the press. He is surrounded by many assistants, it is true, but without him they would do worse than nothing. Our mission press is an important place in Calcutta. It is serviceable not only to us, but to the Bible, the Tract, and other kindred societies. It is a centre of Christian influence, in fact, *the* press of India. In addition to the daily labour of superintending the concerns of the press, our brother Thomas discharges the duties of correspondent to all our up-country brethren. By them, in this respect, he is deservedly esteemed. On his fidelity and affection they can always rely with confidence, and in every case of difficulty and every hour of despondency and sorrow, they find him "a brother indeed." At all our meetings for business in relation to our missionary labours, his counsel is highly esteemed, and his advice is ever given in a spirit of meekness and love. His name and his labours ought to be dear to you, dear brethren in Christ, for you are greatly his debtors.

Next to him I must refer to my beloved brother George Pearce. He bears a good and honourable name, though not related to the seraphic Samuel Pearce. Of his labours for our Lord Jesus I can speak with real confidence and esteem. In English and Bengalee he is alike at home. The institution in Entally for Bengalee students for the ministry is in his charge ; whilst all our village stations, with their multitudinous affairs, are under his superintendence. He is a much-loved brother—ever ready to sympathize with his fellows, and always happy in directing the heathen to the Lord Christ. I wish we had many such associates, and all equally ready to do our Lord's will. His anxieties must be many, for his labours are most abundant. Dear brethren, pray for him !

The next brother is an associate of Dr. Yates in the important work of translation. I refer to brother Wenger. His acquaintance with the language of Bengal, and his amiable disposition, naturally point him out as the associate of Dr. Yates, and by him, and by us all, in this capacity, he is greatly esteemed. But beyond this, he acts as the pastor of the Bengalee church in Colinjah, formerly under the care of dear and lamented W. H. Pearce, now with Christ. It is altogether a church composed of Bengalees, and of those who speak their language. Sujat Ali was the pastor

of this people for some years, and is deservedly respected by them, but his health failed him here, and he has with our consent, retired for a while to Monghyr. There we hope he will be useful in our Lord's vineyard ; and should his health be confirmed by the removal, he will again resume his duties in Calcutta. To us it was a cause of gratitude that our brother Wenger could acceptably supply his place, and minister to his people, as Dr. Yates could no longer do so. This church has manifested a missionary spirit, and according to their ability they have contributed to advance the Redeemer's kingdom. Our esteemed brother Wenger watches over them with paternal affection, and our prayer is that he may be rendered a great blessing in his pastoral relation. Brother Wenger is my associate as secretary of the Auxiliary Mission for this city and its vicinity. Formerly he had charge of that portion of the missionary villages originated by the church in Lâl Bazar, now under my pastoral charge, but he has surrendered these to brother Pearce, who is now aided in this important scene of labour, and in his other duties at Entally, by our young friend, John Chamberlain Page. This young man is one of the fruits of brother Leslie's ministry at Monghyr, and has been placed in my charge by the brethren, ever since he removed to Calcutta. He still resides with me, and gives promise of becoming a devoted servant of the Lord Jesus in India.

And now you will permit me to bring to your notice and affection our beloved brother Leslie, and his scene of labour. His name has hitherto been associated with Monghyr, and missionary labours in that vicinity : now, he is the successor of Dr. Yates as the pastor of the church in Circular Road. Since his return from England, when you must have seen and heard him as a faithful witness for Christ, he has felt great perplexity as to the place of labour. Now he is fixed. May the great Shepherd render his ministrations very useful for the conversion of souls, and the profit of all who are in communion with that church. He is a dear and beloved brother, much respected by us all, and much esteemed by all his people. But, beside his stated labours as the pastor of one of our English churches, he feels more than ever interested in direct missionary work amongst the heathen. I have accompanied him to the scenes where Musalmen and Bengalees assemble to hear the word of life. Here he is at home. His wisdom in discerning character and motives is always apparent, and while with meekness and power he preaches the gospel of the Lord Jesus to all, it is delightful to notice the esteem of the heathen for his message and person as an ambassador of the Lord. He is altogether a missionary. All his hopes and predilections are in favour of the people of India. May God long

preserve his life to be a great blessing to many!

Next to him in order I ought to particularize my own labours, but I cannot. You will not, and cannot wonder at this. I would much rather speak of others than of myself. Ever since my arrival in India as a missionary servant of our society, I have had much to occupy my attention as the pastor of our oldest English church—now the most numerous baptist church in the map of Asia—and as the secretary and superintendent of the Benevolent Institution, originated by Carey, Marshman, and Ward, for the education of European children, and the youth of every name and country. To superintend such an institution, and to provide for its efficient support, our deceased Penny laboured with zeal and constant energy: it is not a wonder, therefore, that it claims and secures much of my time and attention. From hence may have arisen to bless God, and labour in his vineyard; and surely, with such results before us all, it cannot be matter of surprise that as missionaries of the Lord Jesus we devote much of our energies to its efficient management. As an institution, it has great favour with the religious public of India, and is liberally supported. In addition to my duties as the pastor of an English and Bengalee church, and superintendent of this institution, I have hitherto acted as the treasurer of our mission Union Fund, and the Bible Translation Society. You cannot suppose that unimportant duties devolve upon me, especially when these are estimated in connexion with many other direct missionary labours. Our mission is supported in Calcutta with encouraging favour and zeal, and to this, with brother Wenger, I act as secretary. To the united churches of Bengal, now one in association after the model and economy of British churches, I am also joint secretary with our dear brother Mack of Serampore. We have had our first meeting, and it was an occasion of much spiritual refreshment and profit. Formed with earnest desires to bring all our brethren together in Christian association in connexion with our mission, it is fervently hoped that much spiritual good will be the result, not only now, but in future years. Our next meeting will be in Calcutta, and brother Yates and Pearce are the appointed preachers in English and Bengalee. As baptist churches in Bengal alone, our numbers are already upwards of 850; ere long we pray we may be greatly increased and multiplied. Thus, dear brethren, I have incidentally alluded to my own scene of labours. You will excuse me for declining to say more, but can you refuse to yield to me your sympathy and prayers? I am confident you cannot. As a minister of the Lord Jesus, you will give me your affection, and as such, you will lift up the prayer of faith for my success.

Our beloved brother Morgan, who is stationed at Howrah, a suburb of Calcutta, must be now noticed. He is a missionary indeed, in the strictest sense of that important office. Howrah is a populous district on the west side of the river Hoogly, a sacred branch of the great Ganges. There you perhaps know we have an English and Bengalee church, originated by brethren Statham, Thomas, and others. It still flourishes, and God is still giving effect to the preaching of his holy word. The population is very fluctuating, but here there are many from every district of Bengal; to them the scriptures and religious tracts are assiduously dispersed. These are carried to every nook and corner of the country. If you have attentively perused the "Missionary Herald," you will have learned the importance of this missionary station and of our brother's labours. He has a claim on your Christian affection and sympathy, and though he knows not that I have attempted to describe his scene of labour, I trust you will believe me when I say for him, "Remember me and my work. Brethren, pray for me!"

Brother Small is occupied in superintending the native institution in Entally. This is an establishment separate and distinct both as to premises and objects from the Native Christian Institution which brother George Pearce superintends. The former is designed for the education of native youth on Christian principles; the latter is intended for Christian youths exclusively, and specially for those who are encouraged to study with a view to the Christian ministry. Some circumstances have decreased the number of pupils in brother Small's school, but it is still conducted with care, and promise of future usefulness. A considerable portion of the funds required for its maintenance has been realized hitherto by the active exertions of the Ladies' Missionary Auxiliary, to which Mrs. Biss acts as treasurer.

An interesting youth about eight months ago, who was one of Mr. Small's first class, and had received much attention from him, embraced Christianity and was baptized. His family, however, immediately removed him, and he has not since been seen by us. Our dear young friends in England might materially assist in supporting and extending the usefulness of the institution under brother Small's care. When at home, I remember that at the suggestion of brother W. H. Pearce, collecting books were prepared and circulated for this purpose. I trust they are still in use, and that many proofs will yet be given that they are advantageously employed. Much is done by our mission here to promote the important work of native education. Judiciously conducted and vigorously maintained, invaluable ends may be secured in advancing the cause of our common Christianity. May the Holy Spirit guide all engaged in directing youthful minds to the

Redeemer, and from amongst them may very many arise to call him blessed, and to benefit others! Truly our dear brother Small needs encouragement in his work, and it is earnestly hoped that he will receive it.

Contiguous to the premises where the Native Institution stands, is the neat and commodious chapel erected through the liberality of an anonymous friend in Birmingham. Here the gospel is proclaimed, and its ordinances faithfully administered by brother G. Pearce. May it soon be filled by those who love "the truth as it is in Christ Jesus!"

There is another devoted servant of our Lord in Calcutta, and one of the agents of our mission, whom I have not yet introduced to you. His name is Aratoon; the first of Carey's ministry, and a missionary indeed. In the language of Bengalees, Hindosthanees, and Armenians, he is at home, and few have had more power and success. Now he is grey-headed and advanced in years, but in the work of our beloved Lord he is younger and more vigorous than many. I would I could place him beside you, or rather bring you into contact with him, and make you spectators of his labours. Dear to all who love Christ in Calcutta, he is specially honoured and esteemed by us. Few men know the natives of India better, and very few indeed can preach the word of Christ more effectively. Often does he visit me, and as often am I reproved and refreshed. May his life be prolonged and his usefulness increased! India, with her teeming millions, would be indescribably blessed and favoured were many such raised up in her very midst. "O Lord, plead thine own cause!"

Dear brethren, I have thus with great simplicity and fidelity introduced to your affectionate regard your messengers to the heathen in Calcutta. It is the metropolis of India—the very centre of influence to her incalculable population. What say you? How feel you all? Do we write and describe in vain and fruitlessly? Is it verily so that your eyes and hopes are fixed on other lands, and that you begin to despair of scenes where sainted Carey and Chamberlain laboured and died? Can you after all you have read and heard of depressed and idolatrous India, restrict your sympathies and prayers, and without this vast land in vision pray, "Send out thy light and truth, O Lord of hosts, that the people may know thee and the Lord Jesus?" I will not, and cannot believe it. As long as I am a resident in India, and a witness for the Lord Jesus, I will study to "stir up your pure minds by way of remembrance." Take the map of the world, and stretch your sympathies as the saved of the Lord Christ, over every land and sea—but look upon India in her darkness and depression. She asks your prayers, she waits to receive your messengers, and she must continue to be the recipient of your religious

bounty. Oh, shall men whom Carey, Marshman, Chamberlain, and Ward *cared* for and regarded, be forgotten by *you*. Send your men to Africa and to the islands of the west, *for they need them*, but forget not *India*. She ought not, and must not be neglected. Think of the people around India; think of her present cries for spiritual instruction; and when the bread and water of life is most dear to you and most valued, send the effectual fervent prayer that soon, very soon, her millions, fed with the same spiritual food, and reposing on the merits of the same adorable Saviour, may shout, "Hosannah to his name." I have now resided nearly three years in India. I felt much for her spiritual destitution before I relinquished home, and ministerial labours there, but now I speak with the determination of one who feels that if ever there was a district of the earth that specially needed spiritual cultivation, and more imperatively demanded it, it is *INDIA*. If I greatly mistake not, it will ere long repay all. Her sons and daughters have been affectionately directed to the Lamb of God—the Saviour of men; and they are now earnestly waiting to be instructed in the word and way of life. Will you coldly content yourselves with the bestowment of a pecuniary *pittance*, when your very *fortunes and lives* are demanded! Remember, I pray you, dear brethren, how distinct is the call, how imperative the duty. Go your way, each to his farm and merchandize, and may God prosper you all in all your lawful endeavours to get gain, but as disciples of Christ, and as baptists let my feeble voice reach you in behalf of *India*. When alone, and with God, and his word, I believe I shall have your concurrence and consent. Come out, then, into your public congregations and spiritual assemblies, where your privileges are more peculiarly realized, and give your united and cordial consent, when the committee of our mission would turn their sympathies to India. In no land on the face of the vast globe could there be more encouragement to evangelistic labour; the people are as a prepared people to the Lord: but while "the harvest is indeed great, the labourers are very few." Are you prepared to "sow to the Spirit, that of the Spirit you may reap life everlasting?"

This appeal and statement cannot be made to you in vain. Forget its feebleness; make allowances for him who presents it. During the lonely and silent watches of the night, whilst idolatrous ceremonies and worship ring in his ears, he makes it. He could not plead were there not a cause; he prays he may not plead in vain. As an ambassador for Christ to the heathen around him, and as one who daily looks for "the mercy of God unto eternal life," he urges you to Christian activity and zeal. Millions, dead in trespasses and sins, speak with a much louder voice, and must make a more eloquent and effectual appeal, but his is the appeal of a brother in

the Christian ministry, whom most of you know, and in whose fidelity you ought to repose without the shadow of a doubt. As God's servant in India, as your brother in all the great principles which distinguish us as a section of the universal church, I write unto wise men; and if I felt I had nothing to support my views, and nothing on which I could base my expectations, I would be altogether silent, and instantly leave India, to return to your assemblies, and my sincere counsel would be—send everywhere the preachers of the gospel, but send not to India. I give expression to these thoughts in the deep sincerity of my

heart; "ye are wise men, judge ye what I say."

Dear brethren, farewell! I have exceeded what I wished to relate. It may be, however, that I may yet address some words of exhortation to students for the ministry, and to young persons who effectively aid in contributing to the funds of our mission. Both are objects of my solicitude, and though I should be necessitated to claim their attention in time when repose is imperatively required, in great meekness and affection I will endeavour to address each in such a way as to lead them to care for India. Let my present appeal be regarded, and its imperfections forgiven.

### THE SANSKRIT BIBLE.

The question that has been raised in this country respecting the Sanskrit Translation of the scriptures in which our Calcutta brethren are engaged, will be set at rest, we suppose, by the documents which we have now the pleasure to publish. It is to the honour of the missionaries of the London Missionary Society in Calcutta, whose names are, without exception, subjoined, that they passed the resolutions given below *unasked* by their baptist brethren, as the spontaneous effect of Christian principle, and transmitted them promptly to our brother Mr. Thomas.

TO THE REV. J. THOMAS, SECRETARY OF THE CALCUTTA BAPTIST AUXILIARY MISSIONARY SOCIETY.

Dear Brother,—I have the pleasure to forward the enclosed, in the name of my brethren collectively, as well as my own, and beg to assure you that it conveys the perfectly unanimous and cordial judgment and feelings of the members of the district committee.

In haste, believe me to be, yours affectionately,

(Signed) W. MORTON.

EXTRACT FROM THE MINUTES OF THE CALCUTTA DISTRICT COMMITTEE OF THE LONDON MISSIONARY SOCIETY.

Resolved unanimously—

That we, the members of the Calcutta District Committee of the London Missionary Society present, have read with equal surprise and regret a letter in the *Patriot* London newspaper addressed to the editor by the Rev. G. Gogerly, late a missionary of the London Missionary Society in Bengal, in reference to the Sanscrit version of the sacred scriptures.

That, while we give our respected brother all credit for what was, we are confident, his only motive in the publication of that letter, namely, a sincere desire to prevent an impudent expenditure of missionary time, strength, and funds, our conviction is unhesitating, that in agitating the question he had

not sufficiently informed himself of all its facts and bearings.

That we view his letter as calculated to disturb the existing harmony and repose in which the missionaries of the Baptist Society and our own have hitherto been enabled, for the most part, to pursue their common labours among the heathen, and to awaken a painful recollection of the agitating controversy that had been carried on, some years back, with the Bible Society upon the Translational question: that we deem the reclamation, moreover, little adapted for edification to any party; but, on the contrary, likely to throw a stumbling-block in the way of many.

And, lastly,—That the statements ventured by Mr. Gogerly we judge to be wholly unsupported by facts; facts, however, with which the sphere of his personal exertions had not, perhaps, led him to become practically acquainted, whilst his theoretic opinions are opposed to all that we know or have heard of the state of things in this and almost every part of India. For,

1st. It is not matter of doubt that the Sanscrit language is the language of learning and religion throughout the whole of the Bengal, and we believe of the Bombay, as well as of considerable portions of the Madras Presidencies.

2ndly. No Brahmins but those altogether secularized and engaged in wholly unbrahminical occupations as soldiers, merchants, &c., are unacquainted to a greater or

less extent with this sacred tongue, which alone is taught in all their colleges, and is employed in all religious ceremonials.

3rdly. The highest reverence is universally entertained for it, and any book or manuscript written in it will always be received with respect, and read with more acceptance than if composed in any of the vernacular dialects.

4thly. Thousands and tens of thousands of Brahmins, in all sections of the country—the whole of the Nuddea district for instance—as well as in many of the great cities, such as Benares, &c., are fully qualified to read with intelligence any ordinary composition in Sanskrit, many even to converse in it with fluency.

Fifthly. A translation of the sacred scriptures into Sanskrit was in ours, and we believe the general, if not universal, opinion of those most competent to be judges, every way desirable;—first, as furnishing a large amount of Brahminical population with the only version they would probably receive,—the vernacular dialects being always unstudied by them, and held in contempt as the languages only of the illiterate and vulgar; secondly, as laying, so to say, a critical foundation, and furnishing a classical model for the preparation or improvement of vernacular versions—the Sanscrit forming either the entire substratum of the various dialects, as of the Bengali, Oriya, and others, to the same

extent at least as the Latin does of the Italian, Spanish, and Portuguese; or, at all events, entering so largely into their composition, and so greatly affecting their genius and idiom, as to render the knowledge of it indispensable in a fully accomplished translator; thirdly, as of literary and subsidiary importance sufficient, all other considerations apart, to justify so small an outlay as is required for its preparation.

Finally. That we have deemed it only just, and in the spirit of brotherly kindness and Christian fellowship, to offer to our fellow-labourers of the Baptist Mission, the assurance of our confidence and affection; since so far from sympathizing with the mistaken sentiments of the letter in the *Patriot*, our judgment wholly approves of the zealous efforts made by them to secure a version of the sacred scriptures in the learned language of Hindostan, deeming it of great value and importance, and a work which we cannot doubt will prove, under a divine blessing, largely contributory to the grand result of India's evangelization.

(Signed)

JAS. PATERSON.  
J. CAMPBELL.  
THOS. BOAZ.  
WM. MORTON.

Calcutta, October 17, 1843.

(Signed) True Copy,  
T. BOAZ, Sec. C.D.C.L.M.S.

## AFRICA.

### FERNANDO PO.

Mr. Merrick, who with his friends reached Clarence in safety on the sixth of September, writes thus on the eleventh:

It is with much gratitude to our heavenly Father that I am permitted to write you from Fernando Po. We arrived here on Wednesday evening last, and experienced no small degree of pleasure in finding brother Sturgeon pretty well, and his dear wife considerably better than she had been for some time. Our whole missionary band, excepting myself, are in the enjoyment of health. I am considerably better to-day, and have, with Dr. Prince and brother Sturgeon, been able to attend to the ceremony of taking possession of the mission premises. The documents have all been signed according to the directions of an attorney, and will be forwarded, I suppose, by Dr. Prince. The inhabitants of Clarence rejoice that the society

have become owners of the property, and since our arrival, their fears respecting the recent proceedings of the Spanish government have been considerably allayed. The town is, however, under Spanish rule, or rather, is governed according to certain rules and regulations left with Capt. Becroft, but which, from all I can learn, are equitable and proper. The court for the adjudication of offences consists of five persons, two of whom, Jos. Wilson and John Thomas, are members of the church, and another, Thomas Houghton Johnson, an inquirer.

Before concluding, I must advert to the work in which you and our dear friends in England are so deeply interested, and which we have come here to promote. Notwith-

standing dear brother Sturgeon's frequent illnesses, the church under his care has enjoyed much prosperity. There are forty-four members in the church, and about sixty catechumens, many of whom our brother hopes are savingly converted. Worship has for the last month been held in the largest room in the government house, which, with the piazza, accommodate about 500 persons, but which is far too small for those who flock to hear the words of eternal life. But I have

not time to communicate all I have seen. It is, however, evident that God has made bare his arm at Clarence, and is doing a great work.

I purpose as soon as possible going over to the continent, where I hope to fix my abode. Let me hear from you as early as possible on this subject. My dear baby has been very poorly, and is still unwell. Mrs. Merrick, Mrs. Prince and child, and Dr. Prince, are all well.

Dr. Prince, in a letter of the same date, addressed to a gentleman at Liverpool, with a sight of which we have been favoured, after referring to the inconveniences and unexpected detentions of the voyage, adds,

We have, however, been largely compensated for past grievances by the lovely reception which was given to us here on Wednesday, the 6th, and Thursday, the 7th, when our little band landed in the presence of a multitude, neatly attired; and between whom and the waters' edge, were ranged, in a semicircle, the members of the new church now springing up out of infancy to a growth of forty-four in number. They welcomed us with a hymn of praise from their hearts and with gushing tears from their eyes; and the whole population has been in motion, exerting themselves to disembark our stores, luggage, &c., and labour with the alacrity and perseverance of ants to bear them up the lofty cliff on which the settlement stands.

I cannot pretend, in this hurried moment, to relate the gratifying events which have

transpired upon our arrival. You cannot imagine a more affectionate, orderly, and Christian welcome. We mean to hold a public meeting to tell them of their friends in the West Indies and Great Britain. Mr. and Mrs. Sturgeon are in tolerable health, and have been largely blessed in their untiring services to God amongst this people. This morning we have taken formal possession of the settlement, and a vessel, the Snowden, owned by Agett and Hemmingway, has provisionally called off this port in her exit from Cameroons, bound for your port. I take the first opportunity to transmit, under cover to you, the deed of conveyance, for Mr. Angus; taking this mode lest otherwise it might be posted to London at a heavy cost. Captain Medgley, lately hence for Liverpool, would readily charge himself with any thing for us.

## WEST INDIES.

### BAHAMAS.

A letter from Mr. Capern, dated Nassau, New Providence, October 12, 1843, contains information respecting domestic afflictions with which he has been visited, some interesting conversions, and several of the out-islands.

As the steamer is in sight which is bound for England, I hasten to communicate to you, as time will allow me, some information respecting this station. And this I do with feelings of sorrow, and yet of gratitude,—of sorrow because our heavenly Father has seen fit to mingle in our cup, for some time past, some bitter ingredients, and yet of thankfulness, that he deals with us in so much mercy and divinely tender consideration for our weakness. Both myself and my dear wife

can, I think, adopt with sincerity the language of the psalmist, "I will sing of mercy and judgment; unto thee, O Lord, will I sing."

Since we have been at Nassau, the autumn of each year has been marked by the prevalence of fever, but this season has been unusually severe, as, in addition to the prevalence of fever, we have had the influenza and measles, which latter disease is now very general in the town.

For a time, the house of God presented a



most distressing and cheerless aspect, more than two-thirds of the usual congregation being confined to their houses by the one or the other of the above complaints. Our Sunday-school too, was almost entirely forsaken by both teachers and children.

Nor have we, as a family, been exempted from a share in the calamity, if it be right so to call it. My dear wife was attacked by fever of the intermittent type, in very aggravated form, so that we were compelled to send for medical assistance in a hurried manner. The disease, blessed be God, yielded to the treatment, and she is now gradually recovering her strength, although extremely weak. Just as she was able to leave her room, our eldest boy fell sick of the measles, and had them so severely as to induce us to obtain for him medical advice; and now that God has raised him up, he has laid low, partly by the "hip-joint complaint," and partly, it is feared, by inflammation of the brain, our second boy, so that at this moment we despair of his life. The doctor has intimated to us that we may be called upon to surrender him to the God that gave him to us. And we hope we feel that he has a right to dispose both of ourselves and our dear ones as he shall see fit.

One of our servants is now sick, and likewise one of the three youths who are with us, preparing, I trust, for future usefulness either here or in Africa. The other two have fallen ill of the measles, but recovered; so that our house is now, and has been for some time past, like a hospital. I desire gratefully to record the goodness of God in preserving my own health, notwithstanding the anxiety and broken rest which you may easily conceive I have experienced.

In the church, dear sir, we continue to meet with things, some of which cheer, while some discourage us. We rejoice over the steadfastness of some, but lament over the backslidings of others. We look upon some that we hope will be our joy and crown of rejoicing in the day of God, but of others we have reason to say, that "we fear, lest we have bestowed upon them labour in vain."

On the first sabbath of September we baptized fifty-four candidates, and truly solemn and impressive was the occasion. Some of the number were young, and are therefore the hope of the church; others were well advanced in life. There was a very aged woman of the number, whose conversion to God is a wonder to many. Two of her daughters, and a grand-daughter, are members with us, and have been for years, and have suffered much persecution from their mother, whom divine grace has now made a guest at the same heavenly banquet. I have been informed that Mr. Burton, and also the late Mr. Pearson, have been most rudely treated by her. At my arrival at Nassau she had no wish to see a baptist missionary enter her house, but the mercy of God brought her to

the chapel, and the Spirit of God made what she heard "a savour of life unto life," unto her. Her name is Phebe Wallace, and it will gratify dear brother Burton to know that she has found mercy at the "eleventh hour."

One of the males, about two years since, went home from an evening meeting, full of rage at what had been said, and declaring that he would go the next morning, and lodge a complaint to the magistrate against me, for saying what I did respecting a wicked man who had recently died; and at the same time swearing that he would never enter the chapel again. This man also sits now at the feet of Jesus, and clothed in his right mind. Thus there are some pleasing instances among us of the "word of the Lord being glorified."

#### EXUMA.

Our churches on the out-islands are, I trust, enjoying a good degree of prosperity. At Exuma, where our good brother F. M'Donald is labouring, the chapel has been enlarged, and the church increased in number both by admission and baptism. There are also others inquiring the way to Zion.

#### RUM CAY.

At Rum Cay is a good brother, by the name of Samuel Kerr, who reports favourably of the church at the south side; but on the north side things are less cheering. He has opened a day-school, the number of which I have not lately received any account of, but suppose it must be from sixty to seventy.

He is a coloured man, and in early life enjoyed some advantages, and possesses good natural parts. In his character as a native teacher we must afford him some help, as the school will not support him. His wife and family are at Nassau, until we determine whether he shall be stationed for a time at Rum Cay or not. We allow him for his family, in his absence, 10s. 5d. per week.

#### GOVERNOR'S HARBOUR.

The school at Governor's Harbour, where our young brother, W. M'Donald, is at present stationed, is prospering, and the friends there are thankful for him. In the congregation there are a few inquirers; but a more accurate and satisfactory return we shall be able to make when we shall have visited the islands, which we shall set about soon, the hurricane months being now over.

#### NEW PROVIDENCE.

I am sorry to inform you that, on the 30th of September, we were visited with a very heavy gale, which did some damage by land, but much more at sea. Several vessels were wrecked, and many lives have been lost. For the last five days there have been large sales of wrecked goods in the town.

Many of our friends had their houses injured or blown down by the gale, but we are thankful to say that scarcely any injury was done on the mission premises. We have just built a new piazza on the north side of the mission-house, of the value of which we were made deeply sensible on the day of the hurricane.

#### TURK'S ISLAND.

This day week our dear friends and fellow-labourers, Mr. and Mrs. Rycroft, set sail for Turks' Island. We thought that a change of stations, for a short time, would be productive of good to both ministers and people, and have therefore arranged for Mr. and Mrs. Rycroft to go to Turks' Island, and spend a month or two there, and Mr. Littlewood and family to visit Nassau the same space of time. When brother Littlewood arrives I go to the islands.

I have now, dear sir, to inform you that I have been compelled to anticipate the regular time for drawing on the society, by reason of sickness and the additional expense of house-keeping, having the three young native teachers to provide for, and have sold a bill to Messrs. John Thompson and Co. for £100, dated 11th October, 1843. It would afford us much pleasure to make the station bear the whole expense of the youths, but the destitution of the dear people, from want of employment, is distressingly great. Many have emigrated through poverty, and I expect that many more will. Still we hope for better times, though we see not how they are to arise.

Begging an interest in your prayers, that we may be resigned to the will of heaven while the dark cloud of sorrow overcasts our domestic circle, I remain, &c.

Mrs. Pearson, writing to a friend, says—

We have a flourishing school. Can Mr. S. send me any little missionary books, to interest the young. We hold a kind of monthly meeting. If any kind friend were disposed to send me maps, juvenile school books, pens, paper, ink, needles, I should

really feel very grateful. I have thirty children as my pupils for writing, ciphering, geography, &c., every day; and our infant school would make sixty more: about 120 on our books. We have some good youths in the house, intended for native teachers.

## EUROPE.

### BRITTANY.

Some years ago the Baptist Continental Society commenced a mission at Morlaix, in Brittany. This mission was mainly supported from the first by some of the churches in South Wales, and at the dissolution of the Continental Society, was taken up by them exclusively, and has been maintained by them till now. A few months ago, however, an application was made to the Committee of the Baptist Missionary Society, in the name of these churches, by the Rev. W. Jones, of Cardiff, requesting the committee to undertake the support of this mission, as the state of trade prevented them from supporting it efficiently and at the same time contributing to the Missionary Society. Before answering this application the committee thought it desirable to obtain a full report on the state and prospects of the mission, and requested their secretary and Mr. Jones to visit Brittany, and to make inquiries as to the openings for usefulness in that field. The following account contains the facts and recommendations which were afterwards embodied in their report.

On Tuesday, Nov. 21, we reached St. Malo, after a long and stormy passage from Southampton, having spent part of the sabbath and Monday in Jersey. We first transacted our business at the custom house and passport office, and then prepared to start for Morlaix. We found, however, that there was no dili-

gence till the following morning, and accordingly spent the evening in viewing the town and in making inquiries as to the state of religion in it. St. Malo is built, like ancient Tyre, on a rocky island, connected with the mainland by a long causeway. The houses are of great height, and built of stone. The

population (including the suburb of St. Servan, built upon the mainland) about 20,000. There are many English residing here, but no protestant chapel. Service is occasionally held by one or other of the ministers of the French Protestant Church.

On the 22nd of November, we started by diligence for Morlaix, which place we reached after a ride of four and twenty hours. The first part of the route lay through a beautiful country, abounding with orchards. The last twelve hours, however, were over wild and unfruitful moors, rich only in granite, heath, and broom, the very broom (*genet*), indeed, which gave our Plantagenets their crest and name.

Throughout this part of our journey we were much struck with the quaint appearance of the people. Some were dressed in the trunk hose of the sixteenth century, others in goat-skin coats; and all had very broad-brimmed hats and flowing hair. The crosses by the road side were very numerous, and generally kept in good order—very different in that respect from those we afterwards saw in Normandy. Popery has evidently a stronger hold on the people than elsewhere in France. We were informed that at festivals and fairs the churches are generally much thronged. In favour of the people, however, it may be added, that the infidelity and the restlessness which distinguish too many of the French people, have not reached this district.

In our journey we saw or heard of several ancient Celtic monuments resembling those at Salisbury Plain and Dartmoor. Brittany seems, indeed, to have been the sacred land of the Gauls, and the very centre of their worship. These accumulated ranges of stones are (some of them) very large and very numerous, and are, in some cases, still regarded with superstitious reverence; a feeling which the priests having sanctioned by now and then converting a cromlech into a chapel and a menhir (or long sun stone) into the pedestal of a crucifix. The so called saints of Brittany are unusually numerous. Most of them are peculiar to the country, and have been canonized for the most part by the popular voice. A history of these saints (of which there are at least 365) is one of the most popular books.

The hardy and determined spirit of the people may be inferred from the part which the Vendéans and Chouans (mostly Bretons) took in the French Revolution.

Nov. 23. About nine o'clock in the morning we reached Morlaix, a flourishing port and town of 10,000 inhabitants, beautifully situated in a narrow valley, the rocks rising immediately behind the houses of the two principal streets. Here we were met by Mr. Jenkins, the missionary; and here we resolved to separate, one of us remaining at Morlaix for the purpose of visiting Mr. Jen-

kins' stations, the other going on to Brest. Morlaix is the centre of that part of the population who speak Breton, and well suited to be the principal station. The whole population of Brittany is about 2,500,000; of whom 500,000 speak Breton and French, and 500,000 Breton only. This Breton is closely akin to the Welsh. Frenchmen cannot understand it, nor do the Bretons generally use the French. There are four dialects of the Breton, two of which, however, are scarcely different. Romish books are published in them all, and to a large extent. This language Mr. Jenkins thoroughly understands; he speaks it and writes it with great fluency. As he is the *only protestant* minister who understands it, his presence and services are obviously of great importance.

The result of the visit to the various stations was very satisfactory. It is believed that there is a good work going on in the hearts of many of Mr. Jenkins' hearers—a work which it is hoped will very shortly become apparent to all.

Nov. 24. At Brest (the first naval sea-port of France) the deputation received repeated and most friendly communications from M. Lefourdray, the protestant minister. He spoke very highly of Mr. Jenkins. It is to him, indeed, Mr. Jenkins was mainly indebted for the sanction which the French government has given to Mr. Jenkins preaching. He expressed his hope that Mr. Jenkins might continue at Morlaix; said that as himself and Mr. Jenkins were the only protestant ministers in *all* Brittany, his removal would be a sad blow to protestantism; and ended by offering one or two suggestions for rendering the mission more efficient, and promised his help in any way in which he could promote it.

On the 25th, the members of the deputation united again at Morlaix, and compared the impressions which they had gathered from their respective inquiries.

We agreed in thinking that it would be most undesirable to abandon the mission. We agreed in recommending that some steps should be taken to erect a small chapel. All meetings are at present held in Mr. Jenkins' house, which is most inconveniently situated for this purpose. We afterwards looked at one or two sites, where a chapel may be built. The situations are public, and exceedingly convenient. A beautiful stream runs at the back of one of them, and would answer admirably for the administration of Christian baptism.

We agreed, too, in thinking that a translation of the New Testament into vernacular Breton was absolutely necessary. This was the conviction of M. Lefourdray and of others, who all bore testimony to Mr. Jenkins' competency for making such a translation. His tracts, which were printed by the liberality of

the Paris Tract Society, are said to be very acceptable among the people.

About midday we took leave of Mr. and Mrs. Perkins, with many sentiments of Christian regard, and started for Rennes—some 150 miles distant. We reached it on sabbath morning, and hoped to have spent a profitable day. We found, however, that the protestant chapel was closed, the minister having removed to Havre. In passing one of the churches we looked in for a few minutes, and found several worshippers, principally women, counting their beads and kneeling to the virgin. They were soon succeeded by others, and so the scene continued for some hours. In the evening the streets were crowded with individuals of both sexes, who were spending the time with the gaiety usual in French towns. We went to our lodgings, the hearts of both of us crushed down by the scenes of the day.

In Rennes there seems to be a good opening for a missionary. The town contains about 50,000 inhabitants, and is evidently a thriving and important place.

On the 27th we started for Caen, in Normandy, which place we reached on Tuesday the 28th. After spending a few hours among its Norman towers, we left for Havre, where we hoped to find a steamer for Southampton. At Havre we spent the greater part of Wednesday, and were much interested in the labours of the Rev. Mr. Adam, of the American Sailors' Society. The Mariners' and American church seem to be well deserving of the sympathy and help of our American friends.

On Thursday the 30th, we reached Southampton, with a still deeper conviction of the value of that gospel, and of those spiritual views of it, which we so highly enjoy at home.

Acting on this report, the Committee have voted £100 from the Jubilee Fund, towards the erection of a chapel at Morlaix, on the understanding that £150 will be raised from friends in Wales and elsewhere. The Rev. W. Jones, of Cardiff, has kindly engaged to appeal to our Welsh friends for this object.

## HOME PROCEEDINGS.

### MEETING AT SURREY CHAPEL.

On Monday, the 13th of November, a meeting was held at Surrey Chapel, on the occasion of the returning to Jamaica of Mr. Oughton. The Rev. J. Sherman presided, and Revs. T. Middleditch, J. Angus, S. Oughton, and Mr. Tyler took part in the proceedings. Mr.

Oughton was originally connected with the church at Surrey Chapel, and the meeting was one of deep interest to him and to all present.

Mr. and Mrs. Oughton sailed for Jamaica on Friday the 17th.

### MEETING AT SHACKLEWELL.

On Tuesday evening, November 14th, 1843, the fourth annual meeting of the Shacklewell Auxiliary to the Baptist Missionary Society was held in Shacklewell Chapel, on which occasion the chair was occupied by the Rev. John Cox, and interesting addresses were delivered by the Rev. J. Angus, and the Rev. Samuel Oughton; after which Mr. Oughton was affectionately commended to the care and blessing of God. The annual report of the Auxiliary stated

that the amount raised during the past year on behalf of the mission was £66 18s. 10d., which included the sum of £8 0s. 3d. collected by one friend, for Africa, by means of subscriptions of one penny and twopence per month, an example worthy of imitation by all who desire to aid the funds of the Society.

Before the close of the meeting, which was well attended, £12 3s. 9d. was collected on behalf of the Society.

### DEPARTURE OF THE REV. J. M. PHILLIPPO.

At the request of the Committee, Mr. Phillippo is about to visit several of the other West

India Islands, before he returns to Jamaica. He sailed from Southampton on Dec. 2nd.

## DESIGNATION OF MR. EVANS.

On Thursday, the 14th of December, Mr. G. P. Evans, late student of the Bristol Baptist College, was set apart for missionary labour in the island of Jamaica, at Broadmead Chapel, Bristol. The following ministers residing in the city were engaged in the service: the Rev. E. Probert commenced by reading and prayer. The introductory discourse, grounded on Matt. xxviii. 20 (the latter clause), was delivered by the Rev. E. Huxtable, Classical and Mathematical Tutor of the College. The questions were proposed by the Rev. G. H. Davis. The ordination prayer was offered up the Rev. T. Winter, and a charge was given from Ephesians iii. 8, by the Rev. T. S. Crisp. The Rev. W. Lucy (independent) closed the service by prayer. A very large and attentive auditory assembled on this interesting occasion.

## HERALD BY POST.

The Missionary Herald is now stamped, and will be sent (price 2d.) by post (free) to any of our friends either at home or abroad, who will favour the secretary with an order. Unstamped copies are still supplied as usual by the publishers, Messrs. Houlston and Stoneman, Paternoster Row.  
6, Fen Court, Dec. 1839.

## LETTERS RECEIVED FROM MISSIONARIES.

AFRICA	FERNANDO PO	Merrick, J.	Sept. 11.
		Prince, G. K.	Sept. 11.
		Sturgeon, T.	Sept. 11.
ASIA	CALCUTTA	Pearce, G.	August 16, Oct. 16.
		Thomas, J.	July 6, Oct. 17 & 20.
		Wenger, J.	August 10.
	COLOMBO	Daniel, E.	June 9, August 30.
	CUTWA	Carey, W.	Oct. 5.
	KANDY	Birt, Mrs. O.	Sept. 7.
		Dawson, C. C.	Sept. 18.
	MONGHYR	Parsons, John	Oct. 6.
	MUTTRA	Phillips, T.	Oct. 18.
	PATNA	Beddy, H.	Aug. —, Oct. 15.
JAMAICA	BROWN'S TOWN	Clark, J.	Oct. 17, Nov. 3.
		Clarke, J.	Nov. 1.
	CALABAR	Tinson, J.	Oct. 17.
	FALMOUTH	Knibb, W.	Oct. 17, Nov. 3.
		Francies, E. J.	Oct. 4.
	INVERNESS CASTLE	Bloomfield, H.	Oct. 19.
	KINGSTON	Clarke, J.	Oct. 17.
	MOUNT NEBO	Armstrong, C.	Oct. 14.
	PORT ROYAL	Clarke, J.	Oct. 20.
	SAVANNA LA MAR	Hutchins, J.	Nov. 3.
	STUARTVILLE	Clarke, J.	Oct. 24.
	WALDENIA	Henderson, J. E.	Nov. 3.
TRINIDAD	PORT OF SPAIN	Cowen, G.	Oct. 15.

## ACKNOWLEDGMENTS.

The thanks of the Committee are presented to friends at Edinburgh for articles of apparel, &c., for the African Mission, by Mrs. Watson, as by the following list:—  
A quantity of printed cottons, by Mrs. Wemyss;  
A quantity of thread and printed cottons, by Mrs. Skirven;  
A piece of calico shirting, for missionaries, by Mr. Robert Wilson;  
A piece of calico shirting, by Mr. J. Crease;  
Goods, value one guinea, by Mr. H. M. Gibb;  
Calico, by a friend, per Miss Kerr;

One dozen pair of ladies' boots, by Mr. D. Hill ;  
 Two dozen knives and forks, with carvers, for missionary vessel, by Mr. A. Young ;  
 Two dozen sailors' pocket-knives, by the same ;  
 Two dozen pairs of scissors, by the same ;  
 One hatchet ;  
 Parcel, for Dr. Prince, from Mr. Miller ;  
 About 100 dresses, by the ladies of Elder Street Chapel, to the care of Mrs. Prince.

Also to friends at Thrapstone, for a box of clothing, &c., for Rev. J. H. Wood ; to Mrs. Day and friends at King's Road, Reading, for a box of clothing, &c., for the African Mission ; to the ladies connected with the Grove School, Battersea, for a parcel of clothing, for the same ; to Mr. John Hill, of Regent Terrace, for a parcel of magazines, &c. ; to the ladies connected with John Street Chapel, for a chest of clothing, &c., for Dr. Prince ; to friends at Coventry, for a box of clothing, &c., for the African Mission ; to friends at Lynn, for a box and parcel of clothing, &c., for the African Mission ; to a young friend at Broughton, Han's., by Mr. Coombs, for a parcel of clothing, for the African Mission ; to Mr. J. Peck, of Cretingham, by Mr. Pollard ; for a box of books ; to Rev. J. Tyso, of Wallingford, for a Quadrant, for the missionary vessel ; and to Miss Wilkinson and Miss Blyth, of Whitehaven, for a box of clothing, for the African Mission.

## CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, during the month  
 of November, 1843.*

Annual Subscriptions.		£ s. d.	CAMBRIDGESHIRE.		£ s. d.	Beaulieu—		£ s. d.				
Hassall, Mrs., Chelsea...	0	10	6	Newmarket, moiety of	1	9	0	Collection .....	7	11	11	
Peto, S. M., Esq., and				Collection .....				Contributions .....	1	5	1	
Mrs. Peto .....	100	0	0	DEVONSHIRE.		Broughton—		Collection .....	8	10	0	
<i>Donations.</i>			Bovey Tracey—			Collection .....			7	13	9	
Penny, John, Esq., for				Collection .....	3	4	5	Do., Sunday School.	0	7	7	
Translations .....	1	0	0	Contributions .....	30	10	3	Lymington—				
Wilson, Mrs. J. B. ....	30	0	0	Do., Sun. Schools...	0	4	2	Collection .....	9	19	10	
Do., for Sufferers by				Brixham, Collection .....	2	0	10	Contributions .....	18	19	8	
fire at Kingston.....	5	0	0	Do., for Sufferers by fire				Do., for Africa .....	9	0	0	
				at Kingston .....	1	9	8	Do., Sunday School.	4	13	0	
LONDON AND MIDDLESEX			Modbury—			Romsey—						
AUXILIARIES.			Collection .....			Collection .....			7	10	0	
Eagle Street, Collection.	2	4	10	Contributions .....	2	5	7	Contributions .....	8	19	10	
Henrietta Street .....	57	5	4	Newton Abbott, Collec-				Southampton—				
Ditto, for <i>Entally</i> .....	10	14	10	tion, &c. ....	3	1	4	Collections .....	10	15	7	
BEDFORDSHIRE.			Paignton—			Contributions .....			6	8	10	
Biggleswade—				Collection .....	1	7	1	Do., Ladies' Associa-				
Collections .....	13	15	6	Contributions .....	7	12	6	tion .....	6	6	0	
Contributions .....	32	11	9	Plymouth, on account...	142	19	0	Do., Sunday School.	0	12	0	
Do., for <i>Entally</i> .....	7	14	0	Torquay, Collection.....	2	10	0	Legacy of the late Mr.				
Do., for Female Educa-				ESSEX.			Reuben Read.....			10	0	0
tion .....	2	10	0	Harlow, on account.....	10	17	6	Wallop—				
Dunstable—				St. Oysth—				Collection .....	2	1	2	
Collections .....	20	0	0	Barret, Mr. John, for				Contributions .....	1	19	0	
Contributions .....	13	10	10	Africa .....	0	10	6	Do., Sunday School.	0	6	0	
Do., Sun. School.....	0	4	4	GLOUCESTERSHIRE.			Whitchurch—					
Heath and Reach—				Cirencester.....	12	0	0	Collection .....	5	3	2	
Collection .....	3	0	0	Gloucester—				Do., at Bourne .....	0	9	10	
BUCKINGHAMSHIRE.			Collections .....			Contributions .....			16	8	6	
Great Brickhill—				4	18	6	Do., Sun. School.....			0	13	6
Contrib., for India .....	4	12	6	Wotton under Edge—				HERTFORDSHIRE.				
Do., Sunday School,				Collection .....	9	18	0	Breachwood Green—				
for Schools in India	1	2	6	Contributions .....	10	2	3	Collection .....	4	10	0	
Fenny Stratford—				HAMPSHIRE.			Buntingford—					
Collection .....	2	11	6	Andover—				Collection .....	3	0	0	
Contributions .....	1	14	4	Collection .....	5	5	6	Hemel Hempstead—				
				Contributions .....	24	11	6	Collections .....	8	10	9	
								Contributions .....	16	15	5	
								Hertford—				
								Collection .....	6	9	9	
								Contrib., for Schools..	1	2	6	

	£	s.	d.
Northchurch—			
Collection .....	1	7	7
Contributions.....	0	10	0
Royston—			
Collection .....	6	4	6
St. Albans—			
Collection .....	10	3	6
Contributions .....	22	5	7
Do., Juvenile Society	15	0	0
Do., for <i>Entally</i> .....	3	0	0
Ware—			
Collection .....	1	13	1
Contributions .....	2	10	0
Do., for <i>Schools</i> .....	1	0	0

KENT.

Sevenoaks—			
Collection .....	9	10	0
Contributions .....	26	7	9

LANCASHIRE.

Liverpool, on account.....	100	0	0
Ogden, near Rochdale—			
Garside, Rev. J.....	1	0	0
Sabden—			
Wright, Miss.....	1	0	0

NORTHAMPTONSHIRE.

Burton Latimer .....	5	5	0
Kettering—			
Collections—			
Rev. W. Robinson's	8	16	11
Rev. T. Toller's.....	2	0	0
Administratrix of the late Mrs. Mary Smith, Brigstock.....	5	0	0

SHROPSHIRE.

Bridgnorth—			
Collections .....	11	9	10
Contributions .....	7	9	2
Do., Sun. School.....	3	14	0

SUFFOLK.

Beccles—			
Collection .....	7	15	1
Contributions .....	5	0	0
Bildestone .....	3	0	6
Bury St. Edmunds .....	34	17	6
Charsfield .....	2	0	0
Clare .....	3	14	0
Eye—			
Collections.....	3	16	8
Contributions .....	12	3	11
Sunday School, for <i>Schools</i> .....	1	8	0
Grundisburgh—			
Collections .....	11	13	0
Hadleigh .....	4	13	2
Halesworth—			
Collection .....	4	12	6
Contributions .....	1	0	0
Horham—			
Collections.....	4	1	6
Contributions .....	5	0	0
Ipswich—			
Collection, Public Meeting .....	10	9	6
Stoke Green—			
Collections .....	10	2	0
Contributions .....	4	14	0
Do., for <i>Miss. Ves.</i> .....	3	0	0
Salem Chapel—			
Collection .....	1	18	0
Contributions .....	3	1	4
Laxfield .....	5	0	0
Otley .....	5	1	0
Rattlesden.....	2	0	0

	£	s.	d.
Stoke Ash—			
Collection .....	1	17	0
Contributions .....	1	13	9
Do., Sunday School.	1	5	1
Stowmarket.....	4	19	3
Sudbury—			
Collection .....	2	7	6
Sunday School .....	0	12	6
Sutton.....	0	19	0
Walsbam .....	1	17	2
Walton.....	4	10	0
Wattisham.....	4	0	0
Woodbridge.....	4	0	0

Acknowledged before and expences.....178 2 11  
133 13 0

44 9 11

WORCESTERSHIRE.

Pershore—			
Collections.....	20	4	6
Contributions .....	30	11	6

YORKSHIRE.

Bradford, Sion Chapel—			
Thornton, Master J.P., Collected by .....	0	15	7
Hull, on account, by Mr. George Greenwood .....	70	0	0
North of England, on account, by Rev. P. J. Saffery.....	265	0	0

NORTH WALES.

Newtown, &c., by Rev. B. Price.....	17	0	0
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SOUTH WALES.

CARDIGANSHIRE—			
Aberystwyth—			
Collection .....	5	6	6
Contributions .....	7	17	0
Do., Sun. School.....	7	1	8
Bethel—			
Collection .....	0	7	7
Contributions .....	1	18	0
Cardigan—			
Collection .....	3	10	0
Contributions .....	7	18	6
Ebenezer and Hebron—			
Collections.....	0	11	0
Llanrhystyd—			
Collection .....	0	6	0
Moriah—			
Collection .....	0	5	10
Contributions .....	1	0	0
Penrhyncoch—			
Collection .....	1	2	9
Contributions .....	2	6	6
Pont-rhyd-fendigaid—			
Collection .....	0	12	10
Contributions .....	0	2	6
Sion Chapel—			
Collection .....	0	16	6
Contributions .....	0	7	6
Swydd-yffnnon—			
Collection .....	0	6	10
Contributions .....	0	2	6
Talybout—			
Collection .....	0	4	6
Contributions .....	3	3	0
Verwig—			
Collection .....	0	14	3
Contributions .....	1	3	6
Do., Sun. School.....	2	2	11
CARMARTHENSHIRE—			
Aberdare—			
Collection .....	1	0	4
Contributions .....	0	16	6
Do., Sun. School.....	1	12	4

	£	s.	d.
Bethel and Salem—			
Collection .....	0	13	5
Contributions .....	0	15	0
Do., Sun. School.....	1	3	7
Bwlchygwynh—			
Collection .....	1	1	2
Contributions .....	0	12	6
Caregawdde—			
Collection .....	0	5	4
Carmarthen, Penuel—			
Collection .....	2	5	6
Contributions .....	5	0	6
Cwmsarnidd—			
Collection .....	1	4	1
Ferryside—			
Collection .....	0	5	0
Contributions .....	0	2	6
Landoverly—			
Collection .....	0	15	0
Contributions .....	0	15	0
Llanelli—			
Collection .....	1	11	3
Contributions .....	5	11	0
Llwynhendy, Soar—			
Collection .....	0	8	3
Contributions .....	0	8	0
Login—			
Collection .....	0	13	8
Contributions, Sunday School .....	1	7	6
Mainke—			
Collection .....	0	5	0
Newcastle Emlyn—			
Collection .....	0	17	0
Contributions .....	5	14	8
Do., Sun. School.....	3	19	0
Smyrna—			
Collection .....	0	17	0
Contributions .....	0	12	6
Velinvoel—			
Collection .....	0	8	6
Contributions .....	1	5	0
PEMBROKESHIRE—			
Bethabara—			
Collection .....	2	5	10
Contributions .....	2	0	0
Do., Sun. School.....	9	0	6
Chivowyr—			
Collection .....	1	18	7
Contributions .....	2	13	0
Ebenezer—			
Collection .....	1	9	0
Contributions .....	4	16	0
Do., Sun. School.....	5	0	0
Acknowledged before and expences.....	120	17	0
	116	3	0
	4	14	0

SCOTLAND.

Glasgow—			
Contributions .....	100	0	0
Do., for <i>Translations</i> .....	35	0	0
Do., for <i>Africa</i> .....	15	0	0
Greenock—			
Collection, Mr. Simpson's .....	1	5	0
Contributions .....	1	5	0
Irvine—			
Collection, Mr. Leechman's .....	10	0	0
Contributions .....	3	0	0

FOREIGN.

JAMAICA—			
Vale Lionel, by Rev. J. Williams, for <i>Africa</i> .....	18	0	0

## CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st to the 30th of November, 1843.

London—		£ s. d.			£ s. d.			£ s. d.			
Bligh, Mr. J. S., for Miss. Vessel .....	1	1	0	Bideford—				McAndrew, Mr. D. ...	1	1	0
Cash, W., Esq., Peck- ham, for do. ....	2	2	0	Spassbatt, Rev. J., for ditto .....	1	0	0	Musgrave, Mr. A. ....	1	0	0
Gurney, Hon. Baron, for do. ....	10	0	0	Blaenfos—				Sabbath School, Mr. T. Lawrie's. ....	0	12	0
Gurney, Joseph, Esq., for do. ....	10	0	0	Sunday School .....	1	7	6	Scott, Mr. Thomas ...	1	0	0
Gurney, H., Esq. ....	5	0	0	Bristol—				Shaw, Mr. James ....	1	0	0
Gurney, Thomas, Esq., for Missionary Ves. .....	5	0	0	Leonard, R., Esq., for Missionary Vessel. ....	10	0	0	Stephenson, Mr. R. ...	1	0	0
Norton, Thomas, Esq., jun., for do. ....	2	0	0	Sanders, Mr. Thomas, for do. ....	1	0	0	Stewart, Miss, St. Fort	1	0	0
Penny, John, Esq., for do. ....	3	0	0	Castle Howard—				Watson, Mr. Alex. ....	2	0	0
Saunders, Master A., Regent St., for do. ...	1	0	0	Morpeth, The Hon. Viscount, for do. ...	10	0	0	Wemyss, Mrs. ....	0	10	0
Servants of W. S. Fry, Esq., East Ham, for do. ....	0	6	0	Cirencester—				Wood, Dr. James. ....	1	0	0
Stearne, Rev. E., D.D.	50	0	0	Bowly, C., Esq., for do. ....	2	0	0	Sums under 10s. ....	8	5	4
Amersham—				Brewin, R., Esq., for do. ....	0	10	0	Harlow, for Miss. Vessel	1	0	0
Dorrell, Mr., for Miss. Vessel .....	1	0	0	Brown, T., Esq., Bar- ton Bury, for do. ....	0	10	0	Hatchell—			
Sunday School, for do.	1	0	0	Brown, R., Esq., for do. ....	0	5	0	A Friend of Africa, for do. ....	1	1	0
Andover—				Delta, for do. ....	2	0	0	Small sums, for do. ...	0	1	6
Baker, Mr. James, 2nd donation, for ditto. ...	5	0	0	Collingham—				Heybrook, near Rochdale—			
Appledore—				Nichols, Mrs., for do. ...	10	0	0	Scholefield, R., Esq., for do. ....	1	0	0
Chappel, Miss Doro- thy, for do. ....	1	0	0	Cranfield—				Hitchin—			
Astwood—				Proceeds of Lecture on Missionary Geo- graphy, by Rev. J. Bird, for do. ....	1	6	8	Godde, Mrs., for do. ...	0	10	0
Pear, Mrs., for do. ...	1	1	0	Edinburgh, by Rev. J. Watson, for do. ....	1	0	0	Hepburn, Miss, for do.	1	1	0
Smith, Rev. James, for ditto .....	5	5	0	Abercrombie, Dr. ....	1	0	0	Ipswich, Stoke Green, for do. ....	3	0	0
Smith, Mrs., for do. ...	2	2	0	Balldon, Mr. H. C. ...	1	1	0	Lymington—			
Smith, Mr. Joseph Butler, for ditto. ....	1	1	0	Bible Class .....	1	0	1	A Friend, for Miss. Vessel .....	1	0	0
Smith, Mr. James, jun., for ditto. ....	1	1	0	Black, Mr. W. ....	1	0	0	Do., for do. ....	0	2	6
Berkhamstead—				Cruckshanks, Mr. E. ...	1	0	0	Newark .....	17	14	4
Baldwin, Mr. J., for do.	1	0	0	Dick, Mr. J. ....	0	10	6	NORTH, a Friend in the, for Miss. Vessel. ....	1	0	0
Meacher, Mr., for do. ...	0	10	0	Friend .....	5	0	0	Nottingham—			
Tomlin, W., Esq., for do.	0	10	0	Ditto .....	5	0	0	Heard, J., Esq., for do.	10	0	0
Sums under 10s., for ditto .....	3	3	2	Ditto .....	5	0	0	Tavistock—			
				Gibb, Mr. H. M. ....	2	2	0	Angas, Miss, for do. ...	5	0	0
				Gourlay, Mrs. ....	1	0	0	Windeatt, Mrs. W., for do. ....	1	0	0
				Handyside, Dr. ....	1	0	0	Ware—			
				Hardie, Mr. J. ....	0	10	0	A. D., for do. ....	1	0	0
				Mackay, Mrs. ....	1	0	0	A. Z., for do. ....	1	0	0
								Whitchurch—			
								Scorey, Mr. G., for do.	1	0	0
								Wrotham—			
								Tomlyn, Mr. L., for do.	5	0	0

The particulars of Jubilee remittance from Portsea and Portsmouth, will be inserted in the next Report.

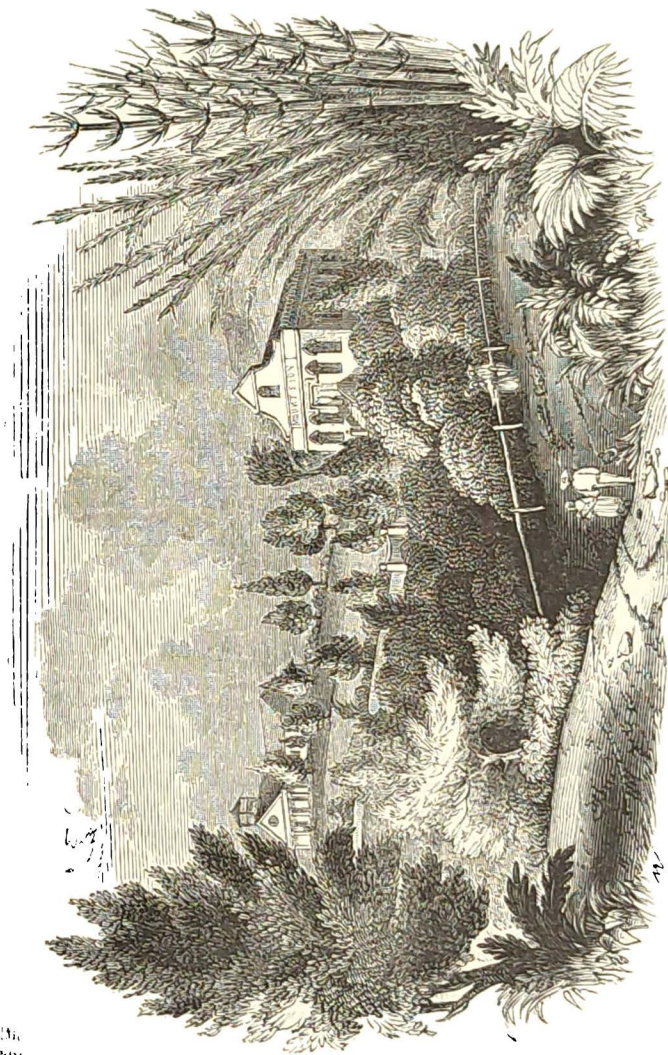
In the Huntingdon list of subscriptions to the Jubilee Fund, inserted in the last Annual Report, there is an omission of the Rev. W. Wright, £2 10s. 0d.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Samuel Oughton; and at New York, United States, by W. Colgate, Esq.



# THE MISSIONARY HERALD.

The Missionary Herald (Feb. 1844).



BAPTIST CHAPEL AND DWELLING HOUSE AT SLIGO VILLE, JAMAICA.

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## SLIGO VILLE, JAMAICA.

This township, named in honour of the Marquis of Sligo, when governor of Jamaica, was commenced in 1835, "anticipative," says Mr. Phillippo, "of the necessity that would exist for such establishments in the incipient operations of freedom, both as a refuge for the peasantry, and for the general advantage of the country."

The chapel was built by the spontaneous and energetic exertions of the worshippers. "The entire church and congregation at Sligo Ville devoted one day in the week to this object, each class labouring in succession, and often conjointly. They thus conveyed almost all the wood materials, and no inconsiderable portion of the other requisites to the spot, bearing the more ponderous timber on their heads up an acclivity along narrow and almost inaccessible paths from the woods, full three miles distant, and carrying the rest from Spanish Town, a distance of twelve miles of steep ascent; thereby, on a moderate calculation, contributing in cheerful, energetic, voluntary labour, and that in addition to monthly pecuniary donations, the sum of three hundred pounds."

## A S I A.

## CALCUTTA.

## MEMOIR OF GANGA NARAYAN SIL.

Our account in the *Missionary Herald* for January, 1843, of the Jubilee meetings held in Calcutta, referred to a promising young native who took part in the proceedings, and included an extract from an address which he delivered on that occasion. His unexpected removal from this world, which we have now to record, is deemed by our brethren a heavy loss. It took place on the 19th of August, after an illness of only five days, which did not assume an alarming aspect till the morning of the day on which he died.

Gangá Náráyan Sil was baptized in the Circular Road Chapel on the 27th August, 1837, and on that solemn occasion gave the following account of his religious experience:

"As there are many things connected with my conversion which I feel assured will be interesting and encouraging to those who are engaged to promote the kingdom of Jesus Christ, a brief mention of them in this place will not, I hope, be deemed improper.

"It was about nine years ago that I was admitted into the Chitpur Mission school, then under the care of the Rev. George Pearce. When I first went to school, I had not a ray of knowledge concerning God and salvation. It was by the grace of God and the kind exertions of Mr. Pearce, that I began to be acquainted with the knowledge of my Creator and my sinfulness before him. Born, as I was, in a Hindu family, my views

of religion were in no way different from those of the Hindus in general. I was, both in theory and practice, a strict observer of idolatry. In this awful state I remained for two or three years after entering into the Chitpur school, when it pleased God to excite me to think on the system set forth in the Hindu shástras (for then it was I began to feel the importance of religion, through the instructions I daily received in the school), and in a few months I was convinced of its emptiness and unworthiness of acceptance by reasonable beings; at the same time I was favourably impressed towards Christianity; but knowing that there was another foreign shástra, namely, the Qurán, I therefore borrowed from a friend Mr. Sale's translation, and studied it for a few months, when I came to the same conclusion of Muhammadanism as I had previously of Hinduism. I returned with greater interest to the study of the bible, and by the blessing of God I soon found the truth which in vain I had searched for in the Hindu and Musalmán shástras; and, feeling its great importance, I became, if not altogether, at least an almost Christian, and endeavoured to live according to the bible. At the same time I felt desirous of seeking the spiritual good of my countrymen, for I thought that a man would truly be charged with cruelty in a country ravaged by a dreadful disease, who possessed a remedy that would cure, but kept the same by himself, and refused to give it to his dying fellow-creatures. Accordingly I wrote a contrast between Christianity and Hinduism, and inserted it in one of the native papers. This publication excited a persecution against me, and both in company and in the streets I was often assailed by my friends and neighbours, and the members of my family, sometimes with abuse, and sometimes with expostulation: nevertheless I continued for some months endeavouring to observe the precepts of the bible. But at length Satan took occasion to dissuade me from the way of the Lord, for some infidel works having been put into my hands, I soon fell a victim to their pernicious statements.

"The first thing that I began to question on Christianity was the divinity of Christ, and afterwards by degrees the various truths of the bible, until at last I rejected the whole, and became a believer in no religion. And when religion ceased to have any influence over my mind, I became again a slave to sin and Satan, and so opposed was I to Christianity, that I often spoke against it; and for a time attempted, in writing, to refute the arguments brought forward to establish its divine origin. By this exercise I learnt that Christianity was too well established by evidences to be shaken by me, and therefore I began again to think that it was true. Still I did not yield to its admonitions, through the influence of evil companions, with whom

I associated, and excesses in evil conduct, into which I had fallen. Thus was true in me the word of Jesus Christ, that ye "hearing, hear not, and seeing, see not; and light is come into the world, but men love darkness rather than light, because their deeds are evil." But about six months ago it pleased God to arouse me from my lethargy, and my mind took a sudden change. For at that time I began to think how I had abused the knowledge which God had been pleased to impart to me. A warning passage of the scripture also came suddenly to my mind, "He that hardeneth his neck, being often reproved, shall be sud only cut off, and that without remedy." I thought also of eternity, and other important subjects were awakened in my mind. On my return home I commenced reading Doddridge's Rise and Progress of Religion in the Soul, which strengthened my convictions, and made me see more plainly the dreadful precipice on which I was standing. Still I endeavoured to suppress these unwelcome thoughts, even by means which it would be improper to mention here, and thus attempted to shut my eyes to the danger which awaited me; but this I did in vain, for soon I felt that I may fight with God as long as this life lasteth, but in so doing I must perish finally. It also occurred to me at this time (and was of use in binding my stubborn heart), that Newton, Bacon, and other renowned philosophers, had not thought Christianity beneath their attention, and died happy in the belief of it: and I remembered also the death-bed accounts of Paine, Voltaire, and other infidels, who, although in their lifetime they fought against the bible, yet in their last moments were obliged to acknowledge Jesus Christ. Thus God was now pleased again to lead me to the study of the bible, with an earnest desire for salvation, and as I proceeded I felt more and more the importance of being prepared for another world. I also learnt my sinful condition in the sight of God, and my utter inability to be saved by my own works. I learned also that Jesus Christ is the only appointed Saviour, and that he is both able and willing to save to the uttermost all that apply to God by him. I left my sinful companions, and kept at home, principally studying good books. And as a candle is not lit to be put under a bushel, so I feel it my duty, having in my heart embraced Jesus Christ as the Saviour of sinners, publicly to profess myself to be his disciple in the presence of his people, which I do willingly this day. And may God strengthen me to serve him faithfully to the end of my life, that I may dwell with him hereafter. Amen."

After our late friend had been received into the church by baptism, he maintained a consistent Christian character to the last. He never was under church censure. He was careful not to expose himself or others to

temptation. He was a diligent student of the word of God; a meek and patient guide of inquirers; and a valuable preacher of the gospel. He never was formally set apart for the work of the ministry, although that measure was seriously contemplated for several months before his death; nevertheless he was, for years, in the habit of preaching to Hindus, Musalmáns, Roman Catholics, and native Christians. When in Calcutta he usually went out several times in the week to proclaim the gospel to his benighted countrymen, sometimes in the Ján Bazar chapel, sometimes in the streets and lanes of the city.

His ministrations among the native Christians, both in Calcutta and the villages, were very acceptable to them, and well adapted to their state of knowledge and their spiritual attainments. His discourses were at times somewhat diffuse, but always methodical, plain, and very practical.

His conciliatory disposition rendered him a most valuable assistant in the management of native churches. Bengáls, especially those of the lower classes, are notoriously given to quarrelling; and this feature of their character shows itself not unfrequently among native Christians, at least among those who are Christians in name only. Our late friend was emphatically a *peace-maker*, and possessed, in a high degree, the art of reconciling discordant parties.

Although a decided baptist, and never ashamed of professing his sentiments on the subject of baptism, his Christian love extended to all who loved the Lord Jesus Christ in sincerity, whatever particular denomination they might have joined. And in his public ministrations it was a frequent subject of prayer with him, that denominational differences might entirely cease. He viewed them as one of the greatest hindrances to the progress of the gospel in Calcutta.

His intercourse with pious native Christians of various denominations was pretty frequent, and all seemed to esteem and love him. In his conversations a spiritual vein ran through all he said. He would not obtrude the subject of religion in an unnatural manner; and yet he succeeded in introducing it almost invariably. Although he was mild and frank, yet there was no levity about him; and his very presence seemed to banish it from the lips of others, for they felt that he was living near to God.

He preached for the last time in the afternoon of Lord's day, the 13th of August, in the Colingah chapel. His subject was the passage of the children of Israel through the Red Sea. The writer was by indisposition prevented from attending, but he has heard from others that the discourse was peculiarly solemn. Referring to the death of one of the members of the church which had taken place during the week, he compared the passage through the Red Sea with death, and

alluding to 1 Cor. x. 1—4, pointed out the necessity of following Christ by a living faith, if we would be sure of entering the rest that remaineth for the people of God. In the afternoon of the next day, Monday, he was seized with fever, which continued for several days, and although not violent, yet reduced him to a state of great weakness: on Friday evening he took a powerful medicine, which proved too much for his exhausted frame. It brought on a most profuse perspiration, which in the forenoon of Saturday began to be accompanied with many symptoms of cholera. He continued in possession of his faculties until within the last half hour of his life, when the application of powerful stimulants was ordered by his medical attendants. But even these seemed only partially to impair his consciousness.

Before any of the bystanders were seriously apprehensive of the approach of death, he was aware that his course was run. No mark of fear was to be seen in his countenance; no expression of doubt escaped his lips: but he seemed to express much inward peace; he only gave utterance to the wishes of his heart respecting the support of his wife and children, and of his heathen mother, for whom he had all along provided to the best of his ability. That mother was sitting by his side, and when, overcome by grief, she once endeavoured to comfort him by enumerating his excellent qualities, which she said would entitle him to a state of happiness, he waved his cold hand, as a token of disapprobation, and said: "Do not speak of that." He was too weak to say more, but upon being asked: "So you do not trust in your own righteousness, but in the merits and the atonement of the Lord Jesus Christ?" he nodded in token of cordial assent. When in the agony of her sorrow the mother exhorted him to call upon her gods, he showed every symptom of horror at the thought, and faintly expressed his faith in Jesus Christ. Although not many words were spoken by him during the last hours, yet his perfect calmness under the prospect of death, and the pleasure he took in prayer, showed that his faith neither forsook nor disappointed him at the last. He expired about sunset, in the presence of a number of friends, who had gathered around him, to witness his last moments.

The next day being Lord's day, and the Colingah native chapel being the most suitable place from whence the mortal remains of our late friend could be removed to the burial ground, it was determined to give to the usual afternoon service the character of a funeral service, in the hope that it might produce a deep and salutary impression on the hearts of some of the spectators. The native congregation usually meeting in the Colingah, having been joined by that of the Intally chapel, and by several European and East Indian friends, the small place of worship

was filled with attentive hearers. In the centre stood the open coffin, containing the lifeless body of him who, but a week before, in the very same place, had discoursed on death and on that living faith by which the sting of death is broken. Rámkrishna, a native preacher, after giving out a hymn,

and reading a portion of scripture, offered up an impressive prayer. The Rev. J. Wenger then delivered an address from Heb. xi. 4, "He being dead, yet speaketh;" and the Rev. G. Pearce concluded the service, and subsequently, in the Scotch burial-ground, offered up a prayer at the grave.

The following extracts from a letter written by Mr. Wenger, Nov. 14th, 1843, will be read with pleasure; especially that portion of them which relates to the revision of the Bengalee Old Testament.

I feel truly obliged to you for inquiring after my health and Mrs. Wenger's, and after our labours. My own health is never very strong, but I am rarely taken seriously ill; and much the same may be said of Mrs. Wenger. If I stay at home during the heat of the day, and have no great excitement, I can go through a good deal of plodding work; but exposure to the heat unfits me for exertion. God has mercifully preserved us during an unhealthy rainy season; I had, however, a smart attack of fever in the latter part of July, and again early in August, which rendered the repeated application of leeches to the head necessary, and has left a tendency of blood to the head. Mrs. Wenger, on the 26th of October, was made the happy mother of a little son, and I am thankful to say, that hitherto God has preserved them both in excellent health.

In connexion with the *native church* in Colingah, I conduct two services on the sabbath, one at 10, the other at 4 o'clock; these being the most convenient hours to the natives. We also have a prayer-meeting, combined with a brief exposition, on *Wednesday* evening at 7. On Lord's day evenings and Thursday evenings I frequently have two or three inquirers with me in the study. Then there are other interviews with the members which need not be detailed.

During the last two months, or a little more, I have generally gone out with brother Leslie on Monday and Friday evenings about sunset, to preach to the Hindus and Musalmans in the streets. Brother Leslie is admirable in this kind of work. He usually collects the congregation, and speaks for about half an hour in Hindi or Hindustani, according as our hearers are either Hindus or Musalmans. After him I give an address in Bengali. If you look at a map of Calcutta, you will see that the Bow Bazar Road runs across the city, from east to west. North of that road the natives mostly are *bona fide* Bengalis; but south of it (where nearly all Europeans and East Indians reside) they are mostly Musalmans, or up-country Hindus, both of whom prefer either Hindustani or

Hindi to Bengali; although nearly all have a smattering of the latter language. As we live in this more southern part of the city, Mr. Leslie has ample opportunities for preaching in the languages which he acquired at Monghir. We usually go to a cross-road near the burial-ground, taking our stand in the Circular Road; in this place we find it comparatively easy to obtain an audience of 150 hearers or thereabouts. Some Musalman opponents made a grand effort to beat us out of the field by noisy and imperious disputation, but brother Leslie has settled them by insisting either upon their being silent, or upon our going to another place. The people evidently understand us well, and listen with attention. Sometimes a native preacher joins us, but these assistants usually go to other spots nearer their own homes. I could fill some sheets with accounts of our addresses and conversations on these occasions; but refrain, because you must have read the substance of them many times.

My chief work is connected with the publication of the Bengali scriptures. For nearly two years now I have had, alone, the correction of all mere *reprints* of any parts of them. This labour is greater than you are perhaps aware of, but I need not point out particulars.

To the Old Testament in Bengali, now in course of publication, I daily devote several hours. The selection of the *references* devolves upon me exclusively. The share I take in the other parts of this work is the following. When a page, or rather a long slip amounting to about a page, has been set up, I read it, with a view to ensure a correct pointing and orthography. This done, Dr. Yates compares it with the Hebrew, and makes the necessary alterations accordingly. Then it is corrected at the press, after which it returns to me. I compare it with the Hebrew, and write my observations on the margin. In these I *propose* emendations, and state the reasons which lead me to propose them. Then I write the references at the bottom, after which the proof goes to Dr. Yates. He reads it, weighing my suggestions, and either adopts or rejects them. Then the proof is corrected, and returns to

me in the shape of a page, regularly set up, with the references, &c., below. This page I compare either with Dr. Carey's version, or else (and this I have commenced since we came to the prophets) with De Wette's German translation, the best in the world, as far as I know, except in the passages which refer to the atonement and the divinity of Christ. The margins of such a page are again bestudded with suggestions. Dr. Yates next reads four pages (a form), again considering my previous remarks. In this proof he corrects chiefly the *style*. When he has seen it, it returns to me for correction. Another proof of four pages is usually the last Dr. Yates sees: I read that also, and a subsequent one, in which I chiefly pay attention to the typographical correctness, which being satisfactory, the proof is ordered for *press*. This is for the quarto edition. I am also responsible for the correct reprint of it in the octavo form, although I confess that the pundit alone usually reads the eight pages when put together. I only glance over it cursorily, before it goes to press. This, you will acknowledge, is *tedious* work, though by no means uninteresting. We are now far advanced in Jeremiah. You can easily imagine that sometimes much time is spent over a few verses. Occasionally Dr. Yates and I meet personally, to discuss some particularly difficult passage. Although our progress, in this way, is but slow, yet we hope it is sure; and the work, when completed, will stand for a considerable time. That it will be the *final* or *standard* version, I do not expect; for the language is still in a transition state, and forms an awkward medium of expressing true and Christian ideas on religion. When Dr. Carey came, he found the language scarcely so far advanced as the Greek was in the time of Homer. All the literature was of a poetical

nature—and poetry, not like Homer's as to the ideas and the colouring, but like the poorer parts of the *Odyssey* as to versification. Dr. Carey was the first Bengali *prose-writer* of any note. Since then the language has made rapid strides; but when it has become thoroughly Christianized it will be something very different, I expect, from what it is now. Take, as an instance, the word *rain-bow*. The real Bengali word for it means *Râma's bow*; but to avoid the heathen term, Christian writers use a word which means *cloud-bow*, a word which may be justified by passages, I believe, from Sanscrit authors, but which the natives, as long as they are heathen, will not understand so well as they would *Râma's bow*. A standard version of the bible will, I think, be executed some *ages* hence, by native Christian scholars: but it is of the highest importance, in the mean time, to supply the best *temporary* version that can be made.

I may here also mention that all Bengali *tracts*, printed at our press, pass through my hands; and that otherwise a portion of my time is devoted to the objects of the Calcutta Tract Society.

Then I have to collect the money for our auxiliary society, and to compile its reports; and here I am sorry to say, I find that owing to the instability of Calcutta society, and to the numerous claims upon the liberality of the small charitable public, I have not been able to get much this year—only 1600Rs. Mr. Biss, our treasurer, has advanced about 1800Rs. Will you kindly, at your *earliest opportunity*, bring before the committee the important question, how far they are prepared to take upon themselves the charge of the *village stations*, so as to provide not only the salaries already given to some native preachers, but also those of the rest, their *travelling expenses*, and the building and repairs of chapels.

A letter from Mr. Wenger to the young people connected with Pembroke Chapel, Liverpool, is subjoined, under the persuasion that it will interest others in different parts of the kingdom, as much as those to whom it was originally addressed.

My dear young Friends,—

It has given me great pleasure to hear that, although Calcutta is distant from Liverpool many thousand miles, yet your thoughts can travel so far, and your affections and efforts extend to the poor children who inhabit this heathen land. I thank you with all my heart for the promise you have made—and I am sure you will not forget it—to do what you can in order that the children of this country may receive instruction such as you receive in your favoured England. In order to give you an idea of the circumstances of the girls, for

whom your contributions are intended, I will tell you a little about them.

First, *where do these girls come from?* If you look at the map of India you will readily find Calcutta, that large city full of idolatry, where I am now writing. Now supposing you travel from Calcutta due south, you will see that there is a good track of land to be traversed before you reach the sea. It is easy to make this journey on the map, but not quite so easy to make it in the country itself; for it is covered with water, almost entirely, from the end of June to the end of

December. In January, February, and June, it is nearly a continent of mud. In March, April, and May it is dry and parched; but then there are no roads, and the sun is so fiery hot, that a European cannot expose himself to it without the greatest danger to his health. I have been down there many times, but always when the country was under water. The way of travelling then is this. For about six miles you go in a palankeen, which is a small couch with a wooden roof, carried by four men. When they leave you, you step into a *salti*, which is a canoe made of the trunk of a *sál* tree. In that canoe there is not over much room. It is about twenty feet long, and just broad enough for one person to sit down in. At each end there is a man standing with a long pole in his hands. This he puts into the water, which is every where very shallow, and so he pushes the canoe along, the bottom of which frequently touches the ground. If you travel in this way about sixteen miles—through many villages—you at length reach a place called Nursigdarchoke; if you go thirty-five miles, you come to Luckhantipoor; and if you go fifty miles, you come to Khári, which latter village is near the borders of an immense marshy forest called the Sunderbuns, which is the haunt of wild boars, buffaloes; tigers, and rhinoceroses. I tell you the names of these three places because in each of them there is a chapel and a church, and because there and in the neighbouring villages, a considerable number of native Christians live, in all about 200 families. The ground on which the people there build their houses is always raised by them, and the villages and houses in the rainy season almost all look like little islands. The people have scarcely any food but boiled rice and fish. Rice grows very well in that marshy land, where nothing else would grow, and the fish are caught by the women and children in traps which you would take for birds' cages, if you saw them. The people are mostly very poor; their children have scarcely any—many of them no clothing at all. The houses mostly consist of four mud walls, covered with a thatched roof. Some of them, instead of mud walls, have only mats made of split bamboo, and tied to posts by string made of the bark of cocoa-nut trees. Is it not very remarkable that these poor people should have been chosen by God before the rich brahmins, that they might receive the grace of God? Almost all the girls in our school come from this part of the country, and the parents of all of them were once idolators.

And where are the girls now? We have at present thirteen in our school, which is just north of the Circular Road chapel. There they are living on a pretty large piece of ground, surrounded by four walls. On that ground there is a bungalow (which means a house with mats instead of walls,

and a thatched roof), which is used part of the day as a school-room. In another bungalow the girls sleep, not on the ground, as their parents are obliged to do, but on planks raised about a foot and a half above the ground. On these planks there is a nice clean mat put for every girl to sleep on, and they have in the cold season a good warm sheet to cover themselves with. A third bungalow is occupied by the master, who is a native Christian; the fourth bungalow serves as a kitchen and eating room, where at meal times you might see them sitting on the ground and eating their rice and fish, and whatever else they have, with that spoon and fork which, I dare say, Adam used whenever he dined, I mean with their fingers. Then there is also a pretty large tank (or pond), in which the rain-water collects, and which supplies the children and ourselves, and many other families, with water.

And what do these girls learn? They do not learn English, but their own Bengali language, and in that they are taught to read and to write, as well as cyphering, and I hope soon also singing. They have most of their lessons in our own house, where Mrs. Wenger, their master, and a native Christian woman teach them. The elder girls read very well, and learn their catechism and verses in the bible very readily. They also learn plain needlework and marking. I dare say Mrs. Wenger will some time or other send you a sampler worked by one of them.

When Mr. Pearce had the school, several of the girls became pious; and I have just heard that one who left us in August last to be married, is now a candidate for baptism, and will I hope soon join the church at Khári.

You have many good reasons for helping us to teach or educate these girls: for scarcely any women in this country are ever taught to read. They are married (I mean the heathen girls) when they are eight or nine years old; and when they are married they do not become the friends of their husbands, but only their slaves. They are often beaten and ill-treated, and live in all manner of wickedness. But when they are taught to read and understand the bible and other good things, they become much better; and indeed I think they are naturally quite as clever as English children.

I must conclude for this time: meanwhile I would ask you to thank God for the bibles which you have, and for the instruction you receive, and for the gracious Saviour whom you know. I hope you will persevere in your efforts to do good to the poor Bengali children.

Thanking you for the love you show to them, I remain,

With Christian affection,

Yours sincerely,

J. WENGER.

## MONGHIR.

A letter has been received from Mr. Lawrence, dated September 6, 1843, containing the following interesting facts:—

Last sabbath, being the first in the month, we had the high satisfaction of welcoming to the Lord's table seven new members, who, on the previous Wednesday evening, had put on the Lord Jesus Christ by baptism. In my last letter, I believe, I expressed a hope that there were several among us who appeared to have felt the power of divine truth, and were anxiously inquiring what they must do to be saved. We have watched over these persons with many fears, and much prayer. For several months past they have been exceedingly desirous of joining the church, but though we hoped well respecting them, we deemed it prudent to keep them waiting for some time longer: at length, however, our friends became so well satisfied of their sincerity, that we all felt it to be both our duty and our privilege to receive them. We had been earnestly praying that God would be pleased to honour his own name by adding to his church here, such as shall be saved; and I trust we do, and shall, rejoice over this addition, as an answer to our prayers. Now, we have been permitted to see just as many baptized, and united to the church, as have been removed from it by death, in the course of the past two and a half years.

Two of the seven are advanced in life (a European, and his wife, an East Indian), and they have for many years attended the means of grace here; but, until lately, they do not appear to have understood and felt the power of the gospel. The other five are young people, who have been brought up, for the most part, among the friends of the Redeemer; they have, consequently, met with but little at present to try their principles. Still, as we hope, they are truly sincere in giving themselves to Christ, we have every encouragement also to hope that He, who has promised grace for every time of need, will sustain and keep them in the paths of truth and righteousness unto the end. You will be pleased to learn that one of them is the son of our beloved native brother Shujaatali, a youth of sixteen, who, I hope, as he grows in years and experience, will prove very useful to the cause of Christ. Two of the remaining four are natives, and two have European fathers but native mothers. All, except one, understand the English language, and are in the habit of attending our English as well as Hindustani services.

There are a few others, who for some time past have been under Christian influence, and have manifested much serious interest in the usual means of grace. So that we have much reason to be grateful, and to feel encouraged by the present pleasing aspect of things among those who compose our usual and stated congregations.

I wish I could say we have equal encouragement among those who are without; but alas! it is quite the contrary. There is not the least symptom of spiritual life discoverable among all the thousands of Hindus and Mohammedans around us; not one do we know who shows any signs of a sincere concern for the salvation of his soul. Hearers, we continue to have many, but oh! where is the understanding mind and the obedient heart?

Somewhat more than a month ago our excellent native preachers, Nainsukh and Suden, in company with brother Hartur (one of Mr. Start's brethren, who was baptized here a short time ago, and is much beloved by us all), set off on a preaching tour up the river Gundhuk. They have travelled sixty or seventy miles, as far as Muzaffarpur, and have visited eighty or more villages. Our brethren write us word that they have been listened to in many of these villages with very great attention, and they hope, in some instances at least, that their hearers were influenced by something better than mere curiosity. May the Lord cause his word to take deep root in the hearts of many!

As Mr. Leslie has now accepted the pastoral charge of the Circular Road church, we can no longer entertain the hope of seeing him back in Monghir. All deeply feel his loss, but we are reconciled to it from the consideration that there is great hope of his being more extensively useful in Calcutta.

Mr. Moore has returned from Bhagalpore, and, I am happy to say, both he and Mr. Parsons are quite well. On the seventh of last month it pleased our all-wise and gracious God to take to himself our afflicted little boy, Ebenezer. He had been worse than usual for more than a month previous, but he was suddenly seized with convulsions on the afternoon of the seventh, and expired in a few hours. This was a painful dispensation to us, but we believe "it is well;" our dear little lamb is now both safe and happy in the bosom of the "good Shepherd."



## AFRICA.

## FERNANDO PO.

Mr. Sturgeon writes from Clarence, September 17th, 1843, as follows :—

The change of circumstances in which we are now placed are such as to awaken the most devout and refined sentiments of which we are capable. After labouring "far distant from our native home" for nearly two years alone, to receive under such circumstances great accessions of strength, comfort, and counsel, imparts a joy known only to those who have passed through the like scenes. Long may our beloved brethren, with those whom we hope soon to see, be permitted to labour in bleeding Africa for the good of souls and the extension of our Redeemer's kingdom. Before the arrival of our brethren we held several revival prayer-meetings, which have made a deep impression upon the minds of the people generally. Upon one of these occasions the people wept aloud, and as I was about to close the meeting by prayer, it became so universal, that my voice could not be heard. As I could not dismiss the assembly in such a confused state of things, I requested the congregation to resume their seats, and compose their minds; which being done, I concluded the meeting by imploring the blessing of him who "loves to hear when sinners pray." The people then, with one or two exceptions, separated in a manner becoming those who were leaving the house and worship of God. Whenever I have witnessed any undue excitement, it has been my invariable practice to attempt its suppression with promptness and affection; conceiving it to be as derogatory to the divine being as it is subversive of genuine piety. But I always feel it my duty, when I thus act, to explain to the people the difference between noise and religious feeling; the injurious effects of the former and the advantages of the latter. But notwithstanding the few extravagances at the meeting referred to, we hope that many began then to pray for the first time. From the statements of various revivals having taken place, it is natural that we should look for their results in reformation of conduct in the inhabitants of our town. In this respect we are not disappointed. Our enemies are led unwillingly to confess that a recent change has taken place both in domestic and in public life. Many of the parents now not only keep their houses clean, but also clothe their children; and as several respectable houses have

lately been built in Clarence, and others are in progress, the town is beginning to exhibit an improved appearance externally.

Our congregations on the week evenings present a decent appearance, though for many months after our settlement here we were but too frequently disgusted on these occasions; but on Lord's days the appearance of our people is but little inferior to the generality of your English congregations. The gardens in our neighbourhood are in a deplorable state. I have at length succeeded in getting my own garden in comparatively good order. Arrowroot, cocoa, cabbage, sweet potatoes, pines, and water-melons, make up the greater part of its productions. Arrowroot grows well here, and by its cultivation much aid may be rendered to the mission. I am clearing a piece of ground adjoining my garden, with the view of forming a small cotton plantation. For this purpose I have reared upwards of 200 cotton-plants, and hope within the next few months to raise a still larger number. I have also a small flower-garden, but as flowers are almost unknown here, my supply is very limited. But I must again refer you to the spiritual garden, in which there is a great variety of plants, from different soils, and of various growths. On Lord's day (August 20th) I baptized thirteen persons in Waterfall brook. One of them is from Old Calabar, that prolific seat of the king of terrors. His name is Joseph Johnson, and being a man of lovely disposition and consistency of conduct, we hope that he will be made a great blessing to his fellow-countrymen living here. Among the females there is one who has been notorious for pride, malice, and cruelty; but by the grace of God her jewels of gold are exchanged for the ornaments of a meek and quiet spirit; and previous ferocious dispositions are supplanted by penitence, faith, and love. We cannot expect, dear sir, that the strongholds of Satan can be thus attacked, and fall, under the powerful and benign influence of the gospel, without the hostile power of darkness being called into action. For this we are prepared; and may we be faithful to God, and to souls, endure the conflict, and come off more than conquerors through him that loved us. Pray for us."

## WEST INDIES.

## JAMAICA.

## MR. TINSON.

Our friend Mr. Tinson has undergone a severe surgical operation. It was supposed at first that it would be necessary for him to return to this country; but on the 21st of December, a large cancerous tumour from which he had been suffering was removed, at Kingston, by Dr. Tuthill, assisted by other eminent medical practitioners on the island. One of the professional gentlemen, writing three days afterwards, states that Mr. Tinson bore the operation admirably; that, with the exception of a slight rigour, no apparently untoward symptom had occurred; and that he presented his sincere congratulations for the so far favourable issue of a serious operation on one of the society's most useful missionaries, with the earnest hope that God would graciously complete his restoration to health.

On the evening before the operation took place, special prayer-meetings were held in both the baptist chapels in Kingston,

## DEPARTURE OF THE CHILMARK FOR AFRICA.

Mr. Clarke and his companions sailed from Falmouth, for Fernando Po, on the first of December. Valedictory services, in which they were commended to the divine protection and blessing, had been held previously at several places; and on Tuesday evening, Nov. 28th, a very large meeting was held in the baptist chapel, Falmouth, at which suitable addresses were delivered and prayers offered; and about fifteen hundred persons partook together of the Lord's supper. The following is a list of the persons who embarked—

Mr. and Mrs. Clarke. Mr. Saker (assistant missionary), Mrs. Saker, and child.

*Teachers*—Mr. and Mrs. Bundy; Mr. and Mrs. Norman, with four children; Mr. and Mrs. Ennis, and three children; Mr. and Mrs. Gallimore, with two children; and Mr. A. Duckett.—Misses Stewart, Davis, and Cooper.

Samuel and Joseph Fuller, to join their father, a teacher already in Africa.

*Settlers*—Mr. and Mrs. Trusty, with one child; Mr. and Mrs. Phillips, with one child; Mr. and Mrs. Duffus, with two children; Mr. George Williams, John Gordon, and Mr. and Mrs. White: in all forty-two.

On the 2nd of December Mr. Knibb wrote thus:—

The Chilmark sailed yesterday, and is now in sight of Kettering. She carries a noble band of missionaries. If ever I wished to have my likeness taken it was when I requested and obtained permission to steer her out of harbour, which, under the directions of the captain, I accomplished. Oh, it was an interesting sight! There stood dear Clarke, his face beaming with calm, dignified joy; there his beloved wife; there his interesting band and the playful children. Among the number was one whom my dear boy William, now in heaven, taught to read. There stood another who received his education from myself when

at Kingston, and there a lonely widower, whose wife, after having engaged to go, was suddenly called to her rest, and was only buried three days before the vessel sailed; and who on her death-bed urged him to proceed to Africa: there the superintendent of my own sabbath-school, who in parting said, "Take care of my brother, and speak to him about Jesus." Oh, it was a noble sight! For all particulars I must refer you to our Herald, and to dear Clarke's letter. In twelvemonths we shall have enough to freight another vessel.

The following lines, composed by a member of the Committee after hearing the foregoing letter, will gratify our readers :

THE CHILMARK'S DEPARTURE.

Spread wide the flowing canvass!—Soft  
As music's breath, the favouring breeze  
Wakes from its mountain rest, to waft  
The "Chilmark" o'er those distant seas  
'Tis hers to traverse, ere her crew  
Shall Afric's rising headlands view.

Haste, on the taper mast-head high,  
The graceful pennon to unfold :  
The radiance of the morning sky  
Will blazon it with hues of gold ;  
As if rejoicing to bestow  
On freedom's sons its brightest glow !

No hardy helmsman's practised hand  
Turns, at its will, the ready wheel :  
A brother steers them from the land,  
Where, mingling with devoted zeal,  
The undaunted energies of youth,  
He combated the foes of truth ;—

Long ere upon these Western Isles,  
Sweet freedom, thou hadst looked in love ;  
And bright with those benignant smiles,  
That win their beauty from above,  
Redeemed the negro from his wrongs,  
And turned his sorrows into songs !

And mark ye *him*, whose placid gaze  
Is fixed upon the lessening shore ;  
As though the scenes of other days,  
In all their freshness, passed before  
His thoughtful spirit,—kindling there  
Emotions such as few can share.

Not now, that chosen saint of God  
First trusts the ocean's treacherous waves :  
As mercy's herald, once he trod  
Those shores the trackless Niger laves ;  
Where to the heathen's wondering eye,  
He raised his Master's cross on high.

Land of his hopes!—the frequent prayer  
Methinks is answered from above ;—  
He comes, with *these* thy sons, to share  
The willing toil,—the work of love :—  
Thy children ! long estranged from thee,  
But now returning, saved, and free.

The mother, smiling through her tears,—  
The prattling child, all careless joy,—  
The sable convert, who reveres  
The memory of the sainted boy,—  
With brethren, "one in Jesus," throng  
The Chilmark, as she bounds along.

*But* one is wanting ;—called away  
From earthly toil to heavenly rest,  
*Her* sun went down while yet 'twas day ;  
But granted is her last request,  
For thou, amidst this blessed band,  
Poor, lonely widower, dost stand !

And now, speed on, brave bark ! To see  
Their fathers' distant homes they pant ;  
"How beautiful their feet" will be  
As 'neath *their* shade the cross they plant ;  
The God of heaven with beams benign,  
On all their labours deign to shine !

HOME PROCEEDINGS.

LEEDS.

On Tuesday evening, January 2nd, a meeting of the teachers, friends, and scholars of the baptist Sunday schools in Leeds was held in South Parade Chapel. Nearly 500 children sat down to tea, after which the Rev. P. J. Saffery gave a lecture on the Baptist Missions, which was illustrated by large maps prepared for the occasion. At the conclusion of the lecture the following resolutions were passed by

the children with great enthusiasm, having been previously explained and enforced by most appropriate speeches from Messrs. Parkin, Midgley, Finnie, and Firth.

"1. That we, the scholars in connexion with the South Parade Sunday-schools, thankful to almighty God for the blessings he has bestowed upon us, in giving us his holy word, and kind teachers to instruct us therein, are anxious

that the children in heathen lands should have the bible, that they also may be instructed in those things which will lead them to heaven and to God.

"2. That, in order that we may do something towards sending the gospel to those who have it not, we now agree to form ourselves into an auxiliary society, to be called the

South Parade Juvenile Baptist Missionary Society, and we promise to do all we can to promote its welfare, and trust that God will bless our humble attempts to aid in bringing sinners to the Lord Jesus Christ."

Subsequently a committee and officers were appointed. James Richardson, Esq., was elected by the children as chairman of the meeting.

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#### MANCHESTER.

On Thursday evening, January the 4th, the annual Congregational and Juvenile Missionary meeting was held at Union Chapel. Previous to the meeting a large party of friends sat down to tea, after which they were addressed by the chairman (the Rev. F. Tucker, B.A.), Mr. Bolton (the secretary), the Rev. P. J. Saffery, who gave a detailed account of the

present state and prospects of our Foreign Missions, Mr. M<sup>l</sup>All (son of the late Dr. M<sup>l</sup>All), and the Rev. Messrs. M<sup>l</sup>Kerrard and Lord.

There is, in connexion with this auxiliary, a working society for Africa, from which a large number of garments have already been supplied for the use of our mission there.

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#### WIGAN.

On Lord's day, January the 7th, sermons were preached in Wigan, Lancashire, by the Rev. P. J. Saffery, when contributions and

collections were made amounting to £21 13s. 6d. This is a noble effort on the part of our friends there.

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#### NORTHAMPTONSHIRE.

A series of about twenty meetings of an exceedingly interesting character was lately held in Northamptonshire, at which Mr. Fraser attended, who has furnished the following account of them.

The deputation was likely to feel interested in attempting to awaken the sympathies of the youth in the county that was the chief scene of labour of the founders of the mission. To impart, by the divine blessing, to the grandchildren and the great grandchildren of those now in heaven, who had witnessed the power of the missionary spirit in their honoured pastors, seemed an object of unusual interest; and the cordiality with which the deputation was every where welcomed, showed that although the fathers were gone, a goodly portion of their spirit still remains. In all, fully six thousand young persons were addressed, besides nearly the same number of old persons, who seemed equally interested in the proceedings. At all the places, collecting books were left, in order to the formation of juvenile institutions. Upon the whole, we trust that some saving impressions were made upon the young, this being an object the deputation keeps con-

stantly in view, and that satisfactory results will appear in regard to the funds of the parent institution. With extreme propriety our first meeting was held at Clipstone. The house still remains, and the room, where the "Fathers" first opened their minds to each other on the great question of a mission to India. Here, in that room, they sat through a long night, and well on in the morning, and alternately talked and prayed about India. What a meeting! what men! Heaven knows how much the subsequent results were dependent upon *this* meeting.

The chapel was full, and the young people appeared greatly interested. At Kettering the chapel was densely crowded, numbers going away unable to obtain admission. The greatest cordiality exists between our brother Robinson and Mr. Toller, the independent minister. This is as it was wont to be between Mr. Fuller and Mr. Toller's father. We had, therefore, Mr. Toller's young people. The service was commenced with singing and prayer by the pastor, after which the children were addressed for fully an hour. The closest attention, without the least interruption, continued to the close. All seemed to feel, and no wonder. There were

Mr. Fuller's chapel and pulpit; there on the right a marble tablet to his memory; not many yards behind, his grave: his spirit seemed in the place, and one could conceive of his joy as a thousand young voices pledged themselves to a cause that lay so near his heart. The deputation look back with pleasing associations to the time with the dear young people and the much respected pastor at Kettering.

A very good meeting was held at Olney. Pleasing recollections of Sutcliff, and John Newton, and Cowper. The young people seemed interested. On the evening of the same day went on to Hackleton, a heart-stirring spot. Took tea in the room where Carey preached his first sermon. The chapel crowded; a deep and lively interest amongst the young. One would almost think that the ground about here *grew* the missionary spirit; old and young seemed equally alive to the great object brought before them. Here arose rather an interesting conflict between two of our young friends, the grandsons of the good man to whom Carey was apprenticed. A sentence was quoted in the address out of the book of Isaiah, without mentioning the chapter and verse; the young people were requested to find it out, and the first that found it was to be rewarded by the superintendent of the school. The law of the house required that our two young friends should go to

bed together. The one, a little drowsy fellow, determined to go to bed immediately; the other was equally determined to find the passage before he slept. Our industrious young friend held on and conquered; at two o'clock in the morning he found the passage. Rather out of humour, our other young friend now retired to rest. On the following morning we visited the little out-house where Carey served his apprenticeship; and a fine old man, his fellow apprentice, chopped off for us a piece of an old oak-tree "on which Carey often leaned, and in which he often stuck his awl." We left, and thought of him "who chooseth the foolish things of the world to confound the wise, and things that are not to bring to nought things that are, that no flesh should glory in his presence."

Our last meeting was held at Blisworth. Here the friends had a tea-meeting. Several ministers attended from the neighbourhood. There appeared a deep impression made upon the young as to their *own* personal interest in the Saviour. The meeting closed with singing "Crown him Lord of all." We do earnestly pray that the divine blessing may rest on the several meetings thus held, and that the results will greatly contribute to the advancement of the Saviour's glory both at home and abroad.

#### LETTERS RECEIVED FROM MISSIONARIES.

AFRICA.....	FERNANDO Po .....	Merrick, J.....	Oct. 6.
AMERICA.....	MONTREAL.....	Girdwood, J.....	Dec. 5 and 26.
ASIA.....	CALCUTTA .....	Evans, W. W. ....	Nov. 14.
		Small, G.....	Oct. 17, Nov. 13.
		Thomas, J.....	Nov. 14 and 21.
		Wenger, J.....	Nov. 14.
	COLOMBO.....	Daniel, E.....	April 12, June 20.
	MONGHYR.....	Lawrence, J.....	Sep. 6.
	SEWRY.....	Williamson, J.....	Nov. 11.
BAHAMAS.....	NASSAU.....	Capern, H.....	Dec. 15.
	TURK'S ISLAND.....	Littlewood, W....	Dec. 11.
BRITTANY.....	MORLAIX.....	Jenkins, J.....	Dec. 9, Jan. 9.
HAYTI.....	PORT AU PLAT .....	Griffin, W. P.....	Nov. 6.
HONDURAS.....	BELIZE.....	Henderson, A.....	Nov. 11 and 15.
JAMAICA....	ALEXANDRIA.....	Newbegin, W.....	Dec. 5.
	BETHTEPHIL.....	Pickton, T. B....	Nov. 14.
	BROWN'S TOWN .....	Clark, J.....	Dec. 5.
	CALABAR .....	Tinson, J.....	Nov. 17, Dec. 5.
	CLARENDON.....	Reid, J.....	Nov. 13, Dec. 1.
	FALMOUTH.....	Clarke, John.....	Nov. 14, 25, & 29.
		Knibb, W.....	Nov. 14, Dec. 2 (2 letters).
		Do., and others...	Dec. 6.
		Yarnold, S. R....	Dec. 4.

JAMAICA .....	LUCEA .....	Francies, E. J.....	Nov. 1 and 16, Dec. 5.
	MOUNT HERMON.....	Hume, J.....	Nov. 28.
	PORT MARIA.....	Day, D.....	Dec. 6.
	PROVIDENCE.....	Saker, A.....	Nov. 15.
	STEWART TOWN.....	Dexter, B. B. ....	Nov. 16.
OF MADEIRA .....		Phillippo, J. M.....	Dec. 9.
TRINIDAD .....	PORT OF SPAIN.....	Cowen, G.....	Nov. 18.

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### ACKNOWLEDGMENTS.

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

Mrs. Kitson, of Brixton Hill, for a parcel of children's dresses, for Rev. J. Clarke, Fernando Po ;  
 Friends, at Swanage, for a box of books and useful articles, for Africa ;  
 Mrs. Clements and Miss Sargeant, of Laytonstone, for a box of clothing, for Rev. A. Henderson, of Belize, and a box of clothing, for Africa ;  
 Miss Morgan, of Birmingham, for a parcel of clothing, for Mrs. Clarke, Fernando Po ;  
 Miss Hatch, of Wallingford, for a parcel of magazines ;  
 Mr. Robert Hooppell, of Winscombe, Somerset, for 12 volumes of Baptist Magazines ;  
 The young ladies of Miss Hart's school, Braintree, for a parcel of clothing, for Africa ;  
 Rev. W. Bolton, of Walton on the Naze, Essex, for a box of books, for the Jamaica Theological Institution ;  
 Friends, at Boroughbridge, by Mr. G. W. McCree, for a box of clothing, for Africa ;  
 Friends, at Ipswich, by Mr. Pollard, for a box of clothing, for Africa ;  
 B. S., for a parcel of magazines, for Africa ;  
 Mrs. Moore, of Homerton, for a parcel of magazines ;  
 Mrs. Hobson, of Lambeth, for a parcel of magazines ; and  
 The Religious Tract Society, for a grant of tracts and books, for Trinidad.

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### NOTICE TO AUXILIARY SOCIETIES.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March ; which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made, at the latest, in the course of the next month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the list of subscribers, &c., in alphabetical order.

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### CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, during the month of December, 1843.*

<i>Annual Subscriptions.</i>	£	s.	d.	<i>Donations.</i>	£	s.	d.	<i>£</i>	<i>s.</i>	<i>d.</i>	
Allen, J. H., Esq.....	2	2	0	A Friend, by Mr. A. Hodge, for Africa...	1	0	0	Anon., for Sanscrit Old Testament .....	4	0	0
Thornton, Miss S.....	1	0	0	Ditto, by ditto, for West Indies.....	0	10	0	Do., for Patna Orphan Refuge'.....	2	0	0

	£	s.	d.
Friends, for Rev. J. M. Phillippo's Schools, Spanish Town .....	8	5	0
Ladies' Anti-Slavery Committee, Southwark	10	0	0
London Ladies' Society, for Rev. J. M. Phillippo's Schools, Spanish Town .....	50	0	0
Do., for Manchester .....	10	0	0
Newton, Mrs. ....	0	10	0

*Legacies.*

Hogg, Rev. Reynold, late of Kimbolton .....	90	0	0
Llewellyn, Mrs., late of Vurlong House, near Cowbridge .....	5	0	0
Satchell, W., Esq., late of Kettering .....	5	0	0

LONDON AND MIDDLESEX AUXILIARIES.

Devonshire Square—			
Collections .....	22	1	8
Contributions .....	4	4	10
Do., for Africa .....	1	1	0
Ladies' Annual Contributions, for Female Education in India .....	7	5	0

BERKSHIRE.

Wallingford—			
Cards, by Masters Jno. and Joseph Hatch..	0	18	9

BUCKINGHAMSHIRE.

High Wycombe—			
Collections—			
Public Meeting .....	8	15	7
Crendon Lane Chapel .....	3	13	2
Ebenezer ditto .....	3	16	8
Contributions .....	24	13	6
Do., for Schools .....	2	1	0
Do., for Miss. Vessel .....	2	12	0

CAMBRIDGESHIRE.

Cambridge—			
Contributions .....	73	6	5
Do., for China .....	0	10	0

GLOUCESTERSHIRE.

Lechlade—			
Collection .....	0	17	0
Contributions .....	7	12	3
Tewkesbury—			
Collection and Contributions .....	33	7	1
Contributions, for Native Schools .....	4	19	6

HAMPSHIRE.

Portsmouth, Portsea, & Gosport Auxiliary, on account .....	60	0	0
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KENT.

Dover, Salem Chapel .....	10	0	0
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LINCOLNSHIRE.

Burgh—			
Collection .....	5	5	0
Horncastle—			
Collection .....	6	10	5

	£	s.	d.
Contributions .....	5	6	8
Do., Sun. School .....	1	17	6
Horsington—			
Collection .....	1	4	11
Mareham-le-fen—			
Collection .....	1	0	6
Partney—			
Collection .....	2	16	0
Spalding, Ebenezer Chapel—			
Collection .....	2	11	0

MONMOUTHSHIRE.

Abergavenny—			
Penny, Mr. J. .... A.S.	0	10	6

NORFOLK.

Fakenham—			
Cates, Miss M. M., Collected by Christmas Cards .....	1	0	0
Lyan .....	20	13	0

NORTHAMPTONSHIRE.

Stanwick—			
Contributions .....	1	13	2
Do., Sun. School .....	0	6	10

NORTHUMBERLAND.

Berwick upon Tweed—			
Paxon, Mr. John, for Sanscrit Old Testament .....	1	0	0

NOTTINGHAMSHIRE.

Collingham—			
Collections and Contributions .....	29	14	8
Nichols, Mrs., for "Eliza Collingham" .....	4	0	0
Sunday School .....	0	2	0

OXFORDSHIRE.

Banbury—			
A Poor Man, an expression of gratitude .....	0	5	0

SOMERSETSHIRE.

Bedminster—			
Boyce, Mr. T., for Chapel at Mortaiz .....	10	0	0
Winscombe—			
Collection .....	1	0	0

SUSSEX.

Hastings, on account ...	1	1	0
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WARWICKSHIRE.

Birmingham, on account .....	66	11	0
Ladies' Society, for Rev. J. M. Phillippo's Schools .....	10	0	0

WILTSHIRE.

Bradford, by P. Anstle, Esq. ....	3	2	6
Stratton, by Rev. R. Breeze—			
Collection .....	1	12	7
Contributions .....	2	8	0
Do., Sun. School ...	0	4	1

YORKSHIRE.

Bingley—			
Collection .....	2	2	0

	£	s.	d.
Cullingworth—			
Collection .....	1	2	1
Earby—			
Collection .....	1	10	0
Leeds—			
Marshall, J. G., Esq., for Sanscrit Old Testament .....	5	0	0
Shipley—			
Collection .....	5	7	7
Contributions .....	17	2	9
Sutton—			
Fawcett, Mr., for Miss. Vessel .....	1	0	0

NORTH WALES.

Caerws—			
Collection .....	1	1	10
Dolgar—			
Collection .....	0	11	8
Lanidloes—			
Collection .....	0	13	4
Mochref—			
Collection .....	0	11	4
New Chapel—			
Collection .....	0	13	6
Newtown—			
Contributions .....	6	13	6
Contributions .....	4	16	0
Oldcastle—			
Collection .....	0	13	0
Rhydfeilen—			
Collection .....	0	13	9
Sarn—			
Collection .....	1	11	2

SOUTH WALES.

Aberdare—			
Collection .....	0	15	0
Contributions .....	1	2	6
Caerphilly—			
Collection .....	1	17	0
Contributions .....	1	6	6
Cardiff—			
Bethany—			
Collection .....	9	10	9
Contributions .....	17	18	7
Tavernacle—			
Collection .....	4	0	2
Contributions .....	3	19	4
Dinas—			
Collection .....	1	8	0
Hirwain—			
Collection .....	0	14	7
Contributions .....	3	2	0
Newbridge—			
Collection .....	0	7	6
Contributions .....	4	3	11
Acknowledged before and expenses .....	50	5	10
	31	10	0
	18	15	10

PEMBROKESHIRE.

Bethlehem—			
Collection .....	0	17	6
Broad Haven—			
Collection .....	0	5	0
Camrose—			
Collection .....	0	8	6
Carmel—			
Collection .....	1	9	3
Galilee—			
Collection .....	0	9	1

£ s. d.		RADNORSHIRE, by Rev.		£ s. d.		Nantgwyn—	
Haverfordwest—		B. Price—		Collection		Collection	0 10 0
Collections.....	18 1 0	Bwlchysarnau and		Newbridge—		Collection	1 1 6
Contributions.....	118 8 0	Bronre—		Collection		Collection	0 12 6
Honeyborough—		Collection	0 17 0	Rhayader—		Collection	0 12 6
Collection	0 13 0	Cwmbrith—		Collection		Collection	1 13 0
Marloes—		Collection	0 10 0	Collection		Collection	12 0 10
Collection	0 8 8	Dolau and Maesycelyn—		Collection		Collection	7 10 2
Milford—		Collection	1 17 0	Collection		Collection	20 0 0
Collection	3 14 6	Hamor, Mrs.....	1 0 0	Other sums (particulars		not received) .....	
Mount Zion—		Dyffryn Claerwen—		Collection			
Collection	0 4 6	Collection	0 10 10	Collection			
Pisgah—		Frank's Bridge—		Collection			
Collection	0 12 4	Collection	0 18 0	Collection			
Pope Hill—		Gladestry—		Collection			
Collection	0 12 0	Collection	1 5 0	Collection			
Salem—		Lodge—		Collection			
Collection	0 10 8	Collection	0 14 0	Collection			
Missionary Box.....	0 6 1	Maesyrehelm & Tre-		Collection			
Sutton—		lwydon—		Collection			
Collection	0 12 0	Collection	1 1 0				

## FOREIGN.

Jamaica—	
Kingston, Hanover	
Street	2 2 0
Wood, Mrs., Col-	
lected by.....	2 2 0
Rouse, Miss, the late	5 0 0

## CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st to the 31st of December, 1843.

London—		Cambridge—		Holmes, John, Esq.,...	1 0 0
Bonsfield, Mrs. W., for		Lilley, W. E., Esq.,		Hope, Arthur, Esq. ...	2 0 0
Miss. Vessel .....	1 1 0	for do. ....	5 0 0	Jeffery, Mr. J. R. ....	2 0 0
Gurney, W. B., Esq.,	50 0 0	Carlton, Workson, Notts—		Johnson, Messrs. R.	
for do. ....		Collected by Mr. Jaa-		and S. ....	3 0 0
Hepburn, Thos., Esq.,	10 10 0	Williams, for do.—		Jones, Messrs. Robert	
for do. ....		Eyre, Rev. C. W. ....	1 0 0	and Sons .....	20 0 0
Hepburn, John, Esq.,	10 10 0	Friend to Missions... 0 10 0		Jones, Miss .....	20 0 0
for do. ....		Sums under 10s. .... 3 10 0		Jones, Mr. Robert,	
Lowe, George, Esq.,	5 0 0	Chesham—		jun., Collected by... 13 4 1	
for do. ....		Tomlin, Rev. W., for		Kirkpatrick, Mr. J. ... 1 1 0	
Oliver, Mr. T., for do.	1 1 0	ditto .....	1 0 0	Knibb, Miss. ....	1 0 0
Alcester, Collected by		Dover—		Lister, James, Esq. ... 1 1 0	
Mrs. Brown, Ragley,		Kingsford, A., Esq.,		Medley, Messrs. W.	
for do.—		for do. ....	2 10 0	and G. ....	2 0 0
Allen, Mr. Peter .....	1 0 0	High Wycombe—		Ralph, Mr. ....	1 1 0
Brooke, Mr. Benjamin	1 0 0	Hearn and Vearey,		Ridgway, Mr. Joseph	1 1 0
Brown, Mr. Hugh..... 1 0 0		Messrs., for do. .... 2 2 0		Ridgway, Mr. John ... 1 0 0	
Brown, Mrs. H. ....	1 0 0	Cumming, Mr., for do.	0 10 0	Waterhouse, Mrs. .... 5 0 0	
Sums under 10s. ....	1 5 0	Liverpool, Collected by		Sutton, Yorkshire—	
Bocking—		Rev. P. J. Saffery,		Fawcett, Mr., for do... 1 0 0	
Craig, Mrs., Mount		for do.—		Swanage, by Mr. Peter	
House, by W. B.		Aspinall, Mrs. ....	1 0 0	Fiefield, for do. .... 0 3 0	
Gurney, Esq., for do.	1 0 0	Birrell, Mrs., sen. .... 1 0 0		Wakefield—	
Caerleon—		Cearns, Mrs. E. ....	1 1 0	A Friend to Missions,	
Jenkins, Mr. John,		Coward, John, Esq. ... 20 0 0		for do. ....	1 0 0
Pontheer Works,		Cropper, John, Esq. ... 50 0 0		Wallingford, Collected	
for do. ....	1 0 0	Cropper, Mr. James... 2 0 0		by Miss Hatch, for	
Jenkins, Mr. William,		Cropper, the Misses... 1 0 0		ditto—	
do., for do. ....	1 0 0	Duncan, Mr. G. J. .... 1 0 0		Davies, Mr. C. ....	0 10 0
Jenkins, Miss, do., for		Fell, John, Esq. ....	5 0 0	Sums under 10s. ....	4 6 2
ditto.....	0 10 0	Holmes, H., Esq. ....	1 0 0		

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Samuel Oughton; and at New York, United States, by W. Colgate, Esq.



# THE MISSIONARY HERALD.

The Missionary Herald (March 1844).



MUTTRA, NORTHERN INDIA.

## ASIA.

## MUTTRA.

A full description of this ancient and populous city, which is about 820 miles north-west of Calcutta, and about thirty miles north-east of Agra, may be found in our number for October last. A view of one portion of it is given on the preceding page, as seen from the opposite bank of the river Jumna, which here first begins to fructify the soil, being less impregnated with nitre than in the regions nearer to its source. The following extracts of letters from Mr. Phillips indicate that here also the streams that make glad the city of God are now beginning to show their efficacy. The first is dated Muttra, Oct. 18th, 1843.

Some years ago a baptist missionary of the Serampore Mission, Mr. Richards, was stationed here. He, however, became a churchman, and is now stationed at Meerut. About five years ago Captain Mosely established a native school, which was conducted by a church catechist, but was abandoned more than a year ago. Various missionaries have visited this place for the last three or four years in the cold weather. During this past hot season we have come over once or twice a month, staying four or five days each time. We arrived here and took up our abode on the 15th of September. For some months past a small school of forty boys has been taught by a pundit, and we intend at the commencement of 1844 to open a Christian day-school on the plan of Dr. Duff. A large piece of ground has been purchased at the Deeg gate for 200Rs., and a substantial chapel twenty feet broad, and about thirty-five feet long inside, with broad portico and verandah, has been built for 500Rs. I am happy to say the whole amount has been subscribed. We want, however, about 400Rs. to finish off, that is, to lay a stone floor, put in doors and windows, to build two or three native Christians' houses, and make a small bridge in front of the chapel.

We have a depôt of scriptures in the chapel, from which almost every day we supply applicants. The long verandah we use as a resting place for pilgrims, who thus have an opportunity of hearing the gospel.

God has opened for us, dear brother, a wide door. There are within half a days' journey of our house nearly a million souls. They are chiefly Hindoos, and therefore not so opposed to the gospel as the Mussulmans. Indeed, in this neighbourhood I have always been listened to so attentively by large and quiet crowds, and they have received the scriptures so readily, that missionary work is quite easy and delightful here. About Agra the people have heard the gospel so long that

they hate and deride it. This is also a place of pilgrimage second only to Benares. Thousands of Bengalees in boats arrive here yearly, and many bring their property and families to reside and die at Brindaban, three coss from this. From every part of India multitudes continually arrive, especially at festival times. Muttra is thus an important centre, into which we may throw an influence, by God's blessing, which may be felt to Ceylon and Lahore. Copies of scripture may be and have been given to men of distant countries, who will thus carry the glad news of salvation through the blood of the Lamb to the ends of Hindostan.

We have one inquirer, formerly a Roman catholic, by the name of John Bernard. He was servant to a priest at Gwalior, and tutor of the colonel's grandson. He came originally from Sirdhana, where Chamberlain once laboured, in the Begum Sumeroo's dominions. He obtained a copy of the Ordo New Testament which I had sent to Gwalior, and God blessed it to him, so that he saw many of the errors of popery, and determined, in spite of intreaties, threats, and compulsion, to leave all his property, and come to Agra to be instructed more fully in the religion of Christ. He has been with me about three months, and as I have every reason to believe him a sincere and humble follower of Christ, I intend to baptize him in the course of the month. He is proficient in Persian, and has good general abilities, so that with a few months instruction and practice I hope he will be able to preach. He is at present a candidate for the office of native preacher.

Two pious soldiers have lately very much encouraged me by their voluntary exertions in the cause of Christ.

The festival period has now arrived, and for three or four months we shall be moving about in all directions. Brij Lal has just gone to Goverdhun mela with 600 books, and I shall follow him to-morrow. It is twelve miles distant. We shall stay there three days,

and then go on to Deeg, where the people in former times have received the word gladly. As we have opportunity, we intend to go through the length and breadth of this city (Muttra), and give a copy of the scriptures to every shopkeeper and inhabitant who can read. We also wish to build a mud chapel

at each of the five city gates. We thus plant our batteries all around this citadel of the prince of the power of the air. May the scriptures circulated thence, as bursting shells, demolish many errors, and the gospel preached tell with unerring aim on the stony hearts of the hearers.

On the 21st of November, Mr. Phillips writes thus :

The 18th was the long expected day of the baptism of John Bernard, the first ripe fruit which God has allowed me to gather. After being under my care for four months, and after frequent conversations and inquiries from others, I was fully satisfied of the reality of his piety. Brother Urquhart examined him in the morning, and was thoroughly satisfied with his answers. I think I informed you that he was a Roman Catholic of Gwalior, brought to the knowledge of the truth by reading a New Testament which I had sent there. In the afternoon a tent was pitched by the river side, and we assembled a little before sunset on the top of a fine stone ghat. Some native Christians from Agra were there, and in a little time, besides the four Europeans, a large crowd of natives were assembled to behold a sight never before seen in Muttra. Gompat read and preached from the third chapter of Matthew; then I addressed the people, who listened with intense interest. At sunset we descended into the tranquil and beautiful Jumna, not to wash away sin, as the Hindoos, but that our dear brother might show his love to that Saviour who had washed him from his sins in his own blood, in that fountain opened for sin and uncleanness. Whilst we were changing our clothes inside, three sermons were preached by brethren Harris, Gompat, and Urquhart. May the

Jumna often thus be desecrated, or rather consecrated. The people were not at all rude, and distinctly understood that this was our method of initiating disciples.

19th, Sabbath. In the morning we held our regular service, which we commenced on our arrival here. The school children, forty in number, are examined, and an address is given. In the afternoon we opened our chapel by celebrating the Lord's supper in English and Hindee, after which a church was formed of four persons, Brij Lal, John Bernard, my wife, and self. Four friends from Agra united with us, and the season was very solemn, and exceedingly refreshing to us all. The articles of our faith were read and subscribed to; the church selected me to be their pastor, and our communion is to be open. Oh, that the little one may become a thousand. We want £50 to pay the debt on the chapel and native Christians' houses, and to commence our school with. Will you remember us by praying for us, and sending us assistance of men and money. I shall visit Agra soon, to make collections and preach. The church there is continually receiving accessions. Hoping in a few months to have my prayers answered for a fellow-labourer, &c., by receiving intelligence from you that one is appointed, with our united Christian love I remain, yours affectionately.

On the 20th of December, writing from Agra, Mr. Phillips says,

I am here to collect money for my chapel, and about 500Rs. more to place in the bank, with the interest of which, and the few subscriptions I can raise in Muttra, I hope to be able to maintain a good Christian day-school, with Christian teachers. As I have no news this month, I write to ask the committee whether they will make the station of Muttra a permanent station, and always maintain two missionaries there. If you will promise this I will promise to endeavour to build (n. v.) a baptist chapel for English worship, and make over the proposed chapel, with the native one already built, to the Society. Oh, that God

would incline the committee to send another missionary to Muttra! The field is white to the harvest, a wide door of utterance is open to us, and any influence exerted on Muttra would be felt for hundreds of miles. What is one amongst so many, especially when there are but three pious persons in the station, and even these are gone to fight against Gwalior just now? Remember Jonathan had his armour-bearer, and the apostles generally worked in couples. Do not disappoint us, and allow so fine a field to suffer for want of one more labourer. I shall wait your reply ere I attempt to build.

It will afford pleasure to the reader to learn that the Committee has thought it right to comply with the request; and that in consequence, Mr. Jonathan Makepeace, who has been for some years studying at Stepney, and has long desired to be employed in missionary work, has been engaged to join Mr. Phillips at this promising station.

## PATNA.

Mr. Beddy writes thus, Oct. 15, 1843.

Since I last had the pleasure of addressing you, it has pleased the Lord to add two more to our number; a respectable native, formerly a Mahomedan, by profession a moonshee, which means a teacher or writer. I have hopes that he may prove a valuable acquisition to us, having received what among the natives is considered a good education. I hope he is a sincere man. He was led to embrace Christianity from, I hope, the teaching of the Holy Spirit. His advances were gradual, and commenced by reading and comparing the sacred scriptures with the koran, after which he commenced attending our Hindoostanee services. He was employed by a member of our church, but as I am in hopes that he will make a native preacher, I have taken him to live with myself, and he attends regularly for instruction daily. The other person is a female, the wife of *Mudeel*, who was baptized on the 28th of last May. Her name, "Rhoda," she received when a little girl, in Mrs. Wilson's female asylum. I hope she is a true child of God. All our native Christians are mere children, and the teaching they require would offend the most uninformed ear in England. The baptism of these two took place on Sunday, the 3rd of September. This is the only particular that has occurred since I last wrote; we are otherwise as when I last had the pleasure of addressing you. I have now no person that I can confidently call an inquirer; we however look forward to Him for his blessing and support who has all hearts in his keeping. We are now, under all circumstances, a respectable church in point of numbers (forty-three). May the Shepherd of Israel keep us together, and feed us with the sincere milk of the word,

that we may grow in grace, and in the knowledge and fear of the Lord! Our Refuge is also in good keeping, twenty in number, giving much satisfaction. We expect a few additions soon, having some friends who interest themselves in every way to secure destitute female children from falling into the hands of those wretches who are ever ready to secure such for their own wicked purposes.

The Hon. Mr. and Mrs. Drummond, formerly of Monghyr, but now at Gyur, are our warmest supporters, and from them we have received many children. He is a magistrate. We had been anticipating a famine, in consequence of a failure in the usual fall of rain, and although much injury has been experienced in the partial failure of the crops, a general failure has been arrested by a good fall recently, which will secure the latter crops.

Poor brother Moore has been called on to drink the cup of affliction in the loss of his partner, who died about the latter end of the last, or the beginning of the present month. He is now attached to no one place; he has two sons living at Bhauglepoore, and two daughters opposite Patna, on the other side of the river, at a place called Hagjeepore. He is on his way up from Monghyr, and has promised to spend some time with us. Should he do so, I shall be enabled to take a missionary tour round my district, which for want of some one to supply my place at home I have not been able to do for a length of time, as I do not consider it judicious to leave my regular hearers, consisting of from sixty to eighty persons. On this account, as well as on account of sickness, I am the more anxious to obtain assistance.

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 BEERBHOOM.

From Sewry, Mr. Williamson writes thus, Nov. 11th, 1843:—

We have not been favoured with any further accessions to our number since my last communication. If we have not been increasing in numbers, however, I trust we have at least been, more or less, growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. Attendance on the means of grace, both on week days and Lord's days, is generally pretty good; but, considering the amount of instruction and exhortation imparted, but a small measure of fruit is apparent. Still we ought to be thank-

ful for any measure of grace vouchsafed, though less abundant than we could desire. I am happy to say, that we have had less occasion, of late, to grieve over irregularities among unsteady professors and nominal Christians, by which the cause of God has hitherto been so much injured, especially in this district. But even among those whose conduct is generally or uniformly unexceptionable, we long to see more of the spirit as well as the letter of Christianity.

Our schools, both Bengalee and English,

are at present on the increase. Besides the monitors, who have hitherto assisted me in the English school, a well qualified assistant, on a salary of forty rupees per mensem has been engaged; and to meet the higher rate of expenditure thereby incurred, subscriptions and donations to a considerable amount have been obtained from wealthy natives as well as Europeans. The progress which the children and youth evinced in elementary, scientific, and religious knowledge was gratifying to all who were present at our late annual examination.

Our more strictly missionary labours among the heathen have been conducted, during the past season, much in the same manner, and with nearly the same results, as heretofore. A greater desire than formerly to hear the gospel, and to read our scriptures and tracts, has lately manifested itself among some, while the opposition we formerly experienced continues to decline every where, and in some places has almost ceased to exist. I was lately told by an intelligent native, that idol worship has much declined in this district,

and although he may have made the observation partly with the design of saying something which he knew would be gratifying to me, I believe the remark is well founded, and will apply equally, if not with more force, to other districts of Bengal, especially Calcutta, which seems to be a quarter, if not half a century before us in the march of intellect, or I would rather say, in progress to the kingdom of God. Though our converts are yet but few and feeble, I doubt not the period is fast approaching when the day of small things will give place to the day of great things. We must not, therefore, be weary in well doing, seeing that in due season we shall reap if we faint not. We need more faith and patience, more zeal and devotedness, more love to Christ and to precious souls, as well as more fervent prayer and diligence in labour. May the Lord pour out more abundantly the influences of his Holy Spirit both upon us and upon those for whose good we labour, that his glory may be manifested, and that the immortal souls of our fellow men may be rescued from destruction.

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## AFRICA.

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### FERNANDO PO.

Interesting accounts have been received from this island. The following, dated Clarence, September 23rd, 1843, is from Mr. Merrick.

In my last letter, dated Clarence, September 11th, and forwarded by Captain Mounsey, of the brig Snowden, bound for Liverpool, I briefly adverted to our taking possession of the Society's property according to the directions furnished us. Since then every thing has gone on in harmony and peace, and with the exception of Dr. Prince's daughter, who is poorly of fever, and Mrs. Sturgeon, who is rather weak, our missionary band is in the enjoyment of health and strength. Last sabbath I conducted the services of the day, and was highly delighted with the attendance and attention of the people. The first service commences at six in the morning, when a sermon is preached; the Sunday-school is held at half past ten, and the last service begins at four p.m., when another sermon is preached, and the Lord's supper administered. You are I suppose aware that the dying love of Christ is celebrated here every Lord's day after the primitive custom. Every evening in the week is occupied with some religious service. On Monday a prayer-meeting is held;

Tuesday, the bible-class is instructed; Wednesday, all the members and catechumens attend for private instruction; on Thursday, a lecture is delivered; Friday, the bible-class is again attended to; and on Saturday a prayer-meeting is held. Besides these evening services, brother Sturgeon often visits the people at their own houses, and at other times they meet him at his own residence, when they are instructed individually. In short, our beloved brother is instant in season and out of season, and is as active and devoted a missionary as I ever met. May God long spare his life, and render him considerably more useful than he has yet been. I have conversed with a few of the members, and have been much gratified with their simple, yet firm and entire reliance for salvation on the death of Christ. All who are acquainted with the people confess that a remarkable change has taken place in Clarence; and Dr. Prince has informed me that since his departure great improvements have been effected. How thankful should we be that God has so eminently blessed the labours

of our dear brother and sister Sturgeon, and has in mercy answered the many petitions presented in England and Jamaica in behalf of his infant cause at Fernando Po.

On Tuesday afternoon last a public meeting was held to congratulate Dr. Prince on his return to the island, and to receive and welcome brother Fuller and myself. I took notes of the addresses of our black brethren, and cannot resist the temptation of forwarding them. The meeting commenced at 4 p. m., and was not over till 8 o'clock; and throughout the whole proceedings the greatest attention and interest were manifested. I have, indeed, seldom witnessed a more orderly and attentive meeting, and I rejoice to add, that the collection was five times more than brother Sturgeon had anticipated.

Brother Sturgeon, in introducing the business of the meeting, expressed himself highly gratified in being permitted to introduce to the assembly their old friend Dr. Prince. The meeting would have taken place the day after the arrival of the friends, but it was, by circumstances over which they had no control, deferred to the present time. He was, however, happy to be able to say that the very night of the arrival of his brethren and their families, a thanksgiving meeting was convened, at which they poured out their souls to God in humble gratitude for his goodness and mercy to them. The object of the meeting was to congratulate Dr. Prince on his return among them, to welcome their brethren Messrs. Merrick and Fuller, and to hear from them what had been done in England and the West Indies for the unhappy and degraded sons and daughters of Africa. He hoped that gratitude would fill their hearts when they heard of the deep and growing interest of British Christians in their behalf.

Mr. Joseph Wilson in moving the first resolution said, "My beloved friends, the greater part of us here this evening are one colour—one God made us all, and we should all be of one mind, for without unity we cannot get on. The occasion of our meeting is to give thanks to God that he has returned Dr. Prince among us, and sent other missionaries. According to the word spoken by Mr. Clarke we see that the servants of God have come among us. When Mr. Clarke was going away, I was in doubts about the return of our missionaries, and I told him I was afraid missionary would never return. Mr. Clarke advised me to pray continually to God, and he told me what to say. He said I must say to our heavenly Father that the harvest truly is plenteous, but the labourers few; send forth labourers into the vineyard. We prayed by God's help, and we now find that God has heard and answered us. All who feel the word of God know its power. We not only hear but know and feel that God is able to do

all things. I remember that when our friends were departing the enemies of the truth were rejoicing, and why? Because they wished to see us return to our former ways—to get drunk, dance, and do all manner of wickedness; but God would not let us go back to our old ways. The people of the world said missionary would never return, and they would see what sort of religion we had; but we cried to God, and rejoice that our missionary has returned. I rejoice because it is only by the preaching of the gospel we can be holy and happy, and be saved; and how can the gospel be preached unless missionary come. Mr. Clarke and Dr. Prince often told us of the love of the people of England to us Africans, and we believed that they loved us, but we never thought their heart was so big, and full of love to us. I never thought they loved us *so much*. I can't help thinking, my friends, how God answers our prayers just as he answered the prayer of the prophet of old. Elijah was a man like us—a man of like passions, and he prayed, and God heard him, and the same God has heard us. I see now that if we sincerely trust in God he will not suffer us to be confounded.

"And now I must speak a little about the house in which we are worshipping God. When missionary first came, we felt that we must have place to worship, whether shed or good house; but he wanted ground first on which to build. But a yard of ground was not granted to our missionaries, and why? Because they did not want the gospel here; but, blessed be God, we now have a good house to serve God in, and if Mr. Sturgeon could sit up all night to teach us there is none to disturb him.

"And I remember when we heard of lightning striking the vessel which the servants of God, our beloved missionaries, were in. How you wept when you heard the news! And why did you weep? Because you had love to Mr. Clarke and Dr. Prince for the good tidings which they brought among us. I remember that before the gospel came here I often longed for it. Sometimes I think I was sincere, and I fear that at other times I was not sincere. A missionary came here once on his way to the Cape of Good Hope, and we begged him to stay, but he could not. We told him we would take care of him, and if his friends in England were vexed with him for stopping here, we would write a letter to them saying the reason we stopped him was because we were blind and ignorant sinners, and wanted to hear about God; but he could not stay with us. But thank God for sending missionaries here when we did not expect them; and we must not forget, my friends, that Mr. Clarke and Dr. Prince were not sent direct to Fernando Po, but God brought them here. At first when they preached the word many did not understand, but those of us who received the word in our hearts talked to them,

and by and bye they began to love Christ. And I remember again the unexpected arrival of Mr. Sturgeon. We were all weeping because our missionary had left us; and at that same time the world was rejoicing; but the angels of heaven were rejoicing too, because they knew that another missionary was near at hand. At that time I remember also Mr. Sturgeon's illness, when he was near the door of death. His eyes were turned up, and his colour was changed; he was senseless, and we were all cast down, and feared the enemies would have us in their power again. And why did we lament for Mr. Sturgeon? Because God has taught us to feel for our fellow men when they are in distress. That man that cannot feel for his fellow creature is like Satan, who has no mercy.

And now, my friends, let us think upon our country people at Calabar and other parts of Africa. See how dark, how ignorant, how wicked they are. I was once at Bonny, and I saw a guana running all about the place, and I took up a stone to kill him, and a man told me if I killed the guana they would kill me, and why? Because they worship the guana as their God. Then look at that dark land called Calabar. I remember when I was there I heard them killing a man one night, and by the time I came out to endeavour to save the man, he was already dead, and they ran away with his dead body. And you know, my friends, how in the Papo country, my own country, men dig hard for vain thing. Sometimes when a thunderbolt falls in the country, the people dig a whole month for it, and if they find it they worship it as God. And now I would ask, ought we not to dig more and more for the word of God. Oh let us dig deeper and deeper, and be very thankful to the good people of England for all the great things they have done for us. Look at this big house, and all the property which they have purchased. We not only now *hear* of their love, but we *see* it. May these things stir us up to do more for God than we have yet done, through Jesus Christ."

Mr. Peter Nicholls seconded the resolution, and said, "My dear friends, it may look curious for me to stand here and speak, but I do bless God that he has spared me to see the return of our missionary Dr. Prince. God has had pity on us, and has sent him among us again with other servants of Christ to preach the glad tidings of salvation. When first I heard Mr. Clarke preach about good tidings I wondered what sort of good tidings he was talking about. I thought he had brought plenty of money to dash us, but when I found it was not so I told the people it was no use for them to listen to missionary, for in two or three weeks they would go away and leave them, and then they would return to their old ways. At that time I was ignorant,

and knew nothing of God. Once brother Prince came to my house, and said, Peter, the love of God sweeter than honey and the honey-comb. When the doctor went away I said to my wife, What this man means about love of God sweeter than honey-comb? At last, my friends, I fell sick, and then I felt the mercy of God. I then saw that a black handkerchief was over my eyes. I found that I was blind. It was God that made me feel my blindness, and praised be his name for ever. Oh, my good people, the best thing you can do is to beg God to take away the veil from your hearts. God has removed the veil from me, and blessed be his name, though I was once blind I now see. During my sickness Dr. Prince came to see me, and I told him the state of my mind. He talked with me, and recommended me to attend meeting. From that time I began to go to God's house, and at last I found peace. The day when I was going to be baptized the old people who did not feel the love of Christ said to me that I was going to make a fool of myself. I said, no! I am going to do what God commands. When our missionaries were going away, the people of the world said what a fool you were to join them. Young man like you, what are you going to do now? But I would not listen to them. I remember my feelings when our missionaries were leaving us. I wept. I could not eat. God alone knew what day and night were to me. At that time there was gladness among the people of the world, while we were grieving. There were only five of us—a poor little church. We met together, and talked and prayed to God to send missionaries among us. Sometimes we said that if we saw any vessel going to Sierra Leone we would go there, because we knew many missionaries there. At last, one day a woman (I need not tell her name) came to me, and said, Peter, another missionary come. I was working when she came, and immediately I left off my work to go and see missionary. My master was standing by, and said, *Stop*, and attend to your work. I said, No, I must go, because I hear that missionary come. Then my heart was filled with joy. I was content. Our church was then small, but when we called on the name of the Lord he heard us, and increased the church; and now, my friends, so many come to hear the gospel that the place is not large enough to hold them. Now all that money which beforetime you wasted in drinking and dancing, you ought to give to build chapel.

"But, my friends, who could ever have thought that the word of God would be preached in this house—*this* house? If I did not see it with my own eyes, I would never have believed it. I remember our missionary came once to *this* house to see the governor, and minister had to wait for two hours before they speak to him. And now see what God has done. He has given this

house to his own people. Oh, my friends, look at the goodness of God, and if the veil is not yet taken off your hearts, go to Christ; no one can take away sin but him. When I think of the change which has taken place in me, Peter, I know not what to say. I was a wicked young man once; did not fear God, but man; but now I trust I fear Him who has power to cast both body and soul into hell. Men, women, and children, oh, let me beg you to come and serve God, for if you do not die in peace with God, what will you do? See how the missionaries leave their country, and come here to teach us. We all know that this country does not agree with white men, yet they come to tell us how to be happy. The gospel is greatly needed not only here, my friends, but in all parts of Africa, for they are in gross darkness. I went once to Calabar, when I was cook in the *Ethiope*, and I saw the Calabar people tie a poor man's hands and feet together, and put a pole through them, and were going to heave the man overboard. When I asked them why they were going to kill the man, they said because he was sick, and could not work, and there was no use for a man to eat every day when he could not work. I have often seen at Calabar human skulls lying at the people's gates, and they never eat nor drink without offering some of their food to the skull which they worship as God. Oh, let us pull money out of our pockets, that Calabar might get teachers; and then will Calabar and Camaroon men worship the true God. In my own country, the *Eboe* country, the people plant a tree, which they call *chicou kiki*, and offer goats and fowls, and other things, as sacrifice to it. If I was in my country I would endeavour to do some good. I would tell them of Christ, who died that we might live. (Here the speaker wept.) Oh how I rejoice that God has promised that every country shall bow to him. Oh you people of Fernando Po, who hear the word, send it to the continent, that they too might be saved.

Brother Wilson just now spoke about the sickness of Mr. Sturgeon, and I felt very much when he was speaking. I remember the night when brother Wilson told us about the illness of our dear minister. I said to Mrs. Nicholls, 'We done for.' But God saw we could not live without minister, and raised him up. Again, when we heard of the accident which befel Mr. Clarke and Dr. Prince at sea, we grieved very much, but many of the enemies said they would not care if our friends were at the bottom of the sea. And why the enemies do not love our missionaries? Because they teach us to worship God, and not man. Some time ago we used to worship man. Nothing else but *howdye massa*, *howdye massa*; but now we worship God. And now, my friends, if any of you have sixpence, give threepence to the Lord; let us build a chapel to meet in, and walk in

the fear of God all the days of our lives through Jesus Christ."

*Dr. Prince*, in moving the second resolution, expressed the delight which he felt in hearing his black brethren speak as they had done. He knew the feelings of their hearts respecting his return and the arrival of his brethren, but had no idea that they could express as they did the sentiments which pervaded their minds. After explaining the nature of a meeting at which resolutions are proposed and adopted, the doctor observed that the friends in England would feel unspeakable pleasure if they were only present to listen to the touching appeals of his sable brethren in behalf of their countrymen. The doctor then briefly detailed the accidents which befel the ship in which he and Mr. Clarke left Fernando Po, their visit to Demerara, St. Thomas, and Jamaica; and after speaking of the liberality and zeal of the Jamaica churches in behalf of Africa, adverted to his return to England, and the interest manifested by British Christians for the salvation of Africa. The doctor concluded by alluding to the necessity of industry on the part of the people, and urged them not all to remain at Clarence, but to settle plantations among the natives, and thus endeavour to Christianise and civilise them.

*Mr. Alexander Fuller* seconded the resolution. After expressing the pleasure which he felt in being permitted to meet the friends at Fernando Po, he adverted to the liberality of the Christians of England and Jamaica, who not only supported their own ministers and schoolmasters, erected their own chapels and school-rooms, and met all their other expenses, but subscribed liberally of their substance to send the gospel to the heathens. He then urged the meeting to imitate the liberality of their English friends, and at once do all in their power towards the support of the gospel among themselves. Mr. Fuller next alluded to the mode of building chapels in Jamaica. How upwards of one hundred persons would turn out sometimes to fell timber, others would dig the foundation, and others would make lime, by which means their chapels were soon erected. He recommended the meeting to act in the same manner if they were anxious to get a house in which to worship God.

The writer moved the third resolution. After alluding to the progress of the gospel in Jamaica, and the pleasing change it had effected not only in the religious, but social and political condition of the people, he urged the meeting to follow the advice of Dr. Prince in removing to the mountains, and there settle plantations. He likewise recommended them not only to cultivate yams and plantains, but coffee, sugar, arrowroot, and other articles of



export. The propriety of erecting decent and comfortable cottages was also alluded to. He concluded by referring to the deep interest which British Christians cherished for Africa, and as a proof of it reminded them of the purchase of the West African premises and of the steam-boat, which he hoped would soon arrive.

Mr. John Christian seconded the resolution, and said he could speak of the goodness of the people of England, for they had been very kind to him, undeserving as he was of all their favours. He looked back with joy and gratitude at the arrival of Mr. Clarke and Dr. Prince at Fernando Po, and when he reflected on the change produced by the preaching of the gospel, he knew not what to say. True they did not at first believe the word, but in time it touched their hearts, and they gave themselves to Christ. He could not help referring to the state of his mind when he heard of the departure of his dear missionaries. He was not at home, but when he heard of their intention to sail he walked all night that he might see them, but did not arrive in time. He was so grieved that he was not present to bid his friends farewell that he knew not what to do, but God looked down in mercy on him, and comforted his soul. When on my arrival at Clarence, said Christian, I found our missionaries were gone, I asked brother Wilson what message they left. He told me all the comfortable words that Mr. Clarke had spoken to him, and when I went home I found a letter from Dr. Prince; but I did not set my heart upon the letter, I only remembered this passage of scripture: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb; yea, they may forget, yet will I not forget thee. Behold, I have graven thee on the palms of my hands; thy walls are continually before me."

"After a time I sent a letter to our missionaries, according to their request; and then we heard of their distress at sea. Oh how we lamented when we heard of their troubles, but, blessed be God, they were delivered out of them all. Then some time after we received another letter, saying that Dr. Prince was not coming back, and we grieved again very much; but the Lord be praised that we have the happiness of seeing him before us this evening. We have heard of the love which the good people of England and Jamaica have for us, but now we see indeed that they love us; and I hope, my friends, you will not be afraid to spend your money in this good and noble cause. But whatever you do must be performed with a willing heart. Mr. Fuller has told us how our brethren in Jamaica build their chapels. Now, let us turn to and do the same. I am glad that at first we began to subscribe to the cause of Christ, before our missionary ever said a word to us about it,

and I hope we shall continue to do all in our power to support those who labour among us. But, my friends, we must pray more earnestly, and whatever we do must be done willingly, for God loveth a cheerful giver. First of all open your hearts, and let the King of glory come in, and then you will support his cause cheerfully. Now is the time to learn what God says to us in the bible, and I hope God will write all that has been said on our hearts for Christ's sake. Amen."

The Rev. Thomas Sturgeon supported the resolution. After expressing thanks for the sympathy of his brethren during his illness, he observed that he beheld with the eye of faith the glorious light which would soon be diffused on the continent of Africa—a light that would burn not only through time, but amidst the countless ages of eternity. Mr. Sturgeon then alluded to the predictions of the scripture respecting the latter day glory of the church, and urged the assembly to give themselves no rest till the glorious news was universally proclaimed that the Lord God Omnipotent reigneth.

The collection was then made, which amounted to £16 15s. 0½d. The next day a few who were not at the meeting forwarded their donations. Mr. Lynslager, the agent of the West African Company, who put us in possession of the premises purchased by the Society, forwarded a doubloon, or £3 9s. 4d., sterling, with a note expressing his intention, if spared and strengthened, to continue his subscriptions to the Society.

I have thus, my dear and respected sir, endeavoured to give a sketch of our meeting—a meeting which I trust will tell upon the future destiny of many parts of Africa. How your heart, as well as the hearts of our dear friends in England, Scotland, and Wales, would have swelled with delight if they had been present to hear the people express their gratitude for the arrival of the messengers of peace and love. They spoke as if they realized the language of the prophet: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto him, Thy God reigneth." Notwithstanding the many privations which one must necessarily suffer in this part of Africa, I do rejoice that God has brought me hither. I am happy in my work, and feel that I could not, except compelled by circumstances over which I had no control, exchange my employment for any other. But you know, my dear friend, that my heart is *on the continent*. When I offered myself as a missionary to Western Africa it was with the intention not of labouring at Fernando Po, but on the continent; and when in England I mentioned this to many of my friends. You and our respected committee will therefore not be surprised to hear that I

purpose as early as possible going over to the continent, and, if a door is opened, settling there. At present I think of Old Calabar. Not only the people, but the chief, king Eyes Honesty, have expressed strong desires for religious instruction, and are anxious to receive a teacher. My next letter will, I hope, be dated Calabar.

Brother Fuller, I am happy to inform you, is quite well, and bids fair to be a useful labourer in the vineyard of the Lord. His mechanical knowledge has already been of use, and will greatly augment his usefulness. I am only sorry that when superintending, with my beloved father, the building of our chapels in Jamaica, I did not take the tools in hand : but it is not too late.

Our school is to be opened on Monday the 2nd of October. We would already have commenced operations, but brother Fuller, along with ourselves, has been so busily employed opening, and packing, and unpacking cases, &c., that we could hardly attend to any thing

else. While speaking of cases, I would recommend our friends who may in future kindly furnish clothing for the Africans, to have it put up in strong cases, as if allowed to remain on the ground here for only a night, a species of ants, called in Jamaica the wood or buck ants, make their way into the case, and in less than twenty-four hours destroy every garment in it. Fortunately for us they have only entered one box, and had not taken possession long enough to destroy many things.

I would also take the liberty of suggesting to our friends to forward in future, pieces and remnants of prints, calicos, &c., instead of making them all up into garments. Let it not, however, be thought that garments are not acceptable. We have already found them useful, and the good which I trust they will enable us to accomplish will, I am persuaded, be an ample reward to those benevolent ladies and kind children who have so kindly furnished them.

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## CAMAROONS.

Early in November Mr. Merrick found opportunity, according to the purpose mentioned above, to visit the African continent. For sufficient reasons, however, he determined, instead of proceeding to Calabar, to go among the Camaroons, to whom a missionary had been promised. From "King Bell's Town, Camaroons River," he writes as follows, November 7th.

It affords me no small degree of pleasure that I am permitted to write you from the continent of Africa. My passage to Camaroons was rather an uncomfortable one, the boat in which I sailed affording no shelter from sun or rain ; but our good God made my strength equal to my day. I slept on a few boards in the open air, with the moon shining in my face, as soundly as I generally do at home : and though on one occasion the rain poured without intermission for several hours, I have not taken cold, nor has my health in any way suffered. On the contrary, I feel much better now than when I left home. Our passage was protracted in consequence of light winds and calms ; but we arrived safely on Sunday night about eight o'clock, and proceeded to king Bell's residence. He had retired to rest, but when he heard that Johnson (the person who had kindly accompanied me) had arrived with a missionary, he invited us in, conducted us to his largest and most comfortable room, and spent some time in conversation. In passing through the town my soul was grieved to hear the drumming and obstreperous mirth of the people; but God is able to make this seat of Satan his dwelling-place, and our trust is in him. May he soon

make bare his arm, and render the people willing in the day of his power.

Weary and tired, I laid down my head to rest on Sunday night, but my slumbers were soon disturbed by the singing and drumming of the juju men, who came to serenade king Bell. Oh that the Christian world could only form a proper idea of the darkness and degradation of Africa, and they would, I am persuaded, pray more earnestly, and contribute more liberally, for her renovation.

Monday morning, after breakfast, I stated to king Bell the object of my visit, and then proceeded to king Aqua's Town, accompanied by Mr. Johnson and one of the members of the church at Clarence named William Smith. The old man was absent from home for change of air, a short way up the river, but his queen, or principal wife, gave me a kind reception. After walking over the greater part of the town, which is larger and more densely populated than king Bell's, I spoke to several of the people about their spiritual and eternal good. They listened with great attention and decorum, and expressed earnest desires to have a missionary settled among them, promising to protect and do all in their power for him. While speaking to them on death and

the immortality of the soul, a very sensible young man, one of Aqua's sons, addressing me, said, "Minister, do you not think we 'fraid to die? Yes, we 'fraid to die; and we want missionary to teach us about God, so that we may not 'fraid to die." They were anxious to get me to promise to settle at their town, and not at Bell's. They are very jealous of each other, and it is almost impossible to manifest the slightest attention to one party without exciting the displeasure of the other. May the time soon arrive when their mutual jealousies will give way to that charity which envieth not, and is kind. I expect to see king Aqua in a few days, as his people have promised to acquaint him of my arrival. During my stay here I shall instruct the people at both towns, and endeavour to be equally attentive to both parties, and thus avoid any just cause of jealousy or complaint.

I informed king Bell yesterday that it was probable I should be here for two or three months, and inquired whether he would allow

me to reside in his house during my stay, but on further consideration, I thought my stay in his house might fetter him in trading with the ship captains, and thus induce dissatisfaction. The poor and common people would also be coming to me for instruction, and Bell's house would be rendered a place of public resort, which I am certain would displease him. I therefore suggested the propriety of having a cottage to myself, to which Bell readily acceded, and directly conducted me to one of his best cottages, opposite his own residence. I should have preferred being a little further from him, but his other cottages are much too small and inconvenient.

Yesterday evening several of Bell's people assembled in front of his house for instruction, and at the close of my address declared their willingness to receive teachers. They are very anxious to learn to read and write, and the reason assigned by them is that they will then become better traders, and not be so easily cheated as they have hitherto been.

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## WEST INDIES.

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### JAMAICA.

#### MR. TINSON.

In a letter to the Treasurer, dated January 17th, Mr. Tinson says: "You are aware of the object that brought me to this city,—the removal of a tumour, that was threatening death. A month ago to-day the operation was performed. The healing process has gone on slowly, but healthily, and in a few days we hope the wound will be closed. I have thrown away my crutches to-day, and the doctors, who have attended twice a day, have left me to the nurse, intending to call only once in two or three days. I am looking forward with pleasure, to be at my work early next month. The kindness I have received here exceeds my power to describe. The evening before, and the morning of the operation, prayer was made on my behalf in the different congregations—in the classes—and by many individuals; and by a clergyman in one of the episcopal chapels in Spanish Town. *God has heard prayer.* May the short remnant of my life be simply and unreservedly devoted to his glory."

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#### DEATH OF MR. NASH.

By letters from Kingston we learn that this valuable missionary expired on the 13th of January after an illness of one week. The particulars, we are reluctantly compelled to defer to our next number.

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## HOME PROCEEDINGS.

### ANNUAL SERVICES.

Our friends are respectfully informed that the next annual services of the societies in connexion with the baptist denomination will commence on the morning of the 17th of April, with a prayer-meeting on behalf of the mission, to be held at the Mission House, Moorgate Street. The annual meeting will be held at Exeter Hall, on the 25th. Further particulars in our next.

In the meantime, ministers or others, who intend coming to town to the meetings, and are desirous of being received into the house of some friend, are requested to send an intimation of their wish to the secretary of the Baptist Mission, not later than the 5th of April. He will have much pleasure in making the necessary arrangements.

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The Secretary of the Baptist Missionary Society begs to acknowledge, with the thanks of the Committee, the receipt of the following works for the Mission Library. The ample accommodation which will be afforded in the new Mission House for such presents makes these doubly welcome.

From the Religious Tract Society : their Reports.

From the Wesleyan Missionary Society : their Reports. A complete set.

From the Church Missionary Society : their Reports.

From the London Missionary Society : their Reports.

From the British and Foreign Bible Society : Vol. VI. to complete their Reports, and various versions of the Scriptures, to complete a set of Translations.

From the Royal Asiatic Society : their Journal, as published.

From the American Board of Commissioners of Foreign Missions : their Reports. A complete set.

From the Board of American Episcopal Missions : their publications.

From the American Tract Society : their Reports.

From the Rev. Dr. Cone, of New York : the Reports of the American and Foreign Bible Society, and of the American Baptist Home Missionary Society.

From the Société Evangelique of Geneva, through Dr. D'Aubigné, their Reports and Papers.

He also acknowledges very respectfully the kindness of the following authors, who have sent or promised their works for the Denominational Library, which will occupy a room in the same building. He will have much pleasure in handing them to the Trustees appointed by the Baptist Union.

Rev. Dr. Whately, Dr. Hine, Dr. J. B. Sumner, Dr. Chalmers, Dr. Reed, Dr. Campbell, Dr. Pye Smith, Dr. Collyer, Dr. Hampden, Professor of Divinity at Oxford; Right Hon. Lord John Russell, Right Hon. T. B. Macaulay, Hon. Lord Jeffrey, Professor Whewell, Professor Smythe; Revs. J. Haldane, J. Bruce, J. Peggs; Dr. Hoppus, Dr. Abercrombie of Edinburgh, J. J. Gurney, Esq., Isaac Taylor, Esq., and Rev. J. A. James, his works and other volumes. Donations of books have also been received from Messrs. Jackson and Walford, Ward and Co., Marples and Co. of Liverpool, and Mr. J. Francis, of the Athenæum.

From R. B. Sherring, Esq., of Bristol, several valuable sets of books have also been received, including Macklin's Bible, folio, and the works of John Howe.

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#### NOTICE TO AUXILIARY SOCIETIES.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March; which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made, at the latest, in the course of the next month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the list of subscribers, &c., in alphabetical order.

## LETTERS RECEIVED FROM MISSIONARIES.

AFRICA	.....BISSAO	.....Merrick, J.	.....August 16.
		Prince, G. K.	.....August 3 to Sept. 26.
	FERNANDO PO	.....Fuller, A.	.....Sept. —
		Merrick, J.	.....Sept. 23, 24, & 26, Oct. 10.
		Prince, G. K.	.....Oct. 11.
		Sturgeon, T.	.....(One letter, no date), Sept. 26 & 27, Oct. 10, 11, & 13.
	Off OLD CALABAR	.....Prince, G. K.	.....Nov. 5.
AMERICA	.....FREDERICTON	.....Smith, J. T.	.....Jan. 25.
ASIA	.....AGRA	.....Phillips, T.	.....Dec. 20.
	CALCUTTA	.....Evans, W. W.	.....Dec. 14.
		Thomas, J.	.....Dec. 13 and 14.
	CHITTAGONG	.....Fink, J. C.	.....Dec. 2.
	COLOMBO	.....Daniel, E.	.....Dec. 20.
	ENTALLY	.....Pearce, G.	.....Nov. 14, Dec. 19.
	HONG KONG	.....Shuck, J. L.	.....Nov. 16.
	MONGHYR	.....Lawrence, J.	.....Dec. 12.
	MUTTRA	.....Phillips, T.	.....Nov. 21.
	PATNA	.....Beddy, H.	.....Dec. 16.
BRITTANY	.....MORLAIX	.....Jenkins, J.	.....Feb. 12.
JAMAICA	.....ANNOTTA BAY	.....Henry, R., & others	.....Dec. 3.
	CALABAR	.....Burchell, T., & others	.....Jan. 18.
	GURNEY'S MOUNT	.....Woolley, E.	.....Dec. 26.
	KINGSTON	.....Oughton, S.	.....Dec. 23, Jan. 21.
		Rouse, G.	.....Jan. 22.
		Tinson, J. & others	.....Dec. 20 to 23.
		Wood, J. H.	.....Dec. 22, Jan. 7 and 19.
	MONTEGO BAY	.....Cornford, P. H.	.....Jan. 4.
		Woolley, E.	.....Jan. 4.
	MOUNT CHARLES	.....Whitehorne, W.	.....Jan. 4.
	OLD HARBOUR	.....Taylor, H. C.	.....Dec. 22, Jan. 1 and 18.
	ST. ANN'S BAY	.....Abbott, T. F.	.....Dec. 21.
	SPANISH TOWN	.....Dowson, T.	.....Dec. 23.
	STEWART TOWN	.....Dexter, B. B.	.....Dec. 19.
	YALLAHS	.....Nash, W.	.....Jan. 5.
TRINIDAD	.....PORT OF SPAIN	.....Phillippo, J. M.	.....Jan. 4 and 19.

## ACKNOWLEDGMENTS.

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

- Mrs. McAll, for two volumes of Baptist Magazines ;  
 The Ladies of Union Chapel, Manchester, for a package of clothing, for *Africa* ;  
 The British and Foreign Bible Society, for a case of bibles, granted for *Trinidad* ;  
 Young ladies of Miss Willmett's establishment, Clover Street, Chatham, for a box of useful  
 and fancy articles, for *Africa* ;  
 Friends at Missenden, for a parcel of clothing and haberdashery, for *Africa* ;  
 Mr. Black, of Ford Forge, for a case of spades, hoes, axes, &c., for *Africa* ;  
 Friends at Chesham, for a parcel of linen, &c., for *Messrs. Merrick and Fuller, Fernando*  
*Po* ;  
 Teachers and children of the Sunday-school, Sutton on Trent, for a box of clothing and  
 haberdashery, for *Africa* ;  
 Friends at Hitchin, for a box of children's clothing, &c., for *the Rev. J. Clarke and Dr.*  
*Prince, Fernando Po* ;



	£	s.	d.		£	s.	d.		£	s.	d.
Ross—				SHROPSHIRE.				Cradley—			
Collection .....	5	12	6	Bridgnorth—				Collection .....	2	4	5
Contributions, for <i>Suff-</i>				MacMichael, Mr. C. E.,				Contributions .....	1	5	0
<i>severe by Mrs at</i>				Christmas Card by	0	16	6	Dudley—			
<i>Kingston .....</i>	1	10	0	Coalbrook Dale—				Collection .....	6	15	4
Ryeford—				Dale House, by Mr.				Contributions .....	4	12	0
Collection .....	4	13	0	King .....	3	0	0	<i>Ditto, for Jubilee</i>			
				Whitchurch—				<i>Fund .....</i>	14	5	4
				Contributions .....	15	12	8	Netherton—			
HERTFORDSHIRE.								Collection .....	1	2	6
Now Mill, Tring—				STAFFORDSHIRE.				Sun. School Girls..	0	10	5
A Friend .....	2	0	0	Burslem—							
HUNTINGDONSHIRE.				Carrier, Miss, Col-							
HUNTINGDONSHIRE AUX-				lected by.....	1	0	0				
iliary, on account, by											
T. D. Paul, Esq.....	85	0	0	SUFFOLK.							
KENT.				A Suffolk Farmer, by							
Chatham, Zion Chapel—				Rev. S. Collins .....	1	0	0				
Collections .....	15	16	2	Prentice, T., Esq., by				Penknep—			
Do., Juvenile Meet-				do.....	1	0	0	Sunday School, for			
ing.....	2	8	3	Squirrel, Mr. R., by				<i>" Hannah Evans,"</i>			
Contributions .....	7	9	11	do.....	1	0	0	<i>Patna .....</i>	4	0	0
Do., Sunday School				Aldringham—							
and young people	6	11	4	Collection .....	1	0	0	WORCESTERSHIRE.			
				Bottesford—				Westmancote .....	4	10	0
Acknowledged before	32	5	8	Harwood, Mr. Thomas	1	0	0	YORKSHIRE.			
	2	19	6	Glemsford—				Lockwood—			
	29	6	2	Collection .....	2	16	3	Walton, Mr. W.,			
Smarden—				Ipswich—				Christmas Cards by	1	6	0
Syckelmoore, A., Christ-				Osborn, Mr., Preston				Ripon—			
mas Card by .....	0	9	8	Hall .....	1	1	0	Earle, F., Esq., M. D.	6	6	6
LANCASHIRE.				Pollard, W., Esq. A.S.	1	1	0	Scarborough, &c., on ac-	60	0	0
Wigan—				SUSSEX.							
First Church—				Hailsham—							
Collections .....	15	0	0	Lambert, Mrs Samuel,							
Second Church—				Christmas Cards by	1	0	0				
Collection .....	4	3	6	WARWICKSHIRE.							
LINCOLNSHIRE.				Alcester.....	6	10	0				
Boston—				Birmingham—							
Collections, Salem				B.....	1	1	0				
Chapel.....	9	8	6	Birmingham Auxiliary—							
Contributions .....	2	16	10	Collection, Public							
Do., Sunday School.	0	5	5	Meeting.....	17	15	3				
Lincoln—				Birmingham—							
Collections.....	10	14	11	Contributions for							
Contributions .....	11	10	11	<i>Miss. Vessel ..</i>	70	6	8				
Do., Sunday School.	2	0	0	Bond Street—							
MONMOUTHSHIRE.				Contributions.....	18	9	2				
MONMOUTHSHIRE, on ac-				Contributions .....	32	1	0				
count, by Rev B. Price	20	0	0	Do., for <i>Africa</i>	13	0	2				
NORFOLK.				Do., for <i>Trans-</i>							
Norwich, St. Marys—				<i>lations.....</i>	0	10	0				
Christmas Cards, by				Do., for <i>Jubilee</i>							
Mr. G. H. Beare &				<i>Fund .....</i>	0	13	6				
Master J. L. King...	1	3	0	Do., Sun. School							
				Girls .....	3	5	2				
				Cannon Street—							
				Contributions.....	21	12	8				
				Contributions .....	51	10	5				
				Do., for <i>Africa</i>	4	4	5				
				Do., Sun. School							
				Boys .....	2	9	7				
				Graham Street—							
				Contributions.....	8	2	8				
				Contributions .....	10	0	0				
				Do., Sun.School							
				Boys .....	0	10	0				
				Heneage Street—							
				Collection .....	8	12	7				
				Sun. School Boys	0	19	0				
				Bridgnorth—							
				Subscriptions, &c...	23	12	6				
				<i>Ditto, for Jubilee</i>							
				<i>Fund .....</i>	27	14	0				
				Coventry—							
				Collection .....	15	14	0				
				Contributions .....	28	10	3				
				Do., Sun. School	7	0	0				

£	s.	d.	£	s.	d.	£	s.	d.	
Knibb, Mrs. E. & friends.....	5	0	0	Lucaea .....	7	0	0	St. Ann's Bay—	
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M'Donald, Mr. ....	3	10	0	Lowndes, Mr.....	1	0	0	St. John's, by Mr. Wat-son .....	2
Magnus, S., Esq. ...	7	0	0	Montego Bay.....	70	0	0	Salter's Hill .....	18
Missionary Family, (Rev. W. K.).....	8	0	0	Mount Angus.....	5	0	0	Smyrna .....	3
Robinson, Mr., on house .....	5	0	0	Mount Hermon.....	6	4	7	Spanish Town .....	50
Simpson, Mr., and Boy.....	1	4	0	Mount Nebo.....	5	0	0	Do., to pay vessel to Falmouth, by Rev. T. Dowson.....	30
Jericho .....	25	2	0	Ocho Rios .....	3	0	0	Waldensia .....	24
				Old Harbour .....	3	17	3		
				Port Royal—					
				Col. by Mrs. Campbell	3	0	0		
				Rio Bueno .....	6	0	0		

## CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st to the 31st of January, 1844.

£	s.	d.	£	s.	d.	£	s.	d.	
London—			Dudmaston, near Bridg-			Langham—			
Lay, Mr. W. D., Col-			north—			Contributions for do. .	2	14	
lected by, for Miss.			Whitmore, W. W.,			Ledbury, for do.....	1	0	
Fessel .....	1	13	0	Esq., for do. ....	1	0	0	Liverpool, by Rev. P. J.	
Payne, Mrs., Penton			Edinburgh—			Saffery, for do.—			
Place, Walworth			Lyon, Mrs., by Rev. J.			Anonymous, from			
(including box), for			Watson, for do.....	1	0	Halifax .....	10	0	
ditto.....	5	5	0	Sums under 10s., by		A Friend .....	1	0	
Ridley, S., Esq., for			ditto, for do.....	0	16	4	Evans, Richard, Esq.,		
Mission House .....	10	0	0	Huntingdon—		Haydock Colliery ...	10	0	
Wills, Miss, Wal-				Young Gentlemen in		Fyson, Joseph, Esq.,			
thamston, for Miss.				Rev. W. Wright's		Fakenham .....	10	0	
Fessel .....	5	0	0	School, for do.....	1	10	0	Loscoe, Derbyshire .....	1
Carlton, Notts—				Kensington—		Wigan, by Rev. P. J.			
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by, additional, for				F. Wills, for do...	4	15	0	Fessel—	
ditto.....	0	5	0	Do., Sunday School,		Park, Mr. ....	1	10	
Devonport, Morice Sq.,				by do., for do.....	0	15	0	Park, Miss.....	1
for do.....	5	0	0						

Mr. and Mrs. Phillippo present their sincere thanks to the following individuals: to the Misses Smith, Chipping Norton, for a box of useful and fancy articles; Miss Dudley, Peckham, for a parcel of ditto; Miss Forster, Tottenham, for ditto, and for tracts and books; Mrs. Williams, Reading, for a box of useful and fancy articles; Mrs. Ling, Norwich, for a parcel of ditto; Mrs. Miller, Hammersmith, for ditto; Ladies of Surrey Chapel Working Association, for ditto; Misses Culey, Norwich, for ditto; Miss Johnson, Diss, Norfolk, for ditto; ditto by Mrs. Kitson, Brixton Hill; a friend, Tottenham, for books and tracts, for gratuitous distribution, &c., &c., (with any others that may arrive in the meantime).

Also, for schools under the direction of J. M. Phillippo.

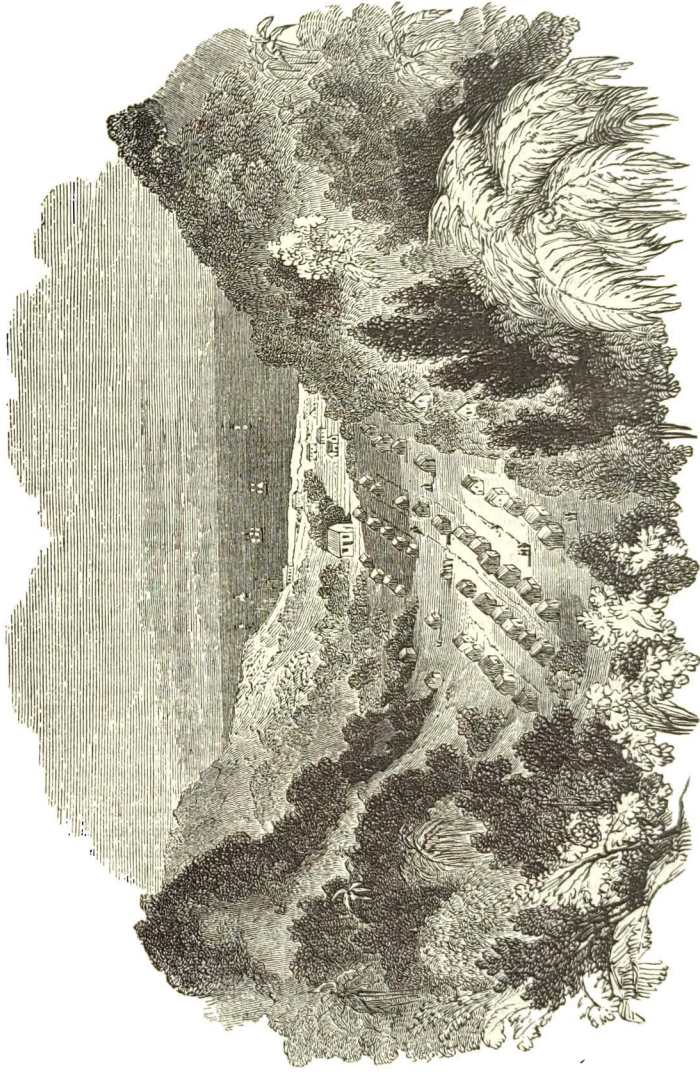
Ladies' Society, Birmingham .....	10	0	0
Ladies' Central Negroes' Friend Society, London .....	50	0	0
Ditto, for school in Manchester .....	10	0	0
Miss Dudley (a friend by), for adult school .....	0	5	0
Ladies' Anti-Slavery Committee, Southwark .....	10	0	0
A Friend, on condition of getting nine more .....	1	0	0
Francis Taylor, Esq., near Norwich .....	5	0	0
By Mr. C. Norton—			
Miss Jane Harris, Walworth .....	1	0	0
Miss Lydia Harris, ditto .....	1	0	0
	88	5	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Samuel Oughton; and at New York, United States, by W. Colgate, Esq.



# THE MISSIONARY HERALD.

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CLARKSON TOWN, JAMAICA.

## WEST INDIES.

## JAMAICA.

The view of Clarkson Town, one of the new villages that have been established in different parts of Jamaica since the abolition of slavery, will be regarded with additional interest, if the account of its opening be perused, which Mr. Phillippo has given in his volume entitled "Jamaica, in its past and present State," as illustrative of the progress of social improvement throughout the country.

This township is beautifully situated in the centre of a long valley or glade, formed by two ranges of mountains, rearing their summits to the clouds, and nearly meeting at their base. Beheld from a mountain pass immediately in the rear of the settlement, two or three sugar estates are visible in the distance; and beyond them, by an accommodation of the foreground to avoid obstruction from the trees which are in process of being cleared away, are seen the towns of Kingston and Port Royal; whilst, as an additional element of interest and beauty in the picture, the ports disclose their shipping, and the harbour the small craft, that are perpetually skimming to and fro over its surface, with now and then a merchantman or man-of-war homeward or outward bound.

The settlement is already of considerable extent, and is gradually increasing. The cottages are of comfortable size, containing about three rooms each, and are very substantially built. The township contains at present but three principal streets, one of which, by an angle in its centre, is divided into two, named Victoria and Albert. Along these, leaving a piece of garden-ground in front, the cottages are ranged on either side, at equal distances. The interesting ceremony of opening the township took place on the 12th of May, 1842. A considerable number of people were attracted by the occasion; and, as its principal objects were to secure an opportunity of preaching the gospel and administering advice, accommodation for a large auditory had been provided beneath a cluster of old forest trees, on the mountain-side, and in a situation which commanded a view of the whole settlement. It was a most romantic spot—the mountains forming an amphitheatre, covered with trees and shrubs of varied foliage and beauty, arresting the clouds as they floated along the sky,

"With thicket overgrown, grotesque and wild,  
Access denied, and overhead up grew  
Insuperable heights of loftiest shade,  
Cedar and branching palm."

whilst their sides, and the extended and lovely valley below, presented in beautiful

contrast a garden reclaimed from the wide waste around by the arts of peaceful industry. In consequence of the reverberation of sound along the narrow defile which the township occupies, a shout of the voice was all that was necessary to attract the company to the place of meeting. Accordingly at the appointed hour, the words, "Come to prayers," being vociferated two or three times by one of the most robust and active of the villagers, who ascended the summit of a detached hill for the purpose, every individual in the settlement was seen wending his way to this rural sanctuary; the aged and infirm supporting themselves on a staff, and others more vigorous climbing the steep ascent with quick and eager step: all, at the same time, with countenances that betokened the pleasure which such a summons had created.

The pulpit was a rude table, covered with a white cloth, and situated close to the huge trunk of one of the group of trees already mentioned. The hearers were seated almost in semicircles on planks affixed to uprights placed in the ground beneath the shade of the wide-spreading branches, altogether presenting a most novel and interesting spectacle.

The writer commenced the services, and delivered an address containing, as is usual on such occasions, advice on the subject of personal and relative duties, urging on all present the advantages of a conscientious and faithful discharge of them, both as evidences of their piety towards God, and as necessary causes of their temporal prosperity and happiness. The Rev. Thomas Dowson preached an energetic and appropriate discourse, relating, in an especial manner, to the spiritual interests of the hearers. The service was then closed by prayer and praise.

These preliminary engagements being ended, the writer proceeded to the ceremony of naming the town, and accordingly proposed its being called "Clarkson Town," in honour of the celebrated philanthropist of that name, to whose long and untiring efforts on behalf of the African race the great boon of emancipation was mainly to be attributed, detailing some of the difficulties this venerable man had to encounter, and the sacrifices he was

called to make, in the prosecution of his arduous work, deducing from the whole his pre-eminent claim to their most grateful remembrance. This address was received with cordial responses, and the designation, "Clarkson Town," by men, women, and children united, resounded throughout the valley. "The venerable Clarkson, and his associates in the great work of securing liberty to the slave! May they live to hear of still greater triumphs of their philanthropy! May they persevere in their benevolent efforts until slavery and the slave-trade shall perish in every land; and may they be at last crowned with immortal honour and happiness in heaven!" was repeated by the crowd with the greatest enthusiasm, and followed by loud and long-continued cheering.

A statement of the circumstances which led to the establishment of the township, together with the leading incidents which had hitherto marked its history, was then read; an extract from which, designed especially to show the advantages of its locality, is here subjoined.

"Although the settlement is at present small and insignificant, it is probable it may soon become of considerable magnitude and importance, as a plan is conceived of cutting a canal from a little above Kingston harbour to the foot of the mountains near which the town is located—a design which, if executed, will be of almost inconceivable advantage to the estates in the neighbourhood, bring a vast tract of land into cultivation now abandoned in morass, afford facilities for the conveyance of produce from the adjoining parishes, and thereby increase cultivation in them to an extent hitherto unprecedented.

"May this infant township rise under the blessing of Almighty God, and may its inhabitants, to the most distant posterity, united in bonds of Christian love and fellowship, be as one family, with one feeling to prompt, and one principle to govern!"

This part of the ceremony concluded, the writer proceeded to name the streets of the town, and arriving at the most convenient part of the principal street, he prefaced the designation by a short address, congratulating the peasantry on their loyalty to their sovereign in desiring the association of her ma-

jesty's name and that of her royal consort (a general case in all the new townships) with their social prosperity and happiness. And on his saying aloud, "I name this street 'Victoria,' in honour of our beloved sovereign, by whose gracious will and pleasure the great boon of freedom was bestowed upon you and your children," all united in loud and successive cheers, followed by singing in chorus two or three verses of the national anthem. The circumstances attending the naming of the street in honour of Prince Albert were similar, as were also those which accompanied the naming of the remainder, among which was "Gurney Street," in remembrance of Joseph J. Gurney, Esq., who, as described in his "Winter in the West Indies in 1841," visited the settlement, and was delighted both with its appearance, and the manners, intelligence, and hospitality of the people.

At the conclusion of the business of the day the two ministers who conducted the ceremonies, together with the friends who accompanied them, retired loaded with caresses and followed by benedictions, until the interesting spot had vanished from their sight. The writer could not help speculating, as he paced the winding solitary ascent to his home, on the emotions of which the venerable Clarkson and his noble coadjutors in the cause of African liberty would have been the subjects had they but witnessed the scene—had they beheld the activity and light-heartedness manifested both by young and old, from the earliest dawn of day. Had they heard their mutual salutations—their hearty cheers and enthusiastic benedictions on the instruments of their deliverance from temporal and spiritual bondage! Had they but seen the evidences of their industry and providence—of their contentment and happiness—these noble-minded men and women would have required no other recompense, they could have desired no higher honour. Nor will their names or their deeds ever be forgotten—they will descend to succeeding generations embalmed in the grateful recollection of the whole posterity of Ham, when the memorials of the tyrants that oppressed them shall have perished.

We have been expecting for some time to receive and lay before our readers a compendious account of the present state of the baptist churches in Jamaica. In the interim, pleasure may be derived from the indications of success in the work of Christ in different parts of the island furnished in the following extracts from recent numbers of "The Baptist Herald," published at Falmouth.

A new baptist church was formed at Hastings on Tuesday, the 26th December, 1843. The services of the day were commenced by Mr. W. Dendy, of Salter's Hill, who read a

suitable portion of scripture and implored the divine presence and help. Mr. T. B. Pickton, the minister of the place, then briefly stated the nature of the business of the day;

Mr. W. Knibb, of Falmouth, stated the constitution of a New Testament church, taking the first clause of the 10th verse of xliii. of Isaiah, as the foundation of his discourse. Mr. J. E. Henderson preached from Psalm cxviii. 25. Six deacons were then chosen, unto whom Mr. W. Dendy addressed appropriate counsel, after showing from the word of God the qualifications for, and the duties of the deacon's office.

Hymns were then given out by Mrs. J. E. and G. Henderson, W. Dendy, and T. B. Pickton; and the interesting services were concluded with prayer by Mr. Claydon, of Salter's Hill. The members of the new church were 183 in number, and were all dismissed on the previous Sabbath from the church at Bethshepil.

On sabbath morning, December 24, 1843, the ordinance of baptism was administered to thirty-seven persons, in the sea, at Passage Fort, near Spanish Town, in the parish of St. Catherine, by the Rev. Thomas Dowson. This solemn ordinance was administered in the presence of a very large number of spectators, who all behaved with the greatest possible order, during the administration of the same.

On Monday morning, January 1st, 1844, 106 more individuals were immersed, on a profession of repentance and faith, in the baptistry in the baptist chapel at Spanish Town. The chapel was also crowded with spectators on this occasion.

On Monday, December 25th, thirty-seven persons, who had previously professed repentance towards God, and faith in our Lord Jesus Christ, were baptized at the River Head, near Stewart Town, by B. B. Dexter. They afterwards repaired to the chapel at the latter place, and, having received the right hand of fellowship from the pastor, on behalf of the church, partook with their fellow members of the ordinance of the Lord's supper. As an encouragement to those engaged in imparting instruction to the rising race, it may be added that twenty-two of the above number are young persons at present connected with the Stewart Town sabbath school.

On Saturday, December 31st, 1843, most interesting services were held at Green Island, connected with the administration of the Christian rite of baptism. At six o'clock a. m., a deeply solemn prayer-meeting was held, when the candidates received an affectionate and impressive address, upon the solemn responsibility they were about to

enter into. At half-past ten, a. m., a crowded congregation assembled, and listened with the greatest attention to a sermon upon the "nature of this rite, and the ancient and scriptural mode of attending to it." At two a. m., the congregation and candidates adjourned to the sea beach, where not less than 2000 persons were convened to witness the imposing ceremony. After some preliminary and devotional exercises, the pastor delivered an address to the audience. In this, the fallacy of all the arguments brought forward in support of infant sprinkling was exhibited; and the "Book of Common Prayer," used in the church by law established, was brought forward in support of the practice of believers' baptism, and that by immersion. In closing the pastor urged all to search the scriptures for themselves. The chorus to the hymn commencing "Salvation, O the joyful sound," was then sung, and twenty-four persons went down into the water, and were baptized by E. J. Francies, pastor of the church.

At Montego Bay, on Sunday, January 7th, sixty-nine persons were baptized in the sea, by the Rev. P. H. Cornford, and afterwards received to the communion of the church. These believers, with those baptized on two former occasions, make the number 182, who in the course of nine months have thus been admitted to the privileges of Christian fellowship in this place.

This most solemn institution of the gospel was commemorated at Lucea on Sunday afternoon last, the 21st of January. A vast concourse of spectators assembled on the interesting occasion, when twenty-one persons received this Christian rite at the hands of E. J. Francies, the pastor.

#### THEOLOGICAL INSTITUTION, CALABAR.

On Thursday, the 18th of January, according to previous advertisement, a meeting of the general committee of the above institution was held on the premises. The Rev. Thos. Burchell having taken the chair, an interesting report was given of the progress made during the short period which had elapsed since the commencement. We hope soon to be able to publish the same, for the satisfaction of the friends of education here and in the parent country. Owing to the debility of the president, resulting from the painful operation to which he has recently submitted, it is expected that the vacation will continue for about a fortnight longer than the period originally fixed. Timely notice of the day of re-opening will be forwarded to the students individually.

The most unbounded satisfaction and surprise were expressed by those brethren who had not previously visited the institution, at the convenience of the arrangements and the

neatness and commodiousness of the buildings appropriated to the use of the students. The session, for the year 1844, will commence with ten students.

To these extracts we subjoin part of a letter from Mr. Knibb to Mr. Saffery, dated Kettering, January 20th, 1844.

I was very happy to receive a letter from you, and to have thus an opportunity of returning the favour granted.

About the box from Edinburgh. I have written since I last heard, and have now most unfortunately lost the address of the kind lady, the daughter of Mrs. Innes. Will you write to her, and tell her this, and assure her that the post office arrangements, especially in the country posts, are so sadly managed that not receiving a letter is no proof at all that one has not been sent. I think these arrangements have lately improved, and that we shall not so frequently be subjected to such mistakes in future.

Respecting our schools, if you can do any thing for us, as we have had a severe drought, which has nearly destroyed the crops in several parts of the island, and Trelawney has suffered much; so that I much fear we shall not be able to sustain our operations in their full extent. The schools in connexion with the churches under my care were never in such efficient order. I will give you a brief account.

The Thompson school at Kettering has been kept up during the whole of the past year, and some very pleasing circumstances are connected with its operations. Since its opening 170 scholars have been admitted into the day-school. There are now in it sixty-four boys and thirty-two girls; fifteen of these are writing on paper. We have connected with it a very interesting sabbath-school, under the care of fifteen teachers, all *natives*; and it contains 140 scholars. Mr. and Mrs. Gallimore, the former one of the most active teachers in the school, are now on their way to Africa, there to proclaim salvation through the blood of Jesus. He was taught to read by my beloved William. Last sabbath but one I had the pleasure of baptizing the eldest of the African children whom I took from the *slave ship*, and who was educated in this school. The village of Kettering has now nearly 200 members of my church residing in it, and though it is in its infantine state, I am encouraged by many tokens for good.

Refuge School contains 155 children in the day-school, and it has 450 in the sabbath-school, under the care of thirty-five teachers, whose general conduct is highly gratifying to me. The school at Falmouth has declined,

owing in part to other schools being established, and in part to members belonging to the church purchasing land at too great a distance to send them. To obviate this latter evil, I have purchased ninety acres of land just two miles from Falmouth, for which I have to pay 1700 dollars. I shall form a town of the whole. It is surrounded by twelve large sugar properties, and is the only plan I had of saving the station. I have the whole to pay in twelve months. Do you know any kind friend who would lend me £400 at six per cent. for twelve months or two years. I should be very glad of your aid. I could easily pay it in that time, and would give a bond for the amount. I have *property* to meet such a demand in case of death, or would not ask it.

The school at Falmouth contains fifty-four in the day and 450 in the sabbath-school, under the care of thirty teachers. From this school, and the one at Refuge, several have been added to the church. My other school is called Camberwell; it has in it eighty-three children; and in the sabbath-school there are eighty-one, under the care of five teachers.

During the year the children in these schools, with the teachers, have collected £40 towards the support of a student for Africa in the Theological Institution, and had it not been for the drought, would have done the same next year. This has much rejoiced my heart.

The churches under my care are much as usual. I have again dismissed about 300 to form another church, and 100 more have been dismissed to other churches by change of residence. Thus in fourteen years, and three of those interrupted by martial law, there are now seven churches where there was but one; and still, though not crowded, we have generally a good congregation at Falmouth, and a very good one at Refuge. We have at all churches much to try us, but we have what *all* such churches have not, much to cheer us; and I hope that still a kind and gracious God will watch over us for good. I hope, as we are about much to improve our *Herald*, that you will try and get it into circulation in the north. Send any orders to Mr. Dyer, Paternoster Row, who will send them to us, or send them direct to the office in Falmouth.

## DEATH OF MR. NASH.

In our last we announced this unexpected and afflictive event. The particulars were communicated by Mr. Wood in a letter dated Kingston, January 19th, 1844, which we take the earliest opportunity to lay before our readers.

It is now my melancholy task to inform you of another mysterious and painful dispensation with which it has pleased our heavenly Father to visit us as a mission. I told you in my last letter of the dangerous illness of Mrs. Nash, from which when I wrote she was partially restored; and now I have to inform you that our dear brother Nash himself is no more.

Mrs. Nash has been staying with us ever since her illness, and as Yallahs is at present very unhealthy, Mr. Nash has also spent the greater part of his time since that in Kingston, going up to his station to preach on the sabbath, and returning the beginning of the week. He left us on Saturday morning the 6th instant, apparently in perfect health, but as soon as he reached his house, he was seized with a violent pain in his head, which after a short time got better. He remained up the whole of the day examining candidates for baptism, and talking with the friends connected with his church, but towards evening the pain returned, and he went early to bed. On sabbath morning he was too ill to get up, and he remained in bed with very high fever all day. On Monday morning he resolved if possible to return to town, as he knew his life would be in danger if he remained at Yallahs; and he arrived in Kingston about nine o'clock, a.m. He immediately went to bed, and Dr. Fairbank, his medical attendant, was sent for, who was under no apprehension of danger. He had a great deal of fever on Monday, but towards evening it abated, and although he continued very weak, he seemed every day to get better. On Tuesday, Wednesday, and Thursday he came out of his room, and lay for several hours on the sofa. On Friday morning to all appearance he was doing well; he had slept well during the night, and without any inconvenience was able to take a little breakfast, which the doctor ordered; but about ten or eleven o'clock he was seized with a cold, aguish, shivering fit, which however lasted only a few minutes, but which was succeeded by a clammy sweat, with a

coldness of the hands and feet; and from that time he began to decline. Dr. Ferguson was called in as soon as any danger was anticipated, and between three and four o'clock he came. He immediately pronounced the case dangerous. Powerful stimulants were then administered, and mustard cataplasms applied to different parts of the body, but without effect. Dr. Fairbank remained with him the whole night, with brother Oughton and myself, besides the nurse and attendants; but the skill of physicians, and the attention of friends, were of no avail. He gradually got weaker, until about nine o'clock on Saturday morning, when without a sigh, or a struggle, or a groan, he sweetly fell asleep. He retained his senses to the last, and spoke to us a few moments before he died. Thus in the bloom of life and in the midst of usefulness, has God been pleased to take away one of our most devoted missionaries. He was not permitted to gather in the first-fruits of his labours; he intended last sabbath to have baptized and introduced to the church eighteen young persons, who by his instrumentality had been turned from darkness to light, but God ordered it otherwise, and chose rather to take him to his reward in heaven.

I need not say a word respecting his character: his praise is on the lips of all who knew him. By those who knew him best was he most beloved; and by them will his departure be most sincerely lamented. In every way was he eminently qualified to be an efficient and useful missionary. He was also eminently prepared for the happiness and purity the possession of which he now enjoys.

His bereaved and disconsolate widow has received a shock almost too great for her feeble constitution; but I trust God will enable her to sustain it. She has hitherto manifested much patient and humble submission, and seems perfectly resigned to the will of God. She will remain with us until we hear from you, or until arrangements are made for her return to England.

## CEYLON.

A letter from Mrs. Owen Birt to a friend in England, dated Kandy, Nov. 22nd, 1843, contains the following passages:—

We go on much as usual here, save that Mr. Dawson is about issuing a little magazine, to be continued monthly, in Singhalaise and English, to be called the Commentator, Wees-thia-ka valunce. We hope it will be very useful, as it will contain a commentary

on the scriptures, of which as yet none exists in the Singhalese language, and the necessity for which is very much felt by many natives; hints to native preachers, with slight sketches of sermons and scraps of other useful knowledge, together with a vocabulary of words in Portuguese and the other two languages. As its price will be twopence only, it will come within reach of many; and the commentary will be so printed as to admit of being separated and bound up by itself when completed. This involves much additional labour to Mr. Dawson, of course, but as it will reach where his voice *cannot*, perhaps the time spent in it may never be regretted. According to the Singhalese, "This book will be made beautiful by printed pictures." Mr. Dawson has begged a few woodcuts from the Wesleyan Press, but they have all appeared before in other works, and will only last a few months. Twelve small blocks for woodcuts, would last a year. The natives are extremely fond of pictures, and will be much more likely to purchase the book if it contains some.

Our presses are not sufficient for all the work that comes in. Mr. Dawson has therefore applied for a government one, which is now idle, but labour is at so extravagant a price here, that the profits are very trifling. Just imagine a report of some society, a little thicker than the Baptist Magazine, costing, in wages only, nearly or quite £40. But our type is so good that people will pay rather than go to the other presses.

I cannot say I like my present abode at all, for the rats are ever running on my curtain and around me, centipedes fall from the roof, and I am in horror that the snakes, who pursue the rats to the very edge of the ceiling in the next room, will follow them when they take refuge in my chamber. Did I tell you last month that I was turned into this room for a few days? Well, I am still here, for having attempted to take possession of my chamber yesterday, I was forced back by the wetness of the floor. The workmen are so trying here, that Job himself, I think, would have lived in a hut, in despair of ever building himself a more convenient abode. They constantly employ themselves in undoing their own work; and three generally look on whilst two work a little. However, now my part of the house is ceiled, floored, and washed, and next week I do really hope to move in, though the roof is, for the sixth or seventh time, so badly put on that the wet has in three days almost spoiled the ceiling. I shall like my new room much, and the verandah will form a capital walk. Our front parlour will now be a convenient room. It will be very nice when we are all settled, and will be well for the mission, as we are to have all the premises at a cheap rate until all the money expended in the new part is refunded.

The heat of the weather, I suppose, has induced a visitation of the cholera; not a

great many have died, whilst numbers have had it in Candy, &c., &c. I mention it lest you should see a notice of it in the papers. It is five years since it prevailed in Ceylon. It is dismal to see the poor heathen taking offerings to their idol gods to stay the plague; and on the estates, Thomas says, the coolies have run up little rude temples, and put up a *doll*, to receive the gifts. He has had much talk with them, and yesterday a Mr. W. went with him to see one that his own coolies had built. "Well! what does your god eat?" "Jaggery and plaintains," was the reply of one who, seated on the ground, acted for the time as priest. "Well, give him one now, and let us see him eat." After a little hesitation, the poor priest was obliged to own that they left the food some hours before the doll, and then ate it themselves. They then showed him that though it had hands, it could not work, &c., and bid him ask a higher power to stay the moral plague that was raging in his heart. He had often heard of *Him* before, but something visible must be had; they cannot realize aught else. One of them told Thomas, the other day, "There is but one moon, but if we fill 1000 chatties with water, and place them out at night, we shall see 1000 moons; so though there may be but one God, there are innumerable manifestations of him. They have, I think, three millions, and of course seldom any difficulty in finding some one or other at any place they may come to; but one poor man complained lately that there was no God for him to pray to, his God was in Malabar, and could not hear him so far off!"

The Hindoos, who are principally moon-men, have a nightly parade through their streets to their temples, headed by a priest with lamps, and repeating prayers (in Arabic, I believe). The people appear to take the responses, and continually raise the cry, "Allah il Allah!" To me there is something very solemn and affecting in their earnest and devout manner; and they stand out as very superior to the others, though their being right in worship of the one true God only seems a bar to their embracing Christ as the way of salvation. They will hear nothing of him, and seem quite immovable as yet, but "Jesus shall reign;" and so the time will come when they will bow. May it be in sincere and willing obedience! They are a fine, intelligent, and interesting set of people, and will converse freely on any but *the one* subject—that is so hateful to them! I was much struck with the devotion of one who happened to be standing near the door of a temple one day when we were passing it. The reverence with which he bowed himself, then touched the ground, then rose and prayed aloud, and bowed and rose again, showed plainly that he felt he was approaching a mighty though invisible power, and contrasted finely with the cringing, servile crossing of

the hands of a poor heathen, who would have withheld *this* had not his priest spoken, and so called for it.

Mr. Dawson thinks offerings are very much less frequent than they were, and I fancy *the last few months* have made a difference. The people are not become Chris-

tians, it is true; but is not something gained when the children see their priests walking through the streets unattended by any state, and unnoticed? They will doubtless be more ready to embrace Christianity the more they become aware of the absurdities of Buddhism.

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## HOME PROCEEDINGS.

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### ANNIVERSARY SERVICES.

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#### MEETINGS FOR SPECIAL PRAYER, APRIL 17th & 19th.

Under the conviction that the extension of Christian missions, and enlarged success, depend upon the more abundant outpouring of the Holy Spirit, the Committee have resolved on holding meetings, in connexion with the annual services, for special prayer. A prayer-meeting will accordingly be held on Wednesday morning, April 17th, at the new Mission House, Moorgate Street; the service to begin at eleven o'clock.

District prayer-meetings will also be held on the evening of Friday, the 19th of April. The following are fixed :—

Soho, Rev. G. Wyard's.....	To deliver addresses...	Rev. G. Wyard and J. Cooper.
New Park Street .....	.....	J. Aldis and P. J. Saffery.
Eagle Street.....	.....	Jon. Watson and Jas. Edwards.
Shoreditch, Providence Chapel...	.....	Dr. Cox and J. M. Daniell.
Lion Street, Walworth .....	.....	C. M. Birrell and C. Hardcastle.

Service to commence at each place at seven o'clock.

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#### ANNUAL SERMONS, APRIL 18th & 24th.

The Committee have much pleasure in announcing that the annual sermons on behalf of the Society will be preached by the Rev. William Brock, of Norwich, and the Rev. Hugh Heugh, D.D., of Glasgow. The former will preach at Surrey Chapel on the evening of Thursday, the 18th of April, the latter at the Poultry Chapel (Rev. John Clayton's), on the morning of Wednesday, April 24th.

Service to commence in the evening at half-past six, and in the morning at eleven.

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#### ANNUAL MEETING OF MEMBERS OF THE SOCIETY, APRIL 19th.

In addition to the public meeting at Exeter Hall, A General Meeting of the members of the Society will be held at the Mission House, Moorgate Street, on the morning of Friday, the 19th of April, for the election of the Committee for



the ensuing year, and the transaction of other business. The chair will be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

SERVICES FOR THE YOUNG, APRIL 16th & 22nd.

On the evening of Tuesday, the 16th of April, the annual meeting of the Juvenile Auxiliary connected with Regent Street Chapel, Lambeth, will be held at that place. Service to begin at half-past six.

On the afternoon of Lord's day, the 21st of April, addresses will be delivered to the young, as shown in the following list.

On the afternoon of Monday, the 22nd April, the annual meeting of the Juvenile Auxiliaries of London will be held at the Rev. A. Fletcher's Chapel, Finsbury. Chair to be taken at two o'clock.

SERMONS, LORD'S DAY, 21st of APRIL.

The following are the arrangements (so far as completed) for April 21st.

The afternoon services marked thus \* are intended for the young.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road .....	... ..	... ..	... ..
Alie Street, Little .....	Rev. P. Dickerson...	Rev. P. Dickerson...	Rev. J. Cooper
Battersea .....	Rev. Dr. Murch.....	... ..	Rev. C. M. Birrell
Blandford Street .....	Rev. W. B. Bowes...	... ..	Rev. J. M. Daniell
Bluegate Fields .....	... ..	... ..	... ..
Bow (Old Ford) .....	Rev. D. Katterns ...	... ..	Rev. Dr. Davies
Brentford, Old .....	... ..	... ..	... ..
Brentford, New .....	Rev. J. Smith .....	... ..	Rev. T. Smith
Brixton Hill (Salem Chapel)...	Rev. J. Aldis .....	... ..	Rev. Dr. Cox
Brompton .....	Rev. P. J. Saffery ...	... ..	Rev. T. C. Finch'
Camberwell .....	Rev. Dr. Cox .....	Rev. W. Upton* ...	Rev. T. F. Newman
Charles Street, Paddington ...	Rev. W. A. Blake...	Rev. J. Griffiths.....	Rev. G. Pritchard
Chelsea .....	Rev. C. H. Harcourt	... ..	Rev. C. H. Harcourt
Church Street, Blackfriars.....	Rev. G. Cole .....	Rev. S. A. Dubourg*	Rev. J. Davis
Clapham .....	Rev. B. Hoc .....	... ..	Rev. J. H. Hinton, M.A

PLACES.	MORNING.	AFTERNOON.	EVENING.
Deptford, Lower Road .....	Rev. A. Major .....	... ..	Rev. A. Major .....
Devonshire Square .....	Rev. J. H. Hinton, M.A.	... ..	Rev. C. E. Birt, M.A.
Eagle Street .....	Rev. R. W. Overbury	W. B. Gurney, Esq.*	Rev. P. J. Saffery
Eldon Street .....	... ..	Rev. — Pugh .....	Rev. B. Price
Greenwich, London Street .....	Rev. J. Cooper .....	... ..	Rev. W. Reynolds
Greenwich, Bunyan Chapel ...	... ..	... ..	... ..
Hackney .....	Rev. Dr. Steane .....	Rev. J. T. Wigner...	Rev. D. R. Stephen
Hammersmith .....	Rev. A. G. Fuller...	... ..	... ..
Hampstead .....	Rev. J. Castleden ...	... ..	Rev. J. Castleden
Harlington .....	{ Rev. J. Davies, } { Miss. to Ceylon }	... ..	Rev. J. George
Hatcham .....	Rev. W. Groser .....	... ..	Rev. R. W. Overbury
Hendon .....	... ..	... ..	... ..
Henrietta Street .....	Rev. Jas. Edwards...	... ..	Rev. J. Sprigg, M.A.
Highgate .....	Rev. G. H. Orchard	... ..	Rev. G. H. Orchard
Homerton .....	Rev. D. Curtis .....	Rev. D. Moyll .....	Rev. J. Collins
Horton, Battersland Street .....	Rev. J. Rothery .....	... ..	... ..
Islington Green .....	... ..	... ..	... ..
Jamaica Row .....	[Sermons in June.]	... ..	... ..
John Street, Bedford Row .....	... ..	... ..	... ..
Jubilee Street, Mile End .....	Rev. J. Packer .....	... ..	Rev. W. Fraser
Kennington, Charles Street ...	Rev. W. Attwood...	Rev. W. Attwood...	Rev. P. Dickerson
Kensington .....	Rev. F. Wills .....	Rev. J. H. Millard...	Rev. J. Millard, Lym.
Keppel Street .....	Rev. W. Brock .....	... ..	Rev. J. Davies
Lessness Heath .....	... ..	... ..	... ..
Maze Pond .....	Rev. C. M. Birrell	... ..	Rev. J. Aldis'
Meard's Court .....	... ..	... ..	... ..
New Park Street .....	Rev. T. F. Newman	... ..	Rev. J. Smith
Peckham .....	Rev. E. Carey .....	... ..	Rev. T. Powell
Poplar .....	Rev. B. Price .....	... ..	Rev. B. Price
Prescot Street .....	Rev. C. Stovel .....	... ..	Rev. W. Brock
Regent Street, Lambeth .....	Rev. W. Fraser .....	... ..	Rev. J. Watson
Romney Street, Westminster...	... ..	... ..	... ..
Salter's Hall .....	Rev. J. M. Daniell	... ..	Rev. G. H. Davis
Shacklewell .....	Rev. J. Wigner .....	... ..	Rev. J. Wigner

PLACES.	MORNING.	AFTERNOON.	EVENING.
Shakespeare's Walk .....	Rev. C. Hardcastle	... ..	Rev. J. Moore
Shoreditch, Providence Chapel	Rev. W. Miall .....	Rev. W. Fraser* ..	Rev. E. Carey
Shoreditch, Ebenezer Chapel...	Rev. J. Massingham	... ..	Rev. J. Massingham
Shoreditch, Cumberland Street	Rev. H. Killen .....	... ..	Rev. H. Killen
Soho .....	... ..	... ..	Sermon on the 17th.
Somers' Town .....	... ..	... ..	... ..
Staines .....	... ..	... ..	... ..
Stepney College Chapel .....	Rev. G. H. Davis ...	... ..	Rev. F. W. Gotch, M.A.
Spencer Place, Goswell Road...	[Sermons in May.]		
Tottenham .....	Rev. J. J. Davies ...	... ..	Rev. J. J. Davies
Trinity Chapel, Borough .....	Rev. B. Lewis .....	... ..	Rev. C. Hardcastle
Unicorn Yard, Tooley Street...	Rev. W. Penrose ...	... ..	Rev. W. Penrose
Vernon Chapel, Bagnigge } Wells Road .....	Rev. O. Clarke .....	... ..	Rev. O. Clarke
Walworth, Lion Street .....	Rev. Jon. Watson...	Rev. P. J. Saffery*	Rev. Jas. Edwards
Walworth, Horsley Street .....	Rev. R. G. Lemaire	... ..	Rev. S. A. Dubourg
Walworth, East Lane.....	... ..	... ..	... ..
Waterloo Road .....	... ..	... ..	... ..
West Drayton .....	Rev. J. Stanger.....	... ..	{ Rev. J. Davies, } Miss. to Ceylon
Wild Street, Little .....	Rev. W. Upton.....	... ..	Rev. C. Woollacott
Windmill Street .....	Rev. W. Jones, M.A.	Rev. — Mathieson...	
Woolwich, Queen Street .....	Rev. J. Cox .....	... ..	Rev. J. Cox
Woolwich, Enon Chapel .....	Rev. C. Box .....	... ..	Rev. C. Box

## ANNUAL PUBLIC MEETING, APRIL 25th.

The annual public meeting of the Society will be held in Exeter Hall, Strand, on Thursday, the 25th of April: the chair to be taken by William Brodie Gurney, Esq., at ten o'clock. Tickets for the meeting may be obtained at the Mission House in Moorgate Street, or at the vestries of the various chapels.

## NOTICE.

Ministers and others who intend coming to town to the meetings, and are desirous of being received into the house of some friend, are requested to send an intimation of their wish to the Secretary of the Baptist Mission, not later than the fifth of April. He will have much pleasure in making the necessary arrangements.

## DESIGNATION OF MR. DENHAM.

On Wednesday evening, January 24, 1844, Mr. W. H. Denham, late of Faversham, having felt it to be his duty, in consequence of a direct appeal to him, to offer himself to the Baptist Missionary Society, to go forth to the East, to strengthen the little band of devoted brethren who are labouring among the millions of India, was publicly set apart to the solemn and interesting work, in Blandford Street Chapel, London. The solemnities of the evening were commenced by singing, when Mr. Lewis, of Trinity Chapel, Borough, read the scriptures and implored the divine presence and benediction; Mr. Angus, secretary to the Society, described the sphere of labour upon which our brother was about to enter, setting forth its spiritual destitution, its vast extent, and growing claims upon the attention and sympathies of the churches, and of the friends of the Redeemer individually; after which the minister of the place requested his beloved friend and brother to give to the multitude assembled an outline of his early history, the leading circumstances connected with his conversion to God, his call to the ministry of the gospel, and the reasons which had induced him to resign his pastoral connexion with the church at Faversham. The replies to these questions were of the most instructive and satisfactory character, exciting the gratitude and astonishment of every spi-

ritual mind, whilst the relating of some incidents in our brother's history affected the congregation even to tears. Mr. Bowes implored the special blessing of the great Head of the church upon the person and labours of his beloved friend, commending him, his wife, and family, and the devoted female accompanying them in their self-denying activity for the Saviour's glory, to the protecting care and omnipotent mercy of Him who hath prepared his throne in the heavens, and whose kingdom ruleth over all. Dr. Steane addressed Mr. Denham from Matt. xiii. 3, "Behold a sower went forth to sow," appropriately and affectionately applying the sentiment to the circumstances and work of the Christian missionary. Rev. Mortlock Daniel delivered a spirit stirring address to the people upon the magnificence of the missionary enterprise, and the righteous and powerful claims of the Son of God to the untiring zeal and universal consecratedness of all who profess discipleship to him.

Though the service was protracted, and the place crowded to overflowing, it was delightful to see that the patience and attention of the multitude was unbroken. By this service, the cause of missions has received an impulse in this locality, which we hope will be as enduring as it was felt to be powerful.

## DESIGNATION OF MR. DAVIES.

On Tuesday evening, March 12th, Mr. Jacob Davies, of Horton College, was set apart as a missionary to Ceylon, in Westgate Chapel, Bradford. Mr. Pottinger commenced the service by reading and prayer. Mr. Saffery, in an introductory address, gave a sketch of the natural, social, political, and religious history of Ceylon, with a brief narrative of the origin and progress of the baptist mission in that island. Mr. Clowes, classical tutor of Horton College, offered up solemn and fervent prayer, Mr. Davies having at his suggestion previously given a short but most touching account of his conversion, to-

gether with a statement of his motives for choosing to labour in a foreign land. This statement excited the deepest interest, evincing as it did a clear, enlarged, and solemn apprehension of the trials, difficulties, temptations, and responsibilities of a missionary life. It gave also a singular appropriateness to the admirable charge which he subsequently received from Mr. James Acworth, president of the college. The charge was founded on Galatians i. 15, 16. After an impressive exhibition of the sacrifices which the apostle had to make, and of the considerations which inspired his determination to discharge the

ministry for which he had been "separated," and to which he had been "called," some of the advantages and fruits of this determination were presented. 1. A cheerful and untiring application of all his energies and means to the work assigned him. 2. A superiority to disappointment in the prosecution of the service to which he was appointed. 3. A met-ness for realizing large success. The service was concluded by Mr. Glyde, independent

minister, with prayer. The hymns were read by Mr. Dowson, minister of the place.

A large congregation manifested to the last an unflagging interest in the protracted but interesting service of the evening. No missionaries ever left their native land with a larger measure of esteem and love than will follow Mr. and Mrs. Davies to their important field of labour.

MEETINGS IN SHROPSHIRE.

On Lord's day, February 25th, sermons were preached on behalf of the mission, at Wellington by Mr. Carey, and at Shrewsbury by Mr. Saffery. Public meetings were held during the week at the following places: Monday evening, the 26th, at Wellington; Tuesday, the 27th, at Shrewsbury; Wednesday, the 28th, at Pontesbury; and Thursday, the 29th, at Wem. On Lord's day,

March 3rd, three sermons were preached at Oswestry by Mr. Saffery. The weather during the week was extremely unfavourable, yet the various meetings were well attended, and although, owing to the very depressed state of trade in the county, the collections were not all of them equal to those of some former years, there was an increased interest manifested for the missionary cause.

DEPARTURE OF MISSIONARIES FOR JAMAICA.

Mr. and Mrs. Evans, having been appointed to the station at Manchester, lately occupied by Mr. Williams, sailed in the Caroline, Captain Deane, on the 2nd of January last, and on the 18th of January, Mr. Teall, as a schoolmaster for Mr. Day at Port Maria, in the Ralph Bernal, Captain Bridges. Intelligence has been received that Mr. and Mrs. Evans landed at Kingston on the 15th of February, in good health.

LETTERS RECEIVED FROM MISSIONARIES

AFRICA .....	CAMEROONS .....	Merrick, J.....	Dec. 5.
	CLARENCE .....	Merrick, J.....	Oct. 16, Nov. 7.
AMERICA.....	MONTREAL .....	Girdwood, J.....	Feb. 17.
		Thomson, T. M.....	Feb. 22.
		Try, J.....	Feb. 20 and 26.
ASIA.....	CALCUTTA .....	Evans, W. W.....	Dec. 29
		Thomas, J.....	Jan. 19.
		Wenger, J.....	Jan. 19.
	COLOMBO .....	Daniel, E.....	Jan. 15.
	ENTALLY .....	Pearce, G.....	July 31.
	KANDY.....	Dawson, C. C.....	Jan. 23.
BRITTANY.....	MORLAIX.....	Jenkins, J.....	March 7.
HONDURAS .....	BELIZE .....	Henderson, A. . .	Jan. 6.
JAMAICA .....	BELLE CASTLE .....	Kingdon, J.....	Feb. 6.
	BETHTEPHIL.....	Pickton, T. B.....	Feb. 5.
	BROWN'S TOWN .....	Clark, J.....	Feb. 5 and 6.
	FALMOUTH .....	Gay, R.....	Feb. 4.
		Knibb, W.....	Jan. 10, 29 (2 letters), Feb. 4.
	KINGSTON .....	Tinson, J.....	Jan. 17, Feb. 7.

MOUNT NEBO.....	Armstrong, C.....	Jan. '31.	
ST. ANN'S BAY .....	Abbott, T. F.....	Jan. 29 (2 letters).	
SALTER'S HILL.....	Dendy, W.....	Jan. 30.	
SPANISH TOWN .....	Dowson, T.....	Feb. 8.	
OFF BARBADOES .....	Phillippo, J. M.....	Dec. 23.	
TRINIDAD .....	PORT OF SPAIN.....	Cowen, G.....	Feb. 3.

ACKNOWLEDGMENTS.

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

- Mr. John Whitehead, of Sowerby, Yorkshire, for five dozen spectacles, and two pieces of worsted stuff, for *Western Africa*;
- Isaac Crewdson, Esq., of Manchester, for—
  - 750 copies of Baxter's Saint's Rest,
  - 140 ditto " Doctrine of the New Testament on Prayer,"
  - 140 ditto Fuller on Religious Declension,
  - 10 ditto Foster's Essay on Popular Ignorance,
 for *Jamaica* ;
- A schoolmaster, for twelve account books, for *the Rev. W. W. Evans's schools* ;
- The Sunday School Union, for a grant of school materials, for *Rev. T. Sturgeon* ;
- The Religious Tract Society, for a grant of Tracts, &c., for *the same*.

CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, during the month of February, 1844.*

<i>Annual Subscriptions.</i>	£ s. d.	<i>Legacies.</i>	£ s. d.		£ s. d.
Angus, Rev. Joseph.....	5 5 0	Dore, Mrs., late of Wal-		West Drayton—	
Francis, Mr. J.....	1 1 0	worth .....	102 0 0	Newton, Mrs., A.S.	1 0 0
Gurney, W. B., Esq. ....	50 0 0	Dyson, James, Esq., late		Newton, Miss E. P.	
Do., for <i>Africa</i> .....	10 0 0	of Newark.....	91 6 0	A. S.....	0 10 0
Do., transferred from		King, Thomas, Esq., late		<b>BERKSHIRE.</b>	
B. Col. Society.....	10 0 0	of Birmingham, bal-		Windsor—	
Gurney, Joseph, Esq. ...	10 10 0	ance of residue .....	14 8 0	Collection .....	12 0 0
Do., transferred from		<b>LONDON AND MIDDLESEX</b>		Contributions .....	1 14 6
B. Col. Society.....	5 5 0	<b>AUXILIARIES.</b>		Do., Sunday School	0 10 2
Gurney, Thomas, Esq....	2 2 0	Brentford, New—		<b>BUCKINGHAMSHIRE.</b>	
Do., transferred from		Cunnington, Miss,		Amersham—	
B. Col. Society.....	3 3 0	Christmas Cards by	0 15 0	West, Mrs., A.S., trans-	
Gurney, Miss .....	1 1 0	Harlington—		ferred from B. Col.	
Moore, Mrs .....	2 2 0	Collection .....	6 14 7	Society .....	0 10 0
Do., transferred from		Contributions at Mis-		Olney—	
B. Col. Society.....	1 0 0	sionary Prayer Meet-	3 10 9	Collections.....	9 8 4
<i>Donations.</i>		Keppel Street—		Contributions .....	9 2 0
Angus, Rev. Joseph.....	10 10 0	Collected by Christ-		Do., for <i>Africa</i> .....	4 19 0
Bartlett, W. P., Esq. ...	21 0 0	mas Cards .....	1 6 5	Do., Sunday School,	
Beddome, R. B., Esq....	10 10 0	Do., for <i>Africa</i> .....	0 5 4	for <i>do.</i> .....	1 14 9
Brown, Mr. Edward, for		New Park Street—		Smith, Misses A. H.	
<i>Britany</i> .....	0 5 0	Richards, Miss, Christ-	1 5 6	and M., for <i>Schools</i>	
C. M. ....	40 0 0	mas Cards by.....		in <i>India</i> .....	5 0 0
Edger, Sarah.....	0 10 0	Staines—			
Whiteborne, Jas., Esq..	5 0 0	Collection .....	6 12 0	Acknowledged before	
Wilson, Mrs. Broadley	30 0 0				30 4 1
					21 12 1
					8 12 0

	£	s.	d.
<b>CAMBRIDGESHIRE.</b>			
Wisbeach—			
Dawbarn, Thos., Esq., A. S. ....	1	1	0
Dawbarn, Mrs. G., donations and sub- scriptions by.....	2	0	6
Dawbarn, Miss Ellen, and Curtis, Miss, P., ditto .....	4	13	0
<b>CORNWALL.</b>			
Redruth—			
Collections, &c.....	5	0	0
Spasshat, Rev. Joseph, A. S. ....	5	0	0
<b>DEVONSHIRE.</b>			
Tavistock—			
Angas, Miss.....A.S.	5	0	0
Windatt, Thos., Esq., for Africa .....	1	0	0
Windatt, Mr. Thos., jun., for do.....	1	0	0
Windatt, Mrs. W., for do.....	1	0	0
<b>ESEX.</b>			
Ashdon—			
Collection .....	2	10	3
Giblin, Miss, Mis- sionary box by .....	0	12	9
Coggeshall—			
Collection .....	0	12	2
Earl's Colne—			
Collection .....	1	1	0
Contributions .....	7	12	0
Ford Street—			
Blacklock, W., Esq., by Rev. E. Carey ...	100	0	0
Langham—			
Collections .....	20	8	9
Sunday School .....	0	13	9
Oakley—			
Collection .....	1	0	0
Saffron Walden—			
Collections .....	10	7	0
Contributions.....	4	2	0
Sible Hedingham—			
Collection .....	2	3	6
Collected by Miss Moss	0	5	6
Thorpe-le-Soken—			
Collection .....	4	11	6
Contributions .....	2	6	7
Upminster—			
Bannister, Mr. W.....	0	6	0
<b>GLOUCESTERSHIRE.</b>			
Uley—			
Collection .....	1	11	6
Sunday School .....	0	10	0
Winchcomb—			
Collection .....	1	9	4
Contributions .....	12	0	4
Do., Sun. School...	0	10	2
<b>HAMPSHIRE.</b>			
Portsea—			
Shoveller, Mr. John, transferred from B. Col. Society, two years .....	1	0	0

	£	s.	d.
<b>HERTFORDSHIRE.</b>			
Hatfield—			
Young, B., Esq., Col- lected by.....	1	4	6
Hitchin—			
Collections.....	17	17	2
Do., at <i>Walkern</i> ...	3	0	9
Do., at <i>Stevenage</i> ...	1	0	0
Contributions .....	25	6	1
Tring—			
Collections.....	4	12	6
Contributions .....	19	13	9
	24	6	3
Acknowledged before	13	15	6
	10	10	9
<b>KENT.</b>			
Dover, Salem Chapel—			
Contributions .....	5	0	0
Faversham—			
Sunday School, by Miss Denham .....	0	13	6
Sheerness—			
Blessley, Mr.....A.S.	2	0	0
Woolwich, on account...	25	0	0
<b>LANCASHIRE.</b>			
Ashton—			
Friends, Christmas Cards, by Mr. J. Johnson .....	10	2	1
Bolton—			
Collections and Con- tributions .....	11	0	0
Liverpool—			
Negroes' Friend So- ciety, for Rev. J. M. <i>Phillippo's Schools</i> ...	10	0	0
Pembroke Chapel Sun- day School, for two <i>Hindoo girls</i> .....	4	0	0
<b>LEICESTERSHIRE.</b>			
Leicester—			
Contributions by Mrs. J. Cort, transferred from B. Col. Society	5	17	6
<b>MONMOUTHSHIRE.</b>			
Newport—			
Collection, English Chapel .....	3	12	6
<b>NORFOLK.</b>			
NORFOLK Auxilliary—			
Dereham—			
Collections.....	6	14	6
Contributions .....	5	2	2
Diss—			
Collection .....	9	11	2
Contributions .....	3	17	4
Ditto, Juvenile So- ciety.....	3	11	8
Fakenham—			
Collection .....	4	2	0
Contributions .....	22	18	0
Felthorpe—			
Collection and Pro- ceeds of Tea Party	3	2	7
Foulsham—			
Collection .....	3	1	1
Contributions .....	17	14	10

	£	s.	d.
Ingham—			
Collection .....	10	17	6
Contributions .....	11	16	4
Do., Sun. School Girls, by Mrs. Cooke.....	0	10	0
Norwich—			
Public Meeting... 13	10	13	3
St. Mary's—			
Collection .....	20	18	4
Contributions ... 78	3	11	
Ditto, Juvenile Association... 26	0	5	
Do., for <i>Africa</i> ... 5	0	0	
Orford Hill—			
Collection .....	5	0	0
Contributions .....	2	10	0
Do., Sun. School	2	12	0
St. Clements—			
Collection .....	4	3	0
Contributions ... 10	1		
Ditto, Juvenile Association... 1	8	6	
Do., Sun. School	0	8	10
Stoke Holy Cross—			
Collection .....	3	15	0
Swaffham—			
Collection .....	12	19	0
Collected by Master W. Graves .....	1	6	0
Yarmouth—			
Collection .....	5	3	1
Contributions .....	10	6	11
	306	5	5
Acknowledged before and expenses.....	289	1	0
	17	4	5
<b>NORTHAMPTONSHIRE.</b>			
Bugbrook—			
Daniel, Mr. James, transferred from B. Col. Society .....	1	0	0
<b>SOMERSETSHIRE.</b>			
Cheddar—			
Contributions .....	9	2	0
Taunton—			
Stevenson, G., Esq., transferred from B. Col. Society .....	1	1	0
<b>STAFFORDSHIRE.</b>			
Handsworth—			
Horn, Mr. Joseph, transferred from B. Col. Society.....	1	1	0
<b>SUSSEX.</b>			
Burwash—			
Noakes, Mr., don.....	1	0	0
<b>WARWICKSHIRE.</b>			
Birmingham—			
Pupils at Guildford House, by Master H. G. Wheeler .....	1	4	6

WILTSHIRE.		£ s. d.	SOUTH WALES.		£ s. d.	Edinburgh—		£ s. d.
Wootton Bassett—			PEMBROKESHIRE—			Collections—		
Collier, Mr. ....	A.S.	0 10 0	Middle Mill—			Public Meeting.....	8 18 2	
Maokness, Mr. J. ....	do.	1 0 0	Collection .....		3 13 2	Rev. Mr. Cullen's...	5 5 1	
Do., do., for <i>Africa</i>		0 10 0	Contributions .....		9 15 4	Bristo St. Chapel ...	7 0 0	
			Penybryn—			Contributions.....	26 19 8	
WORCESTERSHIRE.			Collection .....		0 11 3	Ditto, for <i>Native</i>		
Aatwood—			Contributions .....		0 16 0	<i>Agency</i> .....	1 4 4	
Smith, Rev. James,	for <i>Colonia</i> .....	1 0 0	Do., Sun. School..		1 13 8	Ditto, for <i>African</i>		
Smith, Mr. J. E., for <i>do.</i>		1 0 0				<i>Printing Press</i> ...	1 16 0	
Smith, Mr. J., Jun., for <i>do.</i>		1 0 0	SCOTLAND.			Do., for <i>Translations</i>	1 0 0	
			Cavers—			Ditto, Juvenile So-	2 0 0	
			Douglas, James, Esq.,			society, Methven ...	2 0 0	
			for <i>Africa</i> .....		100 0 0	Do., do., for <i>Africa</i>	1 0 0	

## CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st to the 29th of February, 1844.

£ s. d.		Collected by Mrs. P.	£ s. d.	£ s. d.	
London—		Yarrington, for <i>Miss</i> .		Ward, Barnard, Esq.,	
Giles, Mr. William....	1 5 0	<i>Vessel</i> .....	1 0 0	for <i>do.</i> .....	
Rogers, Mr., Camber-		Botesdale—		10 10 0	
well Grove, by T.		Sparke, Rev. J. F. ...	5 0 0	Langham—	
Pewtress, Esq., for		Cavers—		Salmon, Mrs., Col-	
<i>Miss Vessel</i> .....	3 3 0	Douglas, James, Esq.,		lected by, for <i>do.</i> ...	
Russell, Mr. Jacob,		for <i>Miss Vessel</i> .....	20 0 0	1 1 0	
Southwark.....	25 0 0	Hadlow—		Newark—	
Beccles—		Harrison, Mr. William,		Surplus Proceeds of	
Collected by Martha		for <i>do.</i> .....	5 0 0	Tea Meeting .....	
Newman, at Mr.		Kettering—		0 16 0	
Delfs, for <i>Miss</i> .		Wallis, Miss, Barton		Whitechurch—	
<i>Vessel</i> .....	3 16 4	Lodge, Collected by,		Amery, Mrs., Collected	
		for <i>do.</i> .....	2 4 6	by.....	
				0 10 0	
				Amery, Miss .....	
				0 5 0	
				Amery, Master E.....	
				0 5 0	

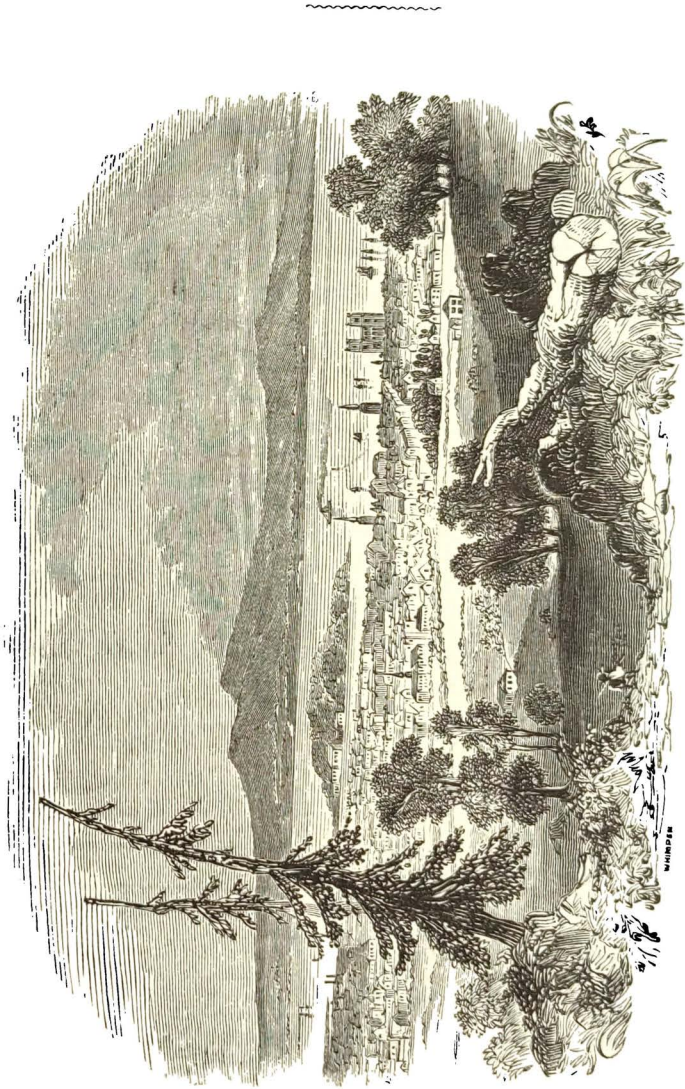
Our friends are respectfully informed that by the time this Herald is in their hands, the business of the Society will be removed from Fen Court to the *Mission House, Moorgate Street*, to which address all letters and parcels must in future be directed.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, London: in Edinburgh, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in Glasgow, by Robert Kettle, Esq.; in Dublin, by John Parkes, Esq., Richmond Street; in Calcutta, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq.



# THE MISSIONARY HERALD.

The Missionary Herald (May 1844).



MONTREAL.

## MONTREAL.

Montreal is the largest and most important town in British North America. Quebec is of more importance only as a military post. Montreal has now become the capital of Canada, having been recently chosen for the seat of government. But apart from this circumstance, its population and commerce would entitle it to the rank of chief city. The inhabitants number about 50,000, of whom the majority are Romanists of French and Irish origin.

A baptist chapel was built here in 1831, soon after Mr. Gilmour commenced his successful labours among the people, who had till then been in a scattered and neglected condition. The church is now under the pastoral care of Mr. Girdwood, a very laborious and disinterested servant of Christ. It has done, and is still doing, much for the spreading of the gospel in Canada, by aiding missionaries, and especially by affording means of education to young men called to labour in the ministry.

Another place of worship, called Mission Chapel, was built last year in the most populous and important suburb of the town. This is at present regarded as a station in connexion with the Canada Baptist Missionary Society, which is now auxiliary to our Mission.

In this city a Theological Institution also has been established in connexion with the Canada churches. A beginning was made in 1836, and in 1838 Dr. Davies took charge of it, having been sent out for that purpose by the Colonial Society. Since that time the Institution has gone on and prospered. It is delightfully situated in the most pleasant and salubrious outskirt of the town. A suitable college edifice is about to be erected on a most commanding spot, upon property which has been secured for the Society.

Of this Institution Mr. Cramp is to take charge, assisted by Mr. F. Bosworth. At the last accounts it contained thirteen students, giving good promise of usefulness in the ministry.

Mr. Cramp will also edit *The Register*, a weekly religious paper, which was commenced two years ago, as a medium of missionary intelligence and evangelical instruction.

## VALEDICTORY SERVICES.

On Tuesday evening, April 3rd, a meeting was held in Maze Pond Chapel, Southwark, in which Mr. Cramp and his family were affectionately commended to God in prayer by Messrs. Groser, Angus, and Soule; Dr. Davies addressed the assembly respecting the state of Canada, and the labours in which his successor would have to engage; and Mr. Cramp took leave of his friends, insisting especially on the principle that at the time of conversion every Christian gives himself unreservedly to Christ, to engage in any service which He may assign to him, and go whither-

soever He, in his providence, may see fit to send him.

A public valedictory meeting had been held at Hastings, on the 21st of March, at which Mr. Davis of Lewes presided, when addresses were delivered and prayers offered by Messrs. Cramp, Smith, Pledge, Harris, and Pyman, baptist ministers, and by several neighbouring ministers of other denominations who had assembled to testify their esteem for their brother, Mr. Cramp, who was about to remove from a district in which he had acquired much respect.

## MR. CRAMP'S DEPARTURE.

Mr. Cramp sailed from the Lower Hope, below Gravesend, at one o'clock, P. M. on the 4th of April, in the Prince George, Captain Foster. In the evening of that day an opportunity occurred to forward the following paragraphs:—

The ship is at anchor for the night, and I embrace the opportunity of writing, that I may communicate to you the result of my appeal on behalf of the library of our college at Montreal. The sum already received is £68 11s. 6d. With this sum one hundred and fourteen volumes have been purchased, including the Encyclopædia Britannica (last edition), a complete set of the Biblical Cabinet, the works of Dr. Lardner, Calvin's Commentaries on Genesis, the Psalms, and the New Testament; Poli Synopsis, and other valuable works. An air-pump, with some useful pneumatic apparatus, and a good microscope, have been also obtained. The following books have been presented:—

By J. J. Gurney, Esq., twenty-five copies of his "Biblical Notes."

By G. Stokes, Esq., three volumes of the Parker Society's Publications.

By G. T. Kemp, Esq., Dr. Harris's "Great Teacher."

By the Rev. S. Green, seven copies of his "Biblical Dictionary."

By Mr. Richard Baynes, Boothroyd's "Hebrew Bible."

By Dr. Davies, a pair of new and costly eighteen inch globes, on claw frames.

The Committee of the Religious Tract Society have furnished me with a supply of tracts and other publications, for distribution in Montreal.

I hope that our kind friends in England will remember the college library. Donations either in books or money, will be very thankfully received. Dr. Davies will cheerfully answer any inquiries on the subject, and furnish a list of the books that are most needed.

Pray for me, that I may be prepared for the important post assigned to me, and enabled to render some service to the cause of Christ in Canada.

## ABSTRACT FROM THE REPORT

READ AT THE ANNUAL MEETING, APRIL 25th, 1844.

The Committee of the Baptist Missionary Society has a pleasing duty to perform in presenting to the friends of the Society and of Christian missions at large, a Report of its proceedings during the past year.

The enlargement of the field of the Society's operations, which now includes Europe and our own colonies,—the formation of new stations,—the increase in the number of agents employed,—the careful expenditure of the contributions of the Jubilee fund, have combined to render the last year a season of more than ordinary interest and anxiety;—an anxiety, however, relieved and rewarded by evident indications that their plans and labours have been sanctioned by divine authority, and made effectual in promoting to an encouraging degree the grand object contemplated in the efforts, and prayed for in the supplications, of the Christian church.

In giving their best attention to the con-

cerns of the Society, the Committee have been encouraged by the conviction that they were supported not only by the contributions but the prayers of a considerable portion of the Christian public, that the missionaries connected with the Society are pursuing their object with undaunted courage and holy faithfulness, and more especially that the efforts of this and similar institutions form part of an instrumentality which is divinely appointed and graciously accepted as the means of accomplishing the redeeming purpose of our common Lord.

Four brethren and their wives have returned to the field of missionary labour after temporary absence,—Dr. Prince, Rev. Joseph Merrick, and Rev. John Clarke to Africa; and the Rev. J. M. Phillippo to the West Indies.

Seven brethren have been sent out as mis-

sionaries to occupy important posts of usefulness:—Mr. Saker and Mr. Alexander Fuller to Africa; Rev. W. H. Denham to Calcutta; Rev. James Hume, Rev. G. P. Evans, and Mr. Teale, to Jamaica; and Rev. J. M. Cramp, M.A., as theological tutor, to Montreal. Five teachers and three female teachers have also been sent by the Society in the "Chilmark," from Jamaica to Africa. Several members of the churches in Jamaica have also gone as settlers by the same vessel.

Two missionaries have also been taken upon the funds of the Society who were already labouring in the missionary field,—Rev. W. H. Landon, in North America, a missionary to the Indians; and Rev. J. Jenkins, in Brittany, lately supported by churches in Wales as a missionary to the Bretons.

Six brethren have been accepted who have not yet left for their spheres of labour,—Messrs. Thompson and Milbourne, and Mr. Newbegin, surgeon, now in Jamaica, for Africa; Rev. Jonathan Makepeace for Northern India; Rev. Jacob Davies for Ceylon; and Rev. John Jones for Brittany; while the Committee are pledged to send out additional labourers to Canada and to other parts of the world, including more especially destitute West Indian Islands.

During the last year, therefore, twenty-three missionaries and teachers have been added to the list of the agents of the Society, and twenty-one sent out. Including female missionaries, the total number of additional agents is thirty-nine.

Since the commencement of the Society there have been sent out or accepted one hundred and ninety-two missionaries, about one half of whom are still permitted to aid the mission cause in foreign lands.

On the other hand the Committee have had to mourn over the disappointment of their hopes in the death of two of their brethren—Rev. O. J. Birt, on his passage to Colombo, and Rev. W. Nash of Jamaica; and to record the removal by death of Mr. William Cozens, a generous and devoted member of the Committee.

## INDIA.

### SCRIPTURES PRINTED.

Though no new translation has been commenced, those begun at a previous period have been continued, and some of them completed.

In the *Sanscrit* a new edition of each of the Gospels and of the Acts, 2500 copies, and of the Gospels and Acts together, 1500 copies, has been completed, and the version of the Old Testament prepared in manuscript to the end of the Pentateuch. A new edition of the Psalms will be immediately put to press, to be followed by an edition of Isaiah and Daniel; after which it is proposed to commence an

edition of the whole Bible in this language, an undertaking the importance of which it is hardly possible to overrate.

The *Hindi* Testament has just been finished; the edition printed consisting of 1000 copies.

In the *Bengali* language the third part of the Old Testament, containing Job, the Psalms, and the writings of Solomon, has been published. The printing of the prophetic books has advanced to the end of Jeremiah, and the hope is entertained that the entire Old Testament will appear in May or June. Of the new editions of the Psalms and Proverbs, mentioned in the last report, that of the Psalms, 5000 copies has been completed, the Proverbs are in hand, and will be ready in a few weeks. Of the gospel of Luke an edition of 12,000 copies, of the Acts, one of 5000 copies, and of Luke and Acts together one of 3000 copies have been printed; and an edition of John, to consist of 15,000 copies, has been commenced.

In *Hindustani* 4000 copies of the gospel by Matthew, in the Arabic character, have been printed; and large editions of the whole New Testament and of parts of it, both in the Arabic and Persian characters, are in the press.

Lastly, of the *Armenian* Testament two editions are being carried through the press simultaneously, by the Rev. C. C. Aratoon, one of them (1260 copies) in the ancient, the other (1000 copies) in the modern Armenian language. Both of them contain marginal references to parallel passages. The ancient Armenian Testament has advanced as far as the middle, and the modern as far as the end of Acts.

The whole number of volumes, the printing of which has been completed during the year, amounts to 45,000, while the works in hand amount to 47,760 more.

### SCRIPTURES DISTRIBUTED.

The distribution has kept pace with the preparation of these sacred books, and equalled or rather exceeded the distribution of any previous year. In all, there have been sent out of the Depository 47,247 volumes. These, added to previous distributions, make a total of 230,337 volumes, containing larger or smaller portions of the sacred scriptures sent forth in connexion with the Baptist Missionary Society since 1831. For this devout thanks are due to the God and Father of our Lord Jesus Christ, who of his abundant mercy has enabled his servants to do something, though, alas! when compared with the magnitude of the work yet to be accomplished, little towards supplying the myriads of India with the word of God.

These operations in translating, printing, and distributing the sacred scriptures have been supported by the American and Foreign

Bible Society, the Bible Translation Society, and by various friends in this country. Towards the translation of the Old Testament into Sanscrit, £500 have been received from the Bible Translation Society, and about £250 from other friends, principally through the Rev. J. M. Daniell of Ramsgate: £750 are still needed to complete this important work.

Of the great good which these copies of the bible are likely to produce, a striking instance occurred recently in India. An intelligent and learned brahmin of Benares had occasion some little time ago to go down to Calcutta. On his way he called at Mirzapore, where one of the brethren of the London Missionary Society gave him a copy of the New Testament in Sanscrit (Dr. Yates's version). The pundit, to beguile his weary hours in the boat, read the Testament, and was convinced of its divine authority. On his arrival at Calcutta, he was directed to the house of an agent of the Church Missionary Society, and had repeated conversations with him on the subject of religion, from which the missionary gathered that he was not only a sincere inquirer, but a subject of divine grace. He has since connected himself with the cause of Christ in his native city. How beautiful this unintentional harmonious co-operation of three denominations in the conversion of this man! The Testament, translated by a baptist, given away by an independent, and explained by an episcopalian, proved the means of leading him to Christ. "This incident will also show (adds our correspondent) how important it is to have a Sanscrit translation. The brahmin would have declined accepting, or at least would not have perused, a Testament in the common tongue."

Of the general state of the mission in India, the Committee are thankful in being able to give an encouraging account.

In Calcutta, the eight churches contain 454 members, of whom 270 are natives. The baptisms during the year have amounted to 32—all natives, with the exception of three. The number of schools in Calcutta and the neighbourhood is 14, and of scholars 954, being an increase of 105.

In various parts of Northern India there are sixteen churches; 69 persons have been baptized; the total number of members being 465. The number of schools is 19, with an average attendance of 673 scholars, an increase of about fifty as compared with the accounts of 1842.

In Ceylon, 76 persons have been added to the churches, making the total number of members 530. There are also 21 native preachers, and 40 schools, with 1257 children. On the whole, therefore, the success of the mission throughout India is such as claims our gratitude and praise:—177 persons have been added to the churches on a profession of their faith; the total number of members

being 1449. The number of schools is 73, and of children taught in them 2884, being an increase of 272.

More than one of the missionaries of the Society in India plead that each zillah town should have at least one European missionary and two or three native assistants. These zillah towns are the centres of their respective districts, and are the seat of the country magistracy and collectorships. The average population of a zillah is a million, while each is larger than an English county. The offices of the magistrates, collector, and judge, are always attended by vast numbers of people from every part of the district—a circumstance which renders these localities very important for the purposes of preaching and distributing the scriptures. Surely it is not too much to ask for two missionaries for a million of people.

#### I. CALCUTTA AND ITS NEIGHBOURHOOD.

Station formed.

1801 CALCUTTA.—W. Yates, D.D., C. C. Aratoon, James Thomas, J. D. Ellis (now in England), John Wenger, W. W. Evans, Andrew Leslie, Shujaat Ali.

*Female Missionaries*—Mrs. Yates, Mrs. Thomas, Mrs. Wenger, Mrs. Evans, and Mrs. Leslie.

*Native Preachers*—Ram Hari and Shem.

1838 INTALLY.—George Pearce, J. C. Page, George Small, Ram Krishna.

*Female Missionaries*—Mrs. Pearce and Mrs. Smith.

*Native Preachers*—Five Students of the Native Christian Institution.

1820 HAURAH and SALKIYA.—Thomas Morgan and Mrs. Morgan.

*Native Preacher*—Ganga Narayan.

1824 NARSINGDARCHOKE, and six neighbouring villages.—J. Wenger, W. Thomas.

Four Native Preachers.

1830 LAKHYANTIPUR, Khari, and five neighbouring villages.—G. Pearce, F. De Monte.

*Native Preachers*—Jacob, and three others.

Eight Stations—Twelve Sub-stations—Fifteen Missionaries—Eight Female Missionaries—Fifteen Native Preachers.

During the year the distribution of European missionary strength has remained much the same as at the time of the last report. The Rev. A. Leslie has accepted the invitation of the church in the Circular Road Chapel, Calcutta, and has become its pastor. Dr. Yates, Mr. Thomas, Mr. Wenger, and C. C. Aratoon, devote themselves to the work of biblical translation, to which Mr. Wenger adds the charge of the church in Kalinga, and C. C. Aratoon the important duties of preaching to the heathen. The Native Institution at Intally is still under the superintendence of Mr. Small. Mr. Pearce, in connexion with Mr. William Thomas, Mr.

De Monte, and Mr. J. C. Page, has the care of the native churches south of Calcutta; Mr. Pearce also superintends the Native Christian Institution—the female department being under the care of Mrs. Wenger. Mr. Evans is the pastor of the church at Lal Bazar, and the superintendent of the Benevolent Institution. Mr. Morgan continues his labours at Haurah as pastor of the church and superintendent of the school.

Preaching to the natives has been carried on during the last year by Rev. C. C. Aratoon, Rev. J. C. Page, Ram Krishna, Shem, Ram Hari, and others, if not with great visible success, still with considerable encouragement.

There are about half a dozen preaching stations in various parts of Calcutta, where large and attentive audiences are addressed twice or thrice in the week. There are also occasional labours in places of public resort or in private houses, among the Roman Catholic and heathen population. The brethren speak of these fields of labour as more nearly resembling the stations of the Christian Instruction Society in this country, than strictly heathen districts. Idolatry is seldom defended. The unwillingness of the people to receive the gospel evidently springs from a love of sin, not from any strong attachment to Hindoo superstitions.

It is cheering to be able to add, that monthly meetings for prayer and conference have been established for the encouragement of the brethren engaged in this work—meetings described as highly interesting and profitable.

## II. OTHER PARTS OF INDIA.

### 1.—KATWA (CUTWA).

*Commenced in 1804.*

A town in the province of Bengal, situated on the western banks of the Hughli, about seventy-five miles N.N.W. from Calcutta.

*Missionary . . . Rev. W. Carey.  
Native Preachers . . . Digambar and Kanta.*

Mr. Carey has continued to labour among the heathen, with the aid of two native preachers. The church has lost one member by exclusion, and now numbers about thirty.

### 2. SURI, IN BIRBHUM (DEERBHOOM).

*Commenced in 1818.*

*Sub-station—Dubrajpur.*

Birbhum is a district in the province of Bengal, situated on the north-western extremity. In 1814 it was estimated to contain 7000 square miles, and in 1801 the population was estimated at 700,000, in the proportion of thirty Hindus to one Muhammadan. Suri, where the missionary resides, and which is the modern capital of the district, is about 130 miles N.N.W. from Calcutta.

*Missionary . . . Rev. J. Williamson.  
Native Preachers . . . Sonatan and Haradhn.*

### 3.—MONGHIR.

*Commenced about the year 1817.*

A celebrated town and fortress in the province of Bahar, district of Boglipur, situated on the south side of the river Ganges, and distant from Calcutta about 300 miles. The number of inhabitants has been estimated at 30,000.

*Missionaries . . . Rev. J. Lawrence, )  
Rev. J. Parsons.  
Native Preachers. . . Nayanukh, Haridas, Sudin.*

### 4.—PATNA.

*Commenced in 1811.*

Patna is situated on the northern bank of the Ganges, opposite the influx of the Gunduck river, about 320 miles N.W. of Calcutta. Its population is variously stated, at from 300,000 to 400,000 souls; two-thirds being Hindus. The Muhammadan name of the city is *Azimabad*.

*Missionary . . . Rev. H. Beddy.  
Native Preachers . . . Kaal and Magdumbaksh.*

The labours of Mr. Beddy at Patna are full of encouragement. Eighteen have been baptized, and two restored. The total number of members being forty-two. Mr. Beddy is daily engaged in making known the gospel to the numerous Hindus and Muhammadans, by whom he is surrounded. The *Native Female Orphan Refuge* is gradually increasing; it now numbers about twenty children.

### 5.—BENARAS.

*Commenced in 1817.*

This ancient seat of Brahminical learning or Hindu superstition, is situated on the north bank of the Ganges, about 430 miles N.W. from Calcutta. It includes a population of upwards of 200,000; but during the idolatrous festivals the concourse is almost beyond calculation: 8000 houses are said to be occupied by brahmans, who receive contributions, though each has property of his own. The Muhammadans form about a tenth of the population.

*Missionary . . . Rev. W. Smith.*

Mr. Smith, now far advanced in age, has during the year continued to carry on his labours in and around the Rome of Hindustan, amidst painful trials of various kinds.

A church also exists at—

### CHUNAR,

A town and fortress in the province of Allahabad, district Jaunpur, situated on the south side of the Ganges, about seventeen miles in

a straight direction S.W. from Benarus, and 433 N.W. from Calcutta.

6.—ALLAHABAD.

Commenced in 1814.

This ancient city, the capital of the province, is situated at the confluence of the Jumna with the Ganges, and about 500 miles W.N.W. from Calcutta. At the junction of these two rivers, so awfully celebrated for the destruction of human life, vast crowds, both of Hindus and Musalmans, assemble annually to bathe in the sacred waters. Formerly the government derived a considerable revenue from a tax on the pilgrims which is now happily abolished. In 1803, the inhabitants of Allahabad, exclusive of the garrison, were estimated at 20,000 persons.

Missionary . . . Rev. L. Mackintosh.  
Native Preacher . . . Malsahi.

Mr. Mackintosh, although his course seems to be nearly run, and his afflictions are many and heavy, still continues to press forward towards the prize of our high calling. In the church he has been severely tried by the sinful conduct of some persons, which rendered the exclusion of three members necessary.

7.—AGRA.

Commenced in 1811—recommended in 1834.

The capital of the district and province of the same name, commodiously situated on the south-west side of the Jumna, about 800 miles N.W. from Calcutta. It does not appear that any enumeration of the population has ever been made; but the number of inhabitants is probably about 60,000, and from the facility Agra affords to the commerce of Western Hindustan, this number may be expected greatly to increase. The church numbers nearly sixty members.

Missionary . . . Rev. R. Williams.

The Rev. T. Phillips, after labouring at Agra for rather more than three years, left it in the month of September last to commence operations at—

8.—MUTTRA (MATHURA).

A celebrated city of great antiquity, situated on the western bank of the Jumna, about thirty miles N.E. by N. from Agra, and containing a population of 50,000 inhabitants, of whom about one-eighth are Muhammadans.

Missionary . . . Rev. T. Phillips.  
Native Preacher . . . Brij Lal.

A church consisting of four members was formed November 19<sup>th</sup>.

9.—DILHI.

Commenced in 1818.

The ancient capital of the Great Mogul, and still nominally an imperial city under its own emperor, lies about 900 miles distant from Calcutta to the north-west. In the reign of Aurangzebe, the population was loosely estimated at two millions, and the ruins of old Dilhi even now cover the plain for nearly eight miles to the south—a striking scene of desolation—though some of the gates and mosques of this ancient place are tolerably entire. The present city is built on two rocky eminences, surrounded on three sides by a stone wall, of thirty feet in height, with the stream of the river Jumna on the east. Besides Hindu temples, there are above forty Muhammadan mosques in it. No regular census of the inhabitants has ever been taken, but they are estimated at about 150,000.

Missionary . . . Rev. J. T. Thompson.  
Native Preachers . . . Devigir and Maniram.

10.—JESSORE.

Commenced in 1800.

This district in the southern quarter of Bengal, is estimated at 5000 square miles. The inhabitants were reckoned in 1801, at one million two hundred thousand, in the proportion of nine Muhammadans to seven Hindus. Sahib-ganj, the usual residence of the Missionary, lies about 150 miles N. E. from Calcutta.

Missionary . . . Rev. J. Parry.  
8 Stations. . . . . 8 Native Preachers.

The church, although spreading over so many stations, may be considered as one.

11.—BARISAL.

Commenced in 1828.

Barisal is the principal town in the district of Bakarganj, about 185 miles east from Calcutta.

Missionary . . . Rev. S. Bareiro.  
Native Preachers . . . Bishwanath and Gorachand.  
Sub-station . . . Shagardi.

12.—DHACA, (Dacca.)

Commenced in 1816.

A large town in Bengal, situated beyond the principal stream of the Ganges, but extending, with its suburbs, six miles on the banks of the *Buri Ganga* or old Ganges. It is about 190 miles N. E. from Calcutta. Its population in 1801 was stated at above 200,000, but it has been since estimated as high as 300,000 there being, as has been ascertained, about 90,000 houses.

Missionaries { Rev. W. Robinson.  
                  { Rev. O. Leonard.  
Native Preachers . Chand, Rajujiban, Jaynarayan.

13.—DINAJPUR, (DINAGEPORE) and SADAMAHL.  
Commenced in 1805.

Dinajpur the capital of the district of the same name, is situated about 260 miles north of Calcutta. Population, about 20,000.

Missionary . . . . . Rev. H. Smylie.  
Native Preacher . . . . . Peter.

14.—CHITTAGONG.  
Commenced in 1812.

This district, 120 miles long, by an average of 25 in width, and including above a million of inhabitants, forms the south-east extremity of Bengal. Here the two idolatrous systems of Brahma and Budh come into contact, and the chain of caste is therefore feeble. The capital Islamabad, is frequently called Chittagong, and there the missionaries reside. It is eight miles from the sea, on the western bank of the Karnaphuty river, and about 340 miles east from Calcutta. The inhabitants are a mixed race—Hindus, Muhammadans, and Arakanese or Maghs. The Muhammadans exceed the Hindus in the proportion of three to two.

Missionaries . . . . . Rev. J. Johannes, Rev. J. C. Fink.  
Native Preachers Ganga Narayan, Bhagawan, Maniram, Daugya.

Nine members have been added to the church by baptism, and six by dismission; the total number of members being thirty.

If any consideration be required to strengthen the claims of India on British Christians, it is surely found in the large extension of the British power in that country, and by means which all must deplore. It is true that in the recent conquests which have secured this extension, there has been a fearful loss of life and treasure; and that, unless by the gospel we can “redeem what has thus been expended, that life and treasure may be justly accounted, for the greater portion of it, lost in the most absolute sense. It is true also that our enterprise is a concern of serious expenditure. We have no way of avoiding the confession that it seeks to impose a little more cost for India on persons to whom that country has cost too much already; but it is an addition somewhat of the nature of an insurance for Christianity on the ultimate effect of the large expenditure past and to come. It is like something to be thrown into the water to cause that miraculously to float which were else irrecoverably lost.”

“And what a delightful thing if thus a power, never thought of by either parties in the long conflict, shall come in and take the best of the spoils, and assume, in a better sense, the dominion which so many potentates have been compelled to resign. And how delightful too, that amidst all these destructive competitions of transitory potentates (whether in India or elsewhere), and even by means of them, “there is gradually unfolding itself a

cause destined to grow to a dominion, which shall leave no province nor tribe of the earth to be contested by the rivalries of an unhal- lowed ambition.”

It is a fact perfectly in harmony with these general reasonings—taken from what all will allow to be the most original and profound dis- course ever preached before the Society, that of the late John Foster—that our brethren in Calcutta urge upon the Committee to keep in mind the probable openings in Scinde and other parts of Northern India. They believe and hope that the conquests there are already overruled, and are opening the way, for the gospel.

III. ASIATIC ISLANDS.

CEYLON.

KANDY .....	C. C. Dawson, Mrs. Dawson, Mrs. Birt, J. Davies, Mrs. Davies,* F. Schumacher.
Matelle .....	J. D. Corea
Triagama .....	J. Perera.
Kaigalle .....	Don J. de Silva.
Plantation Estates.....	T. Garnier.
COLOMBO, &c.....	Eben. Daniel, and six Students.
Hanwella & Weilgama...	C. de Alvis, D. Perera, and Dionyslus.
Kottighawatta.....	J. W. Nader.
Byanvilla.....	J. Meldor.
Kalany.....	W. Meldor.
Kal Elleya .....	J. de Alvis.
Hendala .....	B. J. de Silva.
Toomboville .....	J. de Johannis.
Matvra .....	J. Silva.
Kornegalle.....	E. Mc Carthy.
Ratnapoora .....	F. Ondatjie.

\* About to embark for Ceylon.

There are also thirty-nine Schools. The gospel is also preached in upwards of two hundred villages. The number of church members is 530.

JAVA.

Samarang . . . . . Gottlieb Bruckner.

SUMATRA.

Pedang . . . . . N. M. Ward.

Four Stations—about Twenty Sub-stations—Six European Missionaries—Three Female Missionaries—Twenty Native Preachers, including Students—Thirty-nine Schools.

The labours of our brethren in Ceylon continue with unabated zeal and no small measure of success. The health of Mr. Daniel being in some degree restored, he remains at Colombo; while Mr. Dawson has the care of the stations around Kandy. Mrs. Birt has opened a girls' school at this latter station, which is productive of the best results. The attendance is large and encouraging.

The Institution at Colombo, for the training of native preachers is opened, and attended by six pious young men, who have devoted themselves to the work of the Christian ministry.



The printing-press at Kandy has been used during the year in printing tracts and school books. Several thousand copies of which have been published. The committee have pleasure in stating that Mr. Davies, late student at Bradford, has been accepted for this station, and is expected to sail in May.

Towards the expenses of the various stations, the sum of about £350 has been contributed in the island.

### AFRICA.

**FERNANDO PO, CAMEROONS, CALABAR, &c.**—John Clarke, G. K. Prince, M.D., Thomas Sturgeon, Joseph Merrick, W. Newbegin (Surgeon).

*Assistant Missionaries*—Thomas Thompson and Alfred Saker (Engineers).

*Teachers*—Alexander Fuller, John Christian, W. Smith, Mr. Bundy, Mr. Norman, Mr. Ennis, Mr. Gallimore, Mr. Duckett.

*Female Missionaries*—Mrs. Clarke, Mrs. Prince, Mrs. Sturgeon, Mrs. Merrick, Mrs. Newbegin, Mrs. Thompson, Mrs. Saker, Mrs. Bundy, Mrs. Norman, Mrs. Ennis, Mrs. Gallimore, Misses Stewart, Davis, and Cooper.

Three Stations—Eight Missionaries and Assistant Missionaries—Eight Teachers—Fourteen Female Missionaries and Teachers.

The last report of the Society brought down the history of the African mission to the arrival in this country of Messrs. Clarke and Merrick and Dr. Prince. The hope was then expressed that in a few months several missionaries, with some native teachers from Jamaica, would be employed in regular mission work at Fernando Po, and the coasts of the neighbouring continent.

This hope is now realized. Dr. Prince and Messrs. Merrick and Fuller reached Clarence at the beginning of September, and were welcomed with hallowed joy by Mr. Sturgeon and the people.

Our brethren immediately commenced operations. The school, which Mr. Sturgeon's illness had compelled him to close, was reopened with about seventy scholars. Mr. Merrick proceeded by the first opportunity to Camaroons, where two stations were formed at the towns of King Agua and King Bell. Two pieces of land have been obtained for the erection of chapels and mission-houses. At the same time Dr. Prince started for Calabar where he received a kind reception from the people of that place.

Long ere this there is every reason to believe that Mr. Clarke and his noble band of teachers and settlers from Jamaica have reached Africa.

Shortly after the arrival of our brethren at Clarence, a public missionary meeting was held, when various addresses were delivered, principally by the native members of the church, and the sum of £16 15s. collected, which was increased on the following day to upwards of £20.

The congregation at Clarence is not less than five hundred, and the number of members forty-four.

The health of the brethren at this station was, according to the last accounts, all that could be wished. Considering the insalubrity of the climate, this circumstance calls for peculiar thanksgiving and praise.

Since the last report the Society have become the proprietors of the property of the West African Company in Fernando Po. The possession of it has enabled them to provide immediate accommodation for their missionaries, and has furnished buildings for schools and religious worship, while it will enable the Committee to facilitate the settlement at Clarence of Christian emigrants from Jamaica.

The Committee are much concerned to state, that (though they have given unremitting attention to the subject of a vessel for Africa) they have not yet succeeded in obtaining one adapted to their purpose. The "Dove" which was built for this mission, does not answer at present. Negotiations are pending in reference to the matter, which the Committee have reason to hope will be brought to a satisfactory termination.

### CANADA.

Rev. J. M. Cramp, M.A. Rev. W. H. Landon.

At the last annual meeting, it was resolved to extend the sphere of the Society's labours, so as to enable it to take in all parts of the world beyond the British Isles. Unavoidable circumstances prevented the Committee acting on this resolution, till within the last few months. Still they have to present an encouraging report of their labours since that time, and trust that the state of their finances in the coming year will justify the hopes of the Committee, and enable them to meet more largely the wants and claims of the British colonies.

In compliance with the very urgent application of the Canada Baptist Missionary Society, the Committee have resolved on making grants, for a limited time, to agents occupying two prominent stations in Canada; and also to send out three missionaries to labour in destitute and important districts in that province.

At Montreal, the tutor of the college is supported by the Society; the students by the churches, or by their friends. The number of students at present is thirteen. They are engaged in preaching every Lord's day, in Montreal and the vicinity. One, Mr. King, has left the institution, and is now engaged in the work of an evangelist, at Chatham.

The Committee have much pleasure in stating, that they have succeeded in obtaining the services of the Rev. J. M. Cramp, M.A., of Hastings, as theological tutor, an office

which was vacant when the Society undertook the responsibilities of the Baptist Colonial Society, through the removal of the Rev. Dr. Davies to Stepney College, London.

The missionary operations in Canada have enjoyed during the year considerable success. Through the aid afforded by the Society, Mr. Landon has given his undivided attention to the Tuscaroras, and has been kindly assisted in his work by Mr. Carryer. A system of general education for the whole tribe is in contemplation, which it is hoped will be carried out during the year. Indians from other tribes—the Mohawks, the Delawares, and the Cayugas—have solicited aid, and have requested that religious teachers may be sent among them. The number of members connected with the church at Tuscarora is 102.

The Committee are deeply convinced that there are many peculiar claims to extended operations in this field. To meet them they must rely on the increased contributions of their friends.

## EUROPE.

### FRANCE.

*Brittany—Morlaix* Rev. J. Jenkins, Rev. J. Jones.  
Mrs. Jenkins, Mrs. Jones.

Contrary to the expectations the Committee expressed at the last annual meeting, they have to report the commencement of missionary operations in Continental Europe. A station has been commenced at Morlaix in Brittany; one missionary already upon the spot taken upon the funds of the Society, and another accepted. This mission was originally supported by some of the churches in South Wales. A few months ago an application was received from them, requesting the Committee to undertake the support of this mission, as they were unable to support it efficiently, and at the same time continue their contributions to the Baptist Missionary Society. After a lengthened and careful inquiry, the Committee complied with this request, and have resolved to carry on the efforts of our brethren with more energy and efficiency than their means allowed. The district is a very important one; the population upwards of two and a half millions, of whom one million speak Breton, and half of these Breton only. Mr. Jenkins was, till lately, the only missionary among them. The presence and co-operation of Mr. Jones will prove, it is hoped, of essential service.

The Committee have pleasure in stating, that a very convenient site has been obtained for a chapel, towards the erection of which they will be glad to receive contributions. M. Le Fourdray, the protestant minister at Brest, has kindly promised to make personal application for help in Paris and other parts of France.

The Committee have to acknowledge the kindness of the Paris Religious Tract Society, in granting aid towards printing several tracts written by Mr. Jenkins in the Breton tongue. A new version of the scriptures in that language has been begun, and a considerable portion, it is hoped, will be completed during the year.

The awful ignorance and superstition of the people call loudly for the sympathy and prayers of British Christians; while a recent minute of the government in reference to liberty of religious worship, is likely to afford, in the opinion of our brethren, increased facility for religious protestant movements.

## WEST INDIES.

### I. JAMAICA.

#### COUNTY OF SURREY.

Kingston, *East Queen Street*.—Samuel Oughton.  
*Teacher*—W. Spraggs.  
Stanley Hill, Mount Hephzibah.  
*Members*, 3615.  
*Day-school*—Kingston. *Scholars*, 435. *Sunday-schools*, 2. *Scholars*, 698.

Kingston, *Hanover Street*.—J. H. Wood.  
Mavis Bank.  
*Members*, 539.  
*Day-school*. *Scholars*, 30. *Sunday-school*.  
*Scholars*, 100.

Port Royal.—George Rouse.  
*Members*, 130.

Yallahs. No return.

Annatto Bay and Buff Bay.—W. Lloyd. *Teacher*—  
John West.  
Coningsburgh.  
*Members*, 1218.  
*Day-school*. *Scholars*, 99. *Sunday-school*.  
*Scholars*, 160.

Manchioneal.—John Kingdon. *Teachers*—Mrs.  
Kingdon, Miss Davis.  
Denmark Hill, Belle Castle.  
*Members*, 232.  
*Day-school*. *Scholars*, 89. *Sunday-school*.  
*Scholars*, 120.

#### COUNTY OF MIDDLESEX.

Spanish Town and Sligo Town.—J. M. Phillippe, T.  
Dowson, and J. Lynch. *Teachers*—E. Carr,  
Mr. and Mrs. Oghorne, Mr and Mrs. Ennis,  
A. Anderson, Mr. and Mrs. Archer, Mr. and  
Mrs. Norman, J. O'Meally.  
Passage Fort, Kitson Town, Rock River, Clarkson  
Town, and St. Faith.  
*Members*, 3641.  
*Day-schools*—Spanish Town, Passage Fort, Sligo  
Town, Kitson Town, Dawkin's Caymanas.  
*Scholars*, 574.  
*Sunday-schools*, 4. *Scholars*, 830.

Vale Lionel, Mandeville.—G. P. Evans.  
Victoria, Mariton.  
*Members*, 400.  
*Day-schools*, 2. *Scholars*, 100.

Jericho and Mount Harmon.—E. Howett & J. Hume.  
Brandon Hill, Scott's Hall.  
*Members*, 1483.  
*Day-schools*, 2. *Scholars*, 161. *Sunday-schools*,  
2. *Scholars*, 1005.

Mount Charles.

Smyrna and Springfield.—R. Merrick.

Members, 404.

Day-schools, 2. Scholars, 62. Sunday-schools, 2. Scholars, 422.

Mount Nobo — C. Armstrong. Teacher—Miss O'Meally.

Bethel.

Members, 278.

Day-school. Scholars, 108. Sunday-school. Scholars, 210.

Port Maria, Oracabessa, and Mount Angus.—D. Day, F. Hands, and W. Teale. Teachers—S. Williams, R. Small.

Jack's River.

Members, 1814

Day-schools, 3. Scholars, 278. Sunday-schools, 3. Scholars, 151.

St. Ann's Bay and Conlart Grove.—T. F. Abbott.

Teachers—Miss Stewart, Mr. J. Roberts, Mr. J. Higgin, and Mr. J. Ellis.

Nichol's Mount.

Members, 1086.

Day-schools, 4. Scholars, 351. Sunday-schools, 4. Scholars, 741.

Ocho Rios and Stacey Ville.—B. Millard. Teachers

—H. Beckford and T. Smith.

Richmond Hill.

Members, 723.

Sunday-schools, 2. Scholars, 200.

Four Paths and Ebony Chapel.

Brown's Town.—John Clark. Teachers—T. Cummins, R. Brown, Mr. and Mrs. Hodges.

Sturge Town, Buxton, and Rose Hill.

Members, 1680.

Day-schools, 3. Scholars, 548. Sunday-schools, 3. Scholars, 1325.

Bethany and Clarkson Ville.—H. J. Dutton. Teachers

—F. Johnson, T. Henry, Miss Drayton, J. Christie, L. Smith.

Stepney, Mount Zion, Carlisle, Gloster.

Members, 761.

Day-schools, 5. Scholars, 292. Sunday-schools, 3. Scholars, 1100.

Old Harbour.—H. C. Taylor.

Vere and Mount Freedom.

Members, 1207.

#### COUNTY OF CORNWALL.

Rio Bueno.—J. Tinson. Teacher—B. Smith.

Members, 430.

Day-school. Scholars, 188. Sunday-school. Scholars, 150.

Dry Harbour.—Vacant.

Members, 239.

Day-school. Scholars, 20. Sunday-school. Scholars, 45.

Stewart Town and New Birmingham.—B. B. Dexter.

Teachers—W. Bailey, G. and Mrs. Milner. Providence, Olney.

Members, 1041.

Day-schools, 2. Scholars, 205. Sunday-schools, 4. Scholars, 505.

Falmouth and Refuge.—W. Knibb. Teachers—

Mr. and Mrs. Gay, T. Knibb, A. Silverthorne, J. Wallace, W. H. Dillon.

Kettering, &c.

Members, 2192.

Day-schools, 4. Scholars, 418. Sunday-schools, 4. Scholars, 1020.

Waldensia and Unity.—J. I. Henderson. Teacher

—G. Henderson.

Jubilee.

Members, 1024.

Day-school. Scholars, 317. Sunday-schools, 2. Scholars, 1000.

Montego Bay and Watford Hill.—P. H. Cornford.

Teacher—Mr. Vaughan.

Members, 1320.

Day-schools, 2. Scholars, 87. Sunday-school. Scholars, 1000.

Mount Carey, Shortwood, and Bethel Town.—T. Burchell. Teachers—J. C. Hayles, W. Payne,

M. Morris, Misses A. and J. Reid, and Miss Stewart.

Bass Grove.

Members, 1662.

Day-schools, 3. Scholars, 500. Sunday-school. Scholars, 1000.

Salter's Hill.—W. Dendy. Teachers—Mr. and Mrs.

Claydon, John Armstrong.

Maldon, Sudbury.

Members, 1588.

Day-schools, 2. Scholars, 238. Sunday-schools, 2. Scholars, 203.

Bethtephil.—Thomas Pickton. Teachers—Mr. and

Mrs. Gould, E. B. Carey.

Hastings.

Members, 840.

Day-schools, 2. Scholars, 266. Sunday-schools, 2. Scholars, 991.

Bethsalem and Middle Quarters.—J. May. Teachers

—Miss Davey, J. Dirrane.

Accompong, Maroon Town.

Members, 385.

Day-schools. Scholars, 70. Sunday-schools, 2. Scholars, 105.

Savanna-la-Mar.—J. Hutchins. Teachers—Mr. and

Mrs. Munroe, J. Kirby, Angus Brissett.

Sutcliffe, Bunyan's Mount, and Providence.

Members, 678.

Day-schools, 4. Scholars, 152. Sunday-schools, 3. Scholars, 256.

Fuller's Field.—W. Hume.

Springfield, Blackness.

Members, 388.

Sunday-school. Scholars, 100.

Lucea and Green Island.—E. J. Francies. Teachers

Miss Clark, C. Siblong.

Mount Maria, Murch Town, &c.

Members, 1221.

Day-schools, 3. Scholars, 321. Sunday-schools, 3. Scholars, 392.

Gurney's Mount and Fletcher's Grove.—E. Woolley.

Teacher—J. Andrews.

Fort William.

Members, 775.

Day-school. Scholars, 112. Sunday-school. Scholars, 202.

Fifty-one Stations—Thirty-six Sub-stations—Thirty-three Missionaries—Thirty Female Missionaries—Sixty Teachers—Eight Hundred Sunday-school Teachers—Fifty Schools—Fifty Sunday-schools.

From Jamaica intelligence of a directly missionary character has been received less frequently than in previous years, though the Committee have had the pleasure of keeping up a regular business correspondence with their brethren.

The state of trade in the island, and the long continued drought, have combined to make the work of the Christian missionary, when dependent on his people, a peculiarly

trying one. Our brethren, however, have struggled on in the midst of these difficulties with much self-denial, and an encouraging measure of success. The schools have suffered, and the remaining amount of debt upon their chapels has proved, in the general scarcity of money, a serious burden. It is hoped, however, that these difficulties will by some means or other be removed, and that the noble experiment, unexampled in the history of modern missions, of a large body of mission churches declaring themselves independent of the pecuniary support of the parent society, will be crowned with complete success.

Three years ago the churches in Jamaica sent an application to the Committee to begin a mission to Africa, promising to "stand by them." That mission was begun, and the pledge has been nobly fulfilled. By the "Chilmark," nine-and-thirty persons, in all, left Jamaica for Africa; and while the Committee bore the expenses of the vessel, the outfit of these friends was borne, to the extent of £500, by the churches that sent them. An equal sum, at least, has been received from Jamaica each year since the African Mission was first established.

The Educational Institution at Calabar, which was purchased from the Jubilee Fund, was opened shortly after the last annual meeting. There are at present ten students in it, and their tutor, the Rev. Joshua Tinson, reports favourably of their piety and qualifications. In consequence of Mr. Tinson's illness, from which however he has now recovered, less progress has been made by them in their studies than might have been wished. There is every reason to expect, however, that the report of the coming year will be more encouraging and satisfactory.

The salary and expenses of the tutor, it will be remembered, are borne by the Society; the support of the students by the churches.

In connexion with thirty-nine stations in Jamaica, 1881 persons have been baptized; while from eleven others no definite report has been received. The total number of members connected with the thirty-nine stations is 22,154; with all the churches about 34,000. The number of inquirers about 12,000. The number of scholars in the day-schools is 5981, and in the Sunday-schools, 14,036.

II. BAHAMA ISLANDS.

*New Providence.*

- Nassau ..... { H. Capern.
- { W. Rycroft.
- Carmichael ..... R. M'Leod.
- Adelaide ..... C. Hewitt.
- Fox Hill ..... L. Martin.
- Good Hope Hill..... R. Rutherford.

*Eleuthera.*

- Governor's Harbour... { W. M'Donald.
- { J. Gardiner.

*St. Salvador.*

- North End..... M. Stubbs.
- Bluff..... A. Hepburn.
- Pigeon Bay..... D. Seymour.
- Lucky Mount..... M. Hunter.

*Rum Cay.*

- North Side..... P. Hepburn.
- South Side..... G. Hall.
- S. Kerr.

*Exuma.*

- Stevenstone, &c. .... Hugh Rolle, &c.

*Grand Bahama.*

- Ryding Point ..... A. Lewis.
- Crow Harbour ..... H. Laing.

*Andros Island.*

- Cork Sound, &c. ... { J. Millar.
- { S. Symond.
- { J. Russell.

*Turk's Island.*

- Grand Cay, &c..... W. Littlewood.
- Lorimers.....
- Creek, &c. ....

*Crooked Island* .....

- J. Whyly.

*Ragged Island* .....

- { J. Middleton.
- { W. Campy.

*Long Island* .....

- { S. Knowles.
- { P. Millard, &c.

Eleven Stations—About Twenty Sub-stations—Four Missionaries—Twenty-five Native Helpers—2141 Members.

The numerous and important stations in the Bahamas continue under the care of Messrs. Capern, Littlewood, and Rycroft, who have laboured with great diligence and encouraging success. Five hundred and twenty-one have been added to the churches; while the scholars in the day schools have increased in number from a hundred and eighty-eight to four hundred and six.

Mr. Littlewood has been for some time at Nassau, and Mr. Rycroft has been supplying his place at Grand Cay. In addition to his usual labours, Mr. Rycroft has been much engaged in out-door preaching; and has enjoyed the blessing of God in this work.

By the last accounts it appears that Mr. Rycroft had visited Hayti, and received from the people there an urgent invitation to remain. The field was even then white unto the harvest; the people themselves crying "Come over and help us."

Contributions of school materials will be exceedingly welcome to the brethren at these stations, and will materially aid them in their important work.

III. TRINIDAD.

PORT OF SPAIN AND THREE OTHER STATIONS.

- George Cowen—Mrs. Cowen.
- Four Stations . . . One Missionary,
- One Female Missionary.

At this large and important island Mr. Cowen continues to labour with assiduity though in the midst of many discouragements. "Compared with the peasantry of Jamaica," says Mr. Phillippo, "the lower classes of Trinidad are awfully demoralized, but I doubt not, by the blessing of God on the combined and increased efforts of the different mission-

ary societies there, this wilderness, dark, and dreary, and pestilential as it is, will blossom as the garden of the Lord. I have been much gratified by my last visit into the interior, and think the field a very important and interesting one!"

One of the chief difficulties of the island arises from the prevalence of popery among the people, combined as it often is with the worst forms of African superstition. Yet, "through the grace and goodness of Him in whose name I first commenced my labours (says Mr. Cowen), I continue until this day: nothing discouraged or moved; though of positive prosperity I can say but little. Several persons have during the year cheered my heart by the recitals they have made, and of whom I hope better things than that they will go back to the world."

"There is so much preparatory work to be performed in this benighted place, where a species of popish superstition pervades all minds, more or less, that for the present we must be content to sow and let others reap in days to come. The distinguishing ordinance which we would enforce is here held in the highest contempt, as well as all who have obeyed it, so that we have to emerge from our present small commencement through obstacles and difficulties. But already the clouds begin to disperse. Increase the number of your missionaries if possible: patient, faithful, untiring, plodding characters are needed, who will reduce all the dictates of the Spirit to daily practice. Send us a French and Spanish scholar, if you can procure such, who will spend and be spent for Christ in this dark land. I feel that we must go out of the ordinary track of regular and formal services for religious worship; and boldly attack, and zealously, with love, teach from house to house, in season and out of season, or what do we more than others whose sole object is gain? I am happy to inform you that my health and that of my family continues good."

It appears that on the whole twenty persons have been baptized during the year: the total number of members at all the stations being fifty-one.

Mr. Cowen writes with much urgency for aid towards the establishment of schools in the many destitute districts of Trinidad; "As I informed you on a former occasion (says he), there are some of the Mico schools which, when discontinued by the charity, I should much like to take up. They are in localities in which we should have branch stations, and a school in connexion with each station would materially help forward the work in which we are engaged. I am about opening a school at Corbean town, and trust that I may draw upon you for £30, as the salary of a female teacher. You will do much, very much, to further our mission here if you can assist in supporting a few schools. Indeed they are essential to the efficiency of our mission."

The brotherly feeling expressed by the three or four missionaries of other societies already in the island is also encouraging. "Missionary brethren of other societies," says Mr. Phillippo, "are very friendly to our objects. At a farewell meeting held in the little baptist chapel, the Rev. Mr. Kennedy of the secession church publicly expressed his desire that a goodly number of baptist labourers might be at once sent from Jamaica to diffuse their spirit into the dormant mass in the island; and probably," adds Mr. Phillippo, "this will be the most effectual means of evangelizing the West India islands as well as South America."

The Committee feel a gratification in reporting, that the substantial and convenient premises recently occupied as the school of the Mico charity in Trinidad, have been sold to the society by the trustees, at a price much below their original cost. These premises, it is hoped, are by this time prepared as a chapel and school for the use of the station. This is one of the purchases which the Committee have been enabled to make in consequence of the Jubilee fund.

#### IV. HAYTI.

PORT AU PLAT, AND TWO OTHER STATIONS.

Number of members 48.

As the visits of our brethren to this large and populous island have been infrequent, and the Committee have not yet stationed a missionary at Port au Plat, the report for the last year is less encouraging than it might otherwise have been. Still, though Messrs. Littlewood and Rycroft have visited the island but twice during the year, the members of the church have been so active and consistent, and such a measure of blessing has been poured upon them, that thirty-four have been baptized during the year. The total number of members being forty-eight. A Sunday-school has also been formed which now contains eighty-five children.

"There are persons of our body," says Mr. Rycroft, "in different parts of the island. This land is open to us, and in it we have materials that could aid our efforts. Shall we deny to this dark land the light of truth. Oh, do send to the perishing souls of this place the gospel. You have much on your hand, but at least let one herald of mercy dwell here."

To this urgent appeal the Committee hope shortly to respond.

The eagerness of the people to receive tracts and bibles (with which Mr. Rycroft had been supplied, through the kindness of the British and Foreign Bible Society and the Religious Tract Society), is very encouraging. "No sooner is the bible read than all is attention, and pleasure appears in every face."

Mr. Rycroft adds, that there are several

candidates whom he hopes to baptize before he leaves the island.

It is an encouraging and remarkable circumstance that the recent revolution in Hayti has disestablished popery and placed all religious bodies in a position of civil equality.

#### HONDURAS.

BELIZE . . . Alexander Henderson.

*Sub-stations.*—Spanish Creek, Baker's Bank, Carib Town, Mosquito Shore.

*Native Preachers and Schoolmasters.*—John Rock, Wm. Michael, J. Warner, Mrs. Warner, G. Howell, and others.

One Station—Four Sub-stations—One Missionary—Seven Native Preachers and Schoolmasters—Five Schools—Three Sunday-schools.

The labours of Mr. Henderson, at Belize, have been continued during the last year without interruption, though in the midst of considerable discouragement, the exercise of necessary discipline in the church having diminished the number by eleven, while fifteen have been dismissed, by letter, to Africa and to the West Indian islands. On the other hand, eighteen persons have been received into the church, of whom eight have been baptized. The total number of members is one hundred and thirty-one. At the same time the children in the day schools amount in all to three hundred and thirty-seven—an increase as compared with the previous year of one hundred and ten.

Of the importance of this station in consequence of its close connexion with the southern continent of America, Mr. Henderson speaks strongly. "I am persuaded," says he, "if I were to answer a few questions from the Committee relative to this field of missionary enterprise, I should not be long without help. One missionary on the border of a country inhabited by millions!—enough light to show their darkness, but totally insufficient to aid them."

#### AGENCY AND AUXILIARIES.

The close attention of the Committee has been directed during the year to the formation of auxiliaries throughout the country, under the conviction that the increase of the funds of the Society depends mainly on the effectiveness of this agency. There are loud calls upon every hand for more labourers; many additional ones have been sent out during the last year, and many more, it is hoped will be sent out during the year on which we have entered. An increase of the funds of the Society is therefore absolutely necessary to meet these increased claims.

In the north of England, the Rev. Philip J. Saffery has been busily and successfully occupied in forming auxiliary societies. His

labours have been in a pecuniary way highly remunerative, and it is expected will prove even more so during the coming year. Auxiliaries have been organized or re-organized at Manchester, Bacup, Hoxlingden, Accrington, Burnley, Hunmanby, Hull, Baldersby, Bedale, Malton, Hunslet, Rawden, Newcastle, Whitehaven, and Sunderland.

Juvenile auxiliaries have also been formed at Manchester, Leeds, and other places.

In the important work of bringing the claims of the Society before the young, the Committee are happy in being able to report that the Rev. William Fraser has given to it about three months of the year with very encouraging success. Meetings have been held, and juvenile associations formed in Lancashire, Somersetshire, Gloucestershire, Northamptonshire, Cambridgeshire; and in parts of Essex. Several also have been formed in London. At Regent-street, Lambeth, the efficiency of such agency has been admirably proved—the young persons connected with that place, having collected upwards of £80 for the support of the native teachers at Fernando Po.

The Committee also beg to acknowledge the great obligations of the Society to their respected treasurer, for his kind and useful exertions in this same cause. He has also visited during the year, various parts of Cambridgeshire and Norfolk, Hampshire and Gloucestershire, and greatly interested the young in Christian missions.

In Wales, the Rev. Benj. Price has been engaged for about four months, in visiting Welsh churches, not previously visited by other deputations. The Committee are glad to report that this agency has more than answered their expectations; and in the hope that it may be yet more successful, they have secured the services of Mr. Price for another six months.

The Rev. E. Carey has continued during the year, without a week's interruption, to visit various counties on behalf of the Society.

To these agencies the Committee ascribes the small increase of funds which they are able to report:—an increase which is encouraging considering the efforts of the previous year, and the great distress which has prevailed during much of the present.

As an illustration of the importance of systematic effort on behalf of the mission, it may be mentioned, that from the auxiliary Society in Glasgow, re-organized during the year, the Committee have received upwards of £150, a larger amount than was generally obtained even by the visit of a deputation.

#### FUNDS.

The Committee acknowledge, with many thanks, the following donations of £50 and upwards,

Mr. Thomas Poulton, Lowfield Farm, by Mr. Hawkins .....	£100
W. Callender, Esq., Manchester .....	100
W. Meid, Esq. ....	100
Kingston, Jamaica, a Christian Teetotaler	50
S. M. Peto, Esq., and Mrs. Peto, annual...	100
Mrs. Broadley Wilson .....	90
Joseph Gurney, Esq. ....	50
Robert Benson, Esq. ....	50
James Douglas, Esq. ....	120
David Sinclair, Esq., for Sanscrit .....	100

Another source of income to which the Committee refer is the legacies kindly bequeathed to the Society by old and warmly attached friends. During the year the following have been received :

	£	s.
The late Mrs. Margaret Fergusson, Perth.....	18	0
The late Miss Pelligrew, Agnacloy.....	50	0
The late Mr. Goode, Hartford.....	5	0
The late David Owen, Esq., Pwllheli .....	10	0
The late Mr. S. Warwick, Roade .....	60	0
The late Mr. G. Baron, Bridlington.....	100	0
The late Mrs. Dore, Walworth, by W. Bodome, Esq. ....	102	0
The late James Dyson, Esq., Newark .....	91	6
The late Thomas King, Esq., Birmingham, residue.....	14	8
The late John Mackay, Esq., Rockfield .....	10	0
The late Mrs. Stimpson, Waterbeach .....	36	0
The late William Cozens, Esq., London .....	50	0
The late Mr. Head, Southampton .....	10	0
The late Rev. M. Oddy, Bradford .....	230	0
The late Mr. W. Deacon, Northampton .....	19	19
The late Mrs. Williams, third payment .....	200	0
The late Rev. R. Hogg, Kimbolton .....	90	0
The late George Morris, Esq., London.....	900	0

The total receipts of the Society for the year, exclusive of contributions towards the Mission Vessel, amount to £21,661 0s. 3d., being an increase, as compared with the preceding year, of £462 16s. 5d. Of this sum, £16,479 11s. 10d. has been contributed for the general purposes of the Society. The remainder is made up of contributions for special objects. Of these, the following deserve distinct acknowledgment. From their tried friends, the Committee of the Bible Translation Society, grants to the amount of £2500 have been received ; and through that society, a grant of £619 5s. 4d., from the brethren in America, towards translations now executing by the missionaries of the Society in Calcutta. Special contributions towards the Sanscrit version have been already acknowledged. In return for these munificent contributions, the Committee have already announced the publication of 45,000 volumes of scriptures, and the circulation of 47,760. The total number of volumes printed since 1831 is 334,445.

The grateful acknowledgments of the Committee are also due to the British and Foreign Bible Society, to the Religious Tract Societies of London, and Paris, and America ; to the Sunday School Union ; and to the British and Foreign School Society, for various grants, the particulars of which have been already inserted in the Herald.

## THE JUBILEE FUND.

Up to the 31st of March, 1843, the actual receipts of the Jubilee Fund were reported as £30,433 17s. 6d. Since that time the Committee have received £3750 19s. 8d., making a total of £34,184 17s. 2d., of which £1512 5s. 9d. is specially contributed for a vessel to be employed in the use of the Mission on the coast of Africa. Of this sum £13,469 0s. 9d. was reported as expended at the time of the last annual meeting. The balance of £20,415 16s. 5d. is therefore still to be accounted for. Of this amount £500 has been granted towards the expense of enlarging and completing the premises at Calabar in Jamaica, and another sum of £500 advanced upon them as a loan. The expenses of the African Mission, including the purchase of the property at Clarence, and the chartering of the "Chilmark," have amounted to £3201 15s. 10d. Payments on account of the Mission House, including the purchase of the freehold, and 4-5ths of contract, to £6393 6s. £500 have been paid, in fulfilment of the vote of last year, to the Baptist Board of Missions for their Mission to China ; £400 have been voted to various stations in India, and £400 loan to stations in Jamaica ; £1512 are due for the vessel ; and there is a balance in hand of £6679 2s. 3d., the whole of which is pledged to the various objects announced in the first resolutions of the Society in reference to this Fund, including new stations in West Indian islands.

## SUMMARY.

The total number of members added to the churches during the past year is 2670, the total number of members in all the churches being 37,976. There are also 202 stations, 90 missionaries, 68 female missionaries, with 197 native preachers and schoolmasters. The number of day-schools is 139, of children taught in day-schools 9728, and of children taught in sabbath-schools about 15,818. The total receipts for all purposes £25,411 19s. 11d.

## PRAYER.

If the Committee may be allowed to appeal to these statements a closing appeal, it would be to ask the prayers of their brethren for the outpouring of the Holy Spirit on this cause. He only, let us remember, can raise up a suitable agency, or make it effectual when raised. All who have ever preached the gospel in the world, with that godly zeal which prompts even to make every sacrifice, and which enables them to endure every toil, have thus laboured, striving according to his working who wrought in them mightily.

And so it must ever be. Your Society

need labourers—men of extensive practical knowledge, of deep piety, and who are ready for Christ's sake, and for the sake of dying souls, to forego the comforts of home labour and enter upon new fields—but, Who are thus qualified without his influence? And when that influence has qualified the men and sent them forth, it is equally needed to give them the least real success. The most devout and holy, the most affectionate and prudent servant of Christ cannot of himself secure the conversion of one soul. If any man cometh to Christ, it is the Father who draws him. How much then is this influence needed. While there are so many yet to be instructed, faithful and devoted missionaries are few! Important works languish for want of funds. Millions within our reach are untaught; and where there are teachers, they are often repelled by indifference and unbelief. Have we prayed as we ought? Is it not to our want of prayer that we must attribute our want of blessing? We have appealed to men for help; have we with equal earnestness appealed to God: not to say with infinitely more earnestness, considering he has in his keeping the hearts of all men, as well as the influence that makes their offerings useful? Abraham was heard for Sodom—Moses was heard for Israel—Elijah was permitted to save the entire nation from famine, and why? but to show that the effectual fervent prayer of a righteous man availeth much. And if of one righteous man, how much more of thousands? Prayer we have had, and to that prayer we ascribe the measure of success which God has been pleas-

ed to bestow. A thousand of our churches at home remember our missions once in the month at least, in their supplications. Still we may ask, does the salvation of our countrymen, of our fellow-subjects in the colonies, of nominally Christian nations in Europe, and of the heathen throughout the world rest on our hearts? Do we desire to see the kingdom of Christ come, with half the earnestness with which we pursue the various objects of daily and common concern? We pray, but is it such prayer as the prosperity of the church and the salvation of souls should inspire? We pray; but is it in faith and hope, and with the holy determination to obtain, if possible, what we ask? We pray, but what, if he who hears us pray, and is the God of peace, sees us quarrelling in our own churches about trifles? What if he who gave his Son sees us seeking our own things and not the things of Christ, and as though prayer were a substitute for action, instead of being as it is the complement of action—that which is required to make action complete. It becomes us to be humbled, because of the imperfections of the holiest things. With that humility let us continue holy ambition in the cause of our Lord—remembering that we cannot ask too much, nor expect too much from him; remembering too, that our faith is permitted to descry, through the gross darkness that covers the pagan regions, a mystical signature on every spot, to indicate its assignment by that covenant which has given to the Messiah “the heathen for his inheritance, and the utmost parts of the earth for his possession.”

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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, London: in Edinburgh, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in Glasgow, by Robert Kettle, Esq.; in Dublin, by John Parkes, Esq., Richmond Street; in Calcutta, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq.



# THE MISSIONARY HERALD.



A VIEW NEAR PATNA, EAST INDIES

The Missionary Herald (June 1844).

## HOME PROCEEDINGS.

## ANNUAL MEETINGS.

The services connected with the Baptist Missionary Society, held annually in London, were commenced this year on the 17th, by a meeting for prayer in the new Mission House in Moorgate Street. It was well attended, and a devotional spirit appeared to prevail. Dr. Murch presided, and prayer was offered by the brethren Kent of Shrewsbury, Pilkington of Rayleigh, Stock of Chatham, C. B. Robinson of Leicester, Rothery of Hoxton, Upton of St. Albans, Gould of Dublin, Millard of Lynnington, Eustace Carey, Joseph Angus.

## SERMONS.

At Surrey Chapel, on the evening of Thursday, the 18th, Mr. Brock of Norwich preached on behalf of the Society from John iii. 7, 8; after Mr. Larom of Sheffield had read a portion of scripture and prayed.

At the Poultry Chapel, on the morning of Wednesday, the 24th, after Mr. Edwards of Nottingham had read and prayed, Dr. Campbell of the Tabernacle preached on behalf of the Society from Psalm lxxii. 11.

## GENERAL MEETING.

The General Meeting of the Subscribers to the Baptist Missionary Society, held at the Mission House, Moorgate Street, commenced on Friday, April 19th, 1844, at 10 o'clock.

The Rev. W. H. Murch, D.D. having been called to preside, he requested the Rev. Jonathan Watson of Edinburgh, to open the business of the Meeting with prayer.

The Secretary laid on the table the Reports of the Committee, and of the Treasurer, for the year. The Minutes of the Committee for the year were then read, and various questions asked in reference to matters of business, and answers given. After which it was resolved that the Meeting adjourn to Tuesday morning at 10 o'clock.

*Tuesday, April 23.*

The chair having been resumed by Rev. Dr. Murch, the Rev. W. Upton engaged in prayer.

On the motion of Charles B. Robinson, Esq., of Leicester, seconded by George Lowe, Esq., F.R.S., of London, it was resolved that W. B. Gurney, Esq., be requested to fill the office of Treasurer for the year ensuing.

On the motion of the Rev. James Sprigg, M.A., of Ipswich, seconded by the Rev. J. P. Briscoe, it was resolved that the Rev. Joseph Angus, M.A., be requested to fill the office of Secretary.

On the motion of the Rev. Joseph Angus, M.A., seconded by the Rev. William Upton, resolved that Wills Kitson, Esq., G. T. Kemp, Esq., and George Gould, Esq., be Auditors for the year ensuing.

The nomination for the Committee having been completed, the ballot taken, and scrutineers appointed, the following names were brought up as the Members of the Committee for the ensuing year.

Rev. JAMES ACWORTH, M.A. . . . .	Bradford.	Rev. JAMES HOBY, D.D. . . . .	Birmingham
Rev. JOHN ALDIS . . . . .	London.	Rev. WILLIAM H. MURCH, D.D. . . . .	London.
JOSEPH H. ALLEN, Esq. . . . .	London.	Rev. JAMES P. MURSELL . . . . .	Leicester.
Rev. CHARLES M. BIRRELL . . . . .	Liverpool.	JOHN PENNY, Esq. . . . .	London.
Rev. CALED E. BIRT . . . . .	Bristol.	THOMAS PEWTRESS, Esq. . . . .	London.
Rev. SAMUEL BRAUN . . . . .	Loughton.	Rev. GEORGE PRITCHARD . . . . .	London.
Rev. WILLIAM BROCK . . . . .	Norwich.	Rev. ROBERT ROPF . . . . .	Cambridge.
Rev. FRANCIS A. COX, D.D., LL.D.	London.	Rev. JOSHUA RUSSELL . . . . .	London.
Rev. THOMAS S. CRISP . . . . .	Bristol.	WILLIAM L. SMITH, Esq.* . . . .	London.
Rev. J. MORTLOCK DANIELL . . . . .	Ramsgate.	Rev. ISRAEL M. SOULE . . . . .	London.
Rev. BENJAMIN DAVIES, PH. D. . . . .	London.	Rev. JAMES SPRIGG, M.A. . . . .	Ipswich.
Rev. JAMES EDWARDS . . . . .	Nottingham.	Rev. EDWARD STEANE, D.D. . . . .	London.
BENJAMIN GARDINER, Esq. . . . .	London.	Rev. CHARLES STOVEL . . . . .	London.
Rev. JOHN E. GILES . . . . .	Leeds.	CHARLES S. TOSSWILL, Esq. . . . .	London.
Rev. BENJAMIN GODWIN, D.D. . . . .	Oxford.	JOSEPH TRITTON, Esq. . . . .	London.
Rev. SAMUEL GREEN . . . . .	London.	Rev. FREDERICK TRESTRAIL . . . . .	London.
Rev. WILLIAM GROSER . . . . .	London.	Rev. WILLIAM UPTON . . . . .	St. Albans.
Rev. JOHN H. HINTON, M.A. . . . .	London.	JAMES WHITEHORNE, Esq. . . . .	London.

\* Mr. Smith, having declined the appointment, John Danford, Esq., has been chosen to fill up the vacancy.

## PUBLIC MEETING.

Exeter Hall was well filled on Thursday morning the 25th, at ten o'clock, when the Treasurer, W. B. Gurney, Esq., took the chair. A hymn, given out by Mr. Tillyer of Forton, was sung, and prayer was offered by Mr. Watson of Edinburgh.

The CHAIRMAN then rose and said, What an honour is put upon us in being permitted to engage in any exertions for the promotion of the Divine glory! But have we sufficiently realized the privilege and the duty expressed in those words of the apostle, "We are allowed of God to be put in trust with the gospel?" That is not confined, I apprehend, to the apostles, but extends to every Christian, to every one to whom the word of God has come. It is a trust—a sacred trust—but there is a privilege connected with it, and I hope that we all feel it to be a privilege to be engaged in this cause. It is a trust that might have been committed to angels, but it has been graciously committed to men. May we all feel the responsibility that rests upon us faithfully to discharge it! It is not thrust upon us, but we are allowed of God to be put in trust. The importance of a trust depends upon the value of that which is entrusted, and the benefit it may confer upon others; and great is the condemnation resting on those who do not faithfully discharge that trust. What a blot it is upon the character of a trustee, that he has deprived the widow and the fatherless of their rights—that he has not fulfilled his trust. But if that is the feeling with regard to trusts in civil life, how much more should the impression press upon our minds in relation to the gospel, and to the

communicating that gospel to those who are perishing for lack of knowledge! When we look to the dark places of the earth full of the habitations of cruelty,—when we hear of all the cruelty, the vice, and the degradation oppressing those lands, can we satisfy ourselves with withholding from them that gospel? On the contrary, shall we not feel it our privilege, faithfully and diligently to fulfil our trust? This trust attaches to each of us. The responsibility devolves upon the committee of faithfully employing the funds confided to them, so as to accomplish the object in view to the greatest possible extent. Their trust is limited by the amount of your contributions. You will hear that, in the course of the last year, the operations of the Society have been extended to new countries. Stations had before been entered upon, somewhat in violation of the then existing rule, but that rule having been altered last year, every place out of the British isles is now open to the exertions of the Society. You will learn, with pleasure, that we have a mission in France and several stations in Canada. The latter are designed not merely to benefit the natives of the soil, but those who have emigrated from our country. I trust that as new scenes are opened up, you will enable the committee to occupy them; that we shall receive a fresh impulse from this day's meet-

ing; that the committee will be enabled greatly to extend the operations of the Society, and that, if we are permitted to meet in a future year, that extension will afford matter for thanksgiving. We feel interested in the prosperity of all missions. We feel that we have one common cause; let us be concerned to do our part, and let us rejoice that others are doing theirs.

The Secretary then read an abstract of the Report, of which a summary was given in our last number. We proceed now to give extracts from the addresses delivered; requesting the reader to remember that they are but extracts, it being impossible to compress into our limited space even an epitome of the whole.

The Rev. WILLIAM BROCK moved—

“That the report, of which an abstract has been read, be received; and that this meeting offers its grateful acknowledgments to Almighty God, for the encouraging measure of success which he continues to bestow upon the Baptist Missionary Society, and other kindred institutions: and adverts with special interest to the progress of the African Mission, and to the commencement of missionary operations in connexion with the Society in Europe and the North American colonies.”

“For the last half hour,” said Mr. Brock, “I have been thinking, and thinking with great earnestness, of a statement that appeared in a far-famed *Edinburgh Review* of some thirty-five years ago. I remember a sentence occurring in that review. It was an article on missions, specially having reference to what had been done by ‘Brother Carey,’ as he was sarcastically called by the reviewer. The sentence I refer to was this—‘Let any respectable man read the report of this mission.’ So say I. We are glad to be able to refer to that statement of his, and to trace the dealings of God’s providence up to the present time to us: and I think the prognostics of that review must be reversed. I think it is becoming a matter of popular belief that missions will be remembered when the governor-general will be forgotten; and, if I do not mistake, the gates of Somnauth, with all the apparent immortality they have recently obtained, will have to lick the dust before the piece of elm-board, now in the Museum, upon which Carey inscribed, with his own hand, both his efforts and his name. Our Society exists, notwithstanding all that was said about its rapidly approaching non-existence; and it exists under circumstances that should lead every one of us to thank God and take courage. It should lead all such persons as I have referred to, to think of what God has done. It is enough to put to silence the ignorance of foolish men. Why, there were royal princes denouncing us, and there were lordly legislators scorning us, and sagacious senators invoking the power of the British arm to put us down, and there were learned moralists who said, very much like the enemy of the ancient Jews, ‘What do

these feeble Jews do? if a fox go up, it shall break down their walls;’ and there were cloistered moralists and reverend reviewers, who talked of Carey and other people as apostates from the anvil and the loom; but yet, notwithstanding all the opprobrium and the scorn, thank God here we are, with an increasing exchequer; with increasing spheres of usefulness; and having to say, to the honour of His providence and grace, that our difficulties have one after another been taken out of the way. Our opportunities of labour have been extended—on every hand trials have been sanctified; men, valiant for the truth, have been raised up; caste has been broken; souls have been saved. God has done great things for us, whereof we are glad. And we should be glad. I deem it we should be just as glad when mercy comes as we were earnest in our entreaties before it did come; and the joy of the Lord should be our strength. I have been thinking of the contrast between this room and the room at Kettering that some of us had the pleasure of seeing some two years ago. I have been thinking of what passes now in certain places, and what passed then. Why there rose an honourable man, who had been in India, in his place in the British House of Commons, and he said, ‘I actually heard this Carey tell the Hindoos from his hogshead, that they would go to hell if they did not believe in Christ.’ He was called a Christian senator, and yet he could find fault in the House of Commons with Dr. Carey, for saying that the heathen would go to hell if they did not believe in Christ; and he closed his address by saying, ‘Sir, ought this to be allowed?’ Then he was followed by another man who had never been to India, who said, that nothing but some new moral power, hitherto undiscovered in the moral world, would be adequate to pull down these consolidated fabrics of superstition and vice. Where was the man’s New Testament? Not where it ought to have been—that is, in his heart and upon his lips; for, if it had, he would have recollected, that the gospel is ‘the power of God to salvation to every one that believeth; to the Jew first, and also to the Gentile.’ Our Mission was wanted, to set people right at home. Mr. Brock then adverted to the agency employed by the Society, and to British connexion with idolatry, especially in Ceylon. He concluded by saying, in reference to the latter subject, “I hope we shall be able to do something, but it will not come to much till we can prevail on the British government to let all religions alone. If they will let all religions alone, then they would by no means take up a false religion: but if they undertake one, I see no way out of the difficulty of their undertaking all. Therefore I say, that I do earnestly implore the interposition of Him who is head over all things to the church, that the interposition of men may come to an end. There are two things to be

done : one is, that false religion may be deprived of its chief support ; and the second, that true religion may be detached from one of its most unsightly accompaniments ; and thus we may get rid of the greatest drawback, and the greatest drag upon its chariot-wheels."

The Rev. JOHN M'LEAN, of the Wesleyan connexion, on rising to second the resolution, said, " I have great pleasure in appearing here to connect myself publicly with the operations of this great Christian institution, and I confess that my pleasure is rather heightened than diminished by the consideration that I belong to a different Christian denomination from yourselves. I am quite sure that our common Christianity calls upon us to come more closely together; and, without requiring from either any compromise of our peculiar sentiments, it demands from both that manifestation of Christian affection, and that co-operation in effort, which, I must say, I have ever felt it to be at once easy and delightful to render." Referring to objections formerly urged against missionary efforts, but now seldom heard, Mr. M'Lean showed that they were all refuted by the facts recorded in the reports of this and similar institutions, adding, " there is, indeed, so little done, that we have great need to attend to the admonitions at the conclusion of your report; we must pray, as we are called on to pray by that document, for the increase of success. But, at the same time, there is so much done, that, in addition to the gracious promise of our covenant-keeping God, we have, in matters of fact, a pledge that all which God hath ordained will certainly come to pass, and that it is easy for it to be accomplished by the means which he has provided."

The CHAIRMAN said : " Reference has been made to the great change which has taken place in public opinion with respect to missions ; and I would add one circumstance which came within my own knowledge at the time of the renewal of the East India Company's charter, in 1813, when a struggle was made for obtaining for missionaries the right of going to India. Previous to that time they had gone rather by sufferance than by the authority of the law ; and petitions were, therefore, presented to the House of Commons on the subject. Mr. Fuller, in company with one of our friends in London, went to a county member belonging to a noble family, and asked him to present petitions from the county which he represented. His reply was, ' I will present your petitions, gentlemen, if you wish it, but I cannot support them. You are acting from good motives, I am sure, and you are very good men, but you are much mistaken on this subject. I have been in India, and I have seen these things myself. The religion of India which you are attacking, is a most beautiful religion. Of course, I am a member of the church of England ; but if I were to change my religion, I should

become, in that respect, a Hindoo.' I only mention this to show what sort of opinions prevailed on this matter a few years ago. This gentleman was a respectably educated and high-minded man, but never, perhaps, having witnessed any of the cruelties with which the Hindoo religion is accompanied, he considered it a beautiful system."

The Rev. GEORGE HENRY DAVIS (of Bristol) moved the next resolution, which was as follows :—

" That this meeting has heard with pleasure of the continued co-operation of the churches in Jamaica in supporting the West African Mission ; a co-operation the more generous and praiseworthy, that it has been given by churches which have had many pecuniary difficulties to contend with ; while they have nobly fulfilled their pledge to maintain the cause of religion among them without pecuniary aid from the Society."

" To me," said Mr. Davis, " and perhaps to many of the rising generation in this audience, the part of the report which was most interesting, was that which referred to the rising mission in Western Africa. Circumstances made the island of Fernando Po deeply interesting to my mind, even before it became associated with the honoured names of Clarke and Prince,—those noble brothers, the excellent qualities of one of whom are so admirably counterbalanced by the meekness and gentleness of the other." Mr. Davis then described the efforts made by the African Civilization Society with which he had been connected, and added, " Let us now look at the result. The Niger expedition sailed. It had on board agriculturists and botanists ; but, though there was a foreign chaplain, there were no missionaries in any of the three vessels that constituted it. It took out medicines, seeds, implements, and machines ; but it did not take out the Word which alone is ' able to make wise unto salvation.' Nevertheless, it went with the good-will of the English community, and many a heart was disposed to believe, ' Now is the time of Africa's regeneration come.' But, from the moment when those vessels left this country, until the time of their return, disappointment seemed to sit upon their shrouds, and death to dodge them through their entire course ; and now that expedition is never heard of without the term ' ill-fated ' being connected with it. Let us look at the operations of our own Society, just on the point of Western Africa. We have had our hearts thrilled by the statement, that a church of Jesus Christ has already been formed in Fernando Po. Clarence has already acknowledged Jesus ; King Aqua has heard of Him ; and King Bel has permitted the gospel to be preached even in his town. May we not, then, well believe, that operations so auspiciously begun shall continue to prosper under the glorious Head of the church, and that, by the operations of our missionaries, as a collateral good, shall the slave-trade be driven at last from the

mouth of the Niger? Men were formerly disposed to smile at our efforts. Doubtless Mr. Pitt would have smiled, had he been told that Carey, the dissenting minister who went to India from the midland counties, would produce a moral revolution in that part of the world. Mr. Fox would have smiled, had he been told that the missionaries to the West Indies would succeed in giving to those islands a free peasantry, when his own eloquence fell without effect in the House in which he spoke. But if Christianity has done so much in the East and in the West, is it enthusiasm to say that it will yet overcome the monster evil under which Africa groans, and drive the slave trade from its shores? And why do I draw this comparison? Is it because I think that all the prudence, skill, and energy are with us, or that we stand in a position to be admired? It is that we may feel this day, and that we may ever act under the conviction, that in these things man is nothing, but God is all. If this work were to be accomplished by human might or wisdom, it would have been effected by those who have been driven away baffled in the attempt; but because 'it is not by might or by power, but by my Spirit, saith the Lord of Hosts,' therefore will the missionary succeed where a whole government agency would fail."

JOSIAH TRITTON, Esq., in seconding the resolution said, "We are told that in one of the islands of the South Seas there is a certain road bearing the familiar title of 'the parent path.' Beneath the shade of its luxuriant avenues the simple-minded islanders are accustomed to raise seats of stone to the memory of their ancestors, to which they point the attention of the visitors, and say, with pride, 'here our fathers sat.' Methinks this Society has also its parent path, ballowed by the memories of our spiritual predecessors, and rich indeed, not in monuments of perishable stone, but in memorials far more noble—memorials whose brightness time cannot tarnish, and the influences of decay shall never destroy. To take but one step in a path so pleasant, to add but one tribute to those to whom, as a Society, we are so deeply indebted; to pay but one act of homage to the principles which they professed, principles which we conscientiously believe to be founded on truth, were an honour of the enjoyment of which we feel ourselves unworthy. But who would be unwilling to stand in the foot-prints of these—the good, the pious, and the sainted of other days, who from this platform have advocated the missionary cause with no little success; and while here invoking a blessing on their brethren, have themselves received their brethren's blessing? We do not stand this morning, as a noble poet of our country tells us he once stood, upon the Bridge of Sighs, indulging in those vain recollections and melancholy re-

grets which the scene around him was calculated to inspire. But we, Sir, if I may use a form of expression even more figurative still, we seem to be standing on a bridge of smiles. On the one hand is the stream of years departed, covered, it is true, with the fragments of desolation and of death it has worked or gathered in its way, and darkened far too often by the nature of the things it bears on its bosom, or that of the soil over which it has swept along. Yet is there not reflected on its depths a heavenly radiance, wherever, to bless and beautify the world, the light of eternal truth has scattered its sacred beams? Again, on the other hand, see the rapid streams of future generations and coming events, over which long years are expanding their cloudy wings. But follow that stream through all its mazes; trace it home with the eye of enlightened faith to the boundless ocean, where all its shifting currents are lost for ever; see how pure a lustre gradually brightens on its flow, till, with splendour and glory indescribable, the eternal sun-rise crimson the repose of its last wild wave. It is not for us to say what share of success may, in after years, attend the labours of those missionaries who are more immediately connected with our own institution. But this, I think, I may safely affirm, that, if enriched with the influences of the Holy Spirit, they still continue to employ the same simple and scriptural means which they have employed hitherto, although they may not enjoy a monopoly, they will undoubtedly have a fair proportion of those who will swell the number of the church on earth, and be their joy and crowns of rejoicing in the day of the Lord. You will observe, that the resolution speaks of pecuniary difficulties. Strange things these pecuniary difficulties! They must surely be endowed with omnipresence, for go where you will—listen to whom we may, here are these pecuniary difficulties. Now, we sometimes hear of these pecuniary difficulties at the other end of London as well as at this, and I will tell you the course which those in the business I follow adopt—if a customer comes with a long face and heavy heart, and a faltering tongue, and tells us he is in pecuniary difficulties, two leading questions are before the mind—shall we bring this man through, or let him stop, whatever the consequence? If we believe the man to be upright and honest, we resolve to adopt the alternative—to carry him through, if we can do so without injury to ourselves or injustice to others; and I could point you to many a house in the metropolis, now as fair in fame as it is prosperous in business, who has in their hour of need received what we technically term 'a little accommodation.' Now the African missionaries come to you something like the customer comes to his banker. If you believe them worthy of your continued support and confidence, then I appeal to you

to adopt the alternative, which we should adopt in a similar case. But I would, at the risk of incurring a charge of presumption, ask you to bear in mind that money alone will not repay the debt we owe to Africa—she asks us not only to give her of our silver and our gold, that methinks is a small request, considering the thousands we have drained from the life-blood of her sons. She appeals to us, to send to her shores the word of life—a glorious beacon that shall guide her children through all their wanderings, and an inexhaustible treasure, in the possession of which, however weak, yet she shall be strong, and, however poor, be rich indeed. She appeals to us, to send from the bosom of our churches Christian missionaries who shall stand on her coasts and unfurl the banner of their Redeemer's love, and shall be instrumental in bringing her children to the light of truth. She crowns all, by imploring us to send forth the fervent prayer that the chains of sin may be broken, and the days of her mourning for ever ended. Brethren,

"Do something, do it soon, with all your might ;  
An angel's wing would droop, if long at rest,  
And God himself, inactive, were no longer blest."

The Rev. J. SPRIGG moved

"That the thanks of this meeting are due, and are hereby presented, to the Bible Translation Society, to the American and Foreign Bible Society, and to the various friends who have aided the translations executed by the brethren in Calcutta, and that our brethren be assured of the cordial support and sympathy of this meeting amid the difficulties and toils of their honourable and important work."

There are some peculiar advantages, said Mr Sprigg, which the printed word of God possesses wherever it goes, and not a mean one either, is, that it can always be had access to, that it can accompany man at all times, in all his changing circumstances, nor can I doubt that in this respect the hundreds, the thousands of the sacred volume that have been distributed from our missionary press, have been the means of affording instruction, pouring consolation into the wounded heart, and winning triumphs which we shall only know when we have entered into the presence of God above. Is it to be imagined that all the volumes of which we have heard nothing—is it to be supposed that the hundreds and thousands of books distributed at the various festivities, and to congregations of idolaters, for very different purposes, have all fallen without effect, and without winning souls to the Saviour? May we not rather believe, and from what we know are we not authorized to believe, that in many instances they have been carried to parts of India which no missionary foot has yet trodden, won trophies to the Redeemer in villages and towns, the names of which have never been known to the donors? If there be peculiar value in translating the word of God into the various languages of the earth, on account of the possibility of its being borne hither and

thither, accompanying man in all the changes of life, amidst the infirmities of age, and in the hour of death, is there not also a peculiar advantage in the very perpetuity that is stamped upon that work? In the work of translation we have a value that cannot be reached in the preaching of the gospel. A man rises to preach the gospel; he has to commence for himself, to beat out his own path,—of course, we are speaking under the recollection of divine guidance and influence—but he has to fashion his own style of preaching, he cannot use up the benefit he could get from the expressions of a dying missionary that is just leaving the world. But it is not so in the work of translation. The successor enters into the benefits of the labours of the predecessor. If the first version into any language be, and we may readily suppose it to be, comparatively rude—at least it will have many errors, from which a more lengthened acquaintance with the language might have saved it—yet, let it be remembered, that the second takes it up just at the point prepared to his hand, and he starts pretty nearly from the point where his predecessor stopped. This gives the translation an almost indescribable value in the missionary field, and we want but one other thing, and that is, the amazing, the irresistible power, that ever has accompanied it. We are authorized, by the word of Him who gave it, to conclude that a blessing will accompany the word of God, when given to the ruined souls of men. We may be said to stand on an elevated position to-day, and to see all around, I trust, the brightest intimations of the coming forth of the Sun of Righteousness who, at last, shall arise in his strength, and illumine the whole race of man."

The Chairman having announced

The Rev. Dr. WILSON, of Bombay, missionary of the Free Church of Scotland, he said, "I am glad you have characterized me as a missionary of the Free Church of Scotland. I am not a missionary of the church of Scotland, as established by law, and which, though it enjoys the shade of the state, is as decently and comfortably nailed to it, as a cherry tree is to the wall. But I am a member, a minister, and a missionary of that church, the principles of which were supported by the martyrs, and by the confessors, and the worthies of Scotland—that church which lives in the prayerful faith of the people of Scotland—that church, the emblem of which is the banyan tree of India, standing forth in peerless majesty, and sending out its branches to the ends of the earth, which branches, like the churches planted by this Society, themselves take root and become mighty trees. But though I am a minister of the Free Church of Scotland, I most heartily rejoice in the opportunity now presented to me of saluting you and your great institution, in the name of the Lord. It was from its forma-

tion, that the grand revival of missionary zeal visited the church of Christ in general. This institution was honoured of God to send forth to India the pioneers of all protestant missionaries—men mighty in the faith and powerful in the Holy Ghost, and who have been honoured greatly by the Lord and Head of the church. But though I admired these devoted servants of the Lord before I went to India, I still more admired and honoured them after I was able, from my residence there, to form something like an estimate of the great achievements, which under God they have been instrumental in accomplishing. They were the first to engage in the great work of the translation of the scriptures into the different languages of India. Their doings in this respect have been so great, that it is scarcely possible rightly to estimate, and rightly to characterize them. It is true that the translations which they made were but imperfect, but it is true also, as has been already stated by a preceding speaker, that those translations came into the hands of their successors, and have formed the groundwork of operations which are now going on, and which, I trust, will speedily arrive at perfection. I rejoice that your missions in India are extensive. I trust there will be no proposition to reduce the missionaries on the plains of Bengal. I trust you will anxiously use what means you have in your power to increase the number of the heralds of the gospel in that wondrous region. The valley of the Ganges, in reference to population, is one of the most important places in the whole world. I am almost ashamed, before such a society as this, to allude to the claims of India; but you will pardon me. Its population is vast, and scattered over a great extent of country. The Baron Bjornstjerna, in his account of the British Empire in the East, has estimated the population of India at two hundred millions of souls. If we include the provinces on the banks of the Indus (and they are to be included, for it is from thence that India derives its name), this number will be found to be not far from correct. India is the asylum of the greatest systems of error which exist, or ever have existed, in the world. The more we consider India in its vast extent, the more do we feel its great claims to our benevolent regard. By a most wonderful providence, it has been placed under the government of this Christian country. The armies of Europe, when led by Alexander and Seleucus, were unable to enter India, but this little island in the western ocean now exercises sovereignty over the whole of that continent. India is subject to England, or is under its effective influence. From India we ourselves derive great advantage. A great many of our countrymen there find a lucrative and honourable employment. Its commerce is most profitable to this mercantile nation. How can we acquit ourselves of this obligation?

A great and effectual door of usefulness has been opened for us in that country. The mountains have been brought low, and the valleys have been exalted in India, that a highway may be prepared for our God. Notwithstanding the alienation of India from God, notwithstanding the power of its ancient system of superstition, notwithstanding the power of caste, notwithstanding the influence of the Brahmin, notwithstanding the apathy of the people, India is in the way of being Christianized; through the circulation of the Word of God, through the preaching of the gospel, through Christian books and tracts, and seminaries for learning, much knowledge is now diffusing itself among the people. During the fifteen years I resided in India, I observed great progress in the national mind of the people; and it is to this I refer as the most signal token, next to the conversion of the soul to God, of a blessing upon our labours. I believe the time will come, and is not far distant, when we shall hear that India, as a nation and kingdom, has become the kingdom of our Lord and of his Christ. To India we may confidently say,

“Thy night of sorrow long and drear has been,  
But now its noon is past, and morn is nigh.  
The sun of righteousness o'er all thy land,  
Thy mountains grand, and valleys stretching wide,  
Shall life and healing graciously shed forth.  
Thy sons and daughters, quickened by his power,  
Anon shall rise, and on his glory gaze,  
And with the ecstasy of joy shall sing  
His wisdom, power, and grace, which knows no  
bounds;  
And guided by his light shall onward walk,  
As saved from sin and woe, to heaven's abode,  
Where God himself shall be their God for aye.”

Where God has been so signally dishonoured, I believe an altar will yet be erected,—a high altar to the divine praise; where Satan has signally triumphed, he will be most signally defeated.”

The Rev. T. F. NEWMAN rose to move—

“That this meeting, while dwelling with satisfaction on the financial statement of the Society, at the same time solemnly recognizes the obligation which rests upon its members to make increased exertions, so as to enable the committee to meet the wants of old stations, and to carry on missionary work in those districts which are now within the sphere of the Society's operations.”

I verily believe, said Mr. Newman, that those amongst us who shall live another twenty years, will have occasion to adore the wondrous workings of the providence of God in connexion with the events which have occurred within the last two years in British history, and which are even occurring at the present moment. As the gospel chariot advances, so Jesus, riding in it, progresses onward, conquering and to conquer—scenes of purity, and joy, and blessedness, shall spring up on every hand, and the anthem of those who are saved shall be re-echoed by the hallelujahs of the blessed, around the throne, because of the new accessions to Immanuel's empire, and these new accumulations of glory



on his sacred head. Reference has been made to the patronage which the British government yet yields, in some part of the world, subject to British sway, to the system of superstition and idolatry. That is all very well, very proper, recognizing the constitution of our country, and I hope that some members of our committee will, ere long, find their way to the Colonial Office, and there stand forth firmly to denounce this patronage, while, at the same time, they are the courteous advocates of the entire and eternal separation of British influence from all such scenes as these. But it struck me, while our friend was making these remarks, that something more is needed—what is it? It is just this, that the influence of vital Christianity shall be more extended at home, for never, till we get a Christian legislature, shall we get in every part of the world a Christian system of government. Depend upon it, my Christian friends, as the best means of securing the overthrow of idolatry, and of dis severing the British power from all the superstition of the world, the diffusion of vital godliness at home, the extending of evangelical religion among our fellow-subjects will be the most potent and most successful."

The Rev. CALLEB MORRIS seconded the resolution, which was put, and carried unanimously.

S. M. PERO, Esq., rose to move—

"That the cordial thanks of the Society are due and are hereby presented to the committee, to W. B. Gurney, Esq., and to the Rev. Joseph Angus, for the services they have severally rendered to the Society in the management of its affairs during the past year. Also to the Auxiliary and Juvenile Societies, for their successful efforts on behalf of the funds of the institution—efforts in which they are entreated to continue and abound."

"From what I know of the Chairman, the Secretary, and the committee, I am sure that this resolution will meet with a warm response. But much as these gentlemen may esteem our commendation, they will much more esteem a pledge on the part of members of Christian churches and ministers of the gospel, that during the ensuing year the flame shall burn brightly on that altar at which we meet once a month to offer up persevering and believing prayer on behalf of the Society. If this resolve be carried out, as the arm of Moses was upheld and the Amalekites were defeated, so will the arm of the committee be upheld, and the cause of truth triumph. It was when Elijah prayed to the Lord God of heaven that fire descended and consumed the altars of Baal. I trust that we shall pledge ourselves to pray for the Society, and that we shall find at the close of another year that our prayers have not been in vain."

The Rev. RUIYS STEPHEN (of Newport), in seconding the resolution, said: "I hope that

our Treasurer will never have money in hand. I never like to see 'dividends on stock' among the receipts of a religious institution. I am desirous that the public should place a largely increased revenue at the disposal of the committee, and that they should spend it all. I think that we have quite enough to fill our hands and our hearts in giving to all the nations of the earth God's word in their own tongue, in sending ministers to preach the gospel in their own tongue to every nation, in teaching the children of all countries in their own native language. The remissions presented by the past, and the prospects afforded by the future, loudly call upon us to thank God and take courage. I hope that when we shall have laid down our heads, our children's children will be raised up to render this, and kindred Societies, more efficient service than we have been able to do."

T. THOMPSON, Esq., in supporting the resolution, said, "I must confess that upon a review of the history of our missionary societies, I saw that they had forgotten, or omitted, to do that which will secure them the largest amount of prosperity, and supply the wants of an imploring world. Your income during the past year has amounted to upwards of £25,000, and I can refer with holy satisfaction to the fact that during the last two or three years, since the attention of the juvenile population has been called to missionary exertions, an amount nearly equal to your whole income of the past year, has been raised by their noble and persevering efforts. You must call upon the millions of British youth in all your churches to aid your Society, or you will never obtain resources equal to your wants."

The CHAIRMAN: "Permit me to corroborate what Mr. Thompson has said. I have for nearly half a century been engaged more or less in the instruction of the young, and in efforts to promote Sunday-school education. I have had great pleasure in bringing our missionary operations before assemblies of children, varying from 2000 to 200. I have seen the tears standing in their eyes when narratives were presented before them, illustrative of the miseries which heathen children were called to endure, and the benefits that they were deriving from missionary exertion. It is desirable that all our efforts should be conducted systematically, and that juvenile associations should every where be formed. I regret, however, that in many places where missionary meetings for the young have been held, collecting cards have not been given to the children, and consequently the work has not been regularly carried on. In those districts visited by our friend Mr. Fraser, missionary intelligence has been read, associations have been organized, and great benefits have resulted from them."

## CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of March, 1844.

		£	s.	d.			£	s.	d.			£	s.	d.	
<i>Annual Subscriptions.</i>															
Daniell, Rev. C.	1	1	0		Brewin, Miss.	2	0	0	Camberwell—	£	s.	d.			
Davies, Rev. Dr.	1	0	0		Do., Collected by ...	1	5	0	Contributions	114	11	6			
Hepburn, Thomas, Esq., and Clapham	2	2	0		Brittain, Richard, Esq.	1	0	0	Do., for <i>Colonies</i>	0	10	0			
Hewett, Mr., Lower Terrace, Islington	1	0	0		Collings, Mr. John, and Friends	1	10	0	Do., for <i>Italy</i>	1	8	0			
Hume, Mrs.	1	1	0		Collins, William, Esq.	5	0	0	Do., Sunday School, for Schools	11	0	0			
Millar, W. H., Esq., Cowley Road	1	1	0		Coward, John, Esq.	5	0	0	Church Street, Blackfriars, Sunday School	10	0	0			
Saunders, Mrs., by Mr. Meredith	1	1	0		Cropper, Edward, Esq.	3	0	0	Devonshire Square, balance	25	15	11			
Tosswill, C. S., Esq.	5	5	0		Cropper, John, Esq.	3	0	0	Eagle Street	18	5	0			
Contributions transferred from Baptist Colonial Society: (particulars next month)	30	10	6		Daniell, Rev. J. M.	1	1	0	Ealing, balance	4	10	0			
<i>Donations.</i>															
Bible Translation Society	T.1000	0	0		Daniell, Mrs.	0	10	6	Hackney—						
Fen Court Missionary Box	0	6	6		Eley, Mrs.	1	0	0	Collections	22	4	0			
Millar, W. H., Esq., Cowley Road	5	5	0		Fenwick, John, Esq.	6	0	0	Contributions	29	12	1			
Parsons, Mrs. G., Collected by, for <i>Patna Orphan Refuge—</i>					Foster, George, Esq.	10	0	0	Do., for <i>Africa</i>	2	2	0			
A Friend	0	2	6		Foster, Richard, Esq.	2	2	0	Do., Sunday School, for <i>Italy</i>	5	7	6			
Friends at Barnsbury Chapel, Islington, for support of " <i>Eliza Barnett</i> "	4	0	0		Gould, George, Esq.	1	0	0	Hammersmith—						
Lyon, Miss, for support of " <i>Elizabeth Lyon</i> "	4	4	0		Gouldsmith, Mrs.	5	0	0	Collections	17	2	1			
Masters, B. D. G., and A French	0	10	0		Green, W., Esq.	1	0	0	Contributions	21	14	3			
Monk, Mrs.	2	2	0		Gurney, W. B., Esq.	10	0	0	Do., Sun. School	1	3	6			
Monk, Miss	1	1	0		Gutteridge, R., Esq.	1	0	0	Harrow, Collected by Mrs. Kilby	1	14	9			
Monk, Mr.	0	10	6		Hall, Mrs.	5	0	0	Hatcham—						
Nicholls, Miss	0	10	6		Hickson, Miss	1	0	0	Jones, Captain, R. N. A. S.	1	1	0			
Sherring, Miss	4	0	0		Hill, Miss	0	5	0	Islington Green—						
Shoard, Mrs.	2	0	0		Hurst, Mrs., Ramsgate	1	0	0	Contributions	8	4	6			
Stone, Mr.	0	10	0		Hurst, Miss, do.	1	0	0	Keppel Street—						
Trotman, Rev. D.	1	0	0		Johnson, Richard, Esq.	1	0	0	Contributions	9	6	3			
Unwin, Miss.	0	12	6		Jones & Sons, Messrs. Robert.	5	0	0	Do., Juvenile Society	2	2	0			
Priestley, Mrs., for <i>Canada</i>	10	0	0		Kelsall, Henry, Esq.	30	0	0	Do., for <i>Africa</i>	2	2	0			
Rawlings, Miss, for support of " <i>Charles Gilbert</i> "	5	0	0		Kingsford, Alfred, Esq.	1	0	0	Lambeth, Regent Street—						
Whitehorne, Jas., Esq.	5	0	0		Mackintosh, E., Esq.	5	0	0	Collections	20	8	3			
Wilkin, Miss, Collected by	1	17	8		Marlborough, Mr.	1	1	0	Contributions	59	12	7			
Collected by the Rev. J. M. Daniell, for the <i>Sanscrit Version of the Old Testament—</i>					Medley, Messrs. W. and G.	1	0	0	Maze Pond, Sun. School, Contributions, for School at <i>Mutra</i>	10	0	0			
Abercrombie, J., Esq., M.D.	1	1	0		Mines, Mrs.	0	10	0	Salters' Hall—						
Aked, Thomas, Esq.	1	0	0		Minton, Herbert, Esq.	1	0	0	Contributions	34	12	4			
American and Foreign Bible Society	500	0	0		Morten, William, Esq.	1	0	0	Do., Sunday School	4	0	0			
Angus, Rev. Jos. A. M.	1	1	0		Payne, Mrs.	1	0	0	Shacklwell—						
Balfour, Miss.	1	0	0		Perkins, Mrs.	2	0	0	Collections	18	2	11			
Bail, Edward, Esq.	1	0	0		Sambourne, Mrs.	1	0	0	Contributions	17	14	8			
Belsey, Mr. J.	0	10	0		Sinclair, David, Esq.	100	0	0	Do., for <i>Africa</i>	8	0	0			
Bible Translation Society	500	0	0		Spencer, Miss	1	0	0	Shoreditch, Providence Chapel—						
Bickersteth, Rev. Edward, A. M.	0	5	0		Taylor, E., Esq.	2	0	0	Contributions	3	5	3			
					Vines, C., Esq.	3	0	0	Spencer Place	11	8	0			
					Whitchurch, Samuel, Esq.	0	10	0	Tottenham—						
					Woodhams, Mr.	0	5	0	Contributions	25	8	0			
					<i>Legacy.</i>					Do, Juvenile Society	14	14	0		
					Morris, George, Esq., late of Mile End	900	0	0	Uxbridge—						
					<i>LONDON AND MIDDLESEX AUXILIARIES.</i>					Nash, Rev. Z.	2	0	0		
					Artillery Street, by Mr. Hamilton										
					Battersea—										
					Collections					7	10	5			
					Contributions					38	4	8			
					Do., Sunday School					2	2	5			
					Blandford Street—										
					Collection, &c.					19	19	6			
					Contributions					8	17	0			
					S. A., for <i>Africa</i>					1	3	6			
					Bow, Sunday School					3	10	4			
					Brixton Hill, Salem Chapel—										
					Collections					3	16	9			
					Contributions					19	1	10			
					Brompton—										
					Collection					6	18	8			
					Contributions					3	19	0			
					Do., Sun. School					1	8	8			
					<i>BEDFORDSHIRE.</i>										
					Amphill—										
					Collections, &c., moiety					7	15	7			
					Sunday School Contributions, Moiety					1	3	8			
					Bedford—										
					Collection at Rev. T. King's					6	15	0			
					Contributions					2	0	0			
					Carlton—										
					Contributions					0	12	0			
					Eaton Socon—										
					Hawkins, Messrs. A. S.					1	0	0			
					Houghton Regis—										
					Collections					9	9	2			
					Contributions					4	2	10			

£ s. d.		£ s. d.		£ s. d.	
<b>Keysoe—</b>		<b>Marazion—</b>		<b>NORTH DEVON AUXILIARY—</b>	
Collection.....	2 1 5	Collection.....	1 0 0	Fritelstock.....	
Contributions, by boxes	0 14 4	Contributions.....	1 11 0	Inwardleigh.....	
Do., Sunday School	0 16 5	<b>Padstow—</b>		Langtree.....	Moiety 5 6 0
<b>Leighton Buzzard—</b>		Martyn, Mr. J. D., A.S.	1 1 0	Looson.....	
Collection.....	0 6 2	<b>Redruth—</b>		Sheepwash.....	
Contributions.....	22 13 2	Collections.....	4 11 4	Torrington.....	
Do., for Africa.....	0 16 3	Contributions.....	9 10 11		
Do., for Schools.....	8 0 0	<b>Truro, Second Church—</b>		<b>DORSETSHIRE.</b>	
<b>Luton, Union Chapel—</b>		Collections.....	5 19 4	Bourton, by Mr. James	
Contributions, by Mrs.		Contributions.....	5 13 6	Hannam, jun.....	
Tranter, for Native		Do., for Schools.....	1 0 0	Foole, by Mr. J. Drew	
Agency, Ceylon.....	12 10 0	Do., for Vessel.....	0 5 0	Weymouth—	
<b>Odell Castle—</b>				Collection.....	
Perceval, Right Hon.		<b>CUMBERLAND.</b>		Contributions.....	
Lady Elizabeth.....	5 0 0	By Rev. P. J. Saffery—		Do., Sun. School ...	
<b>Risely—</b>		Carlisle—		Wimborne—	
Collection.....	1 17 0	Contributions.....		Contributions.....	
<b>Sharnbrook—</b>		Do., for Mission.			
Collection.....	5 4 8	Vessel.....			
Contributions.....	10 4 9	Do., for Translations.....			
<b>Staughton—</b>		Do., for Schools... 0 10 0		<b>DURHAM.</b>	
Collection.....	8 0 1	<b>Maryport—</b>		By Rev. P. J. Saffery—	
Contributions.....	2 7 0	Collections.....		Bishop Anckland—	
<b>Steventon—</b>		Contributions.....		Collection.....	
Collection.....	4 5 6	Do., for Missionary Vessel.....		Contributions.....	
<b>Thurleigh—</b>		Whitehaven—		Hamsterley—	
Collection.....	1 16 6	Collections.....		Collection.....	
Contributions.....	2 11 6	Contributions.....		Contributions.....	
<b>Wootton—</b>		Do., for Schools... 0 15 0		Monkwearmouth—	
Collection.....	1 9 8	<b>Wigton—</b>		Contributions.....	
Sanderson, Mr.....	1 0 0	Dodgson, Mr. R.....		Shotley—	
<b>BERKSHIRE.</b>		0 10 0		Collection.....	
Workingham—		<b>Workington—</b>		Contributions.....	
Contributions.....	8 15 2	Collection.....		Do., for Missionary Vessel.....	
Do., Juvenile Society	8 9 2	1 9 0		Do., for Schools... 0 10 0	
<b>BUCKINGHAMSHIRE.</b>		<b>DERBYSHIRE.</b>		Hamsterley—	
Buckingham—		Derby—		Collection, Juvenile... 0 10 0	
Bennet, Mr. E. D.....	1 0 0	Contributions.....		<b>ESSEX.</b>	
Great Missenden—		Do., Agard Street		Braintree—	
Contrib. by Christmas		Juvenile Society		Contributions.....	
Cards.....	1 17 3	<b>DEVONSHIRE.</b>		Colchester—	
<b>High Wycombe—</b>		Brixham—		Contributions.....	
Bernal, Capt., M. P.,		Contributions, additional		Do., for Schools.....	
A. S.....	1 1 0	Chudleigh—		Harlow—	
Marlow—		Rouse, W., Esq.,		Collections.....	
Collection.....	2 6 0	transferred from Col.		Contributions.....	
<b>CAMBRIDGESHIRE.</b>		Society.....		Do., Sunday School	
North East Cam-		Culmstock—		Ilford, Turret Place—	
bridgeshire, by Mr.		Collection.....		Contributions, by Miss	
P. Smith.....	15 9 0	Exeter—		Rose.....	
Horningssea—		Collections—		Loughton—	
Saunders, Mr. W.....	5 0 0	Public Meeting.....		Collection.....	
<b>CHESHIRE.</b>		Bartolomew Street		Contributions.....	
Stockport, by Rev. P. J.		South St., including		Potter Street—	
Saffery—		Juvenile Collection		Collection.....	
Contributions, for Missionary Vessel.....	11 15 0	Contributions.....		Contributions.....	
<b>CORNWALL.</b>		Plymouth—		Do., Sunday School	
Chacewater—		Collections.....		Rayleigh.....	
Collection.....	1 12 6	Contributions.....		Pilkington, Rev. J. ...	
Contributions.....	2 0 0	Do., Sunday School		Romford—	
<b>Falmouth—</b>		Do., for Africa.....		Sunday School, by Mr.	
Collections.....	10 8 9	Do., transferred from		Hollingsworth, by	
Contributions.....	21 1 2	Colonial Society... 3 10 0		Waltham Abbey—	
Do., Sunday School Association.....	2 12 6	Acknowledged before and expenses.....		Collection.....	
<b>Grampond—</b>		17 9 6		Contributions.....	
Collection.....	1 7 0	<b>Tiverton—</b>		Do., for Africa.....	
Contributions.....	1 19 0	Collections.....		Do., Sunday School	
<b>Helstone—</b>		Uffculn—		Walthamstow, Mission School—	
Collections.....	10 4 6	Collection.....		Contributions.....	
Contributions.....	4 5 1	0 18 1			
Do., Sun. School.....	0 5 0			<b>GLOUCESTERSHIRE.</b>	
				Cheltenham.....	
				51 6 6	
				Chalford—	
				Bath, Mrs., transferred	
				from Col. Society ...	
				1 0 0	

	£	s.	d.
<b>HAMPSHIRE.</b>			
Beaulieu—			
Burt, Rev. J. B., don.	20	0	0
Ditto .....	A. S.	1	1
Portsea—			
Contributions .....	23	9	6
Meeting House Alley, Collections.....	32	15	7
Do., Female Association .....	13	9	6
White's Row, Coll. ....	5	12	10
Do., Female Association .....	2	11	2
Landport, Collection..	3	19	0
Do., Female Association .....	2	15	6
Do., Sunday School	2	4	0
Ebenezer, Collection..	3	11	6
Do., Juvenile Society	2	0	0
Forton, Collection .....	2	17	2
Do., Female Association.....	1	12	4
Do., Sunday School	0	11	6
	97	9	7
Acknowledged before and expenses.....	64	3	7
	33	6	0
<b>Whitchurch—</b>			
Scorey, G., Esq., transferred from Colonial Society .....	1	0	0
<b>HEREFORDSHIRE.</b>			
Leominster—			
Contributions.....	9	2	6
<b>HERTFORDSHIRE.</b>			
Bishop Stortford—			
Collection .....	3	5	6
Contributions .....	3	0	6
Do., Sunday School	0	9	6
Boyston—			
Contributions .....	6	4	0
Sawbridgeworth—			
Collection .....	3	11	0
Watford—			
Collection .....	16	10	0
Contributions .....	38	17	9
<b>HUNTINGDONSHIRE.</b>			
Bluntisham—			
Collections.....	12	2	0
Contributions .....	22	8	8
Houghton—			
Collection .....	2	7	4
Huntingdon—			
Collections, Moiety ...	4	1	0
Contributions, do.....	6	11	4
Poster, Mr.....	1	1	0
Ramsey—			
Collections.....	10	12	6
Contributions .....	14	13	11
St. Ives—			
Collections.....	15	16	4
Contributions .....	0	16	6
Do., Sunday School	1	12	0
Do., Juvenile Society	2	10	0
St. Neots—			
Collections, Moiety ...	6	11	9
Contributions .....	9	6	2
Somersham—			
Contributions .....	2	15	0
Spaldwick—			
Collection, two thirds	4	13	4

	£	s.	d.
<b>Stilton—</b>			
Contributions .....	0	2	9
	178	1	7
Acknowledged before and expenses.....	90	7	10
	87	13	9
<b>KENT.</b>			
<b>Ashford—</b>			
Collections.....	9	10	9
Contributions .....	6	15	0
Do., Juvenile.....	2	7	0
Do., Sunday School	1	15	0
Do., for Schools.....	1	1	0
<b>Blackheath—</b>			
Collected by a few Children in a British School.....	4	0	0
<b>Boro' Green—</b>			
Collection .....	3	4	3
Contributions .....	6	10	0
<b>Canterbury—</b>			
Contributions .....	38	17	7
Do., Juvenile Society	3	5	4
Do., for Jamaica Schools.....	10	0	6
Do., for Calcutta Schools.....	1	0	0
Do., for Miss. Vessel	2	6	6
<b>Chatham, Providence Chapel—</b>			
Collection .....	5	0	10
Contributions .....	2	1	0
Do., Sunday School	2	2	1
<b>Dover, Salem Chapel—</b>			
Collection .....	11	16	0
Contributions .....	16	7	2
	28	3	2
Acknowledged before and expenses.....	26	18	0
	1	5	2
<b>Folkstone—</b>			
Contributions .....	6	2	9
<b>Maidstone, Ladies' Association—</b>			
Contributions .....	24	8	3
<b>Margate—</b>			
Contributions .....	16	8	2
<b>Ramsgate—</b>			
Collections.....	54	9	1
Contributions .....	44	17	6
Do., for Sanscrit Old Testament .....	6	12	6
	105	19	1
Acknowledged before and expenses.....	33	7	6
	72	11	7
<b>St. Peters—</b>			
Cramp, Rev. T., transferred from Colonial Society .....	0	10	0
<b>Town Malling—</b>			
Contributions .....	5	12	3
<b>Woolwich—</b>			
<b>Collections—</b>			
Public Meeting.....	24	11	10
Queen Street .....	17	16	10
Enon Chapel .....	2	4	1
Contributions .....	15	17	3
	60	9	0
Acknowledged before and expenses.....	35	16	6
	24	12	0

	£	s.	d.
<b>LANCASHIRE.</b>			
<b>By Rev. P. J. Saffery—</b>			
<b>Accrington—</b>			
Collections.....	12	6	5
Contributions .....	2	12	10
Do., for Sanscrit Old Testament..	1	0	0
Do., for Africa ...	0	2	6
<b>Bacup, Irwell Terrace—</b>			
Collection .....	5	8	10
Contributions .....	7	19	6
Do., for Missionary Vessel .....	11	0	0
Do., for Schools ...	1	1	0
<b>Bacup, Ebenezcr—</b>			
Collection .....	13	0	9
Contributions .....	0	11	0
Do., for Missionary Vessel .....	1	2	6
<b>Burnley—</b>			
Collection .....	9	11	0
<b>Colne—</b>			
Collection .....	3	0	0
Contributions .....	0	12	0
<b>Goodshaw—</b>			
Collection .....	2	4	2
Contributions .....	0	9	10
<b>Haslingden, First Church—</b>			
Collection .....	5	10	2
Contributions .....	5	16	10
<b>Haslingden, Second Church—</b>			
Collection .....	2	2	4
Contributions .....	1	1	2
<b>Preston—</b>			
Contributions .....	2	18	0
Do., for Schools ...	4	15	0
Do., Juvenile Association.....	7	11	0
<b>Ashton under Lyne—</b>			
Collections .....	8	7	4
Contributions .....	6	17	8
Do., Cards, by Mr. Johnson—			
Ethells, Miss ....	2	10	0
Harrop, Miss.....	0	16	0
Howard, Mr. N. ...	2	1	6
Lees, Miss .....	3	0	0
Robinson, Mr. R. ...	0	9	3
Walmley, Miss..	1	5	4
<b>Chowbent—</b>			
Collection .....	1	2	9
Contributions .....	1	0	6
Do., Sunday School	1	0	4
<b>Liverpool—</b>			
Contributions .....	78	15	0
Ditto, transferred from Col. Society	6	5	0
Holmes, Mr. Henry, do.	1	1	0
Hope, P., Esq., Bootle, do.....	1	1	0
<b>Rochdale—</b>			
Kelsall, Henry, Esq., for Sanscrit Old Testament.....	30	0	0
Littlewood, Mr. J., transferred from Colonial Society.....	0	10	0
<b>Spark Bridge—</b>			
Fell, Miss, Collected by	4	1	0
<b>LEICESTERSHIRE.</b>			
<b>Leicester—</b>			
<b>Contributions, by Mrs. Cort, transferred from Col. Society....</b>			
	5	17	6
<b>MONMOUTHSHIRE.</b>			
<b>Ebbw Vale, English friends.....</b>			
	0	10	4
Nantyglo, Hermon .....	5	5	0

	£	s.	d.
Penyas—			
Collection .....	1	7	8
Contributions .....	1	2	10
Do., Sunday School	1	0	3
Rhymney—			
Collection, Penuel ...	1	2	2
Do., English Church	0	8	4
Contributions .....	0	10	6
Tredegar—			
Collections.....	3	4	9
Do., English Church	1	8	4
Contributions .....	5	10	0
<b>NORTHAMPTONSHIRE.</b>			
Kettering—			
Contributions .....	15	13	8
Do., for Africa.....	0	4	4
Do., Sunday School			
Girls, Rev. W. Robinson's.....	0	7	8
Do., Sunday School, Rev. J. Jenkinson's .....	1	1	0
Kislingbury—			
Contributions, transferred from Colonial Society .....	0	18	0
Milton—			
Fisher, Mr. N., transferred from Colonial Society .....	0	10	0
Weston by Weedon—			
Lovell, Mr. James, transferred from Colonial Society .....	0	10	0
Morris, Mr. W., do.....	0	10	0
<b>NORTHUMBERLAND.</b>			
By Rev. P. J. Saffery—			
Broomley—			
Collection .....	7	18	0
Hexham—			
Contributions .....	1	10	6
Newcastle on Tyne, Tuthill Stairs—			
Contributions, on account.....	35	0	0
Saunderson, B., Esq., for Africa .....	5	0	0
Do., New Court—			
Contributions, on account .....	25	0	0
Do., New Bridge Street—			
Collection .....	4	17	0
North Shields—			
Collections.....	10	2	6
Contributions .....	6	7	6
Do., for Schools .....	2	10	0
Do., for Translations.....	0	5	0
Berwick, by Rev. C. Robson—			
Young Men's Missionary Society.....	2	0	0
A Friend, for Africa..	1	0	0
Ford Forge—			
Contributions, by Rev. T. Black, for Africa	5	5	0
Newcastle, Tuthill Stairs—			
Contributions, by Mr. T. C. Angus, on account .....	15	0	0
<b>NOTTINGHAMSHIRE.</b>			
Southwell, by Mrs. Griffiths.....	0	5	0
Sutton on Trent—			
Collection .....	8	0	0

	£	s.	d.
<b>OXFORDSHIRE.</b>			
<b>OXFORDSHIRE AUXILIARY—</b>			
Abingdon—			
Collections.....	16	13	6
Contributions .....	22	5	9
Do..... F. E.	6	15	2
Do., for Africa.....	2	1	0
Arlington—			
Collection .....	4	0	0
Contributions .....	5	17	0
Bloxham—			
Collection .....	1	19	0
Contributions .....	0	11	0
Burford—			
Collection .....	1	6	4
Contributions .....	5	10	7
Do., Sun. School..	0	3	4
Chipping Norton—			
Collection .....	9	17	0
Contributions .....	3	6	6
Coate and Bampton—			
Collections.....	15	10	6
Contributions .....	2	12	0
Hook Norton—			
Collection .....	4	4	3
Contributions .....	4	4	6
Do., Sun. School..	0	11	3
Lechlade—			
Collection .....	0	17	0
Contributions .....	7	12	3
Oxford—			
Collections.....	11	19	10
Contributions .....	31	1	5
Do., Sun. School, Headington .....	1	6	3
Ditto, for West India Schools..	5	0	0
Ditto, for East India Schools..	2	0	0
Acknowledged before and expenses.....	167	5	5
	106	17	5
	60	8	0
<b>RUTLANDSHIRE.</b>			
Oakham—			
Collections.....	4	11	6
Contributions .....	8	6	8
Do., Sunday School	1	1	10
<b>SUROPSHIRE.</b>			
Bridgnorth—			
A Lady, by Mr. Sing. A. S.....	1	0	0
Oswestry—			
Collections.....	7	16	0
Contributions .....	8	0	11
	15	16	11
Proportion to Baptist Irish Society .....	3	10	5
	12	6	6
Pontesbury—			
Collection .....	4	4	10
Shrewsbury—			
Collections, &c.....	17	12	7
Wem—			
Collection .....	2	2	0
	23	19	5
Acknowledged before and expenses.....	2	13	7
	21	5	10

	£	s.	d.
Wellington—			
Collection .....	10	12	3
Contributions .....	8	5	11
Do., Sunday School	0	1	10
<b>SOMESETSHIRE.</b>			
Bath—			
Collections.....	13	16	1
Contributions .....	41	16	1
Do., for Africa.....	4	5	6
Do., Sunday Schools—			
Somerset Street ..	3	15	2
Providence Chapel ..	0	6	2
Tiverton .....	1	7	11
Do., Juvenile Association, York St.	11	1	4
	76	8	3
Acknowledged before and expenses.....	25	0	6
	51	7	9
Bridgewater—			
Collections.....	7	15	3
Contributions .....	4	18	7
Bristol, by R. Leonard, Esq., on account .....	100	0	0
King Street, by Miss Payne, for <i>Entally</i> ..	5	0	0
Collumpton—			
Contributions .....	5	0	2
Sunday School .....	0	13	0
Creech—			
Collection .....	0	7	10
Hatch—			
Collection .....	0	15	0
Honiton—			
Collection .....	4	0	0
Iale Abbot—			
Collection .....	1	4	5
Contributions .....	1	1	0
Minehead—			
Collection .....	6	13	10
Contributions .....	0	13	2
Montacute—			
Collections.....	2	11	5
Contributions .....	5	16	3
Prescott—			
Collection .....	1	7	4
Tannton—			
Collections.....	13	2	7
Contributions .....	12	1	8
Tiverton—			
Collection .....	11	11	11
Watchet and Williton—			
Collection .....	3	8	0
Contributions .....	8	0	0
Upottery—			
Collection .....	2	0	0
Wellington—			
Collections.....	7	19	3
Contributions .....	4	12	0
Yeovil—			
Collection .....	7	0	9
<b>STAFFORDSHIRE.</b>			
Hanley .....	9	12	4
Newcastle under Lyne—			
Contributions, by Mrs. Carryer .....	2	0	0
West Bromwich—			
Contributions, by Rev. W. Stokes .....	4	8	4
<b>SUFFOLK.</b>			
Eye—			
Sunday School, by Mr. Gissing .....	1	3	0
Ipswich, Turret Green—			
Collection .....	6	0	2
Contributions .....	10	18	0

	£ s. d.		£ s. d.		£ s. d.
<b>SURREY.</b>		Greenwood, Mr. G., transferred from Colonial Society..	1 0 0	Sheffield—	
Clapham—			94 17 8	Collections—	
Children's Missionary Box, by Mr. Thomas		Acknowledged before and expenses.....	79 12 0	Portmahon.....	3 9 0
Hepburn.....	0 15 3		15 5 8	Townhead Street....	11 18 6
Mitcham—				Public Meeting.....	4 12 9
Pratt, Mrs. .... A. S.	1 10 0	Hull and East Riding Auxiliary, by Rev. P. J. Saffery—		Contributions, Town- head Street.....	18 5 8
Ring, Eliza, Collected by.....	0 5 0	Goole—		Skidby—	
<b>SUSSEX.</b>		Contributions .....	2 12 0	Collection, transferred from Col. Society ...	1 0 0
Brighton—		Fletcher, J., Esq., for <i>Sanscrit Old Testament</i> .....	2 2 0	West Riding Auxiliary, by Rev. P. J. Saffery—	
Bailey, Mrs., Widow of the late. Mr. W.		Howden—		Ackworth—	
Bailey, by Mr. J. Goffe	7 9 0	Elletson, J., Esq. ...	1 0 0	Contributions, for <i>Africa</i> .....	10 0 0
<b>WARWICKSHIRE.</b>		Kilham—		Contributions, for <i>Schools</i> .....	0 10 0
Rugby—		Hithersay, Miss, Christmas Cards by	1 0 0	Blackley—	
Sunday School, by Mr. R. Underwood .....	0 16 6	Malton—		Collection .....	1 16 6
<b>WESTMORELAND.</b>		Collection .....	1 17 0	Bradford—	
Kendal, by Rev. P. J. Saffery—		Contributions .....	9 14 8	Contributions .....	28 9 0
Contribs., for <i>Africa</i> 20	0 0	York—		Do., for <i>Schools</i> ...	1 10 0
Do., for <i>Missionary Vessel</i> .....	43 7 6	Contributions .....	1 11 0	Do., for <i>Mission- ary Vessel</i> .....	9 2 0
<b>WILTSHIRE.</b>		Meltham—		Ditto, Westgate Chapel Juvenile Society.....	5 0 0
Bratton—		Contributions .....	2 7 0	Bramley—	
Collection .....	2 13 6	North Riding Auxiliary, by Rev. P. J. Saffery—		Collections.....	5 0 0
Contributions .....	10 4 8	Baldersby—		Cliff, John, Esq.....	1 1 0
Damerham and Rockbourne—		Collection .....	4 3 1	Cowling Hill—	
Contributions .....	6 0 0	Contributions .....	5 0 8	Collection .....	1 1 6
Warminster—		Bedale—		Dewsbury—	
Contributions .....	7 14 0	Collections.....	6 1 6	Contributions .....	2 15 0
<b>WORCESTERSHIRE.</b>		Contributions .....	0 19 6	Farsley—	
Bewdley—		Boro'bridge—		Collection .....	11 19 1
Contributions .....	3 7 0	Collections.....	2 15 2	Halifax—	
Bromsgrove—		Contributions .....	12 8 3	Collections.....	18 13 3
Collection .....	3 3 0	Dishforth—		Contributions .....	14 1 7
Contributions .....	4 18 0	Collection .....	1 8 8	Do., Sun. School	0 18 0
Do., for <i>Africa</i> .....	1 10 6	Contributions, for <i>Africa</i> .....	10 0 0	Do., for <i>Mission- ary Vessel</i> .....	1 0 0
Shipston on Stour—		Masham—		Hasden Bridge—	
Contributions .....	1 18 5	Collections... ..	6 6 0	Collections.....	12 16 6
Do., Sunday School	0 11 7	Thirsk—		Contributions .....	7 18 2
<b>YORKSHIRE.</b>		Contributions, for <i>Africa</i> .....	1 10 0	Horsforth—	
Hull and East Riding Auxiliary, by Mr. George Greenwood—		Scarborough District, by Rev. B. Evans—		Collection .....	4 13 0
Beverley—		Burlington—		Hunslet—	
Contributions.....	7 10 2	Collections, &c.....	12 19 1	Collections.....	6 12 1
Bishop Burton—		Contributions .....	5 2 9	Contributions .....	0 10 4
Contributions.....	5 1 0	Driffield—		Do., Juvenile As- sociation.....	1 7 10
Contributions .....	1 13 6	Collections.....	4 5 0	Keighley—	
Hedon—		Contributions .....	0 5 0	Collections.....	3 14 0
Contributions .....	1 2 2	Hunmanby—		Town, J., Esq. ....	1 1 0
Contributions .....	2 0 3	Collections, &c.....	4 9 10	Leeds—	
Hull—		Contributions .....	6 8 2	Collections.....	29 17 9
Contributions—		Scarborough—		Contributions .....	80 2 0
Salthouse Lane... ..	13 0 1	Collections, &c.....	32 5 5	Do., Sun. School..	0 1 10
George Street .....	21 5 9	Contributions .....	23 17 0	Do., for <i>Library of Theological Institution, Ja- maica</i> .....	0 10 0
Public Meeting... ..	10 7 3	Do., Sun. School..	3 8 5	Do., for <i>Mission- ary Vessel</i> .....	10 0 0
Contributions .....	11 19 0	Do., for <i>Mission- ary Vessel</i> .....	1 7 6	Do., for <i>Sanscrit Old Testament</i> ..	0 10 0
Ditto, Salthouse Lane Juvenile Society .....	11 10 0	Do., transferred from Colonial Society .....	0 16 0	Lockwood—	
Do., George Street			95 3 2	Collection .....	7 1 6
Ladies' and Ju- venile Society..	8 8 0	Acknowledged before and expenses.....	65 14 3	Contributions .....	2 11 0
			29 8 11	Millwood—	
				Collection .....	1 13 0

		£ s. d.			£ s. d.			£ s. d.
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Box, by Mrs. Holmes		0 14 9	BRECKNOCKSHIRE, by			Wellingborough ...		5 0 0
Pontefract—			Rev. B. Price—			Mackay, Mrs., and		6 0 0
Contributions .....		1 0 6	Brecon—			Irwin, Rev. Henry,		1 1 0
Rawden—			Collection, Welsh			Ireland .....		
Collection .....		10 1 0	Church		3 1 0	By Rev. P. J. Saffery—		
Contributions .....		4 15 0	Do., English do.		1 17 0	Banff—		
Rotherham—			Contributions		2 8 0	Nicoll, Mrs. ....		0 10 0
Collection .....		1 15 0	Brynmawr, Tabor .....		1 12 6	Insch—		
Salendine Nook—			Contributions		1 15 10	Juvenile Missionary		
Collection .....		7 12 6	Do., Sun. School		0 7 3	Society, by Mr. A.		
Ladies' Association		9 0 0	Crickhowell		1 7 1	Milne .....		1 0 0
Slack Lane—			Llanely, Bethlehem.		2 5 2	New Pitaligo—		
Collection .....		3 0 6	Llangorse		1 0 2	Leslie's, Mr., Miss.		
Stanningley—			Llangynidr		1 6 7	Box .....		0 10 0
Collection .....		3 17 0	Maesyberlan		1 15 9	Anstruther and Kilren-		
Steep Lane—			Penyrheol		1 8 2	ny Bible and Mission-		
Collection .....		1 16 0	Pontestyll		3 10 0	ary Society, by Rev. J.		
Wainsgate—			Pontyccell		4 12 4	Fowler .....		4 0 0
Collection .....		1 17 0	Soar .....		0 15 8	Eighn Missionary Society,		7 10 0
<b>NORTH WALES.</b>			<b>CARMARTHENSHIRE—</b>			by Mr. N. McNeil ...		
ANGLESEA—			Ebenezer, Llangynog,			Perth Ladies' Society,		
Llanfachreth, Collec-			Collection, by Rev.			by Rev. R. Thomas,		
tion .....		1 12 0	H. W. Jones .....		3 10 6	for, Female Education		4 0 0
CAERNARVONSHIRE—			<b>GLAMORGANSHIRE—</b>			<b>IRELAND.</b>		
Bangor, Collection .....		5 0 0	Soar, by Rev. B. Price		1 10 0	Dublin—		
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Caernarvon, do. ....		7 8 10	Walters .....		20 13 5	<b>FOREIGN.</b>		
Garn, do. ....		0 16 8	<b>RADNORSHIRE—</b>			Calcutta .....		178 18 0
Llanaelhairn .....		0 11 0	Presteign—			Colombo .....		297 12 1
Llanllyfni, Collection .....		1 4 0	Jones, Mr., Bank,			Kandy .....		40 3 4
Nevin .....		0 6 1	A. S. ....		1 1 0			
Pont-y-cim .....		1 15 0	<b>SCOTLAND.</b>					
Pwllhell, Contribs. ....		13 17 6	By Rev. C. Anderson,					
Tyddynshon, do. ....		0 13 0	Edinburgh—					
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Llangollen—			shire and Vicinity. .		31 5 0			
Collection, &c. ....		1 4 4						
Contributions .....		5 2 6						

Received during the month of April, 1844.

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<b>LONDON AND ITS VICINITY.</b>			Hampstead .....		3 0 0
			Hatcham .....		3 3 2
			Islington Green .....		12 0 0
Annual Meeting at Exe-		£ s. d.	Jubilee St., Mile End .....		1 9 0
ter Hall .....		96 3 10	Kennington, Charles St.		4 17 8
Ditto, for Juvenile As-			Peckham .....		4 16 1
sociations, at Fins-			Prescot Street, Little		16 15 6
bury Chapel .....		5 15 3	Shoreditch, Providence		
Annual Sermon at Sur-			Chapel .....		8 12 0
rey Chapel .....		58 9 4	Soho .....		2 11 0
Do., at Poultry Chapel		22 3 4	Tottenham .....		10 3 0
			Unicorn Yard .....		3 7 2
			Vernon Chapel, Penton-		
Alle Street, Little .....		13 9 7	ville .....		1 16 0
Bow, Old Ford .....		6 11 11	Windmill Street, Fins-		
Brentford, Market Place		10 0 0	bury .....		5 5 0
Charles Street, Padding-			<i>Annual Subscriptions.</i>		
ton .....		1 12 0	Clarke, Rev. O. ....		1 1 0
Church Street, Black-			Goodrich, Rev J. ....		1 1 0
friars, Molety .....		6 10 0	Gouldsmith, Mrs., Hack-		
Chelsea, Paradise Walk,			ney .....		2 0 0
Collection, &c. ....		14 16 8	Lowe, George, Esq. ....		1 1 0
Clapham .....		6 0 0	Nelham, Mrs., 2 years...		1 1 0
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Eagle Street .....		16 10 2			
Eldon Street, Finsbury		4 15 6			
Hammersmith .....		6 6 0			
			Williams, Thomas, Esq.,		
			Cowley Grove .....		10 0 0
			<i>Donations.</i>		
			Collected by Rev. J. M.		
			Cramp, for Library of		
			Montreal College—		
			Angus, Rev. Joseph,		
			A. M. ....		1 0 0
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			Ramsgate .....		0 10 6
			Beddome, Mr. W. H. ....		0 10 0
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			Burls, Charles, Esq. ....		1 1 0
			Burls, J., Esq. ....		1 1 0
			Cobb, F. W., Esq.,		
			Margate .....		2 0 0
			Gurney, W. B., Esq. ....		5 0 0
			Gurney, Joseph, Esq. ....		10 0 0
			Harvey, Mr. W. H.,		
			Eytham .....		0 10 0
			Hepburn, Mr. T. ....		1 1 0
			Kolsall, Henry, Esq.,		
			Rockdale .....		5 0 0
			Cramp, Rev. Thomas		1 1 0
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			Sadden .....		10 0 0

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Freeman, J., Esq., and Friends	4 4 0	Wantage	13 3 0	Sheppard's Barton— Collection	5 0 3
Freeman, Mrs., Brixton	2 2 0			Contributions	9 5 9
Green, Rev. S.	1 0 0	<b>DEVONSHIRE.</b>		Watchet— Saved by abstaining from Tobacco	1 0 0
Green, Mr., Lambeth	1 0 0	<b>NORTH DEVON AUXILIARY,</b> proportion of £50			
Kemp, G. T., Esq.	5 0 0				
Peto, Mrs.	5 0 0	<b>ESSEX.</b>		<b>SURREY.</b>	
Smith, W. L., Esq.	2 2 0	Romford	5 7 0	Godalming, Missionary Box	0 13 0
Smith, R. M., Esq.	1 1 0	Tillingham	0 16 2		
Stevenson, G., Esq., Taunton	2 2 0	<b>GLOUCESTERSHIRE.</b>		<b>WARWICKSHIRE.</b>	
Tritton, Joseph, Esq.	3 3 0	Blakeney, Sunday School	1 14 2	Birmingham, Bond St. Ladies' Anti-Slavery Society, for Rev J. M. Phillippo's Schools ...	5 0 0
Trueman, Mrs.	1 1 0	<b>HAMPSHIRE.</b>		Leamington— Collected by a few Young Friends, for Africa	1 0 0
Whitehorne, J., Esq.	1 1 0	Ryde, I. W.— Colenutt, Mr. R. ....	0 10 0		
Friends, by Tract, "Ame- lia Gale," for 1842—3	4 11 6	<b>KENT.</b>		<b>WILTSHIRE.</b>	
From the first salary of a Merchant's Junior Clerk	0 10 0	Bexley— Carter, Mr. S., for Africa	5 0 0	Bradford— Head, Miss, 2 years, A. S.	20 0 0
Hatchard, J. G., Esq.	5 5 0	Crayford— Smith, Mr.	A. S. 1 1 0	Do., Collected by	1 6 0
Kightley, Mrs., for Africa	8 0 0	Meopham— Collection, &c.	5 9 0	Warminster— Collection	6 12 0
Pauper	10 0 0	Staplehurst— Contributions	13 0 4	Contributions	7 15 5
Peto, S. M., Esq., for Jamaica Theological Institution	50 0 0	<b>LEICESTERSHIRE.</b>		WILTS AND EAST SO- MERSSET AUXILIARY...	40 0 0
Smith, Margaret, Cowley Grove	0 6 0	Leicester, by Rev. J. Green— Collection	13 8 7	<b>NORTH WALES.</b>	
		Contributions	24 13 6	Denbigh— Contributions	2 2 6
		Do., Sunday School	2 14 6	Do., Sunday School	2 4 6
		<b>MONMOUTHSHIRE.</b>		<b>SOUTH WALES.</b>	
<b>LONDON AND MIDDLESEX</b>		Rumney, Zoar Chapel...	1 10 0	Brecon— Jones, Mr. W.	0 10 0
<b>AUXILIARIES.</b>		<b>NORTHAMPTONSHIRE.</b>		<b>SCOTLAND.</b>	
Alfred Place, Kent Road, Sunday School, for Africa	1 1 0	Abington Lodge— Campion, Joseph, by Rev. C. T. Crate	0 10 0	Aberdeen— Walker, Dr. James ...	1 0 0
Allie Street, Little, Sun- day School	2 2 0	<b>SOMERSETSHIRE.</b>		Edinburgh, Duncan St., by Rev. J. Clark— Mission Fund, Moiety, for Africa	8 11 6
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Totteridge and Whet- stone Missionary As- sociation	4 6 1	Frome— Collection, Public Meeting	5 19 4	Tubbermore— Carson, Miss.	2 5 0
Walworth, Lion Street, F. E.	27 0 0	Contributions	11 8 6	<b>FOREIGN.</b>	
Whetstone— Taylor, Mrs.	1 0 0	Do, for Native Child, Patna	3 1 0	Mennonite Church, near Dantzig	2 12 1
		Badcox Lane— Collection	5 0 0		
		Contributions	17 1 0		

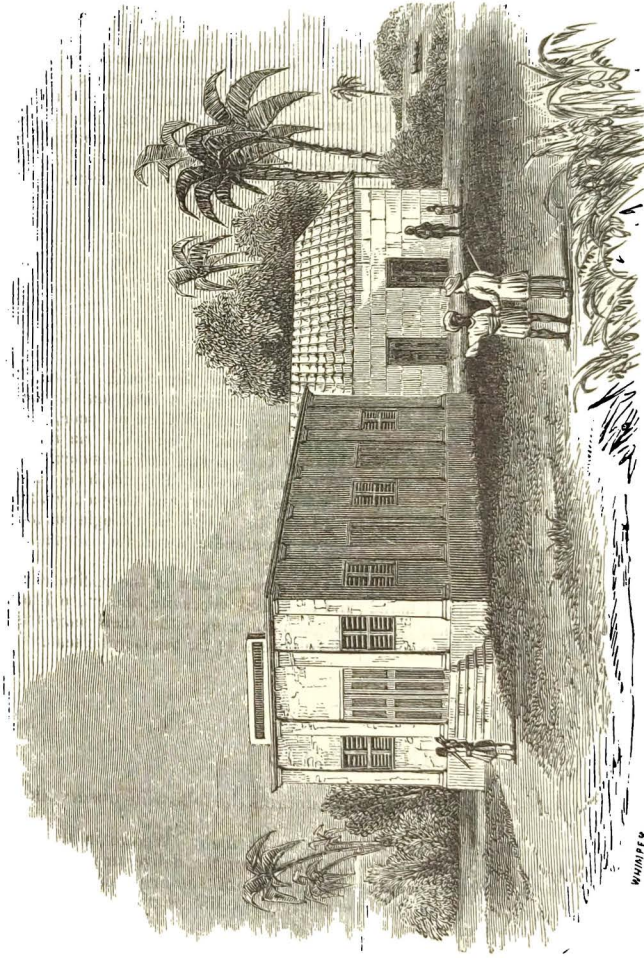
CONTRIBUTIONS TO THE JUBILEE FUND AND OTHER ACKNOWLEDGMENTS ARE NECESSARILY DEFERRED.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, London: in Edinburgh, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in Glasgow, by Robert Kettle, Esq.; in Dublin, by John Parkes, Esq., Richmond Street; in Calcutta, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq.



# THE MISSIONARY HERALD.

The Missionary Herald (July 1844).



W. H. P. & C.

**NEW CHAPEL AT COOLEY BAZAR, CALCUTTA,**  
*Opened for Divine Worship, November 2, 1848.*

## ASIA.

## CALCUTTA.

At the time of our most recent advices from Calcutta, the lives of all our missionaries had been preserved, in the midst of prevailing pestilence. Cholera and small pox had been raging, and great numbers of Europeans, as well as natives, had fallen. The police returns of deaths in Calcutta alone, for February and March, were more than 20,000! Mr. Leslie writes thus, May 14th:—

This has been an awful year for cholera. Blessed be God, however, that all the missionaries have hitherto been preserved. Truly it is not the least part of a missionary's trials to be living in a place where he is perpetually seeing his fellow-creatures smitten down before him in a moment, and where he cannot help fearing that the next dart that flies may strike himself down, or some other that may be near and dear to him. It is believed that not less than between forty and fifty thousand died in Calcutta alone during the months of April and March,—among whom were many of our countrymen. We have lost one or two most valuable members of our baptist community. All the missionaries are pretty well, excepting Dr. Yates, who is at present laid down on his couch. I hope, however, that he is not seriously ill. He has often similar attacks to the present.

## HAURAH.

Mr. Morgan writes as follows:—

Since the commencement of the present year, I have baptized three persons, two of whom are natives, and the third a respectable English lad, only fourteen years of age, who has attended the bible class for about two years.

I cannot refrain from mentioning an instance of maternal cruelty that came under my notice: late on a certain evening, while I was going to invite children to school from house to house, I saw something wrapped in a cloth under a tree. Upon inquiry, I found that it was a child about a week old. The mother said, It will die: I am too ill to nurse

it, and too poor to buy it milk. I said to the neighbours, How is it that you do not help her? They said, We are all poor, and it is not our business. I supplied the immediate wants of the woman, and afterwards saw the child doing well. The truth is this, the woman is a widow, and they all wished the child to die. This is a single instance of what I am afraid is a common occurrence in this country.

The more I know of the native character and its fearful depravity, the more I feel my obligation to bring within their reach the only effectual remedy for the moral disease of man.

## DINAGEPORE.

A letter from Mr. Smylie, dated April 23rd, contains the following observations:—

God is silently but surely working the death of the idols of India. I cannot mention the time when I saw a brahman, pundit, or Hindu of any caste foolhardy enough to step forward and attempt to defend a stock or a stone. So far the victory appears to be our God's; we are nevertheless awfully humbled to see that the Holy Spirit is not yet poured

out from on high. We are in the valley of dry bones; but the deliverance of man from the bondage of sin may come just as unexpectedly as did that of the Jews from Babylon.

The Hindus have seldom any thing to say; they receive books, and many of them read them. Several persons, both Hindus and

Musalms, have called at our house, wishing to be admitted; but as I do not see in them the spirit I could wish, I have advised them to consider what they are doing, and not to deceive themselves. The man that would say India is what it was ten years ago, must either have lost all recollection or all reason.

The Musalms evidently feel the dying pangs of a sinking cause. They have begun to have meetings in the town of Dinagepore twice a week. I am told at those meetings they are taught some kinds of prayer, and above all to beware of *viafar padires*. This might be expected, because they have nothing to fear from Hinduism.

They have now begun to print and sell books, several of which I have seen. They are not the kind the people need. They are not calculated to inform the mind in any thing that is good or useful. They are well adapted to irritate and provoke the mind to a contempt for every thing which is really holy. One of them now before me shows their contempt for Christianity and love for their own way. They try to defend themselves in the following manner:—the prophets had more than one woman, so may we. To this I have told them, that the prophets were mere instruments through whom the word of God was handed to us. We do not make saviours of them in any one way; we are not to copy their infirmities, but their good actions. Moses did not choose more than one companion; why not follow him in this thing? But without going to the prophets, your own consciences condemn you in many things, and if you do not find a Saviour before death, God will surely justify that condemnation. In another place they say that the Jews demanded a miracle of our Lord, but as he could not produce one, he answered, "As

Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." They say this passage proves that Christ could not work a miracle, while it actually contains a revelation of the greatest of all miracles. They go on to say, Christians are as bad as we. They keep women; and if they do not eat opium, they drink. If they have not dancing women, they have a theatre, which is the same thing. They have taken our lands from us, and what more can they do? Go teach them before you come to us. All this has been answered, but the more clear the evidences against them are, the more furious they become. We do teach our own countrymen, and the Saviour we offer to you, we offer to them; and if you will sin together, you must go to hell together. Sin is sin, whether in you or them. Their name will not save them, nor will your being called the followers of the faithful, and true believers, save you. A Saviour and Mediator you must have, and that Saviour and Mediator must be holy in all things. He must be able not only to redeem you from Satan's power and dominion, but to make you holy; not only to make you holy, but to reconcile you to God from whom man has fallen. We are altogether gone from God's likeness, and have chosen the likeness of Satan. But act like men; go to those with whom you find fault; tell them your minds as you tell it me, but do it in a proper spirit, not in wrath and abuse. Ridicule and abuse are no argument; it is no evidence of a thing being true. When I first heard these arguments I was not aware they had appeared in print; I however told the man who used them, they were not his, nor of Musalman origin, but taught by some European.

## JESSORE.

The following account of a tour in this populous district, which lies to the east of Calcutta, is from Mr. Parry:—

Through mercy we returned yesterday after an absence of about seven weeks, the greater part of which period we spent in visiting the churches to the south. I went out beyond my usual route to preach the gospel to the heathens at Gopál-ganj, situated about sixty miles to the N. E. of this place. I spent two days in the above named place, and preached there on a market day to a large number of auditors, and distributed with some exertion about three hundred tracts and gospels. I found the people unusually eager to obtain books. I was occupied fully for three hours in supplying the applicants with tracts. With a few exceptions, all who took

tracts could read, and I hope some who were incapable of reading, will learn the contents of the tracts they took, by getting their friends to read them, and listening to the instructions which the tracts contain. I was glad to find both Hindus and Muhammadans quiet and attentive to my message. I endeavoured to spread the light of the gospel amongst the inhabitants of the villages near Gopál-ganj. Some of them appeared rather shy, as they had never seen a person of my description traversing through the villages. But when I entered into a familiar conversation with one or two persons, others took courage and approached me, and I had the satisfaction of

instructing a good number. I was addressing a few auditors by the side of a road, and some proposed to me to sit down and they would do the same, but another person invited me to go over to his house. I complied with his polite invitation, and all my hearers followed me. I was conducted to a small house which is used for accommodating visitors. The house was soon filled with young and old men, who all seemed very desirous to hear what I had to say. I spoke for about an hour, and all listened with great attention to my exhortation; and some said that I spoke the truth, and others, that I gave very good instructions. I observed a feeling of approbation pervading all my auditors. After leaving Gopál-ganj I stopped near the village of Suchidaha for a day, and preached for about four hours in the village, and for about two hours in the market on the opposite side of the river. In both places I had the pleasure of teaching a great many poor blind heathens who perhaps had never heard of Jesus Christ before. In itinerating in this village I found the inhabitants, though not shy as those near Gopál-ganj, yet surprised to see me going about the village, and anxious to know the object of my visit. They soon found out, when I commenced conversing with some who approached me, that I had come for the purpose of instructing them. I found the people in general attentive, while I addressed them. Some seemed to think that what I said was very good, while others thought that my instructions were contrary to their own faith, and therefore they could not approve of them. The natives in these parts are all of the Chárál caste, and Muhammadans; and I am sorry to say very ignorant, much more so than the natives of other parts of the district. I found very few who could read. I inquired, and learnt that there was not a single school in these parts. In the market I could not distribute more than forty or fifty tracts. Had the generality of people been able to read, I could have distributed in such a large market as it was, a thousand tracts in a few hours. I met in the market and in the village only about four or five bráhmans. One of them appeared to be intelligent, and pretty free from bigotry; and he seemed to approve sincerely of the divine truths I inculcated. He was quite delighted with a copy of the Pentateuch which I gave him; he prized it so much that when a Chárál (a disciple of his I suppose) wished to have a sight of the precious volume, he was afraid to let him take it into his hands, telling him that he was too ignorant to know the value of such a book. I also met with another intelligent bráhmán, who after listening to my instructions with attention, accepted of a copy of the New Testament.

With respect to the churches in the south, I am happy to say that all the members and

native teachers seem to be desirous of maintaining their profession. I wish heartily that the Christians would be more diligent and regular in their attendance on the public means of grace on the week days. Their want of spirituality of mind, great poverty, and old habits, operate to the injury of their spiritual interests, inasmuch as they are hindered from the above causes from feeding daily on the milk of the word, whereby they might be nourished and strengthened to serve and glorify the Lord. Most of the members, however, I am happy to add, maintain family worship every evening. In all the churches the number out of communion is not more than seven or eight. I have every hope of their repenting of their sins. One of the churches, I am happy to state, has had a large increase. Three sabbaths ago I administered the ordinance of baptism to twelve converts. Three of them are the children of the members of the church who were converted some years ago. One was a Muhammadan who forsook his old faith about three years ago. Another is a young lad of about eleven, who was some time ago in the Intally institution. It is delightful to find piety in such tender plants. Another of his school-fellows has also been baptized, who is about two years older than himself. The rest I need not particularize, but it may suffice to say that they have all been living amongst Christians (not less than about a year, and several for nearly two and three years), and have received sufficient instruction, both in a public and in a private way, from myself and the pastor of the church. Last July, when I spent a month with them, they appeared as candidates. Since then, to the period of my late visit, three months had elapsed, and during this period I was glad to learn that all the candidates had been walking in the fear of God. I have no cause to doubt the sincerity of these believers in Christ. I pray that they may daily grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

I am sorry to state that John, a native preacher, while proceeding in a small boat with three native Christians to preach the gospel in a large melf, which is annually visited by some of us, was attacked by dacoits who beat one of our poor Christian friends rather severely, and plundered them of all their money, including the five rupees I advanced them for expenses, clothes, and provisions. They returned to me in a destitute state. I immediately informed the magistrate of the accident, and at the same time desired the brethren to proceed to the darogah and represent the case to him. The joint-magistrate happening to be then at Khulná, he very kindly took their depositions himself, and promptly depatched the thanah jemadar to endeavour to trace and seize the offenders.

## PATNA.

Mr. Beddy gives the following account of scenes which have recently come before him, and of his itinerant exertions.

Left home on Tuesday Morning, the 13th of February, in order to attend the melá Shri Játrí, at Beahtah, about eighteen miles south-west of Patna, having with me four native believers, and a supply of tracts, gospels, &c. Our first day's encampment was in the vicinity of a large and populous village called Munir, which must have been of importance some years ago, as in its suburbs there are some remaining marks of former grandeur, such as costly Muhammadan sepulchres, a splendid and extensive tank, now much fallen to decay, cased with large stones, and a very superb mausoleum, which, notwithstanding its decayed state, bears evident tokens of having been erected at an immense expense and labour. Many inscriptions are cut in the framework of the different entrances in Persian characters. No stones being to be obtained within the distance of several miles, the cost in bringing them either from Chunar or the Rotas Hills must have been considerable. Yet a few more years, and what now remains will be sought in vain. Many mosques and Hindu temples continue to be erected in different places; but of a very different description, and of very different materials, to those formerly erected—a proof of the poverty of the people, or of their supineness in religious matters. Little indeed of an enduring character is to be found about these new erections now.

In the afternoon I went to the village with two of our brethren; but there being no regular bazar, we were not able to obtain a great many visitors as hearers. Yet there were some to whom the glad tidings of sinners were communicated, but alas! there did not appear much of those feelings that appreciate the glad sound.

On the following morning, the 14th, we arrived at Beahtah about ten o'clock, and having selected a desirable spot, sat down to await the arrival of our tent. Close to the spot we had selected for erecting our Jomicile was a beautiful well, I mean with regard to water; I never drank better. While sitting and viewing two females drawing water, I thought of Abraham's servant and his journey in search of a wife for his master's son; but I looked in vain for any resemblance either in appearance or conduct to Rebecca. There were two women in filthy garments drawing water; to test the extent of their hospitality, I asked one of them if she would

give me a drink of water, to which she gave the freezing monosyllable, No! Knowing their prejudices, I then said, well! may I help myself out of the vessel (a common earthen one of the value of the tenth part of a pice)? To this she also replied, No! However, I told her I would pay her for the vessel. When getting payment, she demurred, but subsequently took one pice.

When within about a mile or two of Beahtah, we were joined by two or three natives, with whom we entered into conversation, stating the object of our coming to the melá, and then declared unto them the whole plan of salvation, bringing forward proofs in support of what we advanced, and showing also the inutility, and absurdity, and sinfulness of idolatry, and the assembling of the people from year to year to worship a stone.

As I had intentionally come before the time of the people's assembling, I took the opportunity of visiting a large market held on the 15th, at this village. We had a pleasing opportunity of delivering our message. Afterwards I walked through the village, or rather town, for it is very extensive, and if I may judge from the excitement I caused, no European was ever there before; indeed some of the people said so, and I do not doubt the truth of the assertion. The whole of Thursday afternoon and Friday were spent at the melá, and our opportunity for speaking and giving away tracts and gospels, was as pleasing and extensive as could be desired. I fancy we must have given away nearly 5000 tracts and single gospels, with some copies of the Psalms and gospels in Sanskrit.

*Progress of the Orphan Refuge.*

We have had an addition of one destitute girl since I last wrote, though our expected increase of five or six orphans (emancipated slaves) has not yet been received.

The girls that have attained some proficiency in needle-work are occasionally employed in plain work sent by some ladies to the Refuge, and although it is but a small sum, yet it is very gratifying to see them thus contributing to their own support, young as they are, and as the institution is. You would, I have no doubt, feel much pleased at hearing some of them read, and at hearing two or three of them *pray!* especially when knowing that it was the effort of the heart and not of the tongue only, as their conduct proves.

## CEYLON.

The state of our affairs in this island is sketched by Mr. Daniel, in a letter dated Colombo, May 18th, of which the following is an extract :—

As I have obtained no intelligence of the embarkation of Mr. and Mrs. Davies, I suppose the event had not taken place when the last overland left you. It seems very desirable they should be here as quickly as possible, since brother Dawson's various occupations render missionary aid peculiarly desirable in that part of the world. This is likely in a short time to be still more necessary on two specific and trying accounts. The one is the failing state of the health of sister Birt. Mr. Dawson thus writes me: "Mrs. Birt is very unwell. She continues up, and attends to the school, but her health has been declining for several months. She intends embracing Mrs. Elliott's invitation, and spending the vacation at her house. And in consequence of her ill health, the school will close earlier than otherwise for a month's recess. Mrs. Birt will go down to Colombo about the beginning of the next month. I hope she will derive benefit from Dr. Elliott's skill; if not, I fear she must return to England." If Mrs. Davies should be here by the end of June, she can for a season take her place, and afford her a longer recreation. The other circumstance is, that it is very probable that the member of our church who supplies the Portuguese congregation at Kandy, will be removed to Colombo. It will then be necessary that either Mr. Dawson or Mr. Davies learn that language, to minister to the necessities of that part of the flock. I believe Mr. Dawson has already that acquaintance with it that he would soon, by giving up a large portion of time to it, which Mr. Davies's arrival will enable him to do, be able to preach in it.

Since I have entered on the work of the academy, my labours are much more monotonous than formerly, as I am with my students about six hours in the day. I am generally obliged to limit my direct missionary exertions to Colombo, and the villages contiguous to it, after academical business has closed. But as they all preach on Wednesday afternoons, as well as Lord's days, we have by their exertions, as well as my own, rather more missionary work done around us than before these labours commenced; while a body of, I hope, useful men are training up to spread the

knowledge of Christ in every part of the land. I have reason to be satisfied with most of them, but it requires great patience and perseverance to manage them. Not that I have to complain of any thing like insubordination, but there is a want of vigour the native character displays, to wrestle with.

I am obliged to send now some of the ordained missionaries around me to visit the stations I used to inspect myself, and to seize vacation seasons for itinerances. At Christmas I specified I visited Kattar Kandy and Ruaswella, in each of which places a new missionary station is forming. At Easter I went to our Hanwella and Weilgama stations, proceeding at the same time to Dadigama, Dalinatoogewa, and Hewagama. I lately went to the opening of a native place of worship at Gonawella, connected with the Kottigahawatta station, built by the people themselves. Our Tamil mission in Colombo is now got under weigh, and has been two months in operation. I shall send you the journals of the missionary as I have opportunity. He has laborious services to perform, and meets with many difficulties; but I hope fruit will at length appear. Mr. Spaulding, an American missionary, who strongly recommended the labourer to me as the very best fitted for the work that he knew, will probably call on you by the time you receive this. Give my very Christian regards to him. You will be pleased to be informed that the plantation mission near Kandy, among the Tamils, is bringing fruit to the glory of God. Five persons are coming before the church in Kandy this evening, who promise to be the first-fruits of an abundant harvest. Brother Meldor, of Byamwella, writes me that he has lately baptized five Singhalese, and united them to the church in the distant part of his station. At Kottigahawatta brother Nader is labouring much, with great opposition. The Buddhists have issued a tract against Christianity, to which he has prepared a reply. Brother McCarthy has been challenged to a dispute by a popish priest here, which will lead to a discussion that, like the one in Colombo some years ago, will I trust be productive of spiritual good.

## AFRICA.

## FERNANDO PO.

The native Christians at Clarence, to whom Mr. Sturgeon has ministered from the time of his arrival on the island, having, with the concurrence of the other missionaries, invited him to become their pastor, his acceptance of that office was solemnly recognized on the last Lord's day in March. Messrs. Clarke, Saker, Merrick, and Dr. Prince conducted the service; and during the four hours that it occupied, deep interest pervaded the assembly. Dr. Prince, in giving an account of it, says, "The prayer and fasting which had preceded the observance, had been graciously accepted in heaven, and faith, hope, and peace were multiplied to us." He adds,

To speak my own opinion, and I believe it harmonizes with those held by my brethren, the church and people have been much improved since Clarke and I took leave of them in 1842.

It is very gratifying to witness the self-denying labours of brother Sturgeon; though often indisposed in body he does not at all confer with his flesh, nor spare himself on behalf of those he affectionately tends; and they evince a strong attachment to him.

Brother Merrick is to journey to Bimbia to-morrow, and will pass two to four weeks there. He will explore part of the high lands, and besides giving instruction in letters, and commending the grace of God to the sinful inhabitants on the heights and in the plains, he will busy himself to collate the dialects with those spoken at Camaroons, where he was very diligently employed in acquainting himself with the Diwalla language, and furnished himself with a copious vocabulary. Since then he has so improved upon and systematized his acquirements, that he has purposed putting the printing-press into operation.

Wednesday, April 10th. You will be happy to receive a first specimen of brother Merrick's perseverance with his press. I enclose you one struck off this morning. He is now under weigh for Bimbia. His returns are like those of the foraging bee, he comes laden with spoil.

The Jamaica friends have all sickened, one only (I think) excepted. The sicknesses are commonly of a mild, tractable nature—nothing so alarming as those of the West Indies. One of the new comers, Mr. Bundy, was a dispenser five years to a Kingston doctor, and will therefore be a valuable man at one of the projected continental stations. Brother Clarke distributes with a liberal hand the garments to the Bo-eh-bas, and makes a good calcula-

tion that some will be disposed to continue to wear them when kept in countenance by numbers. Some play him tricks, and come for a second suit, having disposed of the first to a settler. Many of the garments were destroyed by the ants, which abound here, and will devour so much of a trunk full in one night as to render what they leave of no use. Brother Clarke is busy preparing an improved vocabulary of their language for the press. Two or more of the villages nearest to us are visited every sabbath, and it is evident the people are regarding us with increasing confidence and good will.

It was a good thing that brother Clarke brought some ready framed houses from Jamaica: it is a work of two or three years to get a commodious one wholly prepared and erected here, that is if it is to be situated in the mountains. Would not iron houses answer? The question is answered by Eyamba, at Calabar, who has a large one; but it ought to be double plated, in order to be cool. If there be any invention for splitting shingles, such a machine would be of incalculable service here, for the bamboo leaf is a most worthless covering, and because so very perishable and insecure, it subjects one to that inconvenience which attends a demand for manual labourers.

I had no idea our Jamaica friends would suffer so speedily and generally from the climate. Fuller has married an old friend, that the "Chilmark" brought; and two other individuals will marry as soon as the doctor gives them a bill of health.

Can we not have more frequent communications, or even newspapers, from England? We may say that as yet we have heard but once since the "Marys" sailed in June last.

The readiest way is for friends to pay the eight pence chargeable upon ship letters directed to foreign stations, and then to com-

mit them to the London General Post Office. It seems that information is sent thither from the trading ports of ships about to sail to Africa. No way could, I suppose, be devised for our communications being delivered in England exempt from ship letter duty.

Mrs. Prince and I have suffered as little as any of our missionary company. We are

only now convalescent from a febrile attack, but so slight a one is followed by a disproportionate debility and dyspepsia, that a day or two's fever has always heavy consequences. Our afflicted child suffers very much in this climate. If providence presented a conveyance I should probably be called to the self-denial of parting with her, and with Mrs. Prince, as her guardian.

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The following, dated Clarence, April 10th, is from Mr. Clarke:—

Mr. Merrick and brother Duckett have sailed for Bimbia and its mountain tribes. The sloop which bears them is still in sight, and lies becalmed off Point William. She left this morning about seven o'clock. It is now five o'clock, P. M., and very little progress has been made. Brother Merrick was up late last night, in order to print a few lesson sheets for the Diwallas. These he has taken, and hopes to use them ere he returns. I send one as a specimen. This is indeed one reason why, tired and weak as I am, I write. The printing is not clear from the want of a spirit level. It was ordered, but has not come. We hope to remedy the great

evil a little, but it is difficult to do it without the level. I believe Mr. Merrick has particularly written respecting one.

Our friends are all, I hope, recovering. Miss Cooper alone is in a dangerous state. The day school goes on exceedingly well, and the female school is very encouraging. Clothing is in demand daily: with my own hands I must have put clothing upon the bodies of 400 persons. Many cut off their ornaments of clay before us; and most are clean in their bodies before they ask for clothing. Clothing is breaking down a great barrier, and making us universally known over the island as the friends of the inhabitants.

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## WEST INDIES.

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### JAMAICA.

#### CALABAR.

A member of the committee has recently received a letter from Mr. Tinson containing the following passages:—

Of my late affliction you have heard, and of its merciful termination. I am now in excellent health, for me; I have not been better for years: and though my labours are heavy, they are such as I like, and it is no small matter to be engaged in employment that is agreeable to one's feelings. What continued cause for gratitude should we have, were we sufficiently mindful of God's benefits. I know not how to thank him enough for his manifold mercies to me. It is true I have had personal and relative afflictions during my twenty-two years of missionary life. I have given up children who have, I hope,

gone to heaven before us; and I have not been without those anxieties and cares attendant on missionary toil; but strength has been afforded equal to the day, and He who sent the trials stayed his rough wind in the day of the east wind. Could I go back and number all the cloudy days, and compare them with the sunny, how few would the former appear!

It is likely that you hear sad accounts of Jamaica now. Should such be the case, you must take them, as some of the flattering representations ought to have been taken, with limitations and caution. Certainly the pre-



sent aspect of affairs is not the most cheering, but the blame must not be attributed to the peoples' unwillingness to work, as some foolishly assert. The people are not without their faults—and who would be so weak as to expect them to be faultless—but as a whole, I say without fear of contradiction, that they are exceedingly well behaved and industrious people. As for emigration, it is perfectly useless, as far as the planters or the cultivation of the soil is concerned, while it inflicts a heavy expense on the country. The people are willing to work, but many hundreds, if not thousands, can get no employment, though they ask but 1s. 6d. a day; and very many are now working for one shilling. There is still a great deal of bad management, where estates are entrusted to men who take little or no interest in their welfare, and continue to sigh for their former power, which can never return.

The great cause, however, of Jamaica's present depression, is the long and severe drought we have suffered, almost, if not entirely without precedent in the history of the country. Our missionaries are feeling keenly the pecuniary difficulties of the people, embarrassed as many of them are with chapel and other debts. Many of the schools I fear will be given up, or continued with incompetent masters, for want of funds.

Very much has been said about the willingness and ability of the people to raise money, some of which, perhaps, might as well never have been said, as false impressions have been made, from which anticipations have arisen, that are not likely to be realized. Yet there has been much to admire and praise in the people of Jamaica. They have given nobly, and I believe that very many of them would still give willingly if they were able. Some, no doubt, are beginning to feel an increased attachment to money, as a means of gratifying their artificial wants—wants which they have been taught to cherish as a stimulation to industry. Should their proficiency be greater than their teachers desire, we need not be greatly surprised; it is difficult to pursue a good in this world without some admixture of evil. Many thousands, since freedom, have purchased small lots of land, most of whom have either built houses, or are now building them; and this has involved great numbers in pecuniary embarrass-

ment. No question but they anticipated an abundance of labour, the result of which would be means sufficient to accomplish their purposes. In this they have been disappointed. Many have now to work for four or five shillings a week, and where they have no house or ground of their own, they have to pay two shillings a week for rent; and if their provision grounds be in the low lands, during the dry weather they yield nothing. In such cases there can be little money for religious or benevolent objects. In the year 1841-2, when our missionaries declared their independence, the churches did more than they had previously done; and I suppose the brethren anticipated a similar continuation of supply. In this, however, they have been grievously disappointed; and what some of them will do I know not.

You will like to know something about the Institution at this place. I am happy to say that hitherto we have cause to be very thankful. Every thing has gone on well. The conduct of all the students has been very consistent, and given me great satisfaction. They had every thing to learn, and this has rendered my labours heavy, both from the elementary nature of the instruction I have to give and the frequency with which it is necessary to impart it. I usually have the whole of them four times a day, so that it keeps me pretty closely confined. Three of them have commenced Latin, and bid fair to get on. I have a young Englishman, our schoolmaster at Rio Bueno, who comes once a week to teach some of the students arithmetic, as a remuneration for which I am teaching him to read his Greek Testament. Then I have another pupil, a young lad of colour, an inquirer in the congregation, who comes several times a week for Latin; so that with these things, helping my daughter a little with Hebrew, cultivating a garden, and working a little as a mechanic, I have no time for complaint, if I had any thing to complain of, but I really have not. I have not been in better health for years. We are all well and as happy as we ought to be in this world. All that I want is to feel more entire devotion to God, and if I might have a wish, it would be to live to see some able men go hence to Africa and elsewhere, as ambassadors of Christ.

## BAHAMAS.

Our brethren in these islands are in deep affliction. During the last two or three years the hostility of some of the official persons of the colony towards them has manifested itself in various ways, and subjected them to many annoyances ; but recently, proceedings have been adopted which must be ascribed either to extreme ignorance of the law, or to a persuasion that the poor people in these secluded isles have no friends in Britain to vindicate their rights.

We have had a station in the island of Exuma about ten years ; and a chapel was erected there in which our missionaries have preached, and great good has been done. This small island is about 180 miles distant from Nassau, the seat of government ; and its twelve hundred inhabitants have not been accustomed to receive any other instruction than that given them by our agents. About four months ago, however, a clergyman, sent by "The Bahama Church Aid Society," landed, and became a resident in the house of the stipendiary magistrate. He has determined to obtain possession of the place of worship ; and finding on the first Lord's day in May, that the native teacher appointed by our missionaries to occupy it, and the assembled congregation, were determined to carry on service as usual, he availed himself of the aid of constables brought for the purpose, and committed the coloured preacher to custody. He was, however, released, and the following morning embarked for Nassau ; but, in the course of the week, several of the congregation were brought before the magistrate. They were accused of assembling unlawfully to disturb the peace, assaulting the constables, and rescuing themselves from custody ! Several men of good character were sentenced to hard labour at rock-cutting, for two months, and one received, as a preparation for this, thirty-nine lashes. Three females were heavily fined ; one, a poor widow, was sent to prison.

The same spirit is manifested by functionaries at Nassau. We refrain, however, from publishing at present, occurrences which have taken place there, and many aggravating circumstances connected with the proceedings in Exuma. A narrative has been laid before the Secretary of the Colonial Office ; and an investigation will doubtless be instituted. The outrages committed have been so gross, and so manifestly illegal, that we cannot imagine that any British statesman will think it right to pass them over in silence.

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 HONDURAS.

Mr. Henderson writes thus from Belize, May 9th :—

I trust you have received my letter sent by last packet, wherein I endeavoured to show how necessary a printing press would be to carry out our translation operations. I shall, however, do nothing relative to setting up the press until I hear from you. Should the work which I stated was to be done, be such as to justify you in sending out a printer, I

can only repeat that he will have a neat house to dwell in, and a hearty welcome awaiting him.

Since the date of my last, I have made a journey to Crooked Tree, where John Warner has lately been stationed; some particulars relative to the place, and our prospects of usefulness, I now proceed to give you.

Crooked Tree is the name of an island in the midst of a lagoon, or lake, called Northern Lagoon, between forty and fifty miles from Belize, in a north-westerly direction. In this lagoon a creek takes its rise, called Black Creek, which empties itself into the Belize river about twenty-five miles from the sea.

On the morning of the 29th of April, after providing ourselves with hands and provisions for five days, we set out in the mission craft, a boat made out of the hollowed trunk of a cedar-tree, with awning in the midst to defend us from the scorching rays of the sun, our progress being at the rate of about three miles an hour. About the middle of the day we rested at the bank of a few Wesleyan friends, and had worship. Slept at Baker's, which we reached time enough to give an opportunity for a very pleasing meeting of about thirty persons.

Started early on the morning of the 30th. Before entering Black Creek mouth we had to cross a run of the river called Little Falls, where every year considerable damage is sustained by the overturning of crafts as they pass, sometimes with loss of life. At the very time we were passing, four men, with two dories, were employed in diving up logwood, the fruits of some previous disaster of this kind.

With an eye to the future prosperity of the station, I took occasion to examine the state of this rapid, and what means were necessary to remove the evil; when it appeared that all might be removed, and a safe channel opened, at an expense of about £150; but how long generations to come are to go on as those before them, it is not for me to determine. Our passage was, by the good hand of our God, safe both going up and coming down.

Having entered Black Creek, we found the trees to diminish in height, until they entirely disappeared, and left us about ten miles from its mouth in an open country. This was the first time since my arrival I had obtained such a view, for from the sea coast to a considerable distance backwards, this country is distressingly low and swampy, only interspersed with ridges of higher ground, covered with pine or mahogany, according to the quality of the soil. Grateful as was the sight, the pleasure was soon checked by the reflection that it was all but lost to man. The alligator below, and stork, tiel, and wilk-hawk above, had their undisturbed domain. But oh, this must not always be; the increasing

population will in due time, like the Dutch and Chinese, turn its swamps and ridges into fruitful fields and open canals, and the glorious summer's sun, with which this climate is favoured, shall draw forth its abundance for the comfort of man and the glory of the great Creator.

To the left our eye caught a view of the island of Crooked Tree, with its lake in front; that is to say, on the east side, and open to the sea breeze. We arrived about five in the evening. It is sufficiently plain that this spot was anciently an Indian settlement; the remains of the pottery and implements of war and husbandry which are continually being dug up are proofs. One was shown me among many others; it was called an Indian chissel, but though small, I am persuaded it had been used by these simple people, amongst whom the use of iron was unknown, as an axe. It is nearly in the shape of the famous American tuba. So hard is the stone of which it is made, that when applied to a piece of glass, it cut it. I have preserved it for you as a memorial of the place.

The settlement at this place consists at present of about twenty houses. William Tillet, Esq., brother of our friend at Baker's, resides here, with a family of fifteen children, two of whom were previously married, and two more entered that state on the occasion of my visit. I was requested to lay out a plan of a town, and give it a name; with the sense of Mr. Tillet's kindness, and the numerous inhabitants of that name, you will not be surprised when informed that I named the place "Tilletton."

At Tilletton two of our members already have their residence, two more have houses in which they occasionally reside, and four from Spanish Creek, about ten miles off, speak of removing thither. Two families, the elder branches of whom had been seriously impressed under the means of grace at Bakers, have lately taken up their residence at Tilletton. Things, therefore, carry a prospect of church order being established amongst them.

That I might know the progress the children in the school had made during the period it had been open, I released brother Warner from it for one day, and took charge of it. I found it encouraging; all were beginners, but some gave promise of ability. The number present, about thirty boys and girls. It is kept in the meeting-house. This is of such materials as the place affords, and with the exception of windows and jealousies, was erected at the expense of the people. It is capable of holding about one hundred persons, and was well filled during my stay. It is not expected long to be large enough. The spirit of hearing is good, and being open to settlers, it is expected to increase.

## NORTH AMERICA.

## CANADA.

Mr. Cramp and his family arrived at Montreal in safety on the 29th of May, and received a cordial welcome. It will be seen by the following extract from a letter written June 12th, that the impressions made by his first view of the scene of his future labours were pleasing.

Mr. Girdwood and Mr. Fyfe left Montreal the day after our arrival, to visit the churches in the upper province, and attend the annual meeting of the Canada Baptist Union. Mr. Bosworth is now on his way to join them. I cannot, therefore, give you by this mail any additional information. I can only say, generally, that the intercourse I have already had with the members of the committee has been very pleasant and satisfactory. They are Christian men of the right sort, and perseveringly active on behalf of the Society.

Mr. Bosworth appears to be a very amiable,

excellent man, and well qualified for his post. I have every reason to believe that our co-operation will be entirely harmonious.

The vacation has taken place this year a month earlier than usual. In consequence, I have scarcely seen the students, as they separated the day after my arrival. Two have just finished their studies, and there are two candidates for their vacant places.

I have to supply Mr. Girdwood's pulpit during his absence. The *Register* will also now come under my management.

## HOME PROCEEDINGS.

## COLCHESTER.

On Monday, July 8th, the Colchester Auxiliary held its thirty-second anniversary meeting, when Mr. Brock, of Norwich, and the Secretary of the Parent Society addressed the assembly. Two sermons were preached by Mr. Angus the day before. The collections were about the same as those of the preceding year, and we are happy to say that the donations and annual subscriptions, as well as the cards and mission-

ary boxes, show a considerable increase. It is very desirable that some well organized plan should be adopted in this county to form auxiliary societies in every district, and to unite those that are formed into a county auxiliary. This would not only considerably augment the amount of regular subscriptions, but greatly reduce the expense of collecting them.

## A GOOD EXAMPLE.

The church at Counterslip, Bristol, under the pastoral care of the Rev. Thomas Winter, have just engaged to support a native preacher in

India, the contributions to this object to be in addition to their usual contributions to the Society.

## CORRESPONDENCE.

*To the Secretary of the Baptist Missionary Society.*

July 13th, 1844.

MY DEAR SIR,

You are aware that I have recently travelled, on behalf of the Mission, through Shortwood, Stroud, and other adjacent parts of Gloucestershire. Will you permit me to publish in the *Herald* a few remarks in relation to that journey, and on some other subjects suggested by it. First of all, warmest thanks are presented to those who entertained the deputation with such cheerful and unbounded hospitality. If the adornments of grace and the beauties of nature have charms for my brethren, they will, when invited to visit this district, not only accept, but seize the opportunity. Honourable mention must next be made of the ready and harmonious co-operation of the ministers, both in sustaining the public meetings and preaching in different places for the society on the sabbath. In the former they avoided the extremes of prolixity and silence, and by the latter they saved expense, gained, at least, as large collections as a stranger could have done, and promoted their own missionary zeal. Lastly, I must not forget the increased liberality exercised towards the cause. In nearly every place the contributions were increased; in Stroud and Kingstanley very considerably, and in Shortwood almost doubled. In the last instance much resulted from the exertions of a lady, nameless here, who has so long stirred up the zeal of others, and cherished her own, as to render perseverance not only easy but inevitable. It would be invidious to name any where all did so well. May God encourage their efforts, and, in a better world, reward them.

The lack of efficient organization for missionary purposes is not peculiar to this district. In many places it is perceived and deplored. The aid of the parent society is requested; and perhaps it would be well if some one were appointed to organize and start efficient auxiliary or branch societies. But even this may be overrated and misplaced. The most perfect machinery will stand still if the motive power is deficient or ill applied. On the other hand, life is sure to find embodiment and expression.

Some good friends seem to imagine that organization is every thing. What really is wanted is, that one or two warm-hearted and energetic persons in each congregation, should make the mission the great object of their life. Let such feel that they have a divine vocation to collect, speak, and pray for it, and then neither plans nor success will be long wanting. The cause needs and deserves this consecration, and in prospect of the judgment may not be refused.

Our arrangement for deputations needs some revision. Is it not best for the several auxiliaries to select their own? Thus responsibility is divided, labour diminished, confusion and complaints are prevented; while local prejudices and predilections are provided for. Are not our deputations ordinarily too numerous? The recorded experience of our Liverpool friends is not singular. It would in most cases be found that one is more efficient than two: more than two can never really be required. With a numerous deputation one of two evils must ensue. If the ministers of the district take an active part, some members of the deputation are stinted for time, or speak late, or in the midst of confusion, or not at all. With such uncertainty there is no encouragement to prepare for the meeting, nor possibility of doing justice to it. If, however, local advocacy is silenced, far greater evils are produced. The ministers are deprived of the most certain stimulus of their missionary zeal, are prevented from giving their public pledges of consecration to the cause, and insensibly learn to regard it as a suspicious foreign mendicant, who must be cross-examined or admonished, or even censured. Lastly, economy would be promoted if neighbouring districts were united to receive the continued services of the same deputation. A little consultation and concession would suffice to accommodate all parties. The travelling expenses would be nearly the same for a fortnight as a week. To save expense is at once to augment the funds of the society and to discharge a most sacred duty toward the church and the world.

Yours most truly,

J. ALDIS.

## LETTERS RECEIVED FROM MISSIONARIES.

AFRICA.....	CLARENCE .....	Clarke, J.....	April 8 and 10.
		Saker, A.....	April 10.
		Sturgeon, T.....	April 10.
AMERICA.....	MONTREAL .....	Cramp, J. M.....	June 12 and 27.
		Thomson, J.....	June 25.
	TUSCARORA VILLAGE....	Landon, W. H.....	June —.
ASIA.....	CALCUTTA .....	Evans, W. W.....	May 13.
		Leslie, A.....	May 14.
		Thomas, J.....	May 14.
		Wenger, J.....	May 14.
	COLOMBO .....	Daniel, E.....	May 18.
	ENTALLY .....	Pearce, G.....	April 19.
	KANDY .....	Dawson, C. C.....	May 3.
BAHAMAS.....	NASSAU .....	Capern, H.....	June 11 and 12.
BRITTANY.....	MORLAIX.....	Jenkins, J.....	June 18.
	QUIMPER .....	Jenkins, J.....	July 8.
HONDURAS.....	BELIZE .....	Henderson, A.....	May 9.
JAMAICA .....	ANNOTTA BAY.....	Henry, R., & anor.	May 21.
		Lloyd, W.....	May 20.
	BARRIFFE HALL.....	Teall, W.....	May 25.
	BETHANY .....	Dutton, H. J.....	May 27.
	BETHSEPHIL.....	Pickton, T. B.....	May 9.
	BROWN'S TOWN .....	Clark, J.....	May 17, June 3.
	CALABAR.....	Tinson, J.....	May 29.
	CLARENDON... ..	Shaw, W., & ors.	May 24.
	FALMOUTH .....	Knibb, W.....	June 3.
	FULLER'S FIELD.....	Hume, W.....	May 13.
	GURNEY'S MOUNT.....	Woolley, E.....	May 20.
	GUY'S HILL.....	Armstrong, C.....	May 18.
	KETTERING.....	Knibb, W.....	April 29, one letter, no date (received June 24), June 5.
	LUCEA.....	Francies, E. J.....	May 31.
	MORTEGO BAY.....	Cornford, P. H.....	May 20.
	MOUNT CAREY.....	Burchell, T.....	May 6 and 20 (two letters) and 27, June 5.
	MOUNT HERMON.....	Hume, J.....	May 17.
	OCHO RIOS.....	Millard, B.....	May 14.
	PORT MARIA.....	Day, D.....	May 20.
	PROVIDENCE .....	May, J.....	June 3.
	ST. ANN'S BAY .....	Abbott, T. F.....	May 20.
	SLIGOVILLE.....	Phillippo, J. M.....	May 20.
	SPANISH TOWN .....	Dowson, T.....	May 24.
		Hewett, E.....	June 7.
		Knibb, W.....	May 26.
	SPRINGFIELD .....	Merrick, R.....	May 23.
	STEWART TOWN.....	Dexter, B. B.....	May 19.
	WALDENSLA.....	Henderson, J. E.....	May 15.
TRINIDAD.....	PORT OF SPAIN.....	Cowen, G.....	May 21.

## ACKNOWLEDGMENTS.

The secretary of the Baptist Missionary Society begs to acknowledge the receipt of the following works (in addition to those previously acknowledged) for the Denominational Library. He will have much pleasure in handing them over to the trustees.

From *R. B. Sherring, Esq.* (through Dr. Steane), busts of Rev. Robert Hall and Rev. John Foster.

Also from *R. B. Sherring, Esq.*, the complete works of John Milton, royal 8vo. and 4to., and two volumes from the library of the late Samuel Coleridge.

From *Mr. Samuel Beddome*, of Camberwell, the complete works of Andrew Fuller, 1 vol. royal 8vo.

From *Mr. John Chandler*, Scott's Commentary on the Holy Scriptures.

From *C. C. Tauchnitz, Esq.*, of Leipzig, a complete set of his Classical and Biblical Publications, 136 vols.

From *Sharon Turner, Esq.*, his History, and Sacred History.

From *John L. Angas, Esq.*, of Newcastle, a package of books and papers in Dutch, French, &c., from the library of the late Rev. W. H. Angas.

From *Miss Wills*, of London, Dr. Gill's Exposition of the Bible, 10 vols. 4to., russia.

He has also received for the Mission Library :

Reports of the Christian Instruction Society.

From the Wesleyan Missionary Society, Hoole's Missions in Madras, Freeman's Visit to Ashantee, and Beecham's Ashantee and the Gold Coast.

Similar contributions will be of great service to the Society. They can be forwarded to 33, Moorgate Street.

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

Mrs. E. V. Tennant, Hammersmith, for a box of clothing, &c., for *Africa* ;

Mr. R. Collett, Condicote, for a parcel of Magazines ;

Miss Hopper, Finsbury Circus, for a piece of flannel, for *Africa* ;

M. E., for pieces of printed cotton, for *Africa* ;

Friends, at Maidstone, for a box of apparel and haberdashery, for *Africa* ;

Friends, at Luton, for a package of Magazines, for *Rev. E. Daniel, Colombo* ;

Mr. John Town, Keighley, for fifty reams of foolscap paper.

W. Lloyd, of Annatto Bay, begs to return his sincere thanks to Mrs. Price, and the ladies of Pontypool, for a box of useful and fancy articles.

## CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, during the month of June, 1844.*

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.	£ s. d.	Annual Subscriptions.	£ s. d.	Donations.	£ s. d.
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				Contributions ..... 1 10 0				
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				Birmingham ..... 50 0 0				

## ERRATUM IN JUNE HERALD.

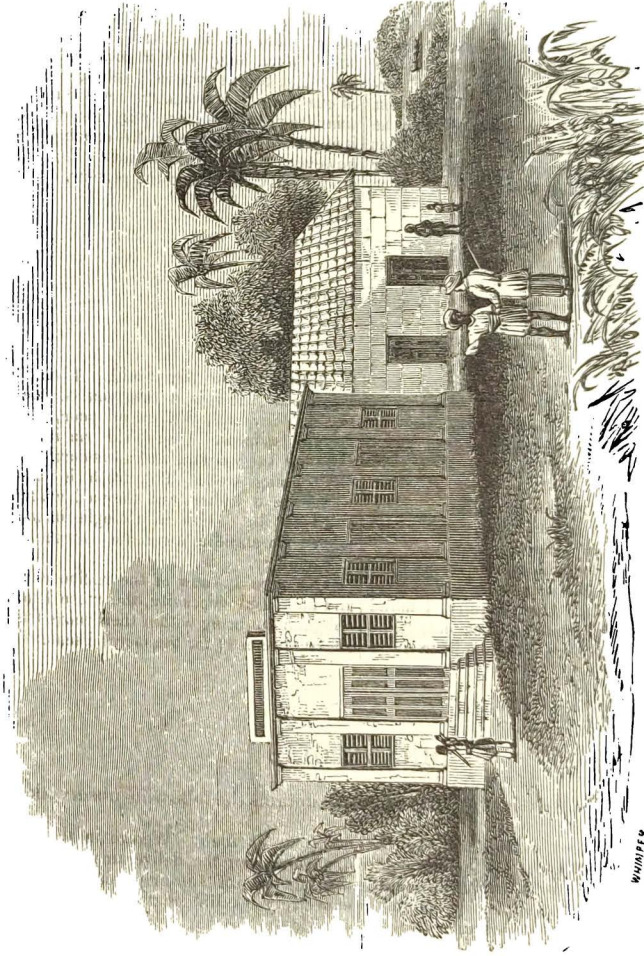
The contributions acknowledged as from Denbigh, North Wales, should have been from Ruthin.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq.



# THE MISSIONARY HERALD.

The Missionary Herald (Aug. 1844).



W. H. P. & C.

**NEW CHAPEL AT COOLEY BAZAR, CALCUTTA,**  
*Opened for Divine Worship, November 2, 1848.*

## ASIA.

## CALCUTTA.

At the time of our most recent advices from Calcutta, the lives of all our missionaries had been preserved, in the midst of prevailing pestilence. Cholera and small pox had been raging, and great numbers of Europeans, as well as natives, had fallen. The police returns of deaths in Calcutta alone, for February and March, were more than 20,000! Mr. Leslie writes thus, May 14th:—

This has been an awful year for cholera. Blessed be God, however, that all the missionaries have hitherto been preserved. Truly it is not the least part of a missionary's trials to be living in a place where he is perpetually seeing his fellow-creatures smitten down before him in a moment, and where he cannot help fearing that the next dart that flies may strike himself down, or some other that may be near and dear to him. It is believed that not less than between forty and fifty thousand died in Calcutta alone during the months of April and March,—among whom were many of our countrymen. We have lost one or two most valuable members of our baptist community. All the missionaries are pretty well, excepting Dr. Yates, who is at present laid down on his couch. I hope, however, that he is not seriously ill. He has often similar attacks to the present.

## HAURAH.

Mr. Morgan writes as follows:—

Since the commencement of the present year, I have baptized three persons, two of whom are natives, and the third a respectable English lad, only fourteen years of age, who has attended the bible class for about two years.

I cannot refrain from mentioning an instance of maternal cruelty that came under my notice: late on a certain evening, while I was going to invite children to school from house to house, I saw something wrapped in a cloth under a tree. Upon inquiry, I found that it was a child about a week old. The mother said, It will die: I am too ill to nurse

it, and too poor to buy it milk. I said to the neighbours, How is it that you do not help her? They said, We are all poor, and it is not our business. I supplied the immediate wants of the woman, and afterwards saw the child doing well. The truth is this, the woman is a widow, and they all wished the child to die. This is a single instance of what I am afraid is a common occurrence in this country.

The more I know of the native character and its fearful depravity, the more I feel my obligation to bring within their reach the only effectual remedy for the moral disease of man.

## DINAGEPORE.

A letter from Mr. Smylie, dated April 23rd, contains the following observations:—

God is silently but surely working the death of the idols of India. I cannot mention the time when I saw a brahman, pundit, or Hindu of any caste foolhardy enough to step forward and attempt to defend a stock or a stone. So far the victory appears to be our God's; we are nevertheless awfully humbled to see that the Holy Spirit is not yet poured

out from on high. We are in the valley of dry bones; but the deliverance of man from the bondage of sin may come just as unexpectedly as did that of the Jews from Babylon.

The Hindus have seldom any thing to say; they receive books, and many of them read them. Several persons, both Hindus and

Musalms, have called at our house, wishing to be admitted; but as I do not see in them the spirit I could wish, I have advised them to consider what they are doing, and not to deceive themselves. The man that would say India is what it was ten years ago, must either have lost all recollection or all reason.

The Musalms evidently feel the dying pangs of a sinking cause. They have begun to have meetings in the town of Dinagepore twice a week. I am told at those meetings they are taught some kinds of prayer, and above all to beware of *viafar padires*. This might be expected, because they have nothing to fear from Hinduism.

They have now begun to print and sell books, several of which I have seen. They are not the kind the people need. They are not calculated to inform the mind in any thing that is good or useful. They are well adapted to irritate and provoke the mind to a contempt for every thing which is really holy. One of them now before me shows their contempt for Christianity and love for their own way. They try to defend themselves in the following manner:—the prophets had more than one woman, so may we. To this I have told them, that the prophets were mere instruments through whom the word of God was handed to us. We do not make saviours of them in any one way; we are not to copy their infirmities, but their good actions. Moses did not choose more than one companion; why not follow him in this thing? But without going to the prophets, your own consciences condemn you in many things, and if you do not find a Saviour before death, God will surely justify that condemnation. In another place they say that the Jews demanded a miracle of our Lord, but as he could not produce one, he answered, "As

Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." They say this passage proves that Christ could not work a miracle, while it actually contains a revelation of the greatest of all miracles. They go on to say, Christians are as bad as we. They keep women; and if they do not eat opium, they drink. If they have not dancing women, they have a theatre, which is the same thing. They have taken our lands from us, and what more can they do? Go teach them before you come to us. All this has been answered, but the more clear the evidences against them are, the more furious they become. We do teach our own countrymen, and the Saviour we offer to you, we offer to them; and if you will sin together, you must go to hell together. Sin is sin, whether in you or them. Their name will not save them, nor will your being called the followers of the faithful, and true believers, save you. A Saviour and Mediator you must have, and that Saviour and Mediator must be holy in all things. He must be able not only to redeem you from Satan's power and dominion, but to make you holy; not only to make you holy, but to reconcile you to God from whom man has fallen. We are altogether gone from God's likeness, and have chosen the likeness of Satan. But act like men; go to those with whom you find fault; tell them your minds as you tell it me, but do it in a proper spirit, not in wrath and abuse. Ridicule and abuse are no argument; it is no evidence of a thing being true. When I first heard these arguments I was not aware they had appeared in print; I however told the man who used them, they were not his, nor of Musalman origin, but taught by some European.

## JESSORE.

The following account of a tour in this populous district, which lies to the east of Calcutta, is from Mr. Parry:—

Through mercy we returned yesterday after an absence of about seven weeks, the greater part of which period we spent in visiting the churches to the south. I went out beyond my usual route to preach the gospel to the heathens at Gopál-ganj, situated about sixty miles to the N. E. of this place. I spent two days in the above named place, and preached there on a market day to a large number of auditors, and distributed with some exertion about three hundred tracts and gospels. I found the people unusually eager to obtain books. I was occupied fully for three hours in supplying the applicants with tracts. With a few exceptions, all who took

tracts could read, and I hope some who were incapable of reading, will learn the contents of the tracts they took, by getting their friends to read them, and listening to the instructions which the tracts contain. I was glad to find both Hindus and Muhammadans quiet and attentive to my message. I endeavoured to spread the light of the gospel amongst the inhabitants of the villages near Gopál-ganj. Some of them appeared rather shy, as they had never seen a person of my description traversing through the villages. But when I entered into a familiar conversation with one or two persons, others took courage and approached me, and I had the satisfaction of

instructing a good number. I was addressing a few auditors by the side of a road, and some proposed to me to sit down and they would do the same, but another person invited me to go over to his house. I complied with his polite invitation, and all my hearers followed me. I was conducted to a small house which is used for accommodating visitors. The house was soon filled with young and old men, who all seemed very desirous to hear what I had to say. I spoke for about an hour, and all listened with great attention to my exhortation; and some said that I spoke the truth, and others, that I gave very good instructions. I observed a feeling of approbation pervading all my auditors. After leaving Gopál-ganj I stopped near the village of Suchidaha for a day, and preached for about four hours in the village, and for about two hours in the market on the opposite side of the river. In both places I had the pleasure of teaching a great many poor blind heathens who perhaps had never heard of Jesus Christ before. In itinerating in this village I found the inhabitants, though not shy as those near Gopál-ganj, yet surprised to see me going about the village, and anxious to know the object of my visit. They soon found out, when I commenced conversing with some who approached me, that I had come for the purpose of instructing them. I found the people in general attentive, while I addressed them. Some seemed to think that what I said was very good, while others thought that my instructions were contrary to their own faith, and therefore they could not approve of them. The natives in these parts are all of the Chárál caste, and Muhammadans; and I am sorry to say very ignorant, much more so than the natives of other parts of the district. I found very few who could read. I inquired, and learnt that there was not a single school in these parts. In the market I could not distribute more than forty or fifty tracts. Had the generality of people been able to read, I could have distributed in such a large market as it was, a thousand tracts in a few hours. I met in the market and in the village only about four or five bráhmans. One of them appeared to be intelligent, and pretty free from bigotry; and he seemed to approve sincerely of the divine truths I inculcated. He was quite delighted with a copy of the Pentateuch which I gave him; he prized it so much that when a Chárál (a disciple of his I suppose) wished to have a sight of the precious volume, he was afraid to let him take it into his hands, telling him that he was too ignorant to know the value of such a book. I also met with another intelligent bráhmin, who after listening to my instructions with attention, accepted of a copy of the New Testament.

With respect to the churches in the south, I am happy to say that all the members and

native teachers seem to be desirous of maintaining their profession. I wish heartily that the Christians would be more diligent and regular in their attendance on the public means of grace on the week days. Their want of spirituality of mind, great poverty, and old habits, operate to the injury of their spiritual interests, inasmuch as they are hindered from the above causes from feeding daily on the milk of the word, whereby they might be nourished and strengthened to serve and glorify the Lord. Most of the members, however, I am happy to add, maintain family worship every evening. In all the churches the number out of communion is not more than seven or eight. I have every hope of their repenting of their sins. One of the churches, I am happy to state, has had a large increase. Three sabbaths ago I administered the ordinance of baptism to twelve converts. Three of them are the children of the members of the church who were converted some years ago. One was a Muhammadan who forsook his old faith about three years ago. Another is a young lad of about eleven, who was some time ago in the Intally institution. It is delightful to find piety in such tender plants. Another of his school-fellows has also been baptized, who is about two years older than himself. The rest I need not particularize, but it may suffice to say that they have all been living amongst Christians (not less than about a year, and several for nearly two and three years), and have received sufficient instruction, both in a public and in a private way, from myself and the pastor of the church. Last July, when I spent a month with them, they appeared as candidates. Since then, to the period of my late visit, three months had elapsed, and during this period I was glad to learn that all the candidates had been walking in the fear of God. I have no cause to doubt the sincerity of these believers in Christ. I pray that they may daily grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

I am sorry to state that John, a native preacher, while proceeding in a small boat with three native Christians to preach the gospel in a large melf, which is annually visited by some of us, was attacked by dacoits who beat one of our poor Christian friends rather severely, and plundered them of all their money, including the five rupees I advanced them for expenses, clothes, and provisions. They returned to me in a destitute state. I immediately informed the magistrate of the accident, and at the same time desired the brethren to proceed to the darogah and represent the case to him. The joint-magistrate happening to be then at Khulná, he very kindly took their depositions himself, and promptly depatched the thanah jemadar to endeavour to trace and seize the offenders.

## PATNA.

Mr. Beddy gives the following account of scenes which have recently come before him, and of his itinerant exertions.

Left home on Tuesday Morning, the 13th of February, in order to attend the melá Shri Játtri, at Beahtah, about eighteen miles south-west of Patna, having with me four native believers, and a supply of tracts, gospels, &c. Our first day's encampment was in the vicinity of a large and populous village called Munir, which must have been of importance some years ago, as in its suburbs there are some remaining marks of former grandeur, such as costly Muhammadan sepulchres, a splendid and extensive tank, now much fallen to decay, cased with large stones, and a very superb mausoleum, which, notwithstanding its decayed state, bears evident tokens of having been erected at an immense expense and labour. Many inscriptions are cut in the framework of the different entrances in Persian characters. No stones being to be obtained within the distance of several miles, the cost in bringing them either from Chunar or the Rotas Hills must have been considerable. Yet a few more years, and what now remains will be sought in vain. Many mosques and Hindu temples continue to be erected in different places; but of a very different description, and of very different materials, to those formerly erected—a proof of the poverty of the people, or of their supineness in religious matters. Little indeed of an enduring character is to be found about these new erections now.

In the afternoon I went to the village with two of our brethren; but there being no regular bazar, we were not able to obtain a great many visitors as hearers. Yet there were some to whom the glad tidings of sinners were communicated, but alas! there did not appear much of those feelings that appreciate the glad sound.

On the following morning, the 14th, we arrived at Beahtah about ten o'clock, and having selected a desirable spot, sat down to await the arrival of our tent. Close to the spot we had selected for erecting our Jomicile was a beautiful well, I mean with regard to water; I never drank better. While sitting and viewing two females drawing water, I thought of Abraham's servant and his journey in search of a wife for his master's son; but I looked in vain for any resemblance either in appearance or conduct to Rebecca. There were two women in filthy garments drawing water; to test the extent of their hospitality, I asked one of them if she would

give me a drink of water, to which she gave the freezing monosyllable, No! Knowing their prejudices, I then said, well! may I help myself out of the vessel (a common earthen one of the value of the tenth part of a pice)? To this she also replied, No! However, I told her I would pay her for the vessel. When getting payment, she demurred, but subsequently took one pice.

When within about a mile or two of Beahtah, we were joined by two or three natives, with whom we entered into conversation, stating the object of our coming to the melá, and then declared unto them the whole plan of salvation, bringing forward proofs in support of what we advanced, and showing also the inutility, and absurdity, and sinfulness of idolatry, and the assembling of the people from year to year to worship a stone.

As I had intentionally come before the time of the people's assembling, I took the opportunity of visiting a large market held on the 15th, at this village. We had a pleasing opportunity of delivering our message. Afterwards I walked through the village, or rather town, for it is very extensive, and if I may judge from the excitement I caused, no European was ever there before; indeed some of the people said so, and I do not doubt the truth of the assertion. The whole of Thursday afternoon and Friday were spent at the melá, and our opportunity for speaking and giving away tracts and gospels, was as pleasing and extensive as could be desired. I fancy we must have given away nearly 5000 tracts and single gospels, with some copies of the Psalms and gospels in Sanskrit.

*Progress of the Orphan Refuge.*

We have had an addition of one destitute girl since I last wrote, though our expected increase of five or six orphans (emancipated slaves) has not yet been received.

The girls that have attained some proficiency in needle-work are occasionally employed in plain work sent by some ladies to the Refuge, and although it is but a small sum, yet it is very gratifying to see them thus contributing to their own support, young as they are, and as the institution is. You would, I have no doubt, feel much pleased at hearing some of them read, and at hearing two or three of them *pray!* especially when knowing that it was the effort of the heart and not of the tongue only, as their conduct proves.

## CEYLON.

The state of our affairs in this island is sketched by Mr. Daniel, in a letter dated Colombo, May 18th, of which the following is an extract :—

As I have obtained no intelligence of the embarkation of Mr. and Mrs. Davies, I suppose the event had not taken place when the last overland left you. It seems very desirable they should be here as quickly as possible, since brother Dawson's various occupations render missionary aid peculiarly desirable in that part of the world. This is likely in a short time to be still more necessary on two specific and trying accounts. The one is the failing state of the health of sister Birt. Mr. Dawson thus writes me: "Mrs. Birt is very unwell. She continues up, and attends to the school, but her health has been declining for several months. She intends embracing Mrs. Elliott's invitation, and spending the vacation at her house. And in consequence of her ill health, the school will close earlier than otherwise for a month's recess. Mrs. Birt will go down to Colombo about the beginning of the next month. I hope she will derive benefit from Dr. Elliott's skill; if not, I fear she must return to England." If Mrs. Davies should be here by the end of June, she can for a season take her place, and afford her a longer recreation. The other circumstance is, that it is very probable that the member of our church who supplies the Portuguese congregation at Kandy, will be removed to Colombo. It will then be necessary that either Mr. Dawson or Mr. Davies learn that language, to minister to the necessities of that part of the flock. I believe Mr. Dawson has already that acquaintance with it that he would soon, by giving up a large portion of time to it, which Mr. Davies's arrival will enable him to do, be able to preach in it.

Since I have entered on the work of the academy, my labours are much more monotonous than formerly, as I am with my students about six hours in the day. I am generally obliged to limit my direct missionary exertions to Colombo, and the villages contiguous to it, after academical business has closed. But as they all preach on Wednesday afternoons, as well as Lord's days, we have by their exertions, as well as my own, rather more missionary work done around us than before these labours commenced; while a body of, I hope, useful men are training up to spread the

knowledge of Christ in every part of the land. I have reason to be satisfied with most of them, but it requires great patience and perseverance to manage them. Not that I have to complain of any thing like insubordination, but there is a want of vigour the native character displays, to wrestle with.

I am obliged to send now some of the ordained missionaries around me to visit the stations I used to inspect myself, and to seize vacation seasons for itinerances. At Christmas I specified I visited Kattar Kandy and Ruaswella, in each of which places a new missionary station is forming. At Easter I went to our Hanwella and Weilgama stations, proceeding at the same time to Dadigama, Dalinatoogewa, and Hewagama. I lately went to the opening of a native place of worship at Gonawella, connected with the Kottigahawatta station, built by the people themselves. Our Tamil mission in Colombo is now got under weigh, and has been two months in operation. I shall send you the journals of the missionary as I have opportunity. He has laborious services to perform, and meets with many difficulties; but I hope fruit will at length appear. Mr. Spaulding, an American missionary, who strongly recommended the labourer to me as the very best fitted for the work that he knew, will probably call on you by the time you receive this. Give my very Christian regards to him. You will be pleased to be informed that the plantation mission near Kandy, among the Tamils, is bringing fruit to the glory of God. Five persons are coming before the church in Kandy this evening, who promise to be the first-fruits of an abundant harvest. Brother Meldor, of Byamwella, writes me that he has lately baptized five Singhalese, and united them to the church in the distant part of his station. At Kottigahawatta brother Nader is labouring much, with great opposition. The Buddhists have issued a tract against Christianity, to which he has prepared a reply. Brother McCarthy has been challenged to a dispute by a popish priest here, which will lead to a discussion that, like the one in Colombo some years ago, will I trust be productive of spiritual good.

## AFRICA.

## FERNANDO PO.

The native Christians at Clarence, to whom Mr. Sturgeon has ministered from the time of his arrival on the island, having, with the concurrence of the other missionaries, invited him to become their pastor, his acceptance of that office was solemnly recognized on the last Lord's day in March. Messrs. Clarke, Saker, Merrick, and Dr. Prince conducted the service; and during the four hours that it occupied, deep interest pervaded the assembly. Dr. Prince, in giving an account of it, says, "The prayer and fasting which had preceded the observance, had been graciously accepted in heaven, and faith, hope, and peace were multiplied to us." He adds,

To speak my own opinion, and I believe it harmonizes with those held by my brethren, the church and people have been much improved since Clarke and I took leave of them in 1842.

It is very gratifying to witness the self-denying labours of brother Sturgeon; though often indisposed in body he does not at all confer with his flesh, nor spare himself on behalf of those he affectionately tends; and they evince a strong attachment to him.

Brother Merrick is to journey to Bimbia to-morrow, and will pass two to four weeks there. He will explore part of the high lands, and besides giving instruction in letters, and commending the grace of God to the sinful inhabitants on the heights and in the plains, he will busy himself to collate the dialects with those spoken at Camaroons, where he was very diligently employed in acquainting himself with the Diwalla language, and furnished himself with a copious vocabulary. Since then he has so improved upon and systematized his acquirements, that he has purposed putting the printing-press into operation.

Wednesday, April 10th. You will be happy to receive a first specimen of brother Merrick's perseverance with his press. I enclose you one struck off this morning. He is now under weigh for Bimbia. His returns are like those of the foraging bee, he comes laden with spoil.

The Jamaica friends have all sickened, one only (I think) excepted. The sicknesses are commonly of a mild, tractable nature—nothing so alarming as those of the West Indies. One of the new comers, Mr. Bundy, was a dispenser five years to a Kingston doctor, and will therefore be a valuable man at one of the projected continental stations. Brother Clarke distributes with a liberal hand the garments to the Bo-eh-bas, and makes a good calcula-

tion that some will be disposed to continue to wear them when kept in countenance by numbers. Some play him tricks, and come for a second suit, having disposed of the first to a settler. Many of the garments were destroyed by the ants, which abound here, and will devour so much of a trunk full in one night as to render what they leave of no use. Brother Clarke is busy preparing an improved vocabulary of their language for the press. Two or more of the villages nearest to us are visited every sabbath, and it is evident the people are regarding us with increasing confidence and good will.

It was a good thing that brother Clarke brought some ready framed houses from Jamaica: it is a work of two or three years to get a commodious one wholly prepared and erected here, that is if it is to be situated in the mountains. Would not iron houses answer? The question is answered by Eyamba, at Calabar, who has a large one; but it ought to be double plated, in order to be cool. If there be any invention for splitting shingles, such a machine would be of incalculable service here, for the bamboo leaf is a most worthless covering, and because so very perishable and insecure, it subjects one to that inconvenience which attends a demand for manual labourers.

I had no idea our Jamaica friends would suffer so speedily and generally from the climate. Fuller has married an old friend, that the "Chilmark" brought; and two other individuals will marry as soon as the doctor gives them a bill of health.

Can we not have more frequent communications, or even newspapers, from England? We may say that as yet we have heard but once since the "Marys" sailed in June last.

The readiest way is for friends to pay the eight pence chargeable upon ship letters directed to foreign stations, and then to com-

mit them to the London General Post Office. It seems that information is sent thither from the trading ports of ships about to sail to Africa. No way could, I suppose, be devised for our communications being delivered in England exempt from ship letter duty.

Mrs. Prince and I have suffered as little as any of our missionary company. We are

only now convalescent from a febrile attack, but so slight a one is followed by a disproportionate debility and dyspepsia, that a day or two's fever has always heavy consequences. Our afflicted child suffers very much in this climate. If providence presented a conveyance I should probably be called to the self-denial of parting with her, and with Mrs. Prince, as her guardian.

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The following, dated Clarence, April 10th, is from Mr. Clarke:—

Mr. Merrick and brother Duckett have sailed for Bimbia and its mountain tribes. The sloop which bears them is still in sight, and lies becalmed off Point William. She left this morning about seven o'clock. It is now five o'clock, P. M., and very little progress has been made. Brother Merrick was up late last night, in order to print a few lesson sheets for the Diwallas. These he has taken, and hopes to use them ere he returns. I send one as a specimen. This is indeed one reason why, tired and weak as I am, I write. The printing is not clear from the want of a spirit level. It was ordered, but has not come. We hope to remedy the great

evil a little, but it is difficult to do it without the level. I believe Mr. Merrick has particularly written respecting one.

Our friends are all, I hope, recovering. Miss Cooper alone is in a dangerous state. The day school goes on exceedingly well, and the female school is very encouraging. Clothing is in demand daily: with my own hands I must have put clothing upon the bodies of 400 persons. Many cut off their ornaments of clay before us; and most are clean in their bodies before they ask for clothing. Clothing is breaking down a great barrier, and making us universally known over the island as the friends of the inhabitants.

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## WEST INDIES.

### JAMAICA.

#### CALABAR.

A member of the committee has recently received a letter from Mr. Tinson containing the following passages:—

Of my late affliction you have heard, and of its merciful termination. I am now in excellent health, for me; I have not been better for years: and though my labours are heavy, they are such as I like, and it is no small matter to be engaged in employment that is agreeable to one's feelings. What continued cause for gratitude should we have, were we sufficiently mindful of God's benefits. I know not how to thank him enough for his manifold mercies to me. It is true I have had personal and relative afflictions during my twenty-two years of missionary life. I have given up children who have, I hope,

gone to heaven before us; and I have not been without those anxieties and cares attendant on missionary toil; but strength has been afforded equal to the day, and He who sent the trials stayed his rough wind in the day of the east wind. Could I go back and number all the cloudy days, and compare them with the sunny, how few would the former appear!

It is likely that you hear sad accounts of Jamaica now. Should such be the case, you must take them, as some of the flattering representations ought to have been taken, with limitations and caution. Certainly the pre-



sent aspect of affairs is not the most cheering, but the blame must not be attributed to the peoples' unwillingness to work, as some foolishly assert. The people are not without their faults—and who would be so weak as to expect them to be faultless—but as a whole, I say without fear of contradiction, that they are exceedingly well behaved and industrious people. As for emigration, it is perfectly useless, as far as the planters or the cultivation of the soil is concerned, while it inflicts a heavy expense on the country. The people are willing to work, but many hundreds, if not thousands, can get no employment, though they ask but 1s. 6d. a day; and very many are now working for one shilling. There is still a great deal of bad management, where estates are entrusted to men who take little or no interest in their welfare, and continue to sigh for their former power, which can never return.

The great cause, however, of Jamaica's present depression, is the long and severe drought we have suffered, almost, if not entirely without precedent in the history of the country. Our missionaries are feeling keenly the pecuniary difficulties of the people, embarrassed as many of them are with chapel and other debts. Many of the schools I fear will be given up, or continued with incompetent masters, for want of funds.

Very much has been said about the willingness and ability of the people to raise money, some of which, perhaps, might as well never have been said, as false impressions have been made, from which anticipations have arisen, that are not likely to be realized. Yet there has been much to admire and praise in the people of Jamaica. They have given nobly, and I believe that very many of them would still give willingly if they were able. Some, no doubt, are beginning to feel an increased attachment to money, as a means of gratifying their artificial wants—wants which they have been taught to cherish as a stimulation to industry. Should their proficiency be greater than their teachers desire, we need not be greatly surprised; it is difficult to pursue a good in this world without some admixture of evil. Many thousands, since freedom, have purchased small lots of land, most of whom have either built houses, or are now building them; and this has involved great numbers in pecuniary embarrass-

ment. No question but they anticipated an abundance of labour, the result of which would be means sufficient to accomplish their purposes. In this they have been disappointed. Many have now to work for four or five shillings a week, and where they have no house or ground of their own, they have to pay two shillings a week for rent; and if their provision grounds be in the low lands, during the dry weather they yield nothing. In such cases there can be little money for religious or benevolent objects. In the year 1841-2, when our missionaries declared their independence, the churches did more than they had previously done; and I suppose the brethren anticipated a similar continuation of supply. In this, however, they have been grievously disappointed; and what some of them will do I know not.

You will like to know something about the Institution at this place. I am happy to say that hitherto we have cause to be very thankful. Every thing has gone on well. The conduct of all the students has been very consistent, and given me great satisfaction. They had every thing to learn, and this has rendered my labours heavy, both from the elementary nature of the instruction I have to give and the frequency with which it is necessary to impart it. I usually have the whole of them four times a day, so that it keeps me pretty closely confined. Three of them have commenced Latin, and bid fair to get on. I have a young Englishman, our schoolmaster at Rio Bueno, who comes once a week to teach some of the students arithmetic, as a remuneration for which I am teaching him to read his Greek Testament. Then I have another pupil, a young lad of colour, an inquirer in the congregation, who comes several times a week for Latin; so that with these things, helping my daughter a little with Hebrew, cultivating a garden, and working a little as a mechanic, I have no time for complaint, if I had any thing to complain of, but I really have not. I have not been in better health for years. We are all well and as happy as we ought to be in this world. All that I want is to feel more entire devotion to God, and if I might have a wish, it would be to live to see some able men go hence to Africa and elsewhere, as ambassadors of Christ.

## BAHAMAS.

Our brethren in these islands are in deep affliction. During the last two or three years the hostility of some of the official persons of the colony towards them has manifested itself in various ways, and subjected them to many annoyances ; but recently, proceedings have been adopted which must be ascribed either to extreme ignorance of the law, or to a persuasion that the poor people in these secluded isles have no friends in Britain to vindicate their rights.

We have had a station in the island of Exuma about ten years ; and a chapel was erected there in which our missionaries have preached, and great good has been done. This small island is about 180 miles distant from Nassau, the seat of government ; and its twelve hundred inhabitants have not been accustomed to receive any other instruction than that given them by our agents. About four months ago, however, a clergyman, sent by "The Bahama Church Aid Society," landed, and became a resident in the house of the stipendiary magistrate. He has determined to obtain possession of the place of worship ; and finding on the first Lord's day in May, that the native teacher appointed by our missionaries to occupy it, and the assembled congregation, were determined to carry on service as usual, he availed himself of the aid of constables brought for the purpose, and committed the coloured preacher to custody. He was, however, released, and the following morning embarked for Nassau ; but, in the course of the week, several of the congregation were brought before the magistrate. They were accused of assembling unlawfully to disturb the peace, assaulting the constables, and rescuing themselves from custody ! Several men of good character were sentenced to hard labour at rock-cutting, for two months, and one received, as a preparation for this, thirty-nine lashes. Three females were heavily fined ; one, a poor widow, was sent to prison.

The same spirit is manifested by functionaries at Nassau. We refrain, however, from publishing at present, occurrences which have taken place there, and many aggravating circumstances connected with the proceedings in Exuma. A narrative has been laid before the Secretary of the Colonial Office ; and an investigation will doubtless be instituted. The outrages committed have been so gross, and so manifestly illegal, that we cannot imagine that any British statesman will think it right to pass them over in silence.

## HONDURAS.

Mr. Henderson writes thus from Belize, May 9th :—

I trust you have received my letter sent by last packet, wherein I endeavoured to show how necessary a printing press would be to carry out our translation operations. I shall, however, do nothing relative to setting up the press until I hear from you. Should the work which I stated was to be done, be such as to justify you in sending out a printer, I

can only repeat that he will have a neat house to dwell in, and a hearty welcome awaiting him.

Since the date of my last, I have made a journey to Crooked Tree, where John Warner has lately been stationed; some particulars relative to the place, and our prospects of usefulness, I now proceed to give you.

Crooked Tree is the name of an island in the midst of a lagoon, or lake, called Northern Lagoon, between forty and fifty miles from Belize, in a north-westerly direction. In this lagoon a creek takes its rise, called Black Creek, which empties itself into the Belize river about twenty-five miles from the sea.

On the morning of the 29th of April, after providing ourselves with hands and provisions for five days, we set out in the mission craft, a boat made out of the hollowed trunk of a cedar-tree, with awning in the midst to defend us from the scorching rays of the sun, our progress being at the rate of about three miles an hour. About the middle of the day we rested at the bank of a few Wesleyan friends, and had worship. Slept at Baker's, which we reached time enough to give an opportunity for a very pleasing meeting of about thirty persons.

Started early on the morning of the 30th. Before entering Black Creek mouth we had to cross a run of the river called Little Falls, where every year considerable damage is sustained by the overturning of crafts as they pass, sometimes with loss of life. At the very time we were passing, four men, with two dories, were employed in diving up logwood, the fruits of some previous disaster of this kind.

With an eye to the future prosperity of the station, I took occasion to examine the state of this rapid, and what means were necessary to remove the evil; when it appeared that all might be removed, and a safe channel opened, at an expense of about £150; but how long generations to come are to go on as those before them, it is not for me to determine. Our passage was, by the good hand of our God, safe both going up and coming down.

Having entered Black Creek, we found the trees to diminish in height, until they entirely disappeared, and left us about ten miles from its mouth in an open country. This was the first time since my arrival I had obtained such a view, for from the sea coast to a considerable distance backwards, this country is distressingly low and swampy, only interspersed with ridges of higher ground, covered with pine or mahogany, according to the quality of the soil. Grateful as was the sight, the pleasure was soon checked by the reflection that it was all but lost to man. The alligator below, and stork, tiel, and wilk-hawk above, had their undisturbed domain. But oh, this must not always be; the increasing

population will in due time, like the Dutch and Chinese, turn its swamps and ridges into fruitful fields and open canals, and the glorious summer's sun, with which this climate is favoured, shall draw forth its abundance for the comfort of man and the glory of the great Creator.

To the left our eye caught a view of the island of Crooked Tree, with its lake in front; that is to say, on the east side, and open to the sea breeze. We arrived about five in the evening. It is sufficiently plain that this spot was anciently an Indian settlement; the remains of the pottery and implements of war and husbandry which are continually being dug up are proofs. One was shown me among many others; it was called an Indian chissel, but though small, I am persuaded it had been used by these simple people, amongst whom the use of iron was unknown, as an axe. It is nearly in the shape of the famous American tuba. So hard is the stone of which it is made, that when applied to a piece of glass, it cut it. I have preserved it for you as a memorial of the place.

The settlement at this place consists at present of about twenty houses. William Tillet, Esq., brother of our friend at Baker's, resides here, with a family of fifteen children, two of whom were previously married, and two more entered that state on the occasion of my visit. I was requested to lay out a plan of a town, and give it a name; with the sense of Mr. Tillet's kindness, and the numerous inhabitants of that name, you will not be surprised when informed that I named the place "Tilletton."

At Tilletton two of our members already have their residence, two more have houses in which they occasionally reside, and four from Spanish Creek, about ten miles off, speak of removing thither. Two families, the elder branches of whom had been seriously impressed under the means of grace at Bakers, have lately taken up their residence at Tilletton. Things, therefore, carry a prospect of church order being established amongst them.

That I might know the progress the children in the school had made during the period it had been open, I released brother Warner from it for one day, and took charge of it. I found it encouraging; all were beginners, but some gave promise of ability. The number present, about thirty boys and girls. It is kept in the meeting-house. This is of such materials as the place affords, and with the exception of windows and jealousies, was erected at the expense of the people. It is capable of holding about one hundred persons, and was well filled during my stay. It is not expected long to be large enough. The spirit of hearing is good, and being open to settlers, it is expected to increase.

## NORTH AMERICA.

## CANADA.

Mr. Cramp and his family arrived at Montreal in safety on the 29th of May, and received a cordial welcome. It will be seen by the following extract from a letter written June 12th, that the impressions made by his first view of the scene of his future labours were pleasing.

Mr. Girdwood and Mr. Fyfe left Montreal the day after our arrival, to visit the churches in the upper province, and attend the annual meeting of the Canada Baptist Union. Mr. Bosworth is now on his way to join them. I cannot, therefore, give you by this mail any additional information. I can only say, generally, that the intercourse I have already had with the members of the committee has been very pleasant and satisfactory. They are Christian men of the right sort, and perseveringly active on behalf of the Society.

Mr. Bosworth appears to be a very amiable,

excellent man, and well qualified for his post. I have every reason to believe that our co-operation will be entirely harmonious.

The vacation has taken place this year a month earlier than usual. In consequence, I have scarcely seen the students, as they separated the day after my arrival. Two have just finished their studies, and there are two candidates for their vacant places.

I have to supply Mr. Girdwood's pulpit during his absence. The *Register* will also now come under my management.

## HOME PROCEEDINGS.

## COLCHESTER.

On Monday, July 8th, the Colchester Auxiliary held its thirty-second anniversary meeting, when Mr. Brock, of Norwich, and the Secretary of the Parent Society addressed the assembly. Two sermons were preached by Mr. Angus the day before. The collections were about the same as those of the preceding year, and we are happy to say that the donations and annual subscriptions, as well as the cards and mission-

ary boxes, show a considerable increase. It is very desirable that some well organized plan should be adopted in this county to form auxiliary societies in every district, and to unite those that are formed into a county auxiliary. This would not only considerably augment the amount of regular subscriptions, but greatly reduce the expense of collecting them.

## A GOOD EXAMPLE.

The church at Counterslip, Bristol, under the pastoral care of the Rev. Thomas Winter, have just engaged to support a native preacher in

India, the contributions to this object to be in addition to their usual contributions to the Society.

## CORRESPONDENCE.

*To the Secretary of the Baptist Missionary Society.*

July 13th, 1844.

MY DEAR SIR,

You are aware that I have recently travelled, on behalf of the Mission, through Shortwood, Stroud, and other adjacent parts of Gloucestershire. Will you permit me to publish in the *Herald* a few remarks in relation to that journey, and on some other subjects suggested by it. First of all, warmest thanks are presented to those who entertained the deputation with such cheerful and unbounded hospitality. If the adornments of grace and the beauties of nature have charms for my brethren, they will, when invited to visit this district, not only accept, but seize the opportunity. Honourable mention must next be made of the ready and harmonious co-operation of the ministers, both in sustaining the public meetings and preaching in different places for the society on the sabbath. In the former they avoided the extremes of prolixity and silence, and by the latter they saved expense, gained, at least, as large collections as a stranger could have done, and promoted their own missionary zeal. Lastly, I must not forget the increased liberality exercised towards the cause. In nearly every place the contributions were increased; in Stroud and Kingstanley very considerably, and in Shortwood almost doubled. In the last instance much resulted from the exertions of a lady, nameless here, who has so long stirred up the zeal of others, and cherished her own, as to render perseverance not only easy but inevitable. It would be invidious to name any where all did so well. May God encourage their efforts, and, in a better world, reward them.

The lack of efficient organization for missionary purposes is not peculiar to this district. In many places it is perceived and deplored. The aid of the parent society is requested; and perhaps it would be well if some one were appointed to organize and start efficient auxiliary or branch societies. But even this may be overrated and misplaced. The most perfect machinery will stand still if the motive power is deficient or ill applied. On the other hand, life is sure to find embodiment and expression.

Some good friends seem to imagine that organization is every thing. What really is wanted is, that one or two warm-hearted and energetic persons in each congregation, should make the mission the great object of their life. Let such feel that they have a divine vocation to collect, speak, and pray for it, and then neither plans nor success will be long wanting. The cause needs and deserves this consecration, and in prospect of the judgment may not be refused.

Our arrangement for deputations needs some revision. Is it not best for the several auxiliaries to select their own? Thus responsibility is divided, labour diminished, confusion and complaints are prevented; while local prejudices and predilections are provided for. Are not our deputations ordinarily too numerous? The recorded experience of our Liverpool friends is not singular. It would in most cases be found that one is more efficient than two: more than two can never really be required. With a numerous deputation one of two evils must ensue. If the ministers of the district take an active part, some members of the deputation are stinted for time, or speak late, or in the midst of confusion, or not at all. With such uncertainty there is no encouragement to prepare for the meeting, nor possibility of doing justice to it. If, however, local advocacy is silenced, far greater evils are produced. The ministers are deprived of the most certain stimulus of their missionary zeal, are prevented from giving their public pledges of consecration to the cause, and insensibly learn to regard it as a suspicious foreign mendicant, who must be cross-examined or admonished, or even censured. Lastly, economy would be promoted if neighbouring districts were united to receive the continued services of the same deputation. A little consultation and concession would suffice to accommodate all parties. The travelling expenses would be nearly the same for a fortnight as a week. To save expense is at once to augment the funds of the society and to discharge a most sacred duty toward the church and the world.

Yours most truly,

J. ALDIS.

## LETTERS RECEIVED FROM MISSIONARIES.

AFRICA.....	CLARENCE .....	Clarke, J.....	April 8 and 10.
		Saker, A.....	April 10.
		Sturgeon, T.....	April 10.
AMERICA.....	MONTREAL .....	Cramp, J. M.....	June 12 and 27.
		Thomson, J.....	June 25.
	TUSCARORA VILLAGE .....	Landon, W. H.....	June —.
ASIA.....	CALCUTTA .....	Evans, W. W.....	May 13.
		Leslie, A.....	May 14.
		Thomas, J.....	May 14.
		Wenger, J.....	May 14.
	COLOMBO .....	Daniel, E.....	May 18.
	ENTALLY .....	Pearce, G.....	April 19.
	KANDY .....	Dawson, C. C.....	May 3.
BAHAMAS.....	NASSAU .....	Capern, H.....	June 11 and 12.
BRITTANY.....	MORLAIX.....	Jenkins, J.....	June 18.
	QUIMPER .....	Jenkins, J.....	July 8.
HONDURAS.....	BELIZE .....	Henderson, A.....	May 9.
JAMAICA .....	ANNOTTA BAY.....	Henry, R., & anor.	May 21.
		Lloyd, W.....	May 20.
	BARRIFFE HALL.....	Teall, W.....	May 25.
	BETHANY .....	Dutton, H. J.....	May 27.
	BETHSHEPHIL.....	Pickton, T. B.....	May 9.
	BROWN'S TOWN .....	Clark, J.....	May 17, June 3.
	CALABAR.....	Tinson, J.....	May 29.
	CLARENDON... ..	Shaw, W., & ors.	May 24.
	FALMOUTH .....	Knibb, W.....	June 3.
	FULLER'S FIELD.....	Hume, W.....	May 13.
	GURNEY'S MOUNT.....	Woolley, E.....	May 20.
	GUY'S HILL.....	Armstrong, C.....	May 18.
	KETTERING.....	Knibb, W.....	April 29, one letter, no date (received June 24), June 5.
	LUCEA.....	Francies, E. J.....	May 31.
	MORTEGO BAY.....	Cornford, P. H.....	May 20.
	MOUNT CAREY.....	Burchell, T.....	May 6 and 20 (two letters) and 27, June 5.
	MOUNT HERMON.....	Hume, J.....	May 17.
	OCHO RIOS.....	Millard, B.....	May 14.
	PORT MARIA.....	Day, D.....	May 20.
	PROVIDENCE .....	May, J.....	June 3.
	ST. ANN'S BAY .....	Abbott, T. F.....	May 20.
	SLIGOVILLE.....	Phillippo, J. M.....	May 20.
	SPANISH TOWN .....	Dowson, T.....	May 24.
		Hewett, E.....	June 7.
		Knibb, W.....	May 26.
	SPRINGFIELD .....	Merrick, R.....	May 23.
	STEWART TOWN.....	Dexter, B. B.....	May 19.
	WALDENSLA.....	Henderson, J. E.....	May 15.
TRINIDAD.....	PORT OF SPAIN.....	Cowen, G.....	May 21.

## ACKNOWLEDGMENTS.

The secretary of the Baptist Missionary Society begs to acknowledge the receipt of the following works (in addition to those previously acknowledged) for the Denominational Library. He will have much pleasure in handing them over to the trustees.

From *R. B. Sherring, Esq.* (through Dr. Steane), busts of Rev. Robert Hall and Rev. John Foster.

Also from *R. B. Sherring, Esq.*, the complete works of John Milton, royal 8vo. and 4to., and two volumes from the library of the late Samuel Coleridge.

From *Mr. Samuel Beddome*, of Camberwell, the complete works of Andrew Fuller, 1 vol. royal 8vo.

From *Mr. John Chandler*, Scott's Commentary on the Holy Scriptures.

From *C. C. Tauchnitz, Esq.*, of Leipzig, a complete set of his Classical and Biblical Publications, 136 vols.

From *Sharon Turner, Esq.*, his History, and Sacred History.

From *John L. Angas, Esq.*, of Newcastle, a package of books and papers in Dutch, French, &c., from the library of the late Rev. W. H. Angas.

From *Miss Wills*, of London, Dr. Gill's Exposition of the Bible, 10 vols. 4to., russia.

He has also received for the Mission Library :

Reports of the Christian Instruction Society.

From the Wesleyan Missionary Society, Hoole's Missions in Madras, Freeman's Visit to Ashantee, and Beecham's Ashantee and the Gold Coast.

Similar contributions will be of great service to the Society. They can be forwarded to 33, Moorgate Street.

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

Mrs. E. V. Tennant, Hammersmith, for a box of clothing, &c., for *Africa* ;

Mr. R. Collett, Condictote, for a parcel of Magazines ;

Miss Hopper, Finsbury Circus, for a piece of flannel, for *Africa* ;

M. E., for pieces of printed cotton, for *Africa* ;

Friends, at Maidstone, for a box of apparel and haberdashery, for *Africa* ;

Friends, at Luton, for a package of Magazines, for *Rev. E. Daniel, Colombo* ;

Mr. John Town, Keighley, for fifty reams of foolscap paper.

W. Lloyd, of Annatto Bay, begs to return his sincere thanks to Mrs. Price, and the ladies of Pontypool, for a box of useful and fancy articles.

## CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, during the month of June, 1844.*

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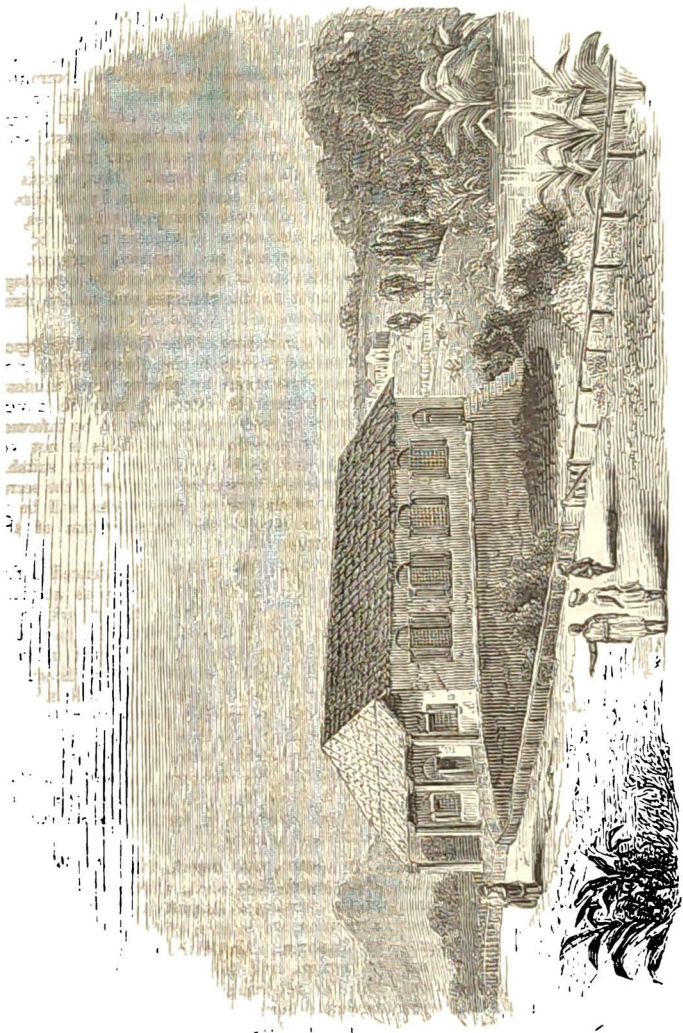
The contributions acknowledged as from Denbigh, North Wales, should have been from Ruthin.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq.



# THE MISSIONARY HERALD.

The Missionary Herald (Sept. 1844).



BAPTIST CHAPEL, KANDY, CEYLON.

## ASIA.

—  
CEYLON.

## DEATH OF MR. DANIEL.

Our readers have long been aware that the health of our revered friend who has laboured for some time past in the place of worship a view of which is given on the preceding page, has been exceedingly infirm, and that there were indications that his active service as a missionary was drawing to a close. His decease took place on Lord's day, June 2nd; and the following account of the event is given in a letter written two days afterwards by Mr. Dawson:—

The mournful tidings that it is my painful duty to communicate will, I am sure, fill your heart with sorrow. Our beloved brother Daniel has closed his life of toil, and entered into his heavenly rest. His illness was short—his sufferings were not severe—his death was peaceful and happy—and, I need not say, his reward is great. I regret exceedingly that I was not informed of his danger in time to see him during the short illness that terminated in his death. Letters from Dr. Elliott and Lieut. Maberly reached me on Saturday evening last, informing me of his precarious state, and on Monday evening, when I arrived at Colombo, I found him in his coffin. He was taken unwell on Sunday evening, the 26th of May, while preaching in the Pettah chapel. Sir Anthony Oliphant, with his accustomed kindness, had him removed to his own house, where he and Lady Oliphant continued unremittingly to supply his wants till death removed him from their care. It was not until the Thursday preceding his decease that his symptoms were considered dangerous, and even on Saturday it was confidently hoped that his life would yet be spared. The affection of his stomach and bowels, however, superinduced dysentery, and on Sunday morning at ten o'clock his spirit joined "the spirits of the just made perfect." He was buried yesterday, at six P. M. (his body having been embalmed that it might keep so long), under the pulpit in the Pettah chapel, where he had so long and energetically preached; the various ministers in Colombo, and an immense assemblage, having followed his remains. The same grave contains the relics of our late devoted preacher Hendrick Siers. I am requested to preach

the funeral sermon on Sunday next, which with divine assistance I intend to do.

As the overland mail is just going off I must hastily conclude; but I may just observe, that while the spirit of our dear and venerated brother was ascending to the skies, I was engaged in a baptismal service on the Pallikellee estate, receiving three persons (the first-fruits of the plantation mission) into communion with the Christian church.

You will easily believe that we are thrown into a state of great perplexity by this afflictive dispensation. The plan which at present seems most practicable to pursue is for me to remain at Colombo till Mr. Davies's arrival, Mr. McCarthy taking charge of Kandy station, and one of the students Kornegalle. I have, with Dr. Elliott, been looking over some of dear Mr. Daniel's papers, and find the mission accounts all squared up, so that not much difficulty will arise about them.

Our departed brother was sensible up to Saturday at noon, when he sunk into a torpor from which he never recovered. Pray much for me and for the mission here. Unless the Lord assist me I shall find the duties of the mission—including English preaching twice every Lord's day and the superintendency of the academy—more than I can perform. Just previous to his becoming insensible he dictated a letter to his daughters, which Lady Oliphant has sent. I have also written to Mrs. Tranter. I must not conclude without begging earnestly for the sake of the cause of Christ here, that another missionary may immediately be sent out to supply Mr. Daniel's place, that Mr. Davies (who *must* remain for a season at Colombo) may as soon as possible proceed to Kandy.

Mr. Daniel arrived in the island in August, 1830, and his labours there have been unremitting and successful. The committee, on the receipt of the afflictive intelligence, passed unanimously the following resolutions:—

That in placing upon the minutes a record of the decease of the Rev. E. Daniel, the committee desire to express their sense of the self-denial and earnest zeal with which for fourteen

years he devoted himself to the work of God amongst the heathen, and the persevering and unwearied toil with which he pursued it till his life and labours were almost simultaneously terminated by his lamented death.

They deeply feel the loss inflicted by this event on the Christian community in Ceylon, and especially on our own mission in that island, and submitting with humility to the dispensation of divine providence, they offer their condolence and sympathy to his bereaved family and the church of which he was pastor.

That the committee are affected with the most lively gratitude at the information communicated to them of the kind and assiduous attentions paid to their late lamented missionary by the Hon. Sir Anthony Oliphant, Chief Justice of Ceylon, and Lady Oliphant; and under a deep sense of obligation for their Christian sympathy, offer to them their sincere and respectful acknowledgments.

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## CALCUTTA.

We extract from the May number of the Calcutta Missionary Herald—a publication issued by our brethren monthly—the following paragraphs of a letter written by one of their correspondents:—

About the month of February, some persons who had been excluded from our native churches for sinful conduct, joined the papists who had not long before settled in Intally. One of them was subsequently sent to Dacca, and another to Chittagong, where we doubt not they will endeavour to do mischief. We would caution our brethren in the mufassal stations against trusting any native Christian, professing to come from Calcutta, who is not provided with a testimonial of church-membership or a letter of dismission.

In one of the villages near Narsingdarchoke, about half a dozen members of the church, with their nearest relatives, have gone over to the papists; and we doubt not that the adherents of Rome will spare neither money nor labour to sow their pernicious tares in the wide field of evangelization, which has so long been occupied by protestants in the district south of Calcutta. They have published and circulated there, to some extent, a pam-

phlet entitled, *The Bengdli Catholic Manual*, which contains a full account of the leading principles of popery. In fact it is to be expected that the papal antichrist will shortly bring his energies to bear not only upon the native Christians connected with protestant missions, but also upon the heathen population of Bengal. We would earnestly recommend to our brethren, to make this matter a subject of special prayer, and to redouble their efforts in spreading the word of God, that sword of the Spirit, before which neither the devil nor his emissaries can stand.

Though not exactly coming within the object of the Herald, we may just mention that, if the common report be correct, nearly one hundred Christians in the south, connected with the Propagation Society, have gone over to the papists, and that a number of others have expressed a willingness to follow their example.

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## JESSORE.

Mr. Parry, writing to the editor of the Calcutta Missionary Herald, communicates the following painful intelligence:—

I am at present under deep distress of mind on account of the sufferings of my poor dear people. A wicked Talukdar, I regret to say, has plundered several of our converts, who have thus been deprived of all their rice and cattle, besides ready money and household articles. Thirty poor creatures are placed in the most destitute condition, being driven from house and home, and obliged to take shelter in a native Christian village which I

took in farm a few years ago, purposely to protect my poor people from the oppression and exactions of the heathen landholders. The calamity which has befallen the individuals in question is most grievous. They have nothing to subsist upon, and being deprived of their cattle, they are utterly unable to carry on their agricultural labours at this critical time, when the lands require to be ploughed. If speedy relief is not rendered

them, they will have no means of subsistence at a future period. I have represented the case to the magistrate, who has paid every attention to the complaint, but I am very apprehensive of the result, owing to the host of false witnesses the landholder is capable of producing in his defence; several poor Christians have been tied up like felons and cruelly beaten and confined by the orders of the Tálukdár. I shall feel much obliged to you to moot at your next breakfast meeting, the propriety of all the missionaries in the country memorializing government to pass an enactment for the protection of native Christians against the persecution of the landholders, who in various ways offer great obstacles to the spread of Christianity. The late case of persecution at Dháká is one in point. The murder of a native Christian in Krishnánagar is another; and the case of my poor Christians is a third. Besides, whenever a Zamindár finds any disposition on the part of

any Ráyat to embrace Christianity, he summons him and prohibits him from reading our books, going to worship, and observing the sabbath, and compels him to sign a penalty bond that in case he should be found in future doing so, he must forfeit 20 or 30 rupees. The petty annoyances which Christians meet from their heathen neighbours are of little consequence, but the conduct of the Zamindárs is a formidable evil; and if it is not restrained, it is to be feared that our incessant labours and exertions for the good of souls and the glory of God, are likely to be frustrated. Something must be done. The evils I have alluded to have been allowed to prevail too long to the detriment of missionary labours. Christianity is spreading more at present than it did some years ago, and I think it is high time that we bestir ourselves under the counsel and direction of God to adopt measures which are calculated for the promotion of the glory of our blessed Redeemer.

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## AFRICA.

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### FERNANDO PO.

Mr. Clarke, writing from Clarence, April 24th, after acknowledging letters which had recently come to hand, adverts thus to their contents:—

These contain intelligence pleasing and painful. It is soul-cheering to hear of the prayers offered for us; encouraging to see the feeling in reference to another steamer; strengthening to know that Dr. Newbegin, brethren Thompson and Milbourne, and Martha Vitor are to join us in Africa; and enlivening amidst the gloom by which we are surrounded to find that Ethiopia runs to stretch out her hands to God. It is distressing to find that the vessel expected to carry

us to so many destitute parts, cannot come to us at all; that our brethren are either confined to Clarence, or exposing their lives in small canoes, in the rainy and tornado season, to go to distant parts of this island; and that those who go to the continent must beg a passage thither, and be guided in their movements by those of the trading vessel that carries them. But all is well, and ordered by him who is excellent in counsel and wonderful in working.

He proceeds to give a general view of the engagements of our friends at the station, from which the following paragraphs are selected.

Brother Merrick is now wandering on the Bimbian mountains. I send you an interesting letter of his to me, with his intended route. I am burning with desire to be with him, but shut up here by numerous necessary duties. A house is building anew for Mr. Merrick; a frame house is being put up for Mr. Norman. The chapel, and a house for Mr. Sturgeon, is to be begun. A frame house has gone down to Bassualla, and another we mean to send to old Basakatta; one has gone to Bassipu, and mine I think of giving

up, to be put together here, for some of our friends who are destitute. Were the place of public meeting removed, I could have two, or more, rooms taken off from the large hall, as rooms for the accommodation of single persons; but the chapel will not be ready for a year to come. It is difficult to get workmen, and when you do get them sickness, or a trip to buy yams from the natives, is constantly losing you a week or two.

I was about to go to Bassipu to-day, but a fearful tornado came on, which made this old

house rock like a cradle, and of course brought down the rivers, and made the road impassable. At Rebolah a man shot his companion, and the lives of the murderer and of *all* his kindred are sought for. All have fled to town. One of them, a female, went to the river close by Clarence. The avengers of blood were concealing themselves near the fording, and, with a yell, ran towards the innocent woman. She fled, and succeeded in reaching the house where our brother, Mr. Bundy, at present resides. There she found protection. I go as soon as possible to Rebolah, to reason with the king on this matter. At Banapa they have held a bala (a meeting) on the diosa, or play ground. At it the king postponed the trial of a female, to listen to brethren Saker and Fuller. He promised to encourage the people to keep the sabbath day, and offered land for a school-house, between the town of Bassilli and his own. Last sabbath (12th May) above 100 attended at Banappa, and about ninety at Bassilli. At old Bassakatta brother Ennis has put up a house.

Brother and sister Sturgeon are very pious, devoted, and diligent. Often fever visits both; but is usually gentle *now* in its attacks. Yesterday Mrs. Sturgeon was very poorly. The distance from the chapel is injurious to our brother, I think, at night, but he will not leave his work to another if he can possibly come out to attend to it himself. Of course he is glad of help, but he will not, even when warned by headache and slight fever, and a chilly night air, keep the house on the prayer-meeting and lecture evenings, if he can possibly come to the place of worship. As brother Merrick and I live in the house, either of us would at a single hint cheerfully take any part when at home and well. This is, however, a good trait in brother Sturgeon's character; only I think he injures himself by carrying it too far. He intends first to build a school-house, and a dwelling house, then a chapel. The school-house will at first serve as a chapel, and set the under part of this house at liberty, to enable us to accommodate the captain and mate when they reach. The church and schools so occupy brother Stur-

geon's attention that, beyond visits to the native farms and towns near Clarence, he cannot go. He speaks of desires to settle ultimately on the continent. He may visit it, but his station seems Clarence, unless driven from it by popish laws and priests.

The Spanish slavers come to us in their sickness, and often apply for biscuits and rice. They are fellow-men; we cannot see them starve, and it is wonderful with what respect they regard us. I gave a Spanish Testament to one, and am told that it is sometimes read. Two sailors ran away from the Chilmark—one a Swede, the other a Dutchman. The Swede became captain of a small yam boat. It was upset in a tornado, and he was ten hours in the water before he could reach the shore. From that time he was sick until Saturday (20th) when he sunk under his fever and expired. I went on sabbath morning last, and gave an address at his interment. The Dutchman is but a youth, and stopped first at Mr. Wilson's, but from the long voyage and bad provisions, his blood has got into a bad state. I have taken him under my care. I hope he is seriously desiring to live to God, and be useful in his generation. He has had a moderate education, has a good moral character, and greatly desires to improve. He is very affectionate, and seems determined to remain here. The doctor attends him for bad sores on his ancles. Another sailor, from Sunderland, has been thrown upon us. He was very ill, and almost starved to death, when he reached here in a small boat. He waits the coming of his vessel from Bonney, and will soon leave us. We are constantly liable to such legacies. Indeed we might erect a hospital here, and seek support for it from the merciful in England, with the prospect of doing good, yea of saving the lives of many poor wretches left destitute by misfortune or by cruel captains, in this land. Besides the slavers, we have a man, said to have been captain of a piratical vessel and a socialist, and a coloured man, from Nevis, left by a late vessel, seeking food at our hands to save them from starvation.

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Mr. Sturgeon, who it will be remembered is now pastor of the church at Clarence, writes thus, May 27th:—

A few days previous to the receipt of your letter I submitted to the brethren the propriety of my building a chapel, school-room, and mission house. The proposition was agreed to, and I was recommended to commence operations without delay. After receiving your communication we consulted together, and made the subject a matter of solemn prayer to God; after which it was concluded that the buildings should be pro-

ceeded with. We shall make use of the school-room as a temporary chapel in the first instance, as our present place of meeting is too small. On the 10th instant I brought the subject before our friends at a church-meeting, and requested their assistance. They cheerfully responded to my request, which induced me to bring the matter before the whole congregation. Agreeably to a previous announcement, I met the congregation in our

chapel on Monday 13th instant, at 6 o'clock A. M. I appealed to them for posts, rafters, and bamboo for the temporary chapel; and for fifty piles for my house; after having expended 1 Chron. xxix. This they pledged themselves to accomplish within a few weeks. On the day following (Tuesday) many countenances were lighted up with joy, as they hastened to the beech; and inexpressibly cheering was the scene when a large number of these volunteers were seen paddling in their canoes, upon a smooth sea, bending their passage to the bush, to obtain by the sweat of their brow materials for a building which is to be used as a sanctuary of God. At the meeting before mentioned there was not one dissentient vote: all were willing to assist in this good work of the Lord. Since then I have applied for help to many for their support, who were not at the meeting referred to, and I have met with most encouraging success. One of my congregation came after me and said, "Massa, me sorry me no live meeting place on Monday; me be blacksmith man; and me be glad for make you eight pairs of hinges for chapel." I did not expect to succeed so well, as the patience of the people has been so much tried, they having been kept in anxious expectation of a new chapel since April 1842. £110 has been subscribed for the purpose, and as I confidently anticipate £50 more, in addition to which many of them have expressed their readiness to give their labour, when the time for building the chapel arrives, it is not probable that I shall have to draw much more than £100 from your Society. The people having subscribed so liberally, and having their hearts so deeply fixed upon a new chapel, they could not but be disappointed when they heard that a school-room was first to be erected; after which a residence for ourselves. Yet to my great surprise, they have come forward to assist with a readiness which has never been surpassed in any former proceedings. As the school-room will be used as a chapel for the first twelvemonths, I availed myself of the pleasure of putting in the first post on Tuesday the 21st instant, after offering a solemn prayer to God for his blessing upon the undertaking. We then lifted up our hearts and voices in praise to the Lord for his goodness in permitting us to take part in the erection of the first building designed for his worship in this part of Africa. The building is to be sixty feet by forty. It will be a mere shell, and built of the plainest materials, but sufficiently substantial for our purpose. The expence will be under £30, nearly the half of which will be defrayed by the people: for the remainder I must draw upon your committee, as I have publicly stated that I shall not appropriate any portion of the £110 subscribed for the chapel, to any other purpose than that for which it is designed.

My reasons, Sir, for wishing to build a house designed as a residence for ourselves, are the following: to promote my usefulness, and to add to the resources of your Society. My usefulness is greatly impeded through my inability to attend with regularity our Sunday and day schools. The former I now visit almost every week, but the latter has but little assistance from me, though I know my aid is required. Though I only live a few furlongs from the school, yet this short distance, viewed in connexion with the necessary exposure to the heat of the sun, acts as a preventive to my fulfilling what I consider to be my imperative duty. I also have too much reason to believe that exposing myself to the poisonous miasma with which the atmosphere is so greatly impregnated at night, in attending our weekly services, has contributed toward that general debility to which I am now subject. And often have I through excessive weakness had to forego the pleasure of conducting a religious service from the causes above stated, when I could have performed the required functions had my house adjoined the chapel. 2nd. By the erection of a mission house the parent society will be benefited. Houses must soon be erected, as many of the brethren have no residences. So that if I succeed in my attempts, the one I now occupy (which is a very comfortable one) will be at the disposal of one of our missionary brethren.

I have commenced a small cottage, in a very salubrious spot upon the mountain, for my dear wife, about nine and a half miles from Clarence. From this spot we have a distinct view of the vessels lying in Clarence Cove, and when I have cleared a greater portion of the adjoining ground, nearly the whole of the town of Clarence will be presented to our view. I had made preparations to complete the cottage, but was taken ill, and the work stopped; but should my health be continued, I hope to finish it within six weeks. It is sixteen feet by twelve, to which is added a piazza three feet wide. I have begun to lay out the ground for a garden. I have also commenced cutting a road up the mountain. The cottage will be situated within about two miles of Bassipoo, and three of Robolo, so that I shall have opportunities of doing my Master's work during my temporary residence there with Mrs. Sturgeon. The natives were originally much prejudiced against my building there; but by kind treatment they are now softened, and often come to see me. A few days after I had commenced the following objection was made to our proceedings. "It be no good for you for build house dere: dat ground belong to me; you no pay me noting for it. We no like you for make house on de ground dat belong to we family." I replied, "We bought the land of your father, Boidiba; paid him for it, and received a paper from him to prove that the land is ours." "We

no care for we fader; we take we family from we moder side. We moder loose (dead) and now all de ground belong to we," was the reply. The man who raised these objections came to me the last time I was at the mountain, bringing with him two calabashes of palm wine, and telling me that he wished me to be his friend. He trembled when he gave me his hand, but by the "dash" of a few leaves of tobacco, a knife, and a little sugar, his fears were removed, his confidence gained, and ever since that time he has sent me tope to Clarence, and seems to try all he can to get me to revisit him, which I hope to do in a few days. It requires great prudence, affection, and zeal, with a good degree of generosity, to meet the state of the Boobies. They are very jealous of our entering upon their territories, and regard with great fear every innovation of their rights. But doubtless the great source of their anxiety is, our attempts to root out their base systems of superstition and idolatry. If they perceive any uncharitableness or harshness on the part of those who teach them, they become sullen, and sometimes a little malignant. But I am confident, from my knowledge of their character, that a patient, prudent, kind, and devoted servant of God would find a comfortable asylum in any of their towns, and in a few years effect an amount of good far exceeding all anticipation. Up to the present time but little has been done by our Jamaica friends, they having been sick, with but few exceptions, nearly the whole of the time they have been with us. Mr. Ennis is the only one upon whom we can look as at all likely to be a permanent teacher. He has been residing several weeks at a town called Old Bassikatta. His reception has been all that we could desire; and as he is soft and affable in his disposition, we hope he will accomplish great things among those with whom he is now about to live, and in the native towns, of which there are many. He is to leave us to-day, with his wife and family, for Old Bassikatta, which he will probably reach by to-morrow noon.

About five months ago a school-room and a house intended for sick missionaries or their wives, were begun at Bassipoo, but they are not yet finished. Sickness has been one of the principal causes of the failure. Instruction ought to be followed up in Africa, especially among the Boobies; but this would not be the case if the number of labourers was multiplied. In several instances nearly the whole of the mission family have been ill together. But what ground is there for the exercise of gratitude and joy that none of your agents have been called to their final home, though this is the fourth year of your mission in Africa. The total disregard of the natives generally to the sabbath day is one of the powerful stratagems of the great enemy of souls to keep possession of his prey; their

highest notion of the Lord's day being to regard it only as a day of recreation and sensual gratification. By the great majority of them it is not thought of; they therefore cultivate their grounds as usual. And among those who know the sabbath by name, it is of common occurrence when they are inclined to a little extra pleasure, to fire a few guns, meet together without any regard to any particular day of the week, in large companies to drink tope, dance, &c. This they call Sunday. This is one of the strongholds of Satan, which we hope soon to storm, and batter down, and upon its ruins to plant the gospel standard.

The unbounded influence of the Mo-men also presents a formidable barrier to the introduction of the gospel, which is a perfect system of purity, love, and simplicity. These renowned chiefs maintain their ascendancy by their pretended miracles upon the sick. One of them proffered his services to a pious young man belonging to us, who was greatly afflicted at the time. The offer was accepted, our friend being disposed to witness the defeat of the Mo-man, thinking that he could make a good use of it. The pretender to supernatural gifts was prompt in exercising his skill, and vigorous with his hands, which he applied to the legs of his patient, who was by no means diverted, as the superstitious chief pulled his legs about in such a way as to treble the pain before experienced, and cause him to cry out to him to desist from further operations. To this the operator would not agree, but still affirmed that an effectual cure would soon be performed. In a moment he sprang from the young man, and lifting up his thumb and finger, said, "Look here: dis he de pain; I got him now." His patient not possessing supernatural discernment, could not distinguish it. In a pretended rage he struck his stick with his hand, and then boldly avowed, "I have nailed de pain to de tick; lookem, here him be." He then demanded pay for the cure, which he said he had effected. His claim was resisted upon the ground of his having failed in his object. The power of cupidity being strong, and nothing discouraged by his non-success, he began to inflict a fresh punishment upon his patient, saying, "Dere be a little bit more pain in de leg yet." This was too much to be borne; he then made his way for the bush, where he could carry on his art more profitably.

A few weeks ago, Captain Ward (Thomas Hunter) waited upon me, having then come from Bonny; from whom I solicited information respecting the late disturbances at Bonny between the captains and the Bonny traders. He stated that the head men at Bonny demanded what is termed the work-bar\* of the captains, which they refused to pay. Trade was then stopped. The captains then con-

\* The work-bar is five per cent. on the oil sold.

sulted together, and resolved to adopt the common expedient on such occasions, which is to fire over the town. It is then expected that the king and head men will send a message to the different captains, and request them to come on shore to settle the "palaver." The captains (eight in number) fired over the town of Bonny on a Saturday evening, and anxiously awaited a reply from the Bonny traders the next day. But to their great surprise, the natives fired upon them, and they returning the fire, a regular war was commenced between the hostile parties. The firing began at 10 o'clock, A.M., on a Lord's day morning, and continued until 5 P.M. The captains having nearly exhausted their stock of powder, &c., and perceiving their attempts at retaliation perfectly futile, as the natives concealed themselves behind their encampment, or fled to the bush, as soon as they had fired, they invited king Pepple to go on board. To this he would not agree, but invited all the captains on shore next morning. After due deliberation, and the exercise of many fears on the part of some as to the issue of such a step, they assented to the proposition, and went in a body on Monday morning to meet the king and his gentlemen. As soon as they had landed, thousands of natives, who had been waiting in ambush, rushed forth, attired in their war costume, and armed with guns, pistols, cutlasses, spears, &c., in addition to which many of them had their bodies painted in a most frightful manner. For such an assemblage of barbarians (many of whom were in a state bordering on madness, from the liberal potations of ardent spirits in which they indulged themselves) they were not in the least prepared, having gone on shore unarmed. When on board all appeared quiet on shore; and no evil was predicted by the captains, as hopes had been held out to them by king Pepple that an amicable settlement of the affair was desired, and might be effected by a

general conference on shore at the time proposed. Now affairs wore a different aspect, and as the captains were under the command of this reckless throng, they were ordered to the juju house to settle the "palaver." This seat of iniquity they soon reached, amid the yells of an infuriated mob, who seemed to think they had achieved a glorious triumph in having white men under their control, for whose blood many of them appeared to be thirsting.

After a long dispute between the captains and Bonny traders, a document was drawn up and signed by the captains, that they would yield to the former demand of the people. During the "palaver" the natives put themselves in a fighting attitude, and treated the captains with great indignation and contempt; and had the white men have been provided with arms, the consequences would have been fearfully calamitous. The affair having been concluded, the captains were allowed to depart; but it was with great difficulty that the head men could prevent the natives from doing them serious injury, as they appeared intent upon it. Several puncheons of rum were placed in different parts of the town, to which the natives had free access. It was not ascertained that any were killed on either side, but three boats belonging to the "Lady Paget" were sunk by the enemy, and one white man wounded.

At the time this statement was made there was a cessation of war between Bonny and Andurey, supposed to be on account of the building of a juju house at Andurey; and during the erection of this edifice, death would be the inevitable fate of any who engaged in war. But I am grieved to inform you that the war is now renewed with increased fury, and all trade is again stopped. Surely these alarming facts render it imperative upon those living in a Christian country to pray more fervently for that period when nation shall not lift up the sword against nation, and when they shall learn the art of war no more.

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## BIMBIA.

The following is an extract from the letter from Mr. Merrick to Mr. Clarke, to which the latter adverts in a foregoing page. It is dated, King William's Town, April 17th.

I do rejoice that God moved my heart to visit Bimbia. The signs of the times and present state of things are, I think, favourable to the introduction of the gospel; and I hope our good God is about to open in this district an extensive field of usefulness. King William received me with much respect and apparent pleasure, has treated me with uniform kindness since my arrival, and is not only willing that his own people should receive the

benefit of our instruction, but that the people in the interior should be visited, and made acquainted with the precious truths of the gospel; and in proof of this willingness has promised to send men with me to the Camarooms Mountains, and to do all in his power to facilitate my journey. I have conversed with him twice since my arrival respecting God, Christ, heaven, hell, and eternity, and on both occasions he listened attentively, and



appeared in some degree to realize the importance of the solemn truths which he heard. I find that the story of the cross invariably excites attention and solemnity, with some measure of astonishment, and it will, I hope, at no distant day, affect the people's hearts, and produce a complete reformation among them. Yesterday morning I spoke for a long time to a young man named Hamby, who manifested much feeling when he heard of the misery of lost sinners, and as much astonishment when salvation by the death of the Son of God was declared to him. A few hours after speaking to him I visited his town, and conversed with his people (about forty, including children), Hamby himself acting as my interpreter. I began by endeavouring to show how grievously they had offended God, but my interpreter had spoken only for a short time when he began of his own accord to talk about the death of Christ, though I had not yet arrived at that stage of my discourse. Not only King William, but all the people appear to know that we have come to seek their good, and have invariably expressed their willingness that God-men should live among them. We shall be welcome, King William says, to *any part* of his land we may require. Though our prospects at Camaroons are by no means discouraging, they are here far more cheering, and I cannot but think that God in his wisdom intends making this part of Africa the principal seat of our mission.

After united prayer with brethren Smith and Duckett for divine guidance, I have resolved on visiting the Camaroons Mountains. John King, whom you saw at Fernando Po a few days ago, is to be my principal guide, and he thinks of taking about ten men with him. Smith is to accompany me, and Mr. Duckett and John will attend to the school in my absence. I find Mr. Duckett an excellent assistant, and hope his labours will be very successful. On Friday morning last we had 40 scholars; afternoon, 59. Saturday morning, 100; afternoon, 76. Sunday, 47. Monday morning, 59; afternoon, 47. Tuesday morning, 46; afternoon, 47. This morning we had 47. The children and young people who have not been clothed seem ashamed to

come to school in their former dress, or we should, I think, have a regular attendance of about 80 or 100. The order and attention of the children have entirely exceeded my expectation, and prove how capable they are of improvement. How delighted you and dear Mrs. Clarke would be to see them all neatly clad walking around the house, and singing "Jesus said, Suffer little children to come unto me." It rained this morning, but they were all in front of the house at six o'clock, and long before the time arrives they may be seen every afternoon waiting for the opening of the door. Oh, that the Lord may raise up and qualify many of them to propagate his gospel in the land of their birth.

I learn that there is not only a path from hence to the Camaroons Mountains, but also to Calabar. I am not aware that any person here has walked to Calabar, but John King and my interpreter, Copper, have walked to Rumby; and the former told me on Sunday last that many of the Calabar people not only come to Rumby by water, but by land. Thus a line of stations may at once, without fear of molestation from the natives, be established between this and the Camaroons Mountains, and also to Rumby, and thence to Calabar. From the Camaroons Mountains we shall doubtless be able to penetrate the heart of the continent, and proclaim the glad tidings of salvation by the atoning blood of Christ.

I saw a man at John King's Town yesterday, from Mokundarge, the seventh town from Bimbia on the route to Rumby. When he heard of my intention to visit the interior he danced and capered about, and appeared filled with joy, and fingering my cravat and shirt, told me that the bush-men wanted such things, and would be very, very happy to see me. John King, who is to be my chief conductor, does not seem to entertain the slightest apprehensions respecting the safety of my person, but expressed fears yesterday lest the cold should kill me, as it did John Bull when he ascended Clarence Peak. For my part I am perfectly tranquil about the matter, knowing that God is my shade upon my right hand and upon my left.

Immediately after writing this letter Mr. Merrick addressed one to the Mission House, which contains some additional information. He says,

I do not at all apprehend any danger; on the contrary, I feel persuaded, and have been assured by many here, that the people in the interior will receive me with joy and gladness. You will be pleased to hear that all the people between this and the Camaroons Mountains, and also to Rumby, speak the Lubu tongue, a circumstance which will contribute in no small degree to their enlightenment, as the lessons and school books which may be printed for the Bimbia people will

answer for the interior. So far from placing any obstacle in the way of my visit to the interior, King William most cheerfully gave his consent, and expressed himself happy that I was going to tell the bush people those good words which I had spoken to him. There is a candour and frankness about King William which I much admire, and he will, I think, be a noble Christian if his heart is ever touched by the divine Spirit. Oh, that it may be so ere many months have rolled over

his head. I have twice spoken to him, with much plainness and seriousness, since my arrival; and during my second conversation, which took place on sabbath evening last, recommended him to pray to God to forgive his many sins, and to wash his heart in the blood of Christ. Next morning he informed me that he had prayed to God before retiring to rest in the evening, and had also prayed in the morning. I inquired what he said, and learnt that his prayer was nearly as follows: "God; I do plenty bad; I make you vex plenty; but you Son dead for me; all him blood come out for me; take him blood and wash my heart, and make me clean, that I may not go to the bad place when I die." Oh, that the poor man really felt in his heart what he uttered with his lips—that he really possessed faith in Christ as our atonement; then we should all rejoice over him with un-

speakable joy. You will be thankful, my dear sir, to learn that not only is King William himself favourable to the settlement of Christian teachers at Bimbia, but all his people are, and seem to be convinced that we have come to seek their good. As soon as we are ready to build we shall have land *wherever we like*, is the language of King William. God, I think, is evidently pointing us to Bimbia as the starting point of those efforts for the extension of Christ's kingdom in Africa, which your missionaries will, I hope, be spared and honoured to put forth. May his Spirit dwell in us! may his presence render us strong for duty! in all our plans and undertakings may we be guided by his counsel, and after having performed all his pleasure on earth, may he take us to dwell eternally with himself through Christ our Redeemer!

There are, however, special and imminent dangers to which those who sojourn among a people so ignorant and superstitious are exposed, of which the following extract from a more recent letter from Mr. Merrick to Mr. Clarke furnishes an illustration. It is dated May 3rd.

I have only time to write you a few lines. For hasty particulars of my visit to the Camaroon Mountains I must refer you to my letter to my dear wife. During the journey I experienced mercies for which I can never be sufficiently grateful, and for which I hardly know how to render thanks. Since I last wrote you Satan has been stirred in his den, and he has been striving hard to crush the cause of our God in its infancy; but he has been foiled in the attempt, and will always be. A few weeks ago a man residing here was cut by a shark. His brother conceiving that he was bewitched by a man residing at Nacko's Town (the brother of John King) came to King William, and requested him to summon all the people to hold a palaver in order that the man who betwitted his brother might be brought to justice. This happened the first sabbath after our arrival. The drum was beaten by the command of King William to summon all the people to the palaver, but on my informing him that the sabbath was very unfit to hold moha palaver, he deferred it to the next day. In the meantime I conversed with King William about the folly of supposing that the man cut by the shark had been bewitched, and expressed the hope that he would no longer believe such foolish things. What impression my remarks made I know not, but the palaver which was to have taken place on the coming day, was at last not held at all. The day after my departure for the Camaroon Mountains the man in question died. His brother, in a great rage, demanded of King William the life of the supposed wizard. King William replied, that he could not allow him to kill the man; that since my

arrival I had told him not to render evil for evil, and that if his brother had even been bewitched, he could not allow the man accused to be killed. On hearing this the deceased man's brother declared that if King William would not permit him to kill the man who had killed his brother, he would kill Mr. Duckett; and not only did he say so, but actually made preparations for doing so. During the day Mr. Duckett went over to King William's house to deliver a note which the king had requested him to write to Dick. As soon as King William saw Mr. Duckett he endeavoured to get him out of his house as quickly as possible, and began to talk very high. On coming out Mr. Duckett learnt that the man who sought his life was in King William's house, and would perhaps have attacked him, had not King William got him out so speedily. Mr. Duckett was strictly charged, as night approached, not to go out of the house, and not to keep a light burning in the place where he slept, and every one of King William's slaves was armed with a cutlass or gun each, and kept guard about the house the whole night; but this was not sufficient. Mr. Duckett informs me that King William himself actually sat up the whole night, talking in the loudest strain. That same night the affair was settled, and the angry man propitiated; and in the morning Mr. Duckett learnt that his life was no longer in danger. I am happy to be able to say that Mr. Duckett was wonderfully sustained, and was enabled to cast himself on that God who alone is powerful to save. He did not, however, expect to live; but hoped, he said, on Wednesday night to have entered

his eternal rest. Oh, help us to bless our God for having interposed, and for preventing so direful a catastrophe!

Since my return I have got Copper, my interpreter, to make strict inquiries into the whole matter; and his statement confirms all I have heard from Mr. Duckett. Mr. Duckett

also told me that in my absence two of King William's slaves were killed by him for running away; but I have reason to believe that the report is groundless.

The school is getting on well, but we had not many yesterday, I suppose because it was market day.

## WEST INDIES.

### BAHAMAS.

Sir F. Cockburn, the late Governor of the Bahamas, has returned to this country, and G. B. Mathew, Esq., the new Governor, has entered on the discharge of the duties arising from his appointment. The Bahama Royal Gazette contains, among other addresses on the occasion, one from the baptist missionaries, which, with his Excellency's answer, we have pleasure in presenting to our readers.

To His Excellency George B. Mathew, Esq., Governor and Commander-in-Chief, in and over the Bahama Islands, Chancellor, Vice Admiral, and Ordinary of the same.

May it please your Excellency,

We, the ministers and congregations of the baptist denomination in the Bahamas, connected with the Baptist Missionary Society in England, beg to have the honour of offering our congratulations to your Excellency on your own safe arrival, and that of your lady and family, at this the seat of your future government. We gratefully recognize, herein, His kind protection and watchful care, whom winds and seas obey.

Our most gracious sovereign has, we trust, been providentially directed in the selection and appointment of your Excellency to preside over this part of her widely-spread dominions. And we entreat your Excellency to believe that we shall ourselves feignedly respect and honour her Majesty in the person of her representative, and use our best endeavours to induce those who come under our influence to sympathize with us in sentiment and conduct.

As dissenters recognized and established in their forms of worship by several enactments of the imperial parliament,—as protestants and as subjects, feeling not less strongly than any the bonds of due and enlightened allegiance to the throne,—as proud too of, and thankful for, a constitution that is distinguished beyond all others on the face of the earth by the attributes of justice and of mercy—we trust that we shall under your Excel-

lency's administration, enjoy inviolate our civil immunities and religious privileges.

We ask for ourselves as a denomination,—what we are happy to think will not be denied us,—that we may be allowed the same measure of freedom as those with whom we are in alliance in England.

Should our religious liberty be at any time assailed and endangered, so that it shall obviously appear to be our duty to invite the attention of your Excellency to our case, we fain persuade ourselves that our statements or complaints will meet with your Excellency's patient consideration.

That the Governor of all worlds may continue to exercise over your Excellency and family his unremitting care—enrich you with his choicest favours, and render your Excellency's administration a great and general blessing to this colony, is our fervent desire and shall be our daily prayer.

WILLIAM K. RYCROFT, } *Baptist*  
HENRY CAPERN, } *Missionaries.*

Signed, on behalf of thirty congregations, containing collectively, about four thousand regular attendants—in behalf also of one missionary, William Littlewood, of Grand Cay, Turks Islands.

Nassau, N. P., July 4th, 1844.

#### HIS EXCELLENCY'S REPLY.

To the Rev. The Ministers and Congregations of the Baptist denomination in the Bahamas.

I receive with the highest degree of satisfaction the assurance your address conveys,

of your devoted attachment to our most gracious sovereign, and of your anxious desire to lead to the paths of loyalty, and of ready obedience to the constituted authorities and laws of our country, all those over whom your sacred calling and your personal character may give you a natural influence.

It has been a source of the greatest gratification to me to receive addresses expressive of similar sentiments from various quarters, for I am thereby authorized to indulge in an assured hope, that my honest intentions for the administration of the government, to which our gracious queen has been pleased to appoint me, are misunderstood by none, and that I shall be generally supported in my endeavours to establish under divine providence the sentiments of harmony and good feeling among all classes, strict economy in the colonial expenditure, and such general measures as I may feel justified in deeming beneficial to the interests of this colony.

I feel assured that I can, with a certainty of your earnest co-operation, call upon you to promote the feelings of peace and good will among all classes, creeds, and races, and to direct your best efforts to stimulate among the inhabitants, male and female, old and young,

of these islands those habits of active industry the acquirement of which must so greatly tend to their own happiness and comfort.

The rights and privileges of all denominations of dissenters are so well known and defined, and, I may add, so justly appreciated, under our inestimable form of government, that the expression of your title to my support, in the event of such rights being assailed, can scarcely, while the congregation of baptists in these islands adhere to the principles your address so clearly and well defines, be deemed necessary. But, I hasten to assure you, that could such necessity arise, my duty, no less than my inclination (founded on my conviction of the beneficial effects of the labours and presence of the ministers of every Christian denomination over a population), will render me most desirous of affording you every protection.

I beg you will accept for yourselves, and convey to the members of your congregations who have concurred in this address, my most sincere acknowledgments for their courteous expressions of good will towards me and my family, and for their congratulations on my safe arrival in these islands.

GEORGE B. MATHEW.

## J A M A I C A.

### CALABAR.

I write a line (says Mr. Tinson), July 20th, "to say that we are all pretty well. This is fever month with us, and we have had some slight intimations of a visit from that old foe, but hope to escape. We have ten students here, all well, and all pursuing

their studies diligently. To-morrow week, p. v., we baptize about forty persons: among the number I hope to receive my own child into church fellowship. Mr. Clark of Brown's Town will administer the ordinance: the doctors prohibit me from exertion of that kind.

### KETTERING.

This newly formed village (says a correspondent in Jamaica) situate on the high road from Falmouth to Kingston, is fast advancing. Nearly 100 cottages are completed, and many others are in a state of great forwardness. A portion of the land, commanding a view of the sea and the distant town of Falmouth, has been made over to the *baptist denomination in trust*, and it is hoped that ere long a neat chapel will be erected. On the first sabbath in April, a church was formed from the members residing in the township, who were in connexion with other baptist churches; and on the same day twenty-one were baptized and received into

the church, which now is composed of 143 members. This village has arisen under the auspices of Mr. Knibb, and we learn that he is very anxious to have a chapel erected in commemoration of the Jubilee held there. At present, the congregation worship in an old house purchased with the land, which will soon be far too small to accommodate them. Who would not help to erect a baptist chapel at Kettering? If a few of the wealthy among our denomination would give ten or twenty pounds each, the work would be done; and we feel assured that no tribute would be so grateful to the individual under whose care this free village has arisen.

## HOME PROCEEDINGS.

## CORRESPONDENCE.

## NEW AUXILIARY.

*To the Secretary of the Baptist Missionary Society.  
Isleham, Cambridgeshire,  
August 2nd, 1844.*

MY DEAR SIR,

You are aware that for some years the independents and baptists have been accustomed, in this neighbourhood, to conduct the missionary services unitedly, and to divide equally the collections, &c., between the two societies. This plan was found at length not to work satisfactorily to either party; it was therefore agreed at a meeting of the united committee, held in April last, that each denomination should in future hold its missionary meetings separately, at such a time of the year as might suit the convenience of respective churches of the locality. In this resolution all the brethren present unanimously concurred, and pledged themselves mutually to assist each other as heretofore.

The first series of separate meetings were held in connexion with the baptist churches, in the month of June last. Our deputation were brethren E. Carey and W. Fraser. The meetings, generally, were well attended, and the collections far better than usual.

An auxiliary was formed, to be designated

"The North-East Cambridgeshire and South-West Suffolk Auxiliary to the Baptist Missionary Society."

I am happy to add that our independent brethren amply redeemed their pledge by affording us their most cordial assistance.

I am, my dear Sir,

Yours most truly,

D. REES.

Resolved,

That a district missionary association be formed, to be called the South-West Suffolk and North-East Cambridgeshire Auxiliary to the Baptist Missionary Society. That the business of the Society be conducted by a committee formed of individuals connected with the various churches, a treasurer, and one or more secretaries. This meeting would further recommend that a juvenile association be formed in connexion with the several churches for the purpose of inciting the young persons of the various congregations to active and increased exertions in the cause of missions.

That the following gentlemen be the officers and committee of the association for the year ensuing:—Treasurer, W. Seeker, Barton Mills; Secretary, Rev. D. Rees, Isleham; Committee, The officers of the several churches.

## "WHAT CAN CHILDREN DO?"

The first monthly meeting of the Juvenile Auxiliary connected with Counterslip, Bristol, was held early in August, and contributions paid in to the amount of £2 15s. for that month alone. This is in addition to £4 a year

raised by the children of the girls' school, for the support of a child at the Orphan Refuge in Patna; and the managers of the school assure us it will be kept up throughout the year.

## LETTERS RECEIVED FROM MISSIONARIES.

AFRICA	BIMBIA	Merrick, J.	April 17.	
	CLARENCE	Clarke, J.	April 23 and 24 to May 20, May 26 to 31.	
		Fuller, A.	May 28.	
		Saker, A.	May 25.	
		Sturgeon, T.	May 27.	
AMERICA	MONTREAL	Cramp, J. M.	July 27.	
ASIA	CALCUTTA	Thomas, J.	June 6.	
		Dawson, C. C.	June 4.	
	CUTWA	Carey, W.	May 22.	
	DINAGEPORE	Smylie, H.	April 23.	
	HOWRAH	Morgan, T.	June 5.	
	MONGHIR	Lawrence, J.	June 4.	
	MUTTRA	Phillips, T.	June 6.	
	PEDANG	Ward, N. M.	February 15.	
	BAHAMAS	NASSAU	Capern, H.	July 11.
	BRITTANY	MORLAIX	Rycroft, W. K.	July 10.
Jenkins, J.			August 2.	
JAMAICA	BROWN'S TOWN	Jones, J.	August 5.	
		Clark, J.	June 18.	
	CALABAR	Tinson, J.	June 16.	
	KETTERING	Knibb, W.	June 12, one letter, no date (received August 6.)	
	KINGSTON	Oughton, S.	June 7, July 8.	
		Wood, J. H.	July 8.	
	MOUNT CAREY	Burchell, T.	June 20.	
	OLD HARBOUR	Taylor, H. C.	July 3.	
	PORT MARIA	Day, D.	June 19.	
	ST. ANN'S BAY	Abbott, T. F.	June 24 and July 4 and 5.	
SPANISH TOWN	Dowson, T.	June 23.		
	Phillippo, J. M.	June 20, July 7.		
	Do., & Abbott, T. F.	June 12.		
VALE LIONEL	Evans, G. P.	June 17.		
TRINIDAD	PORT OF SPAIN	Cowen, G.	June 20, July 5.	

## ARTICLES FOR AFRICA.

Our friends will see from the Herald that the numerous presents for the use of the African Mission have been duly received at Fernando Po. They have formed the principal medium of exchange, and have thus proved of service to the Society, while they have improved the temporal condition of the people.

Our brethren have asked for fresh supplies of the following articles; and if our friends can forward any of them to the Mission House they will be peculiarly welcome:—

Pieces of coloured cotton or calico, axes, cutlasses (for cutting cane, &c.), hatchets, coopers' adzes, grindstones, knives (of all sorts), hoes, fish-hooks, flannel, needles.

ACKNOWLEDGMENTS.

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

- The Misses Hunt, Burton, for a box of cottons, bobbins, &c., for *Mrs. Sturgeon, Fernando Po* ;  
 Miss Square, Plymouth, for a package of clothing, for *Africa* ;  
 R. B. Sherring, Esq., Bristol, for a box of books, for *Rev. J. Clarke, Fernando Po* ;  
 Friends at Horham, for a box of clothing, for *Africa* ;  
 Friends at Amersham, for a set of chairs, for *Mr. A. Fuller, Fernando Po* ;  
 Friends at Harlington, for a box of clothing, &c., for *the same* ;  
 Mrs. Clement and Miss Sargent, Laytonstone, for a box of clothing, &c., for *Rev. H. Capern, Nassau* ;  
 Mr. Dafforne, Peckham, for a parcel of books, magazines, &c.  
 Mrs. Meacher, Hamilton Place, New Road, for five years' Baptist Magazines.

Mr. Jabez Tunley, of Jericho, begs to return his sincere thanks for a box of useful and fancy articles, from Miss Brennard and friends, of Towcester, and the friends of Dunstable and Northampton.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of July, 1844.

Annual Subscriptions.	£ s. d.	BUCKINGHAMSHIRE.	£ s. d.	Rickmansworth—	£ s. d.
Gladling, Mr. R. ....	1 0 0	Amersham—		Collection .....	2 5 0
Morris, R., Esq., Clap-		Collection .....	16 3 5	Tring, by Mr. H. Harris	9 3 8
ham .....	0 10 8	Contributions .....	34 6 4		
Price, Dr. Thomas .....	1 1 0	Do., for <i>Africa</i> .....	6 8 0	KENT.	
W. B., for <i>Brittany</i> .....	1 1 0	Chesham—		Woolwich, on account...	16 0 0
		Collection (two thirds)	10 3 10		
		Contributions .....	16 1 2	LANCASHIRE.	
		Great Missenden—		Liverpool, by J. J. God-	
		Contributions, for		frey, Esq., on account	170 0 0
		<i>Africa</i> .....	2 12 6	Spark Bridge—	
		Kingshill—		Fell, John, Esq., A. S.	5 0 0
		Collection .....	1 18 0		
		Contributions .....	2 0 0	NORFOLK.	
		Long Crendon—		NORFOLK AND NORWICH	
		Contributions, by Miss		AUXILIARY, by Thos.	
		Dodwell .....	1 2 0	Geldart, Esq., on ac-	
				count .....	250 0 0
		DERBYSHIRE.			
		Chesterfield—		NORTHAMPTONSHIRE.	
		Malkin, Robert, Esq.,		Blisworth—	
		for <i>Africa</i> .....	10 0 0	Collection .....	8 0 6
				Boxes .....	0 19 6
		ESSEX.		Braunstone—	
		Colchester—		Collection .....	4 11 10
		Collections .....	16 1 7	Box .....	0 10 6
		Contributions .....	2 11 5	Brayfield—	
		HERTFORDSHIRE.		Collection .....	4 1 6
		Flaunden—		Brinton—	
		Collection .....	1 0 0	Collection .....	6 5 6
		Markyate Street—		Bugbrook—	
		Collection .....	4 14 5	Collections .....	6 16 0
		Contributions .....	9 19 0	Contributions .....	8 4 0
		Do., Sunday School	1 2 1	Clipstone, on account...	20 0 0
		Mill End—		Hackleton—	
		Collection .....	1 4 2	Collection .....	26 0 0
		Contributions .....	2 12 0		
		LONDON AND MIDDLESEX			
		AUXILIARIES.			
Alfred Place, Old Kent					
Road, Sunday School,					
for <i>Africa</i> .....	1 1 0				
Hammersmith .....	4 9 6				
Jamaica Row, Ber-					
mondsey, Collection...	4 5 0				
Shakspeare's Walk, Ju-					
venile Association...	5 0 0				
Stepney College Chapel,					
Collection .....	2 0 4				
Trinity Chapel, Boro',					
on account .....	13 10 11				

£ s. d.		£ s. d.		£ s. d.	
Harlestone—		Towcester—		YORKSHIRE.	
Collection .....	1 14 6	Collection .....	5 8 10	York—	
Harpole—		Contributions .....	13 15 6	Collected by John	
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Kislingbury—		Collections .....	2 6 0	Rev. John Clark's	
Collection .....	15 6 3	Contributions .....	9 0 9	Schools, Brown's	
Contributions .....	4 12 0	Do., Sunday School	0 5 3	Town, Jamaica.....	20 0 0
Long Buckby—		Weston—			
Collection .....	8 8 0	Collection .....	5 12 6		
Milton—				SCOTLAND.	
Collection .....	16 1 8	WARWICKSHIRE.		Kirkwall—	
Moreton Pinkney—		Wythall Heath—		A Friend, by Mr. W.	
Williams, Miss.....	1 1 0	Collection, by Rev.		Tulloch .....	1 0 0
Moulton—		Walter Gough .....	6 10 0		
Collection .....	7 0 0			FOREIGN.	
Northampton—		WILTSHIRE.		Calcutta Auxiliary, for	
College Street—		Downton—		Translations.....	465 2 0
Collections.....	25 3 6	Collections.....	9 16 1	Acknowledged before	79 5 0
Contributions .....	29 14 0	Contributions .....	10 15 3		
Mount Zion—		Do., Sunday School,	0 18 2		
Collection .....	2 9 4	Salisbury—			
Pattishall—		Collections.....	16 6 0		
Collection .....	2 15 6	Contributions .....	10 2 6		
Ravensthorpe—		Shrewton—		Jamaica—	
Collection .....	1 17 3	Collections.....	2 5 10	Gurney's Mount .....	4 10 0
Contributions .....	2 5 0	Boxes .....	1 4 8		
Spratton—					
Collection .....	2 13 0				

The following particulars of contributions from Monmouthshire, should have been inserted in the last Annual Report :—

£ s. d.		£ s. d.		£ s. d.	
Newport.		Pontypool.		Boxes and Cards by	
English Church—Rev. D. R.		Collection at Public		Evans, Miss .....	0 3 8
Stephen.		Meeting .....	2 0 0	Phillips, Mrs.....	3 3 0
Phillips, Mr. Samuel ...	1 1 0			Phillips, Miss .....	0 11 5
		Pontypool—Trosnant.			18 12 4
Pontrhydyrun.		English Church—Rev. T. Thomas.		Pontypool—Penegarn.	
Rev. D. D. Evans.		Collection .....	2 17 3	Tabernacle—Welsb Church.	
Collection .....	2 18 6	Davies, Mr. C. ....	1 1 0	Collection .....	1 10 8
Conway, Mr. C. ....	2 0 0	Lewis, Mr. B. ....	0 10 0	Bowen, Mr. John.....	0 10 0
Conway, Miss .....	1 0 0	Morgan, Mr. M. ....	0 10 6	Williams, Mr. Andrew	0 10 0
Conway, Mr. B. ....	0 10 0	Phillips, W. W., Esq....	5 0 0	Williams, Mr. Thomas.	0 10 0
Evans, Rev. D. ....	1 0 0	Phillips, Miss .....	1 0 0	Sums under 10s. ....	0 12 6
James, Mr. W. C. ....	0 10 0	Phillips, Mr. W. W., jun.	0 10 6		
Sums under 10s. ....	2 14 0	Thomas, Rev. T. ....	1 1 0		
		Thomas, Rev. G. ....	0 10 0		
		Williams, Mr. John.....	1 1 0		
		Sums under 10s. ....	0 13 0		

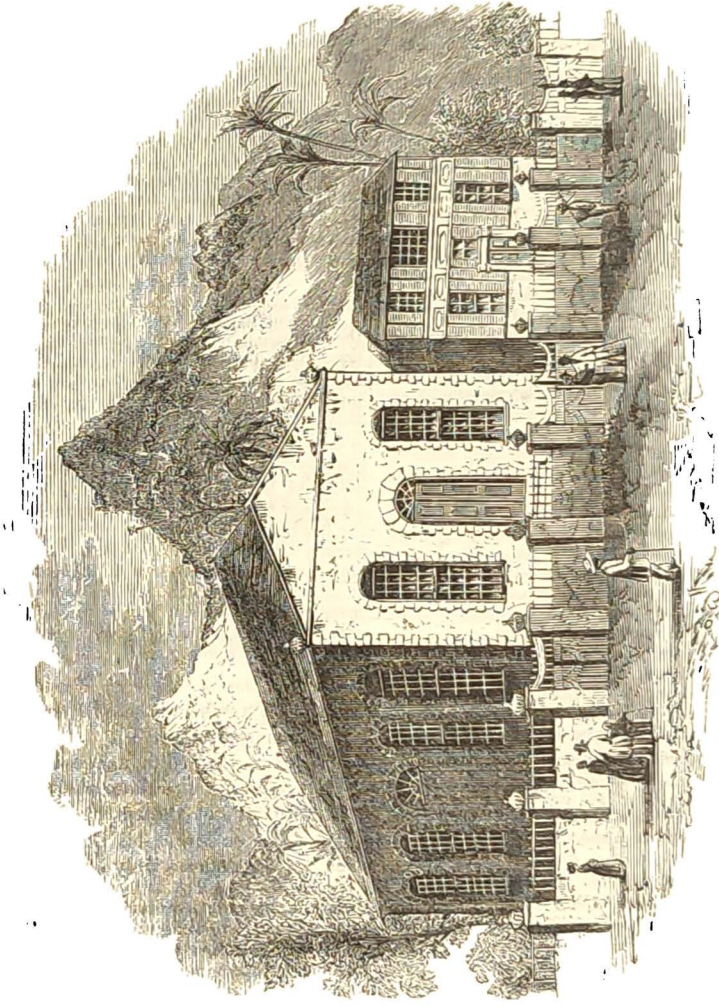
Mr. Sturgeon, of Clarence, Fernando Po, desires thankfully to acknowledge the receipt of £12 5s. 2d., for the baptist church at Clarence, through the Rev. J. Clarke, from the church at Camberwell under the pastoral care of the Rev. Dr. Steane.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.



# THE MISSIONARY HERALD.

The Missionary Herald (Oct. 1844).



BAPTIST MISSION PREMISES, PORT MARIA, JAMAICA.

## PORT MARIA, JAMAICA.

The Baptist Chapel at Port Maria, a view of which is given on the preceding page, was opened for divine worship in September, 1842. Its site is deemed the most eligible in the town: and the structure, which is of English bricks, is seventy-five feet in length by forty-five in width, and of sufficient height to allow at a future time the erection of galleries. The cost was about four thousand pounds, nearly three thousand of which have been paid. There is service in it every Lord's day, and we are happy to learn that it is habitually well filled. The following pleasing account has been recently received from the pastor of the church, Mr. Day:—

Since writing you last we have had a most interesting service at Mount Angus. On the 26th of May brother Hands and myself baptized seventy-two persons in the Rio Sambu, which runs around the foot of the mount on which the chapel is built. The weather had for several days been so exceedingly rainy as to render it almost impossible to move from the house, but notwithstanding this inconvenience the friends of this infant church turned out, and cut an entirely new road from the chapel to the river-side, for the candidates to walk down, as well as for a future road to and from the chapel. This road was much needed, and it was done with good will and in a short time.

We were favoured with a delightful cloudy morning. We were not inconvenienced either by the rain falling or the sun shining, during the administration of the ordinance; all was order, peace, and solemnity. The subsequent services of the day were very interesting, and I hope that from the seed then sown an abundant harvest may arise to the glory of God.

Our congregations keep up, and we are on the increase; but a great sensation is felt throughout the island on the sugar duties. The ministerial measure, if carried, will work the ruin of thousands in Jamaica; at least so it appears to us at present.

## ASIA.

## CALCUTTA.

In the midst of prevailing disease, by which great numbers both of Europeans and of natives have been swept away, our missionary brethren and sisters have been mercifully preserved. Mr. Evans, having found his health unequal to the duties connected with his pastorate at Lal Bazar, in addition to those arising from the Benevolent Institution, has resigned the former; but though he is much debilitated we hope that partial relaxation may suffice to restore his vigour. The following items are taken from a letter written by Mr. Thomas, July 13th:—

The intelligence from the country stations is on the whole pleasing. At some, the brethren have been tried either by the unsteady conduct of some of their people, or by the persecutions to which they have been subjected. Additions by baptism have been made to two or three of the churches, and at others there appears a hopeful process going on among the people.

The chapel recently erected at Dhaka was

opened in the course of last month, and the accounts given by our brethren of the services which were held on the occasion are very interesting. Unless appearances prove very fallacious, I think a rich harvest will after a while be reaped in that district, when the effect of the extensive distribution of the scriptures in that part of the country will become apparent.

At Chittagong great sickness has prevailed,

and of three children of brother Fink who were ill at the same time, two have fallen victims. The sickness in his family has been, by the doctor and other persons, attributed in a great measure to the locality of his residence. Several friends interfered, and urged, in fact almost compelled, him to quit it, and take another.

The Calcutta Missionary Herald mentions exertions recently made for the establishment of additional vernacular schools.

It is now some time since two vernacular schools were established at Khidderpore and Cooley Bazar, by the Lál Bazar Church, several of whose members reside in that neighbourhood. The Bengali language is the medium of instruction in the former, and the Hindi in the latter. We have lately been favoured with a brief report of both schools, which shows that a very promising commencement has been made. They contain, in all, nearly 100 boys, many of whom daily read the scriptures, and are taught, in the catechisms, those doctrines of Christianity which are essential to salvation.

The school at Allipore was established by the individual efforts of a member of the Lál Bazar Church residing there. The names of boys on the register amount to 209, mostly children of the peasantry. The actual attendance, of course, is much less.

Mr. Denham and his family have reached the Bay of Bengal in safety. A letter written by him off Cape Palmyrus, July 12th, and transmitted thence in haste, contains the following passage:—

We have suffered little from sea-sickness, and on the whole Mrs. Denham and Miss Packer, together with the dear children, have proved tolerably good travellers. The voyage nevertheless has had its dangers; we have passed some sleepless nights while "The Arab" was a speck on the world of waters, and apparently a sport to the waves; but from every danger "God delivered us." We trust that the Father of mercies has been with you and the beloved brethren at home composing the committee. Please to present our Christian remembrance: our earnest and affectionate prayers are for you and for them. We feel ourselves more than ever necessitous and weak, but his grace is sufficient. My feelings I cannot describe. The sands which skirt the bay are in sight, and the land of our voluntary exile is shortly to succeed. Past recollections rush upon me, but no regret is mingled with them. Our exile is for "Jesus' sake." May the brethren never regret having sent me! May my humble efforts in the cause of missions in India meet with the sanction of the Redeemer, and his brethren there smile favourably upon us.

## JESSORE.

Respecting the persecution of the native believers referred to in our last, Mr. Parry writes thus, June 11th:—

I am sorry to say, that the cases of the poor native Christians have not as yet been decided. The magistrate ordered the Jamádár of the Nyabad Tháná to investigate the facts, and to send in a report upon them. This police officer paid particular attention to the statement of the Tálukdár's witnesses, who being his ráyats, deposed in favour of their landlord. The magistrate, on receiving the Jamádár's report, very properly passed the following order:—"If the complainants are dissatisfied with the Jamádár's inquiry, they are at liberty to petition the magistrate for a re-examination of their cases." They did so, and thus witnesses have been summoned. I am glad to find that the statement made to the Jamádár, by the Tálukdár and his ráyats, regarding the cattle and rice belonging to the poor native Christians having been sold by the collector's amín for arrears of rent, proves to be utterly unfounded. The property was never attached, nor did the amín

ever issue a notice and sell their property. This statement, however, tends to prove that the poor people have been deprived of their goods.

Four poor converts were kept in custody for upwards of a month; their legs were fastened with ropes, and they were subjected to hard labour, without being allowed to rest on the sabbath; they were supplied only with one full meal a day, and at night were locked up in a little pakka building, which was used as a privy before. The poor sufferers begged of the Tálukdár in question, to allow them one night to sleep in an open place, as they were nearly suffocated with the heat of the little room in which they were confined. He assented to their request, and providentially the Chaukidár, who was desired to watch them at night, fell asleep, and the innocent prisoners managed to make their escape. They took a very circuitous route to return to their Christian friends. Though the distance from Napará to Kadamdi, a Christian village, is not more than six or eight miles, the poor people wandered about for a day and a half, and frequently concealed themselves in bushes when they felt alarmed in observing any person whom they suspected to be in search of them. When they arrived here and related to me the sufferings they had endured, I was deeply affected, and observing the marks on their persons, occasioned by their arms being very tightly bound with ropes, and their being severely beaten with

sticks on their backs, I immediately took them over to the civil assistant surgeon of the station, a very humane and kind man, who having examined the marks in question, was of opinion that they were occasioned by the means above alluded to, and very kindly gave me a certificate to that effect, which I forwarded with the petitions of the sufferers to the magistrate. An order was passed by him on the petitions of the complainants, that a Parwanah be sent to the Dárogah of Nyabad Tháná to inquire into the merits of their cases. I hope this police officer will do justice, as it is likely he is desirous of having a good name in consequence of having been promoted lately to a Dárogahship of the first grade.

I have given you a plain statement of facts as I received them from the poor Christians, and I have no reason to doubt the truth and accuracy of the above statement. In conclusion I have only to observe, that these converts have firmly confessed the Lord Jesus Christ under all their sufferings. Had they recanted and embraced again their former religion, which was Muhammadanism, they might easily have escaped persecution. I bless the Lord's name for his mercy and grace bestowed on these poor Christian professors, who are I believe weaker than babes. Behold in the present case the efficacy of divine grace, the weakest are made strong, and the fearful bold and courageous. May grace abound towards these dear people, so that they may henceforth live entirely to the glory of God!

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## CEYLON.

Mr. Dawson, in a letter dated Colombo, July 22nd, gives additional particulars relating to the death of Mr. Daniel, with a general view of the prospects of the mission in that island.

My hastily-written communication of last month conveyed to you the melancholy intelligence of the death of our deservedly esteemed brother Daniel. I will now add a few particulars connected with the painful event. His short illness of a week was marked by the most patient submission to the divine will, and the most devotional frame of mind. His faith was firm—his hope strong, and, what deeply affected all around him, his ejaculatory prayers were often uttered in Singhalese. In this language he had aroused the conscience of many a dark idolater, had welcomed converts to the baptismal flood, had led the devotions of many a little company of converted heathen, had communed with them at the supper of the Lord, and, when "ready to depart," in the same language he committed his soul into the hands of his Redeemer. He was in the full possession of his faculties till

noon on Saturday, the 1st of June. His mind then began to wander, but he exhibited in a pleasing manner "the ruling passion strong in death." He was preaching to the last—dividing and sub-dividing sermons, and then appealing to his imaginary audience on the supreme importance of preparing for another world. Thus was he engaged, except at short intervals of sleep, until 8 o'clock on Sunday morning, when his work was done, and his spirit entered into rest.

The students have removed from Grand Pass, and are living with us. They are six in number; appear serious young men, behave very respectfully, and seem to have profited much under the instruction of their late beloved tutor. The academy was re-opened on the fourth of this month. I give lectures on theology four days in the week, and on science one. Of these the students take large notes,

and are afterwards examined on the subjects lectured upon. Their thirst for knowledge is great, and their attainments creditable. Mornings are devoted to theology, afternoons to history, natural philosophy, geography, grammar, arithmetic, algebra, &c. I wish to impress it upon the mind of the committee that this institution is of incalculable importance to the mission. It deserves much more attention and talent bestowed upon it than I can give, and, with our three weekly English preaching services, would afford full employment for one European missionary. I hesitate not to say, that if due regard be paid to these objects by a missionary, with keeping the accounts of the mission, no time whatever will be left him either for studying the native language or for visiting the village stations. It is therefore indispensable that the Colombo station be supplied with two European missionaries. The same may be said of Kandy, where a due attention to the printing office, including the preparation of works for the press, &c., is incompatible with a systematic visitation of the village stations, the study of Singhalese, and preparation for English preaching. Oh, that the committee could afford to send us out three or four missionaries at once! The responsibility and duties of a single missionary here are overwhelming, and present the temptation of working beyond his strength too strongly to

be resisted. To this temptation Mr. Daniel fell a prey, though his constitution was one of a thousand. If, therefore, the lives of missionaries are to be preserved (without the interposition of a miracle), the duties of two or three must not be suffered to remain on one. Every missionary who deserves the name, wishes to spend and be spent in proclaiming the gospel to the heathen; but, in proportion as he loves their souls, will he desire his life to be prolonged to continue his work among them. When faint and languid, and warned by the hand of sickness of his liability to death, he trembles not on his own account; he may have a desire to depart—but he weeps for those from whom he has the prospect of being soon removed. I write from experience, for I am myself far from well, and find my constitution gradually sinking under the influence of the climate and accumulated duties. "Arise, O Lord! plead thine own cause."

Mr. and Mrs. Davies, for whose arrival we are now anxiously looking, must be detained at Colombo for a few months, i. e., until further help be sent from England to enable them to follow out the intention of the committee by proceeding up to Kandy. Dear Mrs. Birt is gone to Kandy to continue the school, to which her whole heart seems devoted. I hear she has a good number of scholars, and has commenced a bible class. Her health is in a very unsettled state.

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## SUMATRA.

The writer of the following letter, Mr. Nathaniel Ward, a nephew of the late Mr. Ward of Serampore, and like him originally a printer, was sent with a printing press to Sumatra by the brethren at Serampore, in the year 1818. No communication had been received from him for several years till the following letter came to hand, which will be found interesting. It is dated Pedang, Feb. 15, 1844.

Your favour of July, 1843, reached me a few days ago, in a moment of deep distress for the death of an only brother, just removed. All communication with friends at home has been so long interrupted, that I have often felt myself an outcast from civilized life, doomed to close my days in solitude amongst barbarians, without the power to benefit either them or myself. Such have been my impressions under the dispensation with which I have just been visited. Your letter, therefore, was very acceptable, and I rejoice that it affords opportunity of renewing an intercourse by which, as you observe, we may all be gainers.

You are aware, perhaps, that when it was deemed advisable to withdraw the Sumatran mission, I remained for the purpose of pursuing the language, and securing an intelligible

version of the scriptures, supporting myself by means of agriculture. I thought such occupation, by placing me in daily intercourse with the natives, and in the constant use of their language, would be one of the best means of preparation for the work before me, while such pursuits, where Europeans had never been thus engaged, would be a further means of good to the country. All these objects have, I trust, been in some measure realized, though not to the extent of my wishes. I have secured a copious dictionary of the language, chiefly of native composition, under my superintendance, which will be highly valuable for missionary purposes; and I have at command, I believe, ample means for an intelligible version of the scriptures. I have a version of the New Testament completed, but requiring revision; and I have made repeated trials of portions of

both the Old and New Testament, from which I am satisfied means are at command for a version which shall be universally understood. The dictionary contains, perhaps, 50,000 words, including derivatives, in actual use; and the use of every word being illustrated by examples of native origin, as well as being explained by synonymes and otherwise, it will afford advantages which have never existed before for the work of translation. Having made a trip to Java some time ago, Mr. Medhurst was good enough to print for me a version of Genesis on trial, the whole of which, almost, I had to translate there, and leave to be printed after my departure, without the advantage of that thorough revision which is always most effectually given at press. This I am now trying among the natives. I left with Mr. Medhurst, also, a Life of Christ in the Roman character, comprising a harmony of the four gospels, and embracing the whole history, which I think will be pretty generally understood. He has taken it to China, intending, I suppose, to print it there.

In the various objects which have thus for so long a period engaged a share of my attention, I have expended perhaps four or five thousand guilders, and the agricultural speculations in which I have been concerned having proved altogether unprofitable, I am now reduced to the necessity of withholding every further expenditure for such objects, even a personal subsistence being a matter of uncertainty unless I remove from Pedang, and enter upon some new pursuit elsewhere.

I am sorry I can offer no prospect of an opening door for missions in Sumatra yet. The Dutch government have extended their authority to almost every part of the island, and they are not friendly to any means of enlightening the people; on the contrary, I believe their policy is to discourage every attempt at Christianizing them, as involving consequences inimical to their interests. The native Christians of Netherland's India are mostly nominal, are regarded as very low in moral character, and assuming a privilege by which they consider themselves exempt from manual labour, they become indolent and unprofitable subjects. There is also a great want of vital Christianity amongst the rulers themselves, and this leading them perhaps to ascribe the defects of the native Christians to their religion instead of to the absence of it, personal prejudices are formed against them, and the policy of government to retain the people in their actual condition is strengthened by the influence of individual feeling in those who come successively into administration.

Nor do I see any probability of change in this state of things till either the voice of truth is heard in Holland, or the chiefs of government themselves become subjects of vital religion. Sumatra and Java, and every other part of Netherland's India, except Borneo,

are closed against all foreign missions by positive enactments, and for Borneo, they are under restrictions which must render them nugatory. The only manner, in fact, in which the natives of these extensive countries can become acquainted with the word of truth is through the medium of the press, by means of compositions which for their style and character shall be at once intelligible to the ignorant and above the contempt of those who esteem themselves learned. This I regard as to a great extent still a desideratum, and were I to devote my undivided attention to it, I have no doubt I could do something effectual towards meeting it; but the fact is I am without means, either personal or pecuniary; my time and attention being too much occupied with private business, and having no longer an income which can be devoted to native assistance as hitherto.

In my agricultural speculations I have been encouraged and assisted by government, and have received a grant of land as a security for the funds employed; but from various causes they have proved unprofitable, and must be abandoned with loss. The principal reason has been the want of labour, and its expense; and this difficulty is increasing. Sumatra affords an instance of a population without labourers; their wants being few, the country thinly peopled, and the treasures of nature at every one's command, enables them to subsist almost without an effort; and labour for wages, according to their customs, is a thing unknown: indeed, there is not a word in the language for wages, except one borrowed from the Dutch. The introduction of European influence amongst them has somewhat altered their position; calls have been made on their time for making roads through the country, and for other objects of public utility. This has interfered with the regularity requisite in planting rice; the crops have failed, food has become scarce, disease has spread, and a good deal of distress is the consequence; but labour for hire is considered so disgraceful that not a man will offer himself unless he remove to a part of the country where he is a perfect stranger.

With a view to the improvement of Sumatra in agriculture, and to see how far my labours in the language might be rendered useful in Java, I made a tour some time ago over a great part of the latter island. I found the Malayan language in use there essentially the same as in Sumatra; spoken in its purity by native Malays, but less so by foreigners of every description. The distinction of high and low Malay appears to have had its origin in the Dutch version of the scriptures, which being remarkable for its literality, is deficient in idiom, and consequently often unintelligible. The portions thus rendered unintelligible are said by the ignorant, from respect to the book itself perhaps, to be in high Malay; and an idea has gone abroad that high and low Ma-

lay exist no distinct dialects. The Dutch ministers, some of whom I heard preach, and who use to a great extent the language of that version, are said to preach in high Malay, and it is a sufficient apology for being unintelligible, nay, it is a positive merit with some, that both the bible and the preachers are high Malny. The prevalence of this error is much to be lamented, as a source of ignorance and apathy in many who might otherwise become subjects of the active influence of divine truth; but I believe no wish is entertained by the Dutch authorities for a change, and any attempt to remedy the evil would be discountenanced.

The population of Java appeared to me in a high state of temporal prosperity; but this is all that can be said, for with the increase of wealth, moral depravity finds means of advancement. The government agricultural system has the effect of rendering the people more industrious and wealthy, but affords them means of gratifying their propensities to gambling and opium, with a long train of vicious consequences. Their moral welfare is not an object of the slightest consideration. Missions there are not to be thought of as long as the present system endures, and, as it appears to answer its object of profit to government, it will doubtless be extended as far as possible to every part of Netherland's India. As I have said before, all that can be done at present must be through the medium of the press; and what is thus produced should be of a character and quality to make its way without the aid of collateral support from the permanent establishment of missions. This I conceive is all that can be done for the

religious or moral welfare of the natives of Netherland's India; and if the Society think it an object of sufficient importance under all circumstances, let them empower me to act, and place me in command of funds to such extent as they may think proper, and I will do my best to render useful the knowledge and experience time and circumstances have given me. At all events, send me a general power of attorney to act as the Society's agent in all questions and transactions with government. Unless I have something of this kind to show, as I am known not to be supported by the Society, I am considered as a private individual, and treated accordingly. The dictionary I have mentioned I consider the Society's, and as I have not the means of publishing it myself, it will depend on them what is to be done with it.

Your packet, via Bengal, has not come to hand, and will probably be long ere it does, for means of communication with that quarter seldom occur. Your best way will be to send, via Batavia, to the care of Messrs. Anderson, sen., and Co., of that place, who will forward to my address. Mr. W. Anderson, the head of the firm, I hear is a baptist, and resides in London, and I have no doubt would duly inform you of opportunities.

I have seen some notice of the West India missions, and should be glad to be made particularly acquainted with them; as also with the mission to Africa, a mere report of which has reached me. They both appear objects of great interest, as opening an effectual door into that vast region, which otherwise appeared so entirely closed against every effort.

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## AFRICA.

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### BIMBIA.

In a letter from Clarence, dated June 12th, Mr. Clarke gives an account of a visit he had recently paid to this part of the African continent.

I shall now proceed to give you some account of my journey to Bimbia, and its results. Delightful letters reached us from brother Merrick, and I determined to pay him a visit as early as possible.

On Friday, May 31st, at four o'clock, P.M., I sailed with three carpenters, taking with us the frame-house given by my dear people in Jamaica. Brother Fuller and son, brother Christian and servant, and Lendeert Byl, also accompanied us. I had been threatened

with fever for some days, but on the day of embarkation felt tolerably well. It was a lovely evening, and we soon got past Point William, and left far behind us the harbour and town of Clarence. As night came on the moon shone gloriously upon the waters, and the mighty mountains of Fernando Po and Cameroons were distinctly seen. In eight hours we anchored at Mbunjisia Point, outside of the harbour at Bimbia, close by the spot of land since purchased by us from King

William. Could I fail to contrast my present voyage with my last from this place? The surf beat against the very rocks which three years ago nearly proved fatal to our fragile bark. That night of suffering, of danger, of mercy, and of enjoyment, was before me in all its details; and all the wonderful way in which I have since been led. I gave thanks in secret to my God; and sought his aid to enable me to perform the duties, and meet the dangers which may yet be before me in my course. My mind was very anxious respecting my beloved brethren. I was within a mile of Mokuku Batunggu, King William's town, but knew not whether they were sick or well, in favour or under frowns, alive or dead. As there was no hope of our crossing the bar until daybreak, I lay down upon the hard deck, and slept until Christian awoke me to say that the rain fell heavily. After a time the rain ceased, and morning came in all its grandeur. The island, the harbour, the town of Mbamba, and the luxuriant vegetation of many hills, were before us. Early we were descried from Hamby's town, and young Hamby was soon upon the deck of our vessel. He informed me that the Batu-lubo were well, and both with King William, teaching people "to savy book;" but Motu-lubo had done wrong in giving clothes to people in King William's town, and not to people in all the towns around. I quieted him by saying Mr. Merrick had given all the clothes he took with him from Fernando Po, to the people who came to school, and that I had brought many more, so that those in his town might obtain clothing if they assisted us in some work, or gave a trifle in plantains, or the like, for them. With this he seemed satisfied, and went next to tell us of a serious war-palaver in which he was a principal. The war had begun on the previous evening, and many stones had been thrown, and a loud noise made by the people in all the canoes engaged. I did not hear that any had been wounded. War caps were upon the heads of most who approached us with their canoes; but the people are too anxious to sell their oil to allow a dispute about fishing-ground territory on a mud bank at present to divert them.

As we approached slowly, towed over the bar by the people in our long-boat, brother Merrick was seen on the beach, and was in a few minutes in a canoe on his way to the "Harriet." He looked exceedingly well, and informed me he had not had a single day's sickness at Bimbia. He thought the locality cooler, and more healthy than Fernando Po; and gave the most gratifying account of his labours and prospects. On reaching the place of anchorage, we went to our island, on which King William usually resides. We saw his majesty first, seated on a stone by the seaside, sounding forth, from his stentorian lungs, orders to people in canoes at a great distance from him. On our nearing the landing he

ascended the hill, and sat him down under a shady fig-tree. He received us graciously; chairs were ordered for us, and we sat down by him for a short period. It was about nine o'clock, A. M., and although King William, or Manga, is not reputed a drunkard, yet his tumbler, half full of brandy, stood before him. He was at first a little taciturn and reserved, but very civil, and granted readily all the favours we asked at his hands. Before we parted we had a slight manifestation of confidence and affection, in his looks, and in the manner in which he shook us by the hand. Brother Fuller was with us at this interview, and was received very favourably. Brother Merrick, and his interpreter, went off to procure the king's large canoe, but the king's people loved idleness too much to be roused by any thing short of the growl of the king himself. The canoes of Hamby, Nako, and John King, were immediately at our service; and as soon as I gave "book," i. e., a note promising payment, they cheerfully took all to shore. John King's canoe was immensely large, seventy feet long, five feet wide, and four feet deep; capable of carrying over to Fernando Po six oxen, fifty goats, thirty paddle-boys, &c., and various bows and other articles. All were glad of clothing in payment. Thus we got important work done, worth £5 at least, and clothed fifty of the naked sons of Africa. One only found fault that his garment had no sleeves, and he was "big man, him be no boy." I quietly gave him another that pleased him, and we parted good friends. John King's people carried most of our boxes from the beach to the house in which brethren Merrick and Duckett reside, and came to complain that though his people had done more work, they had got no more pay than Nako and Hamby's people, who had not assisted in carrying the things up the hill. Mr. Merrick admitting all the things he said to be true, he exultingly said, "Dere now, you must FALL before me dis time." Mr. Merrick stated the value of his labour, and the double pay he had got in receiving a garment for each man; and impressed upon him the truth, that we had a right to do what we thought good with the clothing; and that as he was well paid, he should rejoice that we paid his brethren better than we had paid him, and should not think we did wrong in thus doing good to his countrymen. He submitted to this sort of reasoning, though new, and contrary to his ideas of justice.

The house given to brethren Merrick and Duckett, for present use, was constructed by Portuguese slave-traders, and was occupied by King William previous to his purchasing a frame building at Fernando Po. It has two rooms and a hull, and a narrow piazza all round. Below is a clay floor, where Kwan, one of the king's relatives, who fell in battle with the people of the Amboises, is buried. At the head and the feet of the grave are jugs



sunk, with holes in the bottoms, to receive only a short time ago this house was used for drink for the benefit of the departed head another purpose than that of instructing the man. The sides of the house, and the flooring, are in bad order, and the posts allow the house to vibrate, at every step you take, in a way which makes you fear a tornado would lay it level with the ground. In one of the rooms lie 113 shackles, plainly showing that

I laid down to rest at night on the sofa where slave captains have often slept, remembering that one of these marred our success when we, in 1841, visited this place.

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## WEST INDIES.

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### BAHAMAS.

A letter from Mr. Capern, dated Nassau, August 10th, informs us that the trial of the coloured baptist teacher at Exuma, Cleghorn Fowler, had taken place, and that after the examination of twenty-six witnesses, at the close of the third day he was acquitted. He and three of his friends were placed at the bar, to answer a charge consisting of ten counts, alleging, among other things, that they had prevented the celebration of the service of God according to the rites and ceremonies of the church of England: the place where it was attempted to perform these rites and ceremonies being the baptist chapel, and the time, one Lord's day morning when the baptist congregation had met to worship as usual. The jury returned a verdict of Not Guilty; but the expenses incurred on the behalf of the defendants have been upwards of 300 dollars, or £60 sterling. The mail being about to leave two days sooner than was expected, Mr. Capern's letter is short; but further particulars are promised.

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## CANADA.

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### MONTREAL.

The following extract of a letter from Mr. Cramp, to Joseph Gurney, Esq., will be perused by many of our friends with great satisfaction.

During the vacation I had to supply Mr. Girdwood's pulpit. The care of the "Register" devolved upon me at the same time, besides which the unpacking of my goods, furnishing my house, and arrangement of my library, called for much bodily exertion, and every moment of time was fully occupied. In addition, as you have heard, was the distressing affliction of my second son, whose death occurred six weeks after our arrival.

Blessed be God for the cheering conviction of his safety!

Our session commenced three weeks ago. On Monday evening, the 5th instant, we held a meeting in the library, chiefly to implore the divine blessing on our engagements, as also to give me an opportunity of addressing the friends of the college and the students. Next morning the business of the session began. Mr. Bosworth takes the classical and

mathematical departments. It is my duty to give instructions in theology, logic, and moral philosophy. I go to the college at nine in the morning, and remain till noon, or a little after. I return at four, for an hour's exercise in logic or moral philosophy.

On the mornings of Monday, Wednesday, and Friday, the senior class read Greek to me: we have commenced the apostolic fathers. After that, scriptural theology is studied. We have gone through some preliminary inquiries, and commenced the epistle to the Romans, which is my text-book. The plan is, to ascertain the doctrines composing the Christian system, as stated in that epistle, comparing the statements therein given with those contained in other portions of the word of God. The subject for the day is announced beforehand, and each student is expected to come prepared with scripture proofs, properly arranged. In this way we shall get a body of divinity, from the scriptures only, my wish being to establish truth before I touch controversy or human systems. Such controversial theology as it will be desirable to study will be brought under notice, together with pastoral duties, next session. No reference is made to any theological works till the subject in question has been first studied scripturally. On Tuesdays and Thursdays we read Latin, and then study ecclesiastical history. We are now engaged in an inquiry into the constitution and government of the Christian church, and shall then take a careful review of the history of the first five centuries, and a more rapid glance of the remainder.

On Wednesday afternoons all the students meet in the library, and a question is discussed. It is always some subject connected with practical religion. The junior student

speaks first, and the rest follow in succession, closing with Mr. Bosworth and myself. We find this a useful exercise.

Saturday is devoted to sermons. A text is given out on the previous Saturday, on which every student writes a skeleton. When all are assembled, I call upon one to read his skeleton, after which all have the opportunity of making remarks on it, in the same order as on Wednesday. Then a long sermon is read, written by each student in turn, and subjected to similar criticism. At the close, the remaining skeletons are brought, and privately examined by Mr. Bosworth and myself. Such are our plans.

The necessities of the province are so pressing, and the number of destitute churches so great, that the committee have authorized us to arrange a short course of study, chiefly theological, for the benefit of those young men who have already begun to preach, but in whose case the usual classical training is either unnecessary or inexpedient.

I am afraid to speak of our library. We want books in every department. It is my intention to transmit to England, shortly, a list of books, in the hope that kind friends in different parts of the country will send us some from their abundant stores.

We have just formed a French-Canadian church in Milton Township, upwards of forty miles from Montreal. The parties had been in connexion with the Grande Ligne Mission, but had long wished for a baptist church, which the Grande Ligne authorities would not consent to. They applied to us. Close investigation followed, and the result is as above stated. A colporteur is engaged, and other efforts will follow. This is a new and important opening.

## THE INDIANS.

From Tuscarora village, near Brantford, Mr. Landon writes as follows:—

I have just learned that the Rev. Mr. Nellis, one of the New England Company's missionaries here, has just set off for England, and that he is the bearer of a letter from the chiefs of the Six Nations to her Majesty. One of our friends, an intelligent chief, was present at the meeting when this letter was adopted and signed. He tells me that among other things, it contains in substance as follows:—That under her majesty's protection, and through her bounty, the Indians are very happy and prosperous; that they have listened to the instructions of their ministers, and profited by them; so that they are no longer savage pagans, but civilized Christians; that by means of the schools established by

the New England Company their children are receiving a suitable education; that sectaries have come in among them to divide and scatter them, and her Majesty is implored to discountenance the sectaries, and secure to them the ministers by whom they have been so much profited.

Should such statements be made public, you will desire to know the truth. With regard to the correctness of the following statements, in general, I invite all manner of fair investigation. In the first place, then, the Indians are far from being either prosperous or happy. Perhaps at no time in their former history have they been less happy than now. Discontent, uneasiness, and fear make

up a part of the daily sensations of every adult among them. This the following brief statements will explain.

For many years the whites have been incroaching upon their settlements, possessing themselves of choice lots here and there; some by fraud, some by force, &c. When they oried to the government for protection and redress, they were told that they had too much land, more than they could occupy, and that while so large a body of rich and fertile land was lying unoccupied in the heart of the country, it would be impossible for the government to prevent squatters from forming settlements. They were, therefore, advised to surrender the whole tract (above 200,000) to government, which they finally consented to do, on the condition that a suitable portion should be reserved for their sole use. They were promised that such a reservation should be made, and that they should be faithfully protected in the enjoyment of it, free from the intrusion of all other persons. Some three years have now elapsed since these arrangements were concluded, and nothing has been done by government in their favour. No reservation has been set apart for them; no measures adopted for their protection. All is uncertainty and confusion. Industry and enterprise are at a perfect stand: You can scarcely persuade one of them to clear a plat or fence a field, because he has no certainty that he shall reap the fruit of his labour. Meanwhile, when it was known that the land had been surrendered to the crown, a prodigious number of squatters hurried to form settlements in every quarter, supposing that it would soon be offered for sale, and, as in the case of other crown lands, that actual settlers would enjoy the refusal of purchase. The Indians have observed all this. They see that government has taken no measures to prevent it, and hence their uneasiness and discontent.

But there is still another cause of complaint. The government has given licenses to such as have applied, to cut timber on the Indian land. In consequence, vast quantities of the most choice pine and oak have been taken away; and still great numbers of men are employed in that work. When they remonstrate with those lumber-men, perhaps, upon their approaching their cottages, or entering their very enclosures, or cutting choice trees reserved for special uses, they are treated with brutal insolence or contempt. Again, from the sale of lands in former years, a very considerable sum of money had accumulated, which had been invested for their benefit, I believe in the English funds. The interest was annually divided among them, and amounted, I have been told, to three or four dollars to each adult individual. Sir John Colborne, during his administration of the government here, caused this money to be invested in the stock of the Grand River Navigation Company, where it has ever since

remained unproductive; nor is it likely ever to pay any thing like a fair equivalent. Add to all this, that their annual presents, consisting of clothing and other necessary articles, have been withheld for the last year, and you will easily believe that they are not contented.

With regard to their prosperity, it will be sufficient for me to say, that last year many persons among them perished for want of food, at least if the testimony of many of themselves is to be relied on; and that at this moment the same testimony asserts that a large proportion of them have entirely exhausted their stock of provisions, though it will be more than three months before their corn will be ripe. And if the public health and public morals are to be taken into the account, I fear they are both declining. Indeed it cannot be otherwise where the bulk of a people habitually violate the physical laws of temperance and chastity.

You may ask, since the Indians are considered in law as children under age, for whom the sovereign is guardian, Why are not measures adopted by authority to suppress these destructive evils? Alas, sir, I cannot say why not; but that such measures are not adopted is evident enough to all. So far from it, that it is currently reported that the only persons appointed by government to superintend their affairs on the spot, are such whose example is calculated to perpetuate these evils.

As it regards the education of the young, it is safe to say that not one in twenty is receiving any instruction at all. I know of but two day-schools supported by the New England Company. One of them is within three minutes' walk of my own door. The average attendance at this school, for the year, does not exceed six scholars. The other is, probably, not more numerously attended. Besides these, the Methodists support a school among the Mohawks, where the average attendance may be ten or twelve. But beside the paucity of numbers in these schools, the mode of instruction is exceedingly defective. Some children have attended for six years without so much as learning to read; and others, by constant drilling, have learned to read and write with considerable correctness, who nevertheless did not understand a word of the language they mechanically pronounced. The only means of instruction they enjoy beyond what I have mentioned, is the Institution at the Mohawk village. In this about forty or fifty boys, and a smaller number of girls, are boarded. Reading, writing, and arithmetic are taught in the school, and the boys are instructed in some mechanical art. The trades, so far as I know, are waggon-makers, shoemakers, blacksmiths, and carpenters.

This is an improvement upon the day-school certainly, but still it is not suited to the wants and condition of the people. Every people, in their progress toward civilization,

become agriculturalists before they are artists. Besides, if these young men were ever so capable of managing their business when they leave the Institution, in such a country as this there is no room for them. The country is new, and thinly settled. The increase of its population depends chiefly upon immigration, but a full proportion of the immigrants arriving here from Britain are mechanics, inasmuch that the very trades taught in the institution are overthrown with experienced workmen seeking employment. What then must be the prospect for fifty young men a year turned out upon the world without friends or resources, ignorant on every sub-

ject but that of their particular craft? Success is morally impossible. They return again to their friends—enter the smoky, comfortless hut, sit down to (not the table, but) the trough in which there are boiled corn and beans; and, after six or seven years of that part of life when the appetites and habits receive their form, spent amidst every comfort, endeavour in vain to be satisfied with savage life. To relieve the cravings of unsatisfied desire they resort to the low taverns and grog-shops that abound in their neighbourhood, and it is well if they do not become the most abandoned of their tribe.

After some observations on the inefficiency of the religious instruction given by the church of England missionaries who have been among them, and the manner in which the name of God is blasphemed among the ignorant pagans through those who set up the claim of being the peculiar successors of the apostles, Mr. Landon adds,

I have nearly filled this large sheet with matter not immediately connected with our own operations. I have much more to communicate, and should probably write volume the second, and inclose it in this, but that I fear it will try your patience to read so much bad writing on such bad paper. I must, however, say a few words about our wants. We want a boarding-school connected with a farm, on the plan which I believe has been explained to you. This plan would succeed. With the divine blessing it could not be otherwise. It is just suited to their condition. It would raise up a generation of intelligent farmers, and when raised up they will have plenty of land for farms, where, with kindly advice, they would bring the knowledge they would have acquired into happy operation. During the years of youth, also, they would be secured against the vicious and degrading examples of their parents and their tribe, and placed in circumstances most favourable for learning and loving the truth. You feel some objections, I believe, to entering into any expensive undertaking for this people because they are so few. But think, my dear sir, they are the remnant and representatives of a numerous and powerful nation, or rather confederation of nations. We have stood by, unmoved spectators, while their brave and numerous ancestors have sunk down to — alas! I cannot write it. Though under oath,

as professed Christians, to save them, we have made no effort, except presenting them that poisonous cup—the soul-destroying error, that baptism is salvation. At this delusive straw many of them have eagerly grasped—and perished. Besides all this, as though impatient for their utter destruction, we have scattered among them fire-brands, arrows, and death, by introducing our vices, our diseases, and our whiskey. Under the operation of these, to use their own melancholy figure, they are melting away like snow in the spring. Every generation is at least decimated. What is done must be done quickly; and we *must do it*. The New England Company is only accelerating the catastrophe by giving poison instead of physic, the prayer-book instead of the bible, the church instead of Christ. The operations of the Methodists are limited and languid. Unless we, therefore, arise and help them "The last of the Six Nations" will soon be seen. But if we lend them the aid which it seems to me providence calls on us to do, a generation will soon rise up to call us blessed. Not only will many souls be won and sanctified to Christ, but they will be qualified to transmit his glory to the generation following. Moreover, physical benefits will follow these spiritual blessings. The people will again take root downward, and bear fruit upward, and flourish on their own native soil.

The facts relative to the Tuscarora Indians contained in this letter having been laid before the Secretary of State for the Colonies, his lordship has engaged that the attention of the governor-general of Canada shall be called to the condition of this tribe.

## EUROPE.

## BRITTANY.

Mr. Jones, who has recently joined Mr. Jenkins at Morlaix, expresses great astonishment at the superstitions which he finds prevalent among the inhabitants of that part of the French territory. He gives, however, encouraging accounts of the eagerness of many to receive Testaments, and of conversations occasioned by the distribution of tracts. He says also, referring to a Lord's day's labours,

After the morning service we left home, and arrived at a small village about four miles from town. Mr. Jenkins brought with him a supply of tracts, with a portion of the gospel, his own translation, to ascertain whether it could be understood by those for whom it is intended. You will be pleased to learn that it was understood by the most

illiterate. This is truly encouraging, inasmuch as it shows that the labours of our dear brother in translating are not in vain. We want Testaments to put into the hands of the people, which, by the divine blessing, may excite inquiry, and lead to a perception of the many and awful errors of the present prevailing religion.

## HOME PROCEEDINGS.

## JERSEY AUXILIARY.

The annual services in connexion with the Jersey Auxiliary to the Baptist Missionary Society were held at Grove Place Chapel, St. Hilier's, on the 18th and 19th of August.

On the Lord's day the Rev. W. Upton preached in the morning and evening. The services were well attended, and we trust that many, moved with compassion on behalf of the multitude who are "scattered abroad as sheep having no shepherd," resolved, in the strength of the Lord, to be more zealous in their endeavours to bring them to Jesus.

In the afternoon Mr. Upton delivered an address to the young, descriptive of the idol-

worship of the heathen; and excited much interest among the young people by the exhibition of some extraordinary specimens of the "gods many, and lords many," worshipped by those who are walking in darkness and "in the land of the shadow of death."

The missionary meeting was held on Monday, and a social tea-meeting on Tuesday evening. The prosperous state of the mission gave great satisfaction, and the addition of thirty-nine labourers to the number already engaged in the blessed enterprise, was a subject of devout thanksgiving. May the holy band be increased tenfold!

## JUVENILE EXAMPLES.

We are happy in being able to report that the teachers and children of the Sunday-school at Maze Pond, London, have resolved to raise £20 a year for the support of the Native Boys' Schools at Muttra, Northern India.

In our last number we committed a serious mistake. Instead of saying that the Girls' School, Counterslip, Bristol, had raised £4 for the support of an orphan girl at Patna, we ought to have said—the bible-class in the Girls'

School had raised £4 for this purpose, and the bible-class in the *Boys' Schools* had engaged to raise enough to support an orphan boy. The £2 15s. was the proceeds of the month's contributions, independently of the exertions of these classes.

## LETTERS RECEIVED FROM MISSIONARIES.

AFRICA	CLARENCE	Clarke, J.	June 10 and 12.
		Prince, G. K.	May 30.
		Stewart, I.	One letter, no date, received Sept. 10.
		Sturgeon, T.	June 8 and 12.
AMERICA	MONTREAL	Cramp, J. M.	Aug. —
ASIA	AT SEA	Makepeace, J.	June 27 (all well).
	BAY OF BENGAL	Denham, W. H.	July 12 (all well).
	CALCUTTA	Evans, W. W.	July 13.
		Thomas, J.	July 13.
	COLOMBO	Dawson, C. C.	July 22.
	HONG KONG	Shuck, J. L.	May 28.
	MUTTRA	Phillips, T.	July 7.
BAHAMAS	NASSAU	Capern, H.	Aug. 10.
BRITTANY	MORLAIX	Jenkins, J.	Sept. 7.
HONDURAS	BELIZE	Henderson, A.	July 20.
JAMAICA	BETHANY	Dutton, H. J.	July 20.
	BETHSHEPH	Pickton, T. B.	July 19.
	BROWN'S TOWN	Clark, J.	July 20, Aug. 22.
	CALABAR	Tinson, J.	July 20, Aug. 2.
	FALMOUTH	Gay, R.	July 16.
	FULLER'S FIELD	Hume, W.	July 19.
	GURNEY'S MOUNT	Woolley, E.	July 19, Aug. 5 and 19.
	KETTERING	Knibb, W.	July 19 and 20, Aug. 2.
	LUCEA	Woolley, E.	July 18.
	MANCHIONEAL	Kingdon, J.	August 20.
	MONEAGUE	Armstrong, C.	Aug. 6.
	MONTEGO BAY	Cornford, P. H.	Aug. 19.
	MOUNT CAREY	Burchell, T.	July 19.
	MOUNT NEBO	Armstrong, C.	July 7.
	OLD HARBOUR	Taylor, H. C.	Aug. 19.
	PORT MARIA	Day, D.	July 20, Aug. 14.
	PROVIDENCE	May, J.	July 26.
	SALTER'S HILL	Dendy, W.	August 15.
	SPANISH TOWN	Abbott, T. F.	Aug. 19.
		Evans, G. P.	Aug. 22.
		Phillippo, J. M.	July 23.
		Do., & Abbott, T. F.	Aug. 22.
		United Missionaries	August 22.
	ST. ANN'S BAY	Abbott, T. F.	July 4 and 18.
	STEWART TOWN	Dexter, B. B.	July 16.
		Knibb, W.	July 6.
	THOMPSON TOWN	Whitehorne, S.	July 18.
	VALE LIONEL	Evans, G. P.	July 20.
TRINIDAD	PORT OF SPAIN	Cowen, G.	July 20, Aug. 5 and 20.

ACKNOWLEDGMENTS.

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

- Miss Marshall, Barnstaple, for a parcel of linen drapery, for *Trinidad* ;  
 Friends at Chenies, for a box of clothing, for *Rev. J. Merrick, Western Africa* ,  
 Mrs. Moore, Queen Street Place, and friends, for a box of clothing, for *Mr. A. Fuller, Western Africa* ;  
 Friends at Faversham, for a box of useful and fancy articles, for *Rev. W. H. Denham, Calcutta* ;  
 Mr. J. F. Winks, Leicester, for a parcel of Tracts, for *Rev. W. K. Rycroft, Nassau* ;  
 Mr. E. Morgan, Newtown, for a parcel of flannel, for *Western Africa* ;  
 The Religious Tract Society, for a grant of books, for *Native Teachers in Western Africa* ;  
 A friend, Norwich, by *Rev. W. Brock*, for a quantity of boots and shoes, for *Western Africa* ;  
 Mr. G. Baker, Norwich, for various useful articles, for *Western Africa*.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of August, 1844.

Annual Subscriptions.		Zion Chapel—		DERBYSHIRE.	
£	s. d.	£	s. d.	£	s. d.
Chandler, Mr. John.....	0 10 6	Collections.....	17 16 3	Chesterfield—	
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3 12 6		13 12 4		Contributions.....	
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Collections.....		9 1 11		Contributions.....	
61 1 0		Ely—		12 5 9	
Contributions.....		Collection.....		Do., Sunday School	
12 16 8		3 18 0		1 13 10	
Do., Sun. School		Ialeham—		Painswick—	
Do., do., Chester-		Collections.....		Collection.....	
ton.....		0 10 2		0 12 8	
4 14 0		Contributions.....		Slimbridge—	
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plington.....		Soham—		1 1 0	
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0 12 3		16 8 6		Contributions.....	
		10 5 8		Do., Sunday School	
		2 2 10		2 2 10	
		Tetbury—		Collection.....	
		Collection.....		1 2 2	
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		Collection.....		3 2 0	

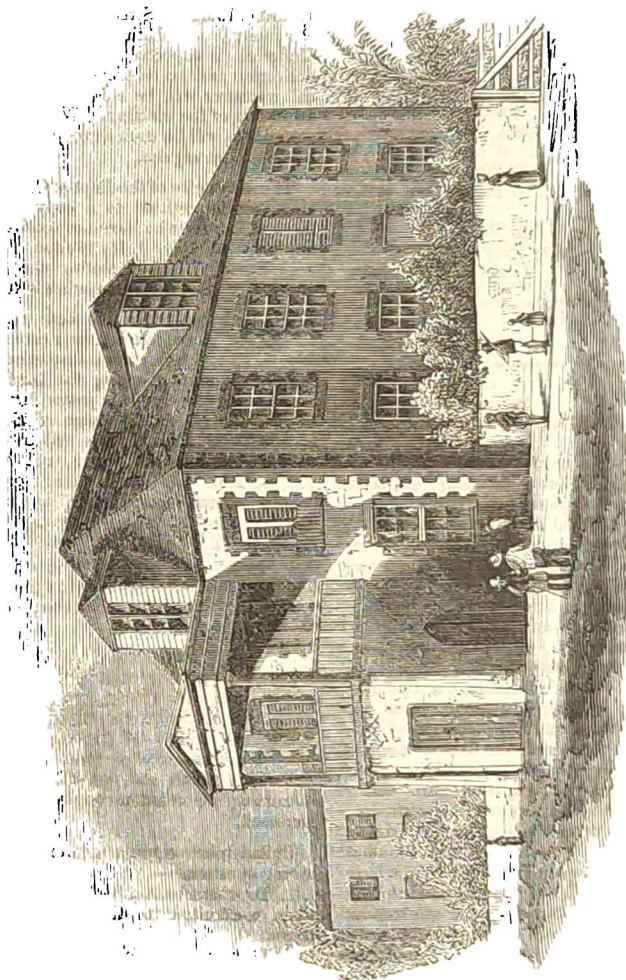
	£ s. d.		£ s. d.		£ s. d.
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Collection .....	3 0 0	Earl's Barton—		Ackworth—	
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1st Bible Class .....	2 6 4	<b>SUFFOLK.</b>		Contributions .....	4 15 0
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2 <i>Hindoo Orphan</i>		Collection .....	1 8 0	from Colonial	
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Tottelbank—				Do., for Miss. Ves. 2 10 0	
Collection .....	2 18 9			Do., for African	
Harbottle, Mr. ....	1 0 0			Schools .....	1 0 0
Ulverstone—		<b>SURREY.</b>		Pontefract—	
Contributions .....	0 17 0	Dorking—		Contributions .....	0 18 3
Do., for Schools...	1 0 0	Jackson, Mrs. ....	10 0 0	Do., for Schools... 0 5 0	
				Ripon—	
<b>NORFOLK.</b>		<b>WARWICKSHIRE.</b>		Contributions .....	4 0 0
Kenninghall—		Birmingham, on account,		Topcliffe—	
Collections .....	17 5 3	by Mr. J. H. Hopkins	140 0 0	Dresser, J., Esq. ...	6 10 0
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Clark's Schools .....	10 0 0			Collection .....	1 10 0
				Tenby—	
				Collections .....	1 10 7

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the *Mission House*, Moorgate Street, in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.



# THE MISSIONARY HERALD.

The Missionary Herald (Nov. 1844).



MISSION PREMISES, PORT OF SPAIN, TRINIDAD.

## TRINIDAD.

## MISSION PREMISES.

We cannot give a more suitable accompaniment to the view of the premises in Port of Spain recently purchased from the trustees of the Mico Charity, than the following extract from Mr. Phillippo's report, after having made a tour among the West India Islands last winter at the request of the Committee.

Trinidad, you are aware, is an almost inconceivably magnificent and fertile island, situated at the southern extremity of the Caribbean Archipelago, and separated only from the continent of South America by the Gulf of Paria, and the smooth streams of the mighty Orinooko and Guariepehè. It is ninety miles long and fifty broad, shaped like a parallelogram; with an area of 2400 square miles, and is from 9.30 to 10.51 north latitude, and from 60.30 to 61.20 west longitude. The population of the island a few years since, was about 42,000, of which 16,000 were contained in Port of Spain, the capital; but to such an extent has immigration latterly increased, and which has been at the rate of from 3 to 4000 per annum, that it cannot be at present less than 100,000. To meet the moral and religious necessities of this large and rapidly augmenting community, there are not, as far as I could ascertain, more than ten evangelical ministers:—three Wesleyans, three of the Scotch secession church, one baptist, and two or three of the protestant establishment. Thus calculating that there are ten who preach the gospel in its simplicity and purity, and these equally distributed throughout the island, there would be but one sound spiritual instructor to every ten thousand souls. Equally disproportionate are means and institutions for the scriptural instruction of the rising generation. The wants of the people, therefore, in these respects, are great and appalling; and the destitution becomes the more palpably and painfully evident by the general habits and character of the great mass of the population. In no part of the West Indies have I found the lower classes so benighted, idle, and depraved. Compared indeed with their brethren in those islands where missionary operations have been more abundant and of remoter origin, they are at the present moment in a state but little removed from that in which the former were found fifty years ago. The desirableness of extended missionary effort in this island, it will thus be seen, does not admit of an inquiry, and various circumstances, which I cannot now detail, particularly distinguish it as a field which claims the prompt and generous aid of our own denomi-

nation. It should at once be occupied by two principal stations at the least, in addition to the one now existing at Port of Spain. One of these should be amidst the encampments of discharged African soldiers, situated on the banks of the Quara, Torure, and La Sewa rivers, on the north-east part of the island, from which two other important settlements of the same kind, Toco, at the extreme point of the north-east, and Manzinilla, near the middle of the eastern shore, could be frequently reached. The second station should be fixed about five or six miles beyond Savana Grande, not far from the centre of the island, where a baptist church, formed by our missionary brother Mr. Cowan already exists, comprising twenty-seven members. The people here also are chiefly soldiers, Africans or of African descent, disbanded after the American war, and many of them were members of baptist churches in the Southern States. About 3000 are calculated as being comprised in this latter locality alone, extending only within a circle of ten miles. Nearly the same may be said with respect to the district previously named. As a very considerable number of these people are prepossessed in favour of our denomination, and have no minister of any kind residing amongst them, they cannot but appear to the committee and to the society at large, to present powerful claims upon their attention and efforts. I visited both these districts in company with Mr. Cowan, and can assure the committee and the Christian public that nothing could exceed the earnestness with which these poor, and I believe many of them, pious people, implored that missionaries of their "own society" might be sent among them, or the pleasure and gratitude they expressed at the prospect of such a consummation of their long and ardent prayers, having, as they said, "been holding on and looking up to God for a minister for twenty-eight years."

Owing to some past peculiar circumstances the people are generally poor, and therefore at present able to do but little towards the support of ministers among them. Cheered and supported, however, by their presence, and encouraged by their example and advice,

I have no doubt that the industrial habits of the mass, would soon be so stimulated as to enable them, at least, to contribute towards the support of their pastors in provisions and labour, and thus gradually diminish the annual pecuniary claims of each station upon the society. They have, indeed, generally expressed themselves to this effect, and as an evidence of their desire to assist the cause in every way to the best of their ability, two or three of them have already given land as sites for the erection of places of worship and other buildings necessary to a complete missionary establishment, whilst numbers have pledged themselves to contribute in labour and materials for their erection. These spheres of labour I consider especially important and promising; equally encouraging with those now presented in some of the interior districts of Jamaica, and not dissimilar in some other respects. We held several meetings in the neighbourhood during our stay, and I was peculiarly gratified with the neat appearance and orderly deportment of all who attended them, not less so, with the simple enthusiasm which these services soon began to awaken in their bosoms, proving that, like their brethren in Jamaica, there was a chord of their hearts, which, if once struck, would vibrate with equal facility and animation.

In neither of these districts, probably, do any influential individuals reside upon whom we could depend for present assistance either as to the support of schools, or in furtherance of any other of our operations.

With Port of Spain I think it would be otherwise in respect to pecuniary aid. Several respectable and influential individuals here have already contributed considerable sums to Mr. Cowan towards the erection of a place of worship, and I have no doubt but that as soon as circumstances justify the prospect of a permanent establishment in that important town, in connexion with our society, much larger and more numerous sums would be cheerfully given. It cannot be dissembled that considerable misapprehension exists throughout the island as to the real objects of our society and the tendency of their efforts in the West India Colonies generally, on which account your agents may for some time be regarded with suspicion and treated with hauteur by the majority of the white inhabitants; there is not, perhaps, notwithstanding, one town in the West Indies in which so many respectable individuals are to be found of such truly liberal and enlightened views, or so free from narrow, sectarian, selfish prejudice and bigotry, as are associated in this beautiful and thriving capital.

With regard to the continued occupation of Port of Spain as a mission station, I have already given you my opinion. The more I reflect on the subject, the more am I convinced that however discouraging the prospects of success may for some time appear,

this must be our head quarters; here we have begun, and here we must remain ploughing and sowing in hope, until God in fulfilment of his own purposes, shall dispose the hearts of the people to hear and receive his truth.

"Will-worship," and every thing that opposes itself to the influence of the simple gospel of Christ, must ultimately yield to prudent, patient, persevering, prayerful effort. Nothing in my opinion would exert a worse influence on our prosperity in relation to this and the other islands, than any thing that would imply a suspicion on our own part, of a want of confidence in the success of our cause. Port of Spain is the very seat and synagogue of Satan; the ultimate emporium of commerce in this part of the New World, and independently of more local considerations, is surrounded by a large (if I may so say) English suburban population, easily accessible, and awfully destitute, both old and young, of the means of Christian instruction.

Under these circumstances, and for additional reasons which I may hereafter assign, I urge the committee to purchase the premises of the Mico Charity at once, if at a price not exceeding that, or but little exceeding that, I have previously named, and commence vigorous efforts there without further delay. An impression is actually abroad at Port of Spain, that the efforts of our society there are only by way of experiment and which injurious conclusion the renting of the premises for ever so short a time, will but tend to confirm.

Trinidad, I repeat, is a very important and necessitous field of missionary labour; and as to the country districts I have named, I know of none more attractive to real Christian philanthropists, who would prefer untrodden fields of enterprise, and delight in promoting the temporal as well as spiritual interests of their fellow-men. Buildings necessary to be erected for establishments in the country (for they are not here commonly to be rented) would be of the plainest, simplest possible description; and as all, or nearly all, the materials for such purpose may be obtained on the spot, comparatively little pecuniary outlay would be required, except for workmen's wages, which would render even the commencement of such stations comparatively inexpensive.

The first thing that will be required here are residences, which probably might be erected, under judicious superintendence, and the co-operation of the people, for about £200 or £300 sterling each; after which, places of worship of a description that would be at first required might be raised at a still more inconsiderable cost.

The expense of hiring houses in Trinidad, when they can be obtained, is considerably greater than in Jamaica. Hence it would be impossible to rent any thing like a decent residence in Port of Spain, for a missionary

with a family, under £70 or £75 per annum. The latter amount was paid by the Wesleyan Missionary Society, previously to their erection of one themselves, and probably, at the present time, one could not be obtained under £100 sterling. The latter sum was required for one of middling capacity and appearance, that was advertised as without a tenant, and which I looked over. Throughout the country, also, house rent is at a rate proportionably high.

During my stay in this island, I had considerable intercourse with several highly respectable individuals holding official situations, by whom I was treated with great respect and courtesy; as also by several planters, merchants, and professional men, most of whom expressed great pleasure in the prospect of our extending our efforts in the island; and promised us countenance and

support. Of the kind feeling manifested towards our design by the Presbyterian and Wesleyan missionaries with whom I had opportunities of more especial intercourse, I cannot but speak in terms of satisfaction. The Rev. Mr. Kennedy, pastor of the Scotch secession church at Port of Spain, expressed his sincere sympathy with us publicly, and his professions are sustained by his uniform intercourse and co-operation with our brother Mr. Cowan, from the commencement of his missionary labours. Towards myself individually, and as the representative of the society, this worthy minister of Christ, especially, together with the most respectable members of his church and congregation, manifested the greatest kindness; and it is but justice to them, and the individuals to whom I have before alluded, to make this acknowledgment.

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## ASIA.

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### CALCUTTA.

A letter to his friend, Mr. Bowes, written by Mr. Denham on the 8th of August, contains the following account of his first impressions on arriving at Calcutta, and of the reception with which he met:—

Three days were spent in sailing up the Hooghly, one of the mouths of the Ganges. On Monday, July 15th, a native boat drew alongside; on board our beloved brother Pearce and a Mr. Gray, to welcome us to India; thus the Lord had gone before us as well as been our reeward. Isa. lii. 12. Thus we were enabled to reach Calcutta a day or two earlier than the vessel. It was a beautiful day, though this is the rainy season, and most destructive to health. The scene was animating, "quick and powerful," and the field and flood exhilarating. The captain and all on board bade us farewell, and stood waving their hands to us as we passed onward, while I earnestly invoked a blessing on them and my past labours among them. Our boatmen plied their oars to pass the curve of the river, to avoid the current, and the shore passed rapidly in review. Factories, gentlemen's seats, and native villages succeeded. The natives crowded the banks, some witnessing, and others performing their ablutions in the sacred stream. Here was a practical reply to the popular objection of anti-immersionists. Here were numbers in the Ganges, and each provided with a change of raiment, or prepared to walk home miles in their wet clothes,

which hundreds really do every day. This served as an introductory sketch to a panoramic glance of the great city we were to enter shortly. It was now about three o'clock, and extremely hot. On the bosom of the Ganges was the shipping of every nation, as may be seen in its streets the natives of every shore. In the city are splendid edifices and mud hovels, naked children and half naked adults, various and discordant sounds, mechanics at their employ, vendors sitting by their goods. Innumerable sledges drawn by oxen, fashionable European carriages, buggies, gares, palankins, grooms running to clear the way, in fact, a ceaseless din. Reflection, however, soon dissipated the wonder the scene excited. Degradation and idolatry were around us; "destruction and misery" walked hand in hand by our side. We may have read—but the reality! With silent emotion I blessed God for his goodness to me and mine, and prayed for grace and strength to labour for the elevation of those around us. We passed through the crowded streets, and soon arrived at Intally, a beautiful residence, as in fact all the dwellings of Europeans in Calcutta are. A neat garden and a group of Hindoos, attired in snow-white muslin and with

intelligent countenances, met us as we entered the gates; their whole contour formed a striking contrast to those we had seen previously. The explanation is simple: these were Christian Hindoos. As they uttered their salams, my eyes filled with tears. Christianity finds man every where debased, it blesses and elevates him. At Intally we found kind friends and a home. The attentions of Mr. and Mrs. Pearce speedily obliterated the remembrance of the tedium and inconveniences of the voyage. In the evening we attended the prayer-meeting at the Circular Road. Brother Wenger acknowledged the good hand of God in bringing us through the sea. After the service, brethren Wenger, Thomas, Leslie, Evans, Brooks, Small, and Dr. Yates gave me a hearty welcome to India.

Since writing the above I have been out among the natives with brethren Wenger and Leslie. The latter is an admirable preacher in Hindusthani. Mr. Wenger preaches in Bengalee. I preached my first sermon at the Circular Road on morning of the Lord's day, and in the evening at the Lal Bazar. Next sabbath I expect to be at Serampore, a place dear to all true Christians, where a Carey and a Marshman found refuge, not from native violence and persecution, but from Englishmen bearing the name of Christians; where a Martyn, a Brown, a Buchanan contemplated India's welfare; where a Cham-

berlain, a Judson, a Newell found Christian hospitality, and when refreshed, the hearty God's speed that urged them on to victory. The spirit that animated them still remains; we are all one here; we cannot afford to be jealous, the common foe is too strong. Shall I tell you another secret? The men who bear the names of La Croix, Duff, Yates, Pattison, Evans, Leslie, Boaz, Pearce, and Campbell, are bound together neither by creeds nor human ties, but by the fear of God and the love of Jesus: to them to live is Christ, to die gain. May I be enabled to imitate them, and be found worthy to stand among them at that day! The study of Bengalee, and a class of native young men, constitute my principal duties at present. These are preparing for teachers and native preachers. Pray for me, dear brother, that I may fulfil my course honourably, and that God's blessing may be upon me in my present new field of labour.

Will you oblige me by seeing Mr. Angus, and informing him of the contents of this; I should have written to him, but the brethren here have not resolved on any thing definite concerning me as yet. After next week I may know particulars. This leaves us and the brethren, through mercy, well, notwithstanding the season; I must, however, except brother W. W. Evans, who has been indisposed, but is now somewhat better.

## BIRBHUM.

Mr. Williamson gives a pleasing account of a tour lately made in this province by native preachers connected with him:—

The following abstract from the journal of our native brethren, comprising a concise account of their itinerating labours in this district, during the past cold season, I send you for the Herald. The communication has been delayed beyond my original intention chiefly on account of severe domestic affliction. Though not in accordance either with our wish or usual practice, we did not visit any new places this year, contenting ourselves with merely going over the ground we have often trod, in the hope (by imparting line upon line) of deepening impressions that might already have been made on those who are no strangers to the sound of the gospel. The principal fairs occurring in this district, viz., those held at Sopur, Hindulf, Bakreswa, and Diancha, were all visited by the brethren, and waited on as long as good congregations could be obtained, and while their supply of books lasted. They also preached and distributed tracts and scriptures in many villages and markets, in various directions, and at

considerable distances from the station. They were from home altogether, at different times, about a month and a half, during which period they probably delivered not less than a hundred addresses, and distributed with discretion 328 gospels and 1575 tracts. I regret I had not the pleasure of accompanying them throughout the labours of the season, having been called away from active duty to attend the sick and dying couch of a beloved son, who is now, I trust, in a far better world. While at home, our native preachers, as usual, visited the principal villages and markets within reach, and one of them, by turns, attended with me daily the bazaar of this place, where we rarely want good congregations, composed chiefly of strangers from all parts of the district, for the most part, in connexion with law-suits, and by whom, I trust, the gospel is in a good measure diffused throughout this zillah. Though we are denied the pleasure of witnessing any general desire on the part of the native community of embracing

the gospel, we must be content for the present with their willingness to listen to our addresses and receive, and perhaps read, our books, which desire seems to be on the increase. We can perceive, too, I think, no

very obscure symptoms of a growing acquaintance with the great facts and doctrines of the gospel, and with the numerous errors and palpable absurdities of their religious systems.

## DINAJPUR.

Mr. Smylic gives the following account of conversations with inquirers:—

I am sorry I have not been able to accomplish my journey to Puchaghar, for want of a tent: a kind Musalmán lady offered a hundred rupees for one, which was to be at my service, but the merchant who offered it for sale would not give it for that sum. We have one of the Kábul or Kandahar princes here at present, Sházádár Sultán Muhammed. He is one of those poor men who were obliged to leave their native land by the cruelty of their ruler. He has called at the mission house several times. I gave him a New Testament; I think he likes it. The time before the last he called, I found by his conversation that he had read nearly a whole gospel, and was evidently much taken with it. I feel for him, but can do nothing. The papers in his possession show him to be a cousin to the royal family. He is evidently open to conviction. When conversing with the munshí, he felt what was said, and the following words dropped from him: "I wish I could be a Christian, I believe I can do nothing to purify my heart." Some other things were said, which I could not understand. He was thoughtful for some time, after which he asked me, "How do men that become Christians procure a livelihood?" In appearance he is still very respectable: very few natives have so much of the gentleman about them. He intends to proceed to Calcutta in a few days, to try whether he can get a hearing of his lordship the governor-general.

A Musalmán youth called on me a few days ago. After some conversation, he said, "We read, but something is wanting; the word of God does not take hold of our hearts. What is to be done that it may do so?" I told him what was necessary. I explained to him a part of David's prayer where he begs for a new heart, Ps. li. 10. I said you are aware that when men sit down to read the word of God, they sit as judges, not as condemned criminals before their Judge. They judge the Judge, and what their little ignorant minds cannot understand, they immediately condemn, without once calling to mind that we can understand very little of God's ways and works. The plain truth is, we should

come as children do in their first lessons, to be taught, and not to judge. He appeared deeply to feel this, and frequently said, "That is true, that is all true, I know it." I said, "Men doubt and contradict what God has revealed. He, in his first promise to fallen man, told him, that the seed of the woman should bruise the head of the serpent." This is one of the things we cannot fully comprehend. When an earthen pot has once been broken, no man can make it over again; he cannot take the pieces and put them together so as to cause it to be what it was before it was broken." This he granted. "But God can; our hearts are as broken vessels, they can hold nothing that is good and spiritual, till God create them new." God made the first man out of the ordinary course; no man will tauntingly say God had a wife, when he made the first Adam; few doubt that God created angels; why do they doubt when he says, 'A virgin shall conceive and bear a son, and shall call his name Immanuel?' By this we learn that he was not the seed of a man, but a pure, holy, harmless being, God with us. We are not so gross in our minds as to believe what the Muhamadáns charge us with maintaining respecting God: He is a Spirit infinite in holiness, justice, goodness, and truth. He calls Jesus Christ his son, Immanuel, God with us. Then who is man that he should rise up and say, He is a liar? That God should be so united with man in Christ, is what we believe in silent wonder, but dare not contradict. No man hath seen God at any time, the only begotten Son who is in the bosom of the Father, he hath declared him. In the character and work of our Saviour, wisdom and goodness, justice and mercy, holiness and grace, faithfulness and love, are all seen as clearly as the sun at noonday." Several other Musalmáns have been with me, and received books thankfully. They too said, "All you say is good; this is the word of God, no doubt of that, but one thing with you is very bad; you call the Son of man the Son of God." They were refuted, and did not go away angry, so that they are likely to profit.

## BARISAL.

The conflict between antagonist principles which appears to be going on with increasing activity in different parts of India, is referred to thus by Mr. Bareiro:—

With a rich zamindár, a bráhmin, I have had some conversation on religion, and as he comes to me often with a long train of servants, I direct my conversation to them all against Hinduism, and its baneful consequences, in support of which they can adduce nothing. The feeling is becoming daily general, that some extraordinary change is near at hand, and which is to be effected by the diffusion of Christianity. That they might well look forward to such an event is not at all surprising, when they see so many signs of it in the neglect of the rites and ceremonies essential to Hinduism, by those whose ancestors were wedded to it. The day before yesterday, two men came from a place not above twelve miles from here, to inform us that nearly a thousand persons, in consequence of reading some of our tracts, about a dozen of which they had brought with them as witnesses, were desirous of placing themselves under our protection, against the oppression of their landlords, who threaten them with the destruction of their houses and confiscation of their property, for their new principles of religion, and who, to give a colouring to the justice of their proceeding against these poor men, say that pujás are sanctioned by the ruling authorities in Calcutta, and that they (the landlords) hold such an order in writing. From the conversation of these two men, it would appear that many tracts which were lying useless with some of their neighbours, or were being improperly used, have been rescued by them, and now form a kind of library among them for reading and reference. One of them, who knows how to read, and who came as a spokesman on the part of the rest, mentioned the titles of almost all the tracts in distribution here, and his quotations

from some of them, and especially from the gospel of Matthew, and his aptitude of application to their cases, really surprised us all; and the knowledge he evinced of the scriptures, and of points of faith and doctrine, would do credit even to many of our converts. Having offered them such counsel and advice as their circumstances required, and spoken to them more largely on subjects in which they were deficient, and sung two hymns with them with all the brethren, I allotted a "basá" for the night, and led them the next day to our usual morning worship, when they listened to a discourse on Christ being the "true Shepherd." Yesterday they were profitably engaged, and left me only this morning, praying that I should remember them. They have promised to come again, as I have expressed a desire to see more of them. Thus our sphere of usefulness, by the mercy of God, is increasing, and I am justified in entertaining a hope that some change is about to take place here, where the word of God has been preached for so many years amidst many discouragements, which will issue in the enlargement of the church of Christ to the glory of God. The man, whose name is Totárám, who was the bearer of this good news, mentioned the names of more than half a dozen villages where people had undergone a change in their sentiments of Hinduism and its concomitant evils, through the instrumentality of our books and tracts, the contents of which, as far as they have been rightly understood, have served them as guides in their struggle, both negative, as it regards their disbelief of their former religious practices, and positive, as it regards the defence of their new position against all opposition.

## AGRA.

Mr. Williams has received some encouragement, of which he speaks in a letter dated August 15th:—

I am happy to inform you that on the first sabbath in the present month I baptized three persons, two natives and one European. One of them is from the ranks of Hindooism; he is a zamindár, or landholder, in a village twelve miles distant from this; and there are five others of his family, who we expect will shortly follow his example. He will reside in his village as usual, and come in to Agra

once a week, and I intend visiting him occasionally.

This is the first instance we have had of a native embracing Christianity, and living among his friends, and following his usual occupation for his support. It has been a source of great rejoicing to us all, and we earnestly pray that it may be the first-fruits of an abundant harvest. One other native ex-

pressed a wish to be baptized, purposing also to follow his usual calling in his village. I have known him for years, and should have baptized him this month had not certain family circumstances, over which we had no control, prevented his attendance. I hope, however, that these will soon be obviated, and that I shall baptize him next month. The day before yesterday I visited Chitourah village, where our native brother, just alluded to, resides. I had heard that some of his neighbours, when they knew he had embraced

Christianity, began to trouble and annoy him. I therefore thought it advisable to go there, with two other brethren, to see how things were, and to make known to them the gospel. They received us very kindly, and listened attentively to what we had to say; and requested us to remain until the morning. This we could not do, but promised to visit them again shortly. I think they will not now give our poor brother any annoyance. May the Lord help him to hold on his way, and to be faithful unto death.

## A M E R I C A.

### CANADA.

Mr. Girdwood, writing from Montreal, September 11th, gives a more full account than we had previously received of the formation of the church among the French Canadians at Milton.

Milton is a new township, which lies near the French Seigniories, about forty-seven miles east from Montreal. As the French country is much crowded, and as the Canada Land Company has rendered it easy for people to settle themselves on farms, the French are likely to spread in great numbers into the adjoining townships. When removed into new settlements they are less under the enslaving influence of the priest, and consequently it is easier to obtain access to their houses and their hearts. Mr. Beaudien, who first made any attempt as a colporteur in that region and at St. Pie, has been very useful. He was employed by the Grande Ligne Mission, and after there were many converts, Dr. Cote was sent about a year since to take charge of the station. When they came to form a church many of them objected to the constitution of churches as formed by the Grande Ligne Mission. In January, 1844, some of them demanded dismissal, and obtained it. All were promised it when they would apply for it, but they remained in this state until the beginning of May, when a requisition was sent to the church in Montreal, through me, for advice. It was thought more advantageous to lay the matter before our committee, and then steps were taken to effect, if possible, a reconciliation; but every attempt failed. As I had to leave for the far West, and as Dr. Cote had gone to the south for his health, the whole matter was laid aside until his return, but as no change was made in the constitution of the church in St. Pie, the request to form a church in Milton was repeated. On the 14th

of August Mr. Fyfe and myself, after rigidly examining ten persons, formed them into a church.

To-day I had letters from that quarter. One from Mr. Beaudien, who is now employed by us as colporteur, and another from a Mr. Miner, who is proprietor of mills in Roxton, about three miles from Berea, in Milton. This gentleman is about to lay off a village, and offers an acre for school-house and chapel. We accept of this. But now we want a missionary who can speak the French. Can you find one on the continent of Europe? The Lord is opening up before us doors for usefulness in Canada, but for want of agents we cannot enter them.

Quebec is prepared for a faithful labourer. Mr. Cramp, Mr. Bosworth, and myself have promised to supply every sabbath until the navigation closes. They meet at present to keep up worship as they can, and will have to do the same during the winter months. We want men for Bytown, Kingston, or Paris, and London. Mr. Fyfe has gone to supply Toronto on probation. These are important stations, and should not be neglected any longer.

Now, could you not find four men of the right stamp, men of self-denial, who love the gospel and the souls of their fellow men? If there is something romantic in going to India and labouring for the salvation of pagans, as much devotedness to God, as much missionary zeal, and as much self-denial are requisite to form a missionary for Canada,

The station among the French will require



a man of amazing grace and energy to do it justice. Mr. Beaudien has broken through the original bush. I had four miles of in and out, in the literal sense, when the church was formed. We had to get to the settlement on foot. Some dexterity and agility are required to run along the fallen trees, leaping from root to root, and walk along a small branch or two across a swamp, and not sink to the knees in mud. Although Mr. Beaudien has prepared the way, it is only traced; not yet made smooth. However, a man whose heart is in his work, will take delight to rough it, as they say in the bush.

Call upon men who like hard work and little pay, to come to Canada for the service of their God and King! Surely there must be some upon whom the responsibility rests. A woe will follow them if they will not give up all, and come to Canada.

Mr. Cramp, under the same date, writes thus :—

It is impossible to express in words our anxiety, I might say distress, on account of the want of men. Important openings present themselves on every hand, which we are unable to avail ourselves of. Mr. Lorimer is at Kingston. He went as a temporary supply, but has now staid so long that the people and he seem to be forming a mutual attachment. Then Paris is waiting for a minister. Bytown is waiting; other stations in Upper Canada are waiting—and we have not a man to send. To add to this, we have received an urgent application from certain baptists in Quebec, who have commenced public worship, and are very anxious to establish a cause in that important place. We think this a pressing case, that we are making arrangements, involving considerable inconvenience, to supply them. Mr. Girdwood is to go next Lord's day; I am to follow him, and then Mr. Bosworth. This will be a journey of 360 miles every time, and it can only be carried on for a few weeks. Then the winter will set in, and our intercourse must be suspended. Now we want a man for Quebec at once. Will you send us one? He must come by way of New York, as there will be no vessel leaving for Quebec when this reaches you.

The presbyterians are about to make great

efforts for Canada. Eleven ministers are coming out, for this colony and Nova Scotia. Dr. Burns is invited both to Toronto and Montreal.

The congregationalists are bestirring themselves with laudable activity. Ministers are sent out by their Colonial Missionary Society, and a salary of £200 a year is guaranteed to each, for three years.

We look to you for help. First, we want men—not any body who will come—but thoroughly good preachers, whose efforts may be reasonably expected to be successful, by the divine blessing, in establishing the cause. Next, we want money. The men whom you send should depend on you, in great measure, for their support, till they can work their own way. Your measures should be prompt, vigorous, and liberal, and then you will be rewarded.

Excuse my freedom and earnestness. I cannot help feeling deeply interested. Our denomination is in good repute in the colony; the people are willing to receive us—we could plant churches in almost any part of Canada—but alas, we want men and means! We turn our eyes to home—do not neglect us.

Send us men—men of the right sort—bright stars, to shine in this clear atmosphere. Proclaim our wants from Dan to Beersheba.

## BAHAMAS.

In a letter dated Nassau, September 10, Mr. Rycroft, after mentioning facts illustrative of the strenuous endeavours which had been made to convict the coloured baptists at Exuma, to whose acquittal we referred in our last, gives the following more pleasing intelligence :—

His Excellency the Governor has kindly favoured us with repeated interviews, and if we can presage correctly, seems anxious to defend us from injustice. He has already removed one of the magistrates of Exuma, and also requested the other to wait upon us, in order that we might state to him how we

wished our people's wrongs to be redressed, and what our grievances were.

Although we have been put to trouble, pain, and expense in the cause of liberty and God, I think that the Lord is making use of what has transpired for our good; and that an amount of good will be brought about,

which probably could only have been thus effectually introduced. Inquiry I know has been excited, which ultimately may lead many to adopt scriptural views and just principles; whilst the opinion formed is, that the accuser has disgraced himself and the church with which he is connected, and that the baptist ministers have been grossly abused. The design of the enemy was to crush us, and in the attempt their energies were employed. But we bless our God, that none of these men of might found their hands sufficient to accomplish the amount of evil intended against us. Their purposes are broken, and instead of having injured us, they have hurt themselves.

You will be pleased to hear that our congregations continue good. The attendance is so great, that a gallery is needed for Zion Chapel, and Bethel requires enlarging. But I am anxious not to spend money, if it can be avoided, and therefore have thought that if we could agree to divide the congregation, the necessity of a gallery at present might be obviated. We do not open Bethel Chapel at night, consequently Zion is so crowded that the people have to sit on the outside. We have two congregations twice a day. I am anxious to have both places open thrice a day. Against a growing population we are accustomed to shut the Bethel Chapel. I think that with a little extra effort we might have good congregations for both places throughout the day; and more, that instead of two, we could occupy four chapels. A large sail has been purchased, which we are having made into a tent, and which will answer as a chapel for different parts of the town; for those parts

which are distant from our other places of worship. We have opened preaching stations at both extremities of the town, which are well attended, and which promise much good. And occasionally I have preached to good and attentive congregations in the morning before sunrise.

On the second Lord's day in September, we had the pleasure of baptizing forty-five persons, most of whom were Africans. It was a good day to the people of our charge, and we hope will prove a good day to many thoughtless sinners, and also to those who might not be decided for God. We cannot but rejoice in beholding the progression of God's word amongst us, though we rejoice with trembling.

We have cause to conclude that our labours have not been in vain in the Lord in respect to tracts. In some persons conviction has been wrought, and in others conversion; others, who did not attend the house of prayer, now find their way thither; and some have been, through the reading of these little heralds of mercy, deterred from frequenting the places open for amusement; and instrumental in the ruin of many—especially females. As we have had for some time past tracts in circulation, our hope is that whilst they have done much good, they will still further be owned of God in the moralization and salvation of poor perishing souls. Our district visitors would circulate many tracts; if we had them. Mrs. Rycroft can scarcely obtain a change for her district; do therefore, dear sir, send me a large parcel of tracts as early as possible.

## EUROPE.

### BRITTANY.

In the "Archives du Christianisme," a periodical work published at Paris by French Protestants, we find the following reference to our efforts in the west of France, and to the benighted situation of the district in which our agents are located:—

That part of France called Armorican Brittany is, generally speaking, only nominally Christian. Under the name of catholicism she professes those errors and superstitions which, apart from human sacrifices, are as dark and deplorable as those practised by the ancient Druids in their worship. This remote part of France was not, until a very late period, called to the profession of Christianity. And at what period was it . . . ? At an epoch when the desire was not to win souls to Christ, but subjects to the Roman pontiff.

It is to be remarked that religious worship in this part of the country partakes more of idolatry than any other part of France. Stones and fountains are here held in higher veneration than any where else. Missionaries of the fifteenth, sixteenth, seventeenth, and eighteenth centuries, no longer animated by the spirit of the apostles and fathers of the first three centuries, applied themselves solely to the extension of the temporal dominion of the church, and laying aside the second commandment, they kept up in this unhappy a

gross idolatry, changing only the names of the idols. Thus they permitted the Celtic Bretons to worship certain men-hirs (stone columns) by surmounting them with a cross; they also placed near a vast number of sacred fountains the statues of Mary, Anne, Guesnou, or Guénolé, in place of Teutatés, Hésus, or the Armorican Isis. Pilgrimages were continued, and the water of these fountains ceased not to be regarded by the people as possessing miraculous influence. The priests and monks took the place of the bardes and vates, the bishops that of the superior Druids. Can we, then, wonder after this, that at the end of the seventeenth century a statue of the Armorican Isis should still be the object of worship among the inhabitants of one part of Morbihan, and so much so that it was necessary to employ an armed force in order to remove it from the temple where the people were accustomed to assemble to worship, and present to it their offerings? The celebrated Saint Anne of Auray is considered by many learned men to be no other than the ancient statue of Ceres, and it is scarcely 150 years since the islands of Molène and Ouessant professed still the religion of the Druids; for they did not universally embrace the catholic faith until the seventeenth century, which was effected through the careful exertions of Michel le Nobletz, a missionary; this heathen people caring little about changing their idolatry.

At the time of the reformation, although evangelical preachers had penetrated into Brittany, and made great progress in those parts of the province, where French was spoken, ignorance of the language and the want of native preachers, prevented them from extending far into Armorican Brittany. This country, therefore, has been left until the present day a stranger to evangelical influence. It was not until 1827 that Christians began to turn their attention to it. At this time some pious individuals printed, at their own expense, a translation of the New Testament into the Breton dialect, by M. Legonidec, and caused it to be circulated through this country, also at Morlaix and Landerneau. Some ecclesiastics at first assisted in its distribution, but soon the true Romish spirit manifested itself, and the propagation of the holy book was condemned and prohibited. Things were in this state until 1832, when a French minister succeeded in assembling a small protestant congregation at Brest. Soon others were formed at Quimper and Morlaix. But while the French could hear to their profit, the peasants of Brittany could receive no benefit, being unacquainted with the language. God, however, did not permit them to remain long alone. In 1834 a Gaelic missionary came to their assistance, who speaking a language which originally was the same as their own, soon became familiar with it, and in a little time was able to speak, preach, and pray in the Breton dialect, and

even to translate and compose religious tracts in the language; tracts that he himself circulated by thousands in the country districts. At this time he undertook a new translation of the New Testament, the people being unable to read that by M. Legonidec. Through his exertions, and the assistance of God, a great work has been commenced in Brittany. But how much opposition to conquer, how many difficulties to overcome! During many years he has been prevented from opening a place of worship at Morlaix, and when at last, through the assistance of the pastor at Brest and the representations of the Nantes Consistory, he succeeded in being permitted to preach publicly the word of God, he could find no one who would rent him a house for the purpose. It was therefore necessary to build one, and it is, by the assistance of God and the united efforts of our brethren, that we propose to do it. We have already bought a piece of ground in a good situation, which, with other expenses connected with it, has cost us 7000 francs (or £280). Our Christian friends in England have furnished us with the necessary funds to make this purchase, but we want at least 5000 francs for the erection of the humble temple we wish to raise. To obtain this sum we appeal to the generosity of our Christian brethren in France, and we say to them, "Brethren, assist us with your donations, assist us by your prayers, in order that we may cause to shine in this country that light which hitherto has been unknown, that everlasting light of evangelical truth."

The work which we have but just commenced in Brittany has appeared so important to our insular brethren, that two other evangelical ministers have joined our brother J. Jenkins, in his work at Morlaix. One labours with him there, and the other is stationed at Quimper. The religious societies to which these young men belong have connected themselves with the pastor of the church at Brest, avowing that without regard to sect or party, their only aim is to labour with him for the advancement of the reign of our Lord and Saviour. And may his blessing rest on our efforts. Amen.

Subscriptions and donations will be received:—

In Paris, at the Bureau des Archives; also by M. le Pasteur Frédéric Monod, No. 80, Rue du Faubourg Saint Martin.\*

At Nantes, by M. le Pasteur Rosselit, president of the Consistory.

At Brest, by M. le Pasteur le Fourdrey.

At Morlaix, by MM. Jenkins and Jones, evangelical ministers.

At Quimper, by M. J. Williams, evangelical minister.

A. Le FOURDREY, Pastor at Brest.

\* We have already received from M. T. G. Dobree one hundred francs.

In the Antiquities de la Bretagne, by M. le Chevalier, of Fremenville, we read the following (it is a Roman catholic who speaks): "In this crypt, or subterraneous church, is a sacred fountain, the miraculous waters of which are received in a circular stone basin. This fountain most certainly existed long before there was any monument in the place, or any trace of the Christian religion. It was a holy fountain, the worship of which was so general and important in the Druidical dogmas, worship that Christianity (that is to say, Roman Catholicism) was obliged to adopt, by dressing it in her forms and peculiar rites, because it could never succeed in destroying it; and it even now exists throughout Brittany." (It is what has been

done by the Jesuits in Cochin China, in Tonquin, in China, and Japan. What should we say of our missionaries if they formed such agreements with the Africans in their idolatry, or with the Hindoos, or with the people of the South Sea? This was not certainly the spirit of the apostles.) "We see also, particularly in Finisterre, numerous vestiges of the worship of fountains. We see a multitude of chapels built near, and even over these fountains, in order that they may address to the true God that worship which was offered to heathen divinities, and to which these fountains were consecrated."—*Antiquités de la Bretagne (Finistère)*, p. 6, 1832, *Description of a Church at Lamneur*.

In a letter dated Morlaix, September 7th, Mr. Jenkins says,

We had last week a very interesting visit. Mr. W. Forster, a minister of the Society of Friends, with two other respectable Quakers, called upon us, being on a tour through France and Belgium. Their object is to preach where they find opportunities, and to distribute tracts and books, especially upon slavery and peace. They held a meeting with us. Mr. Forster addressed the English who were present in an impressive manner, showing the sinfulness and misery of man, the fulness of Christ, and the necessity of coming unto him to be saved. He desired me to give the substance of his address in French, which I did. Mr. Forster made inquiries respecting

our work here, and took much interest in our endeavours to spread the light of the gospel among the Bretons. It would be difficult to express with what kindness and sympathy this good and pious man conversed with us. In talking about the translation, he asked me whether there was any Breton who could render me any assistance in this work. I answered that there was a person, named Ricou, well qualified to render me great assistance in revising the translation. This old man has expressed his willingness to give me any help in his power, being convinced of the duty of giving the scriptures to the people.

Mr. Jenkins is now travelling to collect funds toward the erection of the place of worship. He meets with great kindness among the French protestants to whom he applies, though the sums contributed are generally small.

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## HOME PROCEEDINGS.

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### EDINBURGH.

The biennial visit of the deputation of the Baptist Missionary Society to this city took place on the 6th and 7th of October.

Eloquent and powerful discourses were delivered by Messrs. Saffery and Giles in Elder Street Chapel, in Bristo Street Chapel, and in the Tabernacle. A meeting was held in the saloon of the Royal Hotel, at one o'clock on Monday, which was most respectably attended, and at which Mr. Saffery communicated much important intelligence. He was followed by the Rev. Dr. Candlish and the Rev. Henry Grey, in speeches which breathed the spirit of

fraternal congratulation and good will; and Mr. Giles, in the happiest manner, while he eulogized the genius, the learning, and the talents of departed worth, which had adorned the Scottish metropolis, and shed lustre on the age that gave it birth, spoke in heart-stirring strains of the transcendent glory of the missionary enterprise, which had been pleaded by a host of honoured names from the venerable Andrew Fuller downward, and skilfully laboured to sustain the flame of holy zeal which his predecessors in the cause had so successfully kindled.

Another meeting was held the evening of the same day in Elder Street Chapel, when the brethren of the deputation did equal honour to the society and themselves; and, on the following evening, a numerous meeting assembled for special prayer in behalf of the society's missions.

The collections were good, and the impression left of the best description.

*Edinburgh, Oct. 10, 1844.*

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#### GUERNSEY.

A correspondent in this island writes thus: "On Lord's day, August 11th, two sermons were preached by the Rev. W. Upton of St. Albans, in the baptist chapel, Wesley Road, on behalf of the Baptist Missionary Society, and on Monday evening, 12th, a public missionary meeting was held in the same place. On the Tuesday and Wednesday following public meetings were also held at St. Martin's and St. Saviour's, two French stations in the country.

"Our deputation brought with him several real idols, before which many a 'mean man had bowed down, and many a great man had humbled himself.' He had also in his possession the representations of such idols as could not themselves have been brought hither without considerable difficulty. These heathen deities were exhibited to the congregations in the country, and the history of each briefly, though lucidly, given by our deputation; and though at first sight the spectators felt rather disposed to smile at such grotesque objects, yet it is hoped that the impressions made will be lasting, and stimulate to more active and combined exertion on behalf of those of our fellow-

men who are living in a land of moral darkness, and dying in a state of spiritual destitution.

"This is a plan which has never before been adopted by any other deputation to this island; and the interest excited was such as induces your correspondent to take the liberty of suggesting the propriety of adopting the same plan, occasionally, at other places where the representatives of the Baptist Missionary Society may have occasion to go. Not only is it true that the eye assists the mind in comprehending certain ideas, and the memory in retaining them; but frequently the heart is more affected, and as a legitimate consequence, sacrifices will be made for those for whom such sympathies have been excited.

"We should have held a public meeting at the Côtel, another French station in the country, but the time was very unfavourable, on account of its being the season when many of the members and congregation were busily engaged in fishing. It is proposed to hold a public meeting at this station among ourselves during one of the winter months, when a better congregation may naturally be expected."

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#### OXFORDSHIRE.

The twenty-ninth anniversary of the Auxiliary Baptist Missionary Society for Oxfordshire and places adjacent, was held in the Town Hall, Woodstock, on Wednesday, September 25th, 1844.

The meeting being opened with prayer by Rev. T. Eden, T. Bartlett, Esq., the respected

treasurer of the auxiliary, was called to the chair, when the various resolutions were moved and seconded by the Rev. B. Godwin, D.D., and Rev. T. F. Newman; Rev. A. M. Stalker and Rev. J. Blakeman; Rev. J. Price and Rev. D. J. East. The meeting was numerous attended, and the collection liberal. A. M.

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#### POTTON, BEDFORDSHIRE.

A very interesting meeting was held in this little market town on Wednesday evening, October 2nd, at which our esteemed friend, Blyth Foster, Esq., of Biggleswade, presided.

Some interesting facts and details were presented by the chairman, and excellent addresses were delivered by brethren Morrell, E. Manning, and S. Kent. The Rev. Eustace Carcy

entertained the assembly for about an hour and a quarter, giving a succinct history of the West Indian mission. His fascinating, eloquent, and enlivening manner quite delighted the meeting, and we trust that something like a missionary spirit was excited on the occasion. It being the first meeting in connexion with this society in the town, the place was filled to overflowing. The collection amounted to £4 14s. 7d. We

had the pleasure of receiving half-a-sovereign from the venerable clergyman of the parish (the Rev. Richard Whittingham), who has for many years been an annual subscriber to the society. We have forwarded missionary boxes and collecting cards to our friends in the town, and trust they will be able to do some little more for us by the next meeting.

H. T.

### A P P E A L

MY DEAR SIR,

Enclosed I send an order for £100, as my subscription to the Baptist Mission. You will oblige me in entering it by saying £50 especial for the fund for translation of the Bible into Sanscrit, and the other £50 for the general

purposes of the mission. Would it not be possible, by means which the committee will know best how to devise, to double many of the small sums that are now and have been for years subscribed?

Yours very truly,

### FOREIGN LETTERS RECEIVED.

AFRICA.....	BIMBILA .....	Merrick, J.....	June 12.	
	CLARENCE .....	Clarke, J.....	July 2, one letter, no date, received Sept. 25.	
		Low, E.....	July 7 and 10.	
		Merrick, J.....	July 3, 9, and 10.	
		Sturgeon, T.....	July 9 and 12.	
AMERICA.....	MONTREAL .....	Cramp, J. M.....	Sept. 11 and 27.	
		Girdwood, J.....	Sept. 11.	
		Thomson, T. M.....	Sept. 27.	
NEW YORK .....		Belcher, Jos.....	July 19.	
		Williams, W. R.....	July 16.	
		Williams, R.....	Aug. 15.	
ASIA.....	AGRA .....	Small, G.....	August 13.	
	CALCUTTA .....	Thomas, J.....	July 31, Aug. 14 and 17.	
		Wenger, J.....	July 31.	
	COLOMBO .....	Silva, H. C.....	August 8.	
	DACCA.....	Robinson, W.....	July 23.	
	DARJULING.....	Start, W.....	August 4.	
	MONGHIE.....	Parsons, J.....	August 1.	
	MUTTRA.....	Phillips, T.....	August 8.	
	AUSTRALIA.....	HOBART TOWN.....	Dowling, H., &.....	May 31.
			Wade, W. R.....	
SYDNEY .....		Saunders, J.....	April 29 (duplicate).	
BAHAMAS.....	NASSAU .....	Capern, H.....	Sept. 10 and 11.	
		Rycroft, W. K.....	Sept. 10 and 11.	
	TURK'S ISLAND .....	Littlewood, W.....	July 16 and Aug. 17.	
BRITTANY.....	MORLAIX .....	Jones, J.....	Oct. 8.	
FRANCE.....	BOULOGNE .....	Jenkins, J.....	Sept. 28.	
GERMANY.....	LEIPZIG .....	Tauchnitz, C. C.....	Sept. 21.	

JAMAICA	GURNEY'S MOUNT	Woolley, E.	Aug. 19.
	KETTERING	Knibb, W.	Aug. 10.
	KINGSTON	Wood, J. H.	Aug. 23.
	MANCHIONAL	Kingdon, J.	August 20.
	MOUNT CAREY	Burchell, T.	Aug. 4.
	OLD HARBOUR	Taylor, H. C.	Sept. 3.
	SALTER'S HILL	Dendy, W.	Aug. 15.
	SPANISH TOWN	United Missionaries	August 22.
TRINIDAD	PORT OF SPAIN	Cowen, G.	Sept. 5.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—  
 Miss Fuller and friends at Bow, for a parcel of clothing, for Mrs. Pearson, Nassau;  
 Friends at Walworth, for a parcel of clothing, for Rev. J. Merrick, Western Africa;  
 Committee of the British and Foreign School Society, for copies of the Annual Report, for  
 Missionaries;  
 Mr. Culverwell, Leeds, for a parcel of magazines;  
 Stepney Ladies' Working Association, for a box of clothing, for Rev. John Clarke, Western  
 Africa.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month  
 of September, 1844.

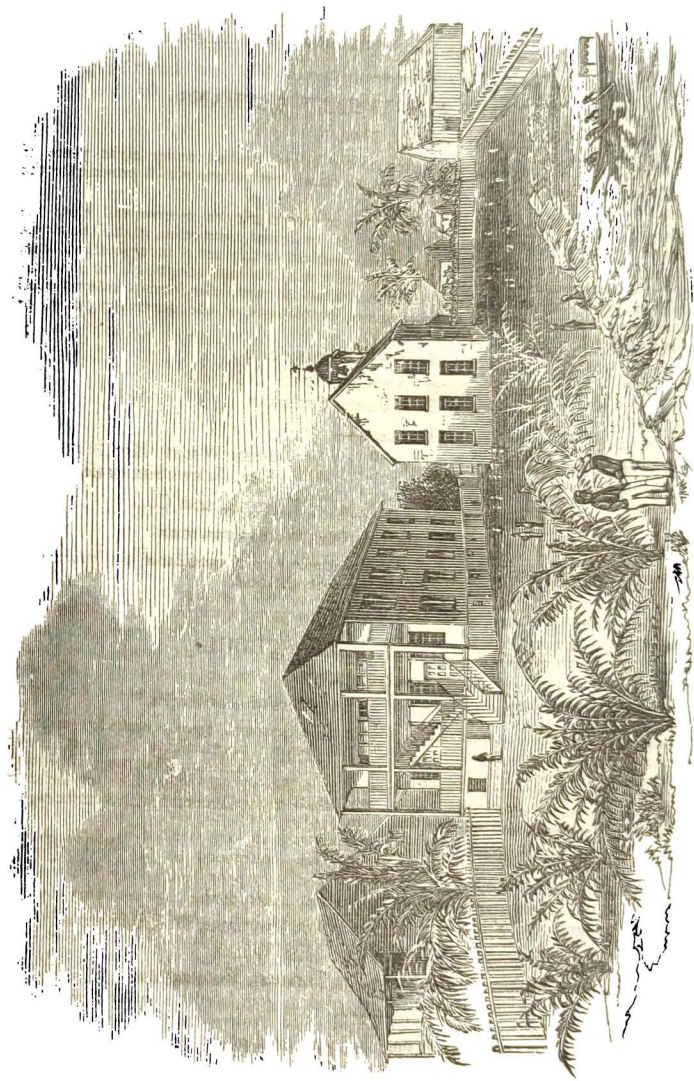
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Saltash—			Sabden—
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Devonport, Morice Sq., on account..... 20 0 0			Leicester, on account, by Rev. E. Carey .....
Plymouth, &c., on ac- count, by Rev. S. Nicholson .....	40 0 0		2 0 0
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			Contributions, do... 5 10 9
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Pontypool, English Church—		Collection .....	9 12 6	Contributions .....	1 2 6
Collection .....	3 7 9	Contributions .....	17 0 8	Do., Sunday School	0 8 10
Contributions .....	15 17 3	Do., Sun. Schools	2 3 0	Cardiff—	
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Collection .....	0 13 6	Collection .....	5 7 1	Meeting .....	6 19 3
Contributions .....	3 1 10	WORCESTERSHIRE.		Bethany—	
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Stanwick—		Collection .....	14 5 11	Collection .....	3 1 0
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Collected by Miss J.		Keighley—		Contributions .....	2 11 7
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Lamberherst—		Polemoor—		the Bible Translation	
Pierce, Mr. J. J., for		Contributions .....	2 4 6	Society, for Sanscrit	
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30 0 0		Stanningley—		Belle Castle, for Africa	1 6 9
		Collection .....	6 8 0	Gurney's Mount, for	
				do.....	6 0 6
				Mount Carey, for do.	20 0 0
				New Birmingham, for	
				do.....	2 0 0
				Savanna-la-Mar, for do.	4 10 7
				Stewart Town, for do.	8 0 0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.



# THE MISSIONARY HERALD.



MISSION PREMISES, BELIZE, HONDURAS.

## BELIZE, HONDURAS.

Mr. Henderson, our laborious missionary at this station, having long wished for a colleague, and especially one practically acquainted with the art of printing, is about we hope to see the fulfilment of his desire. Mr. J. P. Buttfield was set apart for this purpose on the 23rd of September, at the Baptist Chapel, Box Moor, Herts. The services were conducted by Mr. Fraser of Lambeth, Mr. Gould of Dunstable, and Mr. Gotch, who had been Mr. Buttfield's pastor. Mrs. Buttfield is grand-daughter of Dr. Carey, being the daughter of Mr. Jonathan Carey late of Calcutta. They sailed on the 13th of Nov., in the Echo, Captain De Quétville.

## RETROSPECT OF HALF A CENTURY.

The following ingenious comparison between the commencement of missionary exertions in this country, and the scenes which were taking place at the same time in a neighbouring land, was made by Dr. W. R. Williams of New York in a discourse delivered in June, 1842, at the close of the twenty-seventh session of the Hudson River Baptist Association.

When the foreign missions of our British brethren commenced, the French revolution had begun. The opening scenes of that fearful drama arrested all eyes. Its violent and wondrous changes, and its terrific victories, were filling the civilized world with hope or alarm. The year of Carey's missionary discourse was that in which the September massacres drenched the prisons of Paris with gore by a series of butcheries more atrocious than the judicial murders of the guillotine. Amid these sanguinary and frantic convulsions at home, the French people were looking abroad with undaunted mien; and their National Convention, in the same year, flung down the gauntlet of defiance to all the governments of Europe, by pledging assistance and fraternization to all nations who would rise and battle for their own freedom. The following year, that in which the English missionaries set sail, was that in which France gave proof of her stern abjuration of all monarchical government by bringing her sovereign to the block, and the blood of the houses of Bourbon and Hapsburgh, among the oldest of the royal lines of Europe, flowed on the scaffolds of her capital. It was not a mere revolution, it was a war of opinions, upheaving the old foundations of society, and the most cherished and venerated principles of antiquity. Not only were the floods of change shaking the base of each European throne, but the authority of heaven was boldly questioned and cast off. French infidelity was already maddening all Europe, and Paine's "Age of

Reason" was in preparation, intended to carry on the same work through the language and literature of England. The privileged and titled classes, who saw with horror the political changes, were largely infected with the principles of this revolt against religion. And many who might dread French democracy, were but too partial to French atheism. Then it was, when the people were thus "imagining a vain thing," and saying of Him that sitteth on the throne, and of his anointed Son, "Let us break their bands asunder, and let us cast away their cords from us," that He whose name and being they would abolish, "laughed, and the Highest held them in derision." When the pride of hell was thus assailing his church in the west, he replied but by calling for a new and vigorous onset upon the gates of the enemy in the ancient east. The times of the ignorance there long winked at, were now to end. He summoned to his service in the conflict a very poor, but a very learned and pious man. From the lap-stone and the awl he had called him. And he came. He put into the hands of him, and his humble associates, some £13, and bade them, thus furnished, to assail the paganism of India, with its myriad gods, and its myriad fanes, entrenched in massive and time-worn fastnesses, that centuries of power had built up, until they seemed impregnable. It was as if a grain of sand from the desert had been commanded to lift itself up on the wings of the wind, dash itself against the pyramids of

Egypt, and shatter their mountain masses into dust. But hopeless as was the task, and inadequate as were the means, at his bidding these poor but devoted men moved onward to the unequal enterprise. As soon as literature could descry objects so insignificant, she overwhelmed them and their enterprise with peals of mocking laughter and heartless derision. But they held on their way in the serene metekness. What their God had commanded they knew was right, what he had promised they felt was sure. There was seen the mighty magnanimity of faith. It was amid such scenes of confusion and dismay, in such a day, dark with rebuke and blasphemy, that Carey and his coadjutors planned their missions for the welfare of the distant east. It was not for the want of objects requiring their care at home that they went abroad. The labours of Wesley and of Howard, who had but just then ended their race, had shown how fearful was the mass of misery left unrelieved, and of ignorance yet untaught, that were to be found in Christian Britain. But there were many to whom these domestic necessities might be well committed; a heavier necessity was laid on them to heed the distant cry of the dying millions of heathenism. In December, 1793, the devoted preacher had but recently set foot on the shores of India. As yet, ignorant of the language, we find him in that month with a congregation composed only of his own family and that of his associate in the mission; but he is anticipating much pleasure when he shall be able to preach in their own tongue to the benighted Hindus. Little does he suspect that six weary years are to elapse ere he shall be allowed to welcome one sincere convert. In that same month, when the cheerful missionary is thus girding himself to the work, a lieutenant of artillery is distinguishing himself by effecting for the French armies the capture of a besieged sea-port on the southern coast of France. The name of that young engineer is yet to resound through all lands. It is Napoleon, the star of whose glory is seen skirting the horizon and beginning to emit its first glimmerings at the close of the year which brought Carey to India, and when the pious missionary was labouring over the rudiments of the Bengali. How distinguished was the career that soldier was to run! The instrument in the hands of providence for shaking the powers of Europe and bringing into a new shape the whole structure of its society, he went on winning battles, dictating treaties, putting down kings, and overthrowing dynasties, until many were ready to deem him more than man. Some seven years after his success at Toulon, that victorious general has become the first consul of France. It is the 24th of December, and he is driving through the streets of Paris, when a fearful explosion is heard behind his carriage. It was intended for his destruction, but he escapes it, preserved

for far other destinies by that providence of which he took little thought. The event is caught up by every gazette, and is the theme of comment in every civilized land. On that incident the destinies of the world seemed to hinge. Yet, four days after, in a far distant land nearer the rising sun, an event occurred of which no gazette, as we believe, took note but which was scarce less significant in its results. It was Carey "desecrating," to use his own phrase, the waters of the sacred Ganges by the immersion of his first Hindu convert. The chain of caste has been broken. We fancy that the rabble of gods who crowd the Hindu Pantheon looked on, aghast at the sight, feeling that the blow was one well aimed, and that struck at the very heart of their power. When we look at durable results, which seems the more eventful incident, the escape of the great Captain, or that first success of the lowly missionary? The course of the soldier, after a series of the most splendid triumphs, in which, to use his own favourite phrase, he seemed to chain victory to his standards, closed in defeat and captivity. The career of the conqueror of Lodi, of Austerlitz, and of Jena, was terminated in disaster and exile. The flames of Moscow and the rock of St. Helena were a melancholy comment on the instability of all earthly glory, and the utter impotence of all mortal prowess. The year in which your association was formed, 1815, was that which smote down his power on the field of Waterloo. In vain was his gigantic genius, in vain the remorseless conscriptions that drained France of her sons—in vain the energy of despair wielding all the resources of his consummate tactics. A few years after, the Great Captain died, on a lonely island in the ocean, his soul seething impatiently with wishes never to be realized, his mind teeming with vast projects that perished in their conception; with his parting breath muttering indistinctly and deliriously of armies which he no longer headed. But the missionary said in his later years that he had no wish that was left ungratified. Who was then the happier man? The brilliant victories of the one scarce kept pace, in their number, with the dialects into which the other translated the lively oracles of God. Give to the mighty warrior the honours of an exalted intellect, with which that of the humble missionary can never be compared—give to him the unmatched influence he exercised over the diplomacy and civilization of all Europe—give to him the 2,200,000 conscripts that perished in his service, and the myriads that were sacrificed in the armies of his adversaries. Set over against these the gates of eastern dialects opened to the scholars of Europe by that missionary; Christian churches planted, and the Christian scriptures translated; and an impulse given to the mind of heathen India, of which it is equally idle to dispute the present extent or

to calculate the future limits. Does it not seem as if each year is now effacing the monuments of the one and expanding the influence of the other? And who shall show the field in which that missionary's fame and his power were cloven down? His fame and his power we called them. They were not his. The glory of his attempts and achievements was Christ's; and the power that wrought in him mightily, and wrought with him effectually, was Christ's. You are engaged, my brethren, under the banners of the same Captain of our salvation. Do the odds seem against us? The force of numbers is not with us. The literature of the world is not thoroughly with us. The laws of the world are not with us. The fashions of the world are not with us. But if God be with us, it is enough. The prince of darkness, in mustering all his hosts to the encounter, bears on his scarred brow the print of the Master's avenging heel. Hell has been already foiled in that hour now past which was the true crisis of the world's history; and prophecy shows us the whole earth soon to be subdued to the obedience of the faith.

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## ASIA.

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### CALCUTTA.

In a letter relating principally to business details, Mr. Thomas writes thus, September 21, 1844:—

Brother Yates has been for some time very unwell, but he seems improving. It will be necessary for him to try a little change during the ensuing cold weather. Brother Pearce has also been rather unwell; the rest appear in tolerable health. Makepeace has not yet arrived, but we are daily expecting him. Brother Small is preparing to leave Calcutta for Benaras. May the blessing of the Master go with him!

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### CEYLON.

A letter has been received from Mr. Dawson, dated Colombo, September 25, containing the following cheering particulars:—

My last letters have been of a melancholy nature. It now falls to my lot to communicate things of a very joyful kind.

First, though not first in order of time, I must acquaint you with the safe arrival of Mr. and Mrs. Davies. For many days previously had our eyes been wishfully directed along the horizon (our house being at the seaside) in search of the "Brunette," and now that our dear friends are safely lodged under our roof, we know not how to feel sufficiently grateful to the Preserver of men. Mrs. Davies was confined to her cabin nearly the whole voyage with sickness, and consequently arrived in a very weak state. It is our happiness, however, to see her daily gathering strength, and our hope that she will ere long be perfectly well. Mr. Davies is also slightly indisposed, but thinks a few days will set him right. I need not say to any who know them, that they are lovely and amiable persons. They will doubtless be a bright ornament to the mission, and a great blessing to the land. It is mutually agreed for them to stop at Colombo till more help arrives, and then to proceed to Kandy.

Second. It is extremely gratifying to know that the death of our dear brother Daniel has been the means of seriously impressing the hearts of many who were unimpressed by his living voice. The natives in many villages appear sensible of the loss they have sustained, and some are alarmed lest he should hereafter be a witness to condemn them.

The 8th inst. was a day long to be remembered. After preaching in English in the morning at Colombo, I visited the station at Kottigahawatta, where brother Nader has been labouring with great success. After preaching in Singhalese to a large and attentive congregation, I administered the ordinance of baptism to twenty persons, fifteen of them females. They had all been candidates for many months—some for eighteen. Their regular attendance,

consistent conduct, and earnest expressions of attachment to the Saviour, seemed to render further delay improper. In the presence of Mrs. Dawson and Miss Wells (a lady connected with the Female Education Society), I put to them many searching questions, which they answered to our satisfaction. The cases of several were extremely interesting. Five were from village schools—the fruit of the labours of pious teachers. One lad, about thirteen, discovered much shrewdness. When he applied for baptism, his pastor said to him, “You are too young, and too small.” “Sir,” said he, “my body is small, but my soul is not. And though I am young in years, I know that I am a great sinner, and that no one but Jesus Christ can save me.” Some time after, on again applying, he was asked why he was so anxious to be baptized. He replied, “I know baptism will not save me, but Christ has commanded it, and how can I call him my Saviour if I live in disobedience to his commandments?” “But were you not baptized in your infancy?” “I have been told so,” he said, “but know nothing about it. The scripture says that those who repent should be baptized, and as I have repented I wish to do all that my Saviour has commanded.” At the close of the ceremony ninety-five of us partook of the Lord’s supper, and sweetly realized his presence in our midst. Brother J. Melder lately baptized six persons, one of them a native man, aged ninety-three. In his latter days he found the pearl of great price, and though subjected to much scorn and persecution, he patiently bore it all, rejoicing that he had found that happiness in believing in the Saviour, to which he had been all his life an utter stranger. His daughter, aged fifty-four, was baptized at the same time.

Third. The lithographic press has arrived, and many thanks are due to Mr. Haddon for

the care with which he has collected what appears to be all that is requisite for its effective operation. I long to get it fixed, and see the beautiful Singhalese and Tamul characters printed from its stones.

Fourth. Our devoted brother Garnier, who labours on the estates near Kandy, having been laid aside a short time by weakness, brought on by over-exertion, the planters, to show their personal regard for him, and their estimation of his labours, have raised nearly £20 to buy him a strong horse. He will thus, I trust, soon be able to visit more estates at the expenditure of less bodily strength; at least, his bodily strength. Missionary horses are very needful here, as they enable one missionary to do the work of two.

Fifth. On Saturday last a meeting was held in our Petrah Chapel, at which Sir Anthony Oliphant presided, to determine on the manner of appropriating the sum collected to perpetuate the labours of Mr. Daniel. It was resolved unanimously, “That a sum not exceeding £20 be applied to the erection of a tablet in the baptist Petrah Chapel, to perpetuate a remembrance of the labours of the Rev. E. Daniel, and that the remainder be remitted to his orphan children through such channel as shall appear most advisable.” Dr. Elliot, Lieut. Maberly, and brother Davies are appointed a committee to carry the resolution into effect. The subscription list is not closed, and it is expected that £300 will be raised.

Sixth. It looks ungrateful for me to notice so low in my letter the vote of £400 for Kandy Mission Premises, made by the Jubilee Committee. Be assured we feel truly grateful for it, though much more will be needed to complete the object.

On Friday next we are to open a new chapel at Matakooly, three miles from Colombo. The cost of its erection is £70. Already the sum of £40 has been collected.

The following letter was written by Mr. Davies a week after his arrival:—

After a favourable though not a rapid passage of 116 days, we arrived at Colombo on the 16th instant, when we heard the unexpected and painful intelligence of Mr. Daniel’s death. Never was the removal of any one more generally and deeply felt and regretted. It presented the dark scenes of heathenism to us in shades of deeper gloom. We were heartily welcomed by Mr. and Mrs. Dawson and Dr. and Mrs. Elliot, whose extreme kindness and value cannot be too highly estimated. Since then Mr. Dawson and I have been trying to arrange things so as to meet present difficulties. He will return to Kandy after a short time, and I will remain here until we hear from you. I have seen most of the native preachers, and many of the schoolmasters.

With some of them I have been highly pleased. Some of the stations, I understand, are in a very encouraging state; others greatly need the quickening influences of heaven, and much self-denying and wisely directed labour. The Academy, of course, has suffered through Mr. Daniel’s death. This institution seems to me to claim special attention, as under well considered and well adapted arrangement, carried on with energy and perseverance, it will become, under God, a means of incalculable benefit. I hope the committee will consider the necessity of sending out two suitable men for Ceylon; for Kandy must have two, and so must Colombo. It is quite impossible for one to do the work efficiently at either place. At Colombo the village stations have suffered under

Mr. Daniel (who in habits and constitution had become so thoroughly naturalized), owing to his not being able to visit them except very occasionally, since he commenced the Academy. If I could transfer to England the scenes of idolatry, debasement, and wretchedness which I have already witnessed, I think they would move our churches to send us help through mere compassion; but I trust higher motives will prevail. Oh, that almighty God would eminently qualify us to pull down these strongholds of Satan, and in some humble degree advance his glory.

It would be madness to think of living in Mr. Daniel's late residence, for all agree that it greatly accelerated his end. The house where we now are, with Mr. Dawson, cannot be occupied more than a week or two, so that we have been under the necessity of looking out another. After much inquiry and toil we

found one to-day in most respects eligible for ourselves and the students, but requiring a little alteration and expense. The rent is £5 per month; and here I would suggest what every one here would most strongly recommend, on principles of economy as well as convenience, the desirableness of the Society's securing some permanent missionary residence, as rents, and all other things in Colombo, have doubled within the last few years, and are expected to go on increasing in value in the same proportion for some time to come. This house can be leased at the specified rent for not more than four years, or it can be purchased. Will you be kind enough to say a word on this head in your next, as houses here are so very scarce, and as it will be a suitable place for any one who may come out. My own health is good, and Mrs. Davies is much improved since our landing.

## AFRICA.

### FERNANDO PO.

Letters have been received from Mr. Sturgeon, written in July, from which we give copious extracts, principally on account of the illustration they furnish of the difficulties and perplexities surrounding those who labour among uncivilized tribes. It is on many accounts desirable that these should be understood; and the following details will at once show that faith and patience are needed by those engaged in the work, and that others should count the cost before they offer themselves for so arduous and important an undertaking.

I am interestingly engaged at the present time in examining the candidates for baptism, eight in number; three males and five females. Two of them are promising girls, who two years ago were fast hastening to ruin. The pleasing change wrought within by the gospel is observed by all who know them. They form part of my juvenile class, and are ranked among the teachers of our sabbath-school. The regularity of their attendance at the school, the simplicity and ardour with which they instruct their classes, lead me to conclude that they will be made eminently useful in our neighbourhood. A young man from Holland is also one of the candidates. The labours of brother Clarke were blessed to his conversion on board the "Chilmark," on her way to Fernando Po. As he has only been in Africa a few months, my knowledge of his character is imperfect; but he appears to be a diffident, affectionate, zealous, and truly pious youth. I shall baptize (D. V.) on the 21st instant. We anticipate a refreshing season. The absurd notion of religion not

belonging to the young, is but too prevalent even now among the less informed of our people, though so much has been said upon the subject, both in public and in private. Yet it was truly encouraging at our last church-meeting to witness the tender manner in which many of our friends spoke of receiving the youthful followers of the Saviour into the church.

#### *Old Habits.*

I have seen too much of the deceitfulness of the human heart in Africa to be over-sanguine in my expectations respecting them; but so exemplary has been their conduct, that on no former occasion of a similar kind have I been more confident that the work is of the Lord; to whom, through Christ, be all the praise. We have a church-meeting on the second Wednesday in the month for prayer, the special object of which is to promote a revival of the good work of the Lord; and on the fourth Wednesday we meet to transact the affairs of the church, to appoint sick-visitors,

&c. These meetings are characterized by great Christian love and candour, and a general willingness to engage in any benevolent plans proposed for adoption; which lead me to hope the Lord is favouring us, and will still more abundantly bless us. My confidence in the people is increasing; and as persons are coming to me all times in the day for instruction, and to make known to me the burden of their souls, my labours are really more refreshing than arduous. Yet have I had much of late to cause me to weep. I have had the pain of excluding eight of the inquirers: three have been restored, and the remaining five profess great contrition for their backslidings. Most of them were dismissed for family quarrels, and cruelty to their servants. One of the men knocked his wife down for a slight provocation; and fearing she would die, he fled into the bush, having previously committed his child to the care of his neighbour; but he soon returned to his home. The poor woman suffered much for several days, having one eye entirely closed, and being greatly affected in her head and face. They have been to me, and expressed their mutual sorrow; but I found the difficulty to be more than trivial to convince the man that his wife ought not to go to the wharf and fetch his palm-oil, while he remained idly at home. It will take many years to eradicate the degraded opinion of female worth. There are, it is true, many gossips and busy-bodies in the matters of others, among the women, but I have many times witnessed the readiness with which they have performed labour which strictly belonged to their husbands, though the latter have been gazing on them with indifference, smoking their pipes or lounging upon their sofas. It requires much of the meekness and simplicity of the gospel on the part of the missionary to behold these things without feeling indignant; but anger must be suppressed, and these abuses patiently borne, and meekly and constantly reproved, ere the gospel will have its legitimate effect upon these semi-barbarians. On no occasion do I feel to need more of the disposition of the "husbandman," who "waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and the latter rain," than when I see the poor females treated with scorn and cruelty. Another female of the guilty party came to me one evening about nine o'clock, P.M., whose mouth and face presented a frightful appearance. Her husband had beaten her, and turned her out of doors; and the poor creature intreated me with many tears to give her my advice and protection. I recommended her to sleep at her neighbour's house that night, promising to see her husband next morning; which I did, and after spending much time with him, succeeded in softening his mind and effecting a reconciliation; and I trust they are now living amicably together.

The case has given me uncommon trouble, as the young man has been very active in serving me at Clarence, and has been my head-man in the erection of the mountain cottage; and in both him and his wife I had many times hoped that a work of grace had been begun.

#### *Struggle with Temptation.*

Contrasted with the disgraceful conduct of those before mentioned, I may refer you to the Christian conduct of one of my female members, who was formerly our servant. She is a widow with three children. She came to me on one occasion, and intimated her intention of marrying a man who was a stranger to godliness. I cautioned her against taking so sinful a step, and set before her the unhappy consequences that would naturally follow to herself and to us. She heard me patiently, and urged the necessity of making provision for her children, which she affirmed she could not do in her state of widowhood. This only afforded me a still better opportunity of encouraging her to keep in the path of duty, use all the means within her reach, and then rest securely in God. She left me rather depressed in spirits, but, as I thought, disposed to act upon the counsel she had received. As she had previous to that time been an ornament to her profession, I was rather surprised at her present state of mind. After the lapse of a few weeks she paid me a second visit, and said that she had agreed to unite with the man in question. I trembled on hearing such information; not only on account of her, of whom I had hoped better things, but for the fearful consequences of such a precedent in an infant church in a heathen country. Many were the admonitions administered to her; and though they were not indignantly repelled, yet they did not sufficiently weigh with her. I visited her several times in her house, in company with Mrs. Sturgeon, and gave her instances of such unholy alliances. She appeared a little moved by my reasonings and scriptural exhortations. As the last resort I resolved upon giving a public address upon the sinfulness of professors of religion uniting in marriage with ungodly persons. I founded my sermon on 2 Cor. vi. 17, 18. The address answered my design. A few days after its delivery the young women came to me, and thus addressed me: "I tink too-much 'bout de word you tell we; I can't join wi de man cause him no love Jesus. I no-fear for me child; my Fader will do good for dem and me. My heart no give me content till me tell you dis word. Pose I go on wi marry palaver, den me vex de Saviour: now I no go do dat ting, me heart let me for peace." You cannot tell my feelings of gratitude and joy when this statement came from her lips; after I had literally agonized with God in prayer for several days and nights, that her views might be changed, and the church preserved in peace. Her

faith in Christ when she made the confession appeared to surpass the experience of one who had only been called by divine grace a few months. There was no vain boasting, but a steady reliance upon him who hath promised to be a "husband to the widow, and a father to the fatherless." Her conduct since that period has been such as becometh the gospel of Christ. I have greatly rejoiced over her; but I should not have troubled you with the narrative, but for the remarkable circumstances which have since transpired. A few months after the connexion was broken off, the poor man was drowned at sea, the boat in which he was sailing having sunk in a tornado, when he, with a Krooman, found a watery grave. This fact made a deep impression on the minds of our friends. I now have the pleasure of informing you that I am to marry the young woman to-day (July 10th) to George Williams, who is one of the settlers from Jamaica. We consider Mr. Williams to be an eminently pious and devoted man of God. By his industry, affability, and piety he has won the confidence of, and is greatly beloved by all our people. If a large number of such worthy men were to come here as settlers, they would be a great acquisition to your mission in Africa.

#### *Sabbath School.*

We have an excellent sabbath-school, containing nearly 300 scholars, the greater part of whom being neatly clothed, they present a pleasing appearance. The school is superintended by Mr. Norman, the teacher of our day-school. His heart is much in the work, and he promises to be very useful among us. We are also greatly assisted by Miss Stewart, a white female from Jamaica, and Miss Cooper, a coloured female from the west. These young persons are teachers of the right stamp, are indefatigable in their labours, and "watch for souls as those who must give an account;" while their methods of communicating knowledge are of a superior order. Our own friends are beginning to view sabbath-schools in their true light. Ten of our members are teachers: four of those who are about to join with us, and two or three others who I think will quickly form part of our number. There are also two of the children whom we hope are choosing the Saviour for their portion. I have had great difficulty in exciting a proper attention to the young; but I have now partially succeeded, though much remains to be done. It is in the hearts of the young that we expect the seeds of truth to vegetate most freely in Africa, for it is a lamentable fact that the old people, as soon as they acquire a little knowledge, indulge much in self-righteous principles.

#### *Village Manners.*

We are progressing with our temporary chapel, and my mountain cottage. When I

go to the mountain, I usually sleep there in a hut erected for my boy. It is nine feet by seven, and six feet six inches high. A few wild canes tied to some stakes driven in the ground constitute my bedstead, a hair-cloth serves for my bed, my cloak answers for my pillow, and a blanket is my covering. On a recent occasion my door was broken several times in the night, but it was soon repaired, as it consisted of a few palm leaves. The night being rather cold, we made a fire in our hut, which was a rich treat to the boys, who slept very close to it. At a short distance from the hut the head-man was sleeping in his hammock, slung to two of the posts belonging to the cottage, almost directly over a large fire, around which five boys were sweetly reposing, three of whom were under a large sheet, the black cranium of one only being visible. Another was lying upon his back, upon a few wild canes, with only a wrapper about his loins, and his heels not more than two inches from the fire; and the fifth with his face quite as near to the precious element, the large quantity of smoke issuing from which, supplying the place of a soporific dose, as "sleep ketch him too much."

As soon as the sun cheered us with his refreshing beams, we sang and prayed, and then most of the boys went cheerfully to work. At the morning worship I gave a little scriptural instruction; but it is almost impossible to make the people here generally understand, as they have so corrupted the English language as to give to many words an opposite meaning, and to others no meaning at all. Thus, "He don't go to his farm;" i. e. he has gone to his farm. And the word "palaver," has a hundred different interpretations. Its primary import it to dispute in a quarrel, as "He made palaver;" i. e. he quarrelled. "I no top for palaver;" I shall not remain to dispute the point in question. But it is most familiarly used in the following absurd ways. I have "work palaver," "washing palaver," "eating palaver," "singing palaver," &c.; by which indefinite expressions they simply mean, they have labour to perform, washing to do, food to eat, &c. The word "sabby" also signifies to know or understand, or any other meaning you choose to give it; thus, "I no sabby," i. e. I do not understand; "Dat plant no sabby for grow," that plant will not grow; "I no sabby belong to go dat way," I shall not go that way. The use made of the word "lib" (live) is very amusing to foreigners. A captain inquiring for the grave of a gentleman who had fallen in the Niger Expedition, received the following reply: "Him don't lib dere," i. e. He is in that place, at the same time directing the eye of the captain to the grave-yard.

#### *Sea Monsters.*

We have had very heavy rains for the last two months, and the sea-monsters in our har-



hour have been unusually numerous. On the 26th ult. a large number of persons were seen on the beach watching Mr. Scott's men, who were employed many hours in their attempts to catch "devil fish." Toward the close of the day they succeeded in hauling one to the shore. I took the dimensions of this wonder of the deep. It was seven feet ten inches in length, and twenty-eight feet broad, i. e. from the extremity of each fin. Its mouth was two feet wide, and being open about four inches after it was killed, it presented a frightful appearance. It was killed with a harpoon. In the morning one of them had broken a harpoon, which had deeply penetrated its flesh, and made off with it, though death must have soon followed. The one I saw was capable of swallowing a corpulent man with the greatest ease.

#### Judicial Perplexities.

At Banapa and Basillar, places in which I take a deep interest, as they are within a few miles of Clarence, I am attempting to form stations, and regularly appoint two young men every Lord's day to visit them, and teach them to read. I occasionally visit them in the week. A fortnight ago they were in a very disturbed state. One of my inquirers came to me in an agitated state of mind, and said, "Minister; de Boobie fill me house up; palaver lib in im town (Banapa) cause one man kill im boy in de bush; now de family of dat boy, and de country people too much fear." Hearing from the description of the affair that the friends of the deceased intended to attack the family of the murderer, I went to Banapa the next day to meet the different parties, hoping to bring about an amicable settlement of this unhappy affair. On reaching Banapa, I found Boloko assembled with his people in the play-ground to settle the palaver. Seeing a large number of natives armed with spears, cutlasses, and guns, and having too much reason to conclude their hearts were meditating revenge for the wounds so recently inflicted, I felt it was a critical time. Silently lifting up my heart to God for assistance, I told the king, through an interpreter, that my object in visiting him was to make peace between him and his enemies. With great energy he replied to the following effect: "One man go out, and call him countrymen boy to go for bush; and when he take him he kill him; for popo (intentionally) or no I no understand. Den de boy's fader get too much vexed, and chuke (stab) two child with him spear belonging to the man who kill him one boy. Dat same palaver bring me here to day." The assassin was speedily pursued by the natives, who were brought together by the cries of the mother; but he evaded their search, and it is supposed he is now concealed at Clarence. One of the children died the next day, the fate of the other I have not yet heard. The

boy who was shot in the bush was a native of Banapa. His name was Edibo; he was twelve years of age. It was Boila, the deceased boy's uncle, who took revenge upon the helpless children when alone in the house. One of these last mentioned children belonged to Basillar, and the other to Robolo; which makes the case as complicated as it is painful, the families of three different towns being involved in the inquiry. I remained a long time with Boloko, intrusting him to use his kingly authority to prevent a repetition of the tragical scene already exhibited. The king and his gentlemen heard me patiently, and I was sincerely thankful to find my statements were not altogether lost upon them. During the discussion of the subject, Boloko said, "Before white man come to look we, we kill plenty: pose one man soot him countryman, den him die quick, and we kill all him family. Now we can't do dat way; we no kill Boila for him bad trick: we belong to take him fowls and goats. We break him house, and den we no let him *lib wi gentleman*; he must sit down him one far away: we no eat wi him, we no peak to him more." To be banished the society of the *gentlemen*, or chiefs, and not be permitted to hold intercourse with the common people, are the greatest punishments the natives can sustain; and would, if acted upon, bring about a better state of things. Being recommended to go to Basillar, to mediate between the king of that town and the king of Robolo, I took that course, and was well received, though I accomplished but little. The father of Edibo was steeled against all remonstrance, and boldly affirmed that he would either kill one man, or take one girl from the family of the murderer to be his wife. Perceiving that he was greatly biasing the king and people by his enraged temper, I smiled, and very deliberately said, "If you hear this God palaver, it will put away your kill palaver, bring you love palaver, and make you happy palaver." They laughed heartily, and after a little pleasant chat, retired to consider the best plan to be adopted. Twelve of the gentlemen constituted the grand jury for this capital offence. They arranged themselves into a circle about ten yards from us. The highest in authority among them addressed his brother jurors with significant gravity and earnestness, but in too low a tone of voice to be heard by us. During this solemn conference (for such it was) several Boobies passed by, but took not the least notice of the gentlemen. Had they offered the slightest interruption, they would have brought upon themselves the severest punishment. In less than half an hour the court broke up, and returned to our party, who were anxiously awaiting the conclusion of the pending trial. Silence having been called, the foreman of the jury, with calmness and firmness, informed me that they were unable to give a verdict; and with

much cunning referred me to Boloko, the king of Banapa, who alone, he said, was competent to decide the case.

We then returned to Banapa, followed by the chiefs of Basillar, and Robolo, and many of the natives. Boloko was waiting in his house, with his gentlemen, to receive us. As soon as we were seated, and had refreshed ourselves with palm wine, the king recapitulated to the chiefs what had been said at our former meeting. A sage-looking veteran then spoke for nearly twenty minutes. He told them of the many sanguinary wars in which he had been engaged formerly, of the battles he had won, the misery and desolation he had caused, but which he now bitterly lamented, and concluded by energetically requesting his fellow chiefs to refrain from fighting, and act according to the "good word," now carried to them. His address was listened to with profound attention. Several times he asked the chiefs and people if they understood him, to which there was a simultaneous reply, "Oula," yes, or we understand. Boloko was the next speaker, and was frequently interrupted by the people shouting, "Long life," "Thank you," &c., as expressive of their great joy. He contrasted the present with the former state of the people, and said that they were accustomed a few years since to killing each other for trivial offences, and to cutting off a man's hand for stealing, &c. Children in earlier times were like cats (stealing all they could get), but now they knew better, and were glad for white man to settle their palaver. Though all was interpreted to me, the chiefs spoke in such an animated strain as to make me forget my weariness and hunger, and rendered the season a most refreshing one. They all appeared dis-

posed for peace before I parted, and I have since heard that my negotiation, which lasted for several hours, had the intended effect of stopping the shedding of human blood. On my leaving many blessings were desired for my happiness, &c.

#### *Concluding Remarks.*

Persons coming to Africa should well count the cost; should consider what they will have to teach, what to do, and what to suffer. They should be men who have been proved; who have exhibited an untiring zeal in works of self-denial, strong faith in God, and a growing love to perishing souls. And let none come to labour in Africa who will not cheerfully forego the luxuries of Jamaica, and willingly travel a few miles through a little rain, or grass wet with dew. If persons coming from the west anticipate a comfortable home in Africa, to be waited upon, and fare sumptuously every day; disappointment, shame, discontent, and uselessness will follow, and you will have many loiterers in the field. There are probably but few countries where more good may be done than in Africa, but those who come should be prepared for the worst, and not expect to enjoy the reward until they have patiently endured the toil. These things, and many others, have been said already—publicly spoken and widely spread, but they are not yet understood. The prosperity of our cause in Africa for many years, and perhaps centuries, will greatly depend upon the band of teachers and missionaries who will next be sent out. I therefore with diffidence, and with a degree of trembling, say again, let them be tried men—men who have been accustomed to reading and teaching, and suffering for Christ.

## WEST INDIES.

### JAMAICA.

The painful intelligence of the decease of Mrs. Evans, wife of Mr. G. P. Evans, missionary at Vale Lionel, has just reached the Mission House. She died on the 14th of October, after premature labour, brought on by a prevalent fever which attacked her six days previously. Her afflicted husband, writing on the 20th, adds,

The deacons of the church rode down to Old Harbour to have brother Taylor's assistance at the funeral, and his sad reply added to my grief. "Mr. and Mrs. Taylor are both confined with fever, increased by the fact of being unable to assist you in your distressing situation." I was permitted to engage in

this melancholy service myself, which I assure you has been no small consolation to me.

It will afford me much pleasure if in the next number of the Herald or Magazine the following may be inserted, copied verbatim from my dear wife's diary.

Under date of Nov. 10, 1842, my dear wife writes thus:—

“This afternoon and evening have been to me a time of deep feeling and great searchings of heart. The mission cause, which has so frequently called forth my warmest affections and sympathies, has been a matter of thought and inquiry. In reviewing my experience as connected with this subject, I well remember that from the time I was first brought to the Saviour's feet, I felt a deep interest on behalf of his kingdom in the world. No sooner did I taste his love than I longed to lead others to him, and naturally did I look to heathen lands as an appropriate sphere of effort. I was told that it was the ardour of first love which led me to desire the missionary work, and I must expect to cool down. But the desire has grown and increased with each revolving year, and I now feel it as intensely as ever. An ardent longing to teach the heathen has given me wakeful nights, has occasioned me to shed countless tears, has called forth ardent supplications, and has been within me as a secret flame, threatening by its very intensity to consume my spirit, to injure my health, and take away all my comfort in the discharge of duties connected with my present situation. Often have I been led to ask, ‘Did God impart a missionary spirit only to disappoint its fervour?’ Or again, ‘Will he not grant my request when he has exercised my faith and patience as much as he sees is right for me?’ Deep are the mysteries of providence, but just and true are all the ways of him who is the king of saints; and I rejoice in the thought that he shall be glorified in me, even though an irrepressible and ungratified longing break my heart. But is it not possible that I am deceived in my own suitability? Or may there not be some latent impurity of motive which occasions God to deny my request? Or may I not have done wrong in counselling my feelings? Perhaps because I have kept them in my own bosom instead of seeking judicious Christian counsel, God has given me to reap the fruit of unfaithfulness to con-

victions of duty. Oh, how earnestly do I feel disposed to ask, ‘Show me wherefore thou contendest with me; and why thou withholdest my request?’ It is my mercy to know that a throne of grace is accessible to me; that Jesus ever lives to plead for me. Again and again may I, and again and again will I, present my supplications to God, that he would fit me for his service, that he would call me to his service, even though that service should involve labour, and suffering, and death.”

In a note of April 2, 1843, Mrs. Evans writes:—

“When I review what I wrote under the date of November 10, and contrast it with my present circumstances, I almost think I dream; but my God has, I trust, heard my prayer, accepted my desire, and given me a prospect of employment in the mission field. Gratefully would I acknowledge the indulgent goodness of my heavenly Father in this respect, and especially that he has opened my way under circumstances that leave me nothing to desire. Not for crowns or kingdoms, not for earth's fairest fame or greatest wealth or splendour, would I resign my present prospects—prospects which yet I feel (amidst all the uncertainties of earth) may never be realized. All the unknown future would I leave with that God who has guided me hitherto; my times are in his hands. I feel that I have now an additional motive for cultivating every grace of the Christian character, for how without a large measure of personal piety shall I be fitted for my probable duties? How without it shall I be prepared to share a missionary's labours, to sympathize with a missionary's peculiar trials and hallowed joys, and oftentimes to be his sole earthly counsellor, comforter, and support? May the language of my future experience ever be, ‘I can do all things through Christ who strengtheneth me.’”

Such was the devoted missionary you have lost, and such indeed was the counsellor removed from me.

## EUROPE.

### BRITTANY.

After an absence of six weeks, spent in seeking contributions towards the chapel which it is intended to erect at Morlaix, Mr. Jenkins has returned in safety to his family and friends. On the 28th of October he writes as follows:—

The sums collected amount to 1047*l.* 15*s.*, as you will see by the following list: Guingamp, 45*l.*; Dinan, 5*l.*; St. Servan, 109*l.*; St. Malo, 5*l.*; Rennes, 5*l.*; from Guernsey, by Mr. T. G. Dobrée, 36*l.*; Boulogne, 312*l.* 75*s.*; Marquise, 15*l.* 40*s.*; Calais, 31*l.*; Rouen, 122*l.*; Havre, 184*l.*; and Caen, 177*l.* My travelling expenses amount to 359*l.* 65*s.*, in